

**A QUESTION BOOK ON THE TOPICS IN
THE ASSEMBLY'S SHORTER CATECHISM:
FOR FAMILIES, SABBATH
SCHOOLS, BIBLE CLASSES, AND
CHURCHES. SERIES FOR YOUTH AND
ADULTS. PARTS I. AND II. VOL. III**

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A Question Book on the Topics in the Assembly's Shorter Catechism: For Families, Sabbath Schools, Bible Classes, and Churches. Series for Youth and Adults. Parts I. And II. Vol. III by A. R. Baker

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A. R. BAKER

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THE CATECHISM TESTED BY THE BIBLE.

A
QUESTION BOOK

OR
**THE TOPICS IN THE
ASSEMBLY'S SHORTER CATECHISM;**

FOR
**FAMILIES, SABBATH SCHOOLS, BIBLE CLASSES,
AND CHURCHES.**

SERIES FOR YOUTH AND ADULTS. PARTS I. AND II.

PART I. DOCTRINAL.

VOL. III.

BY A. R. BAKER.

"Hold fast the form of sound words." — 2 Ti. 1. 12.

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ABBREVIATIONS AND EXPLANATIONS.

BOOKS OF THE OLD TESTAMENT.		Thessalonians	1 and 2 Th.
Genesis	Ge.	Timothy	1 and 2 Ti.
Exodus	Ex.	Titus	Ti.
Leviticus	Le.	Philemon	Phil.
Numbers	Nu.	Hebrews	He.
Deuteronomy	De.	James	Ja.
Joshua	Jos.	Peter	1 and 2 Pe.
Judges	Ju.	John	1, 2, and 3 Jn.
Ruth	Ru.	Jude	Jude.
Samuel	1 and 2 Sa.	Revelation	Re.
Kings	1 and 2 Ki.		
Chronicles	1 and 2 Ch.	C.	Compare or consult.
Ezra	Ez.	c.	clause.
Nehemiah	Ne.	ca.	clauses.
Ester	Es.	q. s.	subordinate question.
Job	Job.	f. c.	first clause.
Psalms	Ps.	s. c.	second clause.
Proverbs	Pr.	t. c.	third clause.
Ecclesiastes	Ec.	l. c.	last clause.
Solomon's Songs	Ca.	m. c.	middle clause.
Isaiah	Is.	ch.	chapter.
Jeremiah	Je.	cha.	chapters.
Lamentations	La.	v.	verse.
Ezekiel	Eze.	vs.	verses.
Daniel	Da.	p.	page.
Hosea	Ho.	pre.	preceding.
Joel	Jo.	seq.	succeeding.
Amos	Am.	L.	Lesson.
Obadiah	Ob.	La.	Lessons.
Jonah	Jon.	Q.	Catechetical Question.
Micah	Mi.	Qs.	Questions.
Nahum	Na.	A.	Answer.
Habakkuk	Ha.	Aa.	Answers.
Zephaniah	Ze.	()	shows that the proof-texts
Haggai	Hag.		which it includes may be omitted.
Zechariah	Zec.	-	between two verses, as Pt. I. L. I.
Malachi	Mal.		qa. 23, or Pt. II. L. I. qa. 8, denotes
			that the intermediate verses re-
			late to the same subject; between
			two or more references, as Pt. I.
			L. I. qa. 2, or Pt. II. L. I. qa. 5,
			denotes that those which precede
			it answer one part of the question,
			and that those which succeed it
			answer another part of it; and
			before a question, as Pt. I. L. I.
			qa. 14, or Pt. II. L. VIII. qa. 2, or
			I. qa. 13, denotes that a part of a
			preceding question is continued.
BOOKS OF THE NEW TESTAMENT.			
Matthew	Mat.		
Mark	Mar.		
Luke	Lu.		
John	Jn.		
Acts	Ac.		
Romans	Ro.		
Corinthians	1 and 2 Co.		
Galatians	Gal.		
Ephesians	Ep.		
Philippians	Ph.		
Colossians	Co.		



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TO THE FIRST EDITION.

THE author renders his thanks to those of his brethren and fathers in the ministry who have examined this work in manuscript, for their suggestions, and submits it to the public from a regard to their recommendations.

Boston, *May* 20, 1849.

ADVERTISEMENT

TO THE REVISED AND STEREOTYPED EDITION.

THE first edition of 6000 volumes sold in a few weeks, and since that time orders for it have been received by the Publisher. A desire to supply this demand, evidential of the esteem in which the Catechism is still held by our churches and their pastors, has occasioned more haste, in issuing this revised and stereotyped edition, than was at first anticipated, and has induced its author to put it to press without longer delay.

IV ADVERTISEMENT TO THE REVISED EDITION.

Those who have purchased, and are using, the first edition, may be gratified to learn, that, in the revision of the work, its plan and sentiments remain unchanged, and that no alterations have been made which will embarrass them in the use of this with that edition.

