

years ago, the sub- to the vere six dable for aid that, in bank, omputates now, Government, and be more ations of s, would am they oyalty of lot with ue to his he man- . At all ssured of rried: - end the tion of a fund, the rpose of muation, ho may the due a strong e a great Whatever it for the a part of ite of the y change the dead our love. he inno- the early ur youth, not to be to disap- G THE e witness embered, ch vexed ealing to aps even n might e Roman led book. otations, mples: istianity, g rubric l by the ted New ely (or at racles of and the ions into y are set holy and . . the gs of the ts; then, verbally of these i. 67.)

c. "We were enjoined by Christ Himself to put no faith in human doctrines, but in those proclaimed by the blessed prophets, and taught by Himself."—(St. Just. Mart., "Dial. with Trypho," xlviii.)

d. "Let the school of Hermogenes tell us where such a statement is written in Scripture. If it be not so written, then let that school fear that Woe, awaiting those who take from or add to Scripture."—(Tertullian, "Adv. Hermogenem," xxii.)

e. "It is a manifest falling-away from the Faith, and a crime of presumption, either to annul anything in Scripture, or to introduce anything not in Scripture, since our Lord Jesus Christ has said, 'My sheep hear My voice' (St. John x. 27) . . . and the Apostle, taking an example from man's customs, vehemently forbids adding or taking anything away from the Divinely-inspired Scriptures, in these words: 'Though it be but a man's covenant, yet if he be confirmed, no man disannulleth, or addeth thereto.'" (Gal. iii. 15.) (St. Basil the Great, "De Fide," l.)

f. "For practical purposes it is useful and necessary that every one should thoroughly learn out of the Divinely inspired Scriptures, both for the fulfilment of piety and also in order not to become habituated to human traditions." (St. Basil the Great, "Short Rules," 95.)

g. "Let us hear no more of 'You say,' 'I say,' but let us hear, 'Thus saith the Lord.' There are unquestionably books of the Lord, to whose authority we both of us give assent, submission, and obedience; let us look for the Church there, and there discuss our dispute." (St. Augustine, "Ep. cont. Donat." iii. 5.)

h. "When impious heresy, which is the army of Antichrist, occupies the Churches, then know that there is no proof of the true faith and of Christianity, except the Holy Scriptures, for they who look elsewhere shall perish. Formerly it was manifested in several ways which was the Church of Christ, and which was heathenism; but now there is no way of knowing which is the true Church of Christ, save only by the Scriptures. And why? Because those heresies have in their schism all things which belong to Christ in truth. They have similar churches, the same Holy Scriptures, similar bishops, and other grades of the clergy, baptism, and Eucharists, and all else; finally, Christ Himself. How, then, can anyone in such a confusing likeness, wishing to know which is the true Church of Christ, do so, save by the Scriptures?" (St. Chrysostom, "Hom. XLIX. in St. Matt." ii. 3.)

"The reading of the Scriptures is a powerful safeguard against sin, and ignorance of the Scriptures is a dangerous abyss. It is greatly to risk one's salvation to know nothing of Holy Writ; this is the source of many of the heresies and corruptions which have introduced themselves into the Church."—(St. Chrysostom, "Hom. III. on Lazarus.")

"The Scriptures make use of simple words to explain the truth, in order that the learned and the ignorant, women and children, may alike learn from them . . . The heavenly oracles were written for the whole of mankind; even those who are employed in agricultural labour, and in various trades and businesses of life, profit by their clearness, and are able to learn from them in a moment what is necessary to be known, what is right and useful."—(St. Isidore of Pelusium, Epp. iv. 67, 91.)

Thus it is clear that in so important a particular as the mode of dealing with God's Word, the modern Roman Church is at fundamental variance with that Word itself and with the teaching and practice of the Catholic Church in its purest days.

(NOTE.—It is possible to bring the evidence down much lower. In 1237 Pope Gregory IX. addressed a letter to Germanus, Patriarch of Constantinople, urging the reunion of the two Churches, and beginning with the sentence: "Whereas, according to the witness of the Truth, ignorance of the Scriptures is the occasion of errors, it is expedient that all should read or hear them, because He willed them to draw forth, for the warning of the moderns, whatsoever things Divine inspiration stored up therein for the teaching of such as should follow."—Matt. Paris, "Hist. Maj." 1237.)

