

here received the impression which led to his undertaking the missionary work associated with his name, it was thought fitting to place a record of his association with St. Thomas in the parish church. This tablet of ornamental brass, mounted on a slab of dove-coloured marble, is the work of Mr. A. Angel, of Exeter. It has been fixed on the wall of the south transept, and bears the following inscription:—

To the memory
of

The Right Reverend JOHN HORDEN, D.D.,
A native of Exeter, and for some years a
teacher in.

St. Thomas Sunday School.

He was a missionary in Rupert's Land for 42
years.

Became Bishop of Moosonee in 1872,

And died at Moose Fort, January 12th, 1893.

"Brethren, by Love serve one Another,"

THE CHURCH CATECHISM AS A BASIS OF DOCTRINAL TEACHING.

(By Rev. Canon O'Meara, of Winnipeg.)

(CONTINUED.)

Neither the time nor the occasion demands from me a further treatment of the subject matter of the Creed. Let me indicate another point connected with the order in which the Church presents her teaching. We hear a good deal in these days in disparagement of doctrine. "Not creeds but conduct; not doctrines but duties." Such, in some quarters, seems to be the clamorous demand of modern thought. To some, creeds and doctrines seem to be the worn-out garments handed down to us from a by-gone and scholastic age. Garments with which the riper culture and more practical spirit of the present day can easily dispense. Not so thinks the Church—for in the catechism we have doctrines first, then life; first the creed, and then the Commandments: first faith, and then obedience. And as the Church, so also the Word of God. Notice all St. Paul's Epistles. Paul was an intensely practical man, and yet in every case the first part of his Epistle is an exposition of Christian doctrine, the last part the building on that doctrine, the superstructure of a consecrated Christian life. And, after all, as a matter of fact and experience, is it not the doctrine of the creed, the belief in God as our Father and Christ as our Saviour, and the Holy Ghost as our solace and strength; is it not just the personal faith in the presence and the power of the Triune Jehovah that makes possible at all the victory over sin and the up-growth and out-growth of the spiritual life of God's believing people. And again I notice that the Church does not at all shrink from introducing the child to the creed as a set and founded epitome of Christian faith. And here let me say that it is at its peril that any Christian body whatever lets go of creeds. The creeds of the Church based as they are in their every line on sure warranty of Holy Writ; the ripened product of the clearest Christian thought; brief but pregnant epitomes of God's eternal and changeloss truth; crystallizing into outward expression and definite form the great cardinal beliefs of all the centuries; anchors of the faith, to which our clergy and people may securely moor their thought, so that amid the tossing waves of doubt and the shifting currents of ever-changing popular opinion, though they may swing round them, heading now in one direction of opinion, and now in another, they can never swing utterly away from them without a wrench of thought which will force intense reflection, careful enquiry, rigid self-examination, and therefore make probable their

return to the truth of the Catholic Faith. Let the Christian Church in each and every branch keep closely to its Creeds; let it fling them forth triumphantly before a doubting world; fling them forth as banners round which those who love the Lord Jesus Christ and worship Him as God and King may rally increasingly to fight with closed ranks the age-long war against the forces of unbelief and sin.

Pass we now from creed to conduct and under the wise guiding of the Catechism, follow the child as he is bidden to repeat the Ten Commandments. And here again the very order is full of teaching. Faith is the foundation of the Christian life, but it is not the superstructure. In the teaching of Scripture, and because of Scripture therefore of our Church, Christianity is not a doctrine, but a life; and only a doctrine that it may become a life. We do not work in order that we may be justified; but we are justified in order that we may work.

"This is the will of God, even your sanctification." "Predestinated to be conformed to the very image of God's dear Son." "Herein is my Father glorified that ye bear much fruit." Faith is but a means to an end, and that end is a life of increasing union with Christ and of more and more perfect obedience to the Father's will. Here we see our Church to be as far removed from Antinomianism on the one hand as she is from Pelagianism on the other. Passing by the abundant opportunities afforded by the recital of the Ten Commandments for enforcing them as practical precepts operative in the daily life and experience of the child, and just suggesting the wisdom of establishing in the child's mind a very close connection between the articles of the Creed which it has just professed, and the Ten Commandments, which it is now called upon to obey, I shall pass on to notice one most valuable feature in the compendium and interpretation of the Commandments, with which their statement is followed. Notice now, in the case of both the first and second tables, the child is taught to read the mandates of the Old Testament by the larger and more loving message of the New, and shown, as the outcome of each, the duty of love to God, and therefore of love to man. And thus from the answer of the child in the Catechism we catch the echo of the pregnant words of St. Paul: "Love is the fulfilling of the law." Love with its holy fires welding into a complete whole of consecrated obedience the varied enactments of the Decalogue; love carrying the law as the wings carry the bird, and lifting it from the low level of a hard legality to the loftier heights of joyful service; love to God and love to man uniting and fulfilling itself in the heart's loving surrender to Jesus Christ, the God-Man, as its Master, its Saviour and its Lord.

