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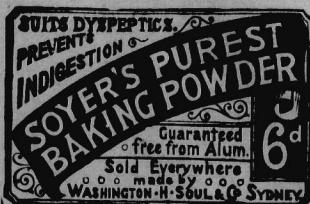
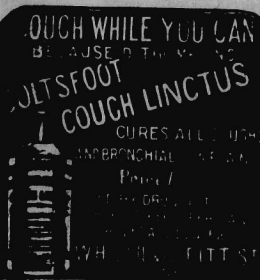
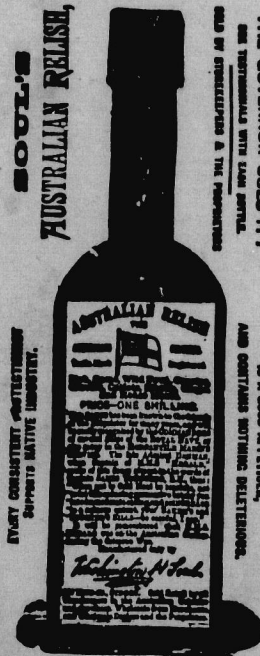
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And other things nice,  
And intention well meant  
Appetite to entice,  
Be advised, Cooks, dear,  
Grateful praise will be louder,  
If you also, and always,  
Use WAUGH'S BAKING POWDER

Beware of the wiles, the actions,  
and smiles,  
Of your Grocer, if he tempted  
should be,  
From motives adverse, self-  
interest, or worse,  
And not doing well, he endeavours  
to sell  
Other Powder than Waugh's,  
forsooth, just because  
More profit he gets.  
If thus he does act, be sure of  
this fact:  
He but little cares what manner  
of wares  
His customers buy if they are  
not fly.  
And trusting to him are of  
course taken in  
With cheap powders many, but  
surely not any  
Are equal to WAUGH'S!

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Purest and Best;  
Good advice therefore is  
To refuse all the rest.



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Sydney.

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20 PER CENT. BONUS  
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—SINCE 1872.—

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NINETEEN PRIZE MEDALS  
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Rheumatism (Acute or Chronic), Chalky Gout, Gout,  
Rheumatic Fever and its effects, Sciatica, Lumbago, Neuralgia,  
Pains in the Head, Rheumatic Affections of the Eyes, Indigestion,  
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YOUNG FOLKS

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To the MANAGER,  
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Nov. 9, 1893

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MACHINES of All Makers Exchanged,  
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NEW SERIES, No. 419.]

SYDNEY, NEW SOUTH WALES, SATURDAY, JULY 7TH, 1894.

[THREEPENCE.]

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DETECTIVES always ready. Follow  
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CLARENCE STREET (next to the Grand  
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Where is to be always found a choice selection  
of Wedding Cakes, Ornamental Fancy Boxes,  
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The best cup of tea in town. Ladies, try it

Cakes Packed for Country by experienced  
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this School.

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BISHOPSCOURT, Heights of Randwick,  
formerly the residence of the Lord Bishop of  
Sydney. A First-class School for Day Boys  
and Boarders.

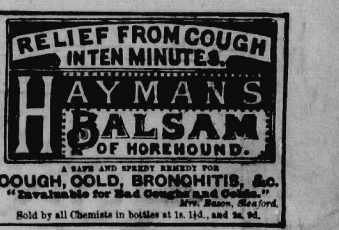
Principal: The Rev. JOSEPH CAMPBELL,  
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The course of instruction comprises Classics,  
Mathematics, Natural Science, Modern Lan-  
guages, and the ordinary branches of an Eng-  
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Exceptional facilities are offered to youths who  
look forward to a mining career, the course of  
instruction being similar to that of the Royal  
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Religious and Secular Education FREE.  
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# The Australian Record.

SYDNEY, SATURDAY, JULY 7, 1894.



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At great expense I have re-constructed my Waterloo Factory, and made some modern improvements at Newtown. THERE IS NO ONE NOW IN A BETTER POSITION TO SUCCESSFULLY CATER FOR THE PUBLIC. While there are so many men looking for employment, it is not my intention to introduce Labour-Saving Machinery, and there has not (up to date) been any machine invented for making bread that has the slightest advantage for the consumer. My Bakehouses are manned with COMPETENT, CLEAN AND RESPECTABLE WORKMEN ONLY.

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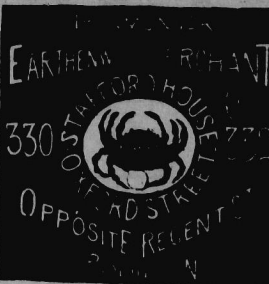
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**BLENDS ADMIRABLY WITH ALL GRAVIES.  
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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

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Friends are requested to notice that men can be engaged for various kinds of work, and practical help is offered to working men. Contributions received by the Rev. J. D. Langley. Discarded clothes gratefully received by the Manager.

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The Great Remedy of the 19th Century

FOR

SLIVER AND KIDNEYS



Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulency.

Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is *bona fide*, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over all the pills and potions that are constantly before them. For those suffering from Dyspepsia and the thousand tortures of a stomach out of order, whether the cause be cold, excess of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has caused dangerous imitations. Be sure and ask for Abraham's Pills.

### A SAFE MEDICINE FOR LADIES.

The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousand say they save all trouble, effectually remove all impurities of the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

Sold everywhere at 1s., 2s., and 5s. per box.

PREPARED ONLY BY

**J. S. ABRAHAM,**  
THE LABORATORY  
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## NOTES AND COMMENTS.

**Personalia.** The Most Reverend the PRIMATE in a letter from Cambridge dated May 24, stated that he would be staying there for a fortnight, then visit Brighton, go to Birkenhead at the end of June, visit a sister in Buckinghamshire in July, and end his English sojourn by another visit to Brighton purposing (D.V.) to return via Canada in August. The PRIMATE intended being present at the meetings of the Missionary Conference which were to be held in London and presided over by the ARCHBISHOP of CANTERBURY. The Very Reverend the DEAN celebrated the 84th anniversary of his birthday on Tuesday last. During the day numbers of telegrams were received at the Deanery congratulating the DEAN, and the whole of his relatives within easy access of the metropolis as well as a number of friends called upon the DEAN. The Rev. CHARLES OWEN LEAVER RILEY, Vicar of St. Paul's, Preston, has accepted the See of Perth, Western Australia, vacant by the death of BISHOP PARRY. It is reported that the BISHOP of BRISBANE will not return from England before October next. The Melanesian yacht *Southern Cross* left Auckland for Norfolk Island on the 23rd ult., taking the BISHOP of MELANESIA, the Revs. G. TARAWIA, H. TAGALAD, A. G. PURCHASE, W. CALDER-SIMON, G. MACMURRAY, Messrs. W. H. SMELLING, S. SOMERFIELD, three Maoris and fourteen Melanesians. The Rev. LUKE PARR, who has been in charge of the parish of Berry for the past 12 years, has just left, having effected an exchange with Rev. C. H. Muzey, of Darlington. Mr. PARR was a leading member of the Masonic body, having held the office of Master for more than one term, and at present holds from the United Grand Lodge of New South Wales the office of Inspector of Workings for South Coast. Previous to his departure he was entertained at a banquet by the brethren, who presented him with a beautiful P.M.'s jewel. The Rev. K. W. POBROY for five years has been Curate of Casterton in the Diocese of Melbourne, is leaving for St. John's Adelaide. The BISHOP of BALLARAT has nominated the Rev. J. B. JOHNSTONE to the Incumbency of Harrow, the Rev. H. H. BARREN to the Incumbency of Allansford, and the Rev. J. MOODY to the Incumbency of Natimook. It has been decided by the Melbourne Clergy to mark their appreciation of the work and worth of ARCHDEACON STRETCH who after 40 years of active service is retiring from work by presenting him with an address and to ask his permission to have an oil portrait of himself hung in the Chapter House. The Senate of the University of Sydney has appointed the Rev. H. S. MILLARD, M.A., of the Grammar School, Newcastle, a lecturer under the University Extension Board. The Rev. PETER PRESSWELL has removed from Omeo to Bruthen, in the Archdeaconry of Gippsland.

**Sunday School.** The present issue of the AUSTRALIAN Number. RECORD is especially a Sunday-School number. Should this effort on our part, to interest our readers and the Teachers of our Sunday-Schools meet with success, we shall be glad to publish a Sunday-School number, say once a month, or at such an interval as may be desirable; and also make special arrangements for the sale of such issues in parcels of not less than twelve copies for distribution among Teachers. We shall be glad to have the views of our readers on this matter.

**The Teacher of the Infant Class.** Lift your hat reverently, says the New York Recorder when you pass the Teacher of the Infant School. She is the great angel of the Republic. She takes the bantling fresh from the home nest, full of poats and passions, an ungovernable little wretch, whose own mother honestly admits that she sent him to school to get rid of him. This lady, who knows her business, takes a whole cart load of these anarchists, one of whom, single handed and alone is more than a match for its parents, and at once puts them in the way of being useful and upright citizens. At what expense of toil, patience, and soul-weariness! Lift your hat to her! Have our Schools and those who govern them learnt to value the Infant Class Teacher sufficiently. Try the Infant Class for an afternoon and then think if you consider it just, to commence economy at that end of the School.

**What the Country owes to Sunday School Teachers.** The late Mr. JOHN BRIGHT said "I don't believe that all the efforts they have ever made—have tended so much to the greatness and the true happiness, security, and the glory of this country as have the efforts of Sunday-School Teachers."

**The Dignity of the Teacher.** The Glasgow Sunday School Magazine recommends that Teachers be solemnly and in public set apart for the duties of the Sunday School. It would confer new dignity on the office, and serve the better to impress on our younger teachers a deeper sense of the responsible duties attaching to their work. Such a public installation is certain to commend itself to all congregations really in earnest about the spiritual interests of the lambs of the flock.

**The Past—The Future.** The Modern Church says, "We have the nation of the future in the Sunday-Schools of to-day; but we have not the nation of the Sunday-Schools of the past in the Church of to-day."

**Auxiliary Teachers.** How to get Auxiliary Teachers is one of the great puzzles of Superintendents. It is clear that every Sunday-School ought to have an auxiliary staff. It is suggested that the list should not be a permanent one, but should be renewed every three months. Persons might readily be found who are willing to meet emergencies, and fill vacancies for some fixed and definite period. And such persons should keep themselves acquainted with the school subjects for that period, and so be in a measure at least, prepared for any call that may come.

**The Teacher's Opportunity.** "Children are truthful by nature, and the child's trust is the Teacher's opportunity. 'Holly preserve child-like trust,' says Richter, 'without which there can be no education. Never forget that the little child looks up to you as a lofty genius: an Apostle full of revelations, whom he trusts more absolutely than his equals, and that the lies of an Apostle destroy a whole moral world.' It is an awful responsibility to be the object of such trust, but it is a glorious opportunity also."

**Wanted—Sunday Schools for the Rich.** The ARCHDEACON of LONDON says: "The calm, happy, well-disciplined type of evangelical household has not increased in proportion to the prodigious growth of the upper and lower middle classes. The growth of secularism and scepticism, on the one hand, and the development of religious divisions on the other, have tended to promote the disinclination of parents to undertake much in the religious training of their children. From Oxford it is reported that boys from the Public Schools come to the University deplorably ignorant of the Bible; and from Cambridge that the knowledge of Holy Scripture possessed by undergraduates as a class is small and poor indeed. The need of reform is even more urgent in girls' schools than in boys', and at a Conference in Exeter the BISHOP of LONDON has stated that, when candidates are being prepared for Confirmation, over and over again the children of the upper and middle classes are not nearly so well-informed on this matter as the children of the class below them."

**The Use of Maps.** One great aid, both to clear comprehension and to tenacity of memory, is found in the right use of the map. In *Tom Brown at Oxford* the leading scholar is represented as learning his Greek history by means of a map on the wall, and pins with large heads made of sealing wax of different colours. One army was represented by pins with red heads, the other by pins with black heads. Thus in the famous retreat of the ten thousand, wherever the armies encamped, there the pins were placed, and were moved with every movement of the troops, so that the whole line of march was traced visibly on the wall. Not only was the history remembered better, but the distance, the directions, the reasons for changes, the difficulties overcome, the skill and courage required, were seen as in no other way. The same plan, with some additions, may be followed with reference to the history in the Acts, either at home, in the class, or before the whole school. Pins, letters, may be used to represent the Apostles, Missionaries, and places. Soon the progress of the Gospel in various directions will be visible to the eye, and around these places will cluster the stories belonging to them. Wherever a class has a room to itself no better way can be found to make the history attractive and interesting.

