

rapidly for the overstrained pietism of the period, led to religious exercises of astonishing length. Baillie, one of the Scotch commissioners, gives us an account of one day's proceedings. He tells us that "after Dr. Twisse (the Moderator) had begun with a brief prayer, Mr. Marshall prayed large for *two hours* most divinely, confessing the sins of the members in a wonderfully pathetic and prudent way. After Dr. Arrowsmith preached *one hour*, then a psalm; then after Mr. Vines prayed *two hours*, and Mr. Palmer preached *one hour*, and Mr. Seaman prayed near *two hours*, then a psalm. After Mr. Henderson brought them to a short sweet conference of the heart—confessed, and other *seen* faults to be remedied. Dr. Twisse closed with a short prayer and "blessing" Baillie says "this day was the *sweetest* that I had seen in England."

The Directory of Government Worship and Discipline, was the first work of the Assembly, but was not completed till about the end of 1644. The Confession of Faith was the second of the Standards prepared by the Assembly. It was submitted to Parliament under the title of "The Humble Advice of the Assembly of Divines, now by the authority of Parliament, sitting at Westminster, concerning a Confession of Faith" It was passed in December 1646. The Shorter Catechism was adopted in Nov. 1647 and the Larger in 1648, the former not being an abridgement of the latter, but the latter being an amplification of the former. It would be very interesting for us to know which of the members were chiefly engaged in the preparation of the Confession and Catechism. The minutes unfortunately do not give much information on these points out it incidentally appears, that Dr. Anthony Tuckney, Vice-Chancellor of Cambridge, had much to do with the Confession and the two Catechisms. This Presbyterian divine was a man of great learning, and held in high esteem in the Assembly. An anecdote is told of him, which well illustrates his character. Some members of Parliament, having requested him, in making his appointments to positions in the University, "to have regard to the godly" he replied "No man has a greater respect than I have to the truly godly, but I am determined to choose none but *scholars*. They may deceive me in their godliness, but they cannot in their scholarship". Dr. Reynolds, afterwards Bishop of Norwich, Dr. Arrowsmith, and Mr. Palmer, had also some share in framing these standards. The Confession of Faith and the Larger and Shorter Catechism are recognized as the standards by all the branches of the Presbyterian churches in England, Scotland Ireland, Australia, New Zealand Canada and the United States.

The influence however, of the Westminster Assembly has been more directly and widely exercised by the Shorter Catechism than even through the Confession of Faith. It would be difficult to estimate the influence which this compendium of doctrine has had on the Presbyterian Church and congregational churches of Puritan stock throughout the English speaking world. The instruction communicated through its use has largely conduced to create that interest which is taken in all doctrinal and theological questions by Presbyterians. It is a matter of common observation that Presbyterians of all classes possess a more intelligent understanding of doctrine, than that which prevails among other branches of the Church. They are more keen to detect error in its first beginnings, and less liable to be misled by erroneous teachings, than are the mass of members of other communions. There is among those who have received their religious instruction through this admirable catechism, a certain stability in knowledge, and sobriety of thought, which prevent them from becoming religious thistledowns, blown about by every wind of doctrine. The systematic knowledge of theology which has permeated the people where the teaching of the Shorter Catechism has prevailed, affords a marked contrast to the hazy and illdefined notions which obtain among those not so instructed. The stateliness and dignity of its language, and its constant reference to the Word of God as the only authority for its statement, have tended to produce a reverential spirit for sacred things among those who have imbibed their knowledge of divine truth through its early use, while the absence of any reference to ecclesiastical organization has promoted that non-sectarian spirit so conspicuous among Presbyterians. The Assembly, in the preparation of this Catechism which may be spoken of as the creed of the common folk, if not of the more highly instructed Presbyterians, recognized the fact, that the length of a man's creed is largely the test of the extent of his knowledge. The fullness of doctrinal statement contained in the Shorter Catechism, as compared with that expressed in similar symbols of church belief, sufficiently indicates what the Assembly, and our Church, in adapting their work thought ought to be the modicum of religious knowledge possessed even by our Presbyterian youth. Wherever the Shorter Catechism is taught, the benign influence of the Westminster Assembly continues to be exercised in maintaining that steadfastness in sound doctrine which has ever been the true glory of our Church.

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2405, Toronto, Ont.

### WANTED—MORE HEART.

BY WILLIAM SHAW,

*Treasurer of the United Society of Christian Endeavor.*

There seems to be a growing tendency amongst many workers for young people to exalt the educational aspect of the work. I do not wish to be understood as deprecating these features, provided they are kept in with proper limits. But there is a danger that such emphasis will be laid upon education that it will crowd out and hinder the more important work of our Young People's Societies. The great evil in our churches is not that people do not know enough, but that they do not do enough. The spiritual dyspepsia common in all our churches is caused by too much food and too little exercise.

Some would make our Young People's Societies a second edition of the Sunday school, claiming that the Sunday school as now conducted does not meet the need of the young people in the line of Bible-study. If that is so, then reorganize the Sunday school, but do not divert the Young People's Society from its greatly needed and God given work.

The mission of the early disciples in the extension of Christ's Kingdom was to be witnesses. What we need in the church to-day is not more students, but more witnesses. The great power of the Methodist Church was in its witness-bearing members, and it was that that gave it its marvellous growth. Literary culture or knowledge of church history, good as they are in themselves, cannot take its place.

Have you ever noticed that the brother who speaks to edify and instruct will put the whole prayer meeting to sleep, while the simple, personal testimony or experience of some humble disciple will move upon the heart like an electric current, and quicken and vitalize the whole meeting?

Where can we find a more striking example of the result of magnifying the head and neglecting the heart than in the history of the German churches? Highest criticism and theological hair-splitting occupy the thought of the leaders while the rank and file of the church are spiritually dead. Such a thing as a warm, spiritual, evangelistic prayer meeting is practically unknown. Head religion is as worthless now as it was eighteen hundred years ago, when Paul said, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The Psalmist knew what he was talking about when he said, "Let the redeemed of the Lord say so." We need to cultivate in our young people to-day the spirit of service and personal testimony. Some of the young people, perhaps, have time to take up special studies, if so, let special classes be formed for them. But in view of the fact that so many of the young people are in school, and already burdened with studies that make it almost impossible to secure the time to attend the prayer meeting, let us not add to their load by making them feel that the Young People's Society is another class for more study.

Let us not duplicate the work of the Sunday school or any other department of the church work, but re-enforce and strengthen them all while we train our young people in practical, Christlike service outside the meeting, and genuine, warm hearted testimony in the meeting.

### ENDEAVOR NOTES.

Toronto Endeavorers are planning to take up Christian work among the people connected with the theatres of the city,—a hitherto neglected class.

San Leandro, Cal., Endeavorers are urging the establishment of a public drinking fountain for bicyclists, that they may be kept from the antiseptics of the saloon.

A prison committee is the latest adjunct to the Kentucky Christian Endeavor Union. It will stimulate work by Endeavorers among the prisons and jails of the State.

On March 14, one hundred St. Louis Christian Endeavor societies gave their meetings a Christian citizenship flavor, with special reference to St. Louis civic problems.

Seven members of the Central Presbyterian Christian Endeavor society, Toronto, are studying for the ministry. One is preparing for foreign work, and four are on the home mission field.