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of Fressingfield, and never afterwards left it. Many of his letters thence are still preserved. He did not attend the parish church, but carried on his services as before in his own house, and he wrote with severity against those who remained in the Established Church. On February 9, 1691, he executed an instrument in which he formally consigned his archiepiscopal power to Lloyd, the deprived Bishop of Norwich, and in the course of the same year King James, at the request of the nonjurors, nominated two of the clergy to be consecrated Bishops and thus carry on the succession. The result was the foundation of the "nonjuring schism" of which we shall hereafter hear more.

The aged Prelate gave himself to reading and gathering together historical collections, as well as to editing Laud's Diary. Wharton, who visited him, describes him as habited like an old hermit, with a long white beard. His health declined rapidly in the latter part of 1693. He firmly believed that his cause had been the right one, and within an hour of his death prayed for the restoration of King James. He refused, but without bitterness, the ministrations of any but nonjuring clergy, and received the Sacrament from one of these, Dr. Trumbull. But he cheerfully bestowed his blessing on Wharton, his old chaplain, who had not followed him, but who came to visit him.

He died on the morning of November 23, 1693, and was buried four days later in the churchyard of Fressingfield, in a spot chosen by himself, still reverently tended.

W. BENHAM.

(To be continued.)



ART. II.—THE CHURCH CATECHISM: AIDS TO ITS USE.

"CATECHISM is," we are told,¹ "finding its way back into Nonconformist Sunday-Schools. The Council of Evangelical Churches have appointed a committee to prepare one. The Wesleyan Book Committee has prepared a 'Shorter Catechism.' Demand for catechetical teaching is a sign of the times—a distinct return to the method of former days."

The value of catechetical instruction, recognised in the Jewish and early Christian Churches, was strongly felt by the compilers of our Prayer-Book, who directed that "The curate of every parish shall diligently upon Sundays and

¹ *Manchester Guardian*, October, 1896.

Holy Days . . . openly in the Church, instruct and examine so many children of his parish as he shall think convenient in some part of this (the Church) Catechism."

As to the value of Catechizing, writing to his clergy soon after his consecration, the learned and pious Bishop Hall, whose "Meditations" are so well known and highly prized, says, in words which have lost none of their value :

It was the observation of the learnedst King that ever sat hitherto on the English throne that the cause of the miscarriage of our people into Popery and other errors was their ungroundedness on the points of catechism. How should those souls be but carried about with every wind of doctrine that are not well ballasted with solid information? Whence it was that his said late Majesty, of happy memory, gave public order for bestowing the latter part of God's day in familiar catechizing,¹ than which nothing could be desired more necessary and behoveful to the souls of men. It was the ignorance and ill-disposedness of some cavillers that taxed this course as prejudicial to preaching; since, in truth, the most useful of all preaching is catechetical. This lays the ground; the other raiseth the walls and roof. This informs the judgment; that stirs the affections. What good use is there of those affections that run before the judgment or of those walls that want a foundation? For my part, I have spent the greater half of my life in this station of our holy service, I thank God, not unpainfully, not unprofitably; but there is no one thing whereof I repent so much as not to have bestowed more hours in the public exercise of catechism, in regard whereof I could quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching conference. Contemn it not, my brethren, for the easy and noted homeliness. The most excellent and beneficial things are most familiar.²

For such instruction a suitable manual is most necessary, and this we of the Church of England possess—in "The Church Catechism,"³ called also "The Catechism of the Christian Religion."⁴

I may, in the outset, avow myself an enthusiastic admirer of the Church Catechism. Its continual use during more than forty years in giving religious instruction in the day-school and in public catechizing in Church, and especially in the preparation of some 1,800 candidates for Confirmation, has taught me, and is constantly teaching me more highly, to appreciate its incalculable value as a manual of elementary instruction in Christian doctrine and duty, and still more as furnishing a syllabus for a continuous and systematic course of teaching in the truths of God's Holy Word, fitted alike for the younger and the more advanced student of "those things

¹ King James caused the latter part of the Catechism, concerning the Sacrament, to be added in 1603-4.

² Works, vol. ix., p. 307.

