RELIGIOUS INSTRUCTION TO THE RISING GENERATION.

A

CATECHISM

FOR.

YOUTH,

CONTAINING THE

PRINCIPLES

OF

PRACTICAL RELIGION:

Agreeable to the Doctrine of the HOLY SCRIPTURES *exhibited in the Weſtminſter Confeſſion of Faith, and the Larger and Shorter Catechiſms.*

TO WHICH IS ADDED,

A

CATECHETICAL EXPLICATION

OF

SUNDRY TERMS BELONGING TO RELIGION,

ALPHABETICALLY DIGESTED:

In which are ſpecified the diſtinguiſhing Tenets of the various Denominations of Chriſtians and religious Sects that now appear.

BY WILLIAM MARSHALL, A. M.
Miniſter of the Goſpel to the Scots Preſbyterian Church in Philadelphia.

Heb. v. 12. *Ye have need that one teach you again, which be the firſt principles of the Oracles of God.* Pſal. lxxviii. 5. *For he eſtabliſhed a Teſtimony in Jacob, and appointed a Law in Iſrael, which he commanded our fathers that they ſhould make them known to their children* Rev. ii. 2. *And thou haſt tried them which ſay they are Apoſtles, and are not, and haſt found them liars.*

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PREFACE.

TO inform the mind of the rising generation, concerning the first principles of the oracles of God is the great design of this publication. Particular attention is paid to the explaining the nature of the sacraments of the New Testament church, especially the Lord's supper, with a view to prepare young persons, for a participation of this holy ordinance. It is truly affecting that the number of communicants in our churches is so small, and that young people make such an inconsiderable part of that number. Lam. i. 4. *The ways of Zion do mourn, because none come to the solemn feasts.*

It is intended that the catechism for youth be learned by heart, and for this purpose the answers are as concise, as the nature of the subject would admit. But the catechetical explication of sundry terms used in religion is only designed to be read for information.

There is no new scheme of doctrine here set forth: the author not being fond of novelties in religion. The christian faith will not admit of refinement as arts and sciences do; it is only to be drawn from the fountain of divine Revelation; and cannot be improven by the wit of man; the doctrines herein exhibited are the protestant faith in the belief of which our fathers found rest to their souls.

If God is glorified, present truth, and duty better understood, and the people of God directed in the way of truth and holiness, the design of the publication will be answered: And may the Lord grant his spirit to lead unto all truth for these important ends!

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M.DCC.LXXXIII.

A CATECHISM, &c.

CHAP. I.

Of the Holy Scripture.

DO not the light of nature and the works of creation and providence ſo far manifeſt the goodneſs, wiſdom, and power of God as to leave men inexcuſable?

Yes. Rom. ii. 14, 15. ch. i. 19, 20. Conf. Faith, ch. i.

Are the light of nature and the works of creation and providence ſufficient to give the knowledge of God, and of his will, as is neceſſary to ſalvation?

No.

Where has God been pleaſed to reveal his will for our ſalvation?

In the Holy Scriptures of the Old and New Teſtament.

What makes a farther revelation of God's mind than by the light of nature neceſſary?

For the preſerving and propagating the truth, the eſtabliſhment and comfort of the church, for informing us of things which otherwiſe could not be known, and for trying the ſpirits and doctrines of men, a farther revelation became neceſſary. Confeſſion of Faith, chap. i.

How does it appear that the ſcriptures are the word of God?

From their antiquity, the heavenlineſs of the matter, the ſublimity of the ſtyle, the harmony of all the parts though wrote in different ages and by different perſons, the exact accompliſhment of the prophecies, the efficacy of the word on the hearts of men, the ſcope of the whole which is to glorify God and debaſe ſelf, the wonderful preſervation of the ſcriptures in the world, and the many miracles that have been wrought for their confirmation.

Can ſuch rational arguments produce a divine faith?

They may produce an hiſtorical faith, but a divine faith only reſts on the divine teſtimony inherent in the word itſelf; or a *thus ſaith the Lord.*

What is it that will perſuade and aſſure a perſon that the ſcriptures are the word of God?

The Spirit of God bearing witneſs by and with the ſcriptures upon our hearts, John xvi. 13, 14. 1 John ii. 27.

Whether doth the authority of the ſcriptures depend on the teſtimony,

teſtimony of the church or on God?

The church depends in her being on the ſcriptures, therefore the ſcriptures cannot depend for their authority on her but on God only, who is truth itſelf and their ſacred author.

Why is the word of God called the ſcriptures?

Becauſe it is ſo called by the Spirit of Chriſt, who alone can open to us the ſcriptures. Luke xxiv. 32.

How was the word of God diſpenſed to the church before the writing of the ſcriptures?

By frequent revelations, the miniſtry of angels, and the patriarchs.

Why is the written word called a teſtament?

Becauſe of the rich legacies therein bequeathed to us in the form of a teſtamentary deed, in the view of the death of the ſecond Adam, whereby they are purchaſed and his teſtament confirmed.

Why are the writings of Moſes and the prophets called the Old Teſtament?

Becauſe the will of the teſtator Chriſt was veiled, and only typically ſealed, and the diſpenſation of it was to vaniſh away, Heb. iii. 7, 8.

Why are the ſcriptures, from the goſpel of Matthew to the revelation of John, called the New Teſtament?

Becauſe they contain a moſt clear and full revelation, and actual ratification of the covenant of promiſe by the death of the teſtator, and the diſpenſation of grace is to remain new and unalterable till Chriſt's ſecond coming.

Do the ſcriptures of the Old Teſtament continue to be the rule of faith and practice under the New Teſtament diſpenſation?

Yes, becauſe they are the record of God concerning Chriſt, as well as the ſcriptures of the New Teſtament, and we are to ſearch them, for they contain *eternal life* and *teſtify of Chriſt*, Joh. v. 39.

Are the ſcriptures a perfect rule?

Yes, the whole counſel of God concerning all things neceſſary for his glory and our ſalvation is revealed therein, either expreſsly, or by good and neceſſary conſequence, Pſalm xix. 7. Gal. i. 8, 9. 2 Sam. iii. 15, 16, 17.

Are plain and neceſſary conſequences to be admitted as a part of the rule as well as expreſs ſcripture?

Yes, for our Lord in this manner proved the doctrine of the reſurrection, Mat. xxii. 31, 32.

Can the heathen by the light of nature, attain to ſuch a knowledge of God and his will as is neceſſary to ſalvation?

No, for the ſcripture declares *they are without God and without hope in the world* (1)—that

where there is no viſion the people periſh; (2) and that *there is no other name under heaven given among men by which we muſt be ſaved, but the name of Jeſus.* (1) Eph. i. 12. (2) Prov. xxix. 18. Acts iv. 12. Rom. x. 13, 14.

Is the ſpirit, without the word, or the light within, to be uſed as the rule of direction, which is pretended by Quakers and other ſects?

No, whatever light or ſpirit is pretended to without the word, is but darkneſs, deluſion and a ſpirit of error.

In what languages were the ſcriptures originally written?

The Old Teſtament was originally written in Hebrew, and the New Teſtament in Greek.

Why ought the ſcriptures to be tranſlated out of the original into vulgar languages?

Becauſe ſinners of mankind have an intereſt in the ſcriptures, and are commanded to read and ſearch them, Prov. viii. 4. Joh. v. 39.

Who is the ſupreme judge in whoſe ſentence we are to reſt in determining all controverſies in religion, and examining the decrees and doctrines of men?

No other but the Holy Spirit ſpeaking in the ſcriptures, Mat. xxii. 29. Acts xxviii. 25.

Why are the books called Apocrypha to be rejected as part of the canon of ſcripture?

Becauſe they were never acknowledged by the Jews as canonical; the Chriſtian church till the fifth century never received them; they are not quoted by Chriſt and the apoſtles; and they contain many things falſe, contradictory and heretical.

What are the falſe rules of faith and manners that are ſet up in the world in oppoſition to the ſcriptures?

The Papiſts ſet up the decrees of popes and councils, the Quakers and other ſects the light within, and Socinians carnal reaſon, as the only rule of faith and obedience.

What improvement ought we to make of the holy ſcriptures?

We ought daily to read and ſtudy them; take them for a light to our feet and a lamp to our path, and in all things to conform ourſelves to this unerring rule.

CHAP. II. *Of* God.

SECT. 1. *Of the Nature and Perfections of God.*

HOW does it appear that God is?

From the light of nature and from the works of creation.

How does it appear from the light of nature that God is?

All nations of the world worſhip ſome ſuppoſed god or other, and a natural conſcience doth witneſs to a divine authority by accuſing or excuſing us before a judge of the heart and

of all the world, Rom. ii. 14, 15.

How do the works of God prove there is a God?

All effects prove an efficient cauſe; all ſucceſſive beings muſt have a firſt to begin; and the beauty, order and harmony to be ſeen in creation, prove the being of God.

Who is God?

A ſpirit infinite in all perfection.

What are the attributes or perfections of God?

He is infinite, eternal, and unchangeable in his being, wiſdom, power, holineſs, juſtice, goodneſs and truth.

How are God's attributes commonly diſtinguiſhed?

Into communicable and incommunicable.

What are his incommunicable attributes?

His infinity, eternity, and immutability.

Why called incommunicable attributes?

Becauſe there is not the leaſt reſemblance of them to be found among the creatures.

What are his communicable attributes?

They are being, wiſdom, power, holineſs, juſtice, goodneſs and truth.

Why are they called communicable?

Becauſe there is a faint reſemblance or ſimilitude of them to be found among angels and men.

Are theſe communicable attributes in the creatures as in God?

No, they are in God in an infinite, eternal and unchangeable manner; but it would be blaſphemous to aſcribe them to the creature in this manner.

What is God's infinity?

It is that attribute whereby God is beyond all limits in his being and perfections, Job xi. 7, 8, 9.

What does the infinity of God comprehend in it?

His incomprehenſibleneſs, immenſity and omnipreſence.

What is the incomprehenſibleneſs of God?

It is that attribute whereby he tranſcends the enlarged capacity of angels and men as to his being and perfections, Job xxvi. 14. xxxvi. 26.

What is the immenſity of God?

As it includes his omnipreſence, it is that perfection whereby he is every where preſent with all his creatures, and infinitely exceeds all their boundaries and limits, Iſaiah xi. 12.

What is the eternity of God?

It is God's duration whereby he is without poſſibility of beginning, ſucceſſion or end.

What is the difference between God's eternity and the eternity of angels and men?

God's eternity is eſſential, abſolute and independent, angels and men have a beginning, but

but their not having an end depends on the good pleaſure of God.

What is the immutability of God?

It is that perfection of his nature whereby he is always the ſame in himſelf, without the leaſt alteration, Mal. iii. 6. Jam. i. 17.

Is it poſſible or conſiſtent with the nature of God that he could change?

No, becauſe a change in God muſt either be to the better or worſe, and both is inconſiſtent with abſolute perfection.

Wherein is God infinite, eternal, and unchangeable?

In his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.

What is the being or eſſence of God?

It is the glorious and tranſcendent nature of God, whereby he is what he is, infinitely bleſſed in and of himſelf, and comprehended by none but himſelf.

Are not creatures poſſeſſed of being?

Yes, but their being is derived from God, who is the only infinite, eternal, and unchangeable being, Exod. iii. 16.

What is the next communicable attribute of God?

Wiſdom.

What is the perſonal wiſdom of God?

It is Chriſt, 1 Cor. i. 24.

What is the eſſential wiſdom of God?

It is that attribute of God, whereby he knows himſelf and all poſſible things, and how to diſpoſe all things to the beſt ends.

Is not omniſcience implied in God's wiſdom?

Yes.

What is the object of omniſcience?

God himſelf, and all other things whatſoever.

Wherein appears the wiſdom of God?

In the work of creation, as to its beauty, order and harmony; in the work of providence in over-ruling all things for his own glory; and above all, in the work of redemption, in the way of ſatisfying law and juſtice by the righteouſneſs of Chriſt.

What is the power of God?

It is that perfection of God whereby he is able to do whatever is poſſible by agreeableneſs in its nature to his perfection; and whereby he does whatever he willeth.

How do you diſtinguiſh the power of God?

Into his ability and ſovereignty.

What is the ability of God?

That whereby he can do all poſſible things.

What is the ſovereignty of God?

That whereby he can do what he will, and is not accountable to any of his creatures for what he does.

What

What is the holineſs of God?

It is that perfection of his nature whereby he is poſſeſſed of infinite purity of nature, in which he delights, and perfectly abhors every thing that is contrary to his nature and revealed will.

What is the oppoſite of God's holineſs?

Sin, that *abominable thing his ſoul hateth*, Jer. xliv. 4.

What is the juſtice of God?

It is that perfect rectitude of his nature, whereby he is infinitely righteous and equal both in himſelf and in all his dealings with his creatures, Deut. xxxii. 4.

Wherein is the juſtice of God manifeſted?

It is manifeſted to himſelf in ſecuring his own honour, to his people in beſtowing all the bleſſings on them which Chriſt has purchaſed; and to his enemies in inflicting his wrath on them.

What is the goodneſs of God?

It is that eſſential property whereby he is altogether good in himſelf, and the author of all good to his creatures, Pſal. cxix. 6, 8.

How is the goodneſs of God ordinarily diſtinguiſhed?

Into abſolute and relative.

What is the abſolute goodneſs of God?

It is the eſſential goodneſs of his nature, without conſidering it as relating to the creatures, Mat. xix. 17.

What is his relative goodneſs?

It is the relation which his goodneſs bears unto the creatures, both in the propenſity of his nature to do them good, and in the actual manifeſtations of his goodneſs to them.

Wherein is the goodneſs of God manifeſted?

In making all things very good; in giving his Son for a loſt world, and in his providential government by preſerving and upholding all creatures, but eſpecially in beſtowing on his own people all the bleſſings of the new covenant.

What is the truth of God?

It is that perfection of God whereby he is free from all falſhood, and faithful to perform what he hath ſpoken.

Wherein is the truth of God manifeſted?

In that he himſelf is the true God, and in fulfilling his word which is truth.

How is the truth of God with relation to his word commonly called?

His faithfulneſs or veracity, Heb. x. 23.

Wherein is his faithfullneſs manifeſted?

In the certain accompliſhment of his promiſes and threatnings, Joſh. xxiii. 14. Zech. i. 6.

Sect. 2. *Of the Unity of God.*

Are there more Gods than one?

There

There is but one only, the living and the true God.

How does it appear there is but one God?

From ſcripture and reaſon.

How does it appear from ſcripture?

"*There is one God, and there is none other but he.*" (1) "*I am the firſt and the laſt, and beſide me there is no God.*" (2)

(1) Mar. xii. 32. (2) Iſa. xliv. 6.

How does it appear from reaſon, there is but one God?

There can be but one firſt cauſe, one infinite, independent, omnipotent, and omnipreſent being.

But do we not read in ſcripture of ſeverals that are called gods?

Yes, angels (1), civil rulers (2), pagan idols (3), are called gods, and Satan is called the god of this world (4). (1) Pſal. xcvii. 7. (2) Pſal. lxxxii. 6. (3) Pſal. lxxxi. 9. (4) 2 Cor. iv. 4.

Why are angels called gods?

Becauſe of the excellency of their nature, and becauſe of their power and knowledge.

Why are magiſtrates called gods?

Becauſe they are God's deputies for juſtice and government among men.

Why are pagan idols called gods?

Becauſe they are honored as ſuch by blinded nations.

Why is Satan called the god of this world?

Becauſe the greateſt part of the world are his ſervants and ſlaves, and he rules in their hearts.

What improvement ought we to make of the unity of God?

To love the Lord with all our heart, as the object of our worſhip is one; and to ſtudy unity among ourſelves.

Sect. 3. *Of the holy Trinity.*

What is the ſignification of the word Trinity?

It is three in one, or one in three.

How far is this myſtery of the Trinity of perſons and unity of eſſence revealed to us?

"In the unity of the Godhead there be three perſons "of one ſubſtance, power, and "eternity; God the Father, "God the Son, and God the "Holy Ghoſt." Confeſſ. of Faith, ch. 2. ſec. 3. 1 John v. 7.

What is meant by the Godhead?

The divine nature or eſſence. Rom. i. 10, compared with Gal. iv. 8.

What do you underſtand by a perſon?

A compleat intelligent ſubſiſtance, that is neither a part of another nor ſuſtained by another.

What doth the word perſon ſignify when applied to the divine nature?

Though all words come infinitely ſhort of expreſſing this myſtery, yet this is the moſt

proper

proper to expreſs the divine nature with a diſtinct relative property, Heb. i. 3. Mat. xxviii. 9.

What is the perſonal property of the Father?

To beget the Son, and that from all eternity, Pſal. ii. 7.

What is the perſonal property of the Son?

To be eternally begotten of the Father, John i. 14.

What is the perſonal property of the Holy Ghoſt?

To proceed eternally from the Father and the Son, John xv. 26. Gal. iv. 6. Rom. viii. 9. John xvi. 14, 15. ch. xiv. 26.

What is the difference between an eſſential and a perſonal property?

A perſonal property is peculiar to one of the perſons only, but an eſſential property is common to them all.

Are not the perſonal properties in the Trinity incommunicable?

Yes.

Are the terms, neceſſary exiſtance, ſupreme Deity, *and the title*, the only true God, *eſſential or perſonal properties?*

They are eſſential properties of the divine nature, common to all the perſons of the adorable Trinity, who have all the ſame eſſence, wholly, equally, and eternally.

Doth the arrangement of the perſons of the Godhead into firſt, ſecond, and third, imply any priority or inequality among them?

No, they are terms of mere order, and we find in ſcripture the Son is ſometimes named before the Father (1), and the Holy Ghoſt before the Son (2). (1) 2 Cor. xiii. 14. (2) Rev. i. 4, 5.

How do you prove that there are three perſons in the Godhead?

From expreſs ſcripture teſtimony—from the baptiſm of Chriſt—from our own baptiſm, and from the apoſtolical benediction.

What is the expreſs teſtimony of the ſcripture?

There are Three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, 1 John v. 7.

How does the Trinity of perſons in the Godhead appear from the baptiſm of Chriſt?

At the baptiſm of Chriſt the Father ſpeaks with an audible voice, the Son in human nature is baptized by John, and the Holy Ghoſt appears in the ſhape of a dove, Mat. iii. 16, 17.

How does the Trinity of perſons appear from our own baptiſm?

Becauſe it is diſpenſed *in the name of the Father, of the Son, and of the Holy Ghoſt;* and as it is in the name, not names, of the three perſons, it ſhews they are one.

How does the Trinity of perſons appear from the apoſtolical benediction?

All bleſſings are ſought from the three perſons who are diſtinctly

ſtinctly mentioned, *The grace of the Lord Jeſus, and the love of God, and the communion of the Holy Ghoſt be with you all*, 1 Cor. xiii. 14.

Are not all the three perſons in the Godhead truly and properly God?

Yes, they are equal in power and glory.

How then does our Lord call the Father the only true God? *John xvii. 3.*

The Father is the only true God in oppoſition to falſe gods, not excluſive of the other perſons in the trinity.

How does it appear the Father is God?

He is expreſsly ſo called in ſcripture, Rom. xv. 6. 2 Cor. i. 3. Gal. i. 3. Eph. i. 3.

How does it appear that the Son is God?

He is expreſsly called *the true God* (1), the attributes of God are aſcribed to him (2); the works of God are performed by him (3), and divine worſhip is due to him (4).

(1) 1 John v. 20. (2) Rev. i. 8. John iii. 13. Heb. i. 11, 12. (3) John i. 3. Heb. i. 3. (4) Mat. iv. 10. Mat. xxviii. 19.

Seeing Chriſt is the true God, how does he ſay, John xiv. 28, My Father is greater than I?

He ſpeaks then of his office as mediator, in which reſpect he is the Father's ſervant, not of his nature as God, Iſa. xlii. 1.

How does it appear that the Holy Ghoſt is God, equal with the Father and the Son?

He is expreſsly called God (1), the divine attributes are aſcribed to him (2); the peculiar works of God are done by him (3), and divine worſhip is paid to him (4).

(1) Acts v. 3, 4. 1 Cor. iii. 16. Iſa. vi. 9. (2) 1 Cor. xii. 6, 9, 10, 11. Pſal. cxxxix. 7. 2 Cor. ii. 10. (3) Pſal. xxxiii. 6. Pſal. civ. 30. Mat. xii. 28. (4) Mat. xxviii. 19. 2 Cor. xiii. 14. Acts iv. 23, 25.

Is the doctrine of the Trinity diſcoverable by the light of nature?

No, it is only known by divine revelation, and therefore it cannot be illuſtrated by any ſimilitudes.

What improvement ought we to make of the doctrine of the Trinity?

To worſhip the Father as in Chriſt the Son by the aid of the Holy Ghoſt; and to eſteem divine revelation from whence we have the knowledge of this myſtery.

CHAP. III. *Of the Divine Decrees.*

WHAT is meant by a divine decree?

It is God's definitive ſentence in his eternal purpoſe and intention concerning all things poſſible, whereby they are peremptorily determined to be or not to be.

How doth God decree, or by what rule doth he proceed?

By

By the council of his will, whereby he moſt wiſely conſults and determines what is to come to paſs.

From whence ariſes this counſel and determination?

From the pleaſure of his own will.

What is the pleaſure of God?

It is that whereby he exerciſes a free, abſolute, and ſovereign power in all his decrees concerning the creature.

What is the grand ſcope or end of God's decrees?

It is his own glory and the manifeſtations thereof; and next to this the good of his elect, Rom. ix. 22, 23. chap. viii. 28.

What are ſome of the properties of the divine decrees?

They are eternal, moſt wiſe, abſolute and unchangeable.

How does it appear that the decrees of God are from all eternity?

The decrees of God are the reaſon of the exiſtence of the creature, and he decreed all things by one ſingle act, Acts xv. 18.

How is it manifeſt that the decrees of God are moſt wiſe?

From the beautiful order in which they are executed, Mark vii. 37.

How does it appear that the decrees of God are abſolute and not conditional?

The will of God cannot depend on the will of the creature; God is not ignorant of the event nor incapable to accompliſh it.

Has not God decreed the means and the end, and inſeparably connected them together?

Yes, as appears from the preſervation of Paul and thoſe that were with him in the ſhip; which was to be accompliſhed only in the uſe of lawful means, Acts xxvii. 24, 31.

How does it appear that the decrees of God are unchangeable?

Becauſe there is no defect in God's wiſdom, power, or faithfulneſs to cauſe a change in his will, therefore *his counſel ſhall ſtand, and he will do all his pleaſure*, Iſa. xlvi. 10.

Does the abſolute and immutable nature of the divine decrees deſtroy the nature of the liberty of the will in the rational creature?

No, for there is no compulſion offered to the will in the execution of the decrees, he does not change the nature of things but ſuffers neceſſary cauſes to act neceſſarily, and rational agents to act freely without conſtraint, as if they were under no ſuch decree, Acts iv. 27, 28.

How do the decrees of God extend to all the actions of his creatures?

Actions that are morally good the decree extends to them effectively, as God is the author of all good; and actions that

that are morally evil the decree extends to them in a permiſſive and directive manner, for God cannot be the author of ſin, Phil. ii. 13. Acts xiv. 16.

Are the decrees of God efficacious and permiſſive at the ſame time?

They are permiſſive as to the ſinfullneſs of the action as moral, and efficacious as to the matter of it as natural.

Who are the ſpecial objects of God's decree.

Angels and men.

How is this decree commonly called?

Predeſtination.

How is predeſtination commonly defined?

God's unchangeable purpoſe or decree concerning the eternal ſtate of angels and men.

Is the preciſe number of angels and men predeſtinated to eternal life unalterably fixed?

Yes, their number is certain, and can neither be increaſed or diminiſhed, Tim. ii. 19. John xiii. 18.

How is the decree of predeſtination uſually diſtinguiſhed?

Into election and reprobation.

What is meant by the decree of election?

It is God's chooſing a certain number of mankind in Chriſt unto eternal life, and the means thereof to the praiſe of his glorious grace, Eph. i. 4. 2 Tim. ii. 13, 14.

Was it foreſeen faith or good works that was the cauſe of this choice?

No, faith and good works are the effects of this choice, but free grace is the cauſe.

What is God's decree of reprobation as it reſpects men?

"It is God's paſſing by and "fore ordaining the reſt of man-"kind, whom he hath not choſen "to diſhonour and wrath, to be "for their ſin inflicted, to the "praiſe of the glory of his "juſtice." Larg. Cat. Q. 13.

Is the ſin of the reprobate the cauſe of their being thus paſſed by?

No, their ſin is the cauſe of their damnation, but the ſovereign will and pleaſure of God is the cauſe of their reprobation; he having *power over them as the potter over the clay, to make one veſſel to honour and another to diſhonour*, Rom. ix. 20, 21. Mat. xi. 25, 26.

Are the ſecret purpoſes of God concerning the eternal ſtate of men, the rule of our faith and practice?

No, for *ſecret things belong to God, and revealed to us:* The revelation of God's will in the ſcripture is our only rule, Deut. xxix. 29.

Doth the doctrine of predeſtination limit the goſpel call?

No, for Chriſt's commiſſion is, "Go preach the goſpel to "every creature." Chriſt is offered to us in the goſpel not as elect or reprobate, but as loſt ſinners of Adam's family, Mar. xvi. 15. 1 John iii. 23.

Has the doctrine of election any tendency to make men careleſs as to the uſe of the means of grace?

No, becauſe God *hath choſen us to ſalvation through ſanctification of the Spirit and belief of the truth*, 2 Theſſ. ii. 13.

What improvement ought we to make of the doctrine of the divine decrees?

To ſubmit chearfully to our lot in the world; not to pry into God's ſecrets, but walk by the rule of his word; and embrace the offers of Chriſt in the goſpel that are made even to the chief of ſinners.

CHAP. IV. *Of Creation.*

WHEN did God create the univerſe?

In the beginning of time.

Was there any pre-exiſtent matter out of which God created the world?

No, *the things which are ſeen were not made of things which do appear*, Rom. iv. 17. Heb. xi. 3.

In what time did God create all things?

In the ſpace of ſix days, Gen. i. 31. Exod. xx. 11.

Could not God have created all things in a moment of time?

Yes, but for his glory and to ſet us an example of working ſix days and reſting the ſeventh part of our time, he took ſix days.

On which of theſe days is it probable the angels were created?

On the firſt day, as we are informed, "when God laid the foundations of the earth, the morning ſtars ſang together, and all the ſons of God ſhouted for joy," Job xxxviii. 4, 7.

How is the power of God manifeſted in creation?

In that he ſpake all creatures out of nothing into real exiſtence by his almighty Word, Gen. i. 3. Pſal. xxxiii. 6.

In what condition did God make all things?

He made all things very good, Gen. i. 31.

When was man created?

"After God had made all "other creatures he created "man, male and female." Lar. Cat. Q. 17.

Upon which day did God reſt from his work?

Upon the ſeventh, which he appointed to be the weekly ſabbath till the reſurrection of Chriſt.

Doth reſting on the ſeventh day, imply that God was weary with working?

By no means; it is an expreſſion after the manner of men, and only means that he had finiſhed the work of creation?

What is it that ſuſtains all things in their being?

The ſame power that created them at firſt, continues to uphold them.

What improvement ought we to make of this doctrine?

To

To remember that God is our creator, and we are under the moſt inviolable obligations to ſerve him.

CHAP. V. *Of the Creation of Man.*

WHAT ſolemnity was there in the creation of man?

There was a council of the Trinity held about his formation. "Let us make man." Gen. i. 26.

What are the conſtituent parts of man's nature?

A true body and a rational ſoul, united together.

Whereof was man's body formed?

Of the duſt of the earth, Gen. ii. 7.

What ſhould this teach us?

To be humble and mindful of death.

Of what was the woman formed?

Of a rib taken from the man's ſide, Gen. ii. 21, 22.

How was the ſoul of man made?

God breathed into his noſtrils the breath of life, and he became a living ſoul, Gen. ii. 7.

How may we be aſſured that we are poſſeſſed of reaſonable ſouls?

Becauſe we find ſomething within us that can think and know, can wiſh and deſire, can rejoice and be ſorry, which our bodies cannot do.

How does the ſoul differ from the body?

Our bodies are fleſh and blood and will die, our ſouls are ſpirits and will live for ever.

How can you prove the immortality of the ſoul?

From the great price paid for its redemption (1); from the promiſes of eternal life and the threatnings of eternal death (2); and from Chriſt and his dying ſaints committing their ſouls into the hand of God (3).

(1) Pſal. xlix. 8. (2) Mark xvi. 16. (3) Luke xxiii. 46. Acts vii. 59.

After whoſe image was man created?

After the image of God.

Wherein did the image of God, which was delineated on man's ſoul, conſiſt?

In knowledge, righteouſneſs and holineſs, Eph. iv. 24. Col. iii. 10.

What was that knowledge which man had at his creation?

A perfect knowledge of God, of his will and works as was neceſſary for man's happineſs, and to fit him for univerſal obedience.

What righteouſneſs had man at his creation?

A perfect conformity of all the powers and faculties of his ſoul to the pure nature of God, and the moral law engraven upon his heart, Eccles. vii. 29.

Wherein conſiſted man's original holineſs?

In the luſtre of his perfect knowledge and inherent righteouſneſs, ſhining both in his heart and life.

What was the neceſſary conſequence of man's thus having the image of God?

The immortality of the whole man, and dominion over the creatures.

Would man's body have been immortal if he had not ſinned?

Yes, becauſe there were none of the ſeeds of diſeaſes ſown in it, and man only became liable to death by ſin.

Wherein did man's dominion over the creatures conſiſt?

In a lordly power over the inferior creatures, whereby he could rule and uſe them at pleaſure, for God's glory, and his own good, without being chargeable with injuſtice, Gen. i. 23. ii. 19, 20.

Where was man placed at his creation?

In PARADISE, a garden of the Lord's planting, Gen. ii. 8, 9.

What may we learn from this doctrine of man's creation?

The great diſparity there is between man's preſent and former condition, and what woe ſin has brought into this world.

CHAP. VI. *Of the Covenant of Works.*

HOW many divine covenants are there?

Two, viz. The covenant of works, and covenant of grace.

What is the covenant of works?

The agreement between God and man about the manner of man's obtaining eternal happineſs; implying a promiſe of life in caſe of obedience, and including a threatning of death in caſe of his breaking it.

With whom was the covenant of works made?

With Adam as the repreſentative of all his poſterity.

How does it appear that man conſented to this covenant?

The covenant was ſo equitable in itſelf, ſo generous on God's part, that a conſent to it was interwoven with man's nature in an upright ſtate.

What were the ſacramental ſeals of the covenant of works?

The tree of knowledge of good and evil, and the tree of life.

Why was the tree of knowledge of good and evil, ſo called?

In reſpect of God he hereby tryed man whether he would continue good by obedience, or ſwerve to evil by diſobedience; and in reſpect of man, if he obeyed he came to the enjoyment of all good, if not, he would know the depth of miſery.

Why did God reſtrain man from this tree of knowledge?

To ſhew that God was his Lord; that his happineſs was in God only; that obeying God was preferable to every worldly delight; and that in this ſtate his happineſs was not completed.

What is the condition of the covenant of works?

Perfect, perſonal, and perpetual obedience.

Did man's obedience deſerve happineſs from its own intrinſic worth?

No; man could only have claimed eternal life as a pactional debt, not from the intrinſic worth of his obedience.

Why was the tree of life ſo called?

Becauſe it was intended to ſeal the promiſe of life in the covenant of works.

Is not the covenant of works alſo called a covenant of life?

Yes.

Why is it called a covenant of life?

Becauſe life was the bleſſing promiſed for keeping it.

What life was promiſed in this covenant?

Natural, ſpiritual, and eternal.

What was the natural life which was promiſed?

The body would have never been liable to diſeaſe, and the ſoul never ſeparated from it.

What was the ſpiritual life which was promiſed?

The ſoul always united to God, and holding communion with him.

What was the eternal life which was promiſed?

The eternal enjoyment of God in heaven by man in ſoul and body, after he had fulfilled the law of probation.

What was the penalty threatned in caſe of a breach of this covenant?

It was death, for God ſaid *in the day thou eateſt thereof thou ſhalt ſurely die*, Gen. ii. 17.

What death was threatned in caſe of a breach of this covenant?

Natural, ſpiritual, and eternal.

What was the natural death that was threatned?

Miſery and ſorrow in this world to imbitter life, the breach of the union between ſoul and body, and a diſſolution of the body into the original duſt.

What was the ſpiritual death that was threatned?

The ſeparation of the ſoul from God the fountain of wiſdom, and the racking of an evil conſcience, Eph. iv. 18.

What was the eternal death which was threatned?

The tranſlation of the ſoul to a place of torment, where is the hiding of God's countenance, and feeling intenſely his wrath for ever, together with horrible deſpair, Luke xvi. 23, 25.

Did man keep the covenant of works made with him?

No.

How did he break it?

By eating the forbidden fruit.

Who tempted man to eat this fruit?

The Devil.

Was not this a great ſin?

Yes.

Wherein lay the greatneſs of this ſin?

By it man believed the Devil more than God; he was diſcontented with his happy eſtate,

and ruined himſelf and all his poſterity.

Was the penalty threatned, inflicted immediately on man's breach of this covenant?

Man died immediately a ſpiritual death, and became liable to temporal and eternal death.

CHAP. VII. *Of Sin.*

HOW is ſin ordinarily diſtinguiſhed?

Into original and actual.

Wherein conſiſts original ſin?

In the imputation of Adam's ſin, and the corruption of our whole nature.

What is the imputation of Adam's ſin?

The charging Adam's fault in eating the forbidden fruit upon his ſeed, and thereby rendering them guilty before God, Rom. v. 12, 14. iii. 9, 19.

Was all Adam's ſins thus imputed to his ſeed?

No; only the firſt ſin of diſobedience to God whereby he brake the covenant of works.

What reaſon is there for that imputation?

Becauſe he acted as a public perſon, and repreſentative for all mankind, 1 Cor. xv. 22.

How do you know your nature is altogether corrupted?

Becauſe my heart is backward to what is good, and prone to what is evil.

How is this corruption of nature communicated to us?

By natural generation, Job xiv. 4.

Do you deſerve hell on account of your original ſin?

Yes, for I am by nature a child of wrath, even as others, Eph. ii. 3.

Does original ſin extend to all mankind?

Yes; to all deſcending from Adam by ordinary generation.

What is actual ſin?

It is any breach of God's law, in thought, word, or deed.

What are the adjuncts of ſin?

Guilt and moral pollution.

What is the guilt of ſin?

The obligation which ſin transfers to puniſhment, Rom. v. 16.

What is the moral pollution of ſin?

It is that ſtain on the ſoul whereby we are oppoſite to the divine holineſs, Pſal. cvi. 39.

Are all ſins equally heinous in the ſight of God?

No; yet every ſin is heinous in God's ſight, Jer. xliv. 4.

Wherein lies the heinous nature of ſeveral ſorts of ſins?

In what they are in themſelves and by reaſon of their ſeveral aggravations?

What ſhould we learn from this doctrine concerning actual ſin?

That ſin is our greateſt enemy, and that we ſhould highly eſteem Jeſus who ſaves his people from their ſins, Mat. i. 21.

CHAP.

CHAP. VIII. *Of Man's miſery.*

HAS not the fall involved mankind in miſery as well as ſin?

Yes.

Wherein conſiſts this miſery?

In the happineſs we loſt, the evil we are preſently under, and miſery we are liable unto.

What have we loſt by the fall?

The image of God and all true happineſs.

What are the miſeries mankind preſently are under?

The wrath and curſe of God.

What is it to be under the wrath of God?

It is to be under his anger in the ſad and diſmal effects of it, Pſal. xi. 6.

What is it to be under the curſe of God?

It is to be under the ſentence of his law denouncing all evil on the tranſgreſſor, Gal. iii. 10.

What are the miſeries mankind are liable unto?

All the miſeries of this life, death itſelf, and the pains of hell for ever.

What are the miſeries which man is liable to in this life?

They are ſuch as extend both to ſoul and body.

What are thoſe miſeries which extend to the ſoul?

The ſoul is debaſed from its original beauty, ſtricken with blindneſs of mind, hardneſs of heart, vile affections, and under the thraldom of Satan.

What are the miſeries which extend to the body?

They are either publick, as famine, the ſword and peſtilence; or private, as diſeaſes, reproach, toil and poverty, and death itſelf.

What is the difference between the death of believers and of the wicked?

Death puts an end to all the miſery of believers in this world, and begins their eternal joy; but to the wicked it puts an end to all their joy, and begins their eternal miſery.

What miſery has ſin made us liable to after death?

To the pains of hell for ever.*

CHAP. IX. *Of the Covenant of Grace.*

IS there any way to be ſaved from a ſtate of ſin and miſery?

Yes.

Is this ſalvation from a ſtate of ſin and miſery by the way of the covenant of works, or the covenant of grace?

By the covenant of grace.

When did God's purpoſe of grace and love towards any of Adam's family begin?

It never had a beginning, for he loved them from everlaſting, Jer. xxxi. 3.

To what purpoſe did God ordain his elect from among men?

He ordained them to eternal life, Acts xiii. 48.

Was it becauſe of foreſeen faith and holineſs in the elect, that God ordained them to eternal life?

No,

* See Chap. xxiii.

No, faith and holiness are only the fruits of election, and therefore cannot be the cause.

When was the covenant of grace made?

From all eternity, Tit. i. 2.

If the covenant of grace was made from eternity, how can it be called the second covenant?

It is not second in respect to its date, but with respect to its revelation.

With whom was the covenant of grace made?

With Jesus Christ the last Adam, as the representative of an elect world.

What character did Christ sustain in this covenant?

The character of a mediator and surety.

What has Christ done as a mediator?

He has brought about peace between God and sinners.

In what sense was he a surety for his people?

He took the whole of their debt of obedience and sufferings on himself.

Is the covenant of grace a distinct covenant from the covenant of redemption?

The covenant of grace and the covenant of redemption are one. The scriptures represent that there are but *two covenants* for man's life and happiness, of which the covenant of works is one (1); and that the salvation of sinners is *by the blood of the covenant* (2), not covenants, which covenant is Christ's. For "the covenant of grace was "made with Christ as second "Adam, and in him with all "the elect as his seed" (3).

(1) Gal. iv. 24. (2) Heb. x. 39. 1 Cor. xi. 25. (3) Larg. Cat. Q. 31.

Why is this covenant called the covenant of redemption and the covenant of grace?

It is called a covenant of redemption in respect of Christ, who engaged to pay the price of our redemption, but it is called a covenant of grace in respect of us, as the whole of it is of free grace without respect to our works.

Is the covenant of grace absolute or conditional?

It was conditional to Christ but absolute in respect of us.

What is the proper condition of the covenant of grace?

Christ's fulfilling all righteousness due unto God from his seed, in virtue of the covenant of works.

Wherein consists the righteousness of Christ which is the condition of the covenant of grace?

In his holiness of nature, perfect conformity to the law in his life, and satisfaction for sin at his death.

Why was holiness of nature a conditionary article in the covenant of grace?

He could not be a mediator for those whose nature is defiled, except his own nature was pure.

Why was righteousness of life or perfect conformity to the law necessary

necessary as a conditionary article of this covenant?

Because there was no entering into life but in a way of keeping the law as a covenant of works, Mat. xix. 17.

Was satisfaction for sin any part of the condition of the covenant of works?

No, holiness of nature and righteousness of life were the sole condition of it.

How is satisfaction for sin a conditionary article in the covenant of grace?

Because the elect owed a debt of sufferings to the justice of God, which the surety must pay.

Why may not faith or believing be called the condition of the covenant of grace?

Because faith is promised in the covenant, and therefore cannot be its condition, Isa. xlv. 24. Eph. ii. 8, 9.

What place then has faith in this covenant?

It has the place of an instrument and gift, and necessary to interest us in Christ and his righteousness.

What are the promises of the covenant of grace?

They are such as either have their immediate effect on Christ himself, or such as have their effect on the elect as in him.

What are the promises that have their effect on Christ the head?

He had the promise of assistance in his work, acceptance of it, and reward for it.

What are the promises that have their immediate effect on the elect?

They are all comprehended in the promise of eternal life, 1 John ii. 25.

What is meant by the promise of eternal life?

It comprehends in it all true happiness, and the eternal duration thereof.

To whom was the promise of eternal life made?

To Christ primarily, and to the elect secondarily, in and through him.

To whom are all the promises of the covenant directed?

To all that hear the gospel, with their seed, Acts ii. 39.

Is the covenant of grace liable to be broken as the covenant of works was?

No, because its head and surety is Jesus Christ the unchangeable God, Heb. xiii. 8.

What improvement ought we to make of the doctrine of the covenant of grace?

To despair of salvation by the works of the law, and betake ourselves to the covenant of grace as our only charter to the heavenly inheritance.

CHAP. X. *Of the Mediator and his Incarnation.*

WHO is the redeemer of God's elect?

The Lord Jesus Christ is the only redeemer.

What does the title of Redeem-

er

or ſuppoſe with reference to the redeemed?

That they are in a ſtate of bondage.

How does Chriſt redeem from this ſtate of bondage?

By price and by power.

What was the price he paid for their redemption?

His own life; for the Son of man came to give his life a ranſom for many, Mat. xx. 28.

How doth Chriſt redeem by power or conqueſt?

When by his word and ſpirit he looſes the bonds of the captives, and ſays *to the priſoners, Go forth, and to them that ſit in darkneſs, ſhew yourſelves*, Iſa. xlix. 9.

Why is the Redeemer called Lord?

Becauſe as God his name is high over all the earth, and as Mediator he has all power in heaven and in earth given to him, Pſal. lxxxiii. 18. Mat. xxviii. 18.

Why is he called Jeſus?

Becauſe he ſaves his people from their ſins, Mat. i. 21.

Why is he called Chriſt?

Becauſe he was anointed with the Holy Ghoſt above meaſure to the office of mediator.

What is the office of a mediator?

It is a mids-man, who travels between two perſons that are at variance, to reconcile them.

In what reſpect is Chriſt called a Mediator?

He is a Mediator in reſpect of his perſon partaking of the two natures, and in reſpect of his office he is a middle perſon dealing between God and man in the office of a prophet, prieſt and king.

What other ſignificant name hath Chriſt?

He is called *Immanuel*, which ſignifies *God with us*, or God manifeſted in the fleſh, Iſa. vii. 14.

How many natures hath Chriſt?

Two; namely, the nature of God and the nature of man, 1 Tim. iii. 16.

Why is the union of Chriſt's two natures called hypoſtatical, or perſonal union?

Becauſe the human nature is united unto, and ſubſiſts in the perſon of the Son of God, Luke i. 35.

What is the difference between the hypoſtatical union and the union that takes place among the perſons of the Trinity?

The union in the Trinity is of three perſons in one nature, but this is two natures in one perſon.

What is the difference between the hypoſtatical union and the union which takes place between the ſoul and body?

Death diſſolves the union between the ſoul and body, but Chriſt's ſoul and body though ſeparated in death were even then both united to his perſon as much as ever.

What is the difference between the hypoſtatical union and the myſtical union that is between Chriſt and believers?

Though Chriſt has two natures yet but one perſon, whereas in the myſtical union we are not one perſon with Chriſt.

Why was it neceſſary that our Redeemer ſhould be man?

That he might be our kinſman and have the right of redemption, and alſo that he might be capable of obeying and ſuffering for us. Larger Catech. Q. 39.

Why was it requiſite that our Mediator ſhould be God?

That the human nature might be ſupported under the load of its ſufferings, and that his obedience and ſufferings might be of infinite value. Larger Catech. Q. 38.

Why was it neceſſary that the Mediator ſhould be God and man in one perſon?

That the proper works of each nature might be accepted of God for us, and relied on by us as the works of the whole perſon, Heb. ix. 14. 1 Pet. ii. 6. Larg. Catech. Q. 40.

What are the conſtituent parts of Chriſt's human nature?

A true body and a reaſonable ſoul.

Of whom was Chriſt born?

Of the virgin Mary.

How could Chriſt be born of a ſinfull woman and yet without ſin?

It was owing to his miraculous conception, and the power of the Holy Ghoſt, Luke i. 35.

Is an imaginary idea of Chriſt as man helpfull to the faith of his being God-man?

No, it is very prejudicial, becauſe it diverts the mind from the object of faith to an object of ſenſe, and faith reſts on God's teſtimony.

How is the perſon of Chriſt God man to be conceived?

No other way than by faith and in the light of divine revelation.

What improvement ought we to make of Chriſt's incarnation?

To admire his condeſcenſion and claim him as ours, ſaying, *ſpread thy ſkirt over me, for thou art my near kinſman*, Ruth iii. 9.

CHAP. XI. *Of the Offices of Chriſt.*

WHAT offices does Chriſt execute as our Redeemer?

The offices of a prophet, prieſt and king.

In what eſtate is Chriſt to be viewed in the execution of theſe offices?

Both in his eſtate of humiliation on earth and exaltation in heaven.

Do we need Chriſt in all theſe offices?

Yes.

SECT. 1. *Of Chriſt's prophetical Office.*

What need have we of Chriſt as a prophet?

To teach us the mind and will of God.

How doth Chriſt reveal to us the mind and will of God?

By his word and ſpirit.

To whom doth he reveal the will of God outwardly in his word?

To his church, which is called the valley of viſion, Iſa. xxii. 1.

What is Chriſt's word of revelation?

The whole word of prophecy continued in the Old and New Teſtament.

