

## Foreign.

us, is now in Eng-

that the life and cor-  
an Stanley will be  
fore Christmas.

s left England on a  
land.

ian of the Anglican  
preparing a history  
the Nineteenth Cen-  
in are to publish.

d into by an Ameri-  
railway through the  
of Galilee to Damas-

ted shortly at Rome,  
welcomed by a group  
its, comprising such  
Marucchi Armellini,

er Gibson has been  
ishop of Capetown.  
ted with distinction  
Oxford, and was or-  
i, of Lincoln, in 1879.  
ion work in Kaffaria

necticut, is now the  
secration having jur-  
munion throughout  
ated Oct. 29, 1851,  
on the forty-third year

who lately left Auck-  
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rother nominators re-  
estion, made a short  
ery satisfactory. He  
n among the Melan-  
ev. J. S. Jones, and  
the Rev. W. Floyd.  
y of the Melanesians  
Montgomery came to  
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trained for mission-  
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has opened a new ex-  
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s parish church, Not-  
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the construction of a  
hospital attached, at  
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ath, who feared by so  
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Bishop of Down, Con-  
orized a thanksgiving  
urches of his diocese,  
mercy in the rejection

alipatam, India, which  
mall missionary school,  
the Rev. Robert Noble  
as now developed into  
ranch schools in several  
been proposed to raise,  
fitting memorial of its  
past, and it is suggest-  
scholarships for the B.A.

classes and the erection of a Students' Home will increase the future usefulness of the institution.

The special session of the synod of the diocese of Grafton and Armidale met last month at Grafton, Australia, under the presidency of the Archdeacon of Grafton, administrator of the diocese. The Synod was summoned for the election of a Bishop to fill the vacant See. The Archdeacon of Armidale moved a resolution expressing a sense of the loss the diocese and Church had sustained by the decease of the late Bishop Turner. This was unanimously agreed to, and a copy of the resolution was ordered to be forwarded to the relatives of the deceased Bishop. The question was then discussed as provided for in the 'Bishop's Appointment Canon of 1877,' whether the Synod should proceed to delegation or election. The Synod resolved by a large majority to adopt delegation, and on the second day of its session it was agreed that delegation should be committed to the Bishops of Melbourne, Newcastle, and Bathurst.

On the 16th Oct. a meeting of the leading clergy of all religious bodies was held in Glasgow to form an Ecclesiological Society for the care and preservation of old churches, etc., in the west of Scotland. Dr. Marshall Lang, moderator of the Established Church, was elected president, and Bishop Harrison of the diocese of Glasgow and Galeon, vice-president. In his introductory remarks Dr. Lang thus defined ritualism:

They would see also that the Society was not ritualistic. Ritualism was the scare of many minds, and it was very well that there should be a jealousy with regard to it. The moral, the spiritual came before the ceremonial in the Christian system, and any attempt to materialise Christian worship was one to be resisted. But they must take care that they understood what was meant by ritualism. It was not meant merely having rites, for the Salvation Army and the Plymouth Brethren and every sect under heaven had their rites. It was not the effort to have good and seemly and becoming ritual, for surely if there was to be rite at all that ought to be the best possible expression of the inward consciousness and life. But the essence of ritualism, as he understood it, was placing of the rite between the individual and the Holy Ghost as the condition that was necessary, in a particular order or form, to His working, and therefore to the reception of His full grace.

## Sunday School Lesson.

25th Sunday after Trinity. Nov. 19th, 1898

ARTICLES XXXVII.—XXXIX.

I. ARTICLE XXXVII.—OF THE CIVIL MAGISTRATES.

During the first three hundred years after Christ the kingdoms of this world and the kingdom of Christ were opposed to one another. The worldly kingdoms were heathen and antichristian. In accordance, therefore, with 1 Cor. vi. 1, faithful Christians looked to the Church for a decision of legal questions, and their sentiments of loyalty were for the Bishop rather than the Emperor. But when the Christian Emperor Constantine came to the throne, the state naturally and properly gave its protection to the Church. But it was not a slavish subjection, for the sins of the Emperors themselves were often rebuked and punished; they submitted themselves to the Bishops as having authority over them in spiritual things. When the empire was overthrown, Europe was split up into different kingdoms; and then the Church was the only power which could effectually resist the lawless spirit of the feudal lords, and stood forth to defend the weak against their oppressors. In course of time the usurped authority of the Bishop of Rome over the remainder of the Church, at first a source of strength against the temporal powers, became a worse tyranny throughout Europe than that of the nobles had been. When the Reformation came, the Church sought the aid of the King against the papal power, and recognized him as the "Supreme Governor" of the Church (See Isa. xlix. 23). Note that the Article does not speak of the Queen

as being head of the Church (Christ is the Head, Col. i. 18); and it expressly denies that she can exercise any part of that spiritual government which belongs to the Bishops and clergy alone; it merely enforces the necessary truth that legal questions in connection with the Church, which before the Reformation were decided by an appeal to Rome, must now be regulated according to the law of the land. Should the state again become antichristian (as in the first three centuries) we should be in the same position in which St. Paul was placed, and it would be our duty to act accordingly.

The right claimed by the Pope to exercise jurisdiction in England, and in other countries, was founded partly on error and partly on deliberate falsehood, and has been successfully resisted in modern times even in Italy itself!

For the lawfulness of capital punishment, comp. Gen. ix. 6 with Rom. xiii. 4.

As to the lawfulness of bearing arms, it is nowhere denied in Holy Scripture. It is true that many wars have been utterly unjustifiable. Those who bring about a war merely for the sake of glory, or revenge, or unjust gain, take upon themselves a terrible responsibility. But the soldier who serves his country has no choice but to obey the commands of his superior officer. A man may be as true a Christian in that profession as in any other; he will not serve his Queen the less faithfully because he has already taken vows as a soldier of Christ.