³ Public Baptism of Infants.

⁴ Canon 60.

which a Christian ought to know and believe to his soul's health."

It is a great error (writes Bishop Ken) to think that the Catechism was made for children only, for all Christians are equally concerned in those saving truths which are there taught ; and the doctrine delivered in the Catechism is as proper for the study and as necessary for the salvation of a great doctor as of a weak Christian or a young child.¹

I gladly quote the words of far higher authorities on this point than I can claim to be. The late Archdeacon Norris, in the Preface to his excellent and very suggestive "Catechist's Manual,"² says :

For fifteen years it was part of my duty as an inspector of Church schools to examine children almost daily in the Catechism. So out of fashion with some is this grand old lesson-book of our Church that they may smile when I confess that this constant use of it gave me a love and admiration for it almost amounting to enthusiasm. Those fifteen years (1849-64) were years of much active thought in England, first about the doctrine of Baptism and then about the Lord's Supper. Again and again I have laid aside the controversial literature of the day, and said to myself, "All this is put far more clearly and satisfactorily in those dear old familiar words repeated by the children this morning."

Archdeacon Wilson (Manchester), an experienced and successful schoolmaster, stated in his Charge (1892) that "he was bound to say that he knew of nothing which made so good a basis for sound, plain, elementary religious teaching as the Catechism."

The late Bishop Thorold (Winchester), writing on the vital importance of definite instruction in doctrine in voluntary schools,³ says : "The teaching of the Church Catechism, *the most compendious and luminous summary of Christian doctrine in the English or any language* (the italics are mine), must be held fast as a most precious privilege for the knowledge of God and the salvation of men."

One more quotation, of earlier date, I adduce from the Epistle dedicatory of Bishop Nicholson's⁴ "Exposition of the Catechism," to which work I shall have occasion again to refer ; and I do this the rather owing to its reference to the opening question :

Now, of all the Catechisms I have seen, in this one thing I must give the prerogative to this of our Church, and commend it to babes in Christ, for whose sake it was composed ; that in the entrance into it the child is put in mind of his solemn vow and promise made unto God in his baptism, which consists in his abrenunciation, the profession of his faith, and observation of the commandments ; and after to give hearty thanks for his matriculation or engrafting into Christ, in which most Catechisms are altogether defective. Further, all the answers following

¹ "Exposition," Prose Works. ² Longmans, 1870.

³ Diocesan Chronicle, quoted in the *Guardian*, January 10, 1894.

⁴ Bishop of Gloucester died 1671. Oxford. John Henry Parker, 1844.

are brief, but full, and fitted for weaker memories, requiring only explanation, but not addition, etc. (p. ix.).

Attention is called in this extract to the chief excellences of the Church Catechism, its appropriate commencement,¹ its brevity, and its comprehensiveness.

As to *brevity*, the Church Catechism will bear most favourable comparison with those of other communions.

A Roman Catholic manual entitled "An Abridgment of Christian Doctrine, Revised, Improved, and Recommended for the Use of the Faithful in the Four Districts of England" (Manchester: Willis, 1847) is almost four times as long. The "Short Historical Catechism" of M. L'Abbé Henry is just three times as long. "An Abstract of the Douay Catechism, Revised and Improved for the Use of the Faithful," is four times as long. The Baptist Catechism, or "Brief Instruction in the Principles of Christian Religion," is five times as long. The Assembly's Shorter Catechism is four times as long.

This brevity is of great advantage (as Bishop Nicholson notices) in committing the Catechism to memory, while undoubtedly it makes a larger demand upon the resources of the teacher, and probably tends to make it, before it be duly appreciated, and where it is not properly and intelligently used, unpopular, as I fear it frequently is, with teachers.

As to its *comprehensiveness* and *completeness*, it may be safely asserted that there is not a single doctrine of Holy Scripture which may not be fully propounded, taught, and enforced, and that in a systematic method, nor a single duty pertaining to any class, station, or circumstance of human life which may not be thoroughly laid down and illustrated in a course of continuous teaching, guided by and adhering to the lines laid down in it.