**The Teachers' Devotional Meeting.** "It might be possible to brighten our Sunday School Devotional Meeting by getting experiences of work during the previous month from the Teachers in rotation, making this the basis of free conversation. This would suggest definite subjects of prayer, and it would bind the Teachers together in sympathy as they thus come to understand each other and appreciate the precise difficulties with which each has to contend."

**The Influence of the Teacher.** By the faithful, complete, and perfect discharge of duty you can be useful in your day and generation, and shall conquer from the eternal silence something that shall last, and will speak for you when your lips are dumb—The memory and influence of a life nobly spent in the faithful performance of duty.

**Strength.** Nothing is so strong as gentleness, nothing so gentle as real strength.

**A Born Questioner.** "A child is a born questioner." We were arrested by this sentence, and set thinking. And now we want to add this: He who deals with a child "ought to be a trained questioner." Some day Sunday School Teachers may have to be examined as to their qualifications before undertaking to teach classes, and among the test questions will be this: "Can you question?" He is not equipped for our school-work who can only pour in. We had better find for him a "pulpit" where he can have it all his own way. He who "sits among the boys," or among the girls, must be practically skilful in drawing out. The reciprocity of a child is not his most hopeful faculty. The enquiring disposition, the mental restlessness, give us our best opportunity, and the true result of a class-lesson is not what the scholars remember, but what they thought. So we say, let the scholars question you, make them question by questioning them, and awakening mental activity.

**Children's Ideals.** The late Bishop PHILLIPS BROOKS said: We grudge children their ideals. There are the much abused Sunday School books which many good people unite to condemn. They are bad enough, many of them; but that which is made the special object of abuse in them—that they describe unnaturally perfect boys and girls—is not necessarily a fault. If the perfect children they describe are only healthy, and not sickly, in their virtue, they just meet and cultivate that belief in the possibility of perfection which is instructive in a child's heart, and which in a man's is so often, so soon, buried deep under the accumulated conviction of the reality of sin. The present tendency of those who write children's books is to describe not the perfect child, but children as they are. The old-fashioned way was truer to the child's idealising nature, for the first feature of a child's religion will be this, which we cannot ignore—that a child will come to God far oftener, and far closer, from love of the good than from hatred of the evil.

### A TEACHER'S PRAYER.

Help me, O Saviour dear,  
I am so weak;  
Give me the words that Thou  
Wouldst have me speak.  
Not only words; but, Lord,  
Show just the way  
That Thou wouldst have them said  
On this, Thy day.  
Being Thy words and tone,  
They shall have power;  
And even then, dear Lord,  
The blessing shower.  
One soul I do desire,  
One soul for Thee;  
Lord thy Thy will, we know,  
That this should be.  
"One soul!" Oh let it be  
Even to-day!  
May one accept Thee, Lord,  
And walk Thy way.  
Thou shalt have all the praise,  
To whom 'tis due;  
Thy work, Thy power, Thy word  
Thy glory too.  
Give me this joy, dear Lord,  
Of offering Thee  
That which shall last throughout  
Eternity.

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## NEWS OF THE WEEK.

Friday, June 29.

Holy Communion was administered at the Cathedral at 8 a.m.—Open Air Service within the Cathedral Gates at 1.15—2 p.m.—The Rev. J. H. Mullens was inducted to the Incumbency of St. Peter's, Woolloomooloo, by the Dean of Sydney.—The Rev. T. B. Tress inducted to the Incumbency of St. Stephen's, Richmond, by Archdeacon Stretch, in the presence of between 80 and 40 Clergy and a large congregation.—A memorial of the late Bishop Perry, first Bishop of Melbourne, was unveiled in St. Paul's Cathedral. The memorial is an impressive addition to the architectural beauty of the surroundings.—A Jubilee Sale in connection with St. John's, Darlinghurst, was opened. The proceeds to be devoted to the Parochial Association.—Mr. F. W. Harmer the retiring Organist of St. Saviour's Cathedral Goulburn, was presented with testimonials from the Choir and Congregation.

Saturday, June 30.

The Bishop of Goulburn gave an address at St. Paul's, Burwood, to Communicants and Church Workers.

Sunday, July 1.

The Preachers at the Cathedral were: 11 a.m. The Dean; 3.15 p.m. Canon Sharp, 7 p.m. The Precursor.—The Bishop of Goulburn preached at St. Paul's, Burwood, morning and evening. The occasion was the Dedication Festival of the Church.—The Rev. Charles Rice and the Rev. G. North Ash M.A. were the Preachers at All Saints', Woolahra. Special Offertories in aid of the interest on the Church Debt.—The Rev. S. S. Tovey B.A. delivered a sermon on "Neither God, nor Master" the Anarchists' motto.—The Rev. Luke Parr was the Preacher at St. Mary's, Waverley.—The Rev. F. B. Boyce preached a sermon at St. Paul's, Redfern, "In Memoriam President Garret"—The Rev. J. H. Rice discoursed in the evening at St. Saviour's, Redfern, on "Ritualism" and the Rev. J. Dixon at St. Thomas' Balmain, on "The Elections—Our Duty"—The Rev. A. C. Corlette preached at St. John's, Ashfield, and St. James', King Street.—The Rev. F. J. Albery B. A. preached at St. John's, Ashfield, at the evening service.—The Preachers at Christ Church pro Cathedral Newcastle were: 11 a.m. the Bishop of Newcastle, 7 p.m. Rev. A. Yarnold of Christ Church, North Sydney.

Monday, July 2.

Open Air Service within the Cathedral Gates 1.15—2 p.m. Rev. J. Dixon—Committee of the Church Society met at 4 p.m.—A Conversation was held in the Chapter House under the auspices of the Sunday School Institute. There was a large attendance. The Dean presided—Report in another column.

Tuesday, July 3.

Open Air Service within the Cathedral Gates 1.15—2 p.m. Rev. M. Archdall M. A.—Committee of Lay Helper's Association met at 4 p.m.—Sale of Work opened at St. George's, Glenmore Road by Mrs. John Marks. The stalls were decorated with art-muslin and foliage, and the general effect was pleasing, especially during the evening, when a number of fairy lights which were placed on the stalls, enhanced an attractive scene.—The Bishop of Grafton and Armidale delivered a lecture at Grafton on his visit to Naples. There was a large audience. The proceeds of the lecture are to be devoted to the Building Fund of the local School of Arts.

Wednesday July 4.

Open Air Service within the Cathedral Gates 1.15—2 p.m. Rev. E. D. Madgwick—Council of St. Catherine's School, Waverley, met at 4 p.m.—Special Service in the Cathedral at which a number of Chinese Converts were received into the Church in Holy Baptism by the Dean.—Archdeacon Campbell M.A. Commissary, inducted the Rev. J. W. Livingstone to the Incumbency of Carcoar.

Thursday, July 5.

Open Air Service within the Cathedral Gates 1.15—2 p.m. Rev. H. Martin.—The Council of the King's School met at 2.15 p.m. The Cathedral Chapter met at 4 p.m.—Organ Recital at St. Paul's, Burwood by Mr. Weigand.

Friday, July 6.

Open Air Service within the Cathedral Gates at 1.15—2 p.m. Rev. J. W. Gillett.—The Corresponding Committee of the Board of Missions met at 4.30 p.m.

## THE CHURCH HOME.

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## NEXT WEEK.

SUNDAY.

THE SEVENTH SUNDAY AFTER TRINITY.

Lessons: Morning, 1 Chronicles 21—Acts 14; Evening, 1 Chronicles 22 or 28 to v. 21—St. Matthew 3.  
THE CATHEDRAL.—11 a.m., The Precursor.  
3.15 p.m., Canon Taylor.  
7 p.m., The Dean.  
Holy Communion, 8 a.m.

MONDAY.

Lessons: Morning, Job 23—Acts 15 v. 30; Evening, Job 24—St. Matthew 4 to v. 23.  
Church Building's Loan Fund, 4 p.m.

TUESDAY.

Lessons: Morning, Job 25 and 26—Acts 15 v. 30 to v. 16; Evening, Job 27—St. Matthew 4 v. 28 to v. 13.  
Trustees Clergy Widows and Orphans Fund, 4 p.m.  
Committee Lay Readers' Association, 4.30 p.m.

WEDNESDAY.

Lessons: Morning, Job 28—Acts 16 v. 16; Evening, Job 29 and 30 v. 1—St. Matthew 5 v. 13 to v. 33.  
Council Church of England Temperance Society, 4 p.m.

THURSDAY.

Lessons: Morning, Job 30 v. 12 to v. 27—Acts 17 to v. 16; Evening, Job 31 v. 13—St. Matthew 5 v. 33.  
FRIDAY.

Lessons: Morning, Job 31—Acts 17 v. 16; Evening, Job 38 to v. 39—St. Matthew 6 to v. 19.

SATURDAY.

Lessons: Morning, Job 38 v. 32 and 39—Acts 18 to v. 24; Evening, Job 40—St. Matthew 6 v. 19 to v. 7.

## SUNDAY-SCHOOL INSTITUTE CONVERSATION.

A very large and enthusiastic meeting of Clergy, Sunday School Superintendents and teachers was held in the Chapter House on Monday evening last.

## THE VERY REVEREND THE DEAN

presided, and amongst those present were the Revs. Canon Sharp, M.A., A. R. Bartlett, M.A., W. Hough, E. C. Beck, A.K.C., Clerical Secretary, J. Holme, R. J. Reed, Outhbert Blackett, B.A., C. J. King, M.A., C. S. Smith, B.A., E. A. Colvin, F. W. Reeve, W. A. Charlton, R. Noake, B.A., C. K. Cole, P. N. Hunter, C. F. Garney, T. Regg, W. Martin, B.A., Messrs. W. Crane, Russell (Lay Secretary to the Institute), Uther, Fairland, Bethune, Boyce, Wason and many others. Analogies for non-attendance were received from Ven. Archdeacon Günther, Dr. Corlette and Rev. J. Dixon.

The proceedings commenced by singing the hymn commencing, "The Church's one foundation," and prayer was offered by the Rev. E. C. Beck.  
The Dean said:—They were met together that evening in order to stimulate one another so that they might be better able to carry on the work of Sunday-school teaching in the various schools with greater efficiency. They were favoured in that object by the presence of the Right Reverend the Bishop of Goulburn. He felt thankful to him for doing them that favour, and he trusted they would all endeavour to profit by the counsel which they would receive at his hands. At a later period of the evening the Rev. W. Martin had promised to be there and give them an address on the subject,—"How best to stimulate Sunday School Teachers to greater efforts and self-improvement." Upon the latter there would be some discussion, and whatever discussion there might be he hoped it would be brief and to the point. Each speaker would be allowed five minutes. He intended to act very rigorously on this point so that they should be able to close the meeting punctually at the proper time. It would be unbecoming in him to enter into any further remarks, he should reserve anything he might have to say until a later period in the evening. He then called upon the Bishop to address the meeting and he hoped they would all listen with great attention so that they might receive the greater benefit. He confessed that when 67 years ago he was first put in charge of a Class in a Sunday School he was exceedingly ignorant but he learned more of his Bible in the course of six months than he had during the whole of his previous life.

The Bishop of Goulburn said it gave him very great pleasure to come among them. Ever since he had anything to do with Parochial work he had realized what a great blessing it was to have well conducted Sunday Schools. When he first went to the gold fields some years ago he found that without a Sunday School, his work would be useless. It was a sad thing, but true nevertheless that many children receive no Religious Instruction whatever; they go to Church and listen to sermons, but they get very little good out of them. There were a few Denominational Schools and they knew there was a certain amount of Religious Instruction given in the Public Schools but it was of little use. The Public Instruction Act of New South Wales was better than that of Victoria. It was the bounden duty of every Churchman and Churchwoman to ask:—What am I doing to see that Christian principles are inculcated into the minds of those children who

will be the future men and women of Australia? He was interested in the Sunday School Institute, a good many years ago he was one of those who helped to establish a Branch of the Institute in the Diocese of Melbourne, but he did not think the progress there had been what an earnest mind might have expected. From one point of view it was very encouraging—there were 70 Teachers last year who presented themselves for examination, and over 500 Children out of 27 Schools. Although these numbers might seem fairly large, the Institute had barely touched the fringe. There were 3,000 Teachers in the Schools of Victoria, and 35,000 Scholars. Yet only 27 Schools had sent up children to the examination, and the number of Schools in Victoria was 350. He did not know if the Institute in Sydney was more flourishing than the one in Melbourne, but the latter had barely touched the fringe of the work it had to do. However, it had done good, and he hoped it would continue.