INDULGENCES.

XL. Next, let the doctrine and practical use of

Indulgences be examined. This is a sore subject with Roman Catholics, and they pass over it as lightly as they can, softening and minimizing its peculiarities. Their statement, as they usually put it, is that an Indulgence is simply a remission of those temporal punishments which remain due for those sins for which pardon has already been obtained through penance and confession. Now this was partly true once. In the early ages of the Church the penitential discipline was very severe, and persons were frequently placed under excommunication for long terms of years, besides being enjoined other penalties before receiving absolution. Of course, the authority which inflicted these censures could mitigate or remove them, precisely as the civil government now can grant a ticket-of-leave or a free pardon to a convict. But the modern Indulgence has little or nothing to do with man's ecclesiastical censures and penalties here on earth, and all citation of ancient usage in respect of such things is beside the question. It is now almost entirely concerned with God's chastisement of sin in the intermediate state of souls between death and the Last Judgment. It does not apply to cases like that of the incestuous Corinthian (1 Cor. v.; 2 Cor. ii. 6-8) which Romans quote in illustration, but to such as that of the rich man in the parable of Dives and Lazarus (St. Luke xvi. 23).

SPECIMEN SUNDAY SCHOOL LESSON ON THE PROPER PSALMS.

MR. EDITOR. Will you try and find place for this in your next number if possible? Perhaps, too, some of your correspondents may point out in what respects this purely tentative effort might be amended. Others, too, may try their hand in this new field, and if you will kindly help, in this way our Sunday schools might be furnished with some variety of instruction for the great Church seasons.

Your obedt. servant,  
JOHN CARRY.

Port Perry, May 18th, 1881.

THE BIBLE VERSION, BUT WITH REFERENCE TO THE PRAYER BOOK VERSION.

PSALM XV.—This Psalm describes the character of such as shall dwell with God for ever. They are such as maintain uprightness of heart and life, and exercise humility and a self-denying benevolence. Thus this Psalm lays especial stress on the Commandments of the Second Table, and insists on that "judgment and mercy" which the Pharisees of our Lord's day so grievously neglected. It is an Old Testament portraiture of the "pure and undefiled religious worship" (for that is the old meaning of "religion"), which St. James speaks of as beneficence and purity.

The occasion which led to its composition appears to have been the removal of the Ark to Mount Zion, as its permanent resting-place; and David's piety and humility on that occasion furnish excellent illustration of the Psalm. Read 2 Sam. vi., especially vs. 12-17, 20-22.

It is one of the "Proper" Psalms for Ascension Day.

1, 2. These two verses are the substance of the Psalm, the remaining three are but an expansion of them. David saw a crowd pressing to the place of worship, the resting-place of the Ark, and he knew that they were not all equally accepted by God; so he asks, "Who are they that shall be admitted to abiding intercourse with God? and he asks God, for He alone can settle its conditions. The Tabernacle, or moveable tent for divine worship, constructed in the wilderness, and used until replaced by Solomon's Temple, was the figure of the Church in her pilgrim state on earth, "the Church militant;" while Zion, God's holy hill, was the type of the Church in her state of permanence, "the Church triumphant." Ps. lxxiii. 69. To these two states the words *sojourn* (margin) and *dwell* are fitted. To "sojourn in God's Tabernacle" is to enjoy His hospitality and protection, as a guest, Ps. xxvii. 5; as if safe in the King's tent, which would be guarded with care. But to "dwell in His holy hill," is to be for ever secure in an impregnable fortress. See Isa. xxxiii. 16, apparently an echo of the Psalm. It is nothing material that is here meant; but the presence of God, accompanied with visible symbols, round which the ancient Church worshipped; no bodily sojourn or dwelling, but the converse of the soul with God. V. 2. Here are the characteristics of

the citizen of Zion, of such as "have right to enter in;" and they are no dubious signs—as feelings, fancies, presumptions, but the certain fruits of faith and love, as seen in visible duties to men, not forgetting, however, the state of the heart towards God. The verse is a sort of a fore-tone of the words, "Not every one that saith unto Me, Lord, Lord," &c.; and "If thou wilt enter into life, keep the commandments." His outward way is *uprightness* (a noun in Hebrew), perfectness, Gen. xvii. 1, and *righteousness*. The habit is marked by "walking"—and "walking" in the Hebrew. But inward piety is also required: *speaking truth in the heart*. For the heart is the home of truth, and the lips may be true when the heart lies. We must not be false even in thought. Such are "the true worshippers whom the Father seeks to worship Him."