¹ "What is thy name?" The Puritans objected to this question as trifling, but its position in this place is well explained and defended by John Meyer ("The English Catechism Explained," 1630, p. 1), one of the earliest commentators: "This primer question may be called the way to the church doore: it leadeth to the question of Baptisme, which is the gate of Christianity. It is prefixed before our Catechisme as a introduction or familiar entrance, framed by question and answer for the instruction of the simpler. And therefore it is not idle and unfitting, as some would have it, but very agreeable to the matter intended . . . for that our name doeth remember unto us our Christian profession that we may walke worthy of the same."

The meaning of the answer to this question has been much disputed. N. or M. probably stands for N. or NN., name or names. In "Public Baptism of Infants" N. alone is used, but in the Marriage Service M. is used for the man and N. for the woman, which seems to cast a doubt on the above suggestion. This appears, however, to be a modern misprint. In Keeling's "Liturgiæ Britannicæ" N. alone is found in every case.

Valuable aid to the teacher may be obtained from various sources, among which I may mention :

I. *A Comparison between the Different Parts of the Catechism itself.*—Thus, the answers to the second and third questions may be illustrated by the teaching of the latter part of the Catechism as to the Sacrament of Baptism, there treated of as a “means of grace,” as in these chiefly as “a sign of profession and mark of difference” (Art. XXVII.) “and a sign of regeneration.” There “the child of God” is shown to mean a child of grace (“children of grace”); the promise to “renounce,” etc., to be equivalent to a promise of “repentance whereby they forsake sin.” To believe “the Articles of the Christian faith” implies, to believe the promises of God made to them in that Sacrament: “They did promise and vow three things in my name,” etc. The office of godfathers and godmothers, and the obligation of the baptized (“thou art bound”), are illustrated in the answer to “Why, then, are infants baptized?” “Because *they* (the infants) promise . . . by their sureties, which promise, when they come to age, *themselves are bound to perform.*”

The answer to “Dost thou not think that thou art bound?” is illustrated by the words put into the mouth of the catechist introducing the Lord’s Prayer: “My good child, know this,” etc.

II. *“The Ministration of Publick Baptism of Infants.”*—

1. There we find the privileges described in the words “a member of Christ, the child of God, and an inheritor of the kingdom of heaven” (forgiveness, grace, glory), illustrated by the “things which the godfathers and godmothers have prayed for” (on behalf of the child), and are assured that “our Lord Jesus Christ hath promised in His Gospel to grant.” These are: (a) “To vouchsafe (to receive him) to release him of his sins; (b) to sanctify him with the Holy Ghost (adoption to be the children of God by the Holy Ghost, Art. XXVII.); (c) to give him the kingdom of heaven and everlasting life.”

So in the first prayer: “We beseech Thee (a) *wash* him; (b) sanctify him with the Holy Ghost”; (c) “that finally he may come to the land of everlasting life.”

And in the exhortation after the Gospel: “Doubt ye not therefore, but earnestly believe,” etc. (a) that He will embrace him with the arms of His *mercy*; (b) that He will give unto him the blessing of eternal life; (c) and make him partaker of His *everlasting kingdom*.

In the second prayer: “We call upon Thee for this infant that he coming to Thy holy baptism may (a) receive *remission* of his sins; (b) by spiritual *regeneration*; (c) and may

come to the eternal kingdom which thou hast promised by Christ our Lord."¹

2. "A member of Christ" is "a member of Christ's holy Church" (Opening Invitation to Prayer).

3. The child of God is "*Thine own child by adoption*" (Thanksgiving after Lord's Prayer).

4. "Renounce" is supplemented and explained by "so that thou will not follow, nor be led by them (Question: "Dost thou in the name?" etc.). What is involved in "to renounce" is expressed in the words "manfully *to fight* under His (Christ's) banner against sin, the world, and the devil" (Form of Reception of the Child).