Now he would say a few words on the subject of Sunday-School teaching, as a means of grace—as a means of grace both to the Teacher and the Scholar. He thought he had better start with a definition—a means of spiritual help freely given by God to the souls of men through the Holy Ghost with a view to their salvation, with a view to their being made like Christ. Now the question arose, could they look at Sunday School teaching in that light, and believe that by engaging in that work it would be the means of procuring for our souls a higher development—if it would do that, he wondered that our Sunday Schools were not thronged with Teachers. In order to accomplish that, there were certain conditions which had to be fulfilled—one was, there must be Organization in the Sunday School and Method in the teaching. He could not conceive that teaching in a Sunday-school without organization could be of much benefit to any body. So then it might be laid down as a rule that before this spiritual life can come to us there must be a certain means employed in order to obtain it. Another point was this—that the Teacher should recognize his work as a duty. It seemed to him that the Sunday School Teacher should inculcate the idea and regard himself, not only as an evangelist to teach and exhort, but as a deputy and representative of the Minister. The Clergyman was primarily responsible for the care of the whole of the souls in his charge. It was necessary for him therefore to have deputies, as it were, because how could he on the same day instruct a multitude in the Church and others in the School. And in order that the Minister may fulfil these duties as far as possible he must call in the aid of the Christian members of his flock and ask them to assist him. Some thought it was for the recitation of lessons only, and then the rest of the time was passed in reading pleasant stories. The aim and object of Sunday-School teaching was the education of the souls of the scholars. The main purpose of every Sunday-School should be for the improvement of the spiritual faculties that the souls of the children who attend may be trained and drawn forth and nourished. The object and aim of Sunday-School work should be fully comprehended by the Teacher. How truly Christian, how Christ-like was the work of bringing in the lambs of his flock. This was one of the most useful and most valuable agencies which the Church of Christ has brought forth for the benefit of the souls of men. Many spiritual benefits under these conditions were likely to arise and be the result of this teaching. They remembered the parable of our Lord respecting the rich man who sought goodly pearls. The qualities of that man represented everything of a Christian character, he must have been regular, prompt, punctual. Well are not these qualities which the Sunday School tends to develop? Of what use is an irregular teacher, of what use is an unpunctual teacher. He goes in very often after prayers are said and his class has been the cause of trouble in the meantime. If they would fulfill their functions as teachers there must be regularity and promptitude and in the preparation of lessons there must also be diligence. In the preparation of lessons as well as imparting them there must be regularity, efficiency, earnestness, diligence, wisdom, patience, forbearance; in the discipline of the class more especially there must be patience. These are the qualities which Sunday School teaching tends to develop in those who earnestly and faithfully pursue it. Did not Sunday-school teaching help them in knowledge? They had the testimony of the Dean present with them who had said that he found it so, so long ago, that he (the Bishop) was frightened to look back at it—long before he was born, and now he was a grey-headed man, he said that he found the study of the Scriptures most helpful to him. There was nothing so effectual to make a man know the Bible as teaching it. The more a man teaches and reads it the better he knows it, and the more capable he is of teaching it to the young.

It was necessary for a teacher to know something of many things—he must know something of Jewish history and a little of the various sciences that incidentally drop up in the reading of the Bible. And then he must seek what is the most valuable of all insight and perception by the aid of the Holy Spirit. A Teacher who followed that line of thought would become before long thoroughly instructed. There was another point on which he might touch—and that was the most important point of all—that Sunday-School teaching involves of necessity some amount of self-denial. That was a lesson they all ought to learn—it was the teaching of our Saviour Christ and was one of the shining elements of all true Christianity. And they all knew the example of Christ who pleased not Himself, who came

not to do His own will but the will of Him that sent Him. Remember, He has laid a charge on every one who would follow Him—that they must take up His Cross. The principle of self-denial would advance us and raise us higher. One of the objections to Sunday-school was that it took up so much time which they wished to spend in another way. He knew it was not an easy thing to walk a considerable distance on a broiling hot Sunday afternoon and spend a considerable time with a restless class. Yet he found it was not those who had the most leisure, but those who had least leisure, who were most willing to come forward and help them. They were willing to sacrifice that little leisure that Christ's flock should not go unfed. Such a one had entered upon that path of self-denial which Christ taught us—they were opening the windows of heaven and bringing down upon them one of Christ's richest blessings. Sunday School teaching was a means of grace, a means of spiritual help to our children. They were introduced to a new world of thought, a world of new aspirations, and their feet were set in a new path. If they could so enlighten the minds of children by bringing before them spiritual truths—if they could succeed in bringing home to their minds the blessed truths of the Gospel of Christ, and if those truths dawned upon them as light from heaven, as a means of faith induced by learning and reading the word of God, they would be richly rewarded for their labours. To the teacher was entrusted the valuable truths of God's word, and faith came by hearing. The Gospel of Christ had come in all its power and fullness to a young man in our Sunday-schools—he had seen it himself. He had seen the life of a child so led up until it had come to offer itself for the service of the Saviour. Sunday-School teaching was a way to faith, and the way to faith was the way to obedience. Is it the Christian man's duty to go to the House of God; is it a Christian child's duty to go to the House of God or a Sunday-school? Most assuredly it was. There was one defect in their Sunday School system in the Colony of Victoria—the scholars did not attend Church when they could do so. He wished his hearers to be warned by the bad example of their neighbors. That could not take the place of the House of God, a Sunday School service held perhaps in a School Hall in the morning. He had heard them say that was a sufficient substitute for the Church service. It was better than nothing. He himself had done it in order to prevent the children spending Sunday morning on the sea beach. He would urge that the children be brought to Church every Sunday morning, let them remain for a time, and he would then let them go home before the sermon. The Americans devote ten minutes of their thirty minutes sermon to the children. He earnestly believed that we should teach children to obey the word of God and urge them not to neglect the opportunities of assembling to gether—not so much for Christian instruction as for Christian worship. One of the great means through which spiritual help comes to children is Confirmation and he would suggest that that should be one of the aims of the Sunday School Teacher with scholars of a proper age to thus bring them to the faith and love of Christ. He remembered a school some years ago where there were 350 scholars, including 100 infants, and out of that number one fifth were Confirmed and became Communicants and he was astonished at the effect it had. It was a knowledge of that circumstance which had induced him to speak as he had that night. Such a course they would find would give to their scholars an object and an aim which he believed was so pregnant of good for the young.

He hoped he had spoken a word of encouragement and sympathy. He knew what an important work Sunday School teaching was, although many looked upon it otherwise, but it was a means of spiritual help and if they helped others by God's grace they were helped themselves. The Rev. Canon Sharp, M.A., moved a vote of thanks to the Bishop for his very instructive and interesting address, which was seconded by the Dean and carried with acclamation.  
The Rev. E. C. Beck announced that the Gospel of St. Luke would form the subject of lessons for the next Church Year.  
Also that the AUSTRALIAN RECORD would be of special interest and value to Sunday-School Teachers this week, and copies could be obtained at the Church of England Book Depot, 176 Pitt Street, Sydney, for distribution among Teachers, at a reduced cost.  
Refreshments were handed round which had been prepared by Messdames Kemmis, Read, Selby and Bartlett; Misses Young and Rowsell.

On resuming—  
The Dean announced that the Rev. W. Martin, B.A., would then read his paper on—  
HOW BEST TO STIMULATE SUNDAY-SCHOOL TEACHERS TO GREATER EFFORTS AND SELF-IMPROVEMENT.

THE REV. W. MARTIN said:—  
The subject I have been asked to open is a difficult one—at least so it appears to me. There are so many things to be said, and so many ways of coming at the subject that one scarcely knows how, and where to begin. Perhaps it will be best to divide my paper into two parts, viz.,  
I. Conscientious labour,  
II. Self-improvement for that labour.

First then we are to consider "How best to stimulate in Teachers more conscientious labour." From this it would appear that some Teachers are not thoroughly conscientious in this labour. Is this so? I fear in some instances it is.

I fear there are Teachers who fulfil their office in a manner which would never be tolerated in any business establishment. What is conscience? According to Webster conscience is "the moral faculty passing judgment on one's self." A Teacher is called to be a worker for the Lord, he is to have charge of the lambs of Christ's flock. To him the Good Shepherd says "Feed my lambs." Now, in what way do some teachers respond to this solemn charge? Sunday comes, too late to go to morning school, perhaps too late, or work which might have been done on the Saturday was left undone, and so unable to attend Church. Dinner over. There is half-an-hour to spare and this is devoted to hurriedly getting together a few thoughts for the afternoon's lesson. School is reached when the hymn is being sung, or prayer is being offered. Can this be called "conscientious labour" for the Lord Jesus Christ? If "conscience is the moral faculty passing judgment on one's self" what kind of judgment can it pass on such work? If conscience is active, healthy, it must whip the habitual late teacher into repentance. But I fear conscience in such teachers is sleeping, and so it needs to be aroused—quicken. How can the late teacher be stimulated to strive after punctuality? I know of no better stimulus than for him to have this thought uppermost in his mind: I am a servant of Jesus Christ, and if I am late my being late is an insult to my Master.

There is another point on which some Teachers need to be more conscientious, and that is their attendance. Now I do not wish to condemn all Teachers—many of our Teachers are most regular, whatever the weather may be you can expect to find them in their class. All honour to such Teachers. But what about the irregular Teachers? The Teacher who thinks nothing of neglecting his class for the most trivial thing. A slight headache, a friend pops in, or their is some special service, it may be a pleasant Sunday afternoon service, and any of these is sufficient excuse. The class is a secondary matter. Is this conscientious labour for the Lord Jesus Christ? The class left without a Teacher not only suffers itself, but becomes a burden to some other Teacher who has to take two classes. How can we awaken in the irregular Teacher the spirit of regularity? I know of no greater motive to inspire such a Teacher with than the one I have already given "for the Lord's sake."

A Popular preacher was staying at a friend's house in America. During the week the eldest daughter of the friend told him that she had a class in the Sunday-school. Well, Sunday came. In the afternoon the great Preacher was to speak in one of the large Churches of the City. There was a great congregation. After the service was over, he was joined by his guest's daughter. "Oh," said he, "I thought you told me you had a class in the Sunday School." "So I have," replied the young lady. "Did you provide a substitute?" "No." "Did you tell the Superintendent you would be away this afternoon?" "No." "Do you know whether anyone would take your class?" "No." "Well then," said the great Preacher, "you ought to be ashamed of yourself. Call this work for Christ. Why had you as much right in your class as I had to preach this afternoon." "But," pleaded the young lady, "I wanted to hear you, and I might not have another opportunity." "Ah," he replied, "is Jesus your Master satisfied with such an excuse?" When I read, some time ago, this story, it was a great help to me, and I have repeated it with the hope that it may help others. How few of us when we neglect any work, think of asking ourselves: "Will Jesus my Master be satisfied with this excuse?" We want to lift our work on to a higher platform. Is it work for Christ? Then we must be careful how we excuse ourselves lest we insult our Master.

Now let us look at the Teacher teaching. Can all teaching be called conscientious teaching? Somebody once said "a preacher ought to preach each sermon as though it were his last." May not this apply with equal force to the Sunday-School Teacher? A Teacher takes his place in his class. He has before him say a dozen boys. "Reason would teach us, if revelation did not, that childhood was the most propitious period of life to instil these precepts—ingraft these truths—and form these habits which become a people of God." Well, how does the Teacher go to work? Bibles are passed round. The chapter is found. The boys begin to read, and they are kept on reading round and round with the promise that "if they are good boys they shall have a nice story at the end." Can this be called conscientious teaching? Can conscience approve of such labour? There are twelve lads each endowed with capabilities of becoming a saint or a devil. And yet the golden hour placed at the disposal of the Teacher is allowed to slip by, and no solid teaching given. The Bible is looked upon by the boys as a text book, and they are kept reading until they begin to weary of the Book. Jesus Christ said "Feed my Lambs." Break the food up for them. Get them to eat as it were the truth of the Bible, and understand the principles of the Church. Do you ask how best to stimulate in the Teacher more conscientious teaching, then I would say let the Teacher understand that almost all those who do not go to Church, almost all those who are now doing the devil's work were once Sunday-School scholars. If their Teacher had done his duty, would they to-day be numbered among the godless and careless? Oh! fellow Teacher, ours is a most responsible position. You know not what infinite possibilities lie in some of those young ones committed to your charge. Surely if the Teacher realized this, he would seek to make the best of the

lesson. This leads me to the second part of my subject, viz., "How best to stimulate in Teachers greater efforts after self-improvement." That is, "how can the Teacher best fit himself for his work." It seems to me that there are two requirements needed to become a successful Teacher, viz., (1) character, (2) knowledge. Character is indispensable to the teacher. The motto of the Teacher no less than the Clergyman should be  
"To allure to brighter worlds  
And lead the way."

