

THE SEPTUAGINT.—The tradition that this remarkable Greek version of the old Hebrew Scriptures was executed in Egypt about 800 years before the Christian Era, is being strongly corroborated by the revelations of the Paper Coffins, the writings of which contain the same characteristic dialect of Greek which we find in the LXX.—many peculiar words hitherto classed "Hapax Legomena." So we learn from *Expository Times*.

CHARLES GORE "ON SACRIFICE."—In a recent sermon preached in the Temple Church this clever exponent says: "It is a mistake to suppose that God instituted, directly, the Jewish sacrifices. The habit of sacrifice was traditional and universal. What God did was to condescend to very imperfect customs of Hebrew tradition, and make them the instruments of gradual education." Christ's "sacrifice" was the supreme act of perfect obedience.

AMERICAN ARAUNAHs.—Every week we find evidence in our exchanges that we Americans—at least those south of the lakes—are capable of manifesting a princely liberality for the cause of religion. One day the Board of Missions in New York receives the gift of a valuable building site on 4th Avenue, and the next day they get \$50,000 towards the building required. One man in Chicago gives \$100,000 for a city mission work; his brother gives \$900,000 to the same.

HITTING THE NAIL ON THE HEAD.—In answer to a correspondent, the *Church Times* alleges that the only obstacle to the restoration of the "Permanent Diaconate" in England is "that such deacons have sometimes been very troublesome to bishops in being soon discontented with their position." The only remedy is to make the standard for priest's orders so high that few of such deacons can reach it—and if any of them do, "they purchase to themselves a good degree."

GRADED INCOME TAX, including 5 per cent. on real and personal estate, offers itself as the only rational cure for the almost equally fatal and mischievous extremes of poverty and wealth. Suppose \$1,000 per annum as a minimum necessary for decent "existence" merely, to be entirely exempt from tax; 1 per cent. on the next \$1,000, and 2 per cent. on the next, and so on to \$50,000 per annum. Let 50 per cent. remain as the maximum tax for all higher incomes. *Solvitur ambulando!*

ABEL'S "BETTER SACRIFICE"—(Gen. iv. 4 and Heb. xi. 4) according to Wordsworth, and the traditional Christian teaching upon which he relies,—was "better" as being a tangible confession of the divine right to life and especially as a proof of sincere acknowledgment of the appropriate penalty of sin. St. Ambrose and others appear to have held that even in Eden (Gen. ii. 17 and iii. 21) the propriety of such an expression of worship and penitent devotion was known and acknowledged.

WELLHAUSEN AND RENAN CHARACTERIZED.—In her very interesting new book, "Jerusalem, its history and hopes," Mrs. Oliphant, after a sly hit at Herr Wellhausen, as "forming theories without taking the trouble to enquire into the subject," says, "I will take Mr. Renan's work for less than nothing, if that were possible, because he has abundantly proved himself incapable of judging in respect to all the higher mysteries of human character, thought and feeling." Rather hard on the leaders of "Higher Criticism!"

### "WHY AM I A CHURCHMAN?"

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#### CHAPTER V.

I am a Churchman—

IV. *Because the Church which we call the Church of England is part of that One Church which Christ founded upon His Apostles and Prophets, being lineally descended from it, as one visible organization in unbroken continuity.*

It is very curious how hard some popular fallacies die.

One of the most remarkable instances of this is the persistency with which people cling to the idea that somehow at the Reformation *one organization was substituted for another* (as was the case in Scotland and Switzerland), and that a new body now known as the Church of England was then created, and took the place of the old Church, which was the Roman Church. And yet such an idea is entirely without foundation in historical facts. It is a mere popular delusion, fostered by Romanists and Schismatics in light literature (though they do not pretend to maintain it in any writings of real importance), to which Church people, who have not studied the history of their Church, too frequently give thoughtless credence.

No historian of any note has ever ventured seriously to maintain that the Church of England was not one and the same body before and after the Reformation, both legally and spiritually.

