

The Church Guardian

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CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINT'S DAY.

" 2nd—22nd Sunday after Trinity.

" 9th—23rd Sunday after Trinity.

" 16th—24th Sunday after Trinity.

" 23rd—25th Sunday after Trinity.

" 30th—1st Sunday in Advent.

St. Andrew's A. & M. Athan. Creed

SUGGESTIONS FOR SUNDAY-SCHOOL TEACHERS.

(From the Editorial Notes of the American Ch. S. S. Magazine, Phila., for November.)

WIN THE FRIENDSHIP of your scholars if you wish to do them any good. If you reprove a child that is yet a stranger to you, the child will surely retain an unconquerable dislike, derived from its first unhappy contact with your well-meant discipline. First of all, establish in a child's mind that the teacher is a friend so patient that no hardness can ever come between the pupil and that teacher, then your work is restraining the child will be accepted in good faith.

THE SUPERINTENDENT as well as the teacher should take pains to win the individual regard of every child in the school. It is true that the school may be too large to allow the individual scholars to be personally dealt with except on rare occasions; but if when the opportunity occurs the superintendent is sympathetic, that one case will spread a reputation for kindness which will invite access. Do not let ice form between yourself and the children. Especially in reproofing a child, remember that the reproof to accomplish any good must show justice tempered with mercy. Remember that Satan is pretty sure to take up the child you send out of school. Hold on to the little ones as long as possible. Try reproof in private again and again before resorting to the humiliation of a public rebuke from the desk. Such an action is likely to be the turning-point in the child's life unless the evil is mercifully overruled for good.

REAL WORK is demanded of the teacher. No teacher should take a Lesson Help into the

class. The Bible and Prayer Book are enough, with a few memoranda in the teachers' own handwriting. Better still is such a preparation that no book but the Bible and no note except a mental digest of the lesson are necessary. The advantage of such preparation is not only the impression on the children that you know what you are about to teach, but your whole attention can then be given to your audience. A slovenly preparation of the lesson confines the teacher so closely to the effort of teaching that the power of observing what is going on in the class is wholly destroyed. Your manner will be more wide awake for having no need of hunting for references that you have not looked up beforehand, and you will be spared the mortification of being stumped by some unforeseen difficulty. It is irreverent to go to your work without preparation of mind and heart by study and prayer.

CLASSES ARE SOMETIMES DESTROYED by an unpunctual teacher. On the other hand, we have seen the dullest of teachers hold a large class together by unremitting attendance. Dilatory natures cannot see the force of their own tardiness until too late for remedy. Prevention here is the only cure. It is a strange disregard of the feeling of children for the teacher to be behind time. Children, naturally so eager, have their hearts made very sick by hope deferred. It is pitiable to see the wistful looks they cast at the door, as all the other classes round them are setting down to happy work, and their teacher does not appear. A teacher's absence or tardiness is a weight on the children, a weight on the superintendent, a damper on every session of the school. If you have to be late or absent, provide a substitute.

THE INVOCATION OF THE HOLY SPIRIT for aid in the work of teaching is the common habit of teachers at the opening at the school, but we fear that many have only a vague idea of the way in which they are to draw the "living water" from the Rock. God's supplies are given in an easily defined and accessible way. It was from the Rock when it was smitten that the water issued for the thirsty. The Spirit of Christ comes from Christ crucified as the teacher trusts in Christ. It seems easy to say this. Hundreds have said it before. The phrases are so ready on our lips that half the freshness has been lost. Some are even repelled by the stereotyped sentiment, although they deeply feel the need of such help. Let us beware of mere cant in our talk, but let us not become silent about Him in whose Name we must work, and let us beware lest the mere Name be made to take the place of the Divine Presence.

It may be that Calvinism is responsible for some of the vagueness and barrenness in Christian thought about God's grace because the action of the Spirit of God has been presented as so arbitrary, so mysterious, that faith has left off all definite expectation of refreshment except as a spasmodic visitation. This is all unwarranted by the Word of God. When Christ walked with men it was His custom to have them connect the reception of the Spirit with His Person. He breathed on them in imparting the Spirit. His words were, "If any man thirst, let him come unto Me and drink." To the Samaritan woman He spoke of the water of life as His gift. As He was leaving His disciples His promise was, "I will not leave you desolate: I will come unto you" (Rev. Vers.); and "If I go, I will send Him unto you." Because Christian thought has heard the coming of the Spirit in the new birth likened to the blowing of the wind from unexpected quarters of the compass, it has been deemed irreverent to name a definite quarter or to consider any law of the Spirit's agency ascertainable. Such vagueness destroys all power. God's grace is connected definitely with the exercise of faith,

prayer, participation in the Sacraments and the reading of His Word."

Another hindrance is the misconception of God's Spirit as an awful and mysterious agent, who acts with only cyclonic force and at intervals. Yet on looking at our Bibles we find the agency of the Spirit likened to the most constant and gentlest force of nature—flowing water, falling dew, the brooding of a dove. Failure to receive the Spirit is mostly charged to God as if He gave grudgingly, not as if the promise were to "all flesh." Failures to receive God's Spirit in the Bible are laid on the personal will which "resists," "quenches" and "grieves" the Holy Spirit. Here we learn that God's grace is a constantly flowing stream, and the interruption to the supply is only the choking of the channels in the heart by individual resistance.

The barrenness of spiritual power arises often from our having stripped the agency of the Spirit of all moral attributes, connecting such agency with abnormal enthusiasms and unnatural experiences. The true idea of spiritual power is moral power. We are all familiar with the power of simple truth, whether spoken or written. This is the power of the Spirit of Truth. We are familiar with the power of love in friendship, in the home circle, in heroic self-sacrifice. This is the power of the Spirit of Love. Look over the list of the fruits of the Spirit, and you will not find in them anything vague or barren. They are all living powers.

Persons may be misled into suppressing all mention and recognition of the Grace of God because it has been taken in vain by the mouth of the hypocrite and turned into mere cant; but let us remember as there is a manly reticence in regard to sacred feelings so there is also a manly boldness in giving God credit for the powers that work in us and through us—the powers of truth and love which are present with us because God dwells in the heart of man. "Ye are the Temple of the Holy Ghost."

THE JUBILEE CELEBRATION OF THE BISHOP OF MONTREAL.

This is one of the exceptional instances in which personal references may be pardonable yea justifiable. The reticence in regard to Apostolic characters and labors cannot be without application to those who follow the Saviour in our own day, at so great a distance behind them. The 'writing up' of every self-asserting pastor, and the vain-glorious numbering of years and recounting of deeds finds an uncomplimentary contrast in the laws and Spirit of Christ. But in the case of the Bishop of this Diocese, signal Providential blessings through a ministry unusually prolonged, and with the enjoyment of health and strength rarely bestowed, seems to demand on his part and that of many friends a recognition of the Hand which guides and governs all; and a tribute of Thanksgiving to the Divine Father and Supreme Pastor for all His mercies. In the details of such a movement there may be allowed great margin for differences of judgment and diversity of tastes as to the congruity of things. But in regard to the unbroken ministry of fifty years, and the fact of vigorous powers still remaining, only one feeling will pervade the minds of friends in and without the Diocese. We extend our hearty congratulations to our Chief Pastor, and rejoice with him in the ripeness of age, with the prospect of many years of willing effective service for the Divine Master and the extension of His Church. If his administration of the Diocese has not been unchallenged, the spirit and temper whereby are reflected the love and life of Christ, are ground for universal appreciation. We yield to none in the earnest prayer that 'at Evening time it may be light,' and that when the Cross of life's duties comes to be surrendered, the