II. ARTICLE XXXVIII.—OF CHRISTIAN MEN'S GOODS, WHICH ARE NOT COMMON.

Our Lord spoke to His disciples of the duty of selling their possessions and giving to the poor (St. Luke xii. 33) and he called a rich man to embrace voluntary poverty (St. Matt. xix. 21). Christians generally at the very beginning of the Church, "had all things in common" (Acts ii. 44, 45). But this is a very different thing from stating that no true Christian can hold property as his own! (Comp. Acts v. 4.) And, in fact, during the times of the Apostles, no rule was made that Christians should hold their goods as the common property of all. Against this we have the numerous injunctions to liberality (1 Cor. xvi. 2), etc. See offertory sentences, which all imply the possession of property.

III. ARTICLE XXXIX.—OF A CHRISTIAN MAN'S OATH.

The Quaker holds all oaths to be unlawful, claiming this as the teaching of Christ (St. Matt. v. 34), and of St. James (v. 21). But it is evidently light and irreverent oaths which are condemned, as in the third commandment. That it is a right and Christian thing to take an oath in a legal court or before a magistrate is plain from the example of our Lord (St. Matt. xxvi. 63, 64). St. Paul goes even further than this, and frequently, in very weighty matters, calls God to witness the truth of what he says, which is the same thing as taking an oath (2 Cor. i. 23; Gal. i. 20, etc. See also Heb. iii. 11; vi. 16, 17; St. Matt. xxiii. 16-22; and Jer. iv. 2, which is expressly referred to in the Article).

That stout man was made by K.D.C. He was lean, lank, gloomy and dyspeptic. You see him now cheerful, happy, contented and stout. Do you envy him? You can be like him. Use K.D.C.

## Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 10—CONTINUED.

The gentleman, Dr. Lyon, Mary's father, was in the prime of life—tall, well-built, with no token of grey in his brown hair and whiskers, and of a grave studious countenance. The lady was of medium height; active, energetic in step and manner, with a pair of merry grey eyes, which, with indeed the other features of her comely face, though possessed by a woman of fifty, might well have appertained to one but half that age.

Mary could hear her clear cheerful voice long before the library-door was opened by Dr. Lyon, who said: "Here, Mary, I have brought you a

welcome guest for the remainder of the day. Miss Fridell was at the schools, and suffered herself to be persuaded that there was nothing more pressing to be accomplished, for once, than to come and cheer your solitude a little."

"Ah! she has been a sad traitor, lately," said Mary, who had come eagerly forwards at the opening of the door, and was embracing her visitor warmly. "But, traitor or not, there is always a welcome."

"And what report to the traitor of three days' standing—Monday, Tuesday, and Wednesday?" said the lady, her grey eyes glancing cheerily. "And who, pray, is to take Miss Lyon's school-classes, and see all Miss Lyon's poor friends and sick friends and old friends, while the traitor sits snugly by the rectory fire, knitting, and gossiping with Miss Lyon herself, I wonder?"

"Nay, you know I did not mean to upbraid. Your time has been far better employed; only when people are kept invalids in spite of themselves, they are apt to get a little bit selfish sometimes. But my report is that 'Miss Lyon,' as you call her, is nearly well, and intends resuming her school-classes and all her friends at a very early period. And now she is coming up-stairs with you."

"Nay, really not, dear Mary. I know my room, and can find my way up and down-stairs perfectly well without you, besides being only half the time."

"Dear papa," said Mary, going up to her father—who was reading a note brought in during his absence—"it was very good of you to persuade Miss Fridell to come."

"You have been dull then, my child?" Dr. Lyon inquired, putting aside his letter, and taking Mary's face into his two hands, kissing it.

"O no, papa. But there is something so genial and bright in her, that it always does me good, and makes me ashamed of any low desponding thoughts I may be tempted to indulge in while you are away."

"She is a good earnest woman, and a true friend," her father said; and this was great praise from Dr. Lyon.

"And the afternoon has been so bright and spring-like that one could not well feel dull, you know, papa dear. Just come and look out of the window from my nook. I wonder whether the heather on the Croombe slopes intends to turn brown at all this winter! it is perfectly golden as yet."

"No fear but that it will, and that before long. The farmers are looking out for a severe winter yet," said Dr. Lyon; and then his eyes turned to the right of the prospect, where lay the little scattered village, and the old grey church, and far away to the horizon the line of water.

"Come, Miss Fridell," exclaimed Mary to that lady, who was just entering the library, looking quite charming in her dress of rich purple silk, with a head-dress half-cap, half-coronet, of black velvet, ornamented with the prettiest-imaginable bunches of acorns with their fresh green leaves—"come and look at my picture. You don't get such a view as this from 'The Myrtles,' charming as they are. Come and tell us what your thoughts may be when you look at that blue bright stretch of water glittering in the distance."

"My thoughts! Why, precisely the same as they were three hours ago, when widow Hobson told me she expected her boy home from his first voyage next month, if all went well. You wish to get a little sentiment from me, I dare say, my dear Mary; but I wonder you are not cured of your attempts in that direction. Sentiment, indeed! it is all very well in a pretty girl of nineteen like yourself; but with a staid old woman of fifty it would be out of place, if nothing worse; and I wonder your good sense, my dear, has not taught you so by this time. Sentiment! why the best sentiment I can gather, and you too, from your bright piece of water—which, by-the-bye, is getting wonderfully duller and more sombre than it was—is, that the sea, as well as the human heart, is marvellously fickle and treacherous, and that its dazzling surface, which perhaps has been bringing smiles to your bright eyes this afternoon, brings many a tear to the eyes of others, and that it is my privilege and yours to try and wipe away the tears and soothe the mourners."