

from the State Schools of Australia and New Zealand, with the result that the criminal population has decidedly increased. Sectarian strife has banished Christianity from the schools, and is educating with State funds a rising generation of criminals. The Christian religion has been sacrificed to unchristian animosities.

#### *Irish Ecclesiastical Gazette: (Dublin.)*

The Brotherhood of St. Andrew is just what is needed in order that Christ's Kingdom, the Holy Catholic Church, may grow and prosper in our land. Earnest laymen, especially in parishes where the clergy have not been afraid to teach Church doctrine, which is Bible truth, and therefore the only true doctrine concerning God and His Church will readily join the Brotherhood when once they understand its method of work and its object, which is to extend the Kingdom of God among men. The two rules are prayer, and work or service. Prayer—To pray daily for the extension of Christ's Kingdom among men. 2. Work—To make an earnest effort to bring at least one man under the teaching of the Church each week. It will be seen that the above rules are after all only what is required of us in virtue of our Baptismal profession, so there can be no objection. There is no danger of the Brotherhood drifting into denominationalism, as a chapter cannot be formed without the consent of the rector, nor can it continue to exist without his approval. But all who know what the Brotherhood is and who love Christ and His Holy Church, must wish the Brotherhood of St. Andrew God speed.

#### SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

#### TWENTY-THIRD SUNDAY AFTER TRINITY.

The Collect recognizes Jehovah as: i. The refuge. ii. The strength of his faithful people, i.e., those who trust in Him; Deut. xxxiii, 27; Ps. ix, 9; Ex. xv, 2; Ps. xxvii, 1, 'also the Author of all godliness,' St. John iii, 5, 6, with 1 St. John v, 4. Salvation the work of grace by love. We are sons by 'adoption,' Gal. iv, Heb. ii, 10; Col. i, 27; not by any right of our own. 'Godliness' the gift of a person, not a mere principle or abstract quality. It is germinated and infused into man by the action of the Holy Ghost. Phil. ii, 13: 'It is God that worketh in you both to will and to do of His good pleasure.' The appeal of the day is that the prayers of the Church may be always heard, and that what is asked in Faith may be obtained in effect, i.e., if it be in accordance with the Divine Purpose and Will. Faithful prayers, however much in error as to the matter or form of them, are always accepted of God, if they are not always answered in the sense of those who offer them. Prayer is not, as some would say, inconsistent with the immutable laws of God which prevail in nature. Law is no barrier to prayer. But the very idea of 'Law' suggests 'the free will of an intelligent and moral artist. Where is the absurdity of asking Him to hold His Hand or to hasten His work,' (Liddon.) 'Effectual' prayer is 'the prayer of faith;' faith is the gift of God. St. James v, 16; St. Matt. vi, 5, 14; Is. lxxv, 24. 'The effectual, fervent prayer of a righteous man availeth much.' To those who advance the theory that prayer is contrary to the doctrine of a Divine Predestination in all things, it may be replied that prayer itself is predestined, yet free. May not 'prayers be foreseen and included in the all-embracing Providence of God?' Why, with its results, may it not be embraced in the eternal purpose of God?

The Epistle offers a contrast between the life of worldliness led by those who presume on their privileges as baptized Christians to live in carelessness and worldliness and fleshly indulgence, 'whose god is their belly, who mind earthly things,' i.e., give their minds to the things which should really shame them, and the life of those whose 'citizenship is in Heaven.' The hope and glory of those who make God their 'refuge and strength' and who obtain effectually because they ask in faith and righteousness, set out in the conclusion of the passage with much fervour of language. The final victory of the saints, the 'vile body' of this mortal sojourn to be transformed into the likeness of His 'glorious Body'—the resurrection body in which he is now seated at the right hand of the Father.

The Gospel exposes the methods of the enemies of Christ and all truth. The question put to our Lord was one well calculated to 'entangle Him in His talk.' The wisdom of the reply was as remarkable as it was complete. The clear mind and ready tact in answering gainsayers to be had only by cultivation of the faculty of reflection. To be ready to give a reason for 'the hope that is in us' and on any important question, it is necessary that care be taken to develop the powers of the intellect. Our service of God is a 'reasonable' service: can be explained and supported by human reason. i. Our duty to man (Cæsar.) ii. To God. Civil rulers only to be disobeyed when they command that which is contrary to God's Word. 'The things which are Cæsar's' are really 'the things' of God entrusted to the administration of man. 'The image and superscription' establishes the ownership. Man made in likeness of God—traces of the Divine Image still to be found in the most degraded. To Him then the soul and body must be rendered as 'a living sacrifice . . . which is our reasonable service,' Rom. xii, i. The claims of God do not antagonise the claims of humanity,—rather they comprise all these.

