

the other, one may surely expect to receive some dogmatical declaration as to what usage, in cases such as that to which I have alluded, is sanctioned by law or by custom.

ENQUIRER.

#### LOOK BEFORE YOU—READ.

The Editor of the DOMINION CHURCHMAN.

That much ridiculed and now happily obsolete personage, the parish clerk, had at least one thing that was useful among his ordinary duties—he found the lessons for the day and put a mark in the book. Clergymen now-a-days are often too busy or too late in arriving at Church to do this for themselves before the service commences; and this is the more to be regretted, because so very many of these never seem to take the trouble to find out before coming to Church what the lessons are. To the congregation it appears somewhat unseemly to see the clergyman on going to the lectern turn hurriedly to the calendar for information which he surely might have acquired before coming to church; and what is the obvious result? Very often in his hurry his eye rests on the wrong line and he consequently reads the wrong lesson. This is in some churches a very common occurrence indeed. But if this mistake is avoided, how many men are there who are so conversant with all the Bible that they can off hand read at random any chapter with the same accuracy of pronunciation and intonation as they could do if they had looked it over previously? From this slipshod habit come the stammering, the mistakes, the false quantities which annoy and provoke the mirth of the congregation. In a useful little book, "Hints to Young Clergymen" there occurs the following paragraph, which old as well as young might lay to heart. "Let me recommend you always to read the lessons before you go to church, that you may read them with understanding and correctness, and to prepare yourself by the help of commentaries, so that you may not be at a loss should any one ask you the meaning of any passage in them afterwards. This method will also save you from difficulty in regard to proper names and the few passages which are commonly omitted." This is all very well, it will be said, for those who have services only on Sunday, but to prepare himself, to answer questions on every lesson would press heavily on the time of a clergyman who has daily service. Granted; but it is supposed that most clergy devote some portion of each day to private study of the Bible, and it would be neither very difficult nor very uninteresting for them to follow the church's calendar in their course of reading: a practice which many of them do, in fact pursue. As, however, in Canada one generally has to do with clergymen who do not have daily service, it is hardly necessary to consider what exceptions should be made in favour of those who do; and one object will have been gained if these remarks contribute in any way to a more intelligent and careful reading of the Bible in any of our churches.

LAYMAN.

#### THE CHURCH CATECHISM.

The Editor of the DOMINION CHURCHMAN.

In two former communications, I pointed out two grievous errors taught to our youth in "An Explanation of the Church Catechism," published in London, Ont.

I have lately found out that the same, "An Explanation, etc.," has been reprinted by Bowsell & Hutebison, Toronto, from an English edition, No. 28, Church of England Tract Society, instituted in Bristol, A.D. 1811.

I beg to draw the attention of your read-

ers, clerical and lay, to the unscriptural tenets taught in the Bristol Explanation of the Catechism.

The young member baptized in infancy is taught therein to say, "In baptism I received the outward sign of union with Christ." (page 5.)

The same young member is just before (page 4) taught to say in the words of the Church Catechism, "In my baptism I was made a member of Christ, the child of God, etc."

Need I say that these two assertions are contradictory; indeed the contradiction is put beyond doubt, when we look to page 6, wherein the young member is unmistakably taught that he or she received in baptism the sign only and not the grace.

Also, in the Bristol Explanation it is taught (pages 6, 9, 23, 24, 49,) that there are two baptisms, and two churches. This expressly contradicts the Holy Ghost, who says there is "One Baptism," "One Body," Ephes. iv. 4-5. Had the compiler of the Bristol Explanation kept in mind the plain statement of Christ—a statement so plain that it is impossible to misunderstand it—"I am the vine, ye are the branches," and every branch in me that beareth not fruit He taketh away," John xv. 2; thereby showing plainly that there are bad and good in "Him"—the "Vine"—the "Body"—the "Church;" he would not have taught that there are two churches. And if but one church, it follows there is only one baptism, in which "by one Spirit (as the agent, and by the water as the means) are we all baptized into one body," 1 Cor. xii. 13.