The author rejoices in this opportunity most gratefully to acknowledge his obligations to his beloved father-in-law, Rev. Leonard Woods, D. D., of Andover, to Rev. Wm. Jenks, D. D., of Boston, Rev. Enoch Pond, D. D., of Bangor, Me., Rev. Ebenezer Burgess, D. D., of Dedham, Rev. Bennet Tyler, D. D., of East Windsor, Conn., Rev. Jacob Ide, D. D., of Medway, Rev. Reuben Emerson, of South Reading, Rev. Z. S. Barstow, D. D., of Keene, N. H., and others, for the important aid which they have rendered him in the revision of the work; also, to those numerous gentlemen, both of the clergy and of the laity, who have forwarded to him their recommendation and suggestions, as well as to editors for their commendatory notices.

Encouraged by these, the author proposes to publish, on a similar plan, under the same title, and with as little delay as practicable, a corresponding series of lessons, much shorter and simpler, for small children.

Boston, *July 20, 1849.*

INTRODUCTION.

THE word *catechism* is of Greek origin, and denotes an elementary book, in which instruction is given by questions and answers. This mode of religious teaching is as old as the church, and has descended through every period of her history. Moses, foreseeing that children would ask, "What mean the testimonies, and the statutes, and the judgments" of the Lord? commanded their parents and friends to teach them. At twelve years of age, the Saviour was found "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." In this manner, the catechomens of the early Christian churches received instruction preparatory to the enjoyment of higher privileges. Of the Eastern and the Western churches, of Calvin and other reformers, and of many of the chief fathers of New England, it may truly be said, that each had a creed and framed a catechism.

But, in the providence of God, it was reserved for the Assembly which met by order of Parliament July 1, 1643, to produce and to publish a catechism that expressed the common faith of various reformed churches both in England and in America. This most remarkable assembly convened in Westminster in the reign of Charles I., and held most of its sessions in the chapel of Henry VII. The room was commodious and well furnished. At the upper end of it, the moderator occupied an elevated seat with two assistants, one on his right hand and the other on his left. Before him, and

through the centre of the hall, a long table extended, at the upper end of which sat two scribes, and at the opposite end ten delegates from the House of Lords. In the rear of this table, and on the sides of the room, arose four or five stages of seats, one above another. On these were arranged the other members, one fourth of whom were laymen and the rest divines, whom Baxter styles "men of eminent learning, godliness, ministerial abilities and fidelity." Among them were Presbyterians, Congregationalists, Episcopalians, and Erastians; in all, one hundred and fifty-one. In five years, six months, and twenty-two days, they held one thousand, one hundred and sixty-three sessions, for prayer, conference, and the adoption of measures for the defence of the faith once delivered to the saints, and for the promotion of Christianity.

They formed a Directory for public worship and for the other official duties of clergymen, and a Confession of Faith with Biblical proofs. They also appointed two committees, one to express the substance of the Confession in the form of a Shorter Catechism for the instruction of the young, which was adopted Nov. 5, 1647; and the other to produce from that Confession a Larger Catechism, designed to aid public religious teachers, and adopted April 14, 1648.

The Shorter Catechism, which was soon reprinted in America, in the New England Primer, consists of two parts. Of these, the first, from the beginning to the thirty-eighth question and answer, treats of what we are to believe concerning God, and is doctrinal; the second part, from the thirty-ninth question to the end, treats of our duties, and is practical.

In the preparation of this volume, we have used *The Assembly's Shorter Catechism* only as an outline of topics for the study of the Bible, with which all catechisms, creeds and confessions, should be carefully compared, and from which they derive their authority. For such a purpose, we think that this catechism possesses peculiar advantages. Probably no human composition will

better endure a Biblical test. It is the creed of many American churches, clerical associations, ecclesiastical bodies, and theological seminaries. The use of it is rapidly extending. Within a few years, the Massachusetts Sabbath School Society, and other voluntary associations, have published and circulated more than a million copies, in addition to the number which private booksellers have published and sold in America, beside the great number circulated in the mother country and in the British provinces. It is a text-book in many Christian families, and in most of the Sabbath schools connected with Congregational and Presbyterian churches.

Around it are entwined many cherished associations of childhood and youth. These we would multiply and transmit, for the preservation of a pure faith and for the honor of Christ. To what uninspired book are we so much indebted! How many has it preserved from error, and led to truth, and to the God of Truth!

A desire has often been expressed of late for a concise and scriptural exposition of this catechism. In attempting the work, we have carefully analyzed each answer, compared its elements with the Scriptures, and expressed the result in subordinate questions, answered principally by proof-texts, with such explanation only as seemed necessary.

This Question Book is intended to occupy an intermediate sphere, between the Shorter Catechism with Biblical proofs and those larger expositions of the same by Paterson, Brown, Fisher, Vincent, Willard, Watson, and others, with which the author has carefully compared the results of his labor, and which parents and instructors may profitably consult in teaching these lessons. It is a book *to be studied*, containing milk for babes and meat for men.

A word may be necessary respecting its use. As a preparation for the study of these lessons, young children should commit to memory the Lord's Prayer, in *Mat. 6: 9—13*, the Ten Commandments, in *Ex. 20: 3—17*, and a part or the whole of the Shorter Catechism.