Was the doctrine delivered by the prophets of the Old Teſtament the revelation of Chriſt?

Yes, for Chriſt was the great prophet in the Old Teſtament church.

Does not Chriſt continue to be the prophet of the church ſtill under the New Teſtament?

Yes, therefore he is ſaid to ſpeak to us from heaven in his word and ordinances, Heb. xii. 25.

What prophetick miniſtry was more peculiarly aſcribed to Chriſt while on earth?

The miniſtry of the goſpel of the New Teſtament, Mark i. 1, 15, and viii. 35.

What is the goſpel?

It is the glad tidings of life and ſalvation to loſt ſinners, called *the miniſtration of the ſpirit*, 2 Cor. iii. 8.

How doth Chriſt reveal the mind of God by his ſpirit?

In an extraordinary and in an ordinary way.

In what extraordinary manner did Chriſt reveal the mind of God under both Teſtaments?

Both immediately in his own perſon, and mediately by others.

How did he reveal the will of God immediately in his own perſon?

By voices, viſions, dreams, and diverſe other manners under the Old Teſtament, and in his own perſonal miniſtry on earth.

How did Chriſt reveal the will of God mediately by others?

By inſpiring the ſacred penmen of the ſcriptures to write the infallible rule of the word.

How doth Chriſt reveal the will of God in an ordinary way.

In the preaching of the goſpel and the ſpirit accompanying the word to make it effectual.

At what ſchools does Chriſt train up his diſciples?

The law, the goſpel, and affliction.

What does he teach at the ſchool of the law.

The nature and deſert of ſin, Rom. vii. 7.

What doth he teach them at the ſchool of the goſpel?

That he has fulfilled the law for them, and that on him only they muſt depend.

What does he teach in the ſchool of affliction?

The vanity of the world, and that God is our ſure portion alone.

How may a perſon know if they have been taught by this prophet?

They

They will delight in his company, deſire to know more and more from him, and hide his word in their heart.

SECT. 2. *Of Chriſt's prieſtly Office.*

WHAT need have we of Chriſt as a prieſt?

To atone for our guilt, and make continual interceſſion for us in heaven.

Was it not neceſſary that Chriſt ſhould make atonement on earth?

Yes; as the offence was committed on earth, John xvii. 4.

How did Chriſt make ſatisfaction on earth?

By ſacrifice, 1 Cor. v. 7.

What ſacrifice did Chriſt offer?

The ſacrifice of himſelf, Heb. x. 26.

Was not the ſhedding of blood even unto death, eſſentially neceſſary to every ſacrifice?

Yes; "without ſhedding of blood there is no remiſſion," Heb. ix. 22.

What was the ſacrifice which Chriſt offered up?

It was his human nature, that is, ſoul and body which were actually ſeparated by death, Iſa. liii. 10. Heb. x. 10.

What was neceſſary to the acceptance of every ſacrifice?

That it be offered on an altar that to ſanctify it, Mat. xxiii. 19.

What was the altar on which Chriſt offered his ſacrifice?

The altar of his divine nature.

How did this altar ſanctify the ſacrifice?

It gave an infinite value and efficacy to the ſacrifice, becauſe of the perſonal union.

Was Chriſt a ſacrifice only while he hanged on the croſs?

The ſacrifice was laid on the altar at his incarnation, carried on through his life, and completed at his death.

Who was the ſacrificing prieſt?

Chriſt himſelf, *who through the eternal Spirit offered up himſelf a ſacrifice unto God*, Heb. ix. 24.

Was this ſacrifice offered up for our good, or was it in our room and ſtead?

It was in our room and ſtead, for *God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us*, Rom. v. 8.

How often did Chriſt offer up himſelf a ſacrifice?

Only once, *for Chriſt was once offered to bear the ſins of many*, Heb. ix. 28.

Why was it not repeated as the ſacrifices under the law were?

Becauſe of the infinite worth of this ſacrifice.

For what end did he offer this ſacrifice?

To ſatisfy divine juſtice.

How could ſatisfaction be demanded from Chriſt when he was perfectly innocent?

Becauſe he ſubſtituted himſelf in room of elect ſinners, and became anſwerable for their debts.

Has Chriſt fully ſatisfied divine juſtice in the room of his people?

Yes; his ſacrifice *to God* was *of ſweet ſmelling ſavour*, Eph. ii. 5.

How does it appear that he has fully ſatisfied divine juſtice?

From his words on the croſs, *he ſaid it is finiſhed* (1), and from his reſurrection from the dead (2).

(1) John xix. 30. (2) Rom. i. 4.

For whom did Chriſt make this ſatisfaction?

For the elect only.

How does that appear?

From his death and interceſſion being of equal extent, and he tells us *he prayed not for the world*, John xvii. 9.

What is the effect of Chriſt making this ſatisfaction?

Reconciling us to God, Rom. v. 10. Epheſ. ii. 16.

How doth the ſatisfaction of Chriſt effectuate our reconciliation?

The diſcoveries of divine love made herein, and theſe apprehended by faith ſlay the enmity of the heart againſt God, 1 John iv. 10, 19.

When may a perſon be ſaid to be actually reconciled to God?

When by a day of almighty power he is enabled to receive Chriſt as offered in the goſpel.

What are the evidences of our reconciliation to God?

When we are dead to the law as a covenant of works, and well pleaſed with the method of ſalvation through grace.

What is the ſecond part of Chriſt's prieſtly office?

His making continual interceſſion for us.

What are the different periods of Chriſt's interceſſion?

Before his incarnation, during the ſtate of his humiliation, and now in his exalted ſtate.

How did he intercede before his incarnation?

By his interpoſition he prevented vengeance coming on the world on the entrance of ſin; he pleaded for his church (1); and his people uſed his name in their prayers long before he was born (2). (1) Zech. i. 12. (2) Dan. ix. 17.

How did he intercede during his humiliation?

He even then prayed for his people with majeſty and authority, Heb. i. 7. John xvii. 24.

How does Chriſt intercede for his people in heaven in his exalted ſtate?

By preſenting the merit of his ſacrifice, and pleading it may be applied to all thoſe in whoſe room he died.

What is the firſt fruit of Chriſt's interceſſion with reſpect to the elect?

His bringing them into a ſtate of grace and reconciliation with God at the appointed time, John xvii. 20, 21.

What does he for them in conſequence of this?

He preſents their prayers before the throne of God, pleads their cauſe in the court of heaven; and anſwers all accuſations againſt them, Rev. viii. 3. Rom. viii. 33, 34.

What is the laſt fruit of Chriſt's interceſſion in behalf of his elect brought into a ſtate of grace?

He obtains their admittance into heaven in due time, and will ſecure their continuance there for ever and ever, John xvii. 24.

Is not the holy Spirit alſo called an interceſſor?

Yes, the "ſpirit itſelf maketh interceſſion for us with groanings which cannot be uttered," Rom. viii. 26.

What is the difference between the interceſſion of Chriſt and the interceſſion of the Spirit?

Chriſt intercedes without us, by preſenting the worth of his own ſacrifice; but the Spirit intercedes within us, by enabling us to wreſtle with God, that he may do as he has ſaid for Chriſt's ſake, Heb. xii. 24. Zech. xii. 10.

May we apply to any other interceſſors in heaven?

No; for there is only "one God and one Mediator between God and men, the man Chriſt Jeſus," 1 Tim. ii. 5.

Wherein lies the abſurdity of applying to ſaints and angels as interceſſors?

They have no merit of their own to plead upon, nor do they know our wants.

What may we learn from the doctrine of Chriſt's oblation?

The infinite evil of ſin, and that Chriſt's ſacrifice only can atone for it.

What may we learn from the interceſſion of Chriſt?

That we ſhould have the eye of faith fixed on Chriſt as our interceſſor in all our addreſſes to the throne of grace.

SECT. 3. *Of Chriſt's kingly Office.*

HOW does it appear that Chriſt is a king?

From the teſtimony of God the Father (1), and his own teſtimony which he ſealed with his blood (2). (1) Pſa. ii. 6. (2) John xviii. 36.

Where is the throne of this mighty king?

His throne of glory is in heaven, his throne of grace in the church, and his throne of judgment will be erected in the heavens at his ſecond coming.

What is the ſceptre by which he gathers and governs his ſubjects?

The glorious goſpel accompanied with divine power, which is called "the rod of his ſtrength," Pſal. cx. 2.

Who are the ambaſſadors of this king?

The miniſters of the goſpel who are called and commiſſioned by him, 2 Cor. v. 19, 20.

What is the firſt act of his kingly adminiſtration which has a reſpect to his elect?

He ſubdues them to himſelf.

How does he ſubdue them to himſelf?

By his ſpirit accompanying his word upon their ſouls, and making them willing to embrace himſelf as offered in the goſpel, Pſal. cx. iii. Iſa. xliv. 3, 5.

Does not the ſoul then chearfully give itſelf up to Chriſt as Lord, as well as receive him as a Saviour?

Yes; the perſon receives CHRIST JESUS the LORD, and renouncing his own will he ſurrenders himſelf wholly to the will of Jeſus, Col. ii. 6.

What is this act of faith on Chriſt as Lord, the fountain and ſpring of?

It is the continual fountain and ſpring of all evangelical obedience, which is called "the obedience of faith," Rom. i. 5.

What is the nature of Chriſt's kingdom in the church?

It is a ſpiritual and independent kingdom, diſtinct in its nature and conſtitution from the kingdoms of this world.

Are the officers of Chriſt's kingdom under the direction of the civil powers?

No; they are ſubject as members of civil ſociety, but they are only ſubject to Chriſt as officers in his kingdom; for they are not "the ſervants of men."

Does Chriſt's rule and government over us diſſolve our ſubjection to civil authority?

By no means; for "every ſoul muſt be ſubject to the higher powers," Rom. xiii. 1.

How are Chriſt's ſubjects to obey civil rulers?

In all things that are lawful, but in things unlawful they muſt be diſobeyed, Acts iv. 19.

How does Chriſt rule his ſubjects?

By laws and diſcipline.

What are the laws of Chriſt's kingdom?

The ſcriptures of the Old and New Teſtament.

Has church courts a right to make laws binding on the conſciences of mankind?

No; their authority is not legiſlative, but miniſterial and executive.

What degree of reſpect is then due to the deciſion of church judicatories?

"Their decrees and determinations if conſonant to the word of God, are to be received with reverence and ſubmiſſion, not only for their agreement with the word, but alſo for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word." Conf. of Faith, ch. 31. ſect. 3.

Whether are Chriſt's laws given to his people in the form of a covenant, or as a rule of life?

As a rule of life, and to be obeyed in the ſtrength of that grace which is ſecured in the promiſe, Ezek. xxxvi. 27.

What is the diſcipline of his kingdom?

Afflictions of various ſorts, for the trial of his people's grace, lxxxix. 30, 35.

What is his gracious deſign by afflictions?

To promote our ſanctification, Heb. xii. 10. Iſa. xxvii. 9.

What does Chriſt further in the exerciſe of his kingly office with reſpect to his people?

He defends them againſt all their enemies.

Who are theſe enemies againſt whom he defends them?

Sin, Satan, the world, and death.

Which of theſe is the moſt deadly foe to true believers?

Indwelling ſin.

What are the acts of his kingly power with reſpect to his and our enemies?

Reſtraining and conquering them.

How does Chriſt reſtrain his and our enemies?

By keeping them back from doing his church and people all the miſchief they intend, Pſal. lxxvi. 10.

How does Chriſt conquer his and our enemies?

Sin and Satan are conquered partially in the day of converſion, and all his and our enemies will be finally conquered at death and the day of judgment, 1 Cor. xv. 25.

What improvement ſhould we make of Chriſt's kingly office?

To ſubmit to his government, carefully obey his laws, and rejoice in our king.

CHAP. XII. *Of effectual Calling.*

ARE not all thoſe who accept of Chriſt in all his offices effectually called?

Yes.

How manifold is a divine call?

Twofold, viz. External, by the word; and internal, by the ſpirit.

What is the external call of the word?

It is the free and unlimited invitation given in the diſpenſation of the goſpel to all the hearers of it to accept of Chriſt and ſalvation through him, Iſa. lv. 1. Rev. xxii. 17.

What is the internal call by the ſpirit?

It is the ſpirit accompanying the external call, with irreſiſtible power and efficacy on the ſoul, John vi. 45.

Does this internal call of the ſpirit accompanying the external call of the word, imply force on a perſon's will?

By no means; the conſtraining perſuaſion in the call is perfectly agreeable to our will, Pſal. cx. 3.

How manifold is the work of the ſpirit in effectual calling?

Twofold; one on the underſtanding, and the other on the will.

What is the work of the ſpirit on the underſtanding?

To enlighten it into the knowledge of ſin and miſery, and of Chriſt the Saviour.

What is the work of the ſpirit on the will?

To renew it by conforming it to the will of God, Ezek. xxxvi. 26.

What is the bleſſed effect and happy iſſue of this twofold work of the ſpirit in effectual calling?

The ſinner is perſuaded and enabled to embrace Jeſus Chriſt, freely offered in the goſpel.

What is the warrant the ſinner has to embrace Chriſt?

It is the goſpel offer, Prov. viii. 4.

What is the term from which thoſe who are effectually called, are called from?

From a ſtate of ſin and miſery, in which mankind are involved, Eph. iv. 18.

What is the term to which they are called?

To Chriſt and communion with him, Prov. ix. 1, 3, 4, 5.

What follows on this communion?

A communication of all the benefits of Chriſt, both in grace and glory, Iſa. lv. 2, 3.

Does not communion with Chriſt comprehend in it communion with the Father and the bleſſed Spirit alſo?

Yes, truly, 1 John i. 3. 2 Cor. xiii. 16.

What is the deſign of our effectual calling?

"To ſhew forth the praiſes of him who hath called us out of darkneſs into his marvellous light," 1 Pet. ii. 9.

CHAP. XIII. *Of the benefits of Redemption.*

SECT. 1. *Of Regeneration.*

ARE not thoſe who are called to communion with God and his Chriſt by the word and ſpirit of God, alſo regenerated to a more excellent life?

Yes. Jam. i. 18.

Is not regeneration a very great myſtery?

Yes. John iii. 8.

Is not regeneration abſolutely neceſſary to ſalvation?

Yes; "except we are born again we cannot enter into the kingdom of God," John iii. 3,5.

What do you underſtand by regeneration?

It is a ſupernatural act of God, whereby a new life is infuſed into the elect perſon, ſpiritually dead; and that from the incorruptible ſeed of the word made fruitful by the ſpirit, Jam. i. 18. 1 Pet. i. 23.

What does regeneration preſuppoſe?

That we are ſpiritually dead.

Wherein lies the nature of this ſpiritual death?

In our ſeparation from God, inſenſibility of our miſery, and incapacity to help ourſelves.

What preparation is neceſſary for our regeneration?

As there is nothing but death in the ſoul in the higheſt degree, there can be no preparation antecedent to the firſt beginning of regeneration, Eph. ii. 5.

Is there no more a diſpoſition in us for regeneration than in a ſtone?

Yes; for man has thoſe faculties of ſoul in which faith and love may be wrought.

Who

Who is the author of regeneration?

It is God, and by it we become his ſons and "partakers of a divine nature," 2 Pet. i. 4.

Since we are paſſive in regeneration, are we then to uſe the means of grace and wait the Lord's time of quickening us?

Yes; for we muſt read the word, preſs on our minds the conſideration of our loſt eſtate, cry to God for his ſpirit to quicken us, and ſtill go on in uſe of theſe means, Luke xi. 9.

SECT. 2. *Of Faith.*

What is the principal act of the ſpiritual life implanted in regeneration, and the ſource of all ſubſequent operations?

It is faith.

What does faith pre-ſuppoſe?

The knowledge of the thing believed.

How does it appear that knowledge is implied in the nature of faith?

Faith is an aſſent to a truth revealed by God, and this neceſſarily implies knowledge of the truth aſſented to, Jo. xvii. 3.

What follows on a firm aſſent to the truth of God's word?

Love to the truth known and acknowledged; above all the ſoul is delighted with the truth about Chriſt.

What follows upon the ſoul acknowledging and loving the truth of ſalvation?

The believers ſoul wiſhes that thoſe things which are true in Chriſt may be true to him; and that he may be ſanctified and bleſſed by theſe truths; this is called "hungering and thirſting after righteouſneſs," Mat. v. 6.

What follows immediately on this thirſting after Chriſt?

A receiving of Chriſt and his righteouſneſs as offered in the goſpel; and this is the formal and principal act of juſtifying faith.

What is it for a perſon to receive Chriſt particularly?

It is to be verily perſuaded that Chriſt is his upon the grant and offer of him in the word to him in particular, Joh. vii. 37. ch. ix. 35.

Is it not ſufficient for man to believe that the grant and offer of Chriſt is to ſinners of mankind in general?

The conſcience oppreſſed with a ſenſe of guilt, can obtain no relief by believing the general offer without a particular application thereof to the perſon himſelf.

How is this commonly illuſtrated?

If civil government makes a proclamation of pardon to all rebels within the nation, every rebel muſt either believe in the pardon of his own crime, or reject the proclamation and continue in his rebellious practice—there is no midſt.

Is not believing that a pardon is offered to rebels in general, a midſt between the two?

No; becauſe good ſubjects

who

who need no pardon, may believe there is a pardon offered to rebels; and rebels themſelves may believe this and yet reject the pardon and continue in their rebellion.

Is a belief and perſuaſion of the mercy of God in Chriſt and of Chriſt's ability and willingneſs to ſave all that come to him, all that is neceſſary to juſtifying faith?

No; becauſe there being no appropriation or particular application in this perſuaſion, it can be no more than ſuch a faith as devils and reprobates may have; or ſuch as Papiſts and Arminians may ſubſcribe unto, in a conſiſtency with their other errors and hereſies.

What is that appropriating perſuaſion in the nature of faith which is neceſſary to anſwer the call and offer of the goſpel?

It is not a perſuaſion that Chriſt is mine in poſſeſſion, or that I am already in a ſtate of grace; but a perſuaſion that Chriſt is mine in the gift of God and offer of the goſpel, and therefore I appropriate to myſelf the common ſalvation; or what did ly before me in *common* in the goſpel offer I take home to my ſoul in particular, believing that I ſhall have life and ſalvation by Chriſt; and that what ever he did for the redemption of ſinners he did it for me, Zech. xiii. 9. Acts xv. 11. Gal. ii. 20.

Why is an appropriating perſuaſion, or a man's being perſuaded that Chriſt is his *in particular, neceſſary to the nature of ſaving and juſtifying faith?*

Becauſe nothing can relieve the ſinner from the curſe of the law accuſing and condemning him in particular, but faith's application of an offered Saviour as made a curſe for him in particular, to deliver him from the law curſe, Gal. iii. 10, 13.

How does it appear that a particular application of Chriſt is the effectual relief from the curſe of the law denounced againſt the ſinner in particular?

From the free gift being as full to juſtification as the offence through the law was unto condemnation; "for as by the offence of one judgment came upon all men to condemnation, even ſo by the righteouſneſs of one the free gift came upon all men to juſtification of life," Rom. v. 18.

Does it follow from this doctrine, that true believers always are aſſured that they are in a ſtate of grace?

No; for a believer may be aſſured that Chriſt is his in the offer of the goſpel, and yet doubt of his having an actual intereſt in him, Iſa. xlix. 14.

Is doubting then in the nature of faith, ſince it is incident to the believer.

No; faith and doubting are directly oppoſite; the believer's doubts ariſe not from his faith, but his unbelieving heart, Mat. xxi. 22.

What

What is the difference between the aſſurance of faith and the aſſurance of ſenſe?

The aſſurance of faith is founded on the teſtimony of the word; and the aſſurance of ſenſe reſts on the work of the ſpirit in the ſoul, but is accompanied with the Spirit's teſtimony.

What is the difference between faith, love and hope?

By faith we get a ſight of the unſeen good and believe it; by love we deſire and ſeek after it; and by hope we confidently expect and patiently wait for it, Heb. xi. 27. Iſa. xxvi. 8. Rom. viii. 25.

How does faith view and conſider its objects?

As certain, for God who reveals them is of undoubted veracity (1);—as ſuitable, for they are excellently adapted to the ſtate of our ſouls (2);—and as inviſible, becauſe faith goes forward upon the teſtimony of God, often contrary to ſenſe and carnal reaſon (3).

(1) John vi. 69. (2) 2 Cor. i. 30. (3) Rom. iv. 18. 19.

Have all true believers the ſame meaſure of ſaving faith?

No; ſome are of little faith (1), and others are ſtrong in faith giving glory to God (2).

(1) Mat. xiv. 31. (2) Rom. iv. 20.

How many kinds of faith are there that are not ſaving?

Hiſtorical, temporary, and the faith of miracles.

What is hiſtorical faith?

It is an aſſent to the truth of God's word without any pious affection to the things revealed, which faith is to be found in devils and wicked men, Sam. ii. 19. Acts viii. 13.

What is temporary faith?

It is an embracing the truth with ſome degree of emotion in the heart, with correſpondent actions in the life, as exhibit an appearance of piety.

Will a temporary faith continue to the end?

It is only for a while, during a proſperous ſtate of religion, but dies when the ſtorms of perſecution aſſault it.

Is temporary faith properly ſo called?

It may rather be called a preſumptuous faith.

What is the faith of miracles?

It is that faith which took place in the time of the giving of God's diſcoveries of his will to the church, whereby a perſon believed ſomething would be performed upon him above the power of ſecond cauſes, 2 Cor. xiii. 2.

What is the ground and warrant for ſaving faith?

The free offer of Chriſt in the goſpel (1,) the declaration of God's good pleaſure in the act of believing (2), and his peremptory command to believe (3).

(1) Iſa. lv. 1. (2) John vi. 29. (3) 1 John iii. 23.

What may we infer from the doctrine of faith?

That

That it is a precious grace; that saving faith is of perpetual use while we are here; and that we should seek to have faith wrought, actuated, & strengthened in us.

SECT. 3. *Of Justification.*

What is that saving faith now described usually called?

Justifying faith.

What is the justification of a sinner before God?

It is a judicial, but gracious act of God, whereby the elect and believing sinner is absolved from the guilt of his sins, and hath a right to eternal life adjudged him on account of the righteousness of Christ received by faith.

Is justification the making a person righteous?

No; but declaring him to be so, upon a law ground and trial of a judge.

Who is the author of justification?

It is God himself; "for it is God that justifieth," Rom. viii. 33.

Why is justification called an act?

Because it is the sentence of a judge, and is completed at once, Rom. v. 18. Deut. xxv. 1.

Why is justification called a gracious act?

Because we are "justified freely by his grace through the redemption that is in Christ Jesus," Rom. iii. 24.

How can it be said to be of grace when it is through the redemption that is in Christ Jesus?

The redemption that is in Christ Jesus is the channel through which justifying grace runs to us freely, Eph. i. 7.

Whether is it God essentially or personally that justifies?

God essentially considered in the person of the Father, is the "justifier of him which believeth in Jesus," Rom. iii. 26.

What part does the Son of God act in our justification?

Though Christ in respect of dispensation has a power to forgive sin, but in our justification he acts in the court of heaven as surety and advocate, John v. 22, 27.

How does Christ act the part of a surety in this matter?

He owns the debt to be his which the sinner owes to law and justice, Isa. liii. 11.

How does Christ act the part of an advocate?

He pleads his payment of the believing sinner's debt, and furnishes evident proofs that justice is satisfied.

What part does the Holy Ghost act in our justification?

The sentence which God pronounced in the court of heaven the Holy Ghost intimates and insinuates to the conscience by which it is pacified, Psal. xxxii. 5.

In what respect is the Spirit said to justify? 1 Cor. vi. 11.

As he applies the righteousness of Christ by which we are justified, Tit. iii. 5.

What

What are the constituent parts of justification?

The pardon of sin and acceptance of our persons as righteous in God's sight.

Can the guilt of sin ever recur upon a pardoned person?

An obligation to punishment being once taken off can never recur again, because "there is no condemnation to them that are in Christ Jesus," Rom. viii. 1.

Will after sinning revoke this pardon?

No; it may eclipse the evidences of an interest in pardon, but cannot revoke the pardon itself; for "the gifts and calling of God are without repentance," Rom. xi. 29.

What sins are pardoned in justification?

"He forgiveth all our iniquities," Psal. ciii. 3.

How are sins past and present forgiven?

By a formal remission of them; "thou forgavest the iniquity of my sin," Psal. xxxii. 5.

How are sins to come pardoned?

By securing and not imputing them as to the guilt of eternal wrath, Rom. iv. 8.

Why then do the saints pray for the pardon of their sins?

Because they expose themselves to God's fatherly anger, and they pray for the removal of that guilt. "Restore me the joy of thy salvation," Psal. li. 12.

What is the other part of justification?

Accepting our persons as righteous in God's sight.

On the account of what are we accepted as righteous in his sight?

The righteousness of Christ which is the material cause of our justification, Jer. xxxiii. 6.

Wherein does the righteousness of Christ consist?

In the holiness of his human nature, his righteous life and satisfactory death. *

What is the formal cause of our justification?

The imputation of Christ's righteousness unto us, whereby it is made ours, Rom. iv. 6.

What is it to impute Christ's righteousness to us?

It is God's accounting or reckoning it unto us as if we had obeyed the law, and satisfied justice in our own persons, and dealing with us accordingly, Rom. viii. 4. 2 Cor. v. 21.

Upon what ground is this righteousness imputed to us?

Upon the ground of Christ's representing us from eternity, and our union to him in time, Isa. liii. 5.

What is the difference between the imputation of our sins to Christ and the imputation of his righteousness to us?

Our sins were imputed to Christ as our surety for a time, that he might take them away, but his righteousness is imputed

* See this explained pages 20, 21.

ed to us to abide with us for ever, hence called "an everlaſting righteouſneſs," Dan. ix. 24.

What is the inſtrumental cauſe of our juſtification?

It is twofold; external and internal.

What is the external inſtrumental cauſe?

The goſpel, in which the righteouſneſs of God is revealed and brought near to us as a free gift, Rom. i. 17.

What is the internal inſtrumental cauſe of our juſtification?

It is faith, Rom. x. 10.

What is the inſtrumentality of faith in our juſtification?

It is the hand of the ſoul that receives and applies the righteouſneſs of Chriſt, whereby we are juſtified, John i. 12.

But we are ſaid to be juſtified by faith, *is not that our righteouſneſs? Rom. v. 1.*

We are juſtified by faith in oppoſition to all works, even to faith itſelf as a work, for it aſcribeth all to free grace, Rom. iv. 5, 14, 16. v. 1, 2. Gal. iii. 12.

How often is a ſinner juſtified before God?

Juſtification brings a ſinner into a conſtant and unchangeable ſtate of pardon and acceptance with God in Chriſt, from which he cannot fall, it being founded on the everlaſting covenant, 2 Sam. xxxiii. 5. Rom. i. 33. Jer. xxxi. 33. Heb. x. 17.

Do not juſtified perſons fall ſometimes from a juſtified ſtate?

They fall under much darkneſs about their ſtate by reaſon of corruption and Satan's temptations, but can never fall from a juſtified ſtate, Phil. i. 6. Joh. xiii. 1. 2 Pet. i. 10.

Wherefore are juſtified perſons to pray for pardon?

Juſtified perſons need daily to exerciſe repentance while ſin remains, and to pray for a believing ſenſe of pardon, living by faith upon the juſtifying and pardoning grace of God.

How may this be illuſtrated?

We feed daily on our natural bread, and pray for it though we have it in our poſſeſſion, that we may receive renewed nouriſhment, comfort, and ſtrength from it, Mat. vi. 11, 12. 1 John ii. 1, 2. Pſal. li. 12.

What is the difference between ſaving faith and juſtifying faith?

Saving faith receives and reſts on Chriſt in all his offices, but juſtifying faith more particularly on his prieſtly office for pardon and acceptance, Phil. iii. 9.

If good works do not procure our juſtification, of what uſe are they to the juſtified?

They are evidences of juſtification, they glorify God and adorn our religious profeſſion.

But how is it ſaid that we are juſtified by works and not by faith only? Jam. ii. 24.

Good works evidence the reality of our faith, and ſo juſtify us before men, but do not juſtify our perſons before God.

Doth God puniſh his people for their ſins?

Strictly ſpeaking, Chriſt ſuffered all the puniſhment due for the ſins of his people, yet he chaſtiſes and afflicts them.

Wherefore doth he chaſtiſe or afflict juſtified perſons?

For the trial of their faith, and as a means to purge away ſin, which he hates though he loves *his own.*

What is the difference between chaſtiſement and puniſhment?

Chaſtiſement proceeds from fatherly affection, and is deſigned for the greateſt advantage; but puniſhment proceeds from unſatisfied and revenging juſtice, and is deſigned for the ſinner's deſtruction.

When is it that God juſtifies ſinners?

Though God decreed to juſtify the elect from eternity, they are not actually juſtified till the Spirit in due time applies the righteouſneſs of Chriſt to them.

Was the juſtification of ſaints under the Old Teſtament the ſame as under the New?

Yes; their juſtification was in all reſpects the ſame with the juſtification of believers under the New Teſtament, Gal. iii. 9. Heb. xiii. 8.

What improvement ought we to make of the doctrine of juſtification?

To admire divine wiſdom manifeſted in the manner of our juſtification, to debaſe ourſelves before God ſeeing we have nothing to juſtify us before him, and to glory only in Jeſus, in whom we have righteouſneſs and ſtrength.

SECT. 4. *Of ſpiritual Peace.*

DOES not reconciliation ſtand cloſely connected with juſtification?

Yes.

What are the concomitants of reconciliation?

A ſpiritual, holy and bleſſed peace.

How do you define this ſpiritual peace?

A mutual concord between God and the ſinner who is juſtified by faith, whereby their hearts are mutually carried out to each other by a delightful inclination of friendſhip, Iſa. lxii. 4. Pſal. xviii. 1.

What does this peace pre-ſuppoſe?

That there was a war between the parties, which is now done away.

Who procured this peace?

Jeſus Chriſt.

From whence flows this excelling temper of mind?

From God the Father, Son, and Holy Ghoſt.

How is it from God the Father?

As from the God of love and "peace that brought the Lord Jeſus from the dead, and giveth peace through him," Rom. xv. 33. xvi. 20. Heb. xiii. 20.

How is this peace from the Son?

As being "our peace through the blood of his croſs," and "preaching peace," Eph. ii. 14, 15. 1 Cor. i. 3.

How doth it come from the Holy Ghoſt?

As a comforter, ſhedding abroad the love of God in the heart and ſprinkling the conſcience with the blood of Chriſt, Col. iii. 15. Rom. v. 5.

What is the act of the mind or conſcience in this peace?

It is when ſitting in judgment upon a man's ſelf and actions it doth juſtly abſolve and acquit from an accuſation and condemnation, Rom. viii. 1, 34. Prov. xx. 27. Acts xxiv. 16. 1 Cor. x. 29.

How doth the mind or conſcience acquit a man from guilt in reſpect of a man's ſtate or condemnation from the law on account of ſin committed?

By faith in the grace of juſtification, and application of the imputed righteouſneſs of Chriſt, whereby guilt is taken off.

How does the conſcience excuſe or acquit as to particular actions charged for ſin?

Either by juſtifying the fact as not ſin, but good; or if it be found ſin, by laying hold of pardon through the blood of Chriſt.

What conſcience is a peaceable conſcience oppoſed to?

To a blind and ſeared, or to a guilty and accuſing conſcience, juſtly called *evil*.

Are not all who are in this ſtate of peace admitted to great familiarity with God?

Yes; they have acceſs with boldneſs to his throne; allowed to pour all their oppreſſing grievances into his boſom, and wreſtle with God with agreeable importunity, Jam. ii. 23. John xiii. 14, 15. Jon. i. 14. Exod. xxxiii. 12.

What influence has this on the believer's obedience?

The believer will carefully avoid every thing unworthy of this friendſhip, or that has any tendency to marr it, and make return of love to God.

What is this peace of conſcience accompanied with?

With friendſhip with all the friends of God, and peace with all creatures.

What is that friendſhip which takes place with all the friends of God?

There is a bleſſed communion with ſaints, and alſo with all the holy angels, Pſal. xvi. 3. Heb. xii. 22.

How is it that believers have peace with the creatures?

None of the creatures can exerciſe any acts of hoſtility againſt them, to the prejudice of their ſalvation, Job v. 23, 24. Hoſ. ii. 18.

Are not all the efforts of their enemies vain to deprive them of their happineſs?

Yes; for without their knowledge and againſt their will they promote the believer's ſalvation; yea

yea the very devils bring them nearer to heaven, from which they themſelves will be for ever baniſhed, 2 Cor. xii. 7. Rom. viii. 28.

What flows from this peace?

All ſalutary good things, Pſal. cxliv. 13.

How can this be when the Lord's people meet with ſo many trials in this world, and many of them are in the moſt miſerable circumſtances?

The evils with which they are overwhelmed, turn to their advantage, as they ſerve to humble them, build them up in faith, patience, ſelf-denial; wean them from the vanities of the world and carry them towards heaven, Rom. v. 7. Jam. i. 2.

Is not this peace of great worth and excellency?

It is worthy to be ſought after with the utmoſt diligence, kept when obtained, and renewed when interrupted, for it is "a peace which paſſeth all underſtanding," Phil. iv. 7.

How is it to be ſought after?

In a way of attending on the means of grace and ſalvation.

How is it to be kept when obtained?

In a daily exciting of our love by devout meditation (1); frequent intercourſe with God (2); the ſtrict practice of godlineſs (3); watchfulneſs againſt the ſins that eaſily beſet us (4); and a cordial committing ourſelves to the conduct of divine providence (5).

(1) John xiv. 21. (2) Job xxii. 21. (3) John xiv. 23. (4) Heb. xii. (5) Phil. iv. 6, 7.

How is it to be renewed when interrupted?

By carefully enquiring into the cauſe of the eſtrangement (1); renewing our faith and repentance (2); being inſtant in continual prayer (3); and patiently waiting the Lord's return (4). (1) Job x. ii. (2) Rev. (3) Pſal. li. 1, 11, 12. (4) Sam. iii. 16.

What is the difference between ſpiritual peace and carnal ſecurity?

Carnal ſecurity ariſes from ignorance of a perſon's ſtate; by it men are ſwallowed up in pleaſure, and dull in ſpiritual ſervices; and perſons under its influence falſely imagine God loves them, though they are deſtitute of all true love to him.

What are the characteriſticks of this peace being genuine?

A warfare with ſin, a deſire to pleaſe God, and a conſtant fear of offending him, Pſal. cxix. 128. Gen. xxxix. 8.

Sect. 5. *Of Adoption.*

ARE not thoſe who are admitted by God into a ſtate of peace and friendſhip with himſelf, alſo adopted for his ſons?

Yes.

What depends on our adoption?

Our right to the heavenly inheritance.

On what account are believ-

Does not the ſpirit of adoption keep the believer from ſinking under the difficulties of the preſent ſtate?

Yes.

How does he thus keep them from fainting?

By keeping up a lively expectation of their heavenly inheritance, and ſometimes giving them a realizing view of it, whereby they are made to "rejoice in hope of the glory of God," Rom. v. ii.

What are the principal effects of this ſpirit of adoption?

He makes us cry ABBA, *Father*, and together with our ſpirit he beareth witneſs himſelf that we are the children of God.

Are not all thoſe who have this ſpirit made to ſpeak to God?

Yes; "he cauſeth the lips of thoſe that are aſleep to ſpeak," Song vii. 9.

How do they ſpeak to God in prayer?

With boldneſs, firmneſs and courage, they approach the throne of grace and cry ABBA, *Father.*

What is it to cry Abba, Father, by the ſpirit of adoption?

It is to believe his love to us, to have faith in him as to what we expect from him, and bind ourſelves to him in acts of obedience.

What is the other effect of this ſpirit of adoption?

To witneſs with our ſpirits that we are the children of God.

Why does the ſpirit of adoption, witneſs with our ſpirits the truth of our adoption?

That the truth of it may be confirmed, by the teſtimony of two witneſſes.

What is meant by our ſpirit in this buſineſs?

The mind and conſcience of every believer, whereby he is conſcious of what paſſes in his own heart, 1 Cor. ii. 11. 1 John iii. 20, 21.

Wherein conſiſts the teſtimony of our own ſpirit?

In an exact repreſentation of our ſtate by certain marks, and a full aſſurance of faith, which is followed by a moſt quiet tranquility of ſoul and joy unſpeakable.

What is neceſſarily required to this witneſs of our ſpirit?

Knowledge of the marks laid down in the word, which is the rule we are to follow, and ſelf-examination, whether we have thoſe marks of the children of God therein laid down.

What are ſome of theſe marks and evidences of our being the children of God?

Univerſal obedience to his commandments *a*, ſincerity in our religion *b*, oppoſition unto and abſtaining from ſin *c*, willingneſs to be ſearched by God *d*, ſpiritual performance of religious duties *e*, and love to the brethren *f*. *a* 1 joh. ii. 3. *b* 2 Cor. i. 12. *c* 1 John iii. 10. *d* Pſal. xxvi. 2. *e* 1 Joh. iii. 13. *f* 1 John iii. 18.

Is not the teſtimony of the holy Spirit neceſſary to enable us to diſcern theſe marks in ourſelves?

Yes.

Is not the ſealing of the Spirit the conſequent of the lively actings of faith?

Yes. Eph. i. 13.

What is the effect of this teſtimony of the Spirit?

An increaſe of love to God, and ſanctification.

SECT. 7. *Of Sanctification.*

IN what ſenſe are the people of God called holy?

Becauſe they are devoted to God, and conformed to his image.

How is it that they are devoted to God?

They are ſet apart to his ſervice, and hence are called an holy nation and a peculiar people *a*; they are ſealed as his property *b*, and they ſubſcribe with their hand to be only the Lord's *c*. *a* 1 Pet. ii. 9. *b* Rev. vii. 2, 3. *c* Iſa. xliv. 5.

How are the people of God called holy as they bear his image?

Becauſe of that purity in their nature, inclinations and actions, which conſiſts in an imitation and expreſſion of the divine purity or holineſs, 1 Pet. i. 15, 16.

How may ſanctification be defined?

It is the work of the holy Spirit, whereby they who are choſen, regenerated and juſtified are continually more and more transformed from the turpitude of ſin to the purity of the divine image.

How does ſanctification differ from juſtification?

Juſtification is an act of grace, ſanctification is a work of grace, juſtification by a righteouſneſs without us, ſanctification by holineſs wrought within us; juſtification precedes as a cauſe, ſanctification follows in nature as an effect; juſtification is perfected at once, ſanctification is perfecting by degrees.

How comes a vile ſinner to be ſanctified?

By the purifying of the blood of Jeſus, through the mighty operation of the ſpirit of holineſs, 1 Cor. vi. 11. Tit. ii. 14. Rev. i. 5. 1 Cor. i. 30.

How is the blood of Chriſt applied unto ſanctification?

In the effectual application thereof by faith unto the ſoul, whereby the "conſcience is purged from dead works to ſerve the living God," Heb. ix. 14.

What influence has faith on ſanctification?

It is a receiving of grace from the fullneſs of Chriſt, and engageth the heart in the greateſt love to him, manifeſted in acts of new obedience.

To what perſon in the Trinity is the work of ſanctification aſcribed?

All the three perſons ſanctify in their diſtinct order and manner of working, but it is aſcribed

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Wherein conſiſts the teſtimony of our own ſpirit?

In an exact repreſentation of our ſtate by certain marks, and a full aſſurance of faith, which is followed by a moſt quiet tranquility of ſoul and joy unſpeakable.

What is neceſſarily required to this witneſs of our ſpirit?

Knowledge of the marks laid down in the word, which is the rule we are to follow, and ſelf-examination, whether we have thoſe marks of the children of God therein laid down.

What are ſome of theſe marks and evidences of our being the children of God?

Univerſal obedience to his commandments *a*, ſincerity in our religion *b*, oppoſition unto and abſtaining from ſin *c*, willingneſs to be ſearched by God *d*, ſpiritual performance of religious duties *e*, and love to the brethren *f*. *a* Joh. ii. 3. *b* 2 Cor. i. 12. *c* 1 John iii. 10. *d* Pſal. xxvi. 1. *e* 1 Joh. iii. 13. *f* 1 John iii. 18.

Is not the teſtimony of the holy Spirit neceſſary to enable us to diſcern theſe marks in ourſelves?

Yes.

Is not the ſealing of the Spirit the conſequent of the lively actings of faith?

Yes. Eph. i. 13.

What is the effect of this teſtimony of the Spirit?

An increaſe of love to God, and ſanctification.

SECT. 7. *Of Sanctification.*

IN what ſenſe are the people of God called holy?

Becauſe they are devoted to God, and conformed to his image.

How is it that they are devoted to God?

They are ſet apart to his ſervice, and hence are called an holy nation and a peculiar people *a*; they are ſealed as his property *b*, and they ſubſcribe with their hand to be only the Lord's *c*. *a* 1 Pet. ii. 9. *b* Rev. vii. 2, 3. *c* Iſa. xliv. 5.

How are the people of God called holy as they bear his image?

Becauſe of that purity in their nature, inclinations and actions, which conſiſts in an imitation and expreſſion of the divine purity or holineſs, 1 Pet. i. 15, 16.

How may ſanctification be defined?

It is the work of the holy Spirit, whereby they who are choſen, regenerated and juſtified are continually more and more transformed from the turpitude of ſin to the purity of the divine image.

How does ſanctification differ from juſtification?

Juſtification is an act of grace, ſanctification is a work of grace, juſtification by a righteouſneſs without us, ſanctification by holineſs wrought within us; juſtification precedes as a cauſe, ſanctification follows in nature as an effect; juſtification is perfected at once, ſanctification is perfecting by degrees.

How comes a vile ſinner to be ſanctified?

By the purifying of the blood of Jeſus, through the mighty operation of the ſpirit of holineſs, 1 Cor. vi. 11. Tit. ii. 14. Rev. i. 5. 1 Cor. i. 30.

How is the blood of Chriſt applied unto ſanctification?

In the effectual application thereof by faith unto the ſoul, whereby the "conſcience is purged from dead works to ſerve the living God," Heb. ix. 14.

What influence has faith on ſanctification?

It is a receiving of grace from the fullneſs of Chriſt, and engageth the heart in the greateſt love to him, manifeſted in acts of new obedience.

To what perſon in the Trinity is the work of ſanctification aſcribed?

All the three perſons ſanctify in their diſtinct order and manner of working, but it is aſcribed

aſcribed more eſpecially to the Holy Ghoſt, becauſe the Father and the Son work by the Spirit in the application of themſelves to the creature.

How is Chriſt made of God, ſanctification unto us? 1 Cor. i. 30.

As we are created and ſanctified in him, he being the ſecond Adam, the image of God is perfectly reſtored in him, he being the root and living fountain of holineſs from whence all that are redeemed by him are ſupplied in their time and meaſure, John xv. 5.

What degree of holineſs have we in Chriſt Jeſus?

A perfect original holineſs as we had ſinfullneſs in the firſt Adam, but that which we receive from him whilſt we are here is but in part according to the meaſure he is pleaſed to diſtribute to every one, in which they are growing till they ſhall come to a perfect man, "unto the meaſure of the ſtature of the fullneſs of Chriſt," Eph. iv. 13.

How may the work of ſanctification be diſtinguiſhed?

Into habitual and actual ſanctification.

What is habitual ſanctification?

It is a renewing of the whole man after the image of God.

Can any have a ſanctified life without a renewed nature?

No; for a "corrupt tree" cannot "bring forth good fruit," Mat. vii. 18.

What is meant by the whole man that muſt be renewed?

Both ſoul and body, in all the powers of the one and members of the other, 2 Cor. vii. 1. 1 Theſ. v. 23.

After whoſe image is the whole man renewed?

After the image of God; conſiſting of knowledge, righteouſneſs and holineſs, Eph. iv. 24. Col. iii. 10.

What is the tendency of habitual ſanctification?

The tendency of it is to actual ſanctification.

Wherein conſiſts actual ſanctification?

In being enabled more and more to die unto ſin, and live unto righteouſneſs.

What is the difference between habitual and actual ſanctification?

Habitual ſanctification reſpects the renovation of our nature and the habits of grace; actual ſanctification reſpects the renovation of our life, and the exerciſe of grace working inwardly in the heart and outwardly in the walk, Eph. ii. 10.

What are the parts of ſanctification?

Mortification or a dying unto ſin, and vivification or a living unto righteouſneſs.

What is mortification?

It is a death unto ſin and the law through the body Chriſt, or a putting off the old man by being planted into a likeneſs unto his death, Rom. vi. 5, 6, 7. Gal. v. 24.

What is vivification?

It

It is a living unto God thro' Jeſus Chriſt, and putting on the new man, by being planted into the likeneſs of his reſurrection.

From whence is it that this death unto ſin, and life unto righteouſneſs, do ſpring?

They ſpring from the virtue that is in the death and reſurrection of Chriſt, to render his myſtical members conformable to him in them.

Why hath the death and reſurrection of Chriſt ſuch a conforming virtue?

Becauſe he died and roſe again as a public perſon, and merited this conformity of the members of his myſtical body to his image, Eph. ii. 5, 6. Phil. iii. 10.

Are not believers perfect as to ſanctification in this life?

Their ſanctification is perfect as to kind but not as to degrees, there is ſin and imperfection ſtill remaining in them in this life, Phil. iii. 10, 15.

What neceſſarily follows from hence?

