

fession, many more students of its pages, beyond the limits of the British Isles than within those limits.

This Confession and these Catechisms are our subordinate standards. It is our right and our duty to examine them candidly so that we may know for ourselves whether or not they are agreeable to God's Word. If we find them so, then it is our duty to hold by them sincerely, honourably and earnestly. Our children should know the contents of the Confession, and should have their memories stored with the Catechisms. There should be no Presbyterian family without the Confession of Faith; there should be no young people connected with our congregations left without a knowledge of the Catechism.

There is a bad and lazy habit prevailing in some parts of the Church—perhaps in all parts of it—of indolently accepting the Confession just because our fathers accepted it and never seriously studying it for ourselves. This arises from culpable negligence. The book is not very large, and not by any means expensive. It contains only 33 chapters, none of which are long; and you may buy as many copies as you want of it for 25 cents, and in some styles for five cents. It is a noble system of Theology, the most Scriptural and sublime ever drawn up by sanctified human skill; and it is pitiful laziness to treat such a production as if it were an old tale, dry, uninteresting, unworthy of attention. The themes of the Confession are the most profoundly important that can engage the head and heart. In the manner in which the truth is stated, in the clearness of diction, the logical arrangement, the soundness of the system as a whole, and the elaborate precision in detail, the Westminster Confession far excels any other in existence. Compare it, for example, with the Standards of the Church of England, or with the Augsburg Confession, or even with those that are very near of kin to it, the Swiss, the Holland, the Heidelberg Confessions, and its superior excellence will at once appear.

The system of truth brought out so beautifully in the Confession is briefly as

follows: The Inspiration of the Scriptures; the Trinity; Predestination; Creation; Man Created in God's Image; God's Providence; the Covenant of Works and the Covenant of Grace; Christ the God-man; His perfect Atonement; Free Will in Man; The Fall; the Work of God's Spirit in Regeneration; the Doctrine of Justification, Adoption, and Sanctification; Saving Faith; Repentance; Good Works; the Perseverance of the Saints; Assurance of Salvation; God's Law; Christian Liberty; Freedom of Conscience; Worship; the Sabbath; the Magistrate; Marriage; Vows; the Sacraments; the Future State; the Resurrection; the Final Judgment. The scope of the Confession embraces all that is most important to man in time and eternity. The truths of Scripture are succinctly and clearly stated. To read, mark, learn, and inwardly digest it would make us not merely better theologians but better Christians. The Bible first; the "Subordinate Standards" deserve the second place. In conclusion, we recommend to those who wish a very valuable aid in the study of the Confession to procure a copy of Dr. A. A. Hodge's Commentary on it.

WHAT PRESBYTERIANS IN THE UNITED STATES HAVE DONE.

A glance at what our brethren have done in the United States during the past few months will tend to stir us up to greater zeal and liberality. Twelve months ago it was resolved to raise Five Millions of Dollars as a Memorial of the Union. There have been raised or subscribed upwards of \$800,000 for Educational Institutions connected with the Church; \$75,000 have been given for missionary colleges in foreign lands.

"In estimating the value of this movement in behalf of our colleges and seminaries, we must not measure it merely by the amount of money raised. It has directed the thoughts of Synods and Presbyteries to their institutions as never before. It has revealed the necessities of the Church as never before. The fact that the aggregated, but not exaggerated, appeals made