The fact of her continuity is witnessed to by (1) the State Laws of England; (2) the evidence of those who took part in the Reformation; (3) the undoubted continuity of (a) the Faith, (b) the Ministry, (c) the Forms of Worship, and (d) the name of the Church.

We will give a few proofs of each of these witnesses.

1. The Continuity of the Church is borne witness to by the *State Laws in England*. There are many people who will be more convinced by such a line of argument as this, showing the continuity of the Church as a definite legal corporation, than by any proof of the *spiritual* continuity of the Church as a distinctly religious body. It is therefore well to dwell upon it, though of course it is by no means so important as the latter.

A. No Act of Parliament can be produced transferring, at any time, the Church property from one body to another. There is none on the Statute Book.

And yet,—

(1) All ecclesiastical corporations in England—Bishoprics, Cathedral bodies, and Parishes—hold their property, whether estates or titles, by an undisputed title dating, in the great majority of cases, from long before the Reformation.

[An Act of Parliament of late years has transferred some of the property to the "Ecclesiastical Commissioners" for re-adjustment, as some corporations had become exceedingly wealthy, while other portions of the Church greatly needed aiding. But this in no way alters the principle stated above.]

(2) Property leased for 999 years has lately reverted to Church corporations, as the legal representatives of those who gave the lease.

(3) Property left to the "Catholic Church," in any place in England, would, as it has been decided, be given by law to the Church of England, not the Roman Church, whose legal title is the Church of Rome, or the Roman Catholic Church.

(4) The Archbishops and Bishops in England hold their seats in the House of Lords by right of

their being the rightful occupiers of Sees to which anciently Baronies were attached.

Here, again, very recent legislation has slightly modified the principle which, till then, had been uninterruptedly recognised in the constitution of the country. When, a few years ago, it was desired to increase the number of bishops, it was not considered desirable to increase the number sitting, at the same time, in the House of Lords, nor was it thought expedient to create what might be regarded as two grades of bishoprics, one giving the right to a seat in the House of Lords, the other not. The expedient was, therefore, devised of allowing the occupants of the newly-created Sees to sit in the House on an equality with the bishops of the old Sees, but by rotation, so that there should not be a greater number sitting in the House at one time than there had been previously. Exceptions were made in the cases of the two Archbishops and the Bishops of Winchester, London, and Durham, who still sit by right of the ancient prerogatives of those Sees.

(5) The Ancient Canon Law of the Church of England in pre-Reformation times still holds good in England, and has to be consulted in ecclesiastical causes where it is not contrary to the Statute Law, and does not interfere with the rights of the Crown, or has not been specifically revoked.

[N.B. The Roman Canon Law never ran in England.] (Blunt's "History of the Reformation," p. 329.)

All the bishops of the Roman Church in England in 1826 issued a Declaration in which they distinctly repudiated the idea that they claimed the property of the Church of England as the property of their Church.

Section IX. reads as follows:

"British Catholics are charged with entertaining a pretended right to the property of the established Church in England. [Italics in original.] We consider such a charge to be totally without foundation. We declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the Church establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension, with regard to the same."

This Declaration was signed by ten bishops of the Roman Church. It has been lately republished in full by Mr. G. H. F. Nye, Secretary of the Church Defence Institute. Dr. Littledale, in commenting on the above Declaration, well says, "This language cannot be explained away as meaning only a disclaimer of any right which a secular law court would recognise. It covers the whole ground." We have seen that the property was never at any time "settled by the laws of the land" on the Church of England as distinct from the Roman Church. The Church holds its property under the laws of the land by the same title, and no other, as it did before the Reformation.

B. The statutes passed for various purposes at the time of the Reformation plainly testify to the continuity of the Church with whose affairs they are dealing.

In 1531, an Act was passed abolishing the payments of *Annates*, or first-fruits of bishoprics, to the Pope. This was in accordance with a petition from the clergy in Convocation, who also prayed that should the Pope persist in requiring such payments the obedience of England should be withdrawn altogether from the See of Rome. This provision was embodied in the Act. And yet in the course of the Act the king and his subjects are spoken of as "obedient children of Holy Church." The clergy had urged that this payment was of late