We cannot expect to teach the young to govern themselves unless we govern ourselves. If the children see in their Teacher the spirit of anger, it will be useless for him to speak to them about the spirit of gentleness. Therefore if a Teacher would fit himself for the work, he must during the week practice the virtues he holds up before his class on the Sunday. The inconsistencies in the lives of Church-workers is the greatest stumbling-block in the way of the Church's progress. How can we stimulate in each other greater efforts after self-improvement in character. Again, I must go back on what I have before said—"For Christ's sake." I must give up this inconsistency and that inconsistency "for Christ's sake." I have taken upon myself the office of a Teacher and my life must square with my office. "Be ye clean that bear the vessels of the Lord." Character is the first thing we must look after, then comes knowledge. It seems to me that the more Christ-like the Teacher becomes in his character, the more he will thirst for knowledge. Love seeks to know all about the one loved. And so love to Christ will lead us to thirst to know more about Christ and His Gospel.

He teaches best who best doth learn.

We give what we receive;

We cannot give unless we get;

Let none their hearts deceive.

In II. St. Peter 1-5 it is said, "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge." The Teacher must read. And if he loves Christ, he will get some of the love of Christ for sinners, and this will urge him on to greater efforts after knowledge. I would say to Teachers, read your Bibles. Read not a single Chapter only, but a number of Chapters until you get into the spirit of the writer. Turn up parallel passages. In your leisure read the lives of good men and women—such as Earl Cairns, such women as Frances Ridley Havergal. They will stir up in you a spirit of emulation. In your reading have a notebook, and jot down thoughts as they come, also extracts from books read. If God does not need our wisdom, He needs less our ignorance. We must not offer him that which costs us nothing. The formation of a good character, the gaining of knowledge, each calls for self-denial. The Teacher's incentive must be the example of the Lord Jesus, who said "If any man will follow me let him deny himself."

Several Clergymen and Sunday-school teachers entered into the discussion of Mr. Martin's paper. The chief ideas put forth were that the Sunday-School was the nursery of the Church, and in order to better fit Teachers for their responsible duties there should be Teachers' Meetings at which Model Lessons should be given, and that the Clergy should better acquaint themselves with the difficulties which the respective Teachers laboured under and assist and encourage them in their work.

A very hearty vote of thanks was accorded to the Dean for presiding, who briefly responded. The Bishop pronounced the Benediction, and the meeting terminated.

## BAPTISM OF CHINESE CONVERTS IN ST. ANDREW'S CATHEDRAL.

On Wednesday evening last the Sacrament of Baptism was administered by the Dean to ten Chinese converts, the fruits of the Mission of the Rev. George Soo Hoo Ten, which has now been in operation for upwards of fourteen years. There was a large congregation, consisting of English Christians, Chinese Converts and attendants at the Mission Services. The service was the Shortened Evening form to the end of the Third Collect. The special lesson (which was read by the Rev. J. D. Langley, Superintendent of the Mission) was Acts viii. 26 to the end. The lesson ended, the hymn—"When I survey the wondrous Cross"—was sung. The Dean and the attendant Clergy then proceeded to the Font, and the Baptismal Service began, the Dean taking the former part, as far as the questions to the Candidates, which were put in Chinese by the Rev. Soo Hoo Ten.

The Candidates were presented one by one by the Rev. J. D. Langley, and baptized by the Dean, the whole congregation manifesting a deep interest in the ceremony.

The Dean delivered an address from the Pulpit, founded upon the word in John 1st chap., 12th verse—pointing out the high privileges to which those who had been baptized were admitted—presuming them, as there was every reason to believe, to be true believers in the Lord Jesus: and asking for a deeper sympathy with the work of the Mission than as yet existed.

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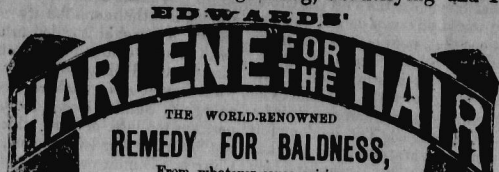
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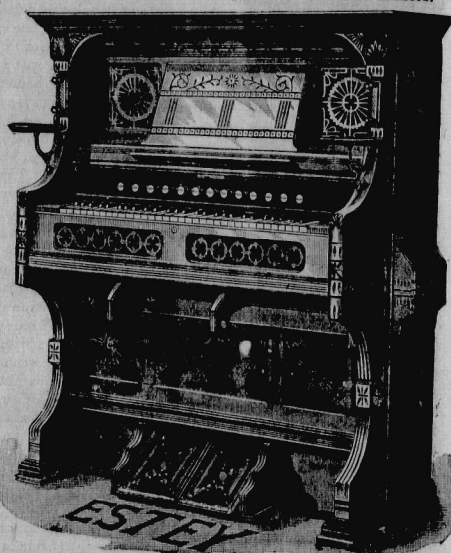
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St. John's, Parramatta	11	17	6	Trinity 1893.			
Sunday-school ..	0	10	0	Berry ..	2	11	2
Rmington ..	1	12	3	Kangaroo Valley ..	1	11	0
Drummoyle ..	0	9	9	Advent 1893.			
N. Richmond ..	0	9	9	Carlingford ..	0	9	0
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Appin ..	0	19	1	Croydon ..	1	0	0
Wilton ..	0	17	0	Five Dock ..	2	9	0
Nepean Towers ..	0	18	0	Appin ..	2	9	0
Smithfield ..	1	17	0	St. Peter's, Woolloo-			
Waterloo ..	2	1	0	mooloo ..	4	11	0
St. Peter's, Woolloo-				St. Philip's, Sydney	5	5	0
mooloo ..	8	10	9	Nowra ..	4	13	2
St. Andrew's Cathedral	23	2	3	Drummoyle ..	0	10	0
Denham Court ..	0	17	6	Newtown ..	3	2	9
Ingleburn ..	0	6	5	Pyrmont ..	0	6	6
Kangaroo Valley ..	1	5	9	St. Andrew's, Sydney	6	10	0
Mulgoa ..	2	17	6	Cabrarnatta ..	2	7	0
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"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JULY 7, 1894.

## OUR SUNDAY SCHOOLS.

NO apology is needed for devoting so much of our space  
this week to Sunday Schools. The work is most  
important, although the attention the Church gives it,  
comparatively speaking, is small indeed. Why this should  
be so is one of those questions which would be variously  
answered by different men. We are inclined to believe  
that if there is one organisation more than another which  
deserves the best thought, and the most strenuous endeavour  
of the Church, it is the Sunday School. It is not an insti-  
tution tacked on to the Church, but it is part and parcel  
of the Church. The children have been received by the  
Church in Holy Baptism, and if there is any difference  
between the School and the Church it is simply in the age  
of the congregation; and when all things are considered  
the wonder is that the Church does not lay itself out more  
for the young. When men and women grow up their  
ideas and beliefs are fixed; but who can estimate the effect  
of new thoughts, and still more, new impressions, upon the  
mind of a child? They outlast those that he gets as a  
man. It has been said that the work of the Church is  
done by one-tenth of its professing members—that is,  
the remaining nine-tenths are either at ease in Zion, or  
worse still, they are prepared among other things to allow  
the young to grow up without any religious teaching, to  
permit them to sink quietly into the materialistic view of  
man's life and destiny sometimes avowed but often

quietly assumed—"Let us eat and drink, for to-morrow  
we die." The work of the Sunday School is a necessity—  
created, alas, in scores of instances, by the indifference of  
parents, who appear to be willing that their children should  
grow up and roam about like the cattle upon the farm.  
This indifference is not the only difficulty. There are,  
undoubtedly, many other difficulties, and with the spread of  
secular education these are increased. What some are  
pleased to call freedom of Religious Thought, constitutes a  
difficulty among the Colonial youth. Mrs. FAREBROTHER,  
in *Middlemarch*, puts it in this way:—"When I was young,  
Mr. LYDGATE, there never was a question about right and  
wrong. We knew our catechism and that was enough; we  
learned our creed and our duty. Every respectable church  
person had the same opinions. But now, if you speak out  
of the Prayer Book itself you are liable to be contradicted."  
And this, not by grown adults, who are contending for  
some favourite fad, but by young persons not out of their  
teens. The conceit of youth is not confined to the Mutual  
Improvement and Debating Society; it ventures to express  
itself with all the authority of "knowledge of  
everything" upon doctrine and duty, creed and  
rubric. To correct this there should be DEFINITE-  
NESS in all our Sunday School work. A want of  
definiteness, both in knowledge and aim is where both  
preachers and teachers lamentably fail. "Aim at nothing,"  
it has been well said, "and you will be sure to hit it!"  
Definite teaching secures the highest, the best results, and  
there is no higher, more enviable state of mind and con-  
science than that of a man who can say to himself at each  
day's close, "To-day I have planted a new idea, have  
awakened a noble sentiment, have corrected a defect, have  
sown a seed for good in the heart of a child." But to  
accomplish this it may be said we need the very best men  
and women as teachers. Most assuredly we do. A great  
German writer has said that the first colours that are  
painted on the mind are immortal. Then how great the  
responsibility, how high the office of those who were  
taught to paint them. Whilst the office, is high and the  
responsibility great yet let not one who has already  
undertaken the work of a teacher be discouraged, for to  
make your class the best in the school you need not the  
cleverest Teacher, but you must be the most devoted. The  
favourite old phrase "knowledge is power," must not be  
taken as true in the spiritual world, even if it be so in the  
intellectual, and even there it is open to doubt. The  
power we need is that which is associated with the presence  
of the HOLY GHOST. And as Professor DRUMMOND says:  
"The maximum achievement of any man's life is that which  
is all over, is to have done the will of God. No man or  
woman could have done more with a life; no LUTHER, no  
SPURGEON, no WESLEY, no MELANCTHON can have done  
any more with a life, and a dairymaid or scavenger can  
do as much."

