

clared—"we have a Popish Liturgy"—and it is matter of history that the Popes who lived in the time of Elizabeth, volunteered to that Queen, to sanction and confirm by their Papal authority, the English Liturgy, which remains to this day, with some alterations more popish than ever, introduced by Charles the Second and his prelates in 1662. The attentive and frequent perusal of the preface to the Directory is recommended to the office-bearers and members of the Churches—and we are persuaded that a greater attention to the Directory itself, both on the part of Ministers and people, would, by the blessing of God, have the happiest effect in promoting a revival of pure and undefiled religion throughout the land.

That which next engaged the attention of the Assembly, was the consideration and arrangement of what is properly styled the Confession of Faith—which consists of thirty three chapters, under which, as general heads or divisions, are placed the various doctrines to be believed and practised by the Churches of Christ, and also by individuals, according to the several positions in society which may be assigned to them by the Creator and Supreme Lord.

The Larger Catechism was then drawn up by the Assembly—under a firm persuasion of the very great advantages which would result from teaching the doctrines of the Bible, and intended to be embodied in the Confession, in the way of asking questions, and confirming or correcting the answers which may be given to the questions asked. This Catechism was intended for the use of "such as have made some proficiency in the knowledge of the grounds of Religion." It is very obvious that no faithful Minister of Christ can expect that the public instructions of the sanctuary can be sufficient to remove the ignorance which prevails in the minds of many whom very inferior motives may attract to the company of a large congregation, especially in a country where some discredit would soon attach to the character of a person who might habitually absent himself from public worship. And it is also very plain that every faithful servant of Christ must feel that amidst the numberless temptations to which professing christians are exposed, to whatever class or condition of society they may belong, their views of Divine truth are apt to become unsettled and corrupt—and that, to prevent this process from proceeding, to the endangering of souls, and the injury of Christ's cause in the world, no course on the part of the pastor is so likely by the blessing of God to prove effectual, as that of asking the members of the flock committed to him by the Chief Shepherd, what are their views of Divine truth; and, on ascertaining that all is well, confirming and edifying their souls in their most holy faith: but, should there be manifested the existence of some root of bitterness, springing up to trouble the soul, and if unchecked and tolerated, soon to over-