

S. S. WORK.

THE last Church S. S. Magazine contains the following notice of Halifax and St. John schools. By the way, when will the English Church press learn that it is St. John and not St. John's?—

HALIFAX, NOVA SCOTIA.—Mr. P. E. Vizard, who for many years was one of the Committee of the Institute, visited St. Mark's School, Halifax, on Sunday, September 11th. He received a cordial welcome from Mr. Godfrey Smith, who has been connected with the school as teacher and superintendent for fifteen years. Mr. Vizard took a class of boys, and afterwards gave a short address to the school. There appears to be no Teachers' Association at Halifax, but the Institute's publications are, to a considerable extent, used and valued.

ST. JOHN, NEW BRUNSWICK.—On Sunday, September 18th, Mr. Vizard paid a visit to the schools of Trinity Church, St. John, N. B., and had a very kind reception from the Rector, Canon Brigstocke. The school is in all respects of a very high order. The buildings are fine, spacious and convenient, and comprise many rooms for various purposes. All the most approved Sunday School machinery is in operation. Week-day teachers' meetings are held, and the body of teachers is large and efficient. There is a scholars' library, worked on an admirably simple and effective plan. The discipline of the school appeared to be very good.

Fourteen teachers entered for the last examination, and all passed, five obtaining second-class certificates, five first-class certificates, and four those of the special first-class. Of this number one candidate was placed amongst the first forty.

It was interesting to observe among the children a good sprinkling of black faces. The schools are in full connexion with the Institute, to whose operations the Rector and teachers express themselves as greatly indebted for valuable help. There is a Teachers' Association, comprising all the Church schools in St. John, which holds the usual periodical meetings.

QUESTIONS FOR SUNDAY SCHOOLS.

(For the Church Guardian.)

PREPARED BY REV. W. W. BATES, IVY, ONT.

(Continued.)

128. Give another name for regeneration? (St. John iii. 5.)
129. When does the process of conversion begin?
130. By whom is it carried on?
131. When does it end?
132. When is the Holy Spirit given? (Acts ii. 38, 39.)

133. What other blessings are given in Holy Baptism? (Acts xxii. 16; St. Mark xvi. 16.)

134. What sins can an infant have to be forgiven? (Ps. li. 5. Eph. ii. 3.)

135. Is there any reason why a baptized person, i. e., one who has entered into the Christian Covenant, should ever be any other than an obedient child of God? (Instance, Joseph, Samuel, the Baptist, St. Timothy, &c.)

136. Holy Baptism never being repeated, how are post-baptismal sins forgiven? (Through other means of grace.)

137. What qualifications are required in those who use those other means of grace?

138. What is the very essence of repentance? Turning away from sin.

139. What three things are embraced in faith? Belief of the Truth, trust in the Lord Jesus, reliance on God's promises.

140. Who gives blessings through the Church's Ordinances?

141. What position, then, does the administrator of the ordinances occupy?

142. Explain Acts xiv. 21, 22, and xv. 41, by Acts viii. 14-17.

143. Why did St. Peter and St. John go all the way from Jerusalem to Samaria?

144. Why could not St. Philip (who was present) do this, seeing he had authority to preach (Acts viii. 5), to baptize (Acts viii. 38), and power to work miracles (Acts viii. 6)?

145. Is Confirmation simply an acknowledgment of certain obligations by the baptized? No, for this is done every time they say the Church Catechism?

146. What is it, then, besides? A means of grace (Acts viii. 17; xix. 6).

147. Why cannot those confirmed in modern times perform miracles?

148. What spiritual gifts, then, do they receive in Confirmation?

149. Show that Confirmation was meant to be of permanent duration? Heb. vi. 1, 2; also, if the cessation of miracles proves that Confirmation should cease to be administered, it also proves faith to have no real existence; for see St. Mark xvi. 17.

150. Besides the Sacraments of the Font and Altar, name five other ordinances; "commonly called Sacraments." Article xxv.

151. Why are Holy Baptism and Holy Communion the chief Sacraments?

152. Is a Sacrament an outward sign, or an inward grace, or both?

153. Show that God's grace is given through the Sacraments to all who place in the way no hindrance, either active or passive; and explain the meaning of active and passive as here used, showing that infants cannot place any such hindrance in the way, and therefore receive God's grace in Holy

Baptism. Acts ii. 38, 39; Titus iii. 5, 6; St. John vi. 56; I. Cor. x. 16.