A continual ſpiritual combat or conflict, whereby the fleſh luſteth againſt the ſpirit and the ſpirit againſt the fleſh, being contrary one to another, Rom. vii. 18, 19, 21. Gal. v. 17.

How far is a ſinner ſanctified through grace?

Throughout in ſoul, body and ſpirit, 1 Theſſ. v. 23.

What is the ſanctification of the underſtanding?

It is the renewing it in the knowledge of Chriſt, and purging the conſcience from dead works, 1 Cor. ii. 13, 14. Acts xxvi. 18.

What is the ſanctification of the will?

It is the ſubduing it to the obedience of faith, and diſpoſing it to comply with God's preceptive & providential will, Pſal. cx. 3. Mat. xxii. 37.

What is the ſanctification of the affections?

That whereby a perſon is zealouſly affected againſt ſin from a principle of love to God, and becomes fervent in ſpirit ſerving the Lord, Numb. xxv. 10, 11.

What is the ſanctification of the body?

That whereby the members of the body are yielded up as ſervants unto Chriſt, and the body becomes a temple for the Holy Ghoſt to dwell in, Rom. vi. 13, 19. 1 Cor. vi. 15.

How may a perſon know if he is the ſubject of ſanctification?

By having a reſpect to all God's commandments, by watchfulneſs and warfare againſt ſin, by a converſation becoming the goſpel, and by an habitual improvement of the blood of Chriſt by faith in prayer, for cleanſing away all ſin, 2 Cor. vii. 1. 2 Pet. i. 4.

SECT. 8. *Of the perſeverance of the Saints.*

WHAT do you underſtand by the perſeverance of the ſaints?

It

It is a gracious work of God, whereby the faithful and ſanctifie \, though weak in themſelves, can never loſe thoſe habits of grace once infuſed into them, but ſhall certainly be brought forward to eternal ſalvation.

What are the means of the ſaints perſeverance?

The external means are the word and ordinances of Chriſt, and the internal mean is the holy Spirit.

May not believers fall into ſin?

Yes; they may fall into many grievous ſins through the prevalence of corruption, the temptations of Satan, and the want of watchfulneſs.

Can believers fall away from a ſtate of grace?

They may loſe the light of God's countenance, alſo a ſight of their evidences of a right to the heavenly inheritance, but can neither totally nor finally fall away from their ſtate of grace and ſalvation, Jer. xxxii. 40. 2 Pet. i. 10. John x. 28, 29.

Is not the ſtate of believers a ſtate of trial for eternity undecided here, and depending on their perſeverance?

No; it is a certain ſtate for eternity; their perſeverance depends on their ſtate, not their ſtate upon their perſeverance, John xvii. 12.

How is the perſeverance of the ſaints infallibly ſecured?

By the immutable decree of God in election (1), by their being given unto Chriſt for an unalienable inheritance (2), by the unchangeable promiſes of God (3), by the infinite power of God exerted in their behalf (4), by the interceſſion of Chriſt (5), and by the inhabitation of the holy Spirit (6).

(1) Mat. xxiv. 24. (2) John x. 29. (3) Iſa. liv. 10. (4) 1 Pet. i. 5. (5) John xvii. 15, 20. (6) John xiv. 16.

What promiſe among others have ſaints for their perſeverance?

The Lord ſays, "I will not turn away from them to do them good; but I will put my fear in their hearts, and they ſhall not depart from me," Jer. xxxii. 40.

What ſecurity have believers by this promiſe?

They are ſecured on every ſide, that God will not caſt them off, and they ſhall not deſert him.

What is the ground in law *upon which believers are ſecured, that God will never caſt them off, and that they never ſhall deſert him?*

Chriſt's perſeverance in obedience unto the law for them till the condition of the covenant was perfectly fulfilled, whereby their perſeverance was purchaſed and infallibly ſecured.

Do all who make a zealous profeſſion of religion perſevere therein?

No; for many of them *fall away* afterwards, John vi. 6.

What may we conclude about thoſe who totally and finally fall away from their religious profeſſion and practice?

That they never were in reality what they profeſſed to be. "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us," 1 John ii. 19.

Is not the doctrine of the ſaints perſeverance favourable for profaneneſs and carnal ſecurity?

By no means; for the demonſtrations of divine love herein are powerful motives to new obedience and watchfullneſs.

How does the doctrine of the ſaints perſeverance promote piety?

It illuſtrates the glory of God, is alluring to the unconverted, and confirming to the ſaints in the ſpiritual life.

How does it illuſtrate the glory of God?

It illuſtrates the power of God in reſtraining our ſpiritual enemies, and fixing the diſpoſition of our wills in the conſtant love of holineſs,—his truth in his fulfilling his promiſes,—his goodneſs in not rejecting his people for their ſins,—the efficacy of the interceſſion of Chriſt, and the invincible power of the Holy Ghoſt.

How is this doctrine alluring to the unconverted?

Becauſe while the ſinner purſues happineſs from the things of the world he ſees their uncertainty, but as ſoon as he enjoys the ſupreme good, he poſſeſſes what he can never loſe.

How is this doctrine confirming to the ſaints in the ſpiritual life?

Becauſe all the arguments which ſupport it are taken from God's love, the power of divine grace, and the better ſecured our inheritance, ſo the more diligent we ſhould be in the practice of religion, 1 Cor. xv. 58.

Sect. 9. *Of Glorification in this Life.*

WHAT do you underſtand by glorification?

Glorification is the gracious act of God, whereby he tranſlates his choſen and redeemed people from an unhappy and baſe to a happy and glorious ſtate.

When may glorification be conſidered as begun?

It may be conſidered as begun in this life, and as conſummated in heaven.

How can you prove that it is begun in this life?

From the ſcripture declaring that God hath called us to glory and virtue (1); that we are called unto his kingdom and glory (2); and that whom he juſtified them he alſo glorified (3).—(1) 2 Pet. i. 3. (2) 1 Theſ. ii. 12. (3) Rom. viii. 30.

Wherein conſiſts the glorification which ſaints have in this life?

In

In the holineſs which is beſtowed on them, in the viſion of God in the light of grace, in their enjoyment of God, in the aſſurance of God's love, and being filled with joy unſpeakable and full of glory.

How is holineſs a part of glorification?

In as much as we have ſinned and come ſhort of God's glory, by the holineſs imparted to his ſaints they reſemble the bleſſed God who is glorious in holineſs, 1 Cor. xi. 7.

How is the viſion of God in the light of grace a part of glorification in this life?

As the complete happineſs of the life to come conſiſts in the perfect viſion of God; ſeeing God by faith in the light of his word and ordinances and experiencing his goodneſs is of the ſame kind, 2 Cor. iii. 18.

How is the gracious enjoyment of God a part of this glorification?

The enjoyment of God by communion with him when he is ſeen by faith, when the ſoul is filled with the goodneſs of his houſe even of his holy temple, is of the ſame kind though not to ſuch a degree as the enjoyment of him in heaven, Pſal. lxv. 2.

How is aſſurance of God's love a part of this glorification?

When the Lord's people know whom they have believed, this will calm the conſcience and delight it with the ineffable ſweetneſs of conſolations that this is heaven begun, Rom. viii. 38, 39.

How is the joy of the Holy Ghoſt a part of this glorification?

It ſprings from the ſame fountain with the joy of heaven, and is ſqueezed from the grapes of ESCOAL, being a foretaſte of heaven.

Wherein does the glorification of the ſaints in this life differ from their glorification in heaven?

There is no eſſential but a gradual difference in manner and meaſure.

What is the difference as to manner?

Glorification in this life is by the means of grace, hereafter without the intervention of means: Here we ſee darkly as through a glaſs, but then face to face, 1 Cor. xiii. 12. Rev. xxi. 22.

What is the difference as to the meaſure of glorification?

In this world glorification is only partial, in heaven it is complete and full.

Is not glorification in this world inſeparably connected with glorification in heaven?

Yes, it is a pledge and earneſt of it, Eph. i. 13, 14. Pſal. lxxxiv. 11. *

* Of eternal Glorification, ſee Chap. xxiii.

CHAP. XIV. *Of the moral Law.*

HOW many kinds of laws were given to Iſrael?

The moral law or decalogue, the ceremonial and judicial laws.

How are we to conſider the children of Iſrael with reſpect to theſe laws?

The moral law was given to them as rational creatures depending on God's moral government; the ceremonial law reſpected them as the Old Teſtament church; and the judicial law conſidered them as a peculiar people who had a policy and government ſuited to their genius and diſpoſition in the land of Canaan; which is called a Theocracy.

What was the ceremonial law?

It was a ſyſtem of poſitive precepts reſpecting the external worſhip of God in the Old Teſtament church, chiefly deſigned to typify Chriſt to come in the fleſh, and to lead to the way of ſalvation through him, Heb. x. i.

What did the ceremonies of this law reſpect?

They reſpected ſacred perſons, places, and things.

Who was the chief ſacred perſon in the Jewiſh church which this law reſpected?

The high prieſt, who was ordained for men in things pertaining to God, Heb. v. 1.

Was he a type of Chriſt?

Yes.

In what reſpect was he a type of Chriſt?

In his offering ſacrifice, and entering into the holieſt of all; which typified Chriſt's ſacrifice and interceſſion.

What were the ſacred places under the Old Teſtament which were types of Chriſt?

The tabernacle and the temple both typified Chriſt's human nature.

What are ſome of the typical things which ſhadowed forth Chriſt?

The ſacrifices being without ſpot pointed out the purity of Chriſt's nature, the ſhew bread the exhibition of Chriſt the bread of life in the goſpel, and the altar that ſanctified the gift typified the divine nature, which gave value and efficacy to the ſacrifice of Chriſt's human nature.

How do you prove that the ceremonial law is abrogated?

Becauſe Chriſt the ſubſtance is come, who was to cauſe the ſacrifice and oblation to ceaſe, Dan. ix. 27. Jer. iii. 16.

What was the judicial law?

It was a body of precepts for the government of the Jews, which reſpected their civil rights as a nation diſtinct from all others.

Whether is this law abrogated or of full force under the goſpel?

As far as it was ceremonial or reſpected the peculiar conſtitution of the Jews it is done away,

away, but as far as it is moral it is in full force.

Is the law of nature and the moral law the same?

The moral law contains all the duties of the law of nature, but expreſſes them more clearly, and has in it ſomething more, even the poſitive inſtitutions about the means of worſhip and ſanctifying the ſabbath.

Why is the law called the moral law?

Becauſe it reſpects the manners of men, and chiefly becauſe of perpetual obligation in oppoſition to what is only binding for a time.

What is the ſignification of the word law in the New Teſtament?

The law of works, or the covenant of works; the law of faith or the covenant of grace, and the law of Chriſt or the law as a rule of life to believers, Rom. iii. 27. Gal. vi. 2.

Are all under the moral law?

Yes; all mankind are under the law, but in diverſe reſpects.

In what ſenſe are the unregenerate under the law?

As a covenant of works, Gal. iii. 10.

Can the unregenerate obtain ſalvation by the works of the law?

No; "for by the works of the law ſhall no fleſh be juſtified," Gal. ii. 16.

Of what uſe then is the law to them?

To diſcover their inability to attain to ſalvation by the works thereof, and it is a ſchoolmaſter to bring them to Chriſt that they may be juſtified by faith, Gal. iii. 24.

Do the unregenerate make this uſe of the law?

The moſt part of them remain deaf to the dictates of the law, both as to their ſin and danger, but by it are rendered inexcuſable, Rom. i. 20.

Of what uſe is the law to believers in Chriſt?

It excites them to expreſs their gratitude and thankfulneſs to Chriſt for his fulfilling it as a covenant; by ſtudying conformity thereunto in heart and life as a rule of life, Rom. vii. 22. xii. 2.

How can the moral law be a rule of obedience to believers when it is ſaid they are not under the law? Rom. vi. 14.

Though they are not under the law as a covenant of works, ſo as they are neither juſtified nor condemned by it, yet they are under it as a rule of duty, and account it their happineſs and privilege to be ſo, 1 Cor. ix. 21.

What may we learn from the nature of the moral law?

That it being a tranſcript of God's moral attributes, we come far ſhort of it in its purity and ſpirituality, and therefore ſhould fly to Chriſt, "that the righteouſneſs of the law may be fulfilled in us," Rom. viii.

Where is the moral law ſummarly comprehended?

In the ten commandments, Deut. x. 4.

Where is the moral law more largely and fully ſet forth?

In the whole of divine revelation, viz. the Old and New Teſtament, Pſal. cxix. 105.

By whom were the ten commandments promulgated?

By God himſelf, who "ſpake all theſe words," Exod. xx. 1.

What is the difference between God ſpeaking the words of the ten commandments and revealing any other part of ſcripture?

No other portion of ſcripture was ſpoken immediately by God himſelf with a diſtinct articulate voice, in the hearing of the whole church, but the ten commandments and their preface, Deut. v. 6, 22.

Whether was it God eſſentially, or God in the perſon of the Son, who ſpake the words of this law?

It was a three-one God in the perſon of the Son, who is the great prophet of the church, and is called the angel that ſpake to Moſes in Mount Sinai, Heb. xii. 25,26. Acts vii. 37,38.

What was the peculiar work of God about theſe words, after he had ſpoken them with an audible voice to Iſrael?

He wrote or engraved them on two tables of ſtone, Deut. x. 10.

In what form was the law given at Mount Sinai?

In the form of a covenant; hence the ten commandments are called "the words of the covenant," Exod. xxxiv. 28.

Whether was the Sinaitick tranſaction in the form of the covenant of works, or in the form of the covenant of grace?

Both covenants were repeated on this ſolemn occaſion.

In what order were theſe two covenants repeated on Mount Sinai?

The covenant of grace was firſt proclaimed, and then followed the covenant of works.

How does it appear that the covenant of grace was revealed in the promulgation of the law?

It was contained in the preface to the ten commandments in theſe words, "I am the Lord thy God," and this was ſpoken to the natural ſeed of Abraham as typical of his ſpiritual ſeed, Gal. iii. 16, 17.

How are the ten commandments to be viewed as ſtanding in connection with the revelation of the covenant of grace?

As a rule of life unto Chriſt's ſeed, in virtue of his having for them fulfilled the law as a covenant of works.

How does it appear that the covenant of works was diſplayed from Mount Sinai?

From the law being the ſame with that wrote on Adam's heart, and from the thundrings and lightnings and the voice of the living God ſpeaking (the law) out of the midſt of the fire, Exod. xx. 18. Deut. v. 22, 26.

Why was the covenant of works displayed from Mount Sinai with such tremenduous majesty?

To convince the Israelites of the necessity of a mediator; to despair of salvation by the works of the law; and have their sole dependence on Christ who endured that wrath represented by these dreadful emblems of avenging justice.

If both the covenant of works and the covenant of grace were exhibited from Mount Sinai, were not the Israelites under both covenants?

The church of the Jews were under the dispensation of the covenant of grace, but every unbelieving Israelite under the covenant of works as to his state, and every believer internally as well as externally under the covenant of grace.

How many commandments are commonly alloted to each of the two tables of the law?

Four to the first table, containing our duty to God; and six to the second table, containing our duty to man.

What is the sum of our duty to God, required in the first table of the law?

Supreme love to the Lord our God.

What is it to love the Lord supremely?

It is to have the highest and best thoughts of him, to desire his favour above all things, and to delight always to please him.

How must we evidence our love to God?

By paying him constant worship, doing whatever else he commands, and bearing patiently whatever he suffers to befall us.

What is the sum of our duty to man, contained in the second table of the law?

To love our neighbour as ourselves?

Must we love our neighbour in all respects as ourselves?

With the same sincerity of love, but not in the same degree.

What is it to love our neighbour as ourselves?

It is to do to all persons as we would reasonably expect them to do to us if we were in their place.

How must we shew our love to our neighbour?

It is to deal honestly with, wish well, and do good to all, as opportunity serves.

How are the precepts of the moral law distinguished?

Into negative and affirmative precepts.

What is the difference between affirmative and negative precepts?

Affirmative precepts bind always, but not at all times, to perform the duty required; negative precepts bind at all times and in all places, because what is forbidden is always sinfull, Mat. xii. 7. and xxiii 23.

What are some of the properties of the law of the ten commandments?

It

It is perfect (1), spiritual (2), and exceeding broad (3).

(1) Psal. xix. 7. (2) Rom. vii. 14. (3) Psal. cxix. 96.

Wherein lies the perfection of the law?

It requires the utmost perfection in every duty, and forbids the least degree of every sin, Mat. v. 21.

Wherein lies the spirituality of the law?

It reaches to the thoughts and intentions of the heart as well as to words and actions in the life, Deut. 6. v.

Wherein lies the exceeding breadth of the law?

In that where a duty is commanded the contrary sin is forbidden; and where a sin is forbidden the contrary duty is commanded: so when any duty is commanded, all the causes and means of it are commanded also; and when any sin is forbidden, all occasions and temptations thereunto are forbidden likewise. Eph. iv. 28. 1 Thess v. 22. Larg. Cat. Q. 99. Sect. 4, 6.

CHAP. XV. *Of the Ordinances of Christ in general.*

***WHAT** is meant by the ordinances of Christ?*

Those institutions of Christ by and through which he by his Spirit conveys grace and salvation to the souls of mankind, 1 Cor. i. 21. iii. 5.

How manifold are the means of salvation?

Twofold; inward and outward.

What is the inward mean of salvation on our part?

It is faith, Heb. iv. 2.

What are the outward means of salvation?

The ordinances of the Lord's appointment, viz. the word sacraments and prayer.

Wherein lies the sin of observing the ordinances of men?

The institution of them is an invasion on Christ's prerogative, who has directed us to "observe all things whatsoever he has commanded," Mat. xxviii. 20.

Is not praising God an ordinance of Christ?

Yes.

How does this appear?

From the example of Christ and his apostles *a*, and the injunction laid on us to be employed in this duty *b*. *a* Mat. xxvi. 30. *b* Eph. v. 18, 19.

What should be the subject-matter of our praises to God?

The psalms, hymns and spiritual songs which are dictated by the Spirit of God, Col. iii. 16.

Wherein lies the danger of singing hymns of human composure?

Manifold errors hereby may creep into the church, and will-worship introduced. *

* See the author's sermon on the propriety of singing the psalms of David in New Testament worship.

CHAP. XVI. *Of the Word being made effectual to Salvation.*

IN what reſpect is the word an ordinance for ſalvation?

The reading of the word, and the preaching of it are means of ſalvation.

Where is the word to be read as a mean of ſalvation?

Publickly in the church of God *a*, privately in our families *b*, and ſecretly in our cloſets *c*. *a* Neh. viii. 2, 3, 8. *b* Deut. vi. 6, 7, 8, 9. *c* Deut. xvii. 19.

What is neceſſary to enable the unlearned to read the ſcripture?

That it be tranſlated out of the original into the vulgar languages.

How is the word of God to be read?

"The holy ſcriptures are to "be read with a high and re- "verent eſteem of them, with "a firm perſuaſion that they "are the very word of God; "and that he only can enable "us to underſtand them." Lar. Catech. Q. 157.

By whom is the word of God preached?

"Only by ſuch as are ſuffi- "ciently gifted, and alſo duly "approved and called that of- "fice." Larg. Cat. Q. 159.

Is reading of ſermons or diſcourſes from the pulpit an ordinance of God appointed in his word?

So far from it that we find the contrary was practiſed by our Lord, who after reading his text, "he cloſed the book, and began to ſay unto them, this day is this ſcripture fulfilled in your ears," Luke iv. 16, 23.

How ought we to attend upon the reading and hearing of the word?

With diligence, preparation and prayer,

What is it to attend upon the reading and hearing of the word with diligence?

A chearful embracing every ſeaſonable opportunity of reading and hearing the word, Prov. viii. 34.

What preparation is neceſſary for reading and hearing the word?

Solemn meditation upon the divine authority of the word; upon its being the *ſavour of life* or *death* to us; and the ordinance of God for our ſalvation.

For what things ſhould we pray in our attendance on reading and hearing the word?

For an enlightened underſtanding; for God's bleſſing on his word, and his preſence with his ſervants in preaching it.

What is our immediate duty in the acts of hearing and reading the word?

To receive the word with faith and love.

What is it to receive the word with faith?

It is to apply the word to ourſelves in a ſuitableneſs to our

our ſtate and the nature of the word, whether in a way of promiſe or threatning.

What is the conſequence of receiving the word with faith?

A receiving it with love alſo, for "faith worketh by love," Gal. v. 6.

What are the evidences of receiving the word with faith and love?

It will have an animating and ſanctifying influence on our hearts and lives, and we will eſteem it "above thouſands of ſilver and gold," Pſal. cxix. 72.

What improvement ought we to make of the word after reading or hearing it?

Lay it up in our hearts and practiſe it in our lives.

What is it to lay the word up in our hearts?

It is to ſtore it up in our memories; to eſteem it as an enriching treaſure; and to keep it with the greateſt care, Pſal. cxix. 11. Col. iii. 16. v. 24.

What is it to practiſe it in our lives?

It is to act conformable to the word in our heart and life, and ſincerely to eſſay to be regulated by this unerring rule, Luke viii. 15.

CHAP. XVII. *Of the Sacraments of the Chriſtian Church.*

WHether are the ſacraments intended to confirm the word or our faith?

The revelation of grace can admit of no higher confirmation than the oath of God, but the ſacraments are neceſſary to confirm our faith.

What is the difference between the word and the ſacraments conſidered as means of ſalvation?

The word may be effectual unto ſalvation without the ſacraments, but ſacraments cannot avail without the word.

How many ſeals are appended to the covenant of grace?

Two.

How have the ſeals of the new covenant been called in the Chriſtian church?

In the Latin church they were called ſacraments; and in the Greek church they were termed myſteries.

Why were the ſeals of the new covenant called ſacraments?

The word ſacrament originally ſignifies the oath by which the Roman ſoldiers bound themſelves to their general. It is our oath by which we ſwear fidelity to Jeſus the captain of our ſalvation.

Why were the ſacraments called in the Greek church myſteries?

Becauſe that in them beſide the outward and viſible ſigns, there is alſo a ſecret and hidden meaning which ought to be diligently attended to.

In what reſpect are the ſacraments called ſeals?

Becauſe they are intended to confirm our faith that God is our God, and the bleſſings of Chriſt's

Chriſt's purchaſe are made over to us; and on our part we avouch the Lord to be our God, and we give ourſelves up to him to be his people.

Who have a right to the ſacraments?

Thoſe who make a credible profeſſion of the chriſtian religion, with a regular converſation, have a right before men, but real ſaints have only a right before God.

What is the end of the ſacraments?

To repreſent Chriſt and his benefits, and to confirm our intereſt in him; as alſo to put a viſible difference between thoſe that belong unto the church and the reſt of the world; and ſolemnly to engage them to the ſervice of God in Chriſt according to his word. Conf. Faith, chap. 27. ſec. 1.

What were the ordinary ſacraments under the Old Teſtament?

Circumciſion and the paſſover.

When was circumciſion firſt inſtituted?

In the ninety-ninth year of Abraham's age, when he and all the men in his houſe were circumciſed, Gen. xxvi. 27.

At what age were the male children afterwards to be circumciſed?

Preciſely on the eighth day after they were born, Gen. xvii. 12.

What was the ſpiritual meaning of this ſacramental ceremony?

It ſignified the corruption and impurity of human nature, the neceſſity of being cut off from the firſt Adam as a federal head, and united to Chriſt, and as alſo a ſolemn engagement to be the Lord's, Jer. v. 4. Rom. ii. 28, 29. Gen. xvii. 4.

What was the other ſacrament in the Old Teſtament church?

The paſſover.

When was the ſacrament of the paſſover inſtituted?

At the deliverance of Iſrael from Egypt.

Why was it called the paſſover?

Becauſe their door poſts and lintels were ſprinkled with the blood of the paſſover lamb, which ſignified that the blood of Chriſt ſprinkled on our conſcience is a ſure defence from divine wrath.

Why was it required that the paſſover lamb ſhould be a male of the firſt year, and without blemiſh?

To ſignify the purity and excellence of Chriſt, who ſhould "offer himſelf for us without ſpot" in the prime of his life.

Why was it to be roaſted,—to be eaten wholly,—to be eaten with bitter herbs,—and with unleavened bread,—and by the whole congregation at once?

To repreſent the ſeverity of Chriſt's ſufferings,—that a whole Chriſt muſt be received,—that he muſt be received in the exerciſe of repentance, and that without delay and in ſincerity and that there is enough in Chriſt for the ſalvation of the whole church at once.

Wherein do the ſacraments of the Old Teſtament differ from thoſe of the New?

The ſacraments of the Old Teſtament repreſented Chriſt as to come, but more obſcurely; whereas thoſe of the New Teſtament repreſent him as come in the fleſh, and that clearly.

How many ſacraments hath Chriſt inſtituted in the chriſtian church?

"Under the New Teſtament "Chriſt hath inſtituted in his "church only two ſacraments, "baptiſm and the Lord's ſup-"per." Larg. Cat. Q. 164.

How do theſe ſacraments come in the place of thoſe under the Old Teſtament?

Baptiſm comes in the place of circumciſion; and the Lord's ſupper in the place of the paſſover.

Were the ſacraments of the Old Teſtament no more than ſhadows of that grace which is actually conferred by the ſacraments under the New, as Papiſts teach?

By no means; for "the ſa-"craments of the Old Teſta-"ment in regard of the ſpiri-"tual things thereby ſignified "and exhibited, were for ſub-"ſtance the ſame with theſe "of the New." Conf. of Faith, chap. 27. ſec. 5.

What are the baſtard ſacraments of the church of Rome added to baptiſm and the Lord's ſupper?

Confirmation, penance, ordination, marriage, & extreme unction.

How does it appear theſe are ſpurious ſacraments?

Becauſe they have not ſacramental ſigns of divine inſtitution ſignifying any inward and ſpiritual grace, and therefore not ſeals of God's covenant.

Who may lawfully diſpenſe the ſacraments of the New Teſtament?

"Neither of them may be "diſpenſed by any but a mini-"ſter of the word lawfully or-"dained." Conf. Faith, ch. 27. ſec. 4.

Sect. 1. *Of Baptiſm.*

WHAT is baptiſm?

It is a ſprinkling, or pouring of, or waſhing with water, in the name of the Father, of the Son, and of the Holy Ghoſt, Mark i. 8.

Who inſtituted this ordinance?

Jeſus Chriſt, the mediator and head of his church.

When did he inſtitute it as a ſacrament of the New Teſtament church?

A little before his aſcenſion, when he gave his apoſtles that ſolemn charge, "Go, therefore, and teach all nations, baptiſing them in the name of the Father, and of the Son, and of the Holy Ghoſt," Mat. xxviii. 19.

What is the visible sign or outward element used in baptism?

Water, pure and unmixed, Acts x. 47.

How is water applied to the body in baptism?

"Dipping of the person in-"to water is not necessary, but "baptism is rightly admini-"stred by pouring or sprink-"ling water upon the person." Conf. of Faith, ch. 28, sec. 3. Acts ii. 41. xvi. 33. Mark vii. 4.

How does it appear from scripture that baptism is rightly administered by pouring or sprinkling of water on the person?

From three thousand being baptised by the apostles in one day (1); from the jailer and his family being baptised, in his house at midnight (2); from the baptism of Paul (3); and also Cornelius with his friends (4). (1) Acts ii. 41. (2) ch. xvi. 33. (3) ch. ix. 18. (4) ch. x. 47, 48.

Why is water poured or sprinkled upon the face in baptism?

It is the principal part of the body, and the whole person is represented by it, Exod. x. 29.

What is meant by this washing?

It signifies the necessity of our being cleared from sin, becoming new creatures and the disciples of Christ.

What is it to be baptised in the name of the Father, and of the Son, and of the Holy Ghost?

Not only that we be baptised by the authority of the three-one God, but that we are dedicated to the Father, Son and Holy Ghost, as our God and portion for ever.

What are the ends and uses of baptism?

They are "to signify and "seal our ingrafting into Christ, "and partaking of the benefits "of the covenant of grace." Short. Catech. Q. 94.

What is it to signify and seal our ingrafting into Christ?

It is to seal our union with him and the imputation of his righteousness to us, Gal. iii. 27.

What are the benefits of the covenant of grace, the partaking whereof is signified and sealed in baptism?

Remission of sin by the blood of Christ, regeneration by his spirit, adoption, and resurrection unto eternal life. Larg. Catech. Q. 165.

Is it according to scripture to call baptising by the name of christening?

By no means; because it goes on the dangerous principle that baptism makes us christians, and without it we are infidels, and are left to uncovenanted mercy.

What are the extremes about the necessity of baptism?

Socinians and Quakers deny that it is necessary at all; Papists and some others maintain that it is absolutely necessary for salvation.

What is the doctrine of our con-

fession of faith on this head?

That "although it be a "great sin to contemn or ne-"glect this ordinance, yet "grace and salvation are not "so inseparably annexed unto "it as that no person can be "regenerated and saved with-"out it, or that all that are bap-"tised are undoubtedly rege-"nerated." Conf. ch. 28. se. 5.

How does it appear that grace and salvation are not inseparably annexed to baptism?

Abraham had the righteousness of faith before he was circumcised; and the thief on the cross was saved without his being baptised.

How does it appear that all that are baptised are not regenerated and saved?

Simon Magus was baptised, and yet after baptism remained "in the gall of bitterness and "in the bond of iniquity," Acts viii. 13, 23.

Is the efficacy of baptism confined to the time of its administration?

"The efficacy of baptism is "not tied to that moment of "time wherein it is administer-"ed," but may take place afterwards, as God in his sovereignty has fixed it. Confes. chap. 28. sec. 6. John iii. 8.

Ought not public teaching of the word to go before baptism?

Yes; our Lord has expressly ordered, "Go ye therefore "and teach all nations, baptising "them," Mat. xxviii. 19.

Is it lawfull to dispense baptism in private?

No; for baptism is not "to "be administered—privately, "but in the place of public "worship, and in the face of "the congregation, where the "people may most convenient-"ly see and hear." Direct. for worship, on baptism.

Wherein lies the evil of private baptism?

It obtrudes members into the church clandestinely; occasions an irreverent administration of the ordinance; confirms the ignorant in the popish notion of its absolute necessity; robs church members of the opportunity of renewing their vows; and deprives parent and child of the benefit of the prayers of the church.

But what if the child should die before it can be administered in the church?

Parents may rest assured that the want of it cannot harm the child, and may comfort themselves in that they were not chargeable with an unnecessary delay, or of contemning the ordinance, 2 Sam. xii. 18, 23.

To whom is baptism not to be administered?

"Baptism is not to be ad-"ministered to any that are "out of the visible church till "they profess their faith in "Christ & obedience to him." Short. Catech. Q. 95.

Have the infants of believing parents a right to be baptised?

Yes;

Yes; "the infants of ſuch "as are members of the viſible "church are to be baptiſed."

Have we any ſcripture example for infant baptiſm?

The apoſtles baptiſed whole houſeholds or families at once, as the houſehold of Lydia, the jailer's family, and the houſehold of Stephanus, Acts xvi. 15, 33. 1 Cor. i. 16.

But there is no mention of baptiſing infants in theſe families?

Neither is there mention of their baptiſing adult perſons in them; only ſince they baptiſed the whole, it is natural to ſuppoſe there were infants as well as adults, and an inſtance of a perſon born of chriſtian parents being baptiſed in adult years, cannot be ſhewn in ſcripture.

Upon what ground have the infants of ſuch as are members of the viſible church a right to baptiſm?

The grace and goodneſs of God aſſuming them into the ſame covenant with their parents; as in the promiſe made Abraham, "I will eſtabliſh my covenant between me and thee and thy ſeed after thee,—to be a God unto thee and thy ſeed after thee," Gen. xvii. 7.

But has not this promiſe a reſpect only to the natural offſpring of Abraham?

No; for the apoſtle Peter affirms that there is a promiſe of the covenant of grace extending to the Gentiles as well as the Jews, and is the foundation of church membership; when he ſays, "Repent and be baptiſed every one of you;—for the promiſe is to you and to your children, and to all them that are afar off, even as many as the Lord your God ſhall call," Acts ii. 38, 39.

What is the conſequence of denying the infants of believing parents the initiating ſeal of God's covenant as well as the infants of the Jews under the Old Teſtament?

That the privileges of the New Teſtament church are more abridged and leſſened than thoſe of the Old; whereas they are rather increaſed and enlarged, Iſa. liv. 2, 3.

Is there any expreſs precept in the New Teſtament for baptiſing the infants of viſible believers?

The privilege of the infant ſeed of viſible church members having been ſettled ever ſince Abraham's time, and never reverſed, there was no need of any more than the general precept, "Go teach and baptiſe," Mat. xxviii. 19.

What is there about infant baptiſm beſide the divine inſtitution to recommend it to us?

It diſcovers the great love of God to us, and it is an excitement to the practice of piety both in children and parents.

Wherein appears the great love of God in infant baptiſm?

In that as ſoon as we are born

born he has commanded us to be brought from our mother's boſom and put into his own arms, that he may beſtow upon us the tokens of our dignity and future kingdom.

How is infant baptiſm uſeful to excite children to the practice of religion?

When they reflect on the covenant of their youth, and the great excellence thereof, it is an inducement to keep it inviolable.

How is infant baptiſm uſeful to excite parents to their duty?

It has a tendency to impreſs their minds with divine things at the time of the conſecration of their children to God, and it lays them under the moſt inviolable neceſſity to train up their children, which they have devoted to him, in the myſteries of the chriſtian religion, and the practice of true piety; by inſtruction, admonition, and good example.

How is our baptiſm to be improven by us?

By ſerious conſideration of the nature of it; mourning over our coming ſhort of our vows; endeavouring to have our converſation becoming the goſpel; and by walking in brotherly love, as being baptiſed by the ſame ſpirit into the ſame body.

When ſhould we improve our baptiſm?

"All our life long, eſpecially in the time of temptation, and when we are preſent at the adminiſtration of it to others." Larg. Catech. Q. 167.

SECT. 2. *Of the Lord's Supper.*

WHAT are ſome of the ſcriptural names given to the ordinance of the ſupper?

It is called *the breaking of bread, the Lord's table, the cup of bleſſing, the feaſt, the New Teſtament in Chriſt's blood, the communion,* and *the Lord's ſupper?*

Why is it called the breaking of bread? Acts ii. 42.

Becauſe in this ordinance bread is broken in remembrance of the death of Chriſt, whoſe body is broken for us as a ſacrifice for ſin, and to be the ſpiritual food of our ſouls.

Why is it called the Lord's table? 1 Cor. x. 21.

Becauſe the Lord furniſhed this table; the fleſh and blood of the Lord Jeſus is the ſpiritual proviſion for it, and it is ſacred to his honour.

Why is it called the cup of bleſſing? 1 Cor. x. 16.

Becauſe it is ſet apart for a ſacred uſe by thankſgiving and prayer, and becauſe the worthy receivers offer up joyful praiſes and bleſſing to God for a crucified Chriſt.

Why is it called the feaſt? 1 Cor. v. 8.

Becauſe of the ample proviſion that is here ſet before us, and the joy wherewith it is to be received, and in alluſion to

the

the paſſover, which it comes in the room of.

Why is it called the New Teſtament in Chriſt's blood? Luke xxii. 20.

Becauſe in it is exhibited the ſhedding of Chriſt's blood, by which he confirmed his teſtament, and this is a ſtanding ordinance in the New Teſtament church.

Why is it called the communion? 1 Cor. x. 16.

Becauſe believers have in this ordinance communion with Chriſt in the virtue and benefits of his death, and alſo communion with one another, for "we being many are one bread," 1 Cor. x. 17.

Why is it called the Lord's ſupper?

Becauſe it is the chief banquet in Chriſt's family, as ſupper was among the ancients; but chiefly becauſe it was inſtituted at ſupper time, after celebrating the paſſover.

What are the elements to be uſed in the Lord's ſupper?

Common bread and wine.

What is ſignified by the bread and wine?

The body and blood of Chriſt.

What is our faith to terminate upon when the body and blood of Chriſt are repreſented by theſe elements?

The incarnation, obedience and death of our Redeemer.

What ſacramental actions are uſed in this ordinance?

They are ſuch as reſpect either the adminiſtrator or the receivers of this ordinance.

What are the ſacramental actions on the part of Chriſt the firſt adminiſtrator?

He bleſſed the elements and gave thanks; broke the bread and gave both the bread and wine to his diſciples.

What is meant by his bleſſing of theſe elements?

The ſetting apart ſo much of them as ſhall be uſed from a common to a holy uſe, and that this ordinance is a mean of Chriſt's bleſſing his people.

Are the bread and wine turned into the real body and blood of Chriſt by miniſterial conſecration?

By no means; for the doctrine of tranſubſtantiation is "repugnant not to ſcripture "alone, but even to common "ſenſe and reaſon; overthrow"eth the nature of the ſacra"ment; and hath been, and is "the cauſe of manifold ſuper"ſtitions, yea, of groſs idola"tries." Conf. Faith, ch. 29 ſect. 6.

What is repreſented to us by the breaking of the bread and pouring out of the wine?

The breaking of Chriſt's body, and the pouring out his ſoul unto death.

What is meant by giving the bread and wine to communicants?

That Chriſt is the Father's gift, and his own gift to mankind ſinners for life and ſalvation.

What are the ſacramental actions on the part of communicants?

They take both elements, and divide them among themſelves.

What is imported in their taking the bread and the cup?

It imports that our receiving of Chriſt is founded on the gift and grant, that is made of him in the word, John iii. 27.

What is included in their eating the bread and drinking the wine?

That there is a particular application of Chriſt to the ſoul in the act of worthy communicating.

Why do the communicants divide the elements among themſelves?

To imitate the practice of Chriſt and his apoſtles, and to teſtify their mutual love and union, as hereby they become "one bread."

When did Chriſt inſtitute and appoint this ſacrament?

The ſame night in which he was betrayed, 1 Cor. xi. 23.

What is implied in his inſtituting this ſacrament the ſame night in which he was betrayed?

It implies the greatneſs of his love to his people, that in the immediate proſpect of his great ſufferings for them, he did inſtitute this memorial of his dying love.

In what poſture ſhould the Lord's ſupper be received?

The ſacrament being called the Lord's table, a table-poſture, which is ſitting, is moſt agreeable to the practice of our Lord and his diſciples at the firſt ſupper, Mat. xxvi. 20, 26.

From whence did the practice of kneeling at the ſacrament take its riſe?

From the church of Rome, who maintain that the conſecrated wafer is changed into the body of Chriſt, and therefore to be worſhipped.

For what end did Chriſt inſtitute this ordinance?

To ſhew forth the death of Chriſt till he come again.

Is it only the laſt ſcene of his ſufferings we are to commemorate here?

We ought to remember with application the whole courſe of his obedience and ſufferings, from his birth to his death.

What is it about the death of Chriſt we are to remember?

The truth, the neceſſity and the ſufficiency of it.

What is it to remember the truth of Chriſt's death?

It is by a true faith to believe that Chriſt really did and ſuffered all theſe things for us that are recorded in ſcripture, 1 Cor. xv. 3, 4.

What is it to remember the neceſſity of his death?

It is to believe that we would certainly have gone down to the pit, if God had not found out this ranſom, Job xxxiii. 24.

What is it to remember the ſufficiency of it?

That his death is of infinite value, and therefore a price adequate to the demands of divine juſtice againſt us, Acts xx. 28.

In what manner ſhould we ſhew forth the Lord's death?

With a lively faith, a flaming love, profound reverence, deep ſorrow, an holy joy, and reſolutions through grace of new obedience.

Unto whom ought we to ſhew forth Chriſt's death?

To God, as the ground of our acceptance; to Satan in anſwer to his temptations; to our conſciences to purge and quiet them; and before the world, as what we glory in, and on account of which we are not conformed to it.

How often ſhould the death of Chriſt be remembered by celebrating this ordinance?

The ſcripture has not preciſely determined how often; but it would appear that it ought to be frequently done, 1 Cor. xi. 25, 26.

When will the death of Chriſt be remembered perpetually without interruption?

In heaven, though not in a ſacramental way, for John the divine ſays, "I ſaw no temple there," Rev. xxi. 22.

Is Chriſt really preſent in this ordinance?

Yes; he is graciouſly, though inviſibly, preſent here as in other ordinances where his name is recorded.

What obligation lies on chriſtians to celebrate the Lord's ſupper?

The expreſs command of Chriſt, "This do in remembrance of me." 1 Cor. xi. 24.

What is there about this command that makes it peculiarly binding?

It is expreſs, it is eaſy, and it is Chriſt's dying command.

Whoſe duty is it to receive the Lord's ſupper?

It is the duty of all that profeſs the name of Jeſus; but the immediate of believers only.

Are graceleſs perſons guilty, if they neglect this ordinance?

Yes; they practically renounce their baptiſm, account the death of Chriſt unworthy of remembrance, and deſpiſe ſacramental bleſſings.

What courſe ſhould they take, ſeeing they offend whether they neglect or receive this ordinance?

Their immediate duty is to comply with the goſpel call, and receive Chriſt as offered in the goſpel, and then come forward.

Whether is this a converting or confirming ordinance?

It is intended for the confirmation and nouriſhment of true believers, but ſacramental occaſions are often bleſt for the converſion of ſinners.

What preparation is neceſſary for this ordinance?

Both habitual and actual preparation.

Wherein lies habitual preparation?

In being in a ſtate of grace and ſalvation.

Wherein lies actual preparation?

In having grace in a lively exerciſe.

What are the means to be uſed for actual preparation?

Meditation, prayer, and ſelf-examination.

What ſhould we meditate upon in making preparation?

On the ſinfulneſs of ſin, the ſufferings of Chriſt as to their greatneſs, and as being in our head; alſo on the love of God manifeſted in this ordinance.

For what things ſhould we pray in our preparation?

For the preſence of God to be with the adminiſtrator, with fellow communicants and ourſelves, and that we may be enabled to communicate worthily.

Is ſelf-examination only to be performed the firſt time a perſon communicates?

It is the duty of every perſon to examine himſelf every time he communicates.

What is the beſt way of examining ourſelves?

To retire from the world, and in the ſight of God to compare our ſtate with the marks of grace laid down in the word, and put the work into God's hand that he may examine and try us, Pſal. xxvi. 2.

What ſhould we examine ourſelves about?

Of our intereſt in Chriſt, our ſins, our wants, of our knowledge, of our faith, of our repentance, of our love, and new obedience. Shorter Cat. Q. 97.

Why ſhould we examine ourſelves of our intereſt in Chriſt?

Becauſe without union to his perſon, there can be no communion with him in this ordinance.

Why are we to examine ourſelves about our ſins?

That we may be humbled for them, and by faith apply to Chriſt's blood for waſhing.

How may we know whether our ſins are conſiſtent with a ſtate of grace?

When they are not committed wilfully and obſtinately, when they ſit heavy on our conſcience, and we are enabled to ſtrive againſt them.

What are ſome of the wants which believers ordinarily find in themſelves on ſelf-examination?

They often want a full aſſurance of their intereſt in Chriſt; enlargement of heart in religious duties; a greater degree of ſtability in trying times; a more flaming zeal for the honour of God, and more conformity to him in heart and life.

How may we know if our knowledge is in a competent meaſure?

If we have distinct views of God and his perfections; of man's creation, fall and inability to help himself; of Christ in his person, offices and righteousness; of the covenant of grace in its freedom, fulness and stability, together with the seals thereof.

What are the properties of saving knowledge?

It is experimental, self-humbling, craving and practical.

Why is faith necessary to the worthy receiving of the Lord's supper?

It is necessary to feed on Christ.

How may we know by self-examination that our faith is of the right kind?

True faith will have a keen appetite for this spiritual provision *a*; will purify the heart *b*; will account all things but loss for Christ *c*; and will make us careful to maintain good works *d*. *a* Isa. xxvi. 89. *b* Acts xv. 9. *c* Phil. iii. 8. *d* Tit. iii. 8.

What need is there for repentance in this sacrament?

Without it there can be no mourning for sin, which stands connected with looking on him whom we have pierced, Zech. xii. 10.

How may we know if our repentance be unto life?

If so, we will grieve for sin as offensive to God *a*; we will turn from it in heart and life *b*, and be particularly affected with the sin of unbelief *c*.

a Psal. li. 4. *b* Hos. xiv. 9. *c* John xvi. 9.

Why is the obedience of worthy communicants called new obedience?

Because it flows from a new principle *a*, is performed in a new manner, even in the strength of grace *b*, and is directed to a new end, viz. the glory of God *c*. *a* Gal. v. 6. *b* 2 Tim. ii. 1. *c* 1 Cor. x. 31.

What is the danger of not making preparation before communicating?

Eating and drinking unworthily.

What is it to eat and drink unworthily?

It is to eat and drink judgment to ourselves.

In what sense do unworthy recievers eat and drink judgment to themselves?

They render themselves obnoxious to temporal judgments in this world, and to eternal judgment if mercy prevent not in the life to come, 1 Cor. xi. 30, 32.

May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's table?

" If he be duly affected with
" the apprehension of the want
" of an interest in Christ, and
" unfeignedly desires to be
" found in him, and to depart
" from iniquity; in that case
" he

" he is to bewail his unbelief,
" and labour to have his doubts
" resolved; and in so doing he
" may and ought to come to
" the Lord's supper, that he
" may be further strengthen-
" ed." Larg. Cat. Q. 172.

What is required of them that receive the Lord's supper in the time of the administration of it?

