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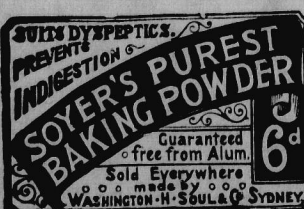
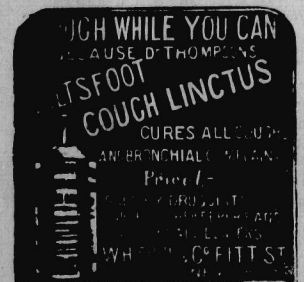
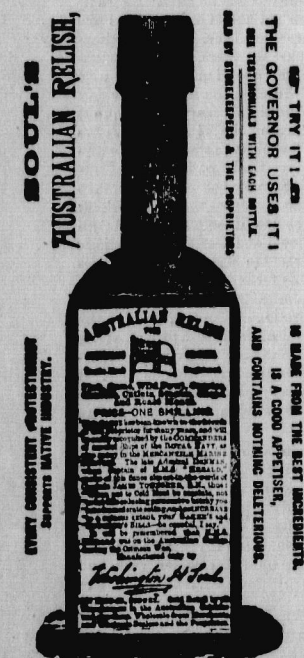
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A Of your Grocer, if he tempted should be,  
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R Are equal to WAUGH'S!

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## The Australian Record

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NEW SERIES, No. 434.]

SYDNEY, NEW SOUTH WALES, SATURDAY, OCTOBER 20TH, 1894.

[THREEPENCE.]

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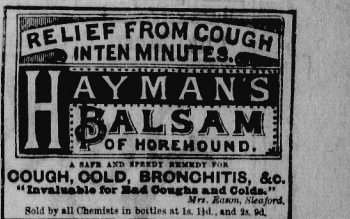
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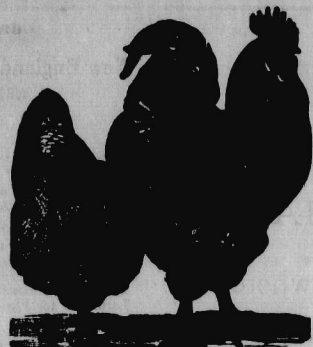
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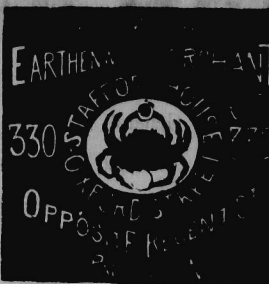
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# The Australian Record.

SYDNEY, SATURDAY, OCTOBER 20, 1894.

**PARSON'S FLAKED OATMEAL, ROLLED OATS,**  
PASHA COFFEE, COCOA, D.S.F. MUSTARD.

## NOTES AND COMMENTS.

**Personalia.** THE MOST REVEREND THE PRIMATE and Miss SNOWDON SMITH gave a Garden Party, on Tuesday afternoon, at "Greenknowe," at which there was a large gathering of Sydney Society. The Right Honorable Sir ALFRED STEPHEN died at his residence, College-street, on Monday morning. He was ninety-two years of age. The Archdeaconry of Gippeland, rendered vacant by the appointment of Archdeacon LANGLEY to the Archdeaconry of Melbourne, has been offered to and accepted by the Rev. T. H. ARMSTRONG, M.A., of St. Columba's, Hawthorn. The