

the world so frequently gibes, but whose 'heroic virtues' were altogether unobserved, Canon Scott Holland said, 'In these days, when personal religion is too often only a "dim, uncertain hope," it is not only just, but instructive, to reflect that the Pharisee scrupulously maintained and transmitted to his posterity the entire body of truth which to him represented the covenant of redemption.'

CANON LIDDON'S month of residence at St. Paul's has come to an end, to the sorrow of thousands of people. Every Sunday that he preached the Cathedral was crowded, and it was easy to see how he rivetted the attention of the vast number before him. His course of sermons (which, by the way, is published in the *Christian World Pulpit*) has been an admirable one, and the preacher must have succeeded in revealing to thousands of people the depths of spiritual meaning contained in the *Magnificat*, that splendid Christian psalm which is perhaps, at times sung without anything like an adequate knowledge of its deep significance. Canon Liddon has two elements of successful preaching. First, he can be heard; and, secondly, his powers of dealing with deep subjects in a manner which is comprehensible to all is great. His style is removed as far as can be from the commonplace, yet it is never involved or circumlocutory. His audience, moreover, know that he has spent huge pains over what he tells them, and that if they will but give him their ear they will not go empty away. Consequently, they sit with rapt attention for over an hour while he reasons with them of the mighty issues of life and of death. The sight of Canon Liddon preaching in St. Paul's recalls to our memory the great Florentine preacher, Savonarola, as he held the people of Florence spell bound, not by his eloquence merely, but by much more than that, his deep earnestness. Many a man has cause to be thankful for a thought thrown out from the pulpit of St. Paul's during the month which has just passed away.—*Church Bells*.

"THERE IS A HAPPY LAND, FAR, FAR AWAY."—The writer of this hymn, Andrew Young, is still living, a man eighty years of age, vigorous in mind and health, and with all that sympathy for children, without which no good work for children can be done. More than fifty years ago these world-popular words were written. They were composed to the tune of an old Indian air, and have been translated into nineteen languages. Who knows how many young hearts since 1838 have found a vague indefinable solace in singing these words of a forgotten writer? It is the old story of shooting an arrow into the air; now, fifty-one years afterwards, Mr. Andrew Young may find his song in the hearts of a million friends. It is said to have drawn tears from the eyes of Thackeray, when he found a band of ragged children sitting by the pavement and singing the familiar words. The popularity of "There is a happy land," even the great popularity of Longfellow's "The Happiest Land," and of its German original, has never approached.

THE *Church Times* in a recent article on "The Roman Down Grade," points out how unable the claim of the Church of Rome to absolute doctrinal security and immutable faith, based upon the doctrine of Papal infallibility, is to keep all her clergy comfortable within the fold. It rightly points a moral for English Churchmen from the secession of 'verts and others to loose and rationalistic conclusions, to cease believing that Rome affords an absolute resting place for diseased minds. It is remarkable how unequal she has been to the task of retaining thoughtful men within her fold. The other day the Rev. Mr. Matthews forsook her to embrace a Unitarian creed. But he is only one of several who in recent years have abandoned the Catholic faith for various forms of unbelief. We can

recount the names of such as Hutton, Suffeld, Addis, Law, etc. Here in Ireland we have just seen how a thoughtful man like Mr. Connellan has found it impossible to reconcile Roman claims with an enlightened conscience and an independent judgment.—*Irish Ecclesiastical Gazette*.

QUESTION.—Was any Church Property taken from the Roman Catholic Church and given to the Church of England at the Reformation?

ANSWER.—There never was any Church in Great Britain before the Reformation, diocesan and parochial, other than the Church of England. The question is based on a very common, but fatal misapprehension that the Church of this country was, prior to the time of Henry the Eighth, the Church of Rome, and that at the Reformation the Roman Church was abolished, and a modern Church of England was substituted. It is then assumed, on the strength of this fallacy, that the property which belonged to the Roman Catholic Church was transferred as a whole to the new Church of England. A true view of this unbroken continuity of the Church of England, and of the Reformation as the reform of the existing Church, will provide a complete answer to the question. Mr. Gladstone, in his book on "The State in its relations to the Church" (1841), says, "But I can find no trace of that opinion which is now common in the mouths of unthinking persons, that the Roman Catholic Church was abolished in England at the period of the Reformation, and that a Protestant Church was put in its place; nor does there appear to have been so much as a doubt in the mind of any one of them (the Reformers), whether the Church legally established in England after the Reformation was the same institution with the Church legally established in England before the Reformation. Professor Freeman ("Disestablishment and Disendowment") has recently stated the case thus:—"It is certain that no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of Henry the Eighth, or of Elizabeth, than the thought that either of them was doing anything new. Nothing happened to disturb the legal continuity of any ecclesiastical corporations except those which were suppressed altogether."—*National Church*.