" It is required of them that
" they heedfully discern the
" Lord's body, and affection-
" ately meditate on his death
" and sufferings, and thereby
" stir up themselves to a vigo-
" rous exercise of their graces;
" in sorrowing for sin, hunger-
" ing and thirsting after Christ,
" feeding on him by faith,—
" and in renewing their cove-
" nant with God and love to
" all the saints." Larg. Cat. Q. 174.

What is the duty of communicants after partaking of the Lord's supper?

" Seriously to consider how
" they have behaved themselves
" therein, and with what suc-
" cess; if they find quickning
" and comfort, to bless God for
" it, beg the continuance of it,
" watch against their relapses,
" fulfill their vows, and encou-
" rage themselves to a frequent
" attendance on that ordinance." Larg. Cat. Q. 175.

What is the duty of communicants who find no present benefit by partaking of the Lord's supper?

" More exactly to review
" their preparation to, and car-
" riage at the sacrament; in
" both which, if they can ap-
" prove themselves to God and
" their own consciences, they
" are to wait for the fruit of it
" in due time." Larg. Cat. Q. 75.

What is their duty if they have failed in their preparation and carriage at the sacrament?

" They are to be humbled,
" and attend upon it afterward
" with more care and dili-
" gence." Larg. Cat. Q. 175.

Wherein do the sacraments of baptism and the Lord's supper agree?

" In that the author of both
" is God, the spiritual part of
" both is Christ and his bene-
" fits; both are seals of the
" same covenant;—and to be
" continued in the church of
" Christ until his second com-
" ing." Larg. Cat. Q. 176.

Wherein do the sacraments of baptism and the Lord's supper differ?

" In that baptism is to be
" administered but once, with
" water, to be a sign and seal
" of our regeneration and in-
" grafting into Christ, and that
" even to infants; whereas the
" Lord's supper is to be admi-
" nistered often, in the elements
" of bread and wine, to repre-
" sent and exhibit Christ as spi-
" ritual nourishment to the soul,
" and to conform our continu-
" ance and growth in him, and
" that only to such as are of
" years

" years and ability to examine " themſelves." Larger Catec. Q. 177.

CHAP. XVIII. *Of Prayer.*

ARE we to pray to God only?

" God only being to be " believed in and worſhipped " with religious worſhip, pray- " er, which is a ſpecial part " thereof, is to be made by all " to him alone, & none other." Larg. Cat. Q. 179.

Why is prayer to be made by all to God alone and none other?

Becauſe " God only is able " to ſearch the hearts, hear the " requeſts, pardon the ſins and " fulfill the deſires of all."— Larg. Cat. Q. 179.

What are the parts of prayer?

Petition, confeſſion, & thankſgiving.

In which of theſe doth prayer moſt properly conſiſt?

In petition or ſuppli cation.

For what things may we lawfully pray?

For things agreeable to the revealed will of God, Deut. xxix. 29.

How can we know if what we aſk be agreeable to God's revealed will?

If we aſk what he has graciouſly promiſed, we may be ſure it is agreeable to his revealed will.

May we aſk temporal mercies from God in prayer?

Yes; becauſe they are promiſed as far as we have any real need of them, Pſal. xxxiv. 10. Iſa. xxxiii. 16.

Whether ought temporal mercies or ſpiritual bleſſings to have the preference in our prayers?

Spiritual bleſſings ſhould have the preference, as our Lord directs, " ſeek firſt the kingdom of God and the righteouſneſs thereof, and all theſe things ſhall be added unto you," Mat. vi. 33.

In whoſe name muſt we put up our prayers to God?

In the name of Chriſt.

What is it to pray in the name of Chriſt?

It is " in obedience to his " command, and in confidence " of his promiſe to aſk mercies " for his ſake." Lar. Catec. Q. 180.

Is the bare mentioning of Chriſt's name a praying therein?

No; but by a " drawing our " encouragement to pray, and " our boldneſs, ſtrength, and " hope of acceptance in prayer " from Chriſt and his mediati- " on." Larg. Cat. Q. 180.

Why ought we to pray only in the name of Chriſt?

Becauſe " the ſinfulneſs of " man and his diſtance from " God, by reaſon thereof, is " ſo great, that we can have no " acceſs into his preſence with- " out a mediator." Lar. Cat. Queſt. 181.

Can we without ſupernatural aſſiſtance pray in a right manner?

No, we cannot pray aright without

without the *ſpirit of grace and ſupplication* is poured out upon us (1) to help our infirmities, *for we know not what to pray for · we ought* (2). (1) Zech. xii. 10. (2) Rom. viii. 26.

How doth the ſpirit help us to pray?

" By enabling us to under- " ſtand both for whom and " what, and how prayer is to " be made." Lar. Cat. Q. 182.

For whom are we to pray?

" For the whole church of " Chriſt upon earth; for ma- " giſtrates and miniſters; for " ourſelves, our brethren; yea " our enemies; and for all ſorts " of men living, or that ſhall " live hereafter." Larg. Cat. Q. 183.

For whom are we forbidden to pray?

We are not to pray " for the " dead, nor for thoſe that are " known to have ſinned the ſin " unto death." 2 Sam. xii. 23. 1 John v. 6. Lar. Cat. Q. 183.

Why are we not to pray for thoſe who have ſinned the ſin unto death?

Becauſe the ſin againſt the Holy Ghoſt is unpardonable, as it is a wilful, blaſphemous oppoſition to the teſtimony of the ſpirit of God concerning Chriſt as the only way of ſalvation, Mat. xii. 31, 32. Luk. xii. 10.

For what things may we warrantably pray?

" For all things tending to " the glory of God, the wel- " fare of the church, our own " or others good; but not for " any thing that is unlawful." Larg. Cat. Q. 184.

How ought we to pray?

We are to pray with underſtanding, faith, ſincerity, fervency, love and perſeverance, Larg. Cat. Q. 185.

What are the ſeveral kinds of prayer?

Secret and ſocial.

How is ſecret prayer diſtinguiſhed?

Into cloſet and ejaculatory prayer.

What is cloſet prayer?

A perſon's free intercourſe with God, when retired from all company into a place of ſecrecy, Mat. vi. 6.

Is not cloſet prayer the indiſpenſable duty of all chriſtians?

Surely, becauſe every chriſtian has his own particular wants to be ſupplied, ſins to confeſs, doubts to be reſolved, and difficulties to be ſtrengthened under.

What is ejaculatory prayer?

It is a ſecret and ſudden lifting up the ſoul's deſires to God without words, upon any emergency that may occur in providence, Neh. ii. 4. 1 Sam. i. 13.

How is ſocial prayer diſtinguiſhed?

Into private and public.

What is private prayer?

It is when a number of chriſtians join in this duty privately, and one is the mouth of the whole to God; as in family

worſhip

worſhip and fellowſhip meetings.

What is family worſhip?

It is a family joining together in ſinging God's praiſes, reading his word, and calling on his name by prayer, Deut. vi. 7. Pſal. 30. Jer. x. 25.

How often ſhould family worſhip be performed?

Morning and evening, Pſal. xcii. 2.

What do you mean by fellowſhip meetings?

They are meetings of chriſtians for prayer and ſpiritual conference upon ſoul-edifying ſubjects, Mal. iii. 16.

What is public ſocial prayer?

It is the ſolemn worſhipping of God in the church in her public aſſemblies, wherein the miniſter is the mouth of the people to God, Acts xx. 36. ch. xxi. 5.

What is the ſecond part of prayer?

Confeſſion of our ſins.

What doth the confeſſion of ſin imply?

It implies a ſenſe of guilt and of deſerved puniſhment.

In what manner ſhould we confeſs our ſins to God?

With grief and hatred of them, and holy reſolutions in the ſtrength of divine grace to forſake them.

What is the third part of prayer?

Thankſgiving for all God's mercies.

What mercies ought we to give thanks for in our prayers?

For temporal and ſpiritual; common and ſpecial mercies, Pſal. cxlv. 9.

What is the beſt evidence of thankfulneſs to God for his mercies?

When we are truly thankful for *Chriſt God's unſpeakable gift*, 2 Cor. ix. 15.

How may we know that our prayers are heard by and accepted of God?

When we are enabled to pray in faith, with enlargement of heart and importunity, accompanied with ſubmiſſion to God's will, 2 Chron. xx. 12, 17.

How may we know that our mercies come to us in the courſe of common providence, or in anſwer to our prayers?

From the manner, if granted unexpectedly (1), and accompanied with other mercies (2); and from the time, if granted when we needed them moſt, and were moſt importunate about them (3).

(1) Iſa. lxv. 24. (2) 1 Kin. iii. 12, 13. (3) Acts xii. 6, 7, 12.

Why does the Lord often delay mercies which he intends afterwards to confer?

To ſtir us up to more fervency in our prayers, and make us more thankful when the mercies are beſtowed, 2 Cor. xii. 8, 9.

CHAP. XIX. *Of Death.*

WILL all men die?

Yes; for it is appointed for all men once to die, Heb. ix. 27.

What is the difference between the death of the righteous and the death of the wicked?

Death to the righteous comes as the crowning bleſſing of the new covenant; to the wicked death comes in virtue of the threatning of the covenant of works.

How is death the crowning bleſſing of the new covenant to the righteous?

It frees them of all the miſeries of this life, perfects their ſanctification, and by it they enter into the joy of their Lord.

What is the difference of the grave to the righteous and the wicked?

The grave is a place of reſt to the righteous, but it is a priſon-houſe to the wicked, where they are confined till the judgment of the great day.

CHAP. XX.

Of the Reſurrection.

WILL there be a general reſurrection of the bodies of all mankind?

Yes; there ſhall be a reſurrection of the dead, both of the juſt and unjuſt, Acts xxiv. 15.

How doth it appear that God can raiſe the dead?

From his creating all things at firſt, we may reaſonably infer he can raiſe up the bodies of men out of their former duſt.

Will the ſelf-ſame body that dies be raiſed again?

The very notion of a reſurrection implies this in it, for nothing can be ſaid to riſe again but that which falls, and if it was another body that was raiſed up it would be a creation, not a reſurrection.

Is there not great propriety and juſtice in the reſurrection of the ſelf-ſame body?

Yes; it is highly juſt that the bodies of the ſaints in which they glorified God on earth ſhould be raiſed to immortal honour, and the bodies of the wicked in which they diſhonoured God on earth ſhould be raiſed to everlaſting ſhame and reproach, Dan. xii. 2.

What will be the difference between the reſurrection of the godly and the reſurrection of the wicked?

The Lord's people are raiſed by virtue of the ſpirit of Chriſt, and ſhall riſe with unſpeakable joy; but the wicked ſhall be raiſed by the power of Chriſt as a judge, and ſhall riſe with unſpeakable horror and conſternation, Rom. viii. 11. 2 Theſſ. i. 9.

CHAP. XXI.

Of the laſt Judgment.

WHAT will immediately follow on the reſurrection of the dead?

The day of judgment.

What kind of a day will the day of judgment be?

It

It will be a day of wrath and vengeance to the wicked, but a day of complete redemption to the godly, 2 Theſ. i. 8, 9. Luke xxi. 28.

Who will be the judge?

The Lor l Jeſus Chriſt is appointed judge, Acts xvii. 31.

When will Chriſt come to judge the world?

At the laſt day.

Why is it called the laſt day?

Becauſe, after it, time ſhall be no more; there will be no more a ſucceſſion of days and nights but one endleſs day of joy to the righteous, and one eternal night of woe to the wicked.

In what manner will he come to judgment?

In a glorious manner, with all his holy angels.

What is meant by the ſign of the Son of man that will uſher in Chriſt's ſecond coming? Mat. xxiv. 30.

That infinite brightneſs and ſplendor in which he will appear: "For as the lightning cometh out of the eaſt, and ſhineth even to the weſt; ſo ſhall alſo the coming of the Son of man be," Mat. xxiv. 27.

Where will the judge be placed.

On a glorious throne, high and lifted up.

Is not Chriſt well qualified for being judge?

Yes; for being poſſeſſed of human nature, he will be a viſible judge; being God, he is omniſcient and is acquainted with all the actions of men and being omnipotent, he is able to put the ſentence he paſſes in execution.

Is there not a ſtriking propriety in the appointment of Chriſt to be the judge?

Yes; becauſe he who was unjuſtly condemned by men, will be the judge, and hereby the ignominy of the croſs will forever be rolled away.

Who are the perſons that ſhall be judged?

All the race of mankind muſt appear before the judgment ſeat of Chriſt, men of all ranks in church and ſtate, Jews and Gentiles, yea all the apoſtate angels.

What is the ſummons he will give to the parties to appear?

The voice of the arch angel and the trump of God, 1 Theſ. iv. 6.

Will there be any poſſibility of ſhunning an appearance before the judge?

No; for all muſt ſtand before the judgment ſeat of Chriſt, 2 Cor. v. 10.

By whom ſhall all mankind be gathered to the judgment ſeat?

The angels ſhall gather together all the elect (1), and likewiſe the reprobate (2).

(1) Mark xiii. 27. (2) Mat. xiii. 41.

Will the elect and the reprobate ſtand together in one aſſembly?

No; they ſhall be ſeparated one

one from another, as a ſhepherd divideth his ſheep from the goats, Mat. xxv. 32.

Where will he place the two diſtinct aſſemblies?

The righteous, who are called ſheep, being caught up together in the clouds to meet the Lord in the air (1), ſhall be ſet on his right hand; and the wicked, being the goats, are left on the earth (2), upon the judge's left hand (3).

(1) 1 Theſ. iv. 17. (2) Mat. xxiv. 40. (3) Mat. xxv. 33.

What kind of a ſeparation will this be?

A complete and final ſeparation, never more to meet together, Mat. xxv. 46.

What will mankind be judged concerning?

Their thoughts (1), words (2), and works (3). (1) 1 Cor. v. 5. (2) Mat. xii. 36. (3) Eccleſ. xii. 14.

Is it probable mankind will be judged concerning their religious principles?

Yes; becauſe if for every idle word we muſt give an account in judgment, much more for every erroneous principle we hold; but all religious diſputes will then be ſettled, and it will be made appear whether the Pagan or Chriſtian, whether the Popiſh or Proteſtant religions are beſt, and of all the jarring parties among Proteſtants, it will then appear who did or did not hold the truths of Chriſt.

How will the parties be tried?

By the books that ſhall be opened, Rev. xx. 12.

What are the books that ſhall be opened, according to which men ſhall be judged?

The book of God's remembrance (1), the book of conſcience (2), the book of the law (3), and the book of life (4).

(1) Mat. iii. 16. (2) Rev. ii. 15. (3) Gal. iii. 10. (4) Rev. xx. 12.

What is the book of God's remembrance?

It is God's omniſcience, whereby he knows the ſtate, words and actions of all mankind exactly, John xxi. 17.

What is the uſe this book will be put to in the trial?

It will be a libel againſt the wicked, and a memorial of all the good done by the ſaints, Mat. xxv. 35, 45.

What kind of a book is the book of conſcience?

It is the counterpart of the book of God's remembrance ſo far as it relates to the perſons judged, Rom. ii. 15.

What is the book of the law?

It is the great ſtandard of right and wrong; likewiſe the ſentence that ſhall be paſſed on them who are under it, Rom. vii. 9. Gal. iii. 10.

By what law will heathens be tried?

By the law or light of nature, which declares that "they which commit ſuch things (as they ſhall be convicted of) are worthy

worthy of death," Rom. i. 32.

By what law will Jews and Chriſtians be judged?

By the written law, for "as many as have ſinned in the law ſhall be judged by the law," Rom. ii. 12.

Whether will chriſtians or heathens be moſt inexcuſable?

Chriſtians who deſpiſed the offers of ſalvation will be the moſt inexcuſable, Mat xi. 22, 24.

What is the other book that ſhall be opened?

It is the book of life, Rev. xx. 12.

What is recorded in this book?

The names of the elect that are written in heaven, Rev. iii. 5. Luke x. 20.

Why is it called the book of life?

Becauſe it contains God's gracious and unchangeable purpoſe to bring all the elect to eternal life.

In whoſe hands is the book of life lodged?

In the hands of Jeſus Chriſt the mediator, who has all his ſaints in his hand, Deut. xxxiii. 3.

Will not the names of the elect then be publicly read out?

Yes; Chriſt will confeſs their names before his Father, and before his holy angels, Rev. iii. 5.

Will there be any mention made of the ſins of the righteous?

No; "in that time the iniquity of Iſrael ſhall be ſought for and there ſhall be none, and the ſins of Judah, and they ſhall not be found," Jer. l. 20. Rom. viii. 33, 34.

What is the bleſſed ſentence which the judge will pronounce upon the ſaints?

Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world, Mat. xxv. 34.

What will follow on the ſaints receiving their ſentence of abſolution?

They ſhall judge the world, 1 Cor. vi. 2.

In what manner ſhall they judge the world?

As aſſeſſors to Chriſt the judge, conſenting to his judgment and ſaying Amen to the doom pronounced againſt the ungodly, Pſal. cxlix. 67, 89. Rev. xix. 1, 2.

What will be the ſentence of damnation that ſhall be paſſed on the ungodly?

Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels, Mat. xxv. 41.

Will not the pronouncing this ſentence from the mouth of the judge aggravate their condemnation?

Yes; becauſe they are damned by him that came to ſave ſinners, and muſt ſuffer the wrath of the Lamb, Rev. vi. 16, 17.

What will follow upon the pronouncing the ſentence of condemnation?

The immediate execution of it.

Will the devils be alſo judged?

Yes; they are *reſerved unto the judgment of the great day*, Jud. v. 6.

But are they not condemned already?

Yes; but their final ſentence is reſerved for the day of judgment, when their torments will be increaſed, and an eternal reſtraint laid upon them.

CHAP. XXII.

Of eternal Glorification.

WHAT are the benefits conferred upon the ſouls of believers at their ſeparation from their bodies?

They are made perfect in holineſs, and immediately paſs into glory, Heb. xii. 23. Phil. i. 23.

Is not this perfection in holineſs abſolutely neceſſary?

Yes; becauſe nothing that defileth can enter within the gates of the heavenly Jeruſalem, Rev. xxi. 27.

What follows upon this perfection in holineſs?

Their ſouls immediately paſs into glory.

What benefit do believers receive from Chriſt at death, with reſpect to their bodies?

Their bodies being ſtill united to Chriſt, do reſt in their graves till the reſurrection, Iſa. lvii. 2. Job xix. 26.

What benefits will believers receive after the day of judgment in heaven?

They ſhall be made perfectly bleſſed in the full enjoying of God to all eternity, 1 Theſ. iv. 17.

Wherein lies the happineſs of ſaints in heaven?

In deliverance from all evil, and in the enjoyment of all good.

What is the evil they ſhall be delivered from?

From the evil of ſin, with temptations thereunto, and from all the evils of the preſent ſtate, ſuch as reproach in their name, diſeaſes in their body, or ſorrow in their ſoul.

Wherein lies the nature of the poſitive part of their happineſs?

It lies in their being with God in Chriſt, in ſeeing him in the light of glory, which will be accompanied with the moſt delightful love of him; to this is conjoined the moſt perfect conformity of the ſoul to God in holineſs and glory, from all which will ariſe an unſpeakable joy.

What will give the greateſt ſatisfaction to the bodily eyes of ſaints in heaven?

To behold the glorified body of our Lord Jeſus Chriſt, which ſhines as the ſun.

But will not their happineſs lie in the beatific viſion of God, and not in any thing ſeen with their bodily eyes?

Yes.

How will the ſaints ſee God the Father, Son and Holy Ghoſt in heaven?

With the eye of the underſtanding, filled with the moſt perfect, full, and clear knowledge of God and divine things which the creature is capable of.

Will there be any different degrees in glory?

Though all the ſaints in glory will partake of as much glory and bleſſedneſs as they are capable of, yet it appears that there will be different degrees of glory, according to their uſefulneſs in the church militant and their capacity; "for one ſtar differeth from another in glory," 1 Cor. xv. 41.

Does not the bleſſedneſs of the ſaints in glory exceed our conceptions in the preſent ſtate?

Yes; for "eye hath not ſeen nor ear heard, neither hath it entered into the heart of man, to conceive the things which God hath prepared for them that love him," 1 Cor. ii. 9.

Is it lawful curiouſly to enquire into the nature of the heavenly ſtate farther than what is revealed?

No; for we are informed by divine revelation that "we are the ſons of God, and it doth not yet appear what we ſhall be," 1 John iii. 2.

What will be the eternal employment of the redeemed from among men?

To ſing praiſes to God and the Lamb.

What improvement ought we to make of the doctrine of the eternal glorification of ſaints?

To be diligent that we may be found in Chriſt without ſpot, and becauſe the end of all things is at hand, to be ſober and watch unto prayer, 2 Pet. iii. 14. 1 Pet. iv. 7.

CHAP. XXIII. *Of Hell.*

WHAT becomes of the ſouls of the wicked at their death?

They are driven away in their wickedneſs into everlaſting puniſhment, Prov. xiii. 32.

What will become of the wicked after the reſurrection and the laſt judgment?

They will be eternally ſhut up in the priſon of hell.

Wherein will the nature of their miſery conſiſt?

In the puniſhment of loſs, and the puniſhment of ſenſe.

What is the loſs they will eternally ſuſtain?

The loſs of God the chief good, and the offers of ſalvation through Jeſus Chriſt, as well as all created comforts.

What is that puniſhment of ſenſe they ſhall ſuffer?

They ſhall ſuffer intenſely the wrath of God as an angry judge, and the gnawings of the worm that ſhall never die.

What is the nature of their torments?

They will be univerſal,—every part of the creature will be tormented in the flames of hell—they will be manifold extending to ſoul and body—they will be uninterrupted *having no reſt day nor night*,—they will be unpitied, and, to crown all, will be without any end.

How do you prove that the torments of the damned will never have an end?

The duration of the wicked's exiſtence is eternal, ſo muſt their puniſhment be; as their ſufferings are but of finite value, they muſt be infinite in duration:—They carry their ſinful habits with them, which hell fire is not able to conquer, and conſequently they fall always deeper into the arrears of juſtice. The ſcriptures aſſert that *they ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord and the glory of his power*; and expreſs the duration of heaven's glory by the word *everlaſting*, which is alſo uſed to ſet forth the endleſs nature of hell torments; if the one is only for a time, ſo is the other. 1 Theſ. i. 9. Mat. xxv. 46.

How can you reconcile the doctrine of eternal torments with the mercy and love of God?

The happineſs of elect angels and men will be increaſed in the contemplation of the juſtice and holineſs of God, as manifeſted in the puniſhments of the wicked; which puniſhment will alſo ſet the Lord's diſtinguiſhing goodneſs to them in a ſtronger light.

What ſort of ſinners will undergo the ſoreſt degree of puniſhment in hell?

The deſpiſers of Chriſt and his goſpel, Mat. xi. 2, 24. Heb. ii. 3.

What ſociety will the wicked have in hell?

The ſociety of devils, for hell fire is *prepared for the devil and his angels*, Mat. xxv. 41.

What improvement ought we to make of this doctrine?

To fly from the wrath to come, by laying hold on Chriſt as offered in the everlaſting goſpel.

Which may God of his infinite mercy enable us to do; for the ſake of Jeſus Chriſt our Lord. Amen.

FINIS.

ADVERTISEMENT.

N. B. Thoſe who would deſire to ſee the doctrines of this catechiſm treated at greater length, are referred to the writings of Mr. *Boſton*; the Marrow of modern Divinity; the Shorter Catechiſm, explained by way of queſtion and anſwer by ſome miniſters of the goſpel; and the Oeconomy of the Covenants, by Dr. *Witſius*.

A

CATECHETICAL EXPLICATION

OF

SUNDRY TERMS BELONGING

TO

RELIGION,

ALPHABETICALLY DIGESTED:

In which are ſpecified the diſtinguiſhing Tenets of the various Denominations of CHRISTIANS and religious Sects that now appear.

A

WHAT is to be underſtood by Angel?

The word is Greek, and ſignifies a meſſenger. Angel is a ſpiritual, intelligent ſubſtance, the firſt in rank and dignity among created beings. The name does not import the nature of any being, but only the office to which it is appointed, eſpecially by meſſage or intercourſe between God & his creatures, in which ſenſe angels are called *the miniſters of God who do his pleaſure*, and *miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation.*

That there are ſuch beings as we call angels, that is, certain, permanent ſubſiſtences, inviſible and imperceptible to our ſenſes, endued with underſtanding and power, ſuperior to that of human nature, created by God, and ſubject to him as the ſupreme being, miniſtring to his divine providence in the government of the world by his appointment, and more eſpecially attending the affairs of mankind; is a truth ſo fully atteſted by ſcripture, that it cannot be doubted. Pride is ſuppoſed to be the ſin which turned angels into devils. 1 Tim.

Tim. iii. 6. *Not a novice, leſt, being liſted up with pride, he fall into the condemnation of the devil.*

What is meant by Antichriſt?

It denotes a great adverſary of chriſtianity, called in ſcripture *the man of ſin,—then ſhall that wicked be revealed whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming; even him whoſe coming is after the working of Satan, with all power and ſigns, and lying wonders*, 2 Theſ. ii. 8, 9. which deſcription is generally by found proteſtants applied to the Pope of Rome.

What is meant by Antinomians?

Certain hereticks who appeared in the year 1535. The word is formed from the Greek, ſignifying *againſt a law*. They are ſo called becauſe they rejected the law as of no uſe under the goſpel diſpenſation. They held that good works do not further, nor evil hinder ſalvation; that a child of God cannot ſin; that God never chaſtiſes any land for their ſins; that murder, adultery, drunkenneſs, and the like, are no ſins in the children of God; that an hypocrite may have all the graces that were in Adam before his fall; and the like ſtrange opinions.

What is underſtood by Apocrypha, or apocryphal books?

Such books as are not admitted into the canon of ſcripture, being either ſpurious, or not acknowledged as divine.

The word apocrypha is Greek, and ſignifies *hid* or *concealed*. The authors of theſe books are not known, and their authority in faith and practice is rejected.

What do you underſtand by Apoſtate?

One who deſerts his religion in profeſſion or practice. Among the Romaniſts it ſignifies a man who without a legal diſpenſation forſakes a religious order of which he had made a profeſſion; hence *apoſtata capiendo*, in the Engliſh law is a writ that formerly lay againſt a perſon who having entered into ſome order of religion, broke out again and wandered up and down the country.

What is meant by Apoſtle?

It ſignifies properly a meſſenger, or perſon ſent by another upon ſome buſineſs; and hence it is applied by way of eminence to the diſciples commiſſioned by Jeſus Chriſt to preach the goſpel, and found the chriſtian church. The apoſtles were immediately ſent by Chriſt; they were immediately taught by him; they were under the immediate direction of the Holy Ghoſt in what they delivered to the people; they were eye-witneſſes of our Lord's perſonal miniſtry, eſpecially of his reſurrection from the dead; their miniſtry

was

was not reſtricted to any particular kingdom or city; they had an extraordinary power in working miracles; they had the gift of prophecy, and were able to diſcern ſpirits; they had a power to inflict viſible judgments on the oppoſers of their miniſtry; and had authority to write epiſtles to the churches, which are part of the rule of faith and manners. Theſe extraordinary powers died with them.

What is the Apoſtles' Creed?

A ſummary of the chriſtian faith, drawn up according to ſome by the apoſtles themſelves, but, according to others, it is ſo called rather in regard to the doctrines contained therein, which are agreeable to thoſe taught by the apoſtles. We have no account of the apoſtles meeting in order to compoſe this creed;—the fathers of the firſt three centuries never pretended the apoſtles compoſed it, though they ſtrongly contended that the creed contained the ſame doctrine with what the apoſtles taught. If the apoſtles had made this creed it would have been the ſame in all churches, and in all ages, and all authors would have quoted it in the ſame words. But the caſe is far otherwiſe; the creeds of different churches not only differed in modes of expreſſion, but even in the number of articles. The *deſcent into hell, the communion of ſaints, and the life everlaſting*, were, one or other of them, omitted in theſe creeds.

What are the tenets of the Arians?

Their principles, according to Spanheim, were, that Chriſt is only God in reſpect of the title; that he is leſs than the Father, who alone is eternal, and without beginning; that he is a creature, having had a beginning of exiſtence, and having no being before the beginning of all things; hence he was made God and the Son of God by adoption, and is not ſo by nature; that the word was alſo made ſubject to change; that the Father created all things by him as an inſtrument; and that he was the moſt excellent of all creatures; that the eſſence of the Father was different from the eſſence of the Son, neither was he co-equal nor con-ſubſtantial with the Father; that the Holy Ghoſt was not God, but the creature of the Son, inferior in dignity to the Father and the Son, and co-worker in the creation. In their doxology they aſcribed *Glory to the Father through the Son in the Holy Ghoſt.*

Why are theſe heretics called Arians?

From Arius, who was born in the fourth century at Lybia near Egypt: His doctrines were condemned by the council of Nice in the year 325; he was baniſhed for five years, but being

being recalled to Conſtantinople, he preſented the emperor Conſtantine with a confeſſion of his faith ſo artfully drawn up, that it fully ſatisfied him. Notwithſtanding which Athanaſius then biſhop of Alexandria, refuſed to admit him and his followers to communion; this ſo enraged them that by their intereſt at court they procured that prelate to be depoſed and baniſhed. But the church of Alexandria ſtill refuſed to admit Arius to their communion. The emperor ſent for him to Conſtantinople; whereupon a freſh confeſſion of his faith in terms leſs offenſive was preſented to the emperor, who commanded Alexander, the biſhop of that church, to receive him the next day into his communion; but that very evening Arius died, as his friends were conducting him in triumph to the great church of Conſtantinople; Arius, preſſed by neceſſity, ſtepped aſide to eaſe himſelf, but expired on the ſpot, his bowels guſhing out.

This ſect continued with great luſtre above 300 years; it was the reigning religion of Spain for near two centuries; it was on the throne both in the eaſt and weſt; it prevailed in Italy, France, Pannonia and Africa, and was not extirpated till about the eighth century.

This hereſy was again ſet on foot by *Servetus*, 1531, who publiſhed at Geneva a treatiſe againſt the Trinity, which gave this hereſy ſome footing in that place, and from hence it ſpread to other places; now it is chiefly degenerated into Socinianiſm: and from the publications that favour this hereſy in the world, it appears to be rather a growing than an exploded doctrine.

What is meant by Antediluvians?

It is compoſed of two Latin words which ſignify *before the flood*, and is a name given to all mankind who lived before that period, and ſo includes the whole of the human race from Adam to Noah and his family. From the great length of their lives, it is ſuppoſed their number was conſiderably greater than thoſe on the face of the earth now.

Who are thoſe called Antiſabbatarians?

A modern ſect who oppoſe the obſervance of the Chriſtian ſabbath. The great principle of the Antiſabbatarians is, that the Jewiſh ſabbath was only of ceremonial, not moral obligation; and conſequently is aboliſhed by the coming of Chriſt.

This principle is held by Quakers, and practiſed by too many of all denominations.

What are the doctrines of the Arminians?

1. They maintain, that God has not elected any particular number of mankind to eternal life. 2. That

2. That Chriſt died for all mankind.

3. That man has a free will to ſave himſelf if he pleaſes.

4. That the grace of God may be reſiſted by men.

5. That believers may fall away from a ſtate of grace and ſalvation.

Why are theſe called Arminians?

From James Arminius, whoſe real name in Low Dutch was James Harmanni, who was born at Oude-water in Holland in 1560. In the 40th year of his age he oppoſed ſubſcribing the confeſſion of faith of the Reformed church, and boldly avowed his new ſyſtem of principles; but ſtrongly maintained that chriſtians ſhould bear with one another in all controverſies that did not affect the fundamentals of religion, which he apprehended his opinions did not. He was eſteemed a great ſpeaker, his pronunciation was admirable; he was affable to all, and facetious among friends. He died the 19th of October, 1609.

What is meant by an Atheiſt?

Atheiſts are commonly divided into ſpeculative and practical. A ſpeculative atheiſt is a perſon of a ſound mind who does not believe the being of God; but it is denied that any man ever ſeriouſly adopted ſuch a principle. All ſuch pretenſions muſt be founded in pride or affectation.

A practical atheiſt is one who lives in the world as if there was no God, and wiſhes there was none; with ſuch the world abounds. Indeed all that deny the authority of the ſcriptures and the being of providence, are interpretatively atheiſts.

All thoſe who profane the name of God by an habitual courſe of curſing and ſwearing, and do not perform to him any religious worſhip, are practical atheiſts.

B

WHAT are the opinions of the Baptiſts, vulgarly called Anabaptiſts?

It is hard to determine what are the ſentiments of all the various ſects of Baptiſts in the world; but thoſe of them in America known by the name of Regular Baptiſts, hold "That church government is congregational, in the hands of the community of the faithful, not merely in the hands of church officers; that the ſacrament of baptiſm is only to be adminiſtered to perſons grown up to the years of underſtanding, and ſhould be performed not by ſprinkling them with water, but by dipping them in it:" For this reaſon they condemn the baptiſm of infants; and from their re-baptiſing all whom they admitted into their ſociety, they came to be diſtinguiſhed by the name of Anabaptiſts. *What*

What is meant by Bible?

The word in Greek ſignifies *the book*. It is by chriſtians applied by way of eminence or diſtinction to the collection of ſacred writings, or the holy ſcriptures of the Old and New Teſtaments; known alſo by various other appellations, as the *ſacred books, holy writ, inſpired writings, ſcriptures*, &c.

The Engliſh tranſlation of the bible now uſed in the churches is reckoned the beſt in the world by Selden, a celebrated critic of the laſt century. It was publiſhed in the year 1610, with a dedication to king James, and by many is called king James's bible.

What is Bigotry?

It is an obſtinate adherence to a principle or practice in religion in ſpite of the moſt convincing arguments againſt it; but it is falſely applied to thoſe who zealouſly appear in behalf of revealed truth, from a principle of regard to the honour of God.

What is the meaning of Biſhop?

A biſhop ſignifies an overſeer, and is of the ſame import with elder in the New Teſtament. Its original ſignification being an overſeer, it is in this ſenſe applicable to every miniſter of the goſpel.

What is Blaſphemy?

Blaſphemy is an indignity or injury offered to the Almighty, by denying what is his due, and of right belonging to him; or by attributing to the creature that which is due to the Creator. The primitive church diſtinguiſhed blaſphemy into three ſorts;—1. The blaſphemy of apoſtates, whom the heathen perſecutors obliged not only to deny, but to curſe Chriſt. Theſe blaſphemers were puniſhed with the higheſt degree of eccleſiaſtical cenſure. 2. The blaſphemy of heretics, and other profane Chriſtians. In this ſenſe they not only included thoſe who maintained impious doctrines, but thoſe who uttered profane or blaſphemous words, derogatory to the majeſty and honour of God. The ſame puniſhment that was inflicted upon heretics and ſacrilegious perſons, was conſequently the lot of this ſort of blaſphemers. 3. The blaſphemy againſt the Holy Ghoſt. Concerning which the opinions of the ancients varied. Some apply it to the ſin of lapſing into idolatry and apoſtaſy, and denying Chriſt in time of perſecution. Others made it to conſiſt in denying Chriſt to be God: others in denying the divinity of the Holy Ghoſt: and others place it in a perverſe and malicious aſcribing the operations of the holy Spirit to the power of the devil, and that againſt expreſs knowledge and conviction of conſcience.

The true nature of the ſin againſt

againſt the Holy Ghoſt lies in a wilful, malicious and avowed rejecting of Chriſt and ſalvation through him, by a blaſpheming apoſtate after manifeſt conviction of the truth of the goſpel, and ſome kind of approbation thereof, by the common operations of the Spirit; joined with a ſpiteful ſcoffing at chriſtianity and the profeſſors thereof, and ſometimes attended with a malicious perſecuting of them. Heb. vi. 4, 5, 6. x. 27. 1 Joh. v. 16. Mar. iii. 29, 30.

Blaſpheming among the Jews was puniſhed by ſtoning the offender to death. In England it is puniſhed at common law by fine and pillory. And by a ſtatute of William III, if any perſon ſhall by writing or ſpeaking deny any of the perſons in the Trinity, he ſhall be incapable of any office; and for the ſecond offence be diſabled to ſue in any actions, to be an executor, &c. According to the law of Scotland, the puniſhment of blaſphemy is death.

What are the tenets of the Browniſts?

The Browniſts were a numerous ſect of diſſenters which ſprung up in England in the reign of queen Elizabeth: the followers of Mr. Robert Brown, an inſinuating but very unſettled man; he was for dividing the whole body of the faithful into ſeparate ſocieties or congregations, not larger than thoſe he conceived were formed by the apoſtles in the infancy of chriſtianity; and maintained that ſuch a number of perſons as could be contained in an ordinary place of worſhip ought to be conſidered as a church, and enjoy all the rights and privileges of an eccleſiaſtical community. Theſe ſocieties he pronounced independent, *jure divino*, of all other authority. That the power of governing each congregation and providing for its welfare, reſided in the people. Hence all points of doctrine and diſcipline were ſubmitted to the diſcuſſion of the whole congregation or church. He allowed the brethren to communicate in public their ſentiments and illuſtrations upon any uſeful ſubject, when the ordinary paſtor had finiſhed his diſcourſe.

After all, this man returned to the communion of the church of England, and died in the year 1630, in the 80th year of his age.

C

WHAT is the meaning of Church?

This word has various ſignifications in ſcripture. It ſignifies, 1. All the elect of God of what nation ſoever, from the beginning to the end of the world, who make but one body, whereof Jeſus Chriſt is the head, Col. i. 18. 2. The repreſentatives or officers of the church, Mat. xviii. 17. 3. A religious aſſembly ſelected and called out of the world by the doctrine of the goſpel, to the worſhip of the true God in Chriſt, according to his word, 1 Cor. i. 2. Rev. ii. 7. It is uſually diſtinguiſhed into viſible and inviſible.

What is the viſible church?

The viſible church is a ſociety made up of all ſuch, as in all ages and places of the world, do profeſs the true religion, and of their children. Larg Cat. Queſt. 62.

What is the inviſible church?

The inviſible church is the whole number of the elect that have been, are, or ſhall be gathered into one, under Chriſt the head. Larger Cat. Q. 64.

What is meant by Chriſtian?

A Chriſtian is one who bears the name of Chriſt, embraces the whole of his doctrines, and ſubmits to all his ordinances. Literally the word Chriſt ſignifies, Anointed; and Chriſtian, An anointed one. *The diſciples were firſt called Chriſtians at Antioch*, Acts xi. 26.

What is conſcience?

It is the ſecret teſtimony of the ſoul, approving of actions which it thinks are good, and condemning thoſe which it believes to be evil. Conſcience is good, when void of offence toward God and man; when it bears witneſs in the Holy Ghoſt; when purged from dead works. It is evil, when ſeared as with a hot iron; and when defiled that it cannot judge of its own actions. The conſcience of the beſt is liable to be erroneous and doubtful. Cruden's concordance.

What is a catechiſm?

A ſummary of the doctrines of the Chriſtian religion delivered by way of queſtion and anſwer.

What is meant by a catechumen?

One who is learning a catechiſm; but in the primitive churches, it meant one who was learning the principles of religion, in view of being baptized.

What is public covenanting?

Public covenanting is the deed of a number of church members in devoting themſelves to the Lord in an explicit manner, and engaging, by ſolemn oath, to the performance of the duties of the moral law, particularly theſe which in the courſe of Divine Providence they are called eſpecially to attend to. (For the warrants for covenanting, ſee pape, 166, 169.) If perſonal covenanting is allowed, public covenanting

cannot well be denied, more than public faſting Public covenanting is not a greater aſſurance of our being the Lord's people, than what we give in partaking of baptiſm and the Lord's ſupper; but it is of a different kind. The Jewiſh church had their ſacraments as well as we have ours; yet they frequently covenanted with God.

One deſign of covenanting in the church of Chriſt, is, that his followers may appear in an avowed and determinate manner, as the Lord's people; with reſpect to thoſe particular points of truth and duty to which, in the courſe of providence, and according to the circumſtances in which they are placed, the Lord calls them eſpecially to adhere to.

Thus the covenanters in Jehoida's time, declared themſelves the Lord's people, in adhering to his pure worſhip in oppoſition to the worſhip of Baal, 2 Chron. xxiii. 16, 17. Another end of this ordinance is to beget and encreaſe mutual confidence among the followers of Chriſt, with reſpect to the contributing of their endeavours towards the maintainance of any particular truth or duty. Soldiers having all ſworn the military oath, will act conjunctly againſt the common enemy with mutual confidence in each other. See Mr. Anderſon's Eſſays. Eſſay III.

Public covenanting has been the practice of the reformed church of France, of the churches in Britain and Ireland, and in New England.

What is meant by the National Covenant of Scotland, and the Solemn League and Covenant of Scotland, England, and Ireland?

The National Covenant of Scotland is an engagement which was entered into by all ranks of perſons in that kingdom ſoon after the reformation from Popery, in which they ſolemnly vowed to abide by the pure reformed religion, and to renounce the various abominations of Popery.

The Solemn League and Covenant of Scotland, England, and Ireland, is an oath which was ſworn by perſons of all ranks in church and ſtate in theſe kingdoms; and has for its ends the glory of God, and the preſervation of the true reformed religion. It was intended to bring about an uniformity in religion in theſe kingdoms, in doctrine, worſhip, diſcipline and government: In conſequence whereof the Weſtminſter Confeſſion of Faith, Catechiſms larger, and ſhorter, Directory for Worſhip, and Form of Preſbyterial government, were compiled for bringing about that uniformity in religion which was intended.

But how can any in the united and independent ſtates of America adhere to the covenants of Britain and Ireland, ſince we are no longer any part of the Britiſh empire?

The covenants are received and renewed by the Aſſociate Synod of Edinburgh by a bond adapted to their circumſtances, in which they have left out the civil part of them as unſuitable to blend civil and religious matters in the oath of God: therefore viewing the covenants as ties to religion and reformation; all that belong to the true reformed church of Scotland, or thoſe that are the deſcendents of the original covenanters, muſt formally lie under theſe ſolemn obligations. We profeſs adherence to them, not as having any political connection with the Britiſh nation, but purely as we are a part of the church of Chriſt, which has entered into covenant with God. And viewing them as religious ties to reformation, they admit perſons who are diſpoſed to abide by reformation principles in any place of the world. Seceders in America will yield to no denomination of Chriſtians in reſpect of their attachment to American liberty and independence, and will as chearfully give up with whatever is inconſiſtent therewith, as any; but at the ſame time, they will not renounce the obligations of covenants they have ſolemnly come under, to bear faithful allegiance to Jeſus Chriſt, and adherence to the true reformed religion, founded on the holy Scripture. Or, in the words of the Aſſociate Preſbytery of Pennſylvania, in their anſwer to the 11th query of the Committee of the rev. Synod of New York and Philadelphia, in 1771. "For our part we eſteem it an honour to be under the obligations of theſe covenants, and cannot ſufficiently regret, not only the contempt thrown upon them by the openly profane, but the injury done to the intereſts of religion by ſome Preſbyterians, who while they affect to be reputed the ſincere followers of theſe witneſſes of Jeſus, who ſealed them with their blood, labour to efface the impreſſions of their obligation."

And farther this is expreſſed

sed in the third article of the propoſitions drawn up at Philadelphia, April 5, 1781, by the ſaid Preſbytery, "We believe the grand and firſt object our covenanting anceſtors had in eye in their ſolemn tranſactions of national covenanting, viz. in forming the national covenant of Scotland, and alſo in the Solemn League and Covenant of Scotland, England, and Ireland; was the preſervation of the true religion, and the vindication of Chriſt's cauſe and teſtimony, as well as their natural rights, the enjoyment of life and property; with theſe views they chearfully acknowledged the authority of God's word binding their conſcience ſolemnly to ſwear to the Lord of hoſts, that they would walk in his ways, and keep his righteous judgments. From the nature of the duty, and the authority binding to the performance of that duty, it is obvious that the tranſaction of covenanting in this point of view was competent to them only in an eccleſiaſtical capacity. Therefore we their poſterity, a branch of the ſame church, are bound to proſecute the ends of theſe covenants, though our political connections with Great Britain be diſſolved."

D

WHAT is the meaning of Decalogue?

The ten precepts or commandments delivered by God to Moſes, after engraving them on two tables of ſtone.

The Jews by way of excellence call thoſe commandments, the *Ten Words*, from whence they had afterwards the name of Decalogue.

The Church of Rome has ſtruck the ſecond commandment quite out of the decalogue, and to make their number complete, hath ſplit the tenth into two: The occaſion of which may be eaſily conceived.

What are we to underſtand by Deiſts?

In the modern ſenſe of the word, Deiſts are thoſe perſons in Chriſtian countries who acknowledge all the obligations and duties of natural religion, but diſbelieve the Chriſtian ſcheme of revealed religion. They are ſo called from their belief in God alone in oppoſition to Chriſtians belief in the Trinity. They are diſtinguiſhed into four ſorts, 1. Such as pretend to believe the exiſtence of an eternal, infinite, independent, intelligent Being; and who teach that this Supreme Being made the world, though they fancy he does not at all concern himſelf in the management of it. 2. Thoſe who believe not only the being but alſo the providence of God, with reſpect to the natural world; but who not allowing any difference between moral good and evil, deny that God takes any notice of the morally good or evil actions of men; theſe things depending, as they imagine, on the arbitrary conſtitutions of human laws. 3. Thoſe who having right apprehenſions concerning the natural attributes of God and his all-governing providence, and ſome notions of his moral perfections alſo; yet being prejudiced againſt the notion of the immortality of the human ſoul, believe that men periſh entirely at death, and that one generation ſhall perpetually ſucceed one another without any future reſtoration or renovation of things. 4. Such as believe the exiſtence of a Supreme Being, together with his providence in the government of the world, as alſo the obligations of natural religion; but ſo far only as theſe things are diſcoverable by the light of nature alone, without believing any divine revelation. Theſe laſt are the only true Deiſts; but as the principles of theſe men would naturally lead them to embrace divine revelation, there is no conſiſtent ſcheme of Deiſm in the world.

