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fect blessedness in the full enjoyment of God to all eternity. Under the *second* head we have a careful analysis and exposition of the Ten Commandments, as a summary of the Moral Law. Then the duties of Faith and Repentance are explained. Finally, the ordinary Means of Grace are treated of,—the hearing of the Word, the Sacraments and Prayer.

No one is likely to complain of the omission of topics on which our youth should be catechised. On the contrary, some are offended (we speak of those who agree with the Doctrine of the Catechism) with the introduction of certain points, which they think should be presented only to a maturer class of persons than those for whose benefit the Shorter Catechism was specially intended. Thus, objection has been taken to the Catechism for containing anything respecting the *decrees of God*. Some have used even strong terms in condemnation of the impropriety of bringing so high a subject before the minds of children. But we might ask whether there is any statement in the Catechism regarding the decrees of God which cannot safely fall into the hands of those who are supposed to read the Scriptures? What does the Catechism say?

"The decrees of God are. His eternal purpose, according to the counsel of His will, whereby, for His own glory, he hath fore-ordained whatsoever comes to pass;" and again, "God having, out of His mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of an estate of sin and misery, and bring them into an estate of salvation by a Redeemer." Now, we may well ask, whether, if it be improper to bring such words before children, it be not required, that in reading the Scriptures, children should keep their Bibles closed at such passages as the following: "According as He hath chosen us in Him, before the foundation of the world, that we should be holy, and without blame before Him, in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will?"

The Catechism enters into no speculations of human philosophy regarding this high theme: it aims merely at stating, in the plainest words, the teaching of the Bible; and if it has erred in introducing this matter, its mode of presenting the whole subject of the Covenant of Grace—of the work of redemption—would need to be greatly modified. The truth is, that there is little difference be-

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