5. "The pomps and vanity of this wicked world, and all the sinful lusts of the flesh," are included in "the devil and all his works" (as the author of all sin, 1 John iii. 8); (con-

¹ I am convinced that I am right in calling the third privilege of which the promise is sealed in Baptism "glory," and that "inheritor" is used as equivalent to "heir"; for these reasons: At the Savoy Conference (1661) the ministers suggested the change, "I was admitted into the number of . . . the heirs [rather than inheritors] of the kingdom of heaven." To this the Bishops answered: "We conceive this expression as safe as that which they desire, and more fully expressing the efficacy of the Sacrament according to St. Paul (Gal. iii. 26, 27), where St. Paul proves them all to be children of God because they were baptized, and in their baptism had put on Christ—if children, then heirs, or, which is all one, 'inheritors'—Rom. viii. 17." (Cardwell's "History of Conferences," pp. 326, 357).

This explanation is confirmed by the language of the Ministration of Public Baptism, as will be gathered from the language quoted above. In it the third privilege seems to be always connected with the future—e.g., "that He will make him partaker of *everlasting life*"; "to give him the kingdom of heaven and *everlasting life*"; "that he may be made an heir of *everlasting salvation*"; "may come to the *eternal kingdom* which Thou hast promised"; "that *finally*, with the residue of Thy holy Church, he may be an *inheritor of Thine everlasting kingdom*."

In the Private Baptism of Infants these words occur: "I certify you . . . is now by the laver of Regeneration in Baptism received into the number of the children of God, and *heirs of everlasting life*." "Give Thy Holy Spirit to this infant, that he, being born again and being made an heir of everlasting salvation through our Lord Jesus Christ, may continue Thy servant and attain Thy promise." "Doubt ye not . . . that He *hath* likewise favourably received this present infant; that He *hath* embraced him with the arms of His mercy, and . . . *will* give unto him the blessing of eternal life, and make him partaker of His *everlasting kingdom*." Mark the change of tense. Membership "of the kingdom of heaven" as the Church of Christ militant here on earth is the *first* privilege.

Bishop Nicholson (p. 15), Archdeacon Bather ("Hints on Catechizing," p. 114), Bishop Thirlwall ("Charges," vol. i., p. 162), Rev. G. F. Maclear ("Class-book," p. 9), Prebendary Sadler ("Church Teacher's Manual," p. 23), etc., take this view.

The Authorized Version of Queen Elizabeth has "*hæres vitæ æternæ*"; Vautrollier, "*regni cœlorum*"; Nowell, "*regni cœlestis*."

cluding Exhortation to Sponsors). "Pomps and vanity," etc., are "the vain pomps and glory of the world, with all covetous desires of the same" (Question: "Dost thou in the name?" etc.). "The sinful lusts of the flesh" are "the *carnal* desires of the flesh" (Question: "Dost thou in the name?" etc.).

6. The second promise, "to believe all the Articles of the Christian faith" becomes a promise to "constantly believe *God's holy Word*" (before Address to Godfathers and Godmothers, "I demand"), or "to believe *in God*" (concluding Exhortation to Sponsors). A comparison of these versions of the second promise with the two given in the Catechism is very instructive.

7. The third promise, "to keep God's holy will and commandments," etc., becomes a promise "to *serve Him*" (concluding Exhortation).

III. The "*Articles of Religion*."—The words "my Baptism, wherein I was made," etc., may be illustrated from Art. XXVII., "Baptism is . . . a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: *the promises* of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, *are visibly signed and sealed.*"

The Articles "Of the Sacraments" (XXV.), "Of Baptism" (XXVII.), and the four relating to "the Lord's Supper" (XXVIII.-XXXI.), may with advantage be consulted and made use of; as also the earlier Articles for the illustration of the Creed.

IV. *Nowell's Catechism as a Sequel to the Church Catechism, and more advanced Manual of Christian Teaching*.—This document was presented to Convocation in 1562, and unanimously approved and allowed.¹ The intention seems to have been to give to it and Jewell's "Apology" an authority similar to that of the Thirty-nine Articles by writing them in one book, which should be set forth as containing the true doctrine of the Church of England.² This intention was not carried out, but the synod of 1603 has given to the Catechisms all the authority with which that body could invest them, as there is no doubt that they are referred to in the seventy-ninth canon, which directs "all schoolmasters shall teach in English or Latin, as the children are able to bear, the Larger or Shorter Catechism heretofore by public authority set forth."

