

Catechisms the same. topics treated of in the Confession are omitted in the Catechisms, the arrangement is substantially the same.

The Shorter Catechism of great use.

The Shorter Catechism characterized by comprehensiveness.

Analysis of contents of Shorter Catechism.

With respect to the Shorter Catechism, it is spoken of by all who are not opposed to the doctrine of our subordinate Standards, with nearly unqualified praise. This praise is unquestionably merited; but it behoves us to see that words of compliment become not a substitute for *diligence in the use* of the Catechism. Few of the members of our Church, who are heads of families, would think it right, we hope, to disuse the Catechism in the instruction of their households. It would be hard, indeed, to find any Manual for catechising which could advantageously replace it. We mention the following features of the Shorter Catechism as admirably qualifying it to serve the purpose for which it was compiled:—I. *Its comprehensiveness.* The Shorter Catechism comprises everything regarding the facts and principles of the Christian Faith, which we need to teach the younger members of our families. We have stated that some matters found in the Confession are left out of the Catechisms; and it will be admitted that while these matters are properly enough embraced in the Confession, they are, with equal propriety, omitted in the Catechisms. The Confession of Faith has chapters on "Christian Liberty, and Liberty of Conscience," on "Marriage and Divorce," on the "Civil Magistrate," on "Synods and Councils;" now it is evidently not necessary that the Catechisms should contain anything equivalent to these chapters. But the most rapid analysis of the Shorter Catechism will show what a variety of topics is found in it, and how completely the ground necessary to be occupied, is surveyed and taken possession of. After the two introductory questions, touching the "Chief End of man," and the "Rule given to direct us how we may glorify and enjoy Him," the Catechism proceeds:—"What do the Scriptures principally teach?" The answer indicates the method of the book: "The Scriptures principally teach *what man is to believe concerning God, and what duty God requires of man.*" This is the simple two-fold division of its contents. Under the *first* general head we have such topics as these:—The Trinity; the decrees of God; creation and providence; man's original condition; man's condition as fallen; God's purpose of mercy; the Redeemer—divine and human—prophet, priest and king; the work of the Spirit in the application of redemption; the benefits of redemption, whether in this life—justification, adoption, sanctification,—or in the life to come—per-

fect b  
Unde  
positi  
Moral  
are ex  
treate  
Praye  
No  
on wl  
trary,  
with t  
of cer  
only t  
benefi  
Thus,  
tainin  
used c  
ety of  
dren.  
in the  
not sa  
to rea  
"The  
to the  
he ha  
again,  
all et  
into a  
of sir  
salvat  
whetl  
childr  
tures,  
passag  
us in  
shoul  
havin  
by Jes  
of His  
The  
philos  
statin  
and if  
preser  
of the  
modif