

upon another. Those who may at any time have given instruction according to catechisms inferior to the Shorter in arrangement, will understand and appreciate the excellence here claimed for it. But in pleading for the use of the Shorter Catechism by parents and other instructors of the young among ourselves, it is superfluous to compare it with any other catechism: for the choice will lie, practically, between it and *none*. But when the merits of the Catechism are under discussion at all, it deserves to be said, that no catechism of any church, as far as we know, excels it in exact and beautiful order.

Larger Catechism also possessed of great merit.

Having spoken thus at length of the Shorter Catechism, we shall not enlarge upon the merits or the uses of the *Larger*. Its high and varied excellencies are admitted by all who have made it a careful study; and whenever any Presbyterian is heard speaking lightly of the Larger Catechism, you are probably correct in judging that he has but an imperfect acquaintance with it.

This Catechism will be found very useful for several purposes, and especially as a Guide in conducting advanced classes of young persons. In many Bible-classes the Scriptures and the Larger Catechism are the textbooks, and are found amply sufficient. It is extraordinary how much matter is packed into some of its Answers. Then all is pervaded by a remarkable wisdom, making it extremely valuable not only in teaching the young, but also to Christian persons of all ages, in cases where direction is sought for the life or the conscience. A single reference will suffice for illustration here. Could anything be wiser, more faithful and more tender, than the answers to these two questions: "What is required of them that receive the sacrament of the Lord's Supper, in the time of the administration of it?" and "What is the duty of Christians after they have received the Lord's Supper?" We do not give the answers, which are considerably long, but only beg of those who allow themselves to speak of the Larger Catechism as obsolete and useless, to ponder these and many other Answers in this book, and then say whether their judgment upon the Catechism does not need to be revised.

We know how, in past ages, the Catechisms were esteemed and used by ministers and parents in the Presbyterian Church; nor were the Nonconformists of England and New England behind Presbyterians, for a long time, in their appreciation of the Catechisms, and their assiduity in the use of them. Our Congregational brethren

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