What is meant by the Deſcent into Hell, which in the Creed is aſcribed to Chriſt?

The Papiſts aſſert, that our Saviour deſcended locally into hell at his death, to triumph over devils, alſo into purgatory, to deliver the ſouls of the Old Teſtament ſaints from that place; but this doctrine is directly repugnant to what our Lord ſaid to the penitent thief upon the croſs. *To day ſhalt thou be with me in Paradiſe*, Luke xxiii. 43; and from his laſt words, ver. 26. *Father into thy hands I commend my ſpirit, which having ſaid he gave up the ghoſt.* As to his preaching to the ſpirits in priſon, 1 Pet. iii 19, it is plain it means only that Chriſt ſent Noah to preach to the old world who were diſobedient, and for this were ſent into the priſon of hell, *after the long-ſuffering of God had waited on them while the ark was a preparing.*

By our Lord's deſcending into hell, is meant only of his contiuuing for a time in the ſtate of the dead: for the Hebrew word we tranſlate Hell, frequently ſignifies the grave, as in Gen. xlii, 38, xxxvii, 35. 1 Sam. ii, 6. *For thou wilt not leave my ſoul in*

in hell. Pſal. xvi, 10. is meant of his not being left in the grave.

What are the religious tenets of the Dunkards?

The Dunkards or Dumplers are a religious ſect only to be found in Pennſylvania. A German hermit, who ſettled on the ſpot where Dunkard Town, called Ephrata, is now built, was the founder of this extraordinary ſect. The fame of his ſolitude inſpired ſome of his countrymen with curioſity, and the ſimplicity of his life, with the apparent piety of his converſation, induced them to join and imitate him. The Dunkards adminiſter baptiſm, by dipping or plunging, and only to adult perſons. They hold free-will; and think that the doctrine of original ſin, as to its effect upon Adam's poſterity, is abſurd and impious; they diſclaim violence even in caſes of ſelf defence; and ſuffer themſelves to be defrauded or wronged rather than go to law; they ſuperſtitiouſly obſerve the Jewiſh ſabbath; their prayers and preachings are extempore; Humility, chaſtity, temperance, and ſuch virtues are the ſubjects of their diſcourſes. They imagine the ſouls of dead Chriſtians are employed in teaching thoſe of the dead who had no opportunity of knowing the Goſpel. They deny the eternity of hell torments. They think by a life of mortification and abſtaining from marriage, that they do more than the law requires.

What were the tenets of the Donatiſts?

The Donatiſts were a ſect which aroſe in the fourth century, in Africa, when Chriſtianity flouriſhed in that country, and are ſo called from Donatus. There were two perſons of that time, one a Numidian, Biſhop of Caſæ Nigræ, the other Biſhop of Carthage, a leader of this ſect, who called him Donatus the Great, and it is probable they got the name of Donatiſts from both theſe men.

They pronounced the ſacred rites and inſtitutions void of all virtue and efficacy among thoſe Chriſtians who were not preciſely of their ſentiments; and not only rebaptiſed thoſe who came over to their party from other churches, but even with reſpect to thoſe who had been ordained miniſters of the goſpel; they obſerved the ſevere cuſtom either of depriving them of their office, or obliging them to be ordained a ſecond time.

time. This ſchiſmatical peſtilence was almoſt wholly confined to Africa; for the few aſſemblies which the Donatiſts had formed in Spain and Italy, had neither ſtability nor duration.

The Donatiſts enjoyed the ſweets of freedom, and tranquility as long as the Vandals reigned in Africa; but the ſcene was changed with reſpect to them when the empire of theſe barbarians was overturned in the year 534. Gregory, the Roman pontiff, tried various methods to exterminate this ſect, and it would appear with great ſucceſs, for in the 6th century the Donatiſts dwindled into nothing, and after this period no traces of it are any where to be found. See Moſheim's Church Hiſtory. Witſius's Miſſel. Sac.

E

WHAT is meant by Eaſter? Acts xii. 4.

The word is not well tranſlated; the original word ſignifies the paſſover, a feaſt of the Jews. It is a feſtival in memory of our Lord's reſurrection, obſerved in thoſe churches who keep holy days.

The Greeks call it Paſga, the Latins Paſcha, it is an Hebrew word which ſignifies paſſage, applied to the Jewiſh feaſt of the paſſover. It is called Eaſter in Engliſh, from the Goddeſs Eoſtre, worſhipped by the Saxons with peculiar ceremonies in the month of April. After the aboliſhment of the feſtival of this goddeſs by Chriſtianity, the name was retained and uſed to ſignify the feſtival of Chriſt's reſurrection as mentioned above.

What is Enthuſiaſm?

Enthuſiaſm is a tranſport of the mind whereby it is led to think of things in a ſublime manner, and in this ſenſe it may be applied to the inſpired writers of the Holy Scriptures; and conſidered as a warmth in the affections, ariſing from the Spirit of God opening up the Doctrines of the Scripture; it may be applied to all true believers. But it is generally applied to thoſe who fancy they have revelations from God, and immediate impulſes from heaven: Theſe internal impulſes are the rule of their conduct without Scripture or reaſon: The conſequence of enthuſiaſm is, the mind is thrown into imaginary raptures and ecſtacies, and when once it fancies itſelf under the influence of a Divine impulſe, no wonder

der if it ſlights ſtated ordinances, and deſpiſes a ſtanding miniſtry, thinking itſelf directed by a much ſuperior guide.

What are the tenets of Eraſtians?

The Eraſtians maintain the following principles and tenets:

1. That the civil magiſtrate is ſupreme over all perſons, and in all cauſes, eccleſiaſtical as well as civil.

2. That the office bearers of the church, in their ſpiritual and eccleſiaſtical functions and adminiſtrations, are ſubordinate unto the civil magiſtrate.

3. That the external government of the church is precarious, or depends upon the will and pleaſure of the civil magiſtrate.

4. That the ordering and diſpoſing of the external government and policy of the church doth properly belong to the civil magiſtrate, by virtue of his prerogative and ſupremacy, in all cauſes eccleſiaſtical: And that the civil magiſtrate may emit ſuch conſtitutions, acts and orders concerning the adminiſtration of the external government of the church, and concerning all eccleſiaſtical meetings and matters, to be propoſed and determined therein, as he in his wiſdom ſhall think fit. See Act, Declaration, and Teſtimony.

Why are they called Eraſtians?

They are called Eraſtians from Thomas Eraſtus, a phyſician in Heidelberg, in Germany, who firſt broached this ſyſtem of opinions, whereby church government and diſcipline is taken away and put into the hands of the civil magiſtrate.

Is the diſtinction of truth into Eſſential and Circumſtantial, proper and ſafe?

Though it be true there are ſome truths which lie nearer the foundation than others, like the ſtones of a building, yet every truth revealed in the Word is to be adhered to; what ſome call little truths are like the filings of gold, very precious. But however common it is to hear of fundamentals and circumſtantials, there is nothing that profeſſors of religion are more divided about: Some make that a fundamental truth, neceſſary to be known and believed in order to ſalvation, which others think is of no conſequence: While others are known to be of ſuch a catholic ſpirit as to expunge all the peculiar doctrines of Chriſtianity out of the liſt of fudamentals.

It were to be wiſhed that the admirers of the catholic ſcheme, or thoſe who make it their buſineſs to recommend and promote union with chriſtians of all denominations, provided they agree in what they call the fundamentals of religion, would give a juſt and plain definition of what they call an eſſential or fundamental truth, which muſt not at any rate be given up with or accounted a matter of indifference. As there may be ſome weak, tho' well-meaning people, who may be ready to run into miſtakes in applying a general definition, however clear and accurate, to particulars, it would be proper if not neceſſary to give alſo a liſt, or make a full enumeration of what ought to be reckoned *eſſential* and *fundamental* truths. Till this is done, there is ground to fear that ſome will be ready to confound eſſentials with circumſtantials, putting the one for the other; which cannot fail of being attended with very bad conſequences: For ſhould any through miſtake drop one or more of what are called the eſſentials of chriſtianity, reckoning them circumſtantials or things indifferent, it may alter, and conſequently endanger the whole chriſtian ſcheme. On the other hand, if any ſhould put circumſtantials one or more in the place of eſſentials, and under that notion pertinaciouſly adhere to them, it muſt iſſue in an unwarrantable breach of union, and tend to foment ſchiſms and unhappy diviſions among chriſtians. But after all, an attempt of this ſort is needleſs, as it would be difficult, for none of the truths of Chriſt are circumſtantials or matters of indifference; they are connected with his bleſſed perſon, are part of *the travail of his ſoul;* and no church is veſted with a power to diſpenſe with his truths at her pleaſure. But his command is, Mat. xxviii. 19, 20. *Go and teach all nations—teaching them to obſerve all things whatſoever I have commanded you.* He does not ſay, "be ſure to inſtruct them in the eſſential "and fundamental articles of "my holy religion, the know-"ledge and belief of which are "neceſſary to ſalvation; but as "to matters of leſs conſequence "which I have taught and en-"joined the obſervation of, "you may leave them at liber-"ty to obſerve them or not, as "may beſt ſuit their different "tempers and inclinations, con-"ſiſt with their worldly eaſe "and intereſt, or be reckoned "moſt expedient for maintain-"ing unity and peace among "themſelves." No; the divine mandate is peremptory and poſitive; *teach them to obſerve all things whatſoever I have commanded you.* See a pamphlet, entitled, A modeſt apology for the conduct of Secede-

ders, in refuſing to join in chriſtian communion with ſectarians, latitudinarians, &c. ſaid to be wrote by the Rev. David Wilſon of London.

What is the meaning of the Euchariſt?

Euchariſt is a name given to the Lord's ſupper, and properly ſignifies *giving thanks*. It is ſo called becauſe at the conſecration of the elements we give thanks; and for the bleſſings ſealed to us in this ordinance we ought to give God our moſt hearty thanks. "Thanks "be to God for his unſpeaka- "ble gift." 2 Cor. ix. 15.

What are the opinions of the Eutychians?

The Eutychians are heretics of the fifth century, who followed the ſentiments of Eutyches, a Conſtantinopolitan monk who contending againſt Neſtorius, fell into a new hereſy; affirming Chriſt to be one thing, and the Word another. Likewiſe he denied the fleſh of Chriſt to be like ours, and maintained that his body was celeſtial, and paſſed through the Virgin Mary as through a channel. He alſo taught that there were two natures in Chriſt before the hypoſtatical union, but after this theſe two natures were compounded together, and formed only one; and hence he concluded that the divinity of Chriſt both ſuffered and died.

What was the Office of an Evangeliſt? Epheſ. iv. 11, 3. Evangeliſt is ſometimes applied to the writers of the four goſpels; but the ordinary application of the name in the New Teſtament is to thoſe who were companions to the apoſtles in their travels, and aſſiſted them in planting and watering the churches: of this order were Tychicus, Barnabas, Philip, Timothy, and Titus. The Apoſtles ſtay in thoſe places where they founded churches was ſhort: the Evangeliſts were appointed to ordain church-officers and eſtabliſh order and government in thoſe churches which the apoſtles planted. Their extraordinary powers died with them.

What is Excommunication?

Excommunication is a divine ordinance appointed by Jeſus Chriſt, whereby perſons that are ſcandalous are excluded from the communion of the church of Chriſt in ſealing ordinances, 1 Cor. v. 4. Excommunication is divided into the leſſer and greater. The leſſer Excommunication is a judicial ſuſpenſion from the ſacrament of the Lord's ſupper for a ſeaſon. The nature and effect of this cenſure is declared in, 2 Theſſa. iii. 14, 15. "We "command you brethren in "the name of the Lord Jeſus "Chriſt that ye withdraw from "every brother that walketh "diſorderly, and not after the "tradition which ye have re- "ceived of us. If any man "obey

"obey not our word by our "our epiſtle, note that man, "and have no company with "him that he may be aſhamed: "yet count him not as an ene- "my, but admoniſh him as a "brother." Here is a man with whom no company is to be kept, and from whom we are to withdraw; who is nevertheleſs to be conſidered as a brother, becauſe the excluſion is not abſolute and total as in other caſes when he is to be conſidered as a heathen man and publican. This formal ſentence of ſuſpenſion from the Lord's table anſwers to the firſt degree of Excommunication uſed in the Jewiſh church which was called Niddui. By this cenſure the perſon was forbidden to approach within four cubits of his neareſt relations. He continued under the ſentence for thirty days, and if impenitent for ſixty, and ſometimes though ſeldom it extended to ninety; and if then he gave no evidences of repentance, a heavier cenſure was inflicted. The Jewiſh writers mention various crimes which incurred this cenſure ſuch as deſpiſing a Rabbin; a maſter or teacher even after his death; calling one's neighbour a ſlave; ſelling land to a chriſtian or gentile; bearing witneſs againſt an Iſraelite in a Chriſtian court making the blind to fall, &c. The greater Excommunication is the caſting out of an impenitent notorious and obſtinate offender from all ſpecial communion and participation of church order, worſhip, and privileges, and delivering him to Satan, *the god of this world*, in diſtinction from Chriſt the head of the church, "for the deſtruction of the "fleſh, that the ſpirit may "be ſaved in the day of the "Lord Jeſus," 1 Cor. v. 5. The deſtruction of the fleſh is meant of the diſtruction of that depraved nature the old man, which the apoſtle ſpeaks of crucifying and putting to death; *that the ſpirit*, the ſoul united to the ſecond Adam and become a new creature, may be ſaved in the day of the Lord Jeſus. The ſalvation of the ſoul is the common end of all the ordinances of Chriſt.

A perſon under the higher Excommunication is to be conſidered by the church as an heathen man and a publican; who may attend on ordinances of general communion, as the preaching of the word, but is totally expelled from fellowſhip in ordinances that belong in their nature, uſe, and deſign, only to believers, 1 Cor. v. 13. Tit. iii. 10.

The greater Excommunication correſponds with the ſecond degree of Excommunication among the Jews called *Cherem*, by which the excommunicated perſon was caſt out of the ſynagogue with curſes and comminations, taken from Deut. xxviii. and other places

of ſcripture; the perſon ſo excommunicated was, it is true, allowed to attend the public means of inſtruction in the temple but it was in ſuch a way as declared his ſtate of ſeparation from the reſt of the worſhipping aſſembly. Thus when others entered into the temple by a gate on the right hand the excommunicated perſon entered by a gate on the left. His fellow church-members were prohibited from all intercourſe with him in common life. This Excommunication could not be inflicted but by an aſſembly conſiſting at leaſt of ten men.

The ends of Excommunication are enumerated in our Weſtminſter Confeſſion of Faith, chap. 30. ſect. 3. "Church cenſures are neceſſary "for the reclaiming and gaining of offending brethren; "for the deterring of others "from the like offence; for "purging out that leaven "which might infect the whole "lump; for vindicating the "honour of Chriſt, and the ho"ly profeſſion of the goſpel; "and for preventing the wrath "of God which might juſtly "fall upon the church if they "ſhould ſuffer his covenant and "the ſeals thereof to be pro"faned by notorious and ob"ſtinate offenders."

It is agreeable to the nature of ſociety that when perſons act contrary to the law and regulations of that ſociety, which they have joined, that thereby they deprive themſelves of the peculiar privileges of it, and if they obſtinately break through all its rules they muſt be expelled. For the divine warrant for this cenſure, Math. xvi. 19. xviii. 15—20. 1 Cor. v. 1, 2, 5. Falling from the profeſſion of the faith made by a particular church, though it ſhould not be ſuch errors in principle as unhinge the chriſtian profeſſion or following any irregular practice, though it ſhould not be a notorious violation of the law of God, juſtly make the offender liable to ſuſpenſion from ſealing ordinances, and when to theſe is added the pride and obſtinacy of the heart and refuſing to be reclaimed, makes a perſon liable to the higher ſentence of Excommunication. Diſſolving the connection with offenders who has done nothing worthy of the leſſer Excommunication is an unſcriptural and tyrannical treatment of them; and the Lord's bleſſing cannot be expected on any cenſure which is not of his own inſtitution.

The grounds of Excommunication muſt be ſomething in principle or practice which is inconſiſtent with the character of a church member. 1 Tim. i. 19, 20. 1 Cor. v. 1. It muſt be ſomethir that is infectious and grievous to fellow church members, Gal. v. 12.

It muſt be an evil that is very hazardous to the offending brother, and this cenſure is inflicted for his recovery therefrom. The evil muſt be attended with obſtinacy when the higher ſentence is inflicted Tit. iii. 10. for the higher ſentence is the laſt reſource of the church, having tried other methods and all failed ſhe has nothing left in her choice but cutting the offender off, he having refuſed to hear the church. The ſentence of excommunication is to be inflicted according to the demerit of the offence, not our judgment, about the ſtate of the offender. The offences of the Lord's people do more injury to religion, and are more hardening to the wicked, than others.

F

WHAT is meant by Fanatick?

Fanaticks are wild, enthuſiaſtick, viſionary perſons, who pretend to immediate revelation and inſpiration.

The antients called thoſe *fanatici* who paſſed their time in temples, *(fana)* and being often ſeized with a kind of enthuſiaſm, as if inſpired by the divinity, ſhewed wild and antick geſtures. Cutting and ſlaſhing their arms with knives, ſhaking their head, were common practices among the *fanatici*.

There are many religious ſects now in the world who may be juſtly ſtyled Fanaticks. This name however is ill beſtowed by ſome modern writers on all thoſe who are often engaged in the exerciſes of religion, and have experienced its ſanctifying and quickening power on their hearts.

What is religious Faſting?

Religious faſting is an abſtaining from food, either totally or partially; from all wordly labour, diſcourſes, and thoughts, in order to diſpoſe the ſoul for ſpiritual exerciſes for a time. Faſting in itſelf is not a part of religious worſhip more than bowing the knee is prayer, but it is a mean of divine appointment to fit us for ſpiritual exereiſes. The degree of abſtinence muſt be regulated by the particular conſtitution of the perſons who are engaged. Faſting is an occaſional duty not periodical, and can never be fixed to particular times in the year. It is a duty evidently required under the New Teſtament, as well as it was under the law, Acts xiii. 3. "And when they "had faſted and prayed, and "laid their hands on them, "they ſent them away." 1 Cor. vii. 5. "Give yourſelves to "faſting and prayer." See Mat. ix. 15.

When the judgments of God hang over a people, it is a call for faſting and humiliation, Jonah iii. 4, 9. When a ſpecial mercy is deſired of the Lord, this is proper exerciſe; thus

Daniel prayed with peculiar carneſtneſs for the return of the Jewiſh captivity, and *kept a faſt* on the occaſion, Dan. ix. 1, 2, 3. Miniſters, elders, and deacons ſhould be ſet apart to their office with faſting and prayer, Acts vi. 6. compared with ch. xiii. 2. and xiv. 23. Every individual is to judge for himſelf about the call to perſonal faſting: The head of a family muſt declare the ſeaſon for this duty for family faſting: The rulers in a particular congregation muſt judge of the ſpecial calls of the congregation to this duty: The church in her public capacity muſt determine when the Lord is calling his people in general to this duty, and point out the reaſons. The church being a ſpiritual independent kingdom, is under no other juriſdiction than the courts of his houſe, conſtituted in his name and by his authority only.

What is Fellowſhip with God?

It is that intercourſe with God in religious ſervices, which is the privilege of all true believers. 1 John i. 3. "And "truly our fellowſhip is with "our Father and with his Son "Jeſus Chriſt." It is mutual; Rev. iii. 20. "I will come in "to him and I will ſup with "him and he with me." God lets out his grace to his people and they make returns of love to him. It is real: Perſons may indeed dream of fellowſhip with God, but believers know and believe the love of God to them. It is mediate: The means of it are external and internal. The external means are in the duties God requires. In the duty of paſſive obedience, when they are called to ſuffer for his name's ſake; 1 Pet. iv. 13, 14. "But rejoice, in as much as ye "are partakers of Chriſt's ſuf- "ferings; that when his glory "ſhall be revealed, ye may be "glad alſo with exceeding joy. "If ye be reproached for the "name of Chriſt happy are ye; "for the ſpirit of glory, and of "God reſteth upon you: on "their part he is evil ſpoken "of, but on your part he is "glorified." In the duties of active obedience. In their daily walk, like Enoch who walked with God. In religious duties, meditation, prayer, hearing the word, and attendance on the ſacraments. The internal means of this fellowſhip is faith in exerciſe; "the "juſt ſhall live by faith." It is transforming: Believers are hereby more and more conformed to the image of God. 1 Cor. iii. 18. "We all with open "face beholding as in a glaſs "the glory of the Lord, are "transformed into the ſame "image, from glory to glory, "as by the Spirit of the Lord." It is ſatisfying to the ſoul: All earthly enjoyments are unſatisfying in their nature; but this is ſuited to the nature of the ſoul. Pſal. iv. 6, 7. "Lord lift "thou

"thou up the light of thy "countenance upon us. Thou "haſt put gladneſs in my heart "more than in the time that "their corn and wine encreaſ- "ed." And it is inconſtant and liable to be interrupted. Though believers never can fall away from a ſtate of grace, their fellowſhip with God may ſuddenly be interrupted. Gen. xxxv. 13. "And God went up "from him in the place where "he talked with him." It will finally iſſue in the eternal and uninterrupted enjoyment of God in heaven.

Wherein lies the nature of Church Fellowſhip?

Church fellowſhip is chriſtians joining in the performance of the duties enjoined in the chriſtian religion, and a joint participation of the diſtinguiſhing privileges of the chriſtian church. Public worſhip cannot be performed without a joint concurrence of the people of God in it; neither can they *worſhip God with one heart and one mouth*, except they are agreed in ſome particular view of divine truth expreſſed in their Confeſſion of Faith or Teſtimony. Uniformity in practice is alſo neceſſary for this communion; there muſt be practiſing the ſame religious duties of public and private worſhip, and a regular converſation, elſe this communion muſt be marred. Much ſelf-denial is neceſſary for church communion, Rom. xv. 1, 7. Private judgment ſet up againſt the declared and public judgment of the church is utterly inconſiſtent herewith. A ſound profeſſion of the faith is neceſſary for church communion as well as a credible appearance of godlineſs, and a blameleſs life. Philip baptized the eunuch on his making a profeſſion of the faith in Chriſt, Acts viii. 37. That a ſound profeſſion of the faith is neceſſary for church fellowſhip, appears from our Lord's laſt charge to his apoſtles, Mat. xxviii. 20. *Teaching them to obſerve all things whatſoever I have commanded you.* This fellowſhip lies in a mutual ſympathy of church members in comforts and croſſes. Rom. xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.* In a tenderneſs of each others character, Jam. iv. 11. *Speak not evil one of another, brethren.* In avoiding giving offence, and taking regular methods of removing it when given, Matth. xviii. 17, 18. In an endeavour to provoke one another to love and good works, Heb. x. 24. In a joint attendance on all the ordinances of Chriſt. Acts ii. 24. *And they continued ſtedfaſtly in the apoſtles doctrine, and in fellowſhip, and in breaking of bread, and in prayer*: and in "a relieving each other in out- "ward things, according to "their ſeveral abilities and ne- "ceſſities; which communion

"as

" as God offereth opportunity, " is to be extended to all who " in every place call on the " name of the Lord Jesus." Conf. of Faith, ch. 26. sect. 2.

As the meaning of this paragraph is now greatly controverted, I shall deliver the sentiments of the judicious and pious Rev. William Moncrieff, of Alloa, on this head. He says, " It is evident from the " scriptures referred to in this " paragraph, that this communion that is to be extended to all that call on the " name of the Lord Jesus, is " that which lies in ministring " to their necessities. But tho' " it were granted that the words " in the close of the paragraph " extended to communion in " the worship of God, it will " not countenance the latitudinarian scheme. It is one of " the scripture characters of " saints, that they call upon the " name of the Lord Jesus, 1 " Cor i. 2. This includes a " cleaving to him in profession, " and walking in him in orderly conversation. In as far as " any give up with any of the " truths of Christ, especially " with any point of attained to " reformation, or walk disorderly in their practice, they " act not up to that character " of calling upon the name of " the Lord Jesus. Church " communion must suppose u- " nion in profession. We cannot keep communion with " such as are stating themselves " in opposition to such things " as we have adopted as belonging to the testimony of " Jesus; for we would so far " deny that testimony, and " strengthen their hands in opposition thereunto. The " scripture rule is plain, 2 Thes. " iii. 6. *Now we command you, " brethren, in the name of the " Lord Jesus Christ, that ye " withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us.* " Phil. iii. 16. *Nevertheless " whereunto we have already " attained, let us walk by the " same rule, let us mind the " same thing.* Had our worthy " progenitors been latitudinarians, a testimony had not " been handed down to us " sealed with their blood."

G

WHAT are the opinions of the Glassites?

The Glassites are a sect which arose in Scotland about fifty years ago. They are commonly called Glassites, from Mr. John Glass, a noted separatist from the national church of Scotland, but they call themselves Independents from their form of church government. They hold a system of doctrine quite different from the protestant churches which is held forth in the writings of Mr. Glass and Mr. Sandeman.

They deny the necessity of the internal operation of the holy spirit in conversion. That unbelieving sinners ought not to attempt obedience to the divine law, and say that to exhort them to the use of the means of grace, is flattering to their pride. They maintain that there are no calls of grace, directed to unbelieving sinners of mankind. That there are no mysteries in the gospel. That in justifying faith there is no appropriation of Christ and his righteousness, but it consists merely in the simple belief of the bare truth that Jesus died, and rose again, and that this faith is no act of the mind nor includes any activity in it. That the sins of believers do not only make them liable to God's fatherly chastisements in this world, but also to the wrath to come. That there is no abiding principle of grace implanted in believers by the power of the spirit, nor any such thing as inherent or subjective grace, on account of which one man may be called more holy than another.

That believers need not pray for the enlightening influences of the spirit, as they are always furnished with a set of principles sufficient to direct them how to form their hearts and lives, suitable to what God requires*.

They dispense the Lord's supper every Lord's day; they admit any male church member to exhort publickly. They will not allow their teaching Elders to marry a second wife, which they found on their comment on 1 Tim. iii. 2, " A Bishop must be blameless, the husband of one wife."

What are the tenets of the Gnosticks?

They are so called from a Greek word which signifies *(I know)* and is a name almost all the antient Heretics affected to take, that they might express the new knowledge, and extraordinary light to which they made pretensions.

The origin of the Gnosticks is ascribed to *Simon Magus*; they acknowledged two principles good and bad, they supposed there were eight different heavens each of which was governed by its particular prince. The prince of the seventh heaven whom they named *Sabaoth*, created the heavens and the earth, the sixth heavens below him and a great number of Angels. In the eighth heaven they placed their *Barbelo* or *Burbero* whom they called the father of the universe. All the Gnosticks distinguished the creator of the universe from God, who made himself known to men by his son, whom they

* See Mr. Wilson's Palemon's creed reviewed and examined, Page i. 17.

they acknowledged to be the Chriſt. They denied that the word was made fleſh; and aſſerted that Jeſus was not born of the Virgin Mary; that he had a body only in appearance, that he did not ſuffer in reality. They neither believed a reſurrection nor judgment to come, but imagined that thoſe who had been inſtructed in their maxims, would return into the world and paſs into the bodies of beaſts.

What is the meaning of Goſpel?

The word is Saxon, it is God-ſpell, or God's-ſpeech: of the ſame import with the latin word Evangelium which ſignifies glad tidings or good news.

The goſpel may be taken either in a large or in a ſtrict ſenſe: In a large ſenſe, it is a ſyſtem of all the doctrines, promiſes, threatenings and hiſtories, which any way concern man's recovery and ſalvation: in a ſtrict ſenſe as it is contradiſtinct from the law, it is a promiſe containing glad tidings of a Saviour, with grace, mercy and ſalvation in him, to loſt ſinners of Adam's family, Gen. iii. 15. "I will put enmity between thee and the woman, and between thy ſeed and her ſeed, it ſhall bruiſe thy head and thou ſhalt bruiſe his heel," Luke ii. 10, 11. "Behold I bring you good tidings of great joy which ſhall be to all people; for unto you is born this day in the city of David, a Saviour which is Chriſt the Lord." In the goſpel ſtrictly taken are no precepts, but all not excepting theſe of faith and repentance belong to the law; which according to the nature of it, being a perfect and compleat rule of all internal as well as external obedience, muſt faſten the new duty on us the ſame moment the goſpel reveals the new object*.

The news of the goſpel are good, and the tidings glad because they publiſh life and ſalvation to loſt ſinners. They are quite unexpected; they are moſt certain and true. They are news in which we are all deeply intereſted in, and with the believing of them our eternal ſalvation ſtands connected.

What is meant by grace?

Grace is taken, 1. for the free and eternal love and favour of God, which is the ſpring and ſource of all the benefits we receive from him, Rom. ii. 6. *And if by grace it is no more of works*, 2 Tim. i. 9. *Who hath ſaved us, and called us with an holy calling, according to his own purpoſe and grace.* 2. For the work of the ſpirit renewing the ſoul after the image of God, and continually guiding and ſtrengthening the believer to

* See the act of the aſſociate Preſbytery, concerning the doctrine of grace, Page 39.

o obey his will, to reſiſt and mortify ſin and to overcome it, 2 Cor. xii. 9. *My grace is ſufficient for thee.*

Grace is alſo uſed to ſignify n a vulgar ſenſe a ſhort prayer aid before and after meat by ll the profeſſors of religion, hich is called aſking a bleſing and returning thanks. Thoſe who do not in this manner, acknowledge God, their reator preſerver and bountiful enefactor, are indeed graceeſs perſons.

What are the principles and eligious practice of the Greek hurch?

The Greek church compreends the ſociety of chriſtians ho go under the denominatin of the Eaſtern church, and diſperſed throughout Eupe, Aſia and Africa, and may divided into three diſtinct mmunities. The firſt is that the Greek chriſtians who aree in all points of doctrine d worſhip with the patriarch ſiding at Conſtantinople, and ject the pretended ſupremacy the Roman pontiff. The cond comprehends thoſe chriians who differ equally from Roman pontiffand the Greeh patriarch in their religious inions and inſtitutions, and o live under the government their own biſhops and rulers. third is compoſed of thoſe o are ſubject to the ſee of The ſociety of chriſt lives in communion with the patriarch of Conſtantinople is, properly ſpeaking, the Greek, though it aſſumes likewiſe the title of the Eaſtern church. This ſociety is ſubdivided into two branches, of which the one acknowledges the ſupreme authority of the biſhop of Conſtantinople; while the other, though joined in communion of doctrine and worſhip with that prelate, yet obſtinately refuſes to receive his legates, or obey his edicts, and is governed by its own laws and inſtitutions, under the juriſdiction of its ſpiritual rulers who are independent of all foreign authority. That part of the Greek church which acknowledges the juriſdiction of the biſhop of Conſtantinople, is divided as in the early ages of chriſtianity into four large diſtricts or provinces, viz. Conſtantinople, Alexandria, Antioch, and Jeruſalem, over every one of which a biſhop preſides with the title of patriarch, whom the inferior biſhops and monaſtick orders unanimouſly reſpect as their common father. The patriarch of Conſtantinople has a power over them all.

The holy ſcriptures and the decrees of the firſt ſeven general conncils, are acknowledged by the Greeks, as the rule of their faith. It is received however as a maxim eſtabliſhed by any cuſtom, that no private perſon has a right to explain for himſelf

himself or others, either the declarations of scripture, or the decisions of these councils; and that the patriarch with his brethren, are alone authorised to consult these oracles, and to declare their meaning. Accordingly the declarations of this prelate are looked on as sacred and infallible directions, whose authority is supreme and which can neither be transgressed nor disregarded without the utmost impiety. The substance of the doctrine of the Greek church, is contained in a treatise entitled the orthodox confession of the Catholic and Apostolick Eastern church, which was drawn up by Peter Mogislaus Bishop of Kiow, in a provincial council assembled in that city. This confession was translated into Greek from the Russian language, and publickly approven and adopted in the year 1643, by Parthenius of Constantinople, and all the other Grecian patriarchs. From this confession of faith it is evident the Greek church differs widely from the Roman church and still more from all Protestant denominations. The religion of the Greeks, lies much in the observation of festivals rites and ceremonies, and they are sunk in ignorance and idolatry as much as the Latin church, with this difference that they do not worship graven but painted images.

H

WHAT is meant by Heresy?

Heresy is a human opinion opposite to some truths of religion, obstinately defended, notwithstanding of the clearest evidence of scripture and reason against it.

The word has been perverted by the antichristian church to signify any religious sentiment different from the received principles of that church, which the ecclesiastical judge did determine heresy, and then the heretick was on conviction delivered up to the civil magistrate for punishment. In this manner many of the first reformers were adjudged hereticks, and by a writ "de hæretico comburendo," they were burnt at stakes.

The common acceptation of the word among Protestants, is a person who holds opinions repugnant to the received principles of the christian faith, and is generally applied to fundamental errors.

What is a Hermit?

In the Romish church it is a person who retires into solitude, to be more at leisure for prayer and contemplation, and to disencumber himself of the affairs of this world. The word is of Greek derivation, signifying a desert or wilderness, and according to its etymology should rather be wrote Eremit. There appears no warrant from scripture for any so follow

low this life of retirement; the church is a body made up of members in which every one must remain in his proper place, and promote the edification of the whole.

What is meant by the Hierarchy of the church of England?

It means the subordination of the clergy of that church to one another in their several orders.

What were the principles of the Herodians, called the leaven of Herod, Mark viii. 15. 2.

The Herodians were named from Herod, and held doctrines distinct from the Pharisees and Sadducees. Dr. Prideaux reduces them to two heads. 1. They believed the dominion of the Romans over the Jews was just and lawful, and that it was their duty to submit to it. 2. That in the present circumstances, they might with a good conscience follow many of the heathen modes and usages. It is certain that this was Herod's principle, since he excuses himself on the score of the necessity of the times, for acting in many things against the maxims of the Jewish religion. This was probably *the leaven of Herod* our Lord cautions against:—A leaven which still operates in the world, in respect of sinful conformity in matters of religion.

K

What is the meaning of Huguenot?

Huguenot is a name given to the French protestants, by way of derision and contempt, its origin is somewhat uncertain. Some derive it from Huguon a word in Touraine, which signifies persons who walk at night in the streets. The first protestants like the first christians, chose that season for their religious assemblies, through the fear of persecution. The name of Huguenot may naturally enough have been given them by their enemies. Others are of opinion, that it is derived from a French and faulty pronunciation of the German word Eidnossen which signifies confederates, and had been originally the name of that valiant part of the city of Geneva which entered into alliance with the Swiss cantons, in order to maintain their liberties against the tyrannical attempts of Charles the Third, Duke of Savoy. These confederates were called Eignots from which probably the word Huguenot originally came.*

I

WHAT are the opinions of the Jansenists?

The Jansenists are a sect of the Roman catholics in France, who followed the opinions of Jansenius bishop of Ypres and

Doctor

* See Mosheim's Ecclesiastical Hist. Vol. 3. page 473.

Doctor of Divinity of the univerſities of Louvain and Douay, in relation to grace and predeſtination.

He maintained, 1. That there are divine precepts, which good men notwithſtanding their deſire to obſerve them, are nevertheleſs abſolutely unable to obey; nor has God given them that meaſure of grace that is eſſentially neceſſary to render them capable of ſuch obedience.

2. That no perſon in this corrupt ſtate of nature, can reſiſt the influence of divine grace, when it operates in the mind.

3. That in order to render human actions worthy of praiſe or blame, it is not requiſite that they be exempt from neceſſity, but only they be free from conſtraint.

4. That the Semi-Pelagians err grievouſly in maintaining that the human will is endowed with the power of either receiving or reſiſting the aids and influences of preventing grace. And

5. That whoſoever affirms, that Jeſus Chriſt made expiation by his ſufferings and death, for the ſins of all mankind, is a Semi-Pelagian.

Pope Innocent x. at the entreaty of the Jeſuits pronounced the 1, 2, 3, and 4th, propoſitions heretical: and the 5th, raſh, impious, and injurious to the ſupreme Being. The Janſeniſts have the moſt orthodox faith of any ſect in the church of Rome.

What is Idolatry?

Idolatry is the worſhip of Idols, and is diſtinguiſhed into two ſorts.

By the firſt, men adore the works of God, the ſun, the moon, the ſtars, angels, demons, men and animals: By the ſecond men worſhip the work of their own hands, as ſtatues, pictures and the like: and to theſe may be added a third, that by which men have worſhipped the true God, under ſenſible figures and repreſentations. This indeed may have been the caſe, with reſpect to each of the above kinds of idolatry; and the Iſraelites profeſſed to adore God under the figure of a calf.

Of this ſort is the idolatry of the church of Rome. All kinds of idolatry is expreſly forbidden by the ſecond commandment.

What is the meaning of the name Jehovah?

Jehovah is the incommunicable name of God, and ſignifies, I will be what I will be; it ſignifies God's abſolute independency, ſelf-exiſtence, eternity, and being the cauſe of exiſtence to all creatures. When God ſays that to Abraham, Iſaac, and Jacob, by the name Jehovah he was not known, Exod. vi. 2. It means that they had not ſeen it efficaciouſly diſplayed in giving a being to or fulfilling his promiſes. It is often joined in ſacred inſcriptions with other words, Jehovah Jireh, the Lord will ſee or provide; the Lord will be manifeſted or ſeen; Jehovah Niſſi, the Lord my banner; Jehovah Shalom, the Lord ſend peace; Jehovah Shammah, the Lord is there; Jehovah Tzidkenu, the Lord our righteouſneſs. When it is given to an angel it means the uncreated angel of the covenant, viz the Son of God. The modern Jews ſuperſtitiouſly decline pronouncing the name Jehovah, and pay that reſpect to it which papiſts pay to the name Jeſus: yea, they pay a ſuperſtitious regard to the Hebrew letters which compoſe the word.

What are the diſtinguiſhing tenets of the Jeſuites?

The Jeſuites, or the ſociety of Jeſus, a famous religious order of the Romiſh church founded by Ignatius Loyola, ſoon after the reformation from popery. Beſides the vows of poverty, celebacy, and monaſtic obedience, which are called the pope's three vows taken by the orders of the church of Rome, the Jeſuites take a fourth vow of obedience to the pope, binding themſelves to go wherever he ſhall command, for the ſervice of religion, and without requiring any thing for their ſupport from the holy ſee. At a time when ſo many nations had revolted from the Romiſh church, and every part of her ſuperſtition violently attacked, this order was warmly careſſed by the pope, and ample privileges granted them, as their great deſign was to counteract the reformation now begun.

It was for the honour and advantage of the ſociety that its members ſhould poſſeſs an aſcendency over perſons of high rank or of great power; the deſire of acquiring and preſerving ſuch a direction of their conduct with greater facility, has led the Jeſuites to propagate a ſyſtem of relaxed and pliant morality, which accommodates itſelf to the paſſions of men, which juſtifies their vices, which tolerates their imperfections, which authoriſes almoſt every action that the moſt audacious or crafty politician would wiſh to perpetrate.

The Jeſuites repreſent it as a matter of indifference from what motives men obey the laws of God, provided theſe laws are obeyed; and maintain that the ſervice of thoſe who obey from the fear of puniſhment is as agreeable to God, as thoſe actions which proceed from a principle of love to him and his law. They maintain that a man never ſins, properly ſpeaking, but when he tranſgreſſes a divine law, which is fully known to him, which is preſent to his mind while he acts in breaking it, and of which he underſtands the true meaning and intent.

The character and ſpirit of the Jeſuites were admirably deſcribed,

ſcribed, and their tranſactions and fate foretold with a ſagacity almoſt prophetic, ſo early as the year 1591, in a ſermon preached in Chriſt church, Dublin, by Dr. George Brown, biſhop of that ſee; a copy of which was given to Sir James Ware, and may be found in the Harleian Miſcellaney, vol v. p. 566. The remarkable paſſage that relates to the Jeſuites is as follows: "But there are a new "fraternity of late ſprung up, "who call themſelves Jeſuites, "which will deceive many who "are after the Scribes and "Phariſees manner. Amongſt "the Jews they ſhall ſtrive to "aboliſh the truth, and ſhall "come very near to do it. For "theſe ſorts will turn them-"ſelves into ſeveral forms; "with the heathens a heathen-"iſt, with the atheiſts an athe-"iſt, with the Jews a Jew, with "the reformers a reformed, "purpoſely to know your in-"tentions, your minds, your "hearts, and your inclinations, "and thereby bring you at laſt "to be like the fool that ſaid "in his heart there was no God. "Theſe ſhall ſpread over the "world, ſhall be admitted into "the councils of princes, and "they never the wiſer; charm-"ing of them, yea making your "princes reveal their hearts and "the ſecrets therein, and yet "they not preſerve it; which "will happen from falling from "the law of God, by neglect "of fulfilling the law of God, "and by winking at their ſins; "yet in the end God to juſtify "his law, ſhall ſuddenly cut off "this ſociety, even by the "hands of thoſe who have moſt "ſuccoured them and made "uſe of them; ſo that at the "end they ſhall become odious "to all nations. They ſhall be "worſe than Jews, having no "reſting place upon the earth, "and then ſhall a Jew have "more honour than a Jeſuit."

The perfidious ſtratagems, iniquitous avarice, and ambitious views of this ſociety have excited France and Portugal to ſuppreſs this order, this prophecy is already in part fulfilled.

What are the opinions of the Independents?

The Independents are a religious denomination in Holland, Britain, and New-England, but moſt numerous in the laſt; ſo called from their independency on other churches, and their maintaining that each church or congregation has ſufficient power to act and perform every thing relating to religious government within itſelf, and is no way ſubject or accountable to other churches or their deputies.

They therefore diſallow parochial and provincial ſubordination, and form all their churches in a ſcheme of co-ordinancy. But though they do not think it neceſſary to aſſemble ſynods ſtatedly, nor allow them a judicial power, yet they allow them occaſionally, and look on their reſolutions as prudential councils, but not as deciſions to which they are obliged to conform.

They lodge the keys of government in the hands of the community of the faithful, and require poſitive evidences of regeneration to be produced to the church, before a perſon is admitted into communion in ſealing ordinances, and ſubſcribing their church covenant.

What is meant by Inſpiration?

It is the Holy Ghoſt conveying of certain extraordinary and ſupernatural notices and emotions into the mind of the writers of the holy ſcripture, whereby they are infallibly directed in writing the word of God, which is the only rule of faith and practice.

L

WHAT are the opinions of Latitudinarians?

In the laſt century thoſe who endeavoured to bring Epiſcopalians, Preſbyterians and Independents into one communion, by compromiſing the difference between them, are diſtinguiſhed in church hiſtory by the name of Latitudinarians. In this age it means thoſe who look on all differences among proteſtants to be only ſelfiſh attachments to a party, and the whole of their creed is, that nothing is to be admitted as a term of communion in the chriſtian church which is not eſſential to ſalvation; that different ſentiments about what they call non-eſſentials ſhould not marr church fellowſhip; that we ought to hold communion with all that we deem good chriſtians; and that creeds and confeſſions of faith are impoſitions on conſcience.

What are the principles of the Libertines?

Libertines in ſcripture means ſuch Jews as were free citizens, or Burgeſſes of Rome; they had a ſeparate ſynagogue at Jeruſalem, and ſundry of them concurred in the perſecution of Stephen. Acts vi. 9.

In church hiſtory a ſect is known by the name of Libertines, who aroſe in the ſixteenth century and were confuted by the famous Calvin: their doctrine amounted to this. "That "the Deity was the ſole ope-"rating cauſe in the mind of "man, and the immediate au-"thor of all human actions; and "conſequently the diſtinctions "of good and evil, that had "been eſtabliſhed with reſpect "to thoſe actions was falſe and "groundleſs, and that men "properly ſpeaking could not "commit ſin: That religion "conſiſted in the union of the "ſpirit or rational ſoul with the "ſupreme being: that all thoſe "who attained this happy

" union, by ſublime contem-
" plation and elevation of mind,
" were then allowed to indulge
" without exception or re-
" ſtraint their appetites and
" paſſions: that their actions
" and purſuits were then per-
" fectly innocent; and that af-
" ter the death of the body, they
" were to be united to the
" deity."

What are ſome of the abuſes of the Lord's ſupper?

It is abuſed by Papiſts turning this ordinance into an idol, by tranſubſtantiation and the ſacrifice of the maſs. By thoſe who kneel at the communion which is ſymbolick at leaſt of adoration. By the adminiſtrator carrying the elements from perſon to perſon, with ſo many vain repetitions of the words of inſtitution which ſhould be done but once. By the people betaking themſelves, each to his ſecret prayers after the elements are conſecrated, as if they were to be re-bleſſed and the churches bleſſing inſufficient. By diſpenſing this ordinance privately to perſons ſick; by admitting to this ordinance thoſe who are openly profane, and alſo children who cannot examine themſelves.

In what caſes is a Lottery lawful?

