

## PREFACE.

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THE following collation of the declarations of their doctrines which have been published by the authority of the respective Churches of England, and Scotland, will enable every one to see that the tenets of the Church of England, as far as they are contained in the Catechism, are precisely the same with those of the Church of Scotland. It follows therefore that the members of that Church may conscientiously assent to the Church Catechism, or send their children to a seminary where it is exclusively taught, without any sacrifice of their own principles.

THIS similarity will not appear extraordinary to those who are acquainted with the History of the English Church, and of the dissenters. It is well known that the Presbyterians, and most of the other sects, objected not the doctrines, but chiefly, if not solely, to the discipline or exterior forms of religion. It is admitted that the doctrines of the Church, agree in the main with those of Calvin.

TO determine precisely what are the tenets of other dissenters, who have not made them known in any authentic manner, may be difficult, but it is apprehended that, in general, they do not differ from those of the Churches of England and Scotland, upon the points contained in this Catechism, and that the same conclusion may therefore be drawn. The methodists profess to be members of the Church of England. The anabaptists may not admit of infant baptism, but it must be recollected that neither the English, or Scotch Churches compel infants to be baptized, but leave it to the choice of their parents. In the English liturgy there is the form of administering that sacrament to persons of riper years, and the prayer book directs that if the person to be baptized may well endure it, he shall be dipped in the water, and that it shall suffice to pour water upon him only in case he is weak. Any coalescence between Protestants and Roman Catholics in religious points is impracticable because they differ in essentials.

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