Notice finally how utterly the child is cast, for strength to lead the life of faith and obedience, on the grace of the Divine Spirit, sought and found by the prevailing power of prayer. "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 to call for at all times by diligent prayer." What an opportunity does this question put into the hands of the faithful teacher to point the child to the strong for strength and to unfold to it the inestimable blessing procured by fervent and believing prayer.

I could wish that the space at my disposal allowed me to enter into a discussion of the terse, scriptural, and moderate teaching of our Church in regard to the Sacraments, but I find that I must hasten on to the reasons why the Catechism should receive even an increasing attention in our Sunday schools.

The whole tenor of the paper has, I hope, offered one reason why the Catechism should not only find a place in the teaching of our Sunday schools, but should form the very back-bone of our system of instruction. If it is of the very

first necessity (as was so well remarked by Mr. McMorine and Mr. Mulock on Monday night) that the child should learn above all else the essentials of Christian Faith, the main outlines of God's plan of salvation, and the first principles of Christian life and privilege, where can we find such an epitome of Christian truth as in the Catechism of our Church? And notice that here, as all through her services and her teachings, our Church gives us Christian truth in its proper measure and relation. Limited as to our range of vision, we are very apt in our teaching and thinking to propound certain pet doctrines, and so to develop what I may call a lop-sided theology in our views of Christian truth. Against this well-known fruit of human weakness our Church well and tersely guards in her Catechism. And not only there, but all through she hesitates not to declare unto her people the whole counsel of God. In the well-ordered entirety of her system of lessons, and also of the Epistles and Gospels, and also by her round of fasts and festivals, she presents in due order and relation the whole body of Christian doctrine as a splendid and complete summary of Christian truth; therefore I would press the supreme value of the Catechism upon the thought and attention of our teachers.

I would press the importance of its being taught also from the fact that it is the *Church Catechism*. I wish very distinctly to announce and emphasize my growing sense of the supreme necessity of bringing up our children to be loyal sons and daughters of the grand old Mother Church of England. While I would not in the slightest degree narrow their sympathies for direct work, wherever or by whomsoever that work is being faithfully done, I still hold strongly the value of impressing on them in very early years the privilege that God has given them in being born sons and daughters of the Church of England. I believe that the amorphous, jelly-fish kind of instruction which leads a child to fancy it makes no matter to what denomination it may belong is most harmful, and leaves the young soul afloat, like a drifting ship, on an uncertain and changeful sea, tossed hither by every passing breeze of any or every varying current of popular opinion till at last perhaps the young life is shipwrecked altogether. Increasingly do I believe that the Church of England rightly understood and rightly worked affords means of grace and opportunities for deepening spirituality and widening usefulness and power furnished by no other Christian Church or organization on the face of the globe. Increasingly do I realize the value of the maxim of the great, good Bishop Whipple, given to me when a very young clergyman. "My young friend," he said, "preach the Gospel and work the Church," and this deepening conviction of mine as to the value of the Church of England I would like to see impressed with deepening power on the minds of the children that are rising up around us.

To all Sunday school workers in our Church I would say then, "Teach the Church Catechism; teach it regularly; teach it earnestly; teach it in constant reference to Holy Scripture; teach it so that it shall become, not a form, but a living power in the hearts and lives of your scholars." And thus taught it shall have a force reaching far beyond what you can ever know. It may seem sometimes a dull and a fruitless thing to print on these young minds the words and the teaching of "The Creed, the Lord's Prayer and the Ten Commandments," but by God's blessing and in God's providence these may become of incalculable value to those to whom you teach them. To one, almost overwhelmed in some maelstrom of doubt, the unquestioning and triumphant "I believe" of his early teaching may come as the hand of Divine deliverance lifting his sinking feet to the unshaken rock of the Church's eternal Faith; to another, battling as for life in some great crisis of temptation the uncompromising mandates of