Caſting a lot is an appeal to God to determine by his providence immediately, and the deciſion is quite out of the direction or influence of any mortal. A lot is a direct appeal to God, that he would by his immediate providence give a preſent deciſion about ſome matter in queſtion, without any uſe of means or ſecond cauſes to influence that deciſion. Prov. xvi. 33. *The Lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord.* A lot ſhould not be uſed upon frivolous or trifling occaſions, more than an oath. It is like unto Moſes the great matters ſhould be referred to it. Yea, a greater than Moſes is here, even God himſelf who paſſes a deciſion in every lot by his providence. To call for a lot in trifling caſes, is ſporting with that glorious and fearful name, *the Lord thy God.* It is an abomination in the ſight of God to uſe lots in any game or paſtime, as in playing cards, or throwing dice, or any other deciſion, where the event is deſignedly put out of the reach of human foreſight, and referred to a caſual deciſion, either in whole or in part. Nobody can deny that toſſing up money to determine who ſhall be partners in a game; or drawing cutts, or throwing dice by whatever means are lottery. In dealing out cards there is a lot, becauſe the cards are ſhuffled and cut in order that none may know what the event may be, and this is ſurely under the immediate direction of the holy one of Iſrael. Math. iv. 30. " *The*

" *hairs of your head are all* " *numbered.*" A lot being an appeal to God ſhould be gone about by prayer: ſurely none would preſume to addreſs God by ſupplication to determine which ſhall have the beſt hand of cards and have the greateſt advantage over the reſt. Beſides cards are great temptations to waſte precious time, to lying and cheating, to pride and paſſion, to quarrelling, to heatheniſh language and affections.*

State lotteries are encouraged by the greateſt part of adventurers, not from patriotic but covetous principles. The hopes of obtaining prizes are the ſpring of adventuring. A diſappointment ſeldom produces a reſignation to the divine will but vexation. And many ruin their families, by running imprudent ventures in them.

What is meant by low-church men and high-church men?

In the reign of King William, and in the year 1684, the church of England divided. The biſhop of Canterbury and eight other biſhops refuſed to take the oaths of allegiance to King William, becauſe they believed it was unlawful on any pretence whatſoever to reſiſt their ſovereign; and that the hereditary ſucceſſion to the throne is of divine inſtitution, and therefore can never be interrupted, ſuſpended, or annulled on any pretext. Therefore King James the II. though baniſhed from his dominions remained nevertheleſs their rightful ſovereign, on which account they were deprived of their eccleſiaſtical dignities, and their ſees filled up by others. They formed themſelves into a new epiſcopal church, and were denominated non-jurors for refuſing to take the oath of allegiance, and high-church men on account of their high notions of church power. All who hold intolerant principles and ſuch notions of church power, are ſtill denominated high-church men.

Thoſe on the other hand, who diſapproved of this ſchiſm, and diſtinguiſhed themſelves by their charity and moderation towards diſſenters, and were leſs ardent in extending the limits of eccleſiaſtical authority are denominated low-church men, and all moderate epiſcopal clergymen are ſo called to this day.

What are the religious principles of the Lutheran or evangelical church?

They are called the Lutheran church from Martin Luther, whom providence honoured to be the inſtrument of its foundation and eſtabliſhment. The riſe of this church muſt be dated from the time of the excommunication of Luther and his followers by Pope Leo x. It began to acquire a regular form and degree of ſtability and

* See Pike's Caſes of Conſcience, caſe 3d.

1530, when the ſyſtem of doctrine and morality it had adopted was drawn up and preſented to the diet of Augſburg. And it was raiſed to the dignity of a lawful and compleat hierarchy totally independent on the laws and juriſdiction of the Roman Pontiff, in conſequence of the treaty concluded at Ruſſia in the year, 1552, between Charles and Mourice elector of Saxony, relating to the religious affairs of the empire. The articles of faith of this church, are contained in the Augſburg confeſſion, with the defence of it againſt the objections of the Roman catholic doctors, the articles of Smalcad, together with the larger and ſhorter catechiſm of Luther; alſo the form of concord.

This church holds the doctrine of conſubſtantiation, i. e. That the real body and blood of Chriſt is really preſent in and under the elements of bread and wine. The Lutheran churches differ one from another, with reſpect to the number and nature of their religious ceremonies.

The ſupreme civil rulers of every Lutheran ſtate, are cloathed with dignity and perform the functions of ſupremacy in this church. The Lutherans are of opinion that a certain ſubordination and diverſity in point of rank and privileges among the clergy, uſeful but neceſſary for the benefit of church communion; but are not agreed as to the extent of this ſubordination and the degrees of ſuperiority and precedence, that ought to diſtinguiſh their doctors. Every country has its own liturgies, which are the rules of proceeding in every thing that relates to external worſhip, and the public exerciſe of religion.

They obſerve a number of holidays, ſuch as the Nativity, Death and Reſurrection and Aſcenſion of the Son of God, and the deſcent of the Holy Ghoſt upon the Apoſtles at the feaſt of Pentecoſt, &c.

M

IS the profeſſion of the true religion, or ſcriptural qualifications eſſentially neceſſary to the being of a civil Magiſtrate?

It is no doubt the duty of a people profeſſing the chriſtian faith, to chooſe thoſe for their rulers who profeſs the ſame faith, and who will make no laws that tend to weaken the ſyſtem of revealed truth, but who will encourage the ſame; but the profeſſion of the true religion can not be neceſſary to the being of civil rulers, or elſe they would be eccleſiaſtical officers, acting under Chriſt the head of his church, but it is neceſſary to their well-being and the well-being of the State. Where this has been made a condition of government, and that people fallen therefrom, this

this does not deprive them of a right to civil government, nor invaliuate the authority of their rulers, " infidelity or difference in religion, doth not " make void the Magiſtrates " juſt and legal authority, nor " free people from their due " obedience to him." Confeſſ: Chap. xxiii. ſect. 4.

Wherein lies the Magiſtrate's power in matters of religion?

" It is competent for and incumbent upon the chriſtian " magiſtrate to countenance " true religion, and diſcourage " falſe religion; to encourage " the profeſſors of the one and " diſcourage the profeſſors of " the other; to do ſo by all " means which may conſiſt with " men's natural rights, ſo as " not to touch any one's perſon or property, life or liberty, on a religious account. " But it is groſly inconſiſtent " with the ſovereignty of the " Lord Jeſus Chriſt, the ſpirituality of religion, and the " unalienable rights of conſcience, for the civil magiſtrate " to make himſelf an authoritative judge of true and falſe " religion, of religious principles and profeſſions, for dealing compulſively with his " people in ſuch matters; or " that they ſhould be any way " accountable to him in the " matters of their faith and " worſhip as ſuch. A maintaining and promoting the " public good of outward and " common order in all reaſonable ſociety through his do- " mions, is the proper work of " his office. If men are truly " chargeable with principles or " practices under the name of " religion, which manifeſtly " ſtrike againſt the welfare of " civil ſociety; or are according to the common principles " of reaſon ſubverſive of the " public peace; the pretence " of religion ought not to be " any ſafeguard unto them in " ſuch a caſe: But it is the " magiſtrate's buſineſs to reſtrain or puniſh them as troublers of the civil ſtate, or under the character of bad ſubjects, yet ſtill without aſſuming any cognizance of them " as bad chriſtians, or uſing " them with any compulſions " in that reſpect; as it is by a " quite other ſort of means that " men are to be reclaimed from " religious errors or enormities*."

Conſiſtent with the above doctrine, the magiſtrate ought to puniſh ſabbath breaking, ſwearers, and ſuppreſs brothels and ſtage-plays, as theſe are injurious to civil ſociety, and for them none will pretend conſcience. All legal eſtabliſhments in favour of hereſy and corruption in the worſhip of God, ſhould be abeliſhed.

It

* See Mr. Gibb's account of the burger re-exhibition of the teſtimony, pages 33, 34.

It may be objected against the preceding doctrine, that our confession of faith allows the magistrate to "call synods, and "be present at them, and to "provide that whatsoever is "transacted in them be according "ing to the mind of God." The civil powers may call synods in a time of general anarchy and disorder, to require such of the office-bearers of the church as they by the best advice they can have may judge most fit for bringing about a proper settlement of matters. In this manner was the Westminster assembly called. He may be present at such synods, not to controul and over-rule their proceedings, but to hear their debates for his own information. He is to provide that whatever is transacted in such synods be according to the mind of God. This only can mean that the magistrate may propose his doubts and scruples, which the synod will duly regard and endeavour to remove.

There are several things in which the magistrate may do much for religion. By examplary godliness in his own person and family; by giving his countenance to the professors of religion, and strengthening their endeavours for the suppression of vice and immorality; by attending on the ordinances of Christ, and submitting with all meekness to the admonition and reproofs of the office-bearers of the church: This the magistrate ought to do as a christian, even as ministers are to submit to him in all lawful commands and exactions that are of a civil nature; and by granting unto the church the privileges of a body corporate, and having power to manage her own temporal concerns as an individual can do †.

What is the doctrine of the reformed church about Marriage?

Marriage is a civil contract, whereby a man and woman are united together for various important purposes. The essence of marriage lies in the mutual consent of the parties. Marriage is not a sacrament of the christian church, but is part of the law of nations, and is in use among all people. It is only lawful for a man to have one wife and a wife to have one husband, at the same time. Polygamy was the offspring of the days of ignorance. Those who marry must not trangress the bounds set in respect to consanguinity, or a relation by blood, nor in respect to affinity or an alliance by marriage, and for this purpose there is this general rule: "The man may "not marry any of his wife's "kindred nearer in blood than "he may of his own; nor the "woman of her husband's kin-"dred nearer in blood than of "her own."—"Such as profess "the true reformed religion "should not marry with infi-"dels, papists, or other idola-"ters; neither should such as "are godly be unequally yok-"ed by marrying with such as "are notoriously wicked in their "life, or maintain damnable "heresies*."

Marrying with licence springs from the papal dispensing power, which has been so long exercised by antechrist, and therefore the protestant churches have fixed upon the publication of the intention of marriage as most necessary to prevent many evils. The puritans, among other reasons for separation, held "licencing marri-"ages to be intolerable. Nor "is it lawful to grant licences "that some may marry with-"out the knowledge of the "congregation, who ought to "be acquainted with it, lest "there should be any secret "letts or hindrances†." Marriage must remain undissolved till the death of either of the parties, except in case of infidelity to the marriage bed. Rom. vii. 2. Mat. xix. 9.

What is meant by Martyr?

A Martyr is one who lays down his life, or suffers death for the sake of his religion. The word martyr is Greek, and properly signifies a witness. It is applied by way of eminence to those who suffer in witness of the truth of the gospel. The christian church has abounded in martyrs, and history is filled with surprising accounts of their singular constancy and fortitude under the cruelest torments human nature was capable of suffering. The name is borrowed from the sacred writings, and expresses the glorious testimony which these magnanimous believers bore to the truth. The title of confessors was also given to such as in the face of death, and at the expence of honours, fortune, and all other advantages of the world, had confessed with fortitude before Roman tribunals their firm attachment to the religion of Jesus. The faithful followers of Christ are called his witnesses, Rev. xi. 3. A witness for Christ is an honourable name, and of ancient date. *I will send unto you from the Father even the Spirit of truth; —And ye also shall bear witness*, John xv. 26, 27.

Is the kingdom of providence given unto Christ as Mediator?

It must be granted that our Lord Jesus Christ's mediatory government and administration doth extend unto all things, in the world of nature and providence; in so far as these things are ordered in a supernatural manner unto supernatural

† See the Secession Testimony, abundantly consistent with liberty of conscience, by the Rev. James Morrison.

* Conf. of Faith, chap. 24. sect. 3 & 4, with scripture proofs.
† Neal's hist. vol. 1. pag. 188.

tural ends, in the ſpiritual advantages of his church and people: and this is a fruit of Chriſt's death. But it is denied that outward things in the kingdom of nature and providence in their natural ordering to natural ends, are transferred over to Chriſt's mediatorial kingdom. Though all divine prerogatives and adminiſtrations are juſtly aſcribed to Chriſt, who is our mediator, therefore all muſt not be aſcribed to him, as mediator; our Lord's divine and mediatorial glory muſt not be confounded. To ſuppoſe the kingdom of common providence transferred to Chriſt as mediator, is to ſuppoſe a divine adminiſtration, which is inſeparable from his God-head, was laid aſide for giving a place to a mediatorial adminiſtration, which would be a material denying or degrading to his God-head. Chriſt's mediatorial kingdom is not of this world, and nothing in its worldly nature can belong to it upon a right of donation and purchaſe; but the ſupernatural ordering of things unto gracious ends, in the channel of love and favour to his people, with a ſubſerviency to the purpoſes and glory of free grace in their ſalvation, is in the hand of Chriſt as mediator. Common benefits in their earthly nature are not the purchaſe of Chriſt, but proceed from God as the great creator and preſerver of the world, and are common to men and beaſts. To the wicked they come through the channel of the covenant of works, under God's curſe; to the righteous through the channel of the covenant of grace with God's bleſſing. All the bleſſings of Chriſt's death are only received by faith, and they are inſeparably connected with himſelf. The preſervation of the world and common benefits to the wicked, are not purchaſed by Chriſt the mediator, becauſe divine juſtice in the curſe of the broken covenant, required that the world ſhould ſtand for the production of the ſeed who had ſinned, and common benefits are neceſſary for the ſubſiſtance of the wicked in this world, but they come to them under the curſe of God, and therefore not by the purchaſe of Chriſt. See Preſent truth. Vol. 2. page 299.—303.

Who was Melchizedeck?

Melchizedeck ſignifies in the Hebrew language, king of juſtice; he was king of Salem and prieſt of the moſt high God. He is ſaid to be "*without father, and without mother, without deſcent, having neither beginning of days nor end of life; but made like unto the ſon of God abideth a prieſt continually.*" The conjectures that have been formed about him are endleſs. Moſes and Paul, both repreſent him as a mere man, therefore

therefore he was not the Holy Ghoſt, or Chriſt himſelf, as has been imagined by ſome: he was made like unto the ſon of God; who would not be a type of himſelf. He was a prieſt and a king, to ſignify Chriſt in both characters. He is without father and mother in reſpect of Revelation; and other great perſonages in ſcripture, as Job, Jethro, &c. are ſo alſo, as the Meſſiah was not ſpring of them; he had not his right to the prieſthood by family, or tribe, therefore he is without father, and mother, and deſcent: without beginning of days or end of Life, as we have no account of his birth and death, and is a prieſt for ever in the antetype Chriſt Jeſus, who has an unchangeable prieſthood.

What are the principles and tenets of the Mennonites?

They are called Mennonites from Menno Simon, a native of Frieſland, who had formerly been a popiſh prieſt, and a notorious profligate. In the year 1536, he reſigned his rank and office in the Romiſh church, and publickly embraced the communion of the Anabaptiſts, and about a year after he aſſumed the rank and function of a public teacher.

The Mennonites admit none to the ſacrament of baptiſm, but perſons that are come to the full uſe of their reaſon. They neither admit civil rulers into their communion, nor allow any of their members to perform the functions of magiſtracy. They deny the lawfulneſs of repelling force by force, and conſider war in all its ſhapes as unchriſtian and unjuſt; they are againſt taking away the life of any, for the moſt capital crimes. They deny the lawfulneſs of confirming teſtimony by oath. They are againſt all luxury in dreſs, furniture, and hence ariſes their great wealth. They condemn human learning, as any way neceſſary for qualifying for the miniſtry, and alledge their teachers are all immediately taught by the Holy Spirit. They are a numerous ſect in Pennſylvania, and wear long beards; as well as the Dunkards or Dumplers.

What are the principles of the Methodiſts?

Methodiſt is a term of reproach given to the miniſters and people of the church of England, who believe the orthodox doctrines of this church, and excell in the holineſs of their lives.

But it is generally applied to thoſe, who have formed themſelves into ſocieties bearing this name. They have had two leaders, Mr. Whitefield and Mr. Weſtly. The firſt profeſſed to hold the Calviniſt doctrines ſet forth in the thirty nine articles; but Mr. Weſtly has fixed on another creed, and

from

from what can be gathered from his numerous writings, and the ſermons of his preachers, it appears that they deny the doctrine of predeſtination: The imputation of the guilt of Adam's firſt ſin, but own the corruption of human nature: the imputation of Chriſt's righteouſneſs for our ſanctification, and place all religion in the implantation of a new principle: alſo they deny the perſeverance of the ſaints. They diſperſe a great many illiterate preachers, through Britain, Ireland, and America, who preach with amazing vehemence and vociferation and always change their places of reſidence, which keeps alive the attention of the populace. Their cardinal doctrine is, that diſtinctions among chriſtians about external worſhip or church order, are only party diſputes, and they profeſs the ſame catholic love for all: They do not diſpenſe baptiſm and the Lord's ſupper, and allow their followers to remain in communion with their own church. It is a ſcheme directly oppoſite to any teſtimony for the mediator's glory in this world, and preſerving the purity of the faith once delivered to the ſaints.

What are the opinions of the Millenarians?

The Millenarians were antiently called Chiliaſts. They believe that Jeſus Chriſt will reign in human nature one thouſand years on earth. They hold that after the coming of antechriſt, and the deſtruction of all nations that ſhall follow, there ſhall be a reſurrection of the juſt alone; that all that ſhall be found upon earth, both good and bad, ſhall continue alive; the good to obey the juſt that are riſen as their princes; the bad to be conquered by the juſt, and to be ſubject to them,—that Jeſus Chriſt will then deſcend from heaven in his glory,—that the city of Jeruſalem will be rebuilt, enlarged and embelliſhed, and its gates ſtand open day and night. They apply to this new Jeruſalem what is ſaid in Rev. xxi. and to the temple all that is written in the 36th chapter of Ezekiel. Here they pretend Chriſt will fix the ſeat of his empire, and reign a thouſand years with the ſaints, patriarchs and prophets, who will enjoy perfect and uninterrupted felicity. This reign of our Saviour on earth is ſtiled the Millenium, or reign of a thouſand years. Dr. Gill thinks that the martys will be raiſed from their graves and reign with Chriſt through this period, and that this is the firſt reſurrection ſpoken of, Rev. xx. 4, 5. Other interpreters think that it is only the ſpirit of the antient martyrs and confeſſors that will be revived during that period, as John the Baptiſt came in the ſpirit and power of Elias.

What

What are the tenets of the Moravians?

The Moravians are a religious ſect who have ſettled at Hernhutt in Germany, who were firſt formed into a religious community by Count Zinzendorff, who have ſpread themſelves into Holland, England, Ireland, America, yea, have formed themſelves ſettlements in every quarter of the globe. They have a church-government peculiar to themſelves, and are known by the name of the Unitas Fratrum, or the Brethren. They profeſs to agree with the Lutherans in doctrine and opinions, and only differ from them in their eccleſiaſtical diſcipline; but upon a cloſe examination of the matter, it is evident they are made up of perſons of different religions as well as of various ranks and orders. They are charged with flagitious practices in the conſummation of marriage, and enjoin the moſt implicit obedience to the rulers of their church. Their faith in the Saviour has no doubts attending it, and they believe in the doctrine of perfection in this life. Their chief ſeat in Pennſylvania is Bethlehem. Their young men live in a large houſe by themſelves, and their young women by themſelves. The inſide of their church walls is hung round with various paintings of our Saviour, from the nativity to the aſcenſion; and they apprehend looking on them tends to quicken their devotion; oppoſite to the exhibition on the croſs they receive the ſacrament, which they take ſometimes kneeling, ſometimes proſtrate on the ground. They lay their dead with the head to the ſouth and feet to the north.

What are the principles of the Muggletonians?

The Muggletonians aroſe in England 1657, and are denominated from Lodowick Muggleton, a journeyman taylor; he, with his aſſociate Reeves, ſet up for great prophets, and it is ſaid pretended to an abſolute power of ſaving or damning whom they pleaſed; and gave out that they were the laſt two witneſſes of God that ſhould appear before the end of the world. It is ſaid there are two congregations now in London who bear this name.

What is meant by Myſtery?

Myſtery ſignifies ſomething ſecret or concealed, or difficult to be comprehended. Myſteries are ſaid to be of two ſorts; one ſort are ſuch as would never have been known without revelation, but when revealed may be in a good meaſure explained and underſtood; ſuch as the doctrine of the ſatisfaction of Chriſt, of the reſurrection of the dead, of the forgiveneſs of ſins for the ſake of Chriſt, and of eternal life in a future

future world. The other ſort of myſteries are thoſe which, when revealed to us, we know the exiſtence or reality and certainty of them, but cannot comprehend the manner and mode how they are: Theſe are the myſteries of the bleſſed Trinity, the incarnation of Chriſt or the union of the divine and human nature in one perſon. The calling of the gentiles, which was hid and ſecret for many ages, is called a myſtery, Rom. xvi. 25. The union betwixt Chriſt and his church is called a myſtery, Eph. v. 32.

What are the principles of the Myſticks?

The Myſticks are diſtinguiſhed by their profeſſing a pure, ſublime, and perfect devotion, and aſpiring to a ſtate of paſſive contemplation. The moſt noted writer of the Myſticks is Jacob Behmen, a taylor at Gorlitz, in the laſt age; he ſtruck out of the element of fire by the ſuccours of imagination, a ſpecies of theology much more obſcure than the numbers of Pythagoras, or the intricacies of Heraclitus.

Never did obſcurity and confuſion reign in the writings of any mortal, as in the miſerable productions of Jacob Behmen; which exhibit a motley mixture of chymical terms, crude viſions and myſtick jargon. Among other dreams of a diſturbed and excentric fancy, he entertained the following chimerical notion: "That the divine grace "operates by the ſame rules "and follows the ſame methods "that the divine providence "obſerves in the natural world; "and that the minds of men "are purged from their vices "and corruptions in the ſame "way that metals are purified "from their droſs."

The biſhop of Cambray, Mr. Law, &c. are Myſticks who placed all religion in a contemplation of God and inward love to him, and alſo that perfection is attainable in this life.

What is meant by Myſtical?

Myſtical is ſomething myſterious or allegorical. Some of the commentators on the ſacred writings, beſides a literal, find alſo a myſtical meaning. Sound proteſtants hold the ſenſe of ſcripture is one: The myſtical interpretation of ſcripture is one pillar of antichriſtian ſuperſtition. The myſtical ſenſe of ſcripture is divided into three kinds: the firſt correſponding to faith, is called *allegorical*; the ſecond to hope, called *anagogical*; and the third to charity, called the *tropological* ſenſe. So that paſſage in Geneſis, *Let there be light, and there was light*, literally ſignifies corporeal light; by an allegory the Meſſiah, in the tropological ſenſe grace; and anagogically the light of glory.

N

WHAT is the opinion of thoſe called Neonomians?

Neonomian does not denote any particular ſect or denomination; thoſe who are ſo called are to be found in many churches. The word is compoſed of two Greek words, which ſignify New Law, and is applied to them who maintain that the goſpel is a new law, requiring faith, repentance, and ſincere obedience, as the proper conditions of our ſalvation.

This ſcheme of doctrine overturns the nature of the goſpel, and turns it into a covenant of works, becauſe it makes our faith, repentance, and ſincere obedience the condition of our ſalvation, as perfect obedience was the condition of the covenant of works. It makes the reward of debt, and lays a foundation for creature-boaſting, contrary to Rom. iii. 27. and iv. 4.

What was the hereſy of the Neſtorians?

The Neſtorians are ſo called from Neſtorius a Syrian, and biſhop of Conſtantinople in the 5th century; the amount of his doctrine was, "That in the "Saviour of the world there "were two perſons, of which "the one was divine, even the "eternal word; and the other, "which was human, was the "man Jeſus Chriſt: that theſe "two perſons had only one "aſpect: that the union be"tween the Son of God, and "the ſon of man was formed "in the moment of the virgin's "conception, and was never to "be diſſolved: that it was not "however an union of nature "or of perſon, but only of will "and affection; that Chriſt "was therefore to be carefully "diſtinguiſhed from God, who "dwelt in him as in his tem"ple; and that Mary was to "be called the mother of "Chriſt, and not the mother "of God."

His doctrine was condemned, and himſelf deprived and excommunicated by the council of Epheſus, A. D. 431.

What were the doctrine and deeds of the Nicolaitans? Rev. ii. 6. 15.

The doctrine of the Nicolaitans was, that fornication and adultery were not any breach of the divine law, as they held the community of wives. They in practice followed the ſuperſtitions of heatheniſm, and without regarding the apoſtolick deciſion, Acts xv. 20. they eat things ſacrificed to idols.

There are various conjectures about the origin of the name. The moſt of eccleſiaſtical hiſtorians ſay it is derived from Nicolas, a proſelyte of Antioch, one of the ſeven deacons ordained in the church of Jeruſalem, Acts vi. 5. While others alledge, that ſuch doctrines and deeds are not reconcileable with his character as being of honeſt report, and full of the Holy Ghoſt, Acts vi. 3. and that therefore this damnable

error was broached by ſome of his diſciples, who called themſelves by his name, or elſe by ſome other perſon of the ſame name.

O

WHAT is an Oath?

An Oath is a ſolemn action wherein we call upon God, the ſearcher of hearts, to witneſs the truth of what we affirm or promiſe; and to avenge us in time and eternity if we ſwear what is falſe, or unknown to us, or if we do not perform what we engage. An oath muſt never be taken but in matters of importance, nor ſworn in the name of any but the true God, as it is an act of ſolemn worſhip. Joſh. xxiii. 7. Jam. v. 12. Deut. vi. 13. Mat. v. 34, 35. Jer. v. 9.

How does it appear that it is lawful to take an Oath?

God in condeſcenſion to the cuſtom of men, who are to give credit to what they ſay by oath, is repreſented by the apoſtle Paul as confirming his promiſe by oath, Heb. vi. 13. "When "God made the promiſe to "Abraham, becauſe he could "ſwear by none greater, he "ſwears by himſelf. For men "verily ſwear by the greater: "and an oath for confirmation "is to them an end of all ſtrife. "Wherein God willing more "abundantly to ſhew unto the "heirs of promiſe the immutability of his council, con"firmed it by an oath." From the practice of the ſaints recorded in ſcripture, is manifeſted its lawfulneſs. Abraham took an oath of Eleazer concerning the choice of a wife for his ſon. Joſeph ſwore to his father Jacob, that he would bury him in the land of Canaan. Our Lord Jeſus Chriſt did not refuſe to anſwer on oath, being called thereto at his trial, Mat. xxvi. 63. "The high prieſt "ſaid unto him, I adjure thee "by the living God, that thou "tell us whether thou be the "Chriſt the Son of God." It appears alſo from the utility of an oath to civil ſociety. The faithful diſcharge of offices of great truſt, in which the welfare of the ſtate is nearly concerned, it is impoſſible to find any ſecurity equal to an oath; becauſe the obligation of that reacheth to the moſt ſecret and hidden practices of men, and takes hold of them in many caſes when the penalty of no human law can have any awe or force. And where men's eſtates and lives are concerned, no evidence but what is aſſured by oath is ſufficient to decide the matter.

Where ſwearing is forbidden, it is evidently meant of profane ſwearing.

What is the ſcriptural mode of taking an oath?

The ordinary mode of taking an oath, mentioned in ſcripture is by lifting up the hand. Thus Abraham lifting up the

hand unto the Lord the moſt high God, the poſſeſſor of heaven and earth, that he would not take from the king of Sodom ſo much as a thread, or ſhoe latchet, Gen. xiv. 22, 23. And when God ſware unto Iſrael, that he would bring them out of the land of Egypt, he is ſaid to have lifted up his hand unto them. Exod. xx. 5, 6. Accordingly in many places of ſcripture, lifting up the hand is put for ſwearing, as breaking of bread is put for the Lord's ſupper. The man clothed in linen, of whom we read, Dan. xii. 7. is ſaid to have lifted up his hand unto heaven and ſworn by him that liveth for ever and ever: And, Rev. x. 5. 6. The angel that ſtood upon the ſea and upon the earth, is ſaid to have lifted up his hand to heaven, and ſware by him that liveth for ever and ever, that time ſhould be no longer: upon which the judicious Boſton remarks, "The "geſture uſed by him, (Chriſt "the angel of the covenant,) "in ſwearing is not laying his "hand upon the book, though "he had one in his hand; that "is antechriſt's way of ſwear"ing, but it is lifting up the "hand to heaven, ver. 5. The "natural and approven geſture, "in an oath as being a ſolemn "invocating of God who dwel"leth there." Sermons, &c. Vol. 2. page 126.

Wherein lies the ſinfulneſs of laying the hand upon and kiſſing the goſpels, in taking an oath?

This mode of taking an oath, is without any ſcripture precept enjoining or any ſcripture example authoriſing it. Mat. xv. 9. *In vain do they worſhip me teaching for doctrine, the commandments of men.* It is a proteſtant principle, "that the ac"ceptable way of worſhipping "God is taught by himſelf, "and ſo limited by his own "revealed will, that he may "not be worſhipped according "to the imaginations and de"vices of men, or any other "way not preſcribed in the ho"ly ſcriptures."

This mode of ſwearing is a piece of ſuperſtition, and will-worſhip, the eſſence of which lies in pretending to worſhip God, by rites and ceremonies deviſed by men, without any warrant from his word. Mr. William Thorp in the reign of Henry the ivth, King of England, being called before the biſhop of Canterbury to take an oath to purge himſelf of hereſy, of which he was falſely accuſed, refuſed to do it by laying the hand upon and kiſſing the goſpels, and ſaid, "To ſwear upon a book, is to ſwear by creatures, and this ſwearing is ever unlawful. This ſentence witneſſeth Chryſoſtom blaming them greatly that bring forth a book to ſwear upon."

This

This mode of ſwearing, is one of the relicks of Pagan and Popiſh idolatry. The Pagans worſhipped their idols by kiſſing them; hence Cicero informs us that in Sicily, the chin of one of them was worn bare by kiſſing. This Pagan rite was adopted by the idolatrous Iſraelites, who worſhipped the calves of Dan, and Bethel, which Jeroboam ſet up. Hoſea xiii. 2. *Let the men that ſacrifice kiſs the calves.* The ſame ceremony was uſed by them in worſhipping Baal, 1 Kings xix. 18. God ſays I have left me ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which have not kiſſed him.

The Papiſts have borrowed it from the Pagans, kiſſing the book by them is called kiſſing the four goſpels, becauſe they ſuperſtitiouſly imagine the goſpels are more ſacred, than the other books of ſcripture.

Kiſſing the book in ſwearing, muſt be conſidered either as the object, or as a mean through which that worſhip is directed to God. If the worſhip is ultimately directed to the book, we may as well bow to it and pray to it, as Papiſts do to their images. Whatever threatenings it denounces againſt falſe ſwearing, yet it is not God, and to worſhip it is groſs idolatry, Math. iv. 10. "Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve." If it is plead that the book is only the mean through which the worſhip is directed to God, it is not a mean appointed in his word, and in this manner, we might vindicate all the worſhipping of images among Papiſts, who ſay the honour is paid not to the images, but to that which they repreſent. The mode of ſwearing by putting the hand, under the thigh, Gen. xxiv. 2. 2. chap. xlvii. 29. was a ſolemn indication of their faith in the Meſſiah, who was to come out of their loins, and intended to remind them, that the matter ſworn to had a ſpecial reſpect to the performance of the promiſe concerning him, and thus, ſwearing in this manner, was ſwearing by God to be incarnate; none pretend to make a precedent of this mode of ſwearing, and thereby practically own that it was extraordinary. Finally kiſſing the book is no oath at all, there is no appeal to God the ſearcher of hearts. Deut. vi. 13. "Thou ſhalt fear the Lord thy God, and ſhalt ſwear by his name," God's name is not mentioned in the book oath, except in the ſhort prayer ſubjoined, "ſo help you God." which is no part of the oath, but may be uſed with reverence in any buſineſs we engage in.* Swearing

* See a Letter to the right honourable the Lord Chancellor concerning the mode of ſwearing by laying the hand upon, and kiſſing the goſpels, by a Proteſtant.

Swearing with an uplifted hand, is practiſed in Scotland and in New-England, and allowed in New-York, New-Jerſey and Pennſylvania, to ſuch as ſcruple the book oath.

What is the religious clauſe of ſome Burgeſs oaths in Scotland, concerning which the Seceſſion church is divided into two Bodies?

In the early days of the reformation, when church and ſtate were joined together in promoting reformation principles, and theſe had the national eſtabliſhment, five royal boroughs annexed this clauſe to their Burgeſs oaths, that none but the friends of religion might enjoy the privilege of Burghers, as the Burgher muſt ſwear, "Here I profeſs before God and your Lordſhips, that I profeſs and allow with my heart the true religion, preſently profeſſed within this realm, and authoriſed by the laws thereof. I ſhall abide thereat and defend the ſame to my life's end, renouncing the Roman religion called papiſtry.

How came the Burgeſs oath to be a bone of contention among Seceders?

Seceders having left the communion of the national church, and having ſet about renewing the covenants of their anceſtors, it came to be debated among them, whether it was conſiſtent with the profeſſion of the faith made by them, and their ſtate of ſeparation from the national church to ſwear ſaid oath, and after much reaſoning on the ſubject, in four meetings of ſynod, in thirteen ſederunts, the aſſociate ſynod did on the 9th of April 1746, paſs the following ſentence, "The ſynod find "that a ſwearing the religious "clauſe of ſome Burgeſs oaths, "viz. Here I profeſs, &c. by "any under their inſpection, "as the ſaid clauſe comes ne"ceſſarily in this period to be "uſed and applied, does not a"gree unto the preſent ſtate and "circumſtances of the teſtimo"ny for religion and reforma"tion, which this ſynod with "thoſe under their inſpection "are maintaining, particularly "that it does not agree unto, "nor conſiſt with, an entering "into the bond, for renewing "our ſolemn covenants: and "that therefore thoſe of the "ſeceſſion cannot, further with "ſafety of conſcience, and "without ſin ſwear any Burgeſs "oath with the ſaid religious "clauſe, while matters with "reference to the profeſſion "and ſettlement of religion, "continue in ſuch circumſtan"ces as at preſent. Moreover "the ſynod find that the Bur"geſſes of the ſeceſſion, who "are already concerned in any "ſuch oaths, ſhould be requir"ed in order to their admiſſion "into the bond, for renewing "our ſolemn covenants, to at"tend conference with their "reſpective ſeſſions, for ſigni"fying

" fying a ſatisfaction with the " preſent judgment of the ſy- " nod, and a ſenſe of the miſ- " take they have hitherto, " through inadvertency, been " under concerning the Bur- " geſs oaths, and the ſynod " agree to ſiſt further proce- " dure at this juncture, in the " whole affair of the Burgeſs " oath." On this deciſion a great many queſtions were raiſed, and agitated with great warmth, and finally iſſued in a rupture in the ſynod, in April 1747.

What are the different views of the bodies of Seceders about the Burgeſs oath?

The Burghers maintain that the oath reſpects not the profeſſion of Religion, made by the national church, but the true religion preſently profeſſed and ſettled by law: they ſay the beſt profeſſion and ſettlement of religion, is but a human thing, but the true religion is God's religion, and is divine, and to ſwear to it is the only thing ſworn to in that oath.

The aſſociate ſynod of Edinburgh maintain, that preſent ſwearing of this oath, carries in it an approbation of the profeſſion of religion, made by the national church. The adminiſtrator of the oath is always one of that church, and the very evils ſeceders complain of, are not evils in her eye, but enter into her notion of the true religion.

An oath is to be taken in the plain and common ſenſe of the words, without equivocation or mental reſervation, Confeſſ. of Faith, chap. 22. ſect. 4. The word true religion is of ambiguous meaning: Epiſcopacy is the true religion in the national eye of England; popery at Rome; and Mahometaniſm at Conſtantinople; and therefore they believe that ſwearing this oath is ſwearing them into the communion of the national church, and ſolemnly abjuring their teſtimony, which they have lifted up againſt the manifold corruptions and defections of this church.

What is the ſcriptural meaning of Offence?

An offence is any thing that a man finds in his way that may occaſion him to ſtumble or fall. Thus Moſes forbids to put a ſtumbling (or an offence) before the blind, Lev. xix. 14. that is, neither wood, ſtone, nor any thing elſe that may make him ſtumble or fall. It was propheſied that Jeſus Chriſt ſhould be "a ſtone of ſtumbling " and rock of offence to both " houſes of Iſrael." Iſa. viii. 14. His humiliation, his poverty, his birth, death and croſs were rocks againſt which the Jews ſtruck, and upon which they are fallen and broken, becauſe they would not be convinced that ſuch humble qualifications could belong to the Meſſiah they expected. And the

the apoſtle exhorts the Corinthians to " give none offence to " Jews or Gentiles," 1 Cor. x. 32. that is, not to hinder them in their way to heaven, or induce them to act with a doubting conſcience by any unſeaſonable uſe of chriſtian liberty.

In a moral ſenſe, there is an active and paſſive ſcandal or offence. The firſt is, that we give to others by our words or actions; the ſecond is, that which we receive from others by ſeeing their evil actions, or by hearing their pernicious diſcourſes.

What are the Officers of the New Teſtament church?

The officers of the church of Chriſt are, miniſters of the word, ruling elders, and deacons. 1. Miniſters of the goſpel, whoſe work is to diſpoſe the word and adminiſter the ſacraments; and alſo to rule and govern the church of Chriſt, Heb. xiii. 7. 17. 2. Ruling elders, 1 Tim. vi. 17. In the aſſembly's directory for church government, it is ſaid, " It is " agreeable to and warrantable " by the word of God, that " ſome others beſides the mini- " ſters of the word be church " governors, to join with the " miniſters of the church, which " office the reformed churches " call elders." The duties of this office are to excite people under their inſpection to their duty; to warn ſuch as are in hazard of ſin; to comfort thoſe that are caſt down; to inſtruct the ignorant, 1 Theſ. v. 14. to viſit the ſick belonging to the church where they are, and for this purpoſe they ought to be ſent for, Jam. v. 14, 15. and to concur with the paſtor in the exerciſe of diſcipline, according to the word of God and conſtitutions of the church agreeable thereunto, Mat. xviii. 17. Miniſters and ruling elders are only veſted with the power of church government. 3. Deacons. The deacons office is no doubt implied in the elders, but in many churches this office is veſted in perſons diſtinct from elders; his office reſpects the temporal concerns of the church, and is called ſerving tables, Acts vi. 2. He is to provide the bread and wine for the communion, and aſſiſt in the ſervices of the Lord's table, and eſpecially to look after the maintenance of the poor of the church.

What are the opinions of the Origeniſts?

The Origeniſts are a ſect in the 4th century, ſo called from their drawing their opinions from the writings of Origen. They maintain that the ſouls of men had a pre-exiſtent ſtate; that they were holy intelligences, and had ſinned in heaven before the body was created; that Chriſt is only the Son of God by adoption; that he has been ſucceſſively united with all the angelical natures, and has been

been a cherub, a ſeraph, and all the celeſtial virtues one after another; that in future ages he will be crucified for the ſalvation of the devils, as he has already been for that of men; and that their puniſhment and that of the damned, will continue only for a certain limited time.

Origen, from whence this ſect is ſaid to be named, was born at Alexandria 185, and died at Tyre 254, aged 69; was one of the moſt celebrated eccleſiaſtical hiſtorians, greateſt geniuſſes and moſt learned men in the primitive church.

The opinions of the Origeniſts with regard to the duration of puniſhment of men and devils, are lately revived, and ſeem to be ſpreading in ſome of the united ſtates, and are publicly taught in ſeveral places.

What is meant by Orthodoxy?

The word orthodox is of Greek derivation, and ſignifies ſoundneſs of opinion. All religious ſects, whatever erroneous and extravagant opinions they embrace, count themſelves orthodox, and thoſe who differ from them heterodox; yet the general application of the word is to them who maintain the doctrine of particular election and redemption, juſtification by imputed righteouſneſs, the irreſiſtible nature of divine grace, and the final perſeverance of the ſaints.

How does it appear that there is a neceſſity of having a confeſſion of faith as a teſt of orthodoxy?

It is true the holy ſcriptures are the only rule of faith and manners, creeds and confeſſions are not to be ranked with the ſcriptures, nor put in their room; they only reflect that light in doctrine and manners which ſhine in the ſacred oracles. But though the church is built upon the ſolid foundation of the Old and New Teſtament, it is no diſparagement to collect their ſenſe into creeds and confeſſions, by connecting paſſages that ly remote from each other, by deducing inferences that are not particularly expreſſed, and by explaining alluſions and metaphors that are not eaſily known. The ſcripture revelation is now complete, and nothing is to be added thereunto nor diminiſhed therefrom, yet the ſituation of the church of God makes it neceſſary to exhibit revealed truth in oppoſition to erroneous notions that are broached, and ungodly practices that prevail; and this exhibition of truth and duty is nothing but a confeſſion of faith. There cannot be communion in the chriſtian church without profeſſors of religion are agreed in what ſenſe they underſtand the ſcriptures, concerning doctrine, worſhip, diſcipline and government. An Arminian and a Calviniſt, a Latitudinarian and one

one who eſpouſes the neceſſary teſtimony of Jeſus, will all profeſs an adherence to the ſacred oracles, as well as the Phariſees and Sadducees did a regard for the law of Moſes; yet perſons of ſuch jarring principles cannot worſhip God "with one heart and one mind," and their oppoſite views muſt certainly marr their edification. Liberty, charity, and moderation are fine ſounding words, but exceedingly ill applied to bury any part of the truths of God's word.

In fine, in the words of Mr. Dunlop, in his preface to the confeſſion of faith, "All the "beauties and excellencies of "truth, the ſweets and advan"tages of peace and union in "ſocieties, and of a fervent "love, mutual eſteem, and har"mony among chriſtians, con"cur to impreſs us with very favourable notions of confeſſions, which we think ſo well adapted to ſecure theſe bleſſings to a church; as on the other hand, the deformity and danger of hereſy, the fatal effects of a flood of error breaking into a church, the grievous plague of animoſities, diviſions and diſputes among members and miniſters of it, every one of them, with uncharitableneſs, heat, and obſtinacy, propagating contradictory opinions, and the melancholy influence ſuch queſtions and ſpeculations have "on practical godlineſs, and "the moſt amiable graces of "the chriſtian life; make us "look with ſorrow and regret "upon thoſe ſchemes whereby "all reſtraints of order and go"vernment are deſtroyed, and "a wide breach made for all "thoſe evils and calamities to "enter, and both pollute the "church and lay it waſte."

Is it neceſſary in adhering to a confeſſion of faith as a teſt of orthodoxy, that every ſingle article thereof, be inſiſted upon as a term of communion?

Though perfect agreement in ſentiment is not to be expected in this world, yet there are ſome things in which there muſt be unity in the church of God, in order to preſerve the purity of goſpel doctrine and to ſupport the order and tranquility of the church. "An exact agreement "in ſuch principles as are pub"licly and ſolemnly received "by a particular church, is ne"ceſſary to organical commu"nion in that church. The "contrary opinion is injurious "to the intereſts of ſociety, "and a ſpring of wild irregu"larity and confuſion.

"A confeſſion of faith ex"hibits what a church believes "not only to be true, but alſo "*profitable for doctrine, for re*"*proof, for correction, and in*"*ſtruction in righteouſneſs, and*"*neceſſary to make the man of*"*God perfect, and to furniſh him*"*unto all good works*, it is very "rational

" rational to think an appro-
" bation of all the principles
" therein held forth, ſhould be
" inſiſted on as a term of com-
" munion. The deſign of a
" confeſſion is defeated by the
" admiſſion of perſons to com-
" munion, upon terms utterly
" inconſiſtent with an earneſt
" contending for the whole of
" the faith therein delivered.
" If we ſhould diſpenſe with
" one article in our confeſſion,
" to ſhew our charity to pious
" ſcruplers; we ſhould for the
" ſame reaſon diſpenſe with
" every article, that in our va-
" riable opinion, is not eſſential
" to it as a ſyſtem, and conſe-
" quently we may carry a diſ-
" penſing power ſo high, that
" our confeſſion will exhibit
" what few of us thoroughly
" believe, and ſerve only to de-
" monſtrate to mankind our
" inconſiſtency and inſincerity
" in the matters of God." Anſ.
of the Aſſ. Preſ. to the 8th and
9th quer. &c.

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WHAT is the ſignification of Parable?

A Parable is a figurative repreſentation of truth. It was common for men of wiſdom, to utter their ſentiments in parables. The prophets made uſe of parables to make a deeper impreſſion on the minds of princes and people, either of the promiſes of good, or the threatenings of evil ſpoken to them. Our Lord ſeldom ſpake to the people except in parables, Math. xiii. 10, 13, 14. Some of our Lord's parables are ſuppoſed to be true hiſtories, others allude to ſome points of the hiſtory of theſe times. Something in the introduction or application of the parable will lead to its true meaning.

What are the principles of Papiſts?