154. Show that the faithful should confess their sins (I. St. John i. 9), pray for the Holy Ghost (Phil. i. 19), grow in grace (1 Thes. v. 23), and obey God's Law, as a rule of life. Rom. xiii. 19; Eph. vi. 1-3; St. Jas. ii. 8; I. Cor. ix. 21.

155. To what ecclesiastical privileges are the confirmed entitled?

156. Name the chief one of these privileges.

157. Are there any vows upon the communicant not upon the baptized?

158. Show the sin and danger of neglecting the Holy Communion. St. Luke xxii. 19, 20; St. John vi. 53.

159. What are the benefits of partaking of the Holy Communion? St. John vi. 54-57; I. Cor. x. 16.

160. Distinguish between receiving unworthily and being unworthy recipients.

161. Show the danger of the former. I. Cor. xi. 28-30.

162. If a communicant's conscience be uneasy, and he cannot himself quiet it, whom should he consult, and for what purpose? First exhortation in Communion Office, and St. John xx. 23.

163. How can good Christians make use of such words as "O God, make speed to save us"? Because they are probationers; and see St. Matt. xxiv. 13.

164. Show how good Christians can use such language as that of Ps. lxxix. Such Ps. are prophecies concerning Judas, or the Jews, or the General Judgment. See Acts i. 20; Rom. xi. 10.

165. Explain the word *hail*: both in the Creed and its primary meaning.

166. Explain the custom of bowing at the Name Jesus.

167. From the case of the Seven Churches of Asia Minor, show the propriety of the petition "Take not Thy Holy Spirit from us."

168. Show that the words "Have mercy upon us, miserable sinners," are suitable for saints as well as sinners. *Miserable*, when placed in the Litany, meant *pitiabile*, or *needing compassion*, and so may be used by the faithful; that it may be used by the unfaithful is evident from I. Kings xxi. 28, 29, and Acts viii. 22, 23.

169. Explain the words "Most religious and gracious Queen" by Rom. xiii. 4.

170. From Eph. vi. 1-3 show the propriety of reading the Decalogue in public, even under the Christian Dispensation.

171. Explain the expression, "The burden of them is intolerable." Our sins are intolerable in view of their consequences.

172. What is meant by "With my body I Thee worship"? St. Luke xiv. 10.

173. Justify the use in the Burial Office of the words "In sure and certain hope of the resurrection to eternal life," by what is said of discipline in the address to be used on Ash-Wednesday, and by the first rubric of the Office itself.

174. Explain what is meant by penance as used in the Service for Ash-Wednesday; and name two chief errors in the Roman teaching on this subject.

175. What is the object of reading and assenting to certain curses in the Service on Ash-Wednesday?

176. Justify the use in the Ordinal of the words, "Receive the Holy Ghost for the office and work of a Priest," etc., by St. John xx. 22, 23. Also, explain them, showing particularly what is meant by those ordained receiving the Holy Ghost when they had already done so both in Holy Baptism and Confirmation.

177. Explain the meaning of the ordinary robes worn by the clergy during public worship, and also of the Eucharistic vestments. See Walker's "Ritual Reason Why."

178. Name some advantages of consecrating churches, church-yards, &c.

179. What is meant by Archbishops, Metropolitans, Deans and Chapters [including Minor Canons], Archdeacons, Rural Deans, Rectors, Curates, Vicars, Incumbents, Church Wardens, Sidemen, Diocesan Chancellors, Ecclesiastical Courts, &c.?

180. Show that such words as 2 Cor. vi. 14-17 do not justify schism.

This furnishes my course of questions on *Gladius Ecclesie*, and I hope they may have been of some use to at least a few of the readers of the CHURCH GUARDIAN.

GIVERS OF ALMS.

There are the wisest and most useful givers of alms. There are the honest, religious, but prejudiced or misguided givers, who waste their alms. There are the ostentatious givers, who have their reward by the publication of their names in the newspapers, and to whose money, somehow or other, the want of a fructifying benediction often seems to cling. And so we come to the lowest, the smallest, and most insignificant—but at the same time the most munificent givers—to the poor who give alms to the poor; and we have no hesitation in saying that the actual total of these widows' mites is such as to exceed that of the silver crowns and golden sovereigns of all the other classes put together. In true merit—that is to say, in ready self-sacrifice—it is only the alms of the first-class of givers, the personal visitors of the poor, that can compare with those of the poor man himself. The farthing of the latter is worth the crown of the theological subscriber, and outweighs the guinea of the Pharisee.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church, will not be admitted.