To show the importance and authority of these Catechisms, I may quote from the Memoir prefixed to the Parker Society's

¹ "A tribute of respect," says Bishop Short, "which confers on it a species of semi-authority."

² See Proctor, "History of Book of C. P.," p. 401.

reprint, p. vii: "We may judge of the estimation in which these works were held, when we learn from the various 'injunctions,' etc., put forth at that time by public authorities that no Catechisms were allowed to be used by clergymen and schoolmasters except one or other of Nowell's."¹ Dean Aldrich, in a controversial work published in 1687, writes: "When the sense of the Church of England was the question, one would have expected to hear what the Church Catechism says, what the Homilies, what Nowell's Catechism. Books allowed and published by the Church's authority, and authentic witnesses of her judgment" (quoted by Bishop Jackson as above, p. xxiv).²

From the Second or Middle Catechism I would call attention to the admirable explanation (given at greater length in the Larger Catechism) of the Ten Commandments, especially of the fourth. From the explanation of the Creed I quote:

M. Is this Church, which thou speakest of, a visible or invisible Church?

S. Here, in the Creed, is properly entreated of the congregation of those whom God by His secret election hath adopted to Himself through Christ; which Church can neither be seen with eyes nor can continually be known by signs. Yet there is a Church of God visible, or that may be seen, the tokens or marks whereof He doth show and open to us.

M. Which be those tokens?

S. Wheresoever the gospel of Christ our Saviour is sincerely taught, God by prayer truly called upon in the name of Christ, the holy Sacraments are rightly administered and discipline duly used, there the company of Christian men and women assembled is a visible Church of Christ.

M. Are not, then, all they that be in this visible Church of the number of the elect to everlasting life?

S. Many by hypocrisy and counterfeiting of godliness do join themselves to this fellowship, which are nothing less than true members of the Church. But forasmuch as wheresoever the Word of God is sincerely taught, and His Sacraments rightly ministered, there are ever some appointed to salvation by Christ, we count all that whole company to be

¹ Cardwell's "Synodalia," i. 128; Grindal's "Remains," pp. 142, 143. See also Bishop Jacobson's Preface to his edition of the Larger Catechism in Latin, University Press, Oxford, 1844, p. x, etc.

² The Larger Catechism in Latin, translated into English by Thomas Norton, was republished by the Parker Society in 1853. There is an abridgement of it called the "Shorter" or the "Middle Catechism," prepared by Nowell. This was republished by the Prayer-Book and Homily Society in 1851. Nowell also published a third, called the "Little" or "Smaller Catechism." Copies of this are now extremely rare. It was edited by Dr. H. C. Groves, with introduction, notes and illustrations, and republished in Dublin, McGee, 1878, but is now out of print, the writer having secured the last copy. This differs but little from our Church Catechism, with the exception of the latter part, which is fuller, enlarging especially on the duties enjoined in the fifth commandment and on the Sacraments.

the Church of God, seeing also that Christ promiseth that Himself will be present with two or three that be gathered together in His name" (p. 35).

OF SACRAMENTS.

M. What meanest thou by this word "Sacrament" ?

S. A Sacrament is an outward testifying of God's goodwill and bountifulness toward us through Christ, by a visible sign representing an invisible and spiritual grace, by which the promises of God touching forgiveness of sins and eternal salvation given through Christ are, as it were, sealed, and the truth of them is more certainly confirmed in our hearts.

A helpful definition, but wanting such an addition as "a means whereby we receive the same" (as also does the following):

OF BAPTISM.

M. What is the secret and spiritual grace ?

S. Forgiveness of sins and regeneration, both which we have by the death and resurrection of Christ ; and thereof we have this Sacrament as a seal and pledge.

M. Show me the effect of Baptism yet more plainly.

S. Where by nature we are the children of wrath and none of God's Church or household, we are by Baptism received into the Church and assured that we are now the children of God, and joined and grafted into the body of Christ, and become His members, and do grow into one body with Him.