The Papiſts are ſo called from the Pope, whom they own to be their infallible head. The decrees of popes and councils, they receive with the ſame reverence as the holy ſcripture. The ſenſe in which they underſtand the holy ſcripture, is what the church puts upon it. They maintain that the authority of the ſcripture depends on the church. They believe in the merit of works for ſalvation, and that by works of ſupererogation, they can procure favours from God, for themſelves and others. That there is a purgatory after death where the truly penitent after this life, are for a time tormented and ſuffer pain to expiate venial ſins, which their prayers and penances could not atone for in this life. They offer the ſacrifice of the Maſs, as a real external ſacrifice, propitiatory for the living and the dead, and that therein the body of Chriſt is really offered up. They hold ſeven ſacraments

to baptiſm and the Lord's ſupper, they have added confirmation, penance, extreme unction, ordination and marriage. They baptize with the ſign of the croſs. They believe the wafer which they uſe in the Lord's ſupper to be the real body of Chriſt, but they deny the cup to the common people; which wafer they receive kneeling. They worſhip God under a viſible repreſentation, and by images. They believe the church of Rome, to be the only true church of Chriſt, out of which there is no ſalvation. They pray in an unknown tongue, and believe that the ſcriptures ſhould not be tranſlated out of the original into vulgar languages. They pray for the dead, and to ſaints and angels. Though they believe marriage to be a ſacrament, they will not allow their prieſts to partake of it. They believe that their prieſts can forgive ſins. That infants dying without baptiſm are loſt. That no oath is binding that is made with an heretic, the name by which they call all proteſtants, &c.

What is meant by Patriarch?

Patriarch is a name uſed in Chriſtendom, for the biſhops in poſſeſſion in ſome of the grand ſees. The ſcripture meaning of Patriarch, is one of the firſt fathers who lived towards the beginning of the world, and who became famous for their long lines of deſcendants.

Abraham, Iſaac, Jacob and his twelve ſons, are the Patriarchs of the Old Teſtament. Seth, Enoch, &c. were Antedeluvian Patriarchs. The number of children is the benediction and character of a Patriarch. The word Patriarch is of Greek derivation, and ſignifies head of a family.

What is meant by the word Chriſt's patience?

By the word of Chriſt's patience may be meant the goſpel of Chriſt, called the word of his patience, becauſe all who adhere to the purity of the goſpel, may expect many croſſes, and need patience to bear them; and becauſe its genuine tendency is to teach the exerciſe of patience, hence it is called the kingdom and patience of Jeſus Chriſt, Rev. i. 9. But in a ſpecial manner it means ſuch truths of Chriſt as in our day are oppoſed, and which thoſe who follow the Lord fully are called to bear witneſs for; now witneſſing for Chriſt, always is attended with difficulties and diſcouragements, therefore they need great patience to go through theſe, and to wait the Lord's time of ariſing, and pleading the cauſe that is his own. To keep the word of his patience is to own it, adhere to and publickly appear for it; with a determination not to part with it at any

rate. "Buy the truth and ſell it not."

What are the opinions of the Pelagians?

The Pelagians are an heretical ſect, who appeared about the fifth century, and are ſo called from Pelagius, who was born in Great Britain, about the cloſe of the 4th century.

The Pelagians maintained the following doctrines, 1. That Adam was by nature mortal, and whether he had ſinned or not, would certainly have died. 2. That the conſequences of Adam's ſin were confined to his own perſon. 3. That new born infants are in the ſame ſituation with Adam before the fall. 4. That the law qualified men for the kingdom of heaven, and was founded on equal promiſes with the goſpel. 5. That the reſurrection of the righteous, does not follow in virtue of our Saviour's reſurrection. 6. That the grace of God is given according to our merits. 7. That this grace is not granted for the performance of every moral act, the liberty of the will and information in points of duty being ſufficient, &c.

From the diffuſive ſpread of the writings of Dr. Taylor and others, it appears that the doctrine of Pelagius, is rather a growing than an exploded hereſy.

What is meant by Pentateuch?

The word Pentateuch is of Greek derivation, ſignifying five volumes; it is applied to the five books of Moſes, viz. Geneſis, Exodus, Leviticus, Numbers, and Deuteronomy.

What were the tenets of the Phariſees?

The Phariſees are ſo called from a Hebrew word which ſignifies diviſion or ſeparation, becauſe they diſtinguiſhed themſelves from the other Iſraelites by a more ſtrict life, to which they made pretenſions.

At the time our Lord appeared in Judea, they were in great credit among the people, becauſe of the great appearance of religion among them. They faſted often, made long prayers, paid tythes ſcrupulouſly, diſtributed much alms: But all this flowed from pride, oſtentation, hypocriſy, and ſelf-love. They wore large rolls of parchment upon their foreheads and wriſts, on which were written certain words of the law; and affected to have philacteries, or fringes and borders, at the corner and hems of their garments broader than other Jews wore, as a badge of diſtinction and as greater obſervers of the law than others.

In matters of religion the traditions of the ancients were the chief ſubject of their ſtudies; and to theſe they made additions of their own, as they thought fit, making their opinion to paſs for the traditions of the ancients. By this means they had overburdened the law of God with a vaſt number of trifling obſervances that were uſeleſs and diſguſtful, and which made it a heavy and inſupportable yoke. They had even altered and corrupted it in important articles, by their own perverſe interpretation of it, as our Saviour in his goſpel reproaches them with it: For example; the law commands us to honour father and mother: the Phariſees taught, that if we ſay to our parents that are in neceſſity, "Father or mother, the thing you aſk of me is dedicated to God, it is no longer in my power, but you ſhall have a part in the merit of my offering, which will do you as much good as if I had given you;" they were then freed from the obligation of ſuccouring their parents, Mat. xv. 4, 5, 6.

The obſervation of the ſabbath they had refined upon, and our Saviour often argued with them upon this head. They maintained, that upon this day it was not ſo much as allowed to heal a ſick perſon, though Chriſt did it only with a word ſpeaking, Luk. vi. 7, 8. They found fault that upon this day the people brought their ſick to be healed. They were ſcandalized that a man carried away his bed upon the ſabbath-day, after he had been cured of a palſy, Joh. v. 8, 9, 10. From all which they concluded, that our Lord and Saviour Jeſus Chriſt could not be a man ſent from God, becauſe he ſo little obſerved that profound reſt that they thought was to be kept on this day, Joh. ix. 16.

Our Saviour upbraids them with making long prayers, ſtanding up in the ſynagogues, or at the corners of the ſtreets, and under pretence of prayer to conſume widows houſes, either by entertaining them on account of their prayers, or by perſuading theſe ſhallow widows to entruſt them with their eſtates, and then defrauding them of the ſame, Mat. xxiii. 14. He alſo reproaches them with compaſſing ſea and land to make a proſelyte, or to convert a gentile; and after that, to make him a greater ſinner than he was before, by teaching him a pernicious doctrine and making him more oppoſite to the goſpel, inſtead of ſhewing him the true paths of piety, Mat. xxiii. 15. He ſays they affect to build up the tombs of the old prophets, and openly to declare that they diſapprove of the actions of their forefathers, who perſecuted them, while they themſelves were actuated by the ſame ſpirit, and oppoſe all thoſe who would reclaim them from their enormities, Mat. xxiii. 29. Luke xi. 47, 48. The Phariſees believed the ſoul to be immortal, and acknowledged the exiſtence of angels and ſpirits, Acts xxiii. 8. They likewiſe admitted

admitted a kind of tranſmigration of the ſouls of good men, which might paſs from one body to another; whereas thoſe of wicked men were condemned to dwell for ever in priſons of darkneſs. It was in conſequence of theſe principles that ſome of the Phariſees ſaid that Jeſus Chriſt was John the Baptiſt or Elias or ſome of the old prophets, Mat. xvi. 14. that is, that the ſoul of one of theſe great men had paſſed into the body of our Saviour. They believed alſo the reſurrection of the dead, and admitted of all the conſequences of it againſt the Sadducees, who rejected it. Mat. xxii. 23. Acts xxiii. 8. Cruden's Concord.

What is Polygamy?

Polygamy is a man having a plurality of wives, at the ſame time. It was permitted among the Jews, and takes place among Mahometans. It is reckoned that the males and females born are nearly equal in number. The males are rather moſt numerous, becauſe of ſo many of them falling by the ſword and ſuffering ſhipwreck; but this fact being aſcertained, ſhews that God intends only one wife to one huſband.

Polygamy has always been held in deteſtation by all the proteſtant churches: of late it is defended by the Rev Mr. Madan, Chaplain to Lock Hoſpital, London, and Juſtice of peace at Epſom, where he uſually reſides; he has wrote in its defence a book entitled Thelypthorah. It is ſurpriſing this prieſt and magiſtrate, ſhould publiſh ſuch groſs doctrine under the pretext of reformation; doctrine ſo injurious to civil ſociety and good morals.

What is Prelacy?

Prelacy is the government of the church, by archbiſhops, biſhops, their chancellors, and commiſſaries, deans, deans and chapters, archdeacons, and all other eccleſiaſtical officers, depending on that hierarchy.

The prelatick church, or church of England, has exhibited her doctrine in 39 articles, which articles are Calviniſtick, but however individuals may believe according to ſaid articles, it is well known the living doctrine of this church is not the ſame: therefore theſe articles are a bond of union in this church, but not a teſt of orthodoxy. Her worſhip is ſet forth in the book of common prayer. She obſerves a number of holidays, her miniſters baptize by the ſign of the croſs, and baptiſm is by this church called regeneration. The members of this church receive the Lord's ſupper kneeling; She believes in the uninterupted ſucceſſion of miniſterial power, through the church of Rome, &c.

What are the principles of a true Preſbyterian?

A true

A true Preſbyterian believes the divine right of Preſbyterian government, by a ſubordination of church judicatories, ſuch as church ſeſſions, preſbyteries, and ſynods, or general Aſſemblies. That the only officers for rule and government are miniſters and elders; that their judicatories have a right to judge authoritatively, in matters of faith and caſes of conſcience, according to the word of God; that the church is a ſpiritual and independent kingdom under Chriſt, her only head, and not ſubject to the power of the civil rulers in her eccleſiaſtical capacity.

What are the different denominations of Preſbyterians in Britain and America?

The national church of Scotland, Seceders, ſynod of relief, the reformed Preſbytery, the ſynod of New-York and Philadelphia, and the aſſociate reformed ſynod.

What are the principles of the national church of Scotland?

The declared principles of the national church of Scotland, are contained in the Weſtminſter Confeſſion of faith, but it is a matter of notoriety that many of her miniſters and members are Arminians, Socinians, and Pelagians, &c. The manner of planting churches by the power of the patron, in way of depriving the chriſtian people of their right to chooſe their own paſtors, is one of her characteriſticks.

What are the principles of Seceders?

Seceders are thoſe who were driven out of the communion of the church of Scotland, as by law eſtabliſhed; they always have declared that they did not ſecede from the principles of the church of Scotland, as they are repreſented in her confeſſion of faith, Catechiſms larger and ſhorter, directory for worſhip, and form of preſbyterial government; but only from her preſent judicatories, who are carrying a courſe of backſliding from her true principles. The principles of ſeceders are ſet forth in the Act, Declaration and Teſtimony. The miniſters who did declare their ſeceſſion from the national church, together with their reſpective elders, did on the 6th day of December 1736, at Guerney Bridge near Kinroſs, conſtitute themſelves into a preſbytery, known by the ſtile and title of the aſſociate preſbytery. They increaſed ſo rapidly by ſundry miniſters of the eſtabliſhed church, and multitudes of the common people, both very eminent for their extraordinary piety, joining them, that they were formed into a ſynod 1745, and in 1747, they ſplit into two bodies about the Burgeſs oath. The Burgher ſynod is called the aſſociate ſynod of Glaſgow.

The Antiburghers are ſtyled the aſſociate ſynod of Edinburgh

burgh, and conſiſts of above one hundred miniſters; the preſbyteries belonging to this ſynod are the aſſociate preſbyteries of Earlſton, Perth, Glaſgow, Sterling, Edinburgh, Sanquhar, Elgin, Kirkaldy; in Britain; two preſbyteries in Ireland, and the aſſociate preſbytery of Pennſylvania.*

What are the diſtinguiſhing principles of the ſynod of Relief?

The ſynod of Relief is of late years formed in Scotland, for the profeſſed purpoſe of relieving thoſe who groan under the burden of patronage, which deprives them of the choice of their own paſtors; and this ſynod grant them miniſters by their own election. They have no particular declaration of faith of public authority in their body in which they ſet forth their views of revealed truth, except the confeſſion of faith; but their general term of communion is, that they are willing to hold communion with all them that hold communion with Chriſt the head. They affect to be a medium between the national church and ſeceders, being more pure than the former and leſs rigid than the latter.

What are the principles of the reformed Preſbytery?

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* It is alledged that the aſſociate Preſbytery in Pennſylvania, cannot in the nature of things be ſubordinate to a ſynod at ſuch a diſtance; but it ought to be conſidered that appeals from preſbyteries to the ſynod are not eſſentially neceſſary to the being of Preſbyteries; and that the ſynod fully allows ſaid preſbytery the power of managing its own eccleſiaſtical affairs, without ſeeking to review their proceedings, or claiming a negative over them.

The matter is clearly ſtated, and very happily expreſſed, in a letter from a member of the aſſociate ſynod, wrote by their order to the aſſociate preſbytery of Pennſylvania, dated Sept. 4th 1782. "An ordinary ſtate of "ſubordination to the aſſociate ſynod in acceſs to attend our meetings, with "a ready courſe of references and appeals, is not indeed competent to your "preſbytery, at ſuch a diſtance. But ſtill as there may be applications unto, "and aſſiſtance from the ſynod, ſo it is a matter of great conſequence, to "have ſuch a ſubordination maintained, as is neceſſary unto the ſtate of "being ſtill all one witneſſing body."

References and appeals in reſpect to doctrine, can as well be decided by the ſynod at Edinburgh, as if they met in Philadelphia, but in reſpect of ſcandal, no doubt the parties ſhould be both heard at the Bar, to enable them to decide with preciſion: no parallel can be run between the connection which the aſſociate Preſbytery of Pennſylvania has with the aſſociate ſynod of Edinburgh, and that ſubordination, which our aſſemblies were in to the king and council in Britain before the revolution, becauſe all our laws were liable to be repealed by the king and council, as they had always a negative over them. One great advantage to this new empire, by our connections with the ſynod is, the ſupplies of miniſters from that body, to thoſe places in the United States who want them, and this will induce people of that communion to emigrate thither and ſettle; and theſe people are generally a ſober and induſtrious people, which ſuit this country beſt.

The Preſbytery called reformed, was formed by the Rev. Mr. M'Millan and Mr. Thomas Nairn, in the year 1744. They profeſs to be the followers of the martyrs under Charles II, and James Duke of York, called James VII. They deny the lawfulneſs of the preſent civil government in Britain, becauſe their civil rulers have not ſcriptural qualifications; or in other words, do not profeſs the covenanted reformation once ſworn to by that nation. The covenanters of the laſt century did not refuſe ſubjection to the civil powers becauſe they were of a different religion from them, but becauſe of their tyranny, and becauſe the civil powers denied them protection. Their principles on the head of civil government, as ſet forth in their teſtimony are,—That God has appointed the divine ordinance of magiſtracy in his word, and expreſly by unalterable laws, fixed the qualifications of civil rulers, without which they are not lawful magiſtrates; alſo, ſuch other ſtipulations, according to the word, a chriſtian people have made the fundamental conditions of government among them. They condemn this principle, that magiſtracy has its foundation in the law and light of nature. They maintain that ſcriptural qualifications are as neceſſary to the being of the magiſtrate in a reformed nation, as ſcriptural qualifications are to the being of a goſpel miniſtry. They adhere to the national covenants of Britain and Ireland in their original form, and condemn the renewing of them by a bond adapted to our circumſtances. They are divided into two bodies, on account of their oppoſite opinions about the extent of Chriſt's death and the benefits of redemption.

What are the diſtinguiſhing principles and practice of the ſynod of New-York and Philadelphia?

This ſynod, and the people under their inſpection, are the moſt numerous body of Preſbyterians in the United States. They are compoſed of miniſters and people from different countries; hence it is not ſurpriſing that they are not of one heart and one mind in the faith. However, it appears to be a received principle among them, that whatever is diſputed among the pious and learned, ought not to be a term of communion in the chriſtian church; and hence they live generally in peace with one another, notwithſtanding their jarring ſentiments.

They have not adopted expreſly the directory for public worſhip, nor the propoſitions concerning preſbyterial government; and though they have adopted the larger and ſhorter catechiſms, as alſo the confeſ-

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ſion of faith, but with this proviſo: "And in caſe any miniſter of the ſynod, or any candidate of the miniſtry, ſhall have any ſcruple with reſpect to any article or articles of ſaid confeſſion, he ſhall in time of making ſaid declaration, declare his ſcruples to the ſynod or preſbytery, who ſhall notwithſtanding admit him to the exerciſe of the miniſtry within our bounds, and to miniſterial communion, if the ſynod or preſbytery ſhall judge his ſcruples not eſſential or neceſſary in doctrine, worſhip or government." Adopting Act, 1729.

Hence it is, that to quote the confeſſion of faith or catechiſms upon any diſputed point with the members of this ſynod has very little weight with many of them. The doctrines of our reformers concerning the appropriation and aſſurance which lies in the nature of faith in this age illuſtrated and defended in the writings of Boſton, Erſkine, Hervey, &c. are not generally reliſhed in this body. Their views about faith may be gathered from their committee's anſwer to the aſſociate preſbytery's queries, 1770; in which they ſay, "That ſaving faith does not conſiſt in an aſſent to the doctrines of the goſpel exhibiting Chriſt in the character of a Saviour as true, but formally in the hearty approbation and conſent of the will whereby the ſinner rolls over his guilty ſoul upon Jeſus Chriſt as his only Saviour, and reſts upon his righteouſneſs alone for his everlaſting ſalvation." That the covenant of grace and the covenant of redemption are two diſtinct covenants, they generally maintain.

Some of the miniſters of this ſynod have taught publicly, that Jeſus Chriſt is not the Son of God by eternal generation, but only in his mediatory capacity, and aſcribe a threefold nature unto Chriſt, viz. the divine, the angelic, and the human. Dr. Watts's imitation of the pſalms is more generally uſed in their congregations than the Scots verſion. Private baptiſm is much practiſed among them: catechiſing the members of the congregation publicly, and miniſterial viſitation of all the families belonging to the congregation annually, agreeable to the practice of the church of Scotland, are not practiſed in this city and many other places under their inſpection. Here is a practice unknown in any other preſbyterian church, viz. The preſbyterian miniſters always deliver an oration at the grave when they bury their dead. Marrying without publication of banns is generally practiſed, and ſometimes on the Lord's day. Kiſſing the goſpels in ſwearing is generally preferred to an uplifted hand. The divine right of preſbyterial government is not generally admitted, but they maintain church government to be doubtful; hence miniſters of the Epiſcopal, Independent, and Baptiſt communions who have a glaring appearance of piety, are admitted into their pulpits. Aſſenting to the confeſſion of faith, with the performance of family worſhip morning and evening, are not terms of communion in this body.

What are the principles of the aſſociate reformed ſynod?

The aſſociate reformed ſynod are an eccleſiaſtical body lately formed, they are compoſed of miniſters, that were formerly members of the aſſociate ſynod of Edinburgh, the aſſociate ſynod of Glaſgow, and the reformed preſbytery.

In 1780, the aſſociate preſbytery of New-York, and the reformed preſbytery of Pennſylvania, united on the foot of the following propoſitions. 1. That Jeſus Chriſt died for the elect only. 2. That there is an appropriation in the nature of faith. 3. That the goſpel is indiſcriminately addreſſed to ſinners of mankind. 4. That the righteouſneſs of Chriſt, is the alone proper condition of the covenant of grace. 5. That civil power originates from God the creator, and not from Chriſt as Mediator. 6. That the adminiſtration of the kingdom of providence is in the hands of Jeſus Chriſt the mediator, and magiſtracy the divine ordinance appointed by the moral governor as the prop of civil order among men, as well as other things, is rendered ſubſervient by the mediator to the welfare of his ſpiritual kingdom the church; and beſide, the church has the ſanctified uſe of that, and every common benefit, through the grace of our Lord Jeſus. 7. That the law of nature, and the moral law revealed in the ſcripture, are ſubſtantially the ſame, although the latter expreſſes the will of God more evidently and clearly than the former; and therefore magiſtrates among chriſtians ought to be regulated by the general directions of the word, as to the execution of their office, in faithfulneſs and righteouſneſs. 8. That the qualifications of juſtice and veracity, &c. required in the law of nature for the being of a magiſtrate, are alſo more explicitly and clearly revealed in ſcripture. But a religious teſt can never be neceſſary to the being of magiſtrates, except when the people make it a condition of government, then it may be and is among that people neceſſary, by their own voluntary deed. 9. That both parties when united ſhall adhere to the confeſſion of faith, catechiſms larger and ſhorter, directory for worſhip, and propoſitions

positions concerning church government. 10. That they ſhall claim the full exerciſe of church government and diſcipline, without dependance on foreign judicatories.

In 1781, three miniſters belonging to the aſſociate preſbytery of Pennſylvania, did meet with the reformed preſbytery, and cloſed an union with them. They entered immediately into chriſtian and miniſterial communion with each other. The terms on which they united are, 1. Election, Redemption, and the application thereof, are of equal extent, and for the elect only. 2. Magiſtracy is derived from God, as the creator and governor of the world; and the profeſſion of the true religion is not eſſential to the being of civil magiſtrates; and whereas protection and allegiance are reciprocal, and as the United States of America while they protect us in life and property, at the ſame time do not impoſe any thing ſinful on us, we therefore judge it our duty to acknowledge the government of theſe States in all lawful commands, that we may lead quiet and peaceable lives, in all godlineſs and honeſty. 4. The above propoſition is not to be underſtood in an oppoſite ſenſe to that propoſition relative to civil government, in which the union between the aſſociate preſbytery of New-York, and the reformed preſbytery have agreed, but only as a plain and undiſguiſed explication of one point of truth, in which we have the beſt reaſon to believe the whole body are united. 5. As no oppoſition in ſentiment relative to the important duty of covenanting appears on either ſide, it is mutually agreed that the conſideration of it be referred to the councils and deliberations of the whole body. 6. Though no real or practical ſubordination of this preſbytery to the aſſociate ſynod of Edinburgh, in a conſiſtance with preſbyterial government, can be plead, yet from the moſt wiſe and important conſiderations, the former connections, whatever they have been, ſhall remain as before, notwithſtanding of this coaleſcence.

In October 1782, ſuch of the members of the aſſociate preſbytery of Pennſylvania who had joined the ſcheme of union, the aſſociate preſbytery of New-York and the reformed preſbytery met at Philadelphia, and after ſitting two days in convention, did, by mutual conſent erect themſelves into a ſynod, by the ſtyle and title of the aſſociate reformed ſynod of North-America, and arranged their preſbyteries by the name of the 1ſt, 2d, and 3d aſſociate reformed preſbyteries. The ſum of their conſtitutional articles is, 1. They have adopted the Weſtminſter confeſſion of

of faith, with a reſervation of afterwards conſidering and diſcuſſing ſuch parts of it as define the power of the civil magiſtrate in Religion; and with a permiſſion to their members, to make objections againſt this confeſſion without being thereby liable to cenſure. 2. They expreſs an affectionate remembrance of the covenants of their anceſtors, as well intended engagements to ſupport the cauſe of civil and religious liberty, the ſenſe they have of their moral duties, that covenanting is a duty under New Teſtament times, which they propoſe to ſet about as the Lord ſhall direct, alſo their intention to carry along with them the ſpirit of the teſtimonies, emitted by their brethren in Britain and Ireland, as far as they comport with their circumſtances. 3. They declare the obligations they are under, to honour their former connections in Britain, on account of their zeal for the purity of the of the goſpel, and their endeavours to promote it in America: and their deſire to hold an amicable correſpondence with them. 4. They reſolve never to ſuffer to be introduced into their church, the controverſies about the civil eſtabliſhment of the preſbyterian religion, the religious clauſe in the Burgeſs oath, the origin of civil dominion and the requiſites for rendering it legal in circumſtances diſſimilar to their own, and that the ſynod will be ſubject to the civil powers in America. 5. For preventing the abuſe of eccleſiaſtical cenſures, they adopt this rule, "That "notorious violations of the "law of God in practice, and "ſuch errors in principle, as "unhinge the chriſtian pro-"feſſion, ſhall be the only ſcan-"dals for which the ſentence "of depoſition and excommu-"nication ſhall be paſſed;" for other offences, the higheſt cenſure they will inflict, is diſſolving their connection with the offender. 6. Their terms of admiſſion to fixed communion, are expreſſed in ſoundneſs in the faith, ſubmiſſion to the diſcipline and government of the church, with a holy converſation 7. They expreſs their willingneſs to hold occaſional communion with pious people of other, denominations for which the 26 chap. of the Confeſs: ſect. 2. is quoted: But this occaſional communion is not to be extended to encourage vagrant preachers, who are not ſubject to the diſcipline and government of any regular church. 8. They declare in what caſes they will admit applications from perſons of other denominations of Preſbyterians. They will reject ſuch applications for fixed communion, as evidently ariſe from caprice, perſonal prejudice,

judice, or any other ſchiſmatical principle they will not admit; only ſuch as ſhall be found to ariſe from a ſolid conviction of duty, and who diſcover chriſtian meekneſs towards the party whoſe communion is relinquiſhed; or ſuch as are made by conſiderable bodies of people, who are not only deſtitute of a fixed goſpel miniſtry, but cannot be ſeaſonably provided by the denomination of Preſbyterians they belong. But applications of this laſt ſort, ſhall not be admitted till thoſe who apply inform the judicatory, which hath the immediate inſpection of them, of the reaſon of the intended application and uſe means to obtain their concurrence.

What is the origin of the denomination of Proteſtants?

The reformed churches are called Proteſtants, from the famous proteſt taken by ſeveral princes of Germany, who adhered to the reformed religion, againſt a decree of the diet or council of the Empire, aſſembled in the year 1529; by which decree the power which had been granted by a former diet to every prince, for managing eccleſiaſtical matters as he thought proper, till the meeting of a general council; was revoked by a majority of votes: and every change declared unlawful that ſhould be introduced into the doctrine, diſcipline, or worſhip of the eſtabliſhed religion, till the determination of the council which was then expected ſhould be known. This decree was juſtly conſidered as iniquitous and intolerable by the elector of Saxony, the Landgrave of Heſſe, and other members of the diet, who were perſuaded of the neceſſity of a reformation in the church. Theſe princes finding that all their arguments and remonſtrances againſt this unjuſt decree, made no impreſſion on Ferdinand, who was preſident of the diet in place of Charles the Vth, emperor of Germany, who was now at Barcelona, nor upon the abettors of the ancient ſuperſtitions (whom the pope's legate animated by his preſence and exhortations) entered a ſolemn proteſt againſt this decree, on the 19th of April, and appealed to the emperor and to a future council. Hence aroſe the denomination of proteſtants, which from this period has been given to thoſe who renounce the ſuperſtitious communion of the church of Rome.

What is the ſcriptural meaning of Prophet?

A Prophet is one who has the knowledge of ſecret things, which is neither acquired by his own induſtry or penetration, nor communicated by others, but which he owes entirely to extraordinary revelation. It belongs to a prophet to know things paſt as well as future;

future; thus Moſes's knowledge of the creation was taught him as a prophet. Daniel evidenced his being a true prophet, as well by declaring what Nebuchadnezzar had ſeen in his dream, as by foretelling the future events which it ſignified, Dan. chap. ii.

Prophecy may likewiſe reſpect preſent tranſactions; thus it was by prophetic ſpirit that Eliſha ſaw his ſervant Gehazi when he went after and received gifts from Naaman the Syrian, 2 Kin. v. 20. to the cloſe. By the ſame prophetic ſpirit Daniel read and interpreted the myſterious writing on the wall, Dan. v. 8, 17, 25.

The principal object of prophecy is to foretell things to come, eſpecially ſuch as are of a contingent nature, or ſuch as depend on the determination of free agents. It is the property of prophecy that it foretells ſuch events not merely in a general way, but with the circumſtances of perſons, of place, and of time. By prophecy God manifeſts his omniſcience, and proves his divinity in oppoſition to the fictitious deities of the Gentiles, becauſe he knows things to come of himſelf, and reveals them to whom he willeth, Iſa. xli. 21, 22, 23.

The New Teſtament prophets, of whom we read, 1 Cor. xii. 28. Epheſ. iv. 11. ch. ii. 20. ch. iii. 5. were ſuch as being endued with a ſingular underſtanding of the ſacred ſcripture by an extraordinary gift of the Spirit, interpreted the ancient prophecies; comparing theſe facts which were related by the apoſtles and evangeliſts with thoſe prophecies, and ſhewing from thence that ſuch things ought to have been done, and ſo demonſtrating the truth of the goſpel, from Moſes and the prophets. They were diſtinguiſhed from the apoſtles, not becauſe the apoſtles were not prophets, which they certainly were, but becauſe theſe prophets were not apoſtles; they were however joined with the apoſtles, becauſe they confirmed the truth of the apoſtolic preaching from the ancient oracles. Such prophets, it is probable, were thoſe of the church of Antioch, viz. Barnabas and Simeon, who is called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrach, and Saul, Acts xiii. 1. Such too were Judas and Silas, Acts xv. 32.

What is the meaning of Pſalms, Hymns and ſpiritual Songs? Epheſ. v. 19.

Pſalms may denote ſuch as were ſung on inſtruments; hymns, ſuch of the pſalms as contain only matter of praiſe; and ſpiritual ſongs, ſuch as contain doctrines, hiſtory, and prophecy for men's inſtruction.

What is the meaning of the titles of the Pſalms?

Some conſider the titles of the pſalms as names of inſtruments of muſic with which they were ſung; others as firſt words of ſome ſong, to the tune of which they were ſung; others as deſcriptive of the ſubject-matter of the pſalm.

Maſchil always ſignifies that the pſalm is deſigned for inſtruction, Pſal. xxxii Michtam ſignifies the golden or precious nature of the pſalm, and ſome think all the pſalms ſo marked relate to Jeſus Chriſt, Pſalm xvi. lvi. lx. Al-taſchith may denote that the ſcope of the pſalm is to deprecate deſtruction, Pſalm lvii. lix. Muth-labben denotes the pſalm compoſed on account of the death of ſome perſon, either David's ſon Abſalom, or Goliah the dueller, Pſalm ix. Aijeleth Shahar, that its ſubject-matter is Jeſus Chriſt, for it ſignifies the hind of the morning, Pſal. xxii. Jonath-elem-rechokim, that David is repreſented therein as a mute dove among foreigners, Pſalm lvi. Shoſhanim, Shoſhannim-eduth, or Shaſhan-eduth, may either ſignify that the ſubject of the pſalm is Chriſt and his people, who are lilies, and lilies of the teſtimony or congregation; or elſe may ſignify a harp of ſix ſtrings, as Sheminith does one of eight, Pſalm xlv. lx. lxxx. and xii. Mahalath may either ſignify the diſeaſe, and Mahalath-leannoth the afflicting diſeaſe, or Mahalath may ſignify a wind inſtrument, Pſalm liii. lxxxviii. Neginoth or Neginath ſignifies ſtringed inſtruments, Pſalm iv. and lxi. Nihiloth, wind inſtruments, Pſalm v. Gittith, a kind of inſtrument invented at Gath, Pſalm viii. Alamoth, the virginals, or a ſong to be ſung by virgins, Pſalm xlvi. Shiggaion or Shigionoth may denote that the pſalm was to be ſung with diverſified tunes, or has a diverſified matter, Pſalm vii. Habab. iii. 1. The 120th and the 14th following pſalms are titled ſongs of degrees, becauſe they were ſung as the people aſcended the ſtairs of the temple, or ſung by David and the Iſraelites at certain halts when they brought the ark of God from Kirjath-jearim, or becauſe they were ſung to a tune that did gradually riſe, or becauſe they were ſung by the children of Iſrael at their return from captivity at different ſtages; others think they are ſo called from their ſingular excellency, as the ſong of ſongs means an excellent ſong, ſo the ſong of degrees may mean a moſt excellent ſong in the higheſt degree.

What is the origin of the name Puritan?

Puritan is a name given to thoſe in England, in the days of Queen Elizabeth, and in the ſubſequent reigns, who were for a more pure worſhip, than was practiſed in the church of England,

England, which name was afterwards ſwallowed up in that of proteſtant diſſenters, comprehending various religious denominations.

Q

WHAT are the principles of Quakers?

This body of people received this name 1650, from G. Bennet Eſq; a juſtice of the peace in England, partly on account of the convulſive agitations, with which they delivered their diſcourſes to the people; and partly on account of the exhortation addreſſed to this magiſtrate, by George Fox and his companions, who deſired him with a loud voice, and vehement emotion of body, to tremble at the word of the Lord.

Their leading principle is, "That there lies concealed in the minds of all men, a certain portion of divine reaſon, a ſpark of the ſame wiſdom that exiſts in the ſupreme being."

That mankind muſt by ſelf converſe and endeavours to ſubdue their ſenſual appetites, inflame this hidden ſpark, which is overpowered by the darkneſs of the fleſh. That the holy ſcripture does point out the way of ſalvation, being a dead letter but a mute maſter, who by ſigns and figures, points out that living teacher who dwells in every one's heart. That Jews, Mahometans and Pagans, without the word, may learn all that is neceſſary for ſalvation, if they only attend to this inward teacher; and therefore the kingdom of Chriſt is of vaſt extent and comprehends the whole race of mankind. That the body which will be raiſed at the laſt day, will not be the ſelf ſame body. They build their hopes for ſalvation on a Chriſt within them, and not on the merits of him that ſuffered without the gates of Jeruſalem. They ſay every day is alike holy; they neither diſpenſe Baptiſm nor the Lord's ſupper, as they look on them merely Judaical. They deny the lawfulneſs of war: they will not confirm teſtimony by oath, &c.

There is a body of them in Philadelphia, who have been diſowned by the ſociety of friends for taking up arms in defence of American Liberty, and affirming allegiance to the United States, who are formed into a ſeparate ſociety and have a place of worſhip; they are ſtyled whig or free Quakers: they in other reſpects profeſs the principles of Quaker theology; except in diſcipline, they allow their members to think and act entirely for themſelves; they inflict no cenſures, apprehending it is ſufficient they are amenable to the laws of their country.

Are a conviction of our loſt and undone ſtate by nature, and a ſight and ſenſe of the evil of ſin

in itſelf, and conſequences, previous qualifications to our accepting of Jeſus Chriſt?

" It is evident from the na-
" ture of things, that a trium-
" phant conviction of the infi-
" nite evil of ſin, and our ob-
" noxiouſneſs to eternal wrath,
" ariſing from a clear diſplay
" of the intrinſick purity and
" perfection of the law of God,
" and the impreſſion of its
" alarming threats upon the
" conſcience, is previous to our
" cloſing with Jeſus Chriſt by
" faith. None will or ration-
" ally can believe on Chriſt as
" a ſaviour from ſin and miſery,
" before they are convinced
" that they are miſerable ſin-
" ners. But ſuch a ſight and
" ſenſe of ſin, as is a character-
" iſtical ingredient in evange-
" lical repentance is not neceſ-
" ſary unto or even attainable,
" before the exerciſe of that
" faith by which we embrace
" the redeemer. Our warrant
" to receive the Lord Jeſus by
" an appropriating faith, is
" not in any reſpect founded
" on any kind of conviction of
" ſin and miſery." Anſwer to the 3d query of the ſynod, by the aſſociate preſbytery.

R

WHAT is meant by Raca? Mat. v. 22.

It is a Syriac word, and ſignifies empty, vain, fooliſh, beggarly, and includes in it a ſtrong idea of contempt. It uſed to be pronounced with certain geſtures of indignation or ſpitting, turning away the head, &c.

The Phariſees in their lectures on this law, " thou ſhalt " not kill," extended it no farther than that a man ſhould not without warrant take away the life of another. But our Lord gave them another ſenſe of this law, namely, that if a man doth but in his heart cheriſh wrath and anger againſt another, without a juſt cauſe, and lets it grow up into malice, and thoughts and deſires of private revenge; though he be not by it obnoxious to courts of juſtice, yet he is accountable to God, and liable to his judgment: But if men ſuffer their paſſions to break out into reviling and opprobrious language, ſuch as Raca, or thou fool, they are not only liable to the eternal vengeance of God, but ought to be ſubject to the puniſhment of the civil magiſtrate; theſe ſcornful, diſdainful, and vilifying ſpeeches being the beginnings of murder, provocations to it, and indications of murderous hearts. Mat. v. 22. " Whoſoever ſhall " ſay to his brother, Raca, ſhall " be in danger of the council." Cruden.

What are the opinions of the Rogereens?

The Rogereens call themſelves Baptiſt people and Quakers. They imitate the Quakers in their dreſs, and particular idioms of ſpeech, as thee, thou, &c. but the Quakers diſown them, and call them Ranters and Rogereens.

They are denominated Rogereens, from John Rogers their founder, who lived at New London in Connecticut, and began to make a conſiderable noiſe about the year 1690. He continued ſo to do for many years afterwards. He differed from the other Quakers by holding that baptiſm and the Lord's ſupper are goſpel inſtitutions, but moſt vehemently oppoſed the obſervation of the Lord's day or chriſtian ſabbath, maintaining every day to be alike holy. This ſect are peculiarly bent to oppoſe the obſervation of the Lord's day, they will travel many miles in order to diſturb public worſhip. With elevated voices they cry out in public aſſemblies againſt the idol ſabbath: Women enter, knitting ſtockings or ſewing of garments, and men by bawling out againſt keeping the ſabbath, and by chopping wood and in various other modes diſturbing the public worſhip. They pretend to be taught of the Spirit to oppoſe the obſervation of this day, and have gloried in their impriſonment for their conduct: Of late they are pretty quiet. They are not a numerous ſect, and prevail chiefly in the ſtate of Connecticut. They call a religious obſervation of the ſabbath ſuperſtition, idolatry, and abomination in the ſight of God. They ſay that by their working on the ſabbath day they pleaſe God, and hereby God owns them to be worthy of his Son Jeſus Chriſt. God teſtifies his approbation of their conduct by his Spirit witneſſing with their hearts.

S

WHAT is meant by Sabaoth, Rom. ix. 29?

Sabaoth ſignifies hoſts or armies, Jehovah Sabaoth is the Lord of hoſts; hoſts mean the angels in heaven, and his people in this world who have voluntarily ſubmitted themſelves to his government; this is the army of the Lord, of which he is the ſupreme commander.

How long was a Sabbath day's journey, Acts i. 12. 2?

The Jewiſh Rabbins generally fix this to two thouſand cubits, that is about an Engliſh mile. The Jews were forbidden to travel long journeys on the ſabbath day. They were allowed to travel to the temple, or tabernacle from the remote parts of the city or camp, a certain ſpace called in ſcripture, a ſabbath day's journey.

What is the error of the Sabellians?

The Sabellians are a ſect of antient hereticks in the eaſt, who reduced the three perſons in

in the trinity to three ſtates or relations; or rather reduced the whole trinity to the one perſon of the Father; making the word and the Holy Spirit to be only virtues, emanations or functions thereof.

Sabellius their chief, firſt broached this doctrine in the third century, in a city of Lybia called Ptolemais: he taught that he who in heaven is the father of all things, deſcended into the virgin, became a child and was born of her as a ſon; and having accompliſhed the myſtery of our ſalvation, he diffuſed himſelf on the Apoſtles in tongues of fire; and was then denominated the Holy Ghoſt.

Becauſe they maintained it was the Father that was crucified, they were called at Rome by the name of Partripaſſians.

What were the opinions of the Sadducees?

The Sadducees are the diſciples of Sadoc, who lived about the year of the world, 3740. They denied the immortality of the ſoul, and hence denied a ſtate of final retribution. They pretended that what was ſaid in ſcripture about angels, and a future reſurrection was nothing but mere illuſions. As they did not acknowledge rewards nor puniſhments in another life, they were inexorable in puniſhing tranſgreſſors. They obſerved the law themſelves and caused it to be obſerved by others, with the utmoſt rigor. They admitted of none of the traditions, explications, or moſifications of the Phariſees, they kept only to the text of the law; and maintained that only what was written was to be obſerved, Crud. Concor.

What is meant by Satan?

There are various names given in ſcripture to the prince, chief, or moſt ſubtile of the rebellious angels. He is called the devil, which is of Greek derivation, and ſignifies a calumniator or accuſer, who accuſeth us before God day and night, Rev. xii. 9, 10. He is called Belial, 2 Corin. vi. 15. "What concord hath Chriſt "with Belial;" this ſignifies one who is good for nothing, a libertine, one that is extremely wicked. Alſo the god of this world, 2 Cor. iv. 4. becauſe he rules in wicked men. He is alſo called the old ſerpent, Rev. xii. 9. becauſe he conveyed himſelf into the old ſerpent when he tempted Eve. His poiſon is always ready as in a fountain, and runneth in full ſtreams againſt Chriſt and his followers: he is crafty, wiſe, and ſubtile as a ſerpent. He is alſo called Satan, which ſignifies an adverſary or an accuſer in a court of juſtice, Job ii. 1. "Sa-"tan came alſo among them."

In the word of God we have this hiſtory of Satan. He fell from heaven with all his company; God caſt him down from hence becauſe of his pride; that by his envy and malice, ſin, death, and all other evils came into this world; that by the permiſſion of God, he exerciſes a ſort of government in this world over apoſtate angels like himſelf, and in the hearts of the children of diſobedience. That he is a lying ſpirit in the mouth of falſe prophets, ſeducers and hereticks; that he and his angels are permitted to torment and poſſeſs men and inſpire them with evil deſigns; he excited Judas to betray his Lord and Maſter, and Annanias and Sapphira to conceal the price of their field; and this is not confined to the wicked, for he ſuggeſted to David to number the people, 1 Chron. xxii. 1. "And Satan ſtood up "againſt Iſrael, and provoked "David to number the peo-"ple." That he roves full of rage like a roaring lion, to tempt, betray, and deſtroy us, and involve us in guilt and wickedneſs; that his power and malice are reſtrained within certain limits, and controuled by the will of God. In a word, that he is an enemy to God and man; uſing his utmoſt endeavours to rob God of his glory and men of their ſalvation.

Sometimes devil is taken for a wicked man, a treacherous perſon, John vi. 70. "Have "not I choſen you twelve, and "one of you is a devil."

The ſynagogue of Satan, mentioned Rev. ii. 9. are probably the unbelieving Jews, the falſe zealots for the law of Moſes, who at the beginning were the moſt eager perſecutors of the chriſtians. They were very numerous at Smyrna, to the angel of which church John ſpeaks in this paſſage.

The depths of Satan, Rev. ii. 24. mean the myſteries of the Nicolaitans and of the Simonians, who concealed their errors under a myſterious abſtruſeneſs; they ſpoke of certain intelligences that had created the world, and that were in oppoſition to the Creator. They taught a profound knowledge concerning the nature of the angels and their different degrees. They had ſecret books written in an abſtruſe and myſterious manner; and theſe are called the depths of Satan. The artful and ſophiſtical manner falſe teachers defend their errors, may be called the depths of Satan.

The wiles of the devil, mentioned Epheſ. vi. 11: mean thoſe artful methods he takes to draw mankind into ſin, and then accuſe them. He chooſes the fitteſt opportunity for committing ſin, or when in the preſence of ſome object to enforce his temptations. He tempted Eve when away from her huſband, and made uſe of her to carry the poiſon to him. He diſcovers his wiles in chuſ-

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What are the peculiar tenets of the Socinians?

They are called Socinians from Fauſtus Socinus, an Italian of the laſt century. They believe that Jeſus Chriſt is not equal to the Father in power and glory. They deny Chriſt's obedience to the law, and ſatisfaction to juſtice, to be in the room and ſtead of his people; alledging that he came into the world only to ſet before us an example of holineſs, which we are to imitate. They alſo maintain, that reaſon is our only guide in matters of religion, and therefore reject from the chriſtian faith whatever ſurpaſſes the limits of human comprehenſion.

The many books in this age that run in agreeableneſs to this ſcheme of doctrine, ſhow that this hereſy is ſpreading in the churches.

What is meant by Superſtition?

It is the obſervance, in a religious way, of any thing which God has not required, with a view hereby to pleaſe God.

It is alſo a directing of external expreſſions of divine worſhip to any creature whatever; ſuch as kiſſing the bible in ſwearing, paying religious reſpect to places of worſhip, and uſing the ſign of the croſs in baptiſm.

What is the ſcriptural meaning of the word Soul?

The word ſoul in the ſtyle of the Hebrews is very equivocal. 1. Sometimes it ſignifies the whole perſon, ſoul and body, Gen. xii. 5. 2. It is taken for the life of man, Pſal. xxxiii. 19. 3. It is uſed to ſignify deſire, love, inclination, 1 Sam. xviii. 1. 4. It is ordinarily taken for that ſpiritual, reaſonable and immortal ſubſtance in man, which is the origin of our thoughts, of our deſires, of our reaſonings; which diſtinguiſhes us from the brute creation, and in which chiefly conſiſts our reſemblance to God. Mat. x. 28.

This ſubſtance muſt be ſpiritual becauſe it thinks, and immortal becauſe it is ſpiritual.

Is attendance on the diverſion of the Stage conſiſtent with the profeſſion and practice of piety?

