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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS FOR SUNDAYS and HOLY DAYS.

Nov. 18th, TWENTY-FIFTH SUNDAY AFTER TRINITY. Morning.—Micah iv. & v. to 8. Hebrews xi. to 17. Evening.—Micah vi. or vii. John vi. to 27.

THURSDAY, NOV. 15, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

GODLESS STATE SCHOOLS.—We ask careful attention to an article on the next page under the above heading. It is surprising to note the talent that some men possess of going to the rear. It is now known that the Hon. Mr. Forster before his death deplored the stand he had taken on behalf of secular education. The article we reprint gives the judgment on secular schools of one of the most eminent Presbyterian ministers in the States, who voices as the evidence of many other writers and speakers proves, the general feelings and convictions of the Christians in that country. The Education Commission, which has just concluded its labors in England condemns secular education, a most important deliverance. Yet, just at such a time, when Christian sentiment is so strongly roused against godless state schools, a Church paper in Canada, that now and then bursts out with intense fury against trumpery little questions of ritual, has positively taken up the advocacy of secular educa-

tion! The same talent for getting behind the age, shown in this discreditable advocacy of godless schools and colleges, is also displayed in taking up a strong party line in Church matters when the laity are utterly sick of these wranglings, and when the clergy are doing their best to bring all the people into harmony and sympathy. An organ so perverse is a constant menace to peace, its friends would serve their cause by suppressing so damaging a representative.

CATECHISM NOTES.—At the Church Congress Archdeacon Norris read a paper on the Catechism, from which we cull the following: Some complain of excess of doctrine—that it contains more than children need; others of defect of doctrine—that it contains less than children need. As to the first complaint, I know there are some—not a few among legislators—who are wont to regard the Catechism as a sectarian lesson. And yet surely it is strange that it should be so regarded—strange, at any rate, that it should be so regarded by those who adhere to the principles of the Reformation—when one remembers that our Reformation intended it for all, and that it was accepted by all who professed those principles that three-fourths of it are merely an explanation of the Creed, of the Ten Commandments, of the Lord's Prayer; and that the remaining portion about the Sacrament was added (as I have reminded you) at the request of the Paritans, and is the only part of the Catechism that is distinctly Protestant.

For my own part, I can never sufficiently thank God that it was my duty during the first fourteen years of my clerical life to examine children daily in this simple summary of sacramental doctrine. All through the controversies of the last forty years—the early baptismal controversy, the later Eucharist controversy—I have found myself recurring to those wonderfully concise and perspicuous statements of the Catechism with ever-increasing gratitude; so reasonable, so Scriptural, so Catholic, that they seem to fulfil all St. Augustine's sound doctrine where he says, 'No sober man will hold an opinion against reason, no Christian man against Scripture, no lover of peace against the Church. But there are other doctrines, scarcely less fundamental, which some persons think the Catechism fails to teach with sufficient distinctness.

Complaint has lately been made in the Lower House of the Canterbury Convocation that in the present day our children need more distinct teaching about the Church than is given in the Catechism. Now, that children have need to be taught to understand and value their Church privileges we all admit. But is not this precisely what the Catechism is teaching from beginning to end?

THE CATECHISM ON CHURCH MEMBERSHIP.—What is meant by Church membership? Being made 'a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.' Observe how three distinct notions of the Church must necessarily emerge, to which the teacher can hardly fail to draw the child's attention—it is the Body of Christ, it is the family of God, and it is a heavenly or spiritual kingdom. And when was he made a member of this Church? In baptism. And what are the terms of membership? Even those which in baptism he was pledged to observe—repentance, faith, obedience. And is he not bound to keep these pledges? And by God's help so he will; for to be in the Church of Christ, is it not to be in a state of salvation for which he may well thank his heavenly Father? A 'state of salvation'—how by these simple words the Catechism brushes away a hundred false glosses on the Bible and Prayer-book word 'salvation.' A present state of salvation that may (he well knows) be forfeited; and therefore, first, the thanksgiving that God hath called him to this state of safety through Jesus Christ our Lord, and then the pathetic prayer, 'and I pray unto God

that I may continue in the same unto my life's end.' Has not a very definite conception of the Church been thus developed in the child's mind?

Those who have seen a gallery full of bright children thus responding with one voice to their teacher's challenge to declare whether they will do their utmost to remain loyal members of Christ's Church, will hardly desire to substitute mere definitions for these inspiring words of the Catechism. And what is all that follows but a working out of this oath of allegiance? The keynote is never lost under a sympathetic teacher. Mark how the enthusiasm here awakened reappears in the answer about the Creed. 'I learn to believe in God the Father, Who hath made me and all the world.' I learn to believe 'in God the Son, Who hath redeemed me and all mankind.' I learn to believe 'God the Holy Ghost, Who sanctifieth me and all the elect people of God.' Is it over bold to teach the child thus to group himself with the elect people of God? No; the true doctrine of the Church, which has gone before safe-guards it, and makes it abundantly clear that the election is not to glory but to grace. 'I heartily thank our Heavenly Father that He hath called me to this state of salvation through Jesus Christ our Saviour; and I pray unto God to give me His grace that I may continue in the same unto my life's end.' And so further on reminding him and keeping his young heart lowly in the midst of all this glorious vocation—'My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve Him without His special grace, which thou must learn at all times to call for by diligent prayer.'

I would ask any one who complains that the doctrine of the Church is wanting in the Catechism, whether it may be not more truly said that from the first line to the last, the doctrine of the Church is being most impressively infused into the child's mind and heart. My time is up, but I trust I have gone some little way towards justifying my earnest hope that our Church Catechism may be allowed to stand unaltered.

A PRESBYTERIAN PRAYER-BOOK DEMAND.—A noteworthy incident has occurred in connection with the meeting of the Presbyterian Synod of Glasgow and Ayr. The retiring Moderator, Dr. M'Laren of Houston, in preaching the opening sermon, said:—'Within the last thirty years we have made considerable progress in the way of improving public worship. But there is room yet for improvement in the service of prayer. No doubt it was the conduct of the Stuart dynasty in preaching Laud's liturgy on the Scottish nation that led to the violent reaction in favour of extempore prayer. The truth is, every minister would require to have more than the inspired genius of Milton to be able to offer up suitable extempore prayers Sabbath after Sabbath, year after year; and even if he had such gifts, he could not conduct the service of prayer in the way it should be conducted. The Hebrew liturgy was a liturgy as well as a hymn-book. What we need is a Book of Common Prayer, prepared by a Committee of the Church, on Presbyterian lines, and the adoption of which, by congregations, should be permissive, not imperative.' A member of the Synod here shouted aloud, 'Never!' Dr. M'Laren continued:—'Do we not find in the Lord's Prayer, as well as in the Psalms, the germ of a liturgy? Does not the fact that this form has been given us by the Master Himself authorize the Church to follow His example in teaching the people to pray?' The member here again shouted, 'Wrong!' But Dr. M'Laren was allowed to go on without further interruption.

God's resources are unlimited. Whatever He has promised He will surely perform, no matter if all circumstances that we can see drift in a contrary direction.

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