The methods of Sunday School work have in recent years  
been the subject of revision and improvement. This must  
continue, and probably the Sunday School of ten years  
hence will be vastly superior to what it is to-day. But all the  
while, and through all the changes which have taken, and  
will take place, the spirit of Christian teaching re-  
mains fixed and permanent. Christianity is the re-  
ligion of childhood; if it were not so it could  
never become the religion of mankind. When  
Sir HUMPHREY DAVY was asked what was the greatest  
discovery that he ever made in chemistry, he answered,  
"It was when I discovered MICHAEL FARADAY." At  
that time FARADAY was a poor boy in his laboratory.  
The great discovery for the Church to make is the nature  
and value of a child. That discovery has not yet been  
made, for we have not seen in a child as much as CHRIST  
saw in it when He said "Suffer the children to come unto  
Me." The message of the Gospel is to children, and the  
progress of the Church is inseparably bound up with her  
care of the children. With all our improved methods  
of work, the Teacher should have a high aim and strong  
faith in the infinite possibilities which lie hidden within  
the nature of every scholar in the class. The ARCHBISHOP  
OF CANTERBURY said not long ago:—"It is on character,  
infinitely more than on material knowledge, that all which  
is vital in the power and estate of England turns. Are we  
really educating the people, or only employing the children  
of the day?—Are we bringing the children of the Church  
to this Christ?" The Church should more and more be  
a mother to her children, and the child spirit, which is so  
truly consistent with many character and womanly char-  
acter, will not die out. As it now is in scores of cases,  
the attendance of Sunday School Scholars at Divine Ser-  
vice in 'Church, is simply tolerated as a necessary evil.  
They are pushed away into some out-of-the-way corner of  
the Church instead of being seated where they can hear  
comfortably, see and be seen. This is utterly a false  
position, and the sooner it is remedied the better. The  
children are a component and interesting part of the  
congregation. They deserve its generous and delicate  
consideration. But the pew-renters would object says one  
of those Churchwardens who is determined to run as  
he calls it, the Church on commercial lines. What weight  
could that objection have compared with the working out  
of a plan which would increase the affectionate attachment  
of our young people to the house of God, and their reten-  
tion as members of the congregation. Looking at it from  
the financial standpoint it is a matter for consideration

and encouragement. The Sunday School is the most im-  
portant and reliable feeder of the Church, and, therefore,  
as a question of finance, we should use every means of  
making the attendance of our Scholars in Church both  
pleasant and profitable. The best workers in the Church  
have been drawn from the Sunday School, and have re-  
ceived their first impulse in religious life under the in-  
fluence of the Sunday School Teacher. The Sunday  
School Institute is making efforts of a noble character to  
awaken Churchmen to their duty in this matter. It is a  
good sign of the times. These efforts must produce fruit,  
and every Clergyman should be assisting in the campaign.  
The Conversazione on Monday evening in the Chapter House  
most successful; and is to be hoped that ere long another  
may be held. The Institute has, no doubt, a plan laid out  
for the year. The Clergy—for all can unite in this work  
—should seek to make their Sunday Schools as efficient as  
possible, and every Teacher should also plan for a magnificent  
work—say three months for a trial, to know—visit, instruct,  
and interest every scholar; to see his lesson is alive, in-  
spired by the SPIRIT OF GOD, and hot with the old-fash-  
ioned fire of Apostolic faith. Press the work with energy.  
Above all, take power from God, and let every one of us  
resolve that we will give ourselves no rest until we have  
brought every scholar to Jesus, and then, by earnest, con-  
stant prayer, ask God to reveal more fully in both Teachers  
and scholars, the greatness of His power and the glory of  
His grace.

## OFFICIAL.

The following circular has been addressed by the VERY  
REVEREND THE DEAN to the Clergy of the Diocese.  
Diocesan Registry,  
July 2nd, 1894.

Rev. and Dear Sir,  
I have been asked by the Council of the Church of  
England Temperance Society to suggest to the Clergy  
that they might render valuable aid to the Society's work  
by preaching upon the subject of Temperance on Sunday,  
19th August—the Sunday before the Annual Meeting. I  
willingly comply with this request, and hope that it may  
be consistent with your arrangements thus to aid the great  
work in which the Society is engaged.

It appears to me that a simultaneous effort of this kind  
would tend to awaken more serious attention on the part  
of the Church generally to the tremendous evils accruing  
to individuals, to families, and to the State, from a SIN  
which is regarded too lightly by the Community at large,  
while it is a grievous National offence against Almighty  
God.

Commending the matter to your earnest consideration.

I remain,  
Yours faithfully,  
WILLIAM M. COWPER.

## SUNDAY-SCHOOL INSTITUTE.

The Committee have selected as the subject for teaching  
next year, that is from next Advent, the Gospel by St.  
Luke, the text book being Graded Lessons on the Gospel  
according to St. Luke (Taylor). The Manager of the Book  
Depot has been asked to obtain copies of the text book  
from England; but he will be glad to hear soon from the  
Clergy the probable number of books they will require, so  
that a sufficient number may be ordered.

Mr. W. Bethune has been appointed Delegate for St.  
Paul's, Burwood; and Mr. A. T. Lown for St. Mary's,  
Belmain.



## Australian Church News.

### Diocese of Sydney.

ECHO FAIR HOME.—The following contributions are thankfully acknowledged:—Miss Coates (collected), 10s; Mrs. Walker, £10; C. R. Walsh, £1 1s; Dr. Reddall, 10s; Mrs. Jenkins, £1; A. Friend, 2s 6d; Mrs. Lamb, 10s; Rev. T. Binns, 2s; S. M. 2s; G. Randall, 2s 6d; H. M. 5s; Mrs. Thorne, 10s; Mrs. Wingate, 10s; Mrs. D. Mitchell, 10s Nemo, 2s 6d; C. F. G., 2s 6d; "Z," £1 1s; His Honor, Judge Wilkinson, £1 1s; Mrs. Winn, 10s; Committee Collection, 13s; Snowball from India (per E. W. Austin), £1; Thos. Magney, 10s 6d; Mrs. Whiting, 10s; Mrs. Bennett, 10s; Mrs. Kendall (collected), £1 2s 6d; John Hedges, £1 1s; Roydon School (per Miss Gent), 9s; Mrs. Gent (for use of boat), 4s; John Pott, £1; M. T. 5s; J. M. Smith, 5s; Mrs. Talbot, 5s; Mrs. Rundle, 5s; Mrs. Brown, 5s; Mrs. T. Cowlishaw, 10s; A. Friend, 5s; A. Friend, 2s 6d; H. M. P., 2s; A. Friend, 3s; A. Friend, 2s; R. Yeomans, 10s; Rev. S. S. Tovey, 5s; Mrs. Babbage, 5s; Mrs. Sea, £1; Mr. Richards, 10s; "Charity," 10s; Mrs. Pendergast, 5s; F. Kanematsu, 2s 6d; Mrs. Dalley, 2s 6d; A. Friend, 5s; Mrs. Callaghan, 5s; H. McGhee, 10s; Maintenance, £11; Sundries, 18s 11d. Total for the year ending 30th June, 1894, £497 3s 1d. Also the following gifts in kind:—Pipes, Craig and Aitken; Horse, Labour Horse; Clothing, Mrs. Ironside; Dog, A. Voysey; photo of Eoho, G. Thomson; books, Mrs. Gent; conveyance of building material by steam lighter, free, (4th trip) F. Kean. The Annual Report will be published on the 21st July, being Eoho Anniversary Day. Copies will also be obtainable on the day of the Annual Excursion, which will (n.v.) take place on Saturday, 28th July, when a large and important gathering is expected. Office of the Home, 9 Princes-street, Sydney, 30th June, 1894.

ST. AIDAN'S ANNANDALE.—On Tuesday evening, June 19th, the Rev. E. C. Beck gave a Model Lesson to the Teachers of the above school. There were present 18 Teachers, together with the Churchwardens and the Clergyman. The subject of the Lesson was the Fifth Commandment, and it was handled by Mr. Beck in such an admirable way, that there seemed no difficulty in eliciting fairly good answers from the children. The subject was well illustrated by Old Testament, New Testament and Prayer Book Teaching. After the lesson the Class was dismissed, and the meeting resolved into a Conference on Sunday School work.

THE LABOUR HOME.—A Meeting of the Committee was held on Thursday afternoon, the 28th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley was in the chair, and there were present—Messrs. J. Sidney, W. H. Dibley, and the Hon. Sec., Mr. C. Uhr. The report for the week ended 25th of June is as follows:—Meals served, 689; beds occupied, 236; employment found for 1; dismissed 1; remaining, 31. The Hon. Sec. reported the receipt of donations to amount of £3 13s during the week.

### Diocese of Newcastle.

ST. PETER'S, WEST MAITLAND.—(Dedication Service).—On Friday last, St. Peter's Day, a solemn Dedication Service was held in the Church of St. Peter's, East Maitland. The ceremony was performed by the Bishop of Newcastle. In addition to the Incumbent, the Ven. Archdeacon Tyrrell, there were present the Dean of Newcastle, the Ven. Archdeacon Bode, and 16 of the neighbouring Clergy. The Processional Hymn was "Onward Christian Soldiers." The shortened form of Evening Prayer was used with special Psalms and Lessons to the end of the Third Collect. After the Hymn "We love the place, O God," the Bishop dedicated the various gifts. These comprise a Reredos, given by the sons of the late Mr. S. Clift, and erected to the glory of God, and in loving memory of their parents. Two handsome oak Prayer Desks for the Sanctuary, given by Mr. D. Swan, two brass gas standards given by Messrs. K. and G. Clift, and mosaic tilings and marble steps for the Chancel, given by an anonymous donor. The Reredos is probably the most handsome and valuable in Australia. The style of the architecture is of the early English period, which is in accordance with the architecture of the Church. The Reredos is made of Oamaru stone, of three crocketed gables with perforated tracery in the front, with a background of the finest Carrara statuary marble. Four clusters of columns, each cluster containing three columns of beautiful Italian Grotto and Devonshire marble, surmounted by delicately carved caps, support the carved pinnacles that tower above the gables. On the central tablet is engraved and gilded the sacred monogram, and on the side tablets are the Alpha and Omega respectively. The apex form of the Chancel lends graceful dignity and lightness to the arched roof which forms the wings. The arches of the arched roof are supported by Italian Grotto and Devonshire marble shafts with carved caps surmounted by a carved frieze. The wings are broken upon the top with six small crocketed tablets, divided by delicately carved pinnacles. The width of the Chancel, 26ft., will give some idea of the magnitude of the Reredos. The work was designed by Mr. A. C. Lee, of Maitland, and reflects the very highest credit on him for his fine proportions and magnificent effect. The contract was carried out by Messrs. Gourlay and Hallam of Sydney, who have given to the design artistic and delicate finish. The same contractors have also in hand a Reredos for Singleton, also designed by Mr. A. C. Lee. At the Dedication Service, an impressive sermon was preached by the Rev. A. Yarnold of Sydney.

## LESSONS FROM THE MISTAKES OF EXAMINATION PAPERS.

"Better late than never!" The leisure of the holidays and the issue of a Sunday-School Teachers' number of the Record, combine to make me fulfil my long-promised intention of remarking on the results of a scholar's examination which I conducted more than six months ago. I ask pardon for the delay.

Before I begin, let me emphasize the fact that my purpose in writing this paper is not merely to raise the laugh which will follow the reading of some of the answers, and is assuredly not to excite ridicule of those who answered. My object is to show to Teachers the particular points in which even carefully-prepared scholars will manifest their weakness, and to which, therefore, the earnest and careful Teacher will devote the greatest attention. As for ridicule, it is impossible, if we remember the very tender age of most of these scholars. Most of them are probably far less liable to make careless mistakes than I myself was at the same age, and although some of the mistakes are comical, they are simply the result of mental operations which I shall endeavour to point out. I arrange the mistakes under various heads.

1. *Spelling and Grammar.*—These points are not taught by the Sunday-School Teacher, and he is therefore not responsible for the queer look of such expressions as "This wicked world," "highered servants," "Mount Maria," "not to hate nobody by word or deed," "an angle sang out to him," "sawthy bands" (for "swathing bands") and "passengers to be learnt by heart." The word which caused most difficulty was the word "charter" (in the verse of the "The Church's one foundation"); it was attempted as "her charia of salvation," "her character of salvation," and "her martyr of salvation." One answer made a "portmanteau word" out of two words, like those heard by Alice in Wonderland:—"unto whom I have swarth." But the culmination of curious spelling and of that half-learning, to which I shall afterwards refer, was reached in the following rendering of a verse from "While shepherds watched their flocks by night": the verse, may, perhaps, be recognised as beginning, "Thus spake the seraph, and forthwith appeared a shining throng."

He spake the syrup of forewill  
Appeared a shining throng.  
An angle praising God with thus  
Addressed their joyful song.

2. *Unlucky guesses.*—It would, perhaps, be a good thing for a Teacher of elder children to impress on his scholars the wrong of merely "guessing" at an answer in the hope that it is right. If a note of interrogation be put after the answer in order to show that it is merely a guess all evil is removed. At the same time it would be well for all Teachers continually to point out the wrongfulness of all sorts of copying, "cribbing," etc. My experience both as a Teacher and Examiner makes me aware that such warnings are often greatly needed. I can only record the unlucky guesses: the lucky ones, of course, get marks. It is when an examiner asks the meaning of certain expressions that guessing is most rife:—"What is the meaning of 'estates of men in Thy holy Church'?" Answer—"Property given by God to the good people." The meaning of "lively faith"? Answer—"That we may have a pleasant life." The meaning of "stewards of Christ's mysteries"? Answer—"Helpers or waiters." The meaning of "ghostly dangers"? Answer—"All dangers that come to us in spirits." The meaning of "Hallowed be Thy Name"? Answer—"To be said in a loud voice" (evidently confused with "halloo"). The meaning of "The quick and the dead"? Answer—"Hurry." "What sign in the heavens remind us of the deluge"? Answer—"Water." "What other sins beside murder are forbidden by the Sixth Commandment"? Answer—"Hanging, drowning, burning." "Who were the three visitors who came to Abraham"? "Shem, Ham and Jacob: they brought him frankincense and mur." It is very natural that a child who, for some cause, does not know the explanation of a term, should endeavour to "take a shot at it" after this fashion, and I confess that it was not until, as a Divinity student, I was one of a class to whom our Teacher showed the wrong of Christian men gaining marks under false pretences, that I saw that it was not right to guess at an answer without showing by some sign that it is only a guess.