THE HEAVENLY WITNESSES.

(To the Editors of the Church Guardian.)

SIRS,—In an able paper on the Revised Version of the New Testament, quoted in THE CHURCH GUARDIAN of Nov. 24th, the Rev. D. Smith makes the following statement, which, for convenience, I have divided into sections:—"The last of the omissions which I have mentioned, 1 John v. 7, 8, was almost universally acknowledged to be inevitable. (a) The passage is contained in no MS. of an earlier date than the 15th century. The exact number of MSS. which contain the chapter is not known. It is not less than one hundred and seventy-five, and possibly as many as two hundred and fifty. And of those, only two, and these of the 15th and 16th century, can be adduced as containing the passage. It is found, indeed, in four other MSS. But two of these were made from the printed text, and must, therefore, be rejected; while the other two have the addition only in the margin. The Vulgate is sometimes appealed to in support of it; but while it is found in the later MS. of that Version, it is wanting in the earlier. All the Versions, therefore, are against it. (b) It is quoted by none of the Greek Fathers, even when bringing forth proofs of the doctrine of the Holy Trinity. (c) It has rested for its authority on some of the Latin Fathers; but even their testimony is said to be greatly shaken on examination."

These are weighty words; but as I have given the subject some attention for several years, may I be permitted to take exception to them? I trust I do not approach it in a controversial spirit, but rather am "jealous over" the text "with Godly jealousy." It is not, be it remembered, a crumb which falls from the Master's Table, but a large piece broken from the loaf; in other words, although it would be possible from very many other passages of Holy Scripture to prove the doctrine of the Blessed Trinity, few are as direct in speaking on this incomprehensible subject. There is no question that the great majority of the commentators, as well as many learned Biblical critics, regard verse 7 as spurious; but (it may be early training, or stubbornness on the writer's part) I am not convinced; indeed, from perusing the works of the learned Rev. Wm. Jones *The Catholic Doctrine of a Trinity, &c., &c.* and Rev. Jas. Sloss *The Doctrine of the Trinity, &c.*, with others, I have arrived at a different conclusion.

(a) We are told, first, then, that "the passage is contained in no MS. of an earlier date than the fifteenth century." T. H. Horne says it is not found in any Greek MS. written before the sixteenth century. Now, there is no evidence that it was ever controverted before Erasmus opposed it in the beginning of the 16th century, and who omitted it in the two first editions of his New Testament; but being convinced of his error from the perusal of "an ancient MS. which was then in Britain, he corrected his mistake, and printed it in his third edition, A. D. 1522." (See Sloss, *ut sup.*, Edit. 1737, pp. 3, 4.) The divines of Louvain having compared many Latin copies, found this text wanting but in five of them; and R. Stephens found it retained in nine of sixteen MSS. which he used, (Jones, *ut sup.*, p. 68.) And it is acknowledged, says Sloss, (p. 11) by the greatest enemies to this text themselves, that almost all the MSS., a very few excepted, retain it, to which Horne adds that it is found in most of the MSS. of the Vulgate.

(b) Again, it is affirmed that none of the Greek Fathers quoted it; while (c) the testimony of the Latin Fathers who refer to it is not very trustworthy, inasmuch as their statements are "said to be greatly shaken on examination." Now Tertullian, who wrote less than a century after the words were penned by St. John, evidently regarded the words as conclusive in his work against Praxeas, (*Cont. Prax.*, cap. 25), for he says: "The connection of the Father in the Son, and of the Son in the Comforter, makes three joining together, the one of which is from the other, *which Three are One Thing*." In the next century, his disciple, St. Cyprian (*De Unit. Eccles.*, cap. 4, ad finem), after speaking of St. John, says: "And again it is written of the Father, Son, and Spirit, *these Three are One*." It is well known that many of the Fathers preface their quotations from Scripture with the words, "it is written," which gives additional weight to the argument. And as these words are *no where else written than in the text*, St. Cyprian must have owned them as canonical Scripture. In the fifth century, it is cited by Eucherius of Lyons in these words: "As to the Trinity, we read in St. John's Epistle, 'there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and there are three that bear witness in earth, the

