

## BOOK NOTICES.

THE BAPTIST CATECHISM; COMMONLY CALLED KEACH'S CATECHISM: OR A BRIEF INSTRUCTION IN THE PRINCIPLES OF THE CHRISTIAN RELIGION. A new edition with references.

We are informed in the Preface to this Catechism that in the year 1677 a *Confession of Faith* was published by the Baptists in London and vicinity; and that the Catechism was prepared by Benjamin Keach, agreeably to this *Confession of Faith*. In the preface to the Catechism, as prepared by Keach, we are informed that the Baptist *Confession of Faith*, published in 1677, was "almost in all points the same with that of the *Assembly*," and that his Catechism agrees "in most things with the *Shorter Catechism of the Assembly*." On looking into the Catechism we see that it is in all important points the same as the *Shorter Catechism*, with the exception of those questions that relate to the ordinance of Baptism. Now we think a Catechism a good thing, but such a Catechism as this is one of the last we would think of putting into the hands of the young. Many a young mind has been puzzled to understand universal preordination and responsibility, unconditional election and reprobation. So baleful has been the influence of such teaching on the minds of the Scotch, that it has been deemed necessary to inaugurate a movement to remove that false teaching, and supply its place with the Scriptural theology. Our feelings were saddened, on reading a few months ago in the *Missionary Herald*, in a letter from Dr. Perkins of Persia, that the *Shorter Catechism* had been published for the instruction of Nestorian children and youth. We tremble for the consequences of such teaching. No doubt there is much that is good in the Catechism; but some of its doctrines we take to be unscriptural, and fitted to do much injury to the minds of men. The question on the Decrees of God in Keach's Catechism is the same as in the *Shorter Catechism*, and it declares that God executes his decrees. If God has decreed whatsoever comes to pass, and executes his decrees, we see not how the conclusion can be avoided that God is the author of sin, which seems to us to be a blasphemous and impious conclusion. Jesus, too, is set forth as the Redeemer of God's elect, i. e. those whom God out of his mere good pleasure, from all eternity, elected to everlasting life, as the answer to question 23 expresses it: and there is no hint in the Catechism that Jesus did anything for those not included among the elect. How delightfully different the teaching of scripture that Jesus "gave himself a ransom for all," 1 Tim. ii, 6.

We would prefer a different sort of Catechism from this. A.

UNBELIEF THE DESTROYER. — There is much that is excellent in this tract, as showing the fearful criminality and utter inexcusableness of unbelief. And yet, it seems to us, there is something erratic in the theology of the writer of it, H. W., which we understand to be Dr. Henry Wilkes of Montreal. In shewing that men do not perish from lack of benevolence in God he says, "Admitting a special electing purpose as an integral part of the plan of salvation, it is superadded to the universal,