3. *Omissions.* These, perhaps, have the most comical result of any mistakes, and yet the writers are absolutely unconscious of error. They simply put down the words as they remember them, and as, like most examinees, they strongly object to carefully read over their answers before they hand them up, they do not see what nonsense the omission has made. Here are a few examples:—"Glory be to and to the Son unto the Holy Ghost"; "By continually mortifying our supplications and prayers," and, most remarkable of all, "They did promise and vow." That I should renounce the pomps and vanities of this wicked world, and all the articles of the Christian faith." No, after all there are still two more remarkable, first, because two scholars have made the same omission and confusion, and, secondly, because the slightest thought would have shown even the youngest child what an absurd answer was being written. The question was, "What is required of those who come to the Lord's Supper?" and one answer was "Bread and Wine, wherein the child is baptised," while the other was more explicit, "Bread and Wine, has generally necessary, wherein a person has baptised."

4. *Mistakes arising from want of careful attention and proper comprehension of the sense.* This is the source of the largest number of mistakes, and this is what a careful teacher—by continually explaining the sense of what is meant, and by frequent questionings—can absolutely prevent. The parrot-like learning by rote, which is the natural way for a carelessly-taught child to learn, will gradually disappear as our schools send more and more scholars up for written examination. I say written because it is frequently not until the child writes the words that we recognise the fact that he does not understand what he has learnt. Very often, as will be seen, two mistakes, one of sense and one of spelling, have been made, but the child, only going by sound and not by sense, is blithely ignorant of both. "To pronounce all the articles of Christian faith," "continual fortifying of our corrupt affections," "maddedly renewed," (for "may daily") "my duty towards my neighbour is to believe in him, to fear him, and to love him," "the Lord will not hold him guilty that taketh his name in vain," and "the Lord will hold him guiltless that &c." Of course it is in the most difficult passages and in connection with rare words that errors are most plentiful:—"They did promise in vow three things in my name" (so written by several scholars), and "they did promise and devour three things in my name"; "and hast at this time to be born of a pure virgin" and "that he may be born has a pure virgin"; "as it was in the beginning, his now and never shall be, world be thou end," "thus spake the suprap and fourth with a appeared a joyful song," "Oh be joyful of the Lord, ye holy lands," "the son of a human woman." Sometimes the mistake is made by a child anxious to explain fully:—"And thou, child (John the Baptist) shalt be called the Highest (Jesus Christ):" sometimes it is a verbal confusion such as between "jacket" and "thicket" in "the sacrifice was a ram that caught him by the jacket." The following could hardly have been read over after being written:—"When deep within our swelling hearts Sweet thoughts of pride and anger rise."

And more than one has turned "lest we fall an easy prey" into:—"Lest we fall, and easy pray."

If such examples as these, all drawn—please remember—from a set of papers which on the whole were of a high average, do not impress on my readers the necessity of careful explanation of all passages learnt by heart, and especially of all learning from Prayer-Book and Bible, I think that nothing will make them realise it.

5. *Efforts of the ignorant to seem as if they knew.*—This comes under the same moral condemnation as No 2, but is usually less successful. The struggles of the poor forgetful examinee to gain marks are pathetic, but the stern examiner has to perform his duty and such answers as the following do not add much to the candidates score:—"Who was Enoch?" Answer—"He was a man." "The meaning of sore let and hindered?" Answer—"Here we are represented as being sore let and hindered and so we are." What sort of man was the unjust judge? Answer—"He was a sort of a kind man." "The lesson that is taught in the parable of the Good Samaritan is the parable of the good supper of our Lord." "The parable of the lost piece of money means that when we lose anything we ought to search diligently for it, instead of thinking more about it." That last child evidently had drawn a personal moral from the parable: but the same can hardly be said of the following:—"What was meant by the parable of the wicked husbandmen?" Answer—"That he was not a very good husband to her, and then he went away, and then he left her, and ever since then she has called him the wicked husband." In the two following answers the children showed that they had a fair amount of information, but the particulars got somewhat mixed:—"Ismael was the son of Hagar, and Isaac was his stepmother. Ismael was disliked by Hagar because he was not her real son. So one day there was a quarrel about Ismael and Hagar, and Isaac went away and got lost at Beersheba, and the angel showed Hagar a well of water." "Who were the publicans?" Answer: "A man that used to stand at the corners of the streets, praying every day with a Prayer Book."

I have merely dealt with the mistakes of an examination paper: the good, thorough, earnest answers that show the depth and value of the weekly teaching, I have not dealt with. But if any Teacher, after reading this, should feel discouraged, I can assure him there is no need to be so. You cannot put old heads on young shoulders: it would not be a good thing to do so if you could. And even the greatest blunderer in a written examination may be a glorious result for ever and ever of the worth of the teaching given with earnest prayer by a Teacher who fears that his work has been a failure. If we can cultivate the soul we have done our work, and to lead our scholars to Christ is a nobler thing than to bring them out first in an examination—although there is every probability that the latter result will include the former, for those who thoroughly understand the meaning of what they read and learn are naturally the most likely to grasp the full truth of the Gospel message.

J.W.D.

Nothing too Good "Many things are too hard, but for a Child, nothing can be too good for a child." Would that all who have the building and arrangement of school-rooms and infant class-rooms had this saying of Professor Goldwin Smith's written on their minds and hearts.

## THE MODEL SUPERINTENDENT.

PAPER READ BY MR. H. CHAMBERS AT THE QUEEN'S BIRTHDAY CONFERENCE OF THE VICTORIAN SUNDAY SCHOOL UNION.

I do not pretend to be anything more than an ordinary observer of Sunday-School work, and my views of what constitutes a Model Superintendent may be both defective and erroneous.

What object should be aimed at in discussing the subject at all? Certainly not to carp at men who are filling a most responsible position, and many of whom keenly feel their own deficiencies, and would gladly receive any suggestions that might be useful; nor to set up an absolutely unattainable standard of perfection, but rather so to ventilate the question that those who are doing well may learn to do even better, and all may receive useful hints in the general discussion of the theme which ensues.

We often fail to recognise the debt that we owe to the Superintendents of our Schools. Their work is difficult and sometimes thankless, and many of them are kept at it more from duty than inclination, and would gladly resign the office into more capable hands if the chance presented itself.

To be a *Perfect Superintendent* requires a combination of qualities rarely found. It has been said that a man thoroughly qualified to be a Superintendent of a Sunday-School, is fit to be General of an Army. But every one can aim to be "approved of God, a workman that needeth not to be ashamed," and none should aim lower.

At the opposite pole of the Model Superintendent is the Middle Superintendent, who does everything by the rule of thumb. I do not for one moment suggest that any of the Schools of our Union have him at the head, but we have a suspicion that he exists, nevertheless.

From him upwards, all shades of excellence, or the lack of it, are found. What we want is to bring all the lower grades up to the highest standard attainable.

Let us now observe our friend the Model Superintendent preparing for his work as he—(1) looks upward (2) looks around, (3) looks forward, (4) looks backward.

1. On his knees. He knows whence power and wisdom come, and pours out his heart to God for himself, his Teachers, his Scholars, bringing their varied needs before his Heavenly Father. Every morning he directs his prayer unto Him, and looks up.

2. Looking around. He looks into "the perfect law of liberty," and continues therein. He looks into the daily papers with a Sunday School eye, and gathers lessons and illustrations thence for use in School. He looks about in the streets as he walks day by day, and gathers lessons there to be unfolded as opportunity offers. He lays even his holidays under contribution for the same end.

3. Looking forward. Not satisfied with simply knowing what is the subject of the lesson for the current week, he posts himself up in the lessons for the quarter, so as to have an intelligent grasp of them as a whole. Nor does he let Review Sunday take him by surprise, but makes adequate preparation for it, and also for all special occasions.

4. Looking backward. Remembers, and keeps his School in mind of absent ones, some of whom may be in distant lands, preaching the Gospel which they learned to love in the School; some, once active, now laid aside by disease; and others who have left the School, and to all appearance have left its lessons behind.

Let us look at him on the way to School. Of course he starts early, so as to be there a quarter of an hour before school time. He knows what the subject for the day is, and has well thought out the remarks that he purposes making thereon at the close of the lesson, also what are suitable hymns to be sung. He has a smile and a kind word for some little toddlers whom he overtakes, and a word of counsel and caution to Jack Harris and Tom Jones, whom he finds up to some mischief while professionally wending their way schoolwards, and presently he overtakes Miss Lawson, an earnest young Christian, who has lately taken a class. She is very glad to meet with him, and at once relates a difficulty she finds in understanding something that is in the lesson for the day. His thorough study of the subject enables him to help her over the hard place, and wins her gratitude.

Taking our seats in the school, and watching all the exercises of the Session, we notice five points about him: that he is M. Methodical; O. Observant; D. Diligent; E. Energetic; L. Loving.

1. M—He is Methodical. Exact to time the bell rings. Amid perfect silence, the hymn is announced. At a given signal all rise together. At prayer all maintain one and the same attitude. In dismissing the scholars to their respective classes, perfect order reigns, no contending streams of scholars moving in opposite directions at the same time. At the end of the lesson, all resume their places in a silent orderly way. No such thing occurs as a class coming in after the closing exercises have begun.

2. O—He is Observant. Sees that the Teacher of the 3rd Class of Boys and of the 4th Class of Girls are both absent, and plans, while the opening hymn is being sung, how best to dispose of their scholars. Notices that a lad in the rear is quietly playing a trick on a comrade; that some of the scholars have no hymnbook; and that at prayer time one here and there is not in the prescribed posture. All these

are matters to be set right so that they do not occur again, but not by lecturing the culprits before the whole school. He observes two new scholars among the elder girls, and also that a visitor is seated in a quiet out-of-the-way corner, whom he cordially welcomes as soon as at liberty, but has too much regard for his school to ask said visitor to give an address at the close in the absence of knowledge that he is qualified to do so.

3. D—He is Diligent. Keeps himself acquainted with what is passing in every class. Takes stock (without appearing to be listening) of the quality of the teaching each class is getting, and allows nothing to distract his watchful attention to all that goes forward while the lesson is proceeding.

4. E—He is Energetic. A case for discipline arises. A refractory scholar, who will neither listen, nor let his classmates do so: teacher obliged to appeal for help. Quietly, but firmly, he removes the lad out of the sight and hearing of the class, and has a few earnest words with him, and gives him the opportunity of a little quiet reflection (thereon before returning to his class. Some small mishap in another class calls him on the scene to put matters right.

5. L—But diligence and energy, useful and even essential as they are, will not take the place of LOVE. This is the ruling principle—

"Love is the brightest of the train,  
And strengthens all the rest."

Kindly looks, loving words, genuine sympathy with all, from the little dot in the infant class to the teacher of the highest class, bespeak a friend, one who does all his work because his heart is in it, and who, feeling its importance, and its all-embracing character, does not attempt other forms of Christian activity, but says, "This one thing I do; and by the grace of God, I will try to do it as well as I am able."

The Scholars being gathered for concluding exercises (and care taken not to overdo the bell-ringing), he gives in a few brief, terse sentences a review of the main points of the lesson, well calculated to deepen the impression made on the minds of all.

The elder Scholars are invited to remain to the Teachers' Prayer Meeting, and many of them do so. The meeting is not long; bright, cheerful hymns are sung, with many short, earnest prayers, and a devout feeling pervades it.

At its close, each Teacher leaves with a hearty and cordial hand shake, and evidently regards the Superintendent with esteem and affection.

Let us stop a little while, and ask him a few questions about his work.

"Do you take much interest in your library?"  
"Certainly, I regard it as a most important adjunct. We have a fine young fellow as Librarian, but of course I have a more extended knowledge of books than he can be expected to have, which I use in the selection of new books, and to keep out unsuitable ones."

"Have you weekly Missionary Collections in the Classes?"  
"Yes, every Class contributes from the infant upwards, and at the end of the quarter an announcement is made of the sum given in each Class. A substantial sum is thus obtained for Missions."