* * * * *

M. Why, then, are infants baptized which by age cannot perform these things ?

S. Because they be of God's Church ; and God's blessing and promise made to the Church by Christ (in whose faith they are baptized) pertaineth unto them, which, when they come to age, they must themselves learn, believe, and acknowledge, and endeavour in their lives to express the duty at their Baptism promised and professed.

This answer is an improvement upon that in the Church Catechism, in that it does not appear to make the promise by the sponsors the reason why Baptism is administered to infants, which promise, indeed, is not required in Private Baptism, except in the case of subsequent reception of the infant (into the Church) "as one of the flock of true Christian people."

In the Larger Catechism this answer is enlarged thus :

That faith and repentance go before baptism is required only in persons so grown in years that by age they are capable of both. But to infants the promise made to the Church by Christ, in whose faith they are baptized, shall for the present time be sufficient ; and then afterward, when they are grown to years, they must needs themselves acknowledge the truth of their Baptism, and have the force thereof to be living in their souls, and to be represented in their life and behaviour.¹

The succeeding questions and answers furnish an admirable

¹ Parker Society's edition, p. 209.

apology for Infant Baptism, followed by an explanation of Confirmation, and the mode of preparation for it.

THE LORD'S SUPPER.

"For a continual remembrance," etc., is thus enlarged : And that as in baptism we are born again, so with the Lord's Supper we may always be fed and sustained to spiritual and everlasting life. And therefore it is enough to be once baptized as to be once born ; but as we need oft to be fed, so is the Lord's Supper oft to be received.

M. What is the heavenly part and matter removed from all outward senses ?

S. The body and blood of Christ, which are given, taken, eaten, and drunken of the faithful in the Lord's Supper only after a heavenly and spiritual manner, but yet verily and in deed. Insomuch that as the bread nourisheth our bodies, so Christ's body hath most singular force spiritually by faith to feed our souls. And as with wine men's hearts are cheered and their strength confirmed, so with His blood our souls are relieved and refreshed through faith ; which is the mean whereby the body and blood of Christ are received in the Supper. For Christ as surely maketh them that believe in Him partakers of His body and blood as they surely know that they have received the bread and wine with their mouths and stomachs. And it is also a gauge of our immortality and a pledge of our resurrection (John vi. 54).

* * * * *

M. Was this Supper ordained of Christ to be offered as a sacrifice to God the Father for remission of sins ?

S. No ; for when Christ died upon the cross, He once fully made that only everlasting sacrifice for our salvation for ever ; and hath left nothing for us to do, but thankfully to take the use and benefit of that eternal sacrifice, which we chiefly do in the Lord's Supper.

ON THE CREED.

M. Into how many parts dost thou divide this whole confession of faith ?

S. Into four principal parts ; in the first whereof is entreated of God the Father and the creation of all things ; in the second, of His Son Jesus Christ, which *part containeth the whole sum of the redemption of man* ; in the third, of the Holy Ghost ; in the fourth, of the Church and of the benefits of God towards the Church.

V. Valuable assistance may be obtained from Bishop Nicholson's "Exposition of the Church Catechism" (collected out of the best Catechists), London, 1686 (republished by J. M. Parker, Oxford, 1844), pp. xv-199. Let me give a few illustrations :

(The End of the Sacrament.) The Sacraments (1) represent, (2) exhibit, (3) seal.

1. They represent and set before our eyes, under corporal and visible elements, what Christ hath done for us. For example, the bread broken, Christ's body crucified ; and the wine poured out, His blood shed for us. And in this respect they are called signs and monuments of His love—signs of heavenly things.

2. But this is not all, for they exhibit also in them that grace is truly given, which by the signs is represented. All, indeed, receive not the grace of God that receive the Sacraments of grace. But by them grace is offered to all the Church, though exhibited only to the faithful ; for

upon the performance of this order He actually makes over and conveys so much grace and favour unto us as at that time is useful for us ; such as pardon of sin, reconciliation to and acceptance of our persons, strength to do what He requires ; of all which the Sacrament is a means, *canalis gratia*—"the conduit-pipe of grace."