The First Morning Lesson, Hos. xiv, is a touching exhortation to Israel to return to the Lord and make Him their 'refuge and strength.' The prayer, 'Take with you words.' Righteousness to accompany prayer. 'Turn to the Lord;' the 'calves of our lips,' i.e., 'the sacrifice of our lips.' No salvation in material things, e.g., 'horses,' as representing military power, nor 'idols'—the work of the hands. The 'promise' of God—'I will heal,' 'I will love,' 'I will fructify (be as the dew upon Israel.)' The glory of Lebanon typical of the prosperity of the 'faithful people' under the protection of Jehovah, 'spreading branches,' 'beauty' of the olive tree; 'small' as Lebanon. The effectual power of prayer offered out of a sincere and faithful heart.

The Second Morning Lesson, 1 Tim. v.—The rules of Christian Life which exhibit true 'godliness': i. Reverence for the aged. ii. Dignity of marriage, v. 14. iii. Support of the Church a duty. iv. Carefulness and discretion to be observed in dealing with elders, v. 19. The best evidence of a Christian spirit is shown in conduct at home to members of our own families. 'Learn first to show piety at home,' v. 4. Parents to be repaid, 'requited' for their care of their families. Neglect of this duty a sad feature of the life of our own times. In the 'perilous times' of the last days a mark of the evil-minded was to be (11 Tim. iii, i) that they would evince a spirit of disobedience to parents, and unthankfulness as well as unholiness.

The First Evening Lesson, Joel ii, v. 21.—Zion comforted by promises of 'protection and strength' in God, and of material blessing. 'Whosoever shall call upon the Name of the Lord shall be delivered,' v. 32. Answer promised to faithful prayer. The 'things' desired by Israel granted as proofs of the faithfulness of

of Him Who had promised that in 'Mount Zion and in Jerusalem should be deliverance.' 'The things' which Jehovah did were 'great things'—beyond what His people either deserved or desired, and beyond what they could 'ask or think.'

The Second Evening Lesson, St. Luke xix, v. 28.—Faithfulness must find expression in outward service and audible testimony, v. 40. The duty of the Church to 'praise God' in the face of the world. Her cry is ever 'Blessed is the King that cometh in the Name of the Lord: peace in heaven and glory in the highest,' v. 28. Jerusalem no longer protected and strengthened by God, a prey to evil. Her prayers not faithful prayers. 'The very Temple converted into a mart for worldlings to make profit and gain—the house of prayer—the 'den of extortioners.' Devout prayer the life of the Church. Faithless asking brings no reply, but rather conduces to spiritual decay and speedy decline from righteousness, e.g., Jerusalem and the worship of the Temple. The realities of the unseen world,—the things that belong to man's true peace hidden from the eyes of the people of that time. Christ 'taught daily in the Temple.' The religious leaders of the day, the chief priests and scribes, 'sought to destroy Him.' Jehovah did not fail to protect His own. 'They (His enemies) could not find what they might do: for all the people were very attentive to hear Him.' 'The Name of the Lord is a strong tower; the righteous runneth into it and is safe,' Prov. xviii, 10.

#### PROVINCIAL SYNOD S. S. COMMITTEE.

The Committee met in the Church Hall, Quebec, on Tuesday, Oct. 9th. There were present, Right Rev. The Lord Bishops of Niagara and Nova Scotia, Venerable Archdeacon of Kingston (Chairman), Rev. Canon Thornelee, L. Williams, J. L. Ingles, Osborne Troop, H. Pollard, (Secretary), G. B. Kirkpatrick, Esq.

Letters were read from various parts of the Ecclesiastical Province concerning the annual Examination for Teachers and Scholars, which showed an increasing interest in the subject. The Scheme of Lessons for the year beginning Advent, 1894, having been adapted from the first year of the Five year's course of the Ch. S. S. M. Institute by Canon Cayley, was adopted and authorised to be printed and circulated as the scheme recommended by the Committee. A suggestion from the Rev. H. How, Nova Scotia, that a Paper on Church History should be added to the annual examination was favourably received, but no action could be taken this year. The position of the Committee with regard to the Provincial Synod was discussed, but nothing definite could be arranged before the meeting of the Provincial Synod next year. On the subject of the Days of Intercession for S. Schools it was resolved "Respectfully to call the attention of the House of Bishops to the example of the Church S. S. Institute of England, with the hearty concurrence of the Arch-bishop and Bishop, indicating Days of Intercession for S. Schools, and would ask their Lordships to consider the advisability of following their example."

#### SUNDAY SCHOOL EXAMINATIONS.

To the Editor of the CHURCH GUARDIAN

SIR,—Please allow me to state through your paper that the time for receiving the names of candidates for the S. S. Teachers and Scholars Examinations has been extended to Nov. 15th. May I also add that the Examinations can be held in any parish where the Clergyman will act as Examiner, or appoint some one in his place. Yours,

H. POLLARD, Secretary.  
St. John's Rectory, Ottawa.