3. The Hebrew is "He walks not about (with a slander upon his tongue)."

"He does no ill to His companion."  
"He brings no reproach upon his neighbour."

See how large a part of goodness is in not doing wrong!

And first is named detraction, slander, backbiting, because it is so common and hurtful. If a good man finds a slander, he buries it, instead of rejoicing to spread it. He who would dwell in the holy hill hates the thought of injuring a *companion* (one bound to him by kindred or friendship); and he is far from lifting up a reproach upon his neighbour, knowing that that is more easily done than it is cast off or removed. St. Augustine (500 years ago) had written over his dining table two Latin lines, Englished thus:

"He that is wont to slander absent men,  
May never at this table sit again."

4. The Prayer Book is here nearer the Hebrew than the Bible version; only that *lowly* is not strong enough it is *to be abhorred*, as Job xlii. 6. It was because Job did not know himself that he so proudly resisted God; and he who does know himself will be sure to honour all those who *fear* God. He will regard them with more respect than kings or philosophers. See how David behaved himself, 2 Sam. vi. 22. And then if he should ever contract an obligation that presses heavily on himself, he will not try to evade it, nor make any *change* (Lev. v. 4; xxvii. 10, 33) in it, but fulfils it to the letter. He puts conscience before interest. Bishop Alexander, of Derry, rightly calls this Psalm a "picture of stainless chivalry."

5. He who would dwell with God must be free from extortion and hard-heartedness, to which professed money-lenders are tempted. The Jews were forbidden to take usury or interest from their brethren, but they were allowed to take it from strangers, that is, not of their own nation. The Hebrew word for usury or interest meant the "bite of a serpent," which shows how evil a thing it then was deemed. A Christian may receive the increase of his money as well as of his house or farm; but it must never be a *biting* interest, not more than his money will fairly earn for the borrower. *Bribery*, especially *reward against the innocent*, is a related sin, a sister to usury. It is always severely condemned in holy Scripture, Deut. xxvii. 25. A fearful example of the sin and its fate may be seen in Judas.

*He that doeth these things shall never be moved.*

Here is the picture of the man who shall enjoy the perpetual favour and friendship of Almighty God, Ps. cxxv. 1. And as it is said of the Church (Ps. xlv. 5), "She shall never be moved;" so is it true of each faithful member. "The gates of hell shall not prevail against her," nor against the "very members incorporate" of Christ's mystical Body.

Our Lord Jesus Christ, who *sojourned* a while here on earth, and did ascend into heaven to *dwell* there for ever in His glorified Humanity, has perfectly fulfilled the portraiture of this Psalm; and has ascended in order that we may be enabled to fulfil it likewise, by the assistance of the Holy Spirit whom He sent from the Father. Christ is the pattern of the true worshippers—"holy, harmless, undefiled;" for "holiness becometh God's House for ever," and those who would dwell therein for ever must be holy; and therefore this Psalm befits the Day of Ascension. If we would ascend with Christ, we must imitate Him, and walk in "the blessed steps of His most holy life." See the Collect for Ascension Day.

Questions:

What is the subject of this Psalm? Its occasion? What are the N. T. parallels of its characters? What is the meaning of "proper" in "Proper Psalms"? For what is this Psalm proper? Explain the appropriateness of *sojourn* and *dwell*. What are the qualifications for a *dweller* in heaven? The outward? The inward? Example of the lips true, the heart false? How fits the habit as distinct from acts described? In verse 3 what different relations are named? Who was St. Augustine? What illustration of this verse has he left us? In verse 4 which translation is to be preferred? If we know ourselves truly, what feeling shall we have? [self-abhorrence, cp. Job]