

eousness blended into *Peace*. Thus by the Incarnation and Crucifixion of Christ, was this ineffable conjunction of God's Attributes which the rebellion of degraded man would have separated, preserved to the Glory of God, and to the salvation of the world. And now we despising the vain objections of the wise and the disposer of this world, and exclaiming *hath not God made foolish the wisdom of this world—may join in the grateful tribute of thanks to God, that he hath given us the victory through Jesus Christ our Lord*, and respond this holy confession and desire, *God forbid that I should GLORY SAVE IN THE CROSS OF CHRIST.* H. H.

ESSAY ON THE CATECHISM.

CONTINUED FROM PAGE 74.

IN the answer to the question following the Creed, in our Catechism, we declare that we chiefly learn three things in these articles of our belief—first, to believe in God the Father who hath made us and all the world—secondly, in God the Son who hath redeemed us and all mankind; and, thirdly, in God the Holy Ghost who sanctifieth us and all the elect people of God. These three points have already been treated of so largely in the *Essay on the Creed* that it cannot be necessary to say any thing more on the subject. We shall therefore proceed to the consideration of the Commandments which we have promised to keep and walk in all the days of our life. That the whole of these commandments which originally composed a part of the Mosaic dispensation, are as binding upon us Christians as they were upon the Jews, is evident from the words of Christ himself when, speaking of the moral precepts of the law, he declares that “one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Accordingly we find both him and his Apostles quoting these ten commandments as matter of perpetual obligation to Christians, who are now, as the Jews were formerly, “the Israel of God.” Before all these commandments is placed a general preface, expressing the authority of Him who gave them—“I am the Lord thy God”—and his goodness to those whom he enjoined to observe them “who brought thee out of the land of Egypt, out of the house of bondage.”—The authority of God over us Christians is evidently as great as it was over the Jews. Their deliverance from the Egyptian bondage to the earthly Canaan was the most significant mark of his goodness to them. But these were typical of our deliverance from the bondage of sin, and opened up to us the Heavenly land of promise—our obligation is therefore stronger than theirs was to observe these moral precepts.—The first commandment declares