"How do you get over the trouble of desultory and pointless talk in your Teachers' Meetings?"

"We have a regular order of business, which is helpful, and if any of the friends wander away from the point before us, I try, as gently as I can, to bring them back to it. We understand each other pretty well, and I have not much to complain of on that score."

"Suppose you have an inefficient Teacher on your staff, what do you do with him?"

"It may be that he is only in the wrong place. Sometimes a Teacher may be excellent for a higher class, but not so suitable for little fellows. But if he appears quite unsuitable, I try my best to get him to work to improve himself, before doing anything towards his retirement from the school."

"Your work must make large demands upon your time?"

"It does; but I recognise that it is the most important work I could undertake, and therefore cheerfully devote my best energies to it."

May we not fairly take the respective letters of the heading of this paper to sum up our friend's excellences.

M makes a conscience of his work.  
O order is his first law, as it is heaven's.  
D rives his work, lets not that drive him.  
E verything laid under contribution to it.  
L ove his ruling principle.

S ympathetic and kind.  
U ntinging in patience.  
P rayerful and devout.  
E ncourages the timid ones.  
R ebukes with discretion and gentleness.  
I ngenious in securing variety.  
N ever loses his temper.  
T houghtful in planning for special occasions.  
E ager to win souls for Christ.  
N ever overlooks the little ones.  
D aily gathering materials for illustrations.  
E mptied of self.  
"Not I, but Christ," his motto.  
T rue, trustful and transparent.

## THOUGHTS FOR TEACHERS.

"Sunday School work is *work*. Drones cannot develop or even direct it. Sunday Lounge lovers have no place in the Sunday School."

"Sunday School work is *School* work. It is educational. The Sunday School must be organised and conducted as a school. It must have government, programme, a place and time for everything, and everything in its place and time."

"Sunday School work is *Sunday* School work. It is designed to mould character after the Divine Image. It should be a place for God's worship on God's day, in God's house, among God's people, and all for God's glory."

Our work is not merely to gather into our Schools as many young people as possible. It is not simply to teach the geography, history and biography of the Scriptures, nor to secure the memorising of various portions of the Word of God. The Sunday School can no longer be regarded as a separate institution, holding a sort of semi-independent relationship to the Church organization. It is emphatically one of the great departments of Church work, as closely connected with the Church, and as necessary to its prosperity, as the Prayer Meeting or the Communicants Union.

"How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labour devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief, time is short. Stop beginning forty things and go back and finish four."

A new way of lesson-preparation is suggested. Let the Teacher devote five minutes of every day to reading next Sunday's lesson, and picking up what he can from dictionary or commentary. Meditation on the subject should be got through whenever he "takes his walk abroad." There is something in this plan, for the matter is thus kept daily in mind, and there is much in the line of homely illustration to be gathered in a teacher's walk.

He who goes into his Class without a clear idea of what he intends to say, and how he intends to say it, fails egregiously in an essential part of his duty. As, on the one hand, it is difficult to conceive of a Sunday School Teacher taking up such work without a strong conviction of its importance, so on the other it is difficult to conceive of a man who feels the importance of the work, but who yet fails to take all possible pains and precautions to fit himself for it.

Think your lesson out then, down to its details. Fit yourself to go into your Class. Settle on what you will try to teach, and how you will endeavour to teach it. Select the matter of your lesson carefully, and arrange it to the best of your ability. Keep constantly before your mind's eye the wants and capabilities of your children. Decide on the illustrations you will use, and how you can best use them. Think how you can associate what is new with cognate stories already existent in the mind; how you can repeat the needful points without provoking tedium; and generally how you can enlist all the energies of the pupil so as to make your teaching a success.

Remember the roughest and rowdiest child in your Class has a soul that can be touched, and that should be won. It is as valuable and as immortal as those of princes. They are all sons of a King, and will probably be of far greater service in the cause of their Royal Master than those goody-goody children who never bother. Here is the best prescription for dealing with troublesome scholars: "Equal parts of prayer, patience, and perseverance, mixed with the same proportion of tact, trust, and good temper."

Avoid sermonizing. Be willing to leave some things unsaid. Let the grown-up young people especially draw some of their own conclusions. Don't drive a nail till you split the shingle." Better one earnest sentence carefully prepared than ten minutes of trite moralizing.

### PRINCIPLES OF SUNDAY SCHOOL TEACHING.

1. Never teach what you do not quite understand.
2. Never tell a child what you could make him tell you.
3. Never give a piece of information without asking for it again.
4. Never use a hard word if an easy one will convey your meaning, and never use any word at all unless you are quite sure it has a meaning to convey.
5. Never begin an address or a lesson without a clear view of its end.
6. Never give an unnecessary command, nor one which you do not mean to see obeyed.
7. Never permit any child to remain in the class, even for a minute, without something to do, and a motive for doing it.

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July 7, 1894.

## ON THE MAKING OF SKELETONS.

## A TALK TO TEACHERS.

In most Teachers' Examinations there is a question which asks the Candidate to "write an outline lesson on some particular subject. As far as my small experience goes, the answer is usually an excellent one; but it very often is rather "a short lesson" than "the outline of a lesson." An outline lesson means the skeleton of a lesson—the big bones which compose its framework, and the lesser bones which fasten on the big bones; but not the flesh and skin of the lesson such as many Teachers give as an answer.

Monsieur Jourdain was supposed to find that he constantly talked prose; and some Teachers may hardly have recognized that in their preparations for giving lessons or addresses, and even for telling a simple story, they are constantly forming skeletons in their own minds. Yet if they do not thus prepare, their discourses lack coherence and force. They mander on and on and on, wondering perhaps why their hearers are so inattentive. We all can recollect having such addresses inflicted upon us—addresses containing a vast amount of words, and even perhaps many ideas, but all jumbled up in confusion so that there is no order or cohesion in the mass. Three such sermons are vividly remembered by me—the three worst sermons which I ever listened to: in such a case I believe that the preacher was thoroughly satisfied that he had preached most excellently, although in the case of the least bad of the three the young preacher afterwards replied to a suggestion from myself that "perhaps it might have been as well to have made a skeleton." But although he said this, I doubt whether he realised the fact, and I am not surprised to notice that, after passing from one disgusted parish to another, he has left for fresh fields of work. He was clever in a way; but the cleverest teacher or preacher needs a definite outline for his remarks if he is to talk often to the same hearers: otherwise he will fall continually into the same groove of thought and even into the same form of words—an experience which is familiar to ears of all who often attend the same prayer-meeting.

Well, I am not getting on with my subject, for I have put too much flesh on the bone. "Necessity for having an outline." When one begins to fill in a "skeleton" one has to be careful not to linger too long in the elaboration of one part of the framework.

Before I proceed to give advice on the formation of an outline let me say that, with the exception of a few suggestions from the friend who first—in an hours talk—showed me how to skeletonize, I speak from my own experience and according to my own usual method of working in the composition of a sermon. Whether my advice is worth following or not, I can at least claim to be fond of the work, and few employments are more interesting to me than to sit down with a friend, choose a text at random, and then set our wits to work to write outlines which we afterwards compare and comment upon. Any meeting of Clergymen or Teachers might with advantage adopt such a plan when in need of a subject for discussion.

1. *Choosing a subject.*—In an examination or in a fixed course of lessons the subject is chosen already. Unless the subject chosen is a very difficult one this relieves one from the hardest task of all. For it is not easy to choose subjects or texts, week after week, each of which shall be large enough and yet not too large, and which shall have that variety which is useful if we speak continually to the same hearers. Yet a text or subject which at first sight seems likely to lead to a failure often, after a quarter of an hour's thought, reveals an unsuspected attractiveness and ultimately forms the basis of an interesting address.

2. *The subject must "grip" the mind.*—If it is chosen for us we must study it until it does "grip" us: if we have the task of choosing we must reject it if, after repeated efforts it fails to "grip" us. One can only teach well what one feels deeply and sees clearly. And therefore the first thing to be done when a subject or text is given to us is to sit down and think, and think, and think over it until some truth in it begins to grasp us with a sense of its importance and of its need to be taught to others.

3. *Getting clear ideas upon it.*—In the case of a sermon or a lesson the longer one can give to the preliminary work of thinking over the subject without writing upon it, the better will it be. "Choose your subject early in the week," says my friend, "and let it ferment in your mind. Your sermon will shape itself when you are not looking for it to do so." If, however, time is pressing, as at an examination, it is well to jot down on a piece of waste paper any ideas that strike you as you are thinking. After a few minutes the ideas will probably begin to arrange themselves: it may even happen that the main skeleton will appear almost at once. For my friend says "Surface divisions are generally the best: what is not best are platitudes and truisms under them." I somewhat differ from him as to the advisability of mere surface divisions, although one of the greatest preachers (Robertson, of Brighton) usually adopted them. Surface divisions are, in my opinion, likely to lead one to make to me in his lesson of seventeen years ago was to make me discontented with such divisions as: "(1) Who said this? (2) To whom was it said? (3) What is the lesson taught?" Such divisions are no help, but leave the matter just as it was before.

4. *Now choose and write down the chief divisions of the subject and choose a title.* If they are, so to speak, parallel with each other you can put them down in any order and afterwards arrange them as seems best. If they are dependent one on the other, they can only be put properly in one order. The choosing of a title is usually done by me before I write out the heads of the address, and I should recommend this course; but it is difficult for some to do this. I lay great stress on the choosing of a title. To some it may seem a sheer waste of time. They say "What is the good of a title to a sermon when no one knows it but yourself?" If this argument were good it would apply to the heads of your divisions. Few Teachers, I hope, name those heads to their scholars in their lesson: but they are constantly in their own minds, keeping them to the point and guiding their whole course. So it is with a title. It ought to embrace all the "heads": it ought to be pointed and striking; it ought to show clearly the limits of the subject, outside which you will be straying from the point. Let me once get the true and proper title for a sermon and I shall not be long before getting the divisions; but if I cannot get a title, or only such a title as means nothing, then there is something wrong, probably, with the division of my subject.

5. *See that you maintain the unity of the subject.* If you can be inculcating, all through your lesson, one grand idea, and if you can maintain throughout one central principle, you will be likely to give a good address. Want of unity is the greatest weakness. To this end, you must, in adding the smaller bones of the skeleton, see that, if possible, they join well with the next great bone. And the introduction, which you have now to attempt, ought to maintain that unity. To vary the metaphor, the introduction ought to strike the keynote of the whole, and more pains ought to be spent upon it than upon any other part of the address. A story, a simile, a striking saying, will furnish to the Teacher that keynote which the Clergyman has in his text (and which, more is the pity, he frequently omits to use properly) and will be alluded to constantly throughout the whole lesson. Perhaps nothing more clearly shows whether the speaker has made an outline than the presence or absence of this unity throughout the lesson. In nothing therefore ought you to be more critical of your own "skeleton." If a division is found to lie outside the bounds of the text or of the title; if a subdivision lies outside the bounds of its head; if an application does not fit properly on its subdivision; then something must be altered. You must resist the temptation of "dragging in" your favourite doctrine or some telling anecdote. Leave them for another more suitable occasion; unity of subject must be preserved.

6. *Arrange and write down your applications.* They may come after each division (or even after each subdivision) and this I think is far the best. But some prefer to keep all the application to the end, like the moral at the end of a fable. In any case, in writing an outline for an examination some hint ought to be given to the examiner as to where and how the applications are to come. Otherwise the bones of the lesson will look as dreary as the bones of a skeleton usually do. As our aim is a spiritual aim we ought to show it even where our mental powers are being largely exercised.

This paper has been a mere "talk" and has lacked that preparation and thought which the subject deserves. But I hope that it may prove a help to some reader. No rules or machinery will give a good lesson or address unless the earnestness and thoughtfulness and spirituality be in the speaker; but rules and plans, such as I have indicated, are a great help in employing earnestness, thoughtfulness, and spirituality in the best and most effective way. Perhaps some reader of the *Record* may give some further advice, drawn from his or her own experience, on a subject which must ever be interesting and useful to all who write or speak with the hope of helping others.

J.W.D.

## EARLY YEARS.

"Give me the first five years of a child, and I will make it a saint or a devil."  
"If I had my ministry to go over again, I would give more attention to the children."  
"Train up a child in the way he should go, and when he is old he will not depart from it."  
"We can raise more Christians by juvenile Christian culture than by adult conversion a thousand times more!"  
"The time is coming when there will be two sermons preached to children and youth where there is one to adults."