THE TRANSMISSION OF BIBLICAL TRUTHS.

In these days, when doubts are sometimes thrown on the accuracy of the history of creation, of the existence of Paradise, and of the temptation of our first parents, as given in the Bible, it may be instructive to those of us who are firm believers in the Scriptures to trace the accounts there given until they come within reach of the so-called historic times.

In the fifth chapter of Genesis, third verse, we read: "And Adam lived 130 years, and begat a son in his own likeness, after his own image, and called his name Seth."

	Years.
Genesis v. 3—Adam to Seth.....	130
6—Seth to Enos.....	105
9—Enos to Cainan.....	90
12—Cainan to Mahaliel.....	70
15—Mahaliel to Jared.....	65
18—Jared to Enoch.....	162
21—Enoch to Methuselah.....	65

Adam's age when Methuselah was born.... 687
Adam's age at death, Genesis v. 5..... 930

Therefore Methuselah was 243 years old when Adam died. He must have received the history of creation from Adam himself, as they both lived together for more than two centuries.

	Years.
Genesis v. 25—Methuselah to Lamech.....	187
28—Lamech to Noah.....	182

Methuselah's age when Noah was born 369
Methuselah's age at death. 969

Therefore Noah was 600 years old when Methuselah died, and must have often heard him repeat the history of creation.

Methuselah did not die until the year of the flood (Genesis vii. 6).

	Years.
Genesis xi. 10—Arphaxad born after the flood	2
12—Arphaxad to Salah.....	35
14—Salah to Eber.....	30
16—Eber to Peleg.....	34
18—Peleg to Reu.....	30
20—Reu to Serug.....	32
22—Serug to Nahor.....	30
24—Nahor to Terah.....	29
26—Terah to Abraham.....	70

Abraham was born after the flood..... 292
Noah lived after the flood (Genesis ix. 28.) 50

Therefore Abraham was 58 years old when Noah died. The history of creation must have been further transmitted through him. And so through four persons only was this history brought down through a period of upwards of 2,000 years, and to about the same number of years from the Christian era, long before which era the art of writing had been added to tradition, and a double security given to the Scripture account.

Had the narrative passed through seventy persons instead of four during that time, taking the present rate of thirty years for a generation, changes might have taken place, which in the case before us was impossible.—*The Southern Churchman*.

THE MISSION TO ALL THE APOSTLES ALIKE.

(Chapter II of *What is Modern Romanism* by Bishop Seymour.)

We have now brought Modern Romanism—an absolute monarchy, with the Pope in the place of Christ, claiming to inherit this position from S. Peter—face to face with the risen Lord giving his final and plenary commission to His Apostles, probably within the very hour when He ascended into Heaven; and we have seen that the modern counterfeit and the original draught not only do not agree, but are hopelessly irreconcilable with each other. S. Peter does not occupy the place which is now held by the Bishop of Rome, he is not put before his brother Apostles, he is not above them, he is not nearer to his Divine Master, he is not addressed separately, and set over the rest, and directed to make known as his will and pleasure what he has himself first received and to give mission and jurisdiction to them in such time and manner as he may see fit. On the contrary the Sovereign Head of the Church addresses all alike and says, "Go ye therefore, * * and lo! I am with you"—not *thee* in the singular, but *you* in the plural—"even unto the end of the world." If S. Peter had been assigned by our Lord the place which the Pope claims to-day by divine right as his successor, he would have been withdrawn from his fellow Apostles to the top of the mountain, and alone with the Saviour, while they would have been far removed, beneath, out of hearing if not out of sight, and the Master's words would not have been, "Go ye, teach ye, baptize ye, and lo! I am with you all," but as He embraced S. Peter and made him by that embrace as nearly as outward act can, one with Himself, the words would have been, "Go thou, baptize thou, and