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It is not; and that for the following reaſons: 1. Attending ſtage-plays is not profitable to our ſouls. The pretences of the moral ſentiments that are there to be heard, and which are calculated to reform mankind, are vain. Chriſt has inſtituted another mean of reformation, even the diſpenſation of goſpel ordinances, and on this only may we expect his bleſſing. They will never beget ſupreme love to God, nor promote evangelical holineſs. 2. It is waſting away of precious time. Time ſpent in meditation on the word, and in ſocial and ſecret prayer is much better than at the theatre; and this time will give more ſatisfaction to review at a dying hour, than attendance on theſe diverſions. 3. Plays have a ſtupifying influence on real religion: after attending the ſtage, are perſons diſpoſed to pray? And if praying perſons ſhould be ſo far left to themſelves as to go there, their confidence at a throne of grace will be greatly damped. 4. It has a tendency to ſet people againſt the power of religion. The attendants are apt to look on family and cloſet prayer as unneceſſary; to conſider miniſters and ſerious chriſtians as ſtiff and preciſe; to turn wild in their religious principles, and embrace a ſyſtem of what is called liberal ſentiments, that is, quite conſiſtent with an irreligious life. 5. It is ordinarily attended with the greateſt evils. They promote impurity of thought, irregularity in life, prodigality in apparel, and often lead on youth to ſuch ſcenes of debauchery as bring down their parents grey hairs with ſorrow to the grave. 6. It is ſetting a very bad example. We are required to " let " our light ſhine before men as " others ſeeing our good works " may alſo glorify our heaven- " ly Father." Profeſſors of religion will not pretend to this in their attending the ſtage or balls and aſſemblies: Indeed the profane exult when they have the company of the profeſſors of religion at ſuch places. It is ſupporting a race of men who follow no lawful calling, and are generally examples of the vices they exhibit in plays. The famous archbiſhop Uſher, in his Sum and Subſtance of chriſtian religion, pag. 251, ſaith, " that ſtage-plays and " interludes offend againſt many " branches of the ſeventh com- " mandment together, both in " the abuſe of apparel, tongue, " eyes, countenance, geſtures, " and all parts almoſt of the " body. For beſide the wan- " tonneſs therein uſed both in " attire, ſpeech, and action, the " man putteth on the apparel " of the woman, which is for- " bidden as a thing abominable, " Deut. xxii. 5. Much filthi- " neſs is preſented to the be- " holders,

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" holders, and fooliſh talking " and jeſting, which are not " convenient. Laſtly, fornica- " tion and all uncleanneſs which " ought not to be once named " among chriſtians, is made a " ſpectacle of joy and laughter, " Eph. v. 3, 4. Therefore " they that go to ſee ſuch ſights, " and hear ſuch words, ſhew " their neglect of chriſtian du- " ty, and careleſſneſs in living, " when as they willingly com- " mit themſelves into the ſnare " of the devil, 1 Cor. xv. 33." See Pike's caſes of conſcience, caſe 10. Dr. Witherſpoon's eſſay on the nature and effects of the ſtage.

What is the doctrine of the Sublapſarians?

The doctrine of the Sublapſarians is, that God in predeſtination conſiders man as made and fallen; and then deſigned to glorify his grace in the recovery of thoſe who were choſen by him to eternal life, and the glory of his juſtice on them he deſigned to condemn, as a puniſhment of their ſins that they would commit; and that he deſigned to glorify his ſovereignty in the fixing his love on ſome, and paſſing by the reſt; whereas he might have left all mankind to periſh in the ruins of their fall. In the nature of things man as choſen to ſalvation, muſt be conſidered as a ſinner.

What is the doctrine of the Supralapſarians?

The Supralapſarians maintain that man is to be conſidered as deſigned to be created and liable to fall; and that God deſigned to furniſh man with means for his recovery, which by his free-will he might improve or not, to the beſt of purpoſes. Theſe whom he foreſaw would believe, he elected; and thoſe who would not improve theſe means, he appointed to wrath.

This ſcheme of doctrine ſuppoſes that the ſalvation of men depends on their own free will, and not on the efficacy of divine grace: Alſo it makes the decrees of God altogether conditional, depending on the will of man, who may reſiſt the Almighty's will.

What is the meaning of Symbol?

Symbol is of a Greek derivation, and ſignifies a ſign. Thus we ſay, the lion is a ſymbol of courage; the pelican, of paternal love, &c.—Symbols were in great repute among the ancient Hebrews, and eſpecially among the Egyptians, and ſerved to cover a great part of their moral myſteries, being uſed to repreſent moral things by natural.

Symbol among chriſtians is particularly uſed for the apoſtles creed; and applied to the ſacrament of the Lord's ſupper when we ſay that the bread and wine are the ſymbols of Chriſt's broken body and ſhed blood.

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WHAT is the ſcriptural meaning of Tabernacle?

Tabernacle ſometimes means the human nature of Chriſt, of which the Jewiſh tabernacle was a type, where God dwells really, ſubſtantially and perſonally, Heb. viii. 2. At other times it means our natural body, in which our ſoul dwells as in a tabernacle, 2 Cor. v. 1. Sometimes it means the true church militant, Pſal. xv. 1. Again it ſignifies the tokens of God's gracious preſence, Rev. xxi. 3. But it ordinarily means, a kind of tent to move up and down as occaſion required; which was as it were the palace of the moſt High, the God of Iſrael: wherein the Iſraelites during their journeyings in the wilderneſs performed the chief of their religious exerciſes, offered their ſacrifices and worſhip to God: it was thirty cubits in length, and ten in breadth, and in heighth, it was divided into two partitions: the firſt was called the Holy place, which was twenty cubits long, and ten wide: here was placed the table of ſhew bread, the golden candleſtick, and the golden altar of incenſe. The ſecond was called the moſt Holy place whoſe length was ten cubits and breadth ten cubits, wherein before the building of the temple, the ark of the covenant was kept, which was a ſymbol of God's gracious preſence with the Jewiſh church. The moſt holy was divided from the holy place by a curtain, or veil of very rich cloth, which hung upon four pillars of Shittim wood that were covered with plates of gold, Exod. xxvi. 1. Heb. ix. 2. 3. Cruden's Concordance.

What is Temptation?

Temptation is any ſpeech, thing or occaſion by which we may be excited or impelled to ſin. The cauſes of temptation are either internal or external, or both. The internal cauſe of temptation, is the corruption of our nature, which in the New Teſtament is called indwelling ſin, the fleſh, concupiſcence, the law of ſin, which is in our members. Rom. vii. 23. Jam. i. 14. 15. The external cauſes of temptation are the devil and the world; the devil is expreſly called the tempter, Math. iv. 3. He tempted David to number the people, 1 Chron. xxi. 1. He tempted Judas to ſell and Peter to deny their maſter, Luke xxii. 31. He has great natural abilities for, and experience in the work of temptation. He emits evil thoughts into and blinds the mind of the children of men, Acts v. 3. 2 Cor. iv. 4. He has great efficacy in exciting perſons to broach, vindicate and ſpread erroneous opinions, 2 Kings xxii. 22. Rev. ii. 24. The world is alſo a ſource of temptation. By

the world, is ſometimes meant the wicked of the world, John xv. 18. Theſe will try to enſnare us in the ways of ſin. By the world, as a ſource of temptation, is meant ſometimes the faſhions of the world, 1 John ii. 15. Rom. xii. 2. Daily experience confirms the truth of this being a ſource of temptation. By the world is ordinarily meant the good things of this life which we are in danger of ſeeking after with ſuch eagerneſs as to neglect ſpiritual concerns: by them many fall into temptation and a ſnare, and pierce themſelves through with many ſorrows, 1 Tim. vi. 10.

What is the Seceſſion Teſtimony?

The Seceſſion teſtimony was emitted by the aſſociate preſbytery, (now the aſſociate ſynod) in year 1736, and is entitled "the act, declaration, and teſ- "timony for the doctrine, wor- "ſhip, diſcipline and govern- "ment of the church of Scot- "land, agreeable to the word "of God, the confeſſion of "faith, the national covenant "of Scotland, and the ſolemn "league and covenant of the "three nations, and againſt "the ſeveral ſteps of defection "from the ſame both in former "and preſent times."

This teſtimony is not a declaration of a new ſyſtem of principles eſpouſed by Seceders, but is for a ſteady and reſolved adherence to the purity of the Reformation once attained to. It is true it was originally framed to condemn the evils which prevail in Scotland, but it is as true it is not confined to the evils of one particular place or period. An adherence to the doctrine, worſhip, diſcipline, and government of the church of Chriſt, contended for in ſaid teſtimony, muſt neceſſarily lead to oppoſe whatever is contrary to this ſyſtem of principles. The obſervance of what is right will always make us avoid what is wrong. New errors are as contrary to that reformation as old. Thoſe of one place are as much to thoſe of another. Beſides the ſeceſſion teſtimony binds us to endeavour to make progreſs in reformation, and therefore to correct our own errors, that we did not diſcover before; and no leſs to guard againſt and condemn the errors of others, which may be new to us. It is by a teſtimony that the purity of the faith is preſerved, the honour of Chriſt vindicated, and by this the church ſhall finally overcome, Rev. xii. 11.

What was it that gave riſe to the Seceſſion Teſtimony?

In the year 1732, the Rev. Ebenezer Erſkine preached a ſermon at the opening of the ſynod of Perth and Stirling, in which he did boldly teſtify againſt ſeveral prevailing evils, in

in the national church, particularly the proceedings of church judicatories in the violent ſettlement of miniſters upon reclaiming congregations. For this freedom and honeſty the ſynod voted him cenſurable and ordered him to be rebuked at their bar.

Againſt this ſentence, the Revd. Mr. Alexander Moncrief miniſter at Abernethy, William Wilſon miniſter at Perth, and James Fiſher miniſter at Kinclaven did proteſt; and appealed to the next Aſſembly: Mr. Erſkine did likewiſe proteſt and appeal.

In May 1733, the aſſembly approved of the proceedings of the ſynod of Perth and Stirling, and appointed Mr. Erſkine to be rebuked and admoniſhed at their own bar, in order to terminate the proceſs, which was done accordingly.

Mr. Erſkine immediately declared he could not ſubmit to the rebuke and admonition: he offered a paper for himſelf and his three brethren above mentioned, who attended him at the bar, craving and proteſting that the ſame might be read and recorded in the minutes of the Aſſembly: but the Aſſembly having dealt with them to withdraw this paper which they refuſed, they left it on the table. The purport of it was, that they proteſted againſt ſaid cenſure, and that they ſhould be at liberty to teſtify againſt the defections of the church on all proper occaſions. They were the enſuing night cited to appear next day before the Aſſembly, which they did and without a queſtion being put to them, a committee was appointed to deal with them, who ſoon reported, *That the four brethren continued fully reſolved to adhere to their paper and proteſt.* And immediately without allowing them to open a mouth at the bar, the Aſſembly empowered their commiſſion to meet in Auguſt next, to ſummon the four brethren before them, and deal with them to profeſs their ſorrow for proteſting againſt their ſentence, and retract ſaid proteſt: and in caſe they did not appear and profeſs their ſorrow and retract; the commiſſion was empowered to ſuſpend the ſaid brethren or ſuch of them as would not obey, from the exerciſe of their miniſtry; and the commiſſion was alſo authoriſed to proceed to a higher ſentence in caſe they proved obſtinate.

Several repreſentations were offered to the commiſſion when they met, for a delay of procedure againſt the four brethren by the preſbytery, and by the kirk ſeſſion of Stirling; by the kirk ſeſſion and by the magiſtrates and town-council of Perth; by the preſbytery of Dumblain, alſo the preſbytery of Ellon: But theſe availed nothing;

thing; the commiſſion did ſuſpend the four proteſting brethren from the exerciſe of the miniſterial function, and all the parts thereof. This ſentence was accordingly intimated to them by the moderator, not in the name and authority of Chriſt, but in the name and authority of the aſſembly and commiſſion. Upon this intimation, theſe brethren gave in the following proteſtation under form of inſtrument: "We "hereby adhere to the proteſ- "tations taken by us before "this court for ourſelves, and "in the name of all the mini- "ſters, elders, and members of "the church of Scotland, and "of all and every one of our "reſpective congregations ad- "hering to us: bearing that "this ſentence is in itſelf null "and void; and that it ſhall "be lawful and warrantable "for us to exerciſe our mini- "ſtry as hitherto we have done, "and as if no ſuch cenſure had "been inflicted: And that if "in conſequence of this ſen- "tence, any miniſter or pro- "bationer ſhall exerciſe any "part of our paſtoral work, "the ſame ſhall be held and "reputed as a violent intruſion "upon our miniſterial labours. "And we do hereby proteſt "for extracts of the papers "given in by us, and of the "whole of the commiſſion's "procedure againſt us; and "hereupon we take inſtruments.

"*Ebenezer Erſkine*,
"*William Wilſon*,
"*Alexander Moncrieff*,
"*James Fiſher*."

When the four brethren appeared before the commiſſion in November 1733, in conſequence of a citation which they had received at the former meeting, they offered to read a proteſtation that their appearance before the commiſſion was not to be conſtrued a falling from the declarations emitted, and the proteſtations entered both before and after executing the ſentence of ſuſpenſion againſt them, by the commiſſion at their meeting in Auguſt laſt, but they were interrupted in reading it, and therefore laid it on the table with inſtruments.

The committee appointed to deal with them to retract their proteſtation, reported they had dealt with them without any ſucceſs. On the four brethren being interrogated as to their compliance with the ſentence of the commiſſion, each of them owned, that agreeably to the proteſtations they had made, they had exerciſed all the parts of their miniſterial office as if they had been under no ſuch cenſure.

Several applications were made in behalf of the four brethren, from the ſynods of Dumfries, Murray, Roſs, Angus, Mearns, Perth and Stirling, Galloway and Fife, and from the

the preſbyteries of Dernock and Aberdeen; at the ſame time many members of the commiſſion inſiſted for a delay of further procedure againſt them; but it was carried only by the moderator's (Mr. Joh Gowdie) caſting vote, to proceed to inflict a higher cenſure upon the four ſuſpended miniſters. Accordingly, on the 16th of November, the commiſſion paſſed their final ſentence againſt them, as follows: "The commiſſion of the gene- "ral aſſembly did, and hereby "do looſe the relation of Mr. "Ebenezer Erſkine, miniſter at "Stirling, Mr. Wilſon, mini- "ſter at Perth, Mr. Alexander "Moncrieff, miniſter of Aber- "nethy, and Mr. James Fiſher, "miniſter at Kinclaven, to their "ſaid reſpective charges; and "do declare them no longer "miniſters of this church: and "do hereby prohibit all mini- "ſters of this church to em- "ploy them, or any of them, "in any miniſterial function. "And the commiſſion do de- "clare the churches of the ſaid "Mr. Erſkine, Mr. Wilſon, "Mr. Moncreiff, and Mr. Fiſh- "er, vacant from and after the "date of this ſentence; and "appoints, that letters from "the moderator, and extracts "of this ſentence, be ſent to "the ſeveral preſbyteries with- "in whoſe bounds the ſaid mi- "niſters have had their charges; "appointing them, as they are "hereby appointed, to cauſe "intimate this ſentence in a- "foreſaid ſeveral churches any "time betwixt the firſt of Ja- "nuary next: And alſo that "notice of this ſentence be ſent "by letters from the modera- "tor of this commiſſion to the "magiſtrates of Perth and Stir- "ling, to the ſherieff principal "of Perth, and bailie of the "regality of Abernethy."

When this ſentence was intimated to the four brethren, they read the following proteſtation; and then gave it into the clerk, with an inſtrument taken thereupon by every one of them.

Edinburgh, November 16th, 1733.

"We hereby adhere to the "proteſtation formerly enter- "ed before this court, both "at their laſt meeting in Au- "guſt, and when we appeared "firſt before this meeting. "And farther we do proteſt "in our own name, and in the "name of all, and every one in "our reſpective congregations "adhering to us; that not- "withſtanding of this ſentence "paſſed againſt us, our paſto- "ral relations ſhall be held and "reputed firm and valid. And "likewiſe we proteſt, that not- "withſtanding our being caſt "out from miniſterial commu- "nion with the eſtabliſhed "church of Scotland; we ſhall "hold communion with all, "and every one who deſire "with

" with us, to adhere to the " principles of the true presby- " terian covenanted church of " Scotland, in her doctrine, " worship, government, and " discipline: and particularly " with every one who are groan- " ing under the evils, and who " are affected with the griev- " ances we have been complain- " ing of; who are in their se- " veral spheres wrestling against " the same*. But in regard " the prevailing part in this " established church, who have " now cast us out from mini- " sterial communion with them, " are carrying on a course of " defection from our received " and covenanted principles. " And particularly are sup- " pressing ministerial freedom, " and faithfulness in testifying " against the present backslid- " ings of the church, and in- " flicting censures upon mini- " sters for witnessing by pro- " testations and otherwise " against the same. Therefore " we do, for these and many " other weighty reasons to be " laid open in due time, pro- " test that we are obliged to " make a secession from them; " and that we can have no mi- " nisterial communion with " them till they see their sins " and mistakes, and amend " them. And in like manner " we profess that it shall be " lawful and warrantable for " us to increase the keys of " doctrine, discipline, and go- " vernment, according to the " word of God and confession " of faith, and the principles " and constitutions of the co- " venanted church of Scotland; " as if no such censure had " been passed upon us: upon " all which we take instruments. " And we appeal unto the first " free, faithful and reforming " general Assembly of the " church of Scotland."

" *Ebenezer Erskine,*
" *William Wilson,*
" *Alexander Moncrief,*
" *James Fisher.*"

In 1737, the Rev. Mr. Ralph Erskine of Dumfermline, the Rev. Mr. Thomas Mair of Orwell, the Rev. Mr. Thomas Nairn of Abbotshall, and the Rev. Mr. James Thomson of Burnt-Island, acceded to the associate presbytery, and seceded from the national church. In 1738, the general Assembly libelled the eight ministers of the associate presbytery for their secession; and ordered them to appear before the Assembly next year. Accordingly they as a constitute court went to the bar of the Assembly on the 17th of May, and after the libel was read, Mr. Thomas Mair as their Moderator, read and gave in their declinature which they

* Ministerial communion was maintained betwixt the four brethren, and several ministers of the established church for some years: till it gradually ceased betwixt the publication of the judicial testimony and the declinature.

they had passed into an act the day before, and when each of them had declared their adherence to it they withdrew.

The declinature was entitled " act of the associate presbyte- " ry; finding and declaring " that the present judicatories " of this church are not law- " ful, nor right constitute courts " of Christ; and declining all " authority power and Juris- " diction, that the said judica- " tories may claim to themselves " over the said presbytery, or " any of the members thereof, " and over any that are under " their inspection, and parti- " cularly declining the authori- " ty of a general Assembly now " met in Edinburgh the tenth " of May, 1739."

But admitting the Secession Testimony against the national church of Scotland to be justifiable; how does it appear that the associate brethren act a warrantable part in making and continuing a separation from the Presbyterian church in America?

That the synod of New-York and Philadelphia are the presbyterian church in America, as if none who were not of their communion were entitled to the presbyterians name, will be denied. " In cannot bepre- " tended with any appearance " of reason, that the associate " ministers are separatists from " this synod; for it is an unde- " niable fact, that they were " never members of it, nor can " it be alledged that all their " people merit such a title, for " it is well known that many " of them, nay some congrega- " tions (a few individuals ex- " cepted) were never in com- " munion with the synod. Nor " is it true that the separation " with which some of them are " charged, originated from the " associate ministers. In regard " it had taken place sometime " before any application from " America was made to the as- " sociate synod of which they " are members.

" To set this matter in a " clear light it will be necessary " to ascertain the rise of the " presbyterian association in " America. About the year " 1750, the Rev. Mr. Creag- " head a member of synod, and " a considerable number of so- " ber people; some of them " were never in communion " with it, transmitted to the " associate synod of Edinburgh " several very affecting petiti- " ons, setting forth, that the " confession of faith would not " be esteemed a test of ortho- " doxy among the presbyteri- " ans belonging to the synod, " as they had adopted it only " in its essential and necessary " articles; that they were so " lax in respect of church com- " munion that the purity of re- " ligion could not be preserved " among them as a body; that " as they esteemed themselves " bound by the word of God; " their

" their baptiſmal covenant, and
" the ſolemn league and cove-
" nant of Scotland, England,
" and Ireland, to *contend for*
" *the whole* of *the faith once de-*
" *livered to the ſaints*, and to
" bear their teſtimony againſt
" every ſpecies of defection
" from it; they could not in
" conſcience join with thoſe
" preſbyterians. And there-
" fore praying that the aſſoci-
" ate ſynod would take them
" under their care, and ſend
" over ſome miniſters to labour
" in word and doctrine in this
" part of the world.

" The ſynod having mature-
" ly conſidered theſe petitions,
" judged it neceſſary to ſend
" over the Rev. Meſſrs Arnot
" and Gellatly with power to
" conſtitute a preſbytery for the
" relief of ſuch perſons as had
" not freedom to join with theſe
" preſbyterians, and eſteemed
" themſelves bound to adhere
" to the covenanted reformati-
" on of Britain and Ireland.
" Theſe gentlemen ſoon found
" that the petitioners had juſt
" cauſe to complain, and there-
" fore according to appoint-
" ment of ſynod, conſtituted a
" preſbytery that they might
" be in a capacity of relieving
" them, and exerciſing eccleſi-
" aſtical diſcipline. Various
" incidents concurred to conti-
" nue the aſſociation introduced
" in the manner above narrated.
" We were confirmed in opi-
" nion that our coming under
" connections with the ſynod
" would not tend to edification,
" not only by the act of ſynod
" commonly called the adopt-
" ing act, but by the warning
" emitted againſt us by the
" preſbytery of Newcaſtle; the
" pamphlets publiſhed in ſup-
" port of that warning by the
" Rev. Meſſrs Finly and Smith;
" the aſſiduity of many mem-
" bers of ſynod to inculcate this
" wild principle, " that if per-
" ſons are real chriſtians it is a
" matter of indifference what
" denomination they belong
" to;" the encouragement giv-
" en to preachers whoſe admi-
" niſtrations tended to ſubvert
" the important ordinance of
" preſbyterian government; the
" want of due ſtrictneſs in ad-
" mitting perſons to church
" communion every where viſi-
" ble in congregations under
" the inſpection of ſynod; the
" permiſſion of ſome members
" of ſynod to ſettle in congre-
" gations upon an unpreſbyte-
" rian plan; and the unguard-
" ed principles defended by not
" a few members of ſynod, with
" whom we had the opportuni-
" ty of converſing: Theſe and
" other inſtances of degeneracy
" from the purity of the preſ-
" byterian ſyſtem, have induc-
" ed us to continue in a diſtinct
" capacity.

" Though what has been al-
" ready advanced ſerves to ſhew
" the principles upon which we
" have acted not in making,
" and

" and continuing a ſeparation
" from the preſbyterian church
" in America, but in coming
" over to America to preach
" the goſpel to people who ſent
" for us, and in continuing to
" diſcharge the duties of our
" ſacred function among them.
" Yet as we deſire to give the
" fulleſt information, we beg
" leave to add that we have ac-
" ted, and continue to act upon
" the principles of *common right*,
" *chriſtian charity*, *fidelity to*
" *our divine maſter*, *general u-*
" *tility*, *and eccleſiaſtical unity*.

" The petitioners had a right
" to put themſelves under ſuch
" religious connections, as they
" were perſuaded would con-
" tribute moſt for the glory of
" God, and their edification,
" and we had as unqueſtionable
" a right to receive them into
" communion with us, upon
" their letting us know that
" they conſcientiouſly deſired
" it, as the members of the
" ſynod have to receive perſons
" of other denominations into
" communion with them; and
" conſequently we had a right
" to viſit this continent, that
" we might adminiſter the or-
" dinances of the goſpel. They
" were conſtrained by conſci-
" ence to invite us to come over
" to them to help them, and
" we were bound by the law
" of charity to give them all
" the aſſiſtance in our power.
" They eſteemed themſelves
" bound by their baptiſmal co-
" venant, and the ſolemn league
" and covenant of their anceſt-
" ors, faithfully to adhere to
" the true conſtitution of the
" church of Scotland; and we
" were not only bound by the
" ſame ſacred ties, but alſo by
" our ordination vows to act a
" faithful part to our divine
" maſter, in promoting that
" conſtitution wherever provi-
" dence might order our lot.
" As this is an extenſive country,
" which in the preſent divided
" ſtate of the church, cannot
" be ſettled by perſons of the
" ſame denomination, and to
" which emigrants of our com-
" munion, who think it their
" duty to keep up their con-
" nections with us, are conti-
" nually reſorting, it is con-
" ducive both to its temporal,
" and ſpiritual intereſts, that
" we ſettle in it as well as others,
" to preach the everlaſting goſ-
" pel, and to give ſuch emi-
" grants acceſs to us, as they
" have not freedom to ſubmit
" to the inſpection of the ſy-
" nod. As we are under very
" ſolemn obligations to ſup-
" port the ſcriptural unity of
" the church of Scotland, it
" was our indiſpenſable duty
" upon receiving a clear call to
" encourage the petitioners,
" who being emigrants from
" Scotland, or the deſcendants
" of ſuch emigrants, or deſir-
" ous to become members of
" the church of Scotland, ſol-
" licited admiſſion into com-
" munion

" munion with us, as they be-
" lieved we ſteadily adhered to
" the conſtitution of that
" church, while the preſbyte-
" rians of the ſynod ſtood upon
" another footing.

" Theſe are the principles
" upon which we have conduct-
" ed ourſelves, and which we
" preſume diſintereſted perſons,
" will judge ſufficient to juſtify
" the diſtinct capacity in which
" we have hitherto acted.*

What is Tranſubſtantiation?

Tranſubſtantiation is the converſion or miraculous change of the ſubſtance of the bread and wine in the Lord's ſupper into the real body and blood of Jeſus Chriſt, by the conſecration of the prieſt. This is one of the cardinal doctrines of the church of Rome. The Lutheran church maintains conſubſtantiation, or that the real body and blood of Chriſt is preſent in and under the elements of bread and wine. The churches of Holland, Geneva, and Scotland, &c. hold the true faith on this head, viz. That the elements are only ſymbols and repreſentations of Chriſt's broken body and ſhed blood.

What is meant by Tradition?

The Jews call their traditions the oral law, pretending that God delivered them to Moſes by word of mouth upon mount Sinai, at the time he gave them the written law; that this lawgiver taught them to the elders of the people, and committed them as a truſt which they were to convey down to their ſucceſſors, and ſo on. Theſe traditions are preferred to the moſt expreſs texts of ſcripture, and by them " they " tranſgreſs the commandment " of God." Mat. xv. 2, 3.

The church of Rome is near a-kin to the Jews in this matter. She holds that beſides what we have in the New Teſtament, the apoſtles delivered many things to the primitive church only by word of mouth, which ſince that time have been imparted to ſucceeding churches; to the obſervation of which chriſtians are as much obliged as to the written word. The council of Trent ſays, concerning traditions, " That the " truth and diſcipline of the " catholic church are compre- " hended both in the ſacred " books and in the traditions " which have been received " from the mouth of Jeſus " Chriſt himſelf, or of his apo- " ſtles, and which have been " preſerved and tranſmitted to " us by an uninterrupted chain " and ſucceſſion."

The doctrine of the reformed churches concerning traditions is, " That the holy ſcrip- " ture containeth all things ne- " ceſſary for ſalvation; ſo that " whatever is not expreſſed " therein,

* The Aſſociate Preſbytery's anſwer to the 10th query put to them by the Committee of the Rev. Synod of New-York and Philadelphia.

" therein, nor may be proved
" thereby by good and neceſſa-
" ry conſequence, is not to be
" required of any man that it
" ſhould be believed as an ar-
" ticle of faith, or be thought
" requiſite or neceſſary to ſal-
" vation." Cruden.

U

WHAT is meant by Urim and Thummim? Exodus xxviii. 30.

The words ſignify *light and perfection.* There are various conjectures about Urim and Thummim, but nothing certain, as the ſcripture is ſilent in this matter. It is ſufficient for us to know that this was a ſingular piece of divine workmanſhip, which the high prieſt was obliged to wear upon ſolemn occaſions, as one of the conditions upon which God engaged to give him anſwers.

God was conſulted by Urim and Thummim only in affairs of importance relating to the public welfare of church or ſtate.

How the Lord gave anſwer to theſe conſultations we cannot certainly aſcertain. It was only in the moſt holy place the Lord was conſulted by the high prieſt. The Rabbins and ſome of the Chriſtian fathers are of opinion, that the letters in the breaſt-plate raiſed themſelves out of their places, and ſhined with more than ordinary luſtre, formed the anſwer which the prieſt read. Others think, with a great deal of probability, that God gave his anſwers in articulate voices which were heard within the ſanctuary, and from between the cherubims which covered the ark. When the Iſraelites made peace with the Gibeonites, they were blamed for not having *enquired at the mouth of the Lord,* Joſh. ix. 14. which inſinuates that he had been uſed to make his voice heard when he was conſulted. Cruden.

V

WHAT is a Vow?

A vow is a ſolemn engagement made to God, to perform the duties required of us in his law. In our baptiſm, we are dedicated to the Lord; but by a ſolemn vow we renew theſe engagements in our own perſon, and avouch the Lord to be our God. Vowing or covenanting is either perſonal or ſocial. Perſonal vowing is when an individual retires to his cloſet, and after examining his heart and life by the rule of the word, he takes hold of God's covenant of grace, as the only reſt to his guilty conſcience and his ſole charter to the heavenly inheritance, and ſolemnly engages to walk with the utmoſt circumſpection, in the ways of the Lord all the days of his life; in token of gratitude for complete redemption through the blood of Jeſus.*

* See Mr. Boſton's memorial, ſubjoined to his view of the covenant of Grace.

Social vowing, is when a number of perſons join together in a ſolemn acknowledgement of their own ſins, and the ſins of the land where they live, and do in a public manner take hold of God's covenant of grace, and avouch the Lord to be their God, and ſolemnly engage to perform the duties they owe to God, and one another. And all this with the ſolemnity of an oath, with their hands lifted up to the moſt high God.

What are the warrants from the word of God for publick vowing to the Lord?

The warrant for publick covenanting or vowing to the Lord are, 1. Scripture precepts, Deut. x. 20. "Thou ſhalt fear the Lord thy God, and him only ſhalt thou ſerve, and to him ſhalt thou cleave and ſwear by his name." Pſal. lxxxvi. 11. Jer. iv. 2.

2. Scripture examples. In Nehemiah's time, chap. ix. 38. "And becauſe of all this we make a ſure covenant and write it; and our princes, Levites, and prieſts ſeal unto it." In Joſiah's time, "they made a covenant to walk after the Lord; and to keep his commandments and his teſtimonies, his ſtatutes," 2 Chron. xxxiv. 31. In the time of Jehoiada, "they engaged they ſhould be the Lord's peope." And in the days of Aſa, "they entered into a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul." 2 Chron. xv. 12. They ſet about this work not as any peculiarity of the Jewiſh religion, but as a profeſſing people that aimed at walking in the ways of the Lord. The duty of vowing to the Lord is ſo clearly exhibited in the Old Teſtament, that it was unneceſſary to have much ſaid about it in the New. There ſeveral parts of our duty, that we chiefly learn from the Old Teſtament: It is from it we argue for the right of infants to baptiſm; and it is in it that the degrees of affinity and conſanguinity which we muſt not tranſgreſs by marriage are ſettled: and from it we know our duty about the ſanctification of the ſabbath. No reaſon can be aſſigned why we ſhould not imitate the Old Teſtament ſaints in vowing to the Lord, as well as in other parts of their religious characters.

Yet in the New Teſtament we have an example of covenanting, which cannot be explained away, without explaining it to nothing. 2 Cor. viii. 1. 5. "Moreover brethren we do you, to wit of the grace of God beſtowed on the churches of Macedonia; and this they did not as we hoped, but firſt gave their ownſelves to the Lord, and unto us by the will of God." This giving of themſelves unto the Lord, cannot be underſtood of maintaining a profeſſion of chriſtianity, and keeping up a regular diſpenſation

tion of word and ſacraments; for this would be nothing more than what was done by other churches; what was abſolutely neceſſary for their being as a church of Chriſt, and what might reaſonably be expected; but what they did was, "not as we hoped." Or as Henry on the place expreſſes it, "They "ſolemnly, jointly, and unanimouſly, made a freſh ſurrender of themſelves, and all "they had unto the Lord Jeſus Chriſt." What they did was not in a private or perſonal capacity only, but in an open, explicit and conjunct manner, or by a public deed attended with ſome ſpecial and extraordinary ſolemnity. Without this was the caſe it will be hard to ſhew the propriety of the Apoſtle's remark upon their conduct on this occaſion. If it had been wholly underſtood of private or perſonal covenanting, or of the inward diſpoſition of their ſouls, it may be aſked how the Apoſtle came to know theſe; and beſides in this caſe there would have been nothing extraordinary, in the conduct of the Macedonians, in regard they had done nothing on this occaſion but what all true believers among them, yea all true chriſtians every where, muſt be ſuppoſed to do frequently.

We need not be ſurpriſed to find no more inſtances of this ſort, recorded in the New Teſtament: becauſe the hiſtory of the chriſtian church therein contained, reaches only but about thirty years from her foundation; while our rule in this caſe is ſuppoſed to be plain in ſcripture, as it was to the Macedonians.

3. Scripture prophecies.—Iſa. xix. 18. "Five cities in "the land of Egypt ſhall ſpeak "the language of Canaan, and "ſhall ſwear to the Lord of "hoſts." It is not ſaid they ſhall ſwear by him only as in matters of controverſy between man and man before a civil judicature, which cannot otherwiſe be decided; but they ſhall ſwear to him, which muſt be underſtood of religious ſwearing, of their devoting themſelves to his honour, and binding themſelves to his ſervice by a ſolemn oath and vow; or ſwearing allegiance to him as their king*.

It is evident that this propheſy

* This is Mr. Henry's explication of this paſſage, and with him agrees the learned Vitringa in his expoſition of it. "Vult (nempe propheta) di-"cere, non tantum Egyptios Deum Iſraelis reſpecturos & cultores eſſe ut "rectorem generis humani, & ultorem perjurii, verum etiam, ſe jurejuran-"do ipſe oblegaturos eſſe aut obſequium venerationem, omnemque religio-"nis cultum; ſic enim phraſis ſcriptura uſurpatur," &c. i. e. "The "meaning is, not only that the Egyptians would reſpect and worſhip the "God of Iſrael, as the ruler of mankind, and the avenger of perjury, but "alſo they would bind themſelves by oath to obey, adore, and ſerve him, "in the performance of all religious duties; for ſo the phraſe is uſed in "ſcripture, &c."

pheſy looks forward to goſpel times, for it is ſaid this ſolemn piece of ſervice was to be performed by five cities in the land of Egypt "in that day," a phraſe in Old Teſtament propheſy often put for the goſpel day: this appears further from verſes 20, 21, 24, 25. It cannot be meant of the Jews reſiding in Egypt renewing their vows to the Lord, but it is Egyptians or natives of the land of Egypt. A chriſtian church was ſoon planted in Egypt when the goſpel ſpread among the Gentiles; and in the language of the Old Teſtament Egypt is a name given to the Gentile world, then ſunk in all manner of idolatry. Alſo Iſa. xliv. 5. "One ſhall ſay, I am "the Lord, and another ſhall "call himſelf by the name of "Jacob, and another ſhall ſub-"ſcribe with his hand unto the "Lord, and ſirname himſelf by "the name of Iſrael." This can mean no leſs than an avouching the Lord to be their God, or a devoting themſelves to him and his ſervice by ſome public and ſolemn tranſaction. The only doubt is, whether it refers to ſome after-period of the church under the Old Teſtament, or a duty alſo to be practiſed in goſpel times. But let it be conſidered that the ſolemn duties here mentioned were to be performed in conſequence of a plentiful effuſion of divine influences, and that not only on Jacob and Iſrael, which no doubt mean the Jewiſh church, but alſo on their offspring, viz. the Gentiles; who were to be converted to the faith of Chriſt and aſſembled to his ſtandard. This promiſe has a particular reſpect to goſpel days, and was to have a remarkable accompliſhment under the New Teſtament diſpenſation, and the performance of theſe ſolemn duties ſecured by it could not therefore be peculiar to the Jewiſh church. We may add, Rev. xi. 15. "The kingdoms "of this world are become the "kingdoms of our Lord and "of his Chriſt." This has a particular reſpect to and was fulfilled at the reformation from popery; this reformation was carried on in a way of ſolemn covenant engagements to the Lord, and renouncing all former engagements to antechriſt; which the Lord remarkably countenanced by an out-pouring of his Spirit.

4. Scripture promiſes. The aforeſaid propheſies are alſo promiſes, being propheſies of good things. But what is here meant, are promiſes which do not point out a ſpecial event of the matter in hand; being only general encouragements to ſuch work in the ſeaſon of it. Such promiſſory encouragements we have, Mat. x. 32. "Whoſoever ſhall confeſs me "before men, him will I con-"feſs alſo before my Father "which is in heaven." Heb. x. 23. "Let us hold faſt the "profeſſion of our faith with-"out wavering, for he is faith-"ful that promiſed." Rev. iii. 10. "Becauſe thou haſt "kept the word of my pati-"ence, I will alſo keep thee "from the hour of temptation." Theſe are ſweet encouragements to our chriſtian profeſſion and confeſſion in all the ſteps and degrees of it, and apply to the moſt open and ſolemn confeſſing of Chriſt, profeſſion of our faith, and ſolemn keeping of the word of his patience, in bearing the moſt explicit teſtimony of our adherence to the ſame.

5. The principles of natural religion. We are the workmanſhip of God's hands, and daily ſupported by him, and under an indiſpenſable obligation to keep his law as we are rational beings: we profeſs to own him as our ſovereign: Is it not then reaſonable to profeſs allegiance to him? The powers of the earth require oaths of allegiance and fidelity from their ſubjects, and their ſubjects ſwear them; much more ought we to vow and pay to the Lord our God*.

Is publick vowing or covenanting a duty only in extraordinary occaſions, or is it an ordinary and ſtated duty of the New Teſtament church?

It will be difficult to point out any period in the chriſtian church, when public covenanting or vowing is unneceſſary, though no doubt times of danger to religion are peculiarly proper for this duty: the deſign of vows is to engage us to ſuch duties and truths, as we are in danger of being ſeduced from, and to teſtify againſt ſuch errors as prevail in our times and place. Will the church of Chriſt ever be in ſuch a ſituation, as not to need eſſaying this duty? while there are ſo many errors prevailing, the cauſe of the reformation in danger and our hearts ſo deceitful we have need of every mean of divine appointment to ſtir us up to faithfulneſs for God, in our day and generation.

The alienation of our hearts from God, and his truths, together with their great deceitfulneſs whereby we are impoſed upon by falſe pretences, are the great ſpring of that oppoſition that is made to covenanting in the church.

Is the obligation of vows the ſame with the obligation of the law of God?

Doubtleſs there can be no obligation in the conſcience in any thing that is contrary to the divine law, but there is a ſuperadded obligation, which ariſes from our own voluntary deed, when we enter into a vow. We are always bound to ſpeak the truth, but there is a particular obligation when we are upon oath. Our obligation by vows is always ſubject

* Mr. Gib's ſermon on the warrants for public covenanting. A Modeſt Apology for Seceders, &c. by a lover of truth.

ject to examination, both as to the matter and manner, but the law of God is perfect, but it would be presumptuous and blasphemous, to examine the law of God in this manner. The law of God requires the utmost perfection in every duty, and is broken by the least degree of any sin, but our vows bind us only to what in the strength of divine grace, we can perform and our defects that are the effect of human frailty, do not break our vows; though no doubt these are broken by a voluntary acting contrary to them. Our vows only bind us in this life, it is only here we stand in need of them, but the obligation of the law of God, extends to rational creatures for ever. Eccles. v. 5. "Better it is that thou shouldest not vow, than that thou shouldest vow and not pay."

W

WHAT were the distinguishing tenets of the Waldenses?

The Waldenses are so called from Peter an opulent merchant of Lyons, surnamed Valdensis who perceiving the doctrine taught in the church of Rome, to be actually contrary to that of the Bible; that he began in 1180 to assume the character of a publick teacher, and to instruct the multitude in the doctrine and precepts of christianity. And notwithstanding of the opposition he met with, he soon had a great many followers, and his doctrine spread into France, Lombardy and other provinces of Europe. And such was the invincible fortitude of the Waldenses that neither fire, nor sword, nor the most cruel inventions of mercileſs perſecution could damp their zeal or ruin their cause. The attempts of Peter Waldus and his followers, was not to introduce any new system of religious opinions, but to reduce the form of ecclesiastical government, and the lives and manners both of the clergy and people, to that amiable simplicity, and that primitive sanctity which characterised the apostolick ages, and which appears strongly recommended in the precepts and injunctions of the divine author of our holy religion. The opinions for which they were declaimed against, and cruelly persecuted by the Papists were these, 1. That holy oil is not to be mingled with baptism. 2. That all such prayers are superstitious and vain, which are made over the oil, salt, wax, incense, boughs of olives, and palms, ecclesiastical garments, chalices, church yards, and such like things. 3. That time is spent in vain in ecclesiastical singings, and saying the canonical hours. 4. That flesh and eggs may be eaten in Lent; and that there is no merit in abstinence at such times. 5. That when necessity requires all sorts of persons may marry,

marry, ministers as well as others. 6. That auricular confession is not necessary. 7. That confirmation is not a sacrament. 8. That obedience is not to be performed to the Pope. 9. That ministers should live upon tythes and offerings. 10. That there is no difference between a bishop and a minister. 11. That images are to be taken out of churches, and to adore them is idolatry. 12. They contemned the Pope's indulgences and say they are of no virtue. 13. They refused to take any oath, whereby they should be forced to accuse themselves or their friends. 14. They maintained their ministers out of their own purses, thinking it unreasonable that such should be diverted from their studies, whilst they were forced to get their living with their own hands. 15. That miracles done in the church of Rome were false miracles. 16. That whoredom and stews were not to be permitted under pretence of avoiding adultery and rapes. 17. That there is no purgatory wherein the souls of the deceased are to be purged before they be admitted into heaven. 18. That a presbyter falling into scandalous sins, ought to be suspended from his office till he had sufficiently testified his repentance. 19. That saints deceased are not to be prayed unto. 20. That it matters not for the place of their burial whether it were holy or not. 21. They admitted no extreme unction among the sacraments of the church. 22. They say that masses, indulgences, and prayers do not profit the dead. 23. They admitted no prayers but such as did correspond with the Lord's prayer, which they made the rule of their prayers, &c.

The Albigenses were the same in sentiments with the Waldenses, they are so called from the city Albi, or Albigia, or as others suppose from their dwelling in that part of Gaul, which in this century was called Albigesium. For an account of the cruel persecution of both see Clarke's Lives, chap. 22 and 25.

What is Will-Worship?

A religious worship not instituted by God in his word, but invented by and depending on the will of man only.

What is the scriptural meaning of the word World?

The word world in scripture sometimes signifies the whole universe, John i. 10. "The "world was made by him."

Sometimes it means all the race of mankind, Rom. v. 12. "By one man sin entered into "the world."

Sometimes it signifies the wicked part of mankind, John xv. 18. "If the world hate you, "you know it hated me before "it hated you."

In other places it means a particular kingdom or empire, Luke ii. 1. "And it came to "pass in those days that there

"went

" went out a decree from Cæſar " Auguſtus, that all the world " ſhould be taxed."

At other times it is taken for God's choſen people, whether Jews or Gentiles, 2 Cor. v. 19. " God was in Chriſt reconcil- " ing the world to himſelf."

Sometimes it is put for the Gentiles only, Rom. xi. 12. " If the fall of them be the " riches of the world."

Again, it means ſenſual luſts and pleaſures, riches and honours, 1 John ii. 15. " Love " not the world, neither the " things that are in the world."

It ſometimes ſignifies the good things [illegible]his world, 1 Cor. vii. 31. [illegible]They that uſe " this world as not ab[illegible]ing it."

Z

WHAT is Zeal?

It is a mixt paſſion, compoſed of grief and anger, and fervent love and deſire; for what a man loves earneſtly, he is careful to ſee it honoured, and grieved when it is diſhonoured. Phineas is commended for having expreſſed much zeal againſt thoſe wicked perſons that violated the law of the Lord, Num. xxv. 11, 13. And in Pſal. lxix. 9. the pſalmiſt ſays, " *The zeal of thine houſe* " *hath eaten me up*," i. e. my earneſt deſire to have all things duly ordered about thy worſhip, and my juſt diſpleaſure and indignation at all abuſes therein, have waſted my natural moiſture and vital ſpirits.

Zeal is taken either in good or ill part. There may be an eagerneſs in purſuing good things, when neither the manner nor end of doing it is good. Such was the zeal of Jehu, 2 Kings x. 16. He was eager in executing the commands of God, but he did it to be ſeen of men: *Come ſee my zeal for the Lord.* Such alſo was the zeal of the Jews whom Paul ſpeaks of, Rom. x. 2. " *They* " *have a zeal of God, but not* " *according to knowledge.*" i. e. They have an earneſt deſire to maintain the law and worſhip of God inſtituted by Moſes, thinking thereby to promote the glory of God, but though this be a warm yet it is a blind zeal: they know not the will of God, or what that righteouſneſs is, whereby a perſon is juſtified before God.

Zeal in religion is very different from fury and ill-nature; this is ſometimes taken for zeal, as when the diſciples were for calling for fire from heaven upon that Samaritan village that did not receive Chriſt; " Jeſus " turned and rebuked them, " and ſaid, ye know not what " manner of ſpirit ye are of," Luke ix. 52, 55. True zeal ſprings from love to God and a due regard to the honour of his law. It is always attended with evangelical repentance, Rev. iii. 19. " Be zealous therefore and repent."

FINIS.

PART OF PRINT IN BINDING