Eye Gate. "In every Sunday-school ear-gate was constantly used, eye-gate was rusting on its hinges. To make little or no use of this gate in religious teaching is to leave out one of the most direct and important approaches to the town of child-soul."

An hour of kindness pays a bigger dividend than a week of gnarling.

## "SHOULD HAVES."

A good Sunday-School Superintendent should have two good feet, like the two hands on a good clock. When it is ninety minutes after 8 they should point to 9.30 o'clock exactly, and not to ninety-five minutes past 8.

Should have two good eyes, or at least double as many eyes as mouths. Good order is gained much more quickly through the eye than the throat.

Should have two good ears. Illustrations are gathered more readily through that organ than the printed page. The pigeon hole in the head should be systematically and continuously filled through these little doors opening thereto.

Should have one good broad back, and he will have use for it all during the year. Pile upon pile will be laid on it, until he will begin to think of himself as a Second Edition of that old man Atlas, whose picture used to adorn the cover of the geographies of our father's time.

Should have a quality and quantity of patience that would run over the top of the barrel that belonged to the ancient man of Uz. Like funds in a bank, it is sure to be drawn upon.

Should wear a smile born of genuine love, otherwise it will be an abortive effort, easily read by the weakest-eyed scholar in the school. A smile is the inner man speaking.

Should have a big stock of perseverance in carrying out plans. Many people have no vision that reaches from the beginning to the end. Perseverance, like killing a snake, frequently has our own preservation bound up in it. The head of the snake must be flattened.

Should have no voiceless boots. Nothing less than the falling of the roof should be permitted to disturb a Teacher while endeavouring to drive a nail in a sure place.

Should be a specialist and an enthusiast. Not of the kind that turns a crank with one hand, and gestures wildly with the other, but in the best sense of the term. His zeal should have an intensity of purpose that will amount to a perpetual internal shout. Only specialists arrive at the finest results.

Should study the lesson himself, as well as those over whom he presides. To sit on the platform and look wise will not stand the test of the bright-eyed interrogation points projected by quick-witted boys and girls of this rapid, trotting nineteenth century.

Should have a full programme, made out before leaving home, of everything he expects to do during school hours. Much time and confusion will be saved thereby.

Should have a register of school membership and a special historical record of each member of the school. Many interesting characters would thus be shown in the course of a few years, and besides, the school could thereby keep a better hold upon all of the scholars. Whether it be a City or a Country School, it will work equally well.

Should have a watch that stops at the right time. It is just as important for a train to stop as start on schedule time. Better to stop on one climax than try to bridge a possible chasm to reach another. Know when to stop.

## LITTLE THINGS FOR TEACHERS.

Your success in Sunday School work, especially in managing and teaching a Class, will depend largely upon your attention to little things, such as the following:—

Be in your Class before your Scholars are.

Give each Scholar a warm hand-shake and a kind word when he comes.

When order is called, come to order instantly. If you don't, your Class won't.

When the school stands, you stand; when it sings, you sing; when it reads, you read. If you don't, your Class won't.

Have your lesson so well learned that you can teach it with nothing but your Bible before you.

Stand or sit so that you can look every Scholar in the face.

Ask plain, simple questions, and do it rapidly, being sure the restless Scholar gets his share of them.

Make the most of every answer whether it be right or wrong. Never ridicule a wrong answer.

Contribute a regular amount regularly each Sunday, and try to have your Scholars do the same.

Be loyal to the Superintendent. Don't criticise him before others. He makes mistakes and knows it, and is trying to improve.

Know your Scholars, and always address them by name, never say "next."

Is a Scholar absent? Visit him before next Sunday. If you can't do it, send him a letter. Don't fail to do one or the other.

If one is sick, be especially attentive and sympathetic, and show it. That very sickness may be the bowing of the golden grain for your sickle. If the absence is from indifference, be very persistent with your visits or letters.

How often shall you call upon him? Just as often as the Saviour called upon you before you accepted Him.

Pray for every scholar regularly every day by name.

Speak to your Scholars whenever you meet them during the week, go out of your way to do it.

Visit your Scholars as often as once a quarter, and interest yourself in their home surroundings.

Invite the Class to your home occasionally for a good social evening.

Love them, and show it. Never lose your temper.

Pray while you teach. Keep sweet.

Like Teacher, like Class.

July 7, 1894.

## HOW JACK CROSS WAS WON.

He was certainly a very troublesome boy. It seemed impossible for him to sit still for two minutes together. He would twist about in his seat, thrust his hands into his pockets, turn round again and again to see what was going on in the next class, and altogether behaved in such a way as to tax his Teacher's patience to the utmost.

Mr. Gregson was but a young teacher, and he was quite at a loss to know how to manage this most tiresome lad. He longed to win him for the Saviour; but "lively Jack," as he was called by his companions, really seemed incapable of putting two religious ideas together.

"What do you come to school for?" asked Mr. Gregson one Sunday, when Jack had been more than usually troublesome.

"Because mother sends me," was the prompt answer.

"But do you like to come?"

"Yes, sir."

"Why?"

"My mates come, and it's jolly to be together."

"Very good; but don't you think that instead of turning round, and wriggling about, and poking the other boys, you ought to listen to me?"

"Yes," said Jack, and his bright eyes glistened as though he meant it. He looked straight at his Teacher, eager, apparently to receive instruction; but in another moment he burst into a roar of laughter, in which several other boys immediately joined. Mr. Gregson's patience was exhausted. "Leave the room!" he cried, in a sharp, angry tone.

Jack Cross at once got up, stamped noisily all the way to the door, and disappeared. As soon as he had gone, Mr. Gregson sternly reproved the boys who had joined in the laughter. But as one of the best scholars in the class was still tittering, and the rest were in a subdued state of excitement, he asked what it all meant.

Then it transpired that a spider had gently let himself down from the ceiling upon Mr. Gregson's head, and that probably at that moment he was hiding somewhere in his bushy hair. Jack's quick eye first caught sight of the little aeronaut, and quickly nudging as many boys as he could had succeeded in calling their attention to the unexpected visitor just as he was dropping into his strange resting place. What else could the boy do under such circumstances than laugh outright?

When Mr. Gregson understood the cause of their merriment, he first of all felt about his head for the spider, but in some mysterious way he had made his escape. Then he turned to the boys and said, "I am sorry I sent Jack Cross away; you must tell him so when you see him, and we will try to get him back again."

The next evening Mr. Gregson called at Jack's little home. The door was opened by Mrs. Cross, who begged him to come in. He entered just in time to catch sight of Jack's retreating figure.

"Don't run away," he shouted in a cheery voice, but he might as well have shouted to the wind.

"It's just as well," said his mother. "I want to have a quiet talk with you about my boy. He's not a bad lad, and I hope, sir, that if he tries your patience you will bear with him, for I am sure he gets good at the school although he does not say much about it. He tells me that you're going to have an exhibition or something of the sort. See what Jack is making for it. Perhaps I oughtn't to show it to you before it's done, but I'm proud of my boy's handy work." As Mrs. Cross spoke she held up a partly finished toy boat.

Mr. Gregson took the boat, and scanned it with a critical eye. He was the son of an old salt, and as a boy he had often found pleasure in the very kind of work in which Jack seemed to delight. Giving the boat back to Mrs. Cross, he said "Tell your son how very pleased I am with what he is doing, and that I wish particularly to see him at school next Sunday afternoon."

Mr. Gregson walked home quickly. A new idea had got possession of him, and he was anxious to carry it out. He would give a lesson on boat-building. Much time was spent in the preparation of this lesson, and when the Sunday came and Jack was seen in his accustomed place Mr. Gregson felt quite anxious to begin. Jack was a little restless at first, but soon his whole soul was absorbed in Mr. Gregson's vivid description of the building of the ark.

He put the matter thus—he supposed one of the boys to be Noah with a commission from heaven to construct this mighty floating refuge from the threatened flood. He spoke of the difficulties Noah had to encounter, and of his wonderful faith and patience, and, full of his subject, he went on until he got the ark safely floated on the seething waters, while the storms of God's wrath were wrecking the world.

"Ah," said Jack, "It must have been grand to peep out of the window, and watch the great rains while you knew you were perfectly safe."

This remark gave Mr. Gregson the opportunity he wanted. With an earnest voice he spoke of Christ as the Ark of safety, and urged each lad to enter the only refuge provided for a perishing world. Jack's attention flagged somewhat as his teacher thus tried to bring the matter home, but his behaviour was a vast improvement on all former occasions.

Mr. Gregson was convinced that he had made a start in the right direction. He had gained the attention of his most fidgety scholar by speaking upon a subject in which he was already interested. Following up the advantage

## USE FRY'S MALTED COCOA.

thus gained, he sought opportunities of conversing with the boys about their games, their favourite books, their hobbies and pets. One lad kept rabbits, another had two white mice, while the third could boast of the possession of a squirrel, for which it had cost nearly all his little savings to provide a suitable cage.

Many a lesson after this was enlivened by the habits of rabbits, mice, and squirrels. Natural history notes and spiritual truths were wisely blended with manifest advantage. A sad accident, however, befell Jack Cross about two months after what the boys called "spider Sunday."

In trying to stop a runaway horse he was thrown down and trampled upon by the flying steed.

Mr. Gregson quickly visited him at the hospital whither he had been carried. He saw clearly that there was no hope for Jack.

His whole heart went out to the pale-faced boy as he saw him stretched upon the bed of death.

"Jack," he said, tenderly, "do you love the Saviour—are you ready to die?"

The sufferer's lips moved as though he would answer, but there was no audible response.

Mr. Gregson left him with a very down-cast spirit. As far as he can tell all his efforts to win Jack's heart for Christ had failed. He was now dying, and beyond reach of all further influence for good. He called at the hospital the next day, only to learn that he was dead. He was turning sadly away when one of the nurses hurried down the main staircase, and gave him a piece of paper, which, she said, contained a message from Jack. "He died in the night," she added; but he was just able to scrawl these words, and I suppose they are meant for you."

Mr. Gregson looked quickly at the paper, and his eyes filled with thankful tears, as he made out what was to him one of the most precious sentences he had ever read—

"I am safe in the Ark, Teacher; good-bye!"

Seeing the Gospel. A Chinaman who wished to be baptised, when asked where he had heard the

Gospel, said that he had never heard it but that he had seen it. A poor man in Ningpo, who had been an opium-smoker and a man of violent temper, had become a Christian, and his whole life had been changed. He had given up his opium and had become loving and amiable. "So," said his neighbour, "I have seen the Gospel and I want to be a Christian too."

FRAGMENTS OF THOUGHT.

All who walk with God must walk alone with Him. God will cut off all our dependencies.

Earn money as thou canst, but do not live merely to grow it as the usurer doth.

Love all; trust a few; throw none.

Young brother, see thou make thy youth a prayer, Or scarcely will thy old age be a psalm.

Ill deeds are doubled with an evil word.

The great are disheartened with themselves; The little, with their sphere.

'Tis not a year, nor yet two that shows us the man.

God hath not only claims on mine, but me; First, therefore, I must give Him what I am, Then, after, what I have.

Good words are better than bad strokes.

Onward and upward. If to-morrow's life Be nothing higher, nobler than to-day's, We live to little purpose.

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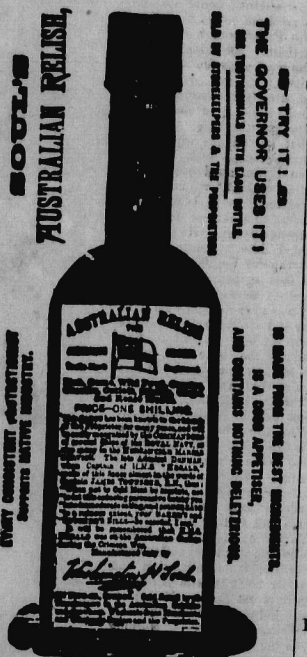
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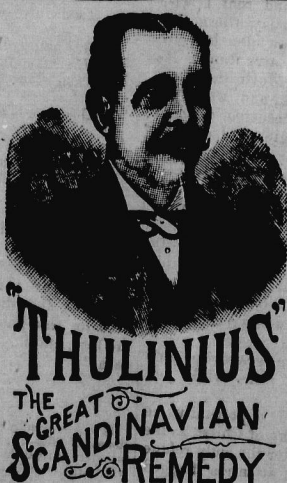
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