

make one think that the apostle was very simple in supposing that men should be any thing but right hearty lovers of wealth and pleasures, and worldly distinctions and honors. We engage ourselves by the sacramental bond to be the Lord's servants; yea, to be wholly and absolutely his, and we recognise his law as directing us to serve him with all our powers of mind and body, with our whole influence in society, and our worldly substance; but alas! our course through life, our insincerity and hypocrisy are in numberless instances detected.—A scheme for advancing the cause of God in the world demanding our co-operation and pecuniary offerings will detect the avarice of some. An occasion of feasting and revelling, soliciting our participation, will bring out the pleasure-loving dispositions of others. And our inordinate self-love and aversion to self-denial, are too plainly evinced by our listlessness and sluggishness in all that concerns the kingdom

of God, and our earnestness and activity in all that relates to our worldly interests.

The consideration of these, and other views of our state as a church, may well be for a lamentation. The lukewarmness and self-sufficiency which the exalted Redeemer would not tolerate in the days of John, will not obtain from him more forbearance now. We are therefore infinitely concerned to be awakened by his threatenings, and to comply with his gracious call, "Be zealous and repent." May we all, ministers, elders, and people, hearing that call, seek by earnest supplication and deep contrition to have the spirit of light and love—of holiness and power poured out upon us.

The writer of these remarks may again presume on the patience of the readers of the *Christian Examiner* with another paper on the same subject.

PRESBYTER.

S. 13th March, 1840.

THE SHORTER CATECHISM.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

MR. EDITOR:—I send you a letter which appeared in the *New York Observer* of the 29th ult., under a signature which appears pretty frequently in that excellent paper—Ireneus. I think all your readers will peruse it with pleasure, and some of them I trust with profit.—The discriminative commendation of the Shorter Catechism, and the practice of Sabbath evening catechising by this writer may dispose some of your readers to value more highly the privileges which they had enjoyed in their early years; and may encourage both parents and pastors to exert themselves more in introducing the catechism as a text book into schools and families. In recent years, many well-disposed people both in Britain and the United States have spoken against the use of catechisms in the business of the religious training of the young; but it is believed, that experience has opened the eyes of not a few of such to the superior wisdom of the early reformers in this matter; and that our Shorter Catechism commends itself to the approbation of a greater number of intelligent christians in the present day than at any former period. We believe that many students besides Irenæus have felt the benefit of a thorough acquaintance with the Proof Catechism when under the examinations of their seniors for license to preach the gos-

pel. The late Dr. William Ritchie, Professor of Divinity in the University of Edinburgh, was wont to recommend to his students, when preparing for Presbyterial examinations, to study carefully Vincent's Explanation of the Shorter Catechism. And that treatise or the similar work of Willison, is not unworthy the attention even of ministers, and would be of special use to parents who would conduct the exercise of catechising in an intelligent and profitable manner.

That all our families may be on the evening of every Lord's day what many of our fathers in our native land delighted to have theirs—SABBATH SCHOOLS—is the prayer of

Yours, &c.

PASTOR.

S. 17th March, 1840.

When I was a child of a very few years, my parents taught me the Shorter Catechism. It was a small matter for them, but I owe them a greater debt of gratitude for that instruction, than for all the patrimony I ever received, or could have received, had they been "increased in goods."

Their method of teaching was simple but of exceeding value. At the close of each Sabbath day, the children were gathered, and a few of the questions in that catechism were asked and answered; and then every word was carefully