Is it any wonder that the multitudes of those who have forsaken us, by reason of such teaching as that of the Bristol Explanation of the Church Catechism, point the finger of scorn at us as the church of forms? Need we be surprised to see so many of our people cold and lifeless in confessing their sins and praying to God during Divine Service—looking upon all as mere forms—but alert and eager to hear the sermon? Is it possible, humanly speaking, for the church to prosper while our youth are imbibing such poisonous doctrine at the most susceptible time of their life? I implore the Bishops to remember the Apostolic injunction to their predecessors, Timothy and Titus—to "charge some that they teach no other doctrine"—to "stop the mouths of those who subvert whole houses." And I earnestly beg of every true Churchman, to see that no such book as the Bristol false explanation of our Catechism be used in our Sunday Schools, or at home.

Good explanations of the Church Catechism are plentiful, such as those of Beaven, Mant, Sinclair, etc., especially that of Sinclair, which is No. 578, S.P.C.K.

ISAAC WOOD.

#### CHESTER CATHEDRAL.

(Address to children.)

THE services at Chester Cathedral, in celebration of its re-opening, after its magnificent restoration, were continued throughout the octave with great success; the preachers being the Bishops of Chester, Manchester, Salisbury, and St. Andrew's; and the Deans of York and Chester. The services were brought to a bright and happy conclusion on Wednesday evening by a special service for children, at 7 o'clock, commencing with singing the familiar Old Hundredth Psalm. There was a large congregation present, and the service was not the least interesting of those which have celebrated the re-opening of Chester Cathedral. The service was a short one, including two hymns—"Jesus meek and gentle," and "We are but little children weak;" after which the Dean of Chester delivered the following short address. The Dean

had a small palm tree by the side of the lectern from which he preached, and had a palm branch across the cushion; and he used these leaves as his text:—

"My dear Children.—We have been improving the Cathedral. We have been making it more beautiful. We have more room in it than we had before. We thought you would like to see. We thought we should like to see you here, so we brought you. Look all around, it is your own Cathedral. When you grow up to be men and women, you will always have a right to come here to church on Sundays, and other days too. I hope you will always take an interest in this large and beautiful Cathedral. I hope you will always be ready to do anything to help those who have the charge of it. You are growing older, but the Cathedral is always young. Children used to come here, as you are here now, more than 700 years ago. Then they became men and women; and new children used to come and look at the building, as you are looking now. Then they grew up, and so on continually. And when you are grown up, as many of you as live to be men and women, other children will come, who are not yet born; and the cathedral will, most likely look very near the same as it does now. I am not going to preach a sermon; I am only going to talk to you for a few moments, and then you will sing another hymn, and we shall finish our service. I am not going to read a text to you out of the Bible. This is my text. Do you know what it is? I mean this plant which is standing by my side. This is a young palm tree, and I will now tell you why I take these palm leaves for my text. You all remember, I am sure, the entry of our Saviour into Jerusalem, not long before His crucifixion—how a great multitude of people crowded around Him, praising Him, and rejoicing, shouting 'Hosanna, hosanna,'—spreading garments in the way, and waving branches of green leaves. I dare say there were branches of many kinds of trees; but St. John says that some of them were 'branches of palm trees.' They were just like these leaves which you see, only this is very small palm tree, and very large palm trees grew on the Mount of Olives then. They are all gone now, but there were plenty of them in those days, and the people tore the branches off and waved them, and cried 'Hosanna, hosanna,' when Jesus came. In fact, I believe the children used to call these leaves 'themselves 'Hosannas.' I have no doubt there were many children like yourselves in the crowd on the Mount of Olives, waving these palm leaves and shouting, because we find that when Jesus arrived at Jerusalem, and came into the Temple, the children cried out the same words, saying, 'Hosanna.' The scribes found fault with the children for this. But Jesus Christ was not at all displeased with them. Jesus Christ was always fond of taking notice of children. He said to those unkind and hard-hearted scribes, 'Yea, have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?' Now, my dear children, while you are looking at these palm leaves, ask yourselves two questions, and when you have gone home from church think quietly what answer you will give to them. These children were very glad to see Jesus Christ, and shouted for joy, and made Him very welcome. Now, do you make Jesus Christ very welcome? He certainly is glad to take notice of you. Do you like to think of Him? Do you wish to know more of Him? Do you rejoice in the thought of His goodness and mercy? Do you go, as it were, with a palm branch in your hand to meet Him? Children who do wrong don't go with palm branches in their hands, they do not wish to know