Spirit, the Water, and the Blood.'" (*Lib. form. Spi. intell.*, cap. xi. §§ 3, 4.) Vigilantius, Bishop of Tapsus, also quoted it as canonical Scripture in the same century. But further, it was cited by Eugenius, Bishop of Carthage, in the celebrated Confession of Faith, which he presented to Huneric, the Arian King of the Vandals, in the name of all the Bishops and Confessors in Africa, Mauritania, Sardinia, and Corsica. (*Bib. Patr.*, printed at Paris 1664, Gennadius, cap. 97). Now, had this text been regarded as spurious at that time, would not its genuineness have been questioned by the Arian party? Their very silence on this head appears to me conclusive evidence that they regarded it as a portion of the sacred Scripture. In the sixth century it was cited no less than three times by Fulgentius, Bishop of Ruspina, in Africa, in his works against the heretic Arius (*de Trin.*, cap. 4, *Resp. ad objec.* 10), "I," he says (i. e., our Lord) and the Father are One; it becomes us to refer *One* to the Nature, and *are* to the Persons; so also 'there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these Three are One'; let Arius also hear *one*, and not say the Son is of a different nature." The testimony of Fulgentius may be regarded as of greater weight, from the fact that he was summoned by King Thrasimund to appear at Carthage to answer the objections raised by the Arian party (headed by Pinta, one of their Bishops,) against the Son's consubstantiality with the Father. The seventh century, Maximus quotes the text,—if, as it is generally regarded, he was the real author of the dispute at the Council of Nice, which bears the name of Athanasius; while in the eighth century Charles the Great restored the Latin copies of the Bible, which had been corrupted by transcribers, and retained the text. The learned men who were consulted in this Version of the Scriptures undoubtedly referred to Greek MSS.

In the tenth century the learned doctors of the Sorbonne carefully revised the Bible, comparing such MSS. as were at that time known, and keeping this text by common consent. Peter Lombard, in the twelfth century, speaks thus in the close of his first *Book of Sentences*—"That the Father and the Son are One, not by confusion of Persons, but by unity of nature, St. John has taught us in his canonical Epistle, saying, 'there are three who bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are One.'" In the thirteenth century, Durandus, Bishop of Meude, brought this text into his *Rationale*, but placed it after the eighth verse, mentioning the three Witnesses on earth before the three Witnesses in Heaven. In the same century lived Thomas Aquinas, who in his commentary on the first Epistle of St. John, commented on this text, without questioning its authenticity; as above, a thousand Bishops accepted it at the Lateran Council, and lastly, in the fourteenth century, Nicolas de Lyra, Professor of Divinity at Paris, in his commentary on the Scriptures explains this text without any qualifying statement.

Mr. Sloss further says, that Eusebius tells us that Clement of Alexandria wrote a commentary on the First Epistle of St. John, and the other Catholic Epistles, which are lost; but as this statement does not occur in his *Ecclesiastical History*, I am unable to verify it. It is certainly remarkable that Socrates, the Greek Historian, says the Catholics complained of the Arians for corrupting and vitiating the text of St. John's Epistles, a charge St. Jerome makes, when he tells us plainly how it had been adulterated, mis-translated, and omitted, on purpose to elude the truth. (*Prof. ad Canon. Epist.*) To sum up in the following abridgment of Horne. 1. It is found in the earliest Latin version, and in most of the MSS. of the Vulgate. 2. It is found in the confession of faith and Liturgy of the Greek Church, and in the primitive Liturgy of the Latin Church. It will be noted that *external* evidence only has been taken, *internal* could have been cited.

Enough has been quoted, however, to give at least an air of probability to the statement made at the beginning of this letter, that there is grave doubt in my mind as to its being a spurious text; and, therefore, with all due deference to the superior learning and criticism which the translators have brought to bear upon the Victorian Version—if I may coin a name for our new translation—I greatly prefer leaving the verse in, as did the translators of King James'.

BENJAMIN T. H. MAYCOCK.

Severn Parish, Md., Nov. 30th, 1881.

APPOINTMENT TO PARISHES.

(To the Editors of the Church Guardian.)

SIRS,—I am glad to see that some one in the Diocese of Quebec has sent you the way in which Rectories are filled, viz., the Bishop nominates, and a *Board of Concurrence* elected by the Vestry of the Parish, accepts or rejects; the Bishop nominating again and again until the Board of Concurrence accepts. Thus the priest's mission proceeds from the Bishop. He "is sent," but no pastor is forced on an unwilling flock. Even in England, many think advowsons should be dealt with in some such way, devolving "upon parochial and diocesan nominators, as in New Zealand," are the words used in a leading article in a late issue of a Church paper published in London. I trust our clergy and laity will keep this in mind, so that they may be able and willing to act at the next meeting of our Synod.

D. C. M.