3. They are pledges to assure us of this grace. For the Sacrament is, as it were, a pawn left us by God in the hand of the minister to give us acquiescence and ground of confidence that the graces promised shall be surely performed. Of which that we doubt the less it is called a seal. For God, not content with the general offer of His promises, out of His mere mercy, hath thought fit to seal them to every particular believer, having a regard thereby to their infirmity (pp. 155, 156).

* * * * *

"Faith whereby they steadfastly believe," etc. I add this in the close, that Baptism is of special use through a Christian's whole life. It is but once administered, but the virtue and efficacy thereof grows not old by time.

1. In all thy fears and doubts look to thy Baptism, and the promises of God then sealed to thee. Lay hold on them by faith, and thou mayest have actual comfort.

2. In thy failings, slips, and revolts, to recover the sooner, look back to thy Baptism. New Baptism shall not need ; the covenant and seal of God stands firm, and changeth not.

3. Renew thy repentance, renew thy faith in those blessed promises of grace, sealed and received in Baptism, and then expect all good from God's free mercies in Christ, although thy performances fall very short, though thou art an unprofitable servant (p. 165).

"To be in charity with all men." As this Sacrament seals up the communion of the members with the Head, so it seals up the communion of the members one with another. The Lord ordained these elements of such things that, being many in themselves, yet of many become one ; bread is made of many grains of wheat, wine of many grapes, and yet the meal of those divers grains is moulded into one loaf, and the wine of those several berries is pressed into one cup, to teach us that all the communicants at this holy table, how many soever there be, ought to agree together in one, like members of one body ; as having one Father, one faith, one Baptism, one inheritance ; as parts quickened by one and the same Spirit ; brethren to be saved by one and the same Christ" (p. 195).

The exposition of the Ten Commandments is very full and particular.

Of course, the whole teaching of the Catechism will be illustrated and confirmed by reference to Holy Scripture with the aid of some of the numerous manuals and class-books which exist. I may add, in conclusion, that an intelligent teacher will find in the Catechism a plan for the methodical teaching of Holy Scripture.

I shall only venture to call attention to Scriptural language which furnishes a valuable aid in the interpretation of the strong language of the answer : "My baptism, wherein I was made a member of Christ," etc., which causes difficulty to some. In the case of the Israelites God says : "I have established My covenant with them, to give them the land of

Canaan. . . . I will bring you from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you . . . and I will take you to Me for a people, and I will be to you a God . . . and I will bring you in unto the land concerning which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it to you for an heritage" (Exod. vi. 4, 6-9). Compare this language with that used in Num. xiv. 30: "Doubtless ye shall not come unto the land which I swear to make you dwell therein." See also our Lord's words: "The children of the kingdom shall be cast out" ("the good seed are the children of the kingdom," Matt. xiii. 38), Matt. viii. 12, and the teaching of the Apostle in I Cor. x. 1-13.

NOTE.—Since this paper was prepared the Evangelical Free Church Catechism, for use in home and school, has been published. It contains fifty-two questions and answers, double the number in our own Church Catechism, than which it is considerably longer, and on which it is largely based. It possesses many excellencies, as was freely admitted by several speakers at the late Church Congress, although in the eyes of Churchmen it has its defects. To attempt to discuss either would demand more space than an already too long paper will allow.

THOMAS ALFRED STOWELL.



ART. III.—THE USE AND MISUSE OF RITUAL IN CHRISTIAN WORSHIP.

IT will be well if recent events may lead the minds of devout Churchmen away from the question of the lawfulness or unlawfulness of certain ceremonial observances to the consideration of a much higher and wider and more important subject—a subject which has been of late years far too little regarded—I mean the subject of the USE AND MISUSE OF RITUAL in the worship which belongs to the Christian Church.

In venturing to submit some thoughts on this matter to the attention of the readers of the *CHURCHMAN*, let me say that I approach the subject not from the standpoint of Puritanism. I am aware, indeed, that appeal may be made to the writings of some of the Fathers in support of some of the Puritan positions. But I regret the hardness and severity with which Puritans obstinately (in face of lawful authority) sought to enforce their somewhat narrow and sometimes misguided persuasions, while I admire their faithfulness to the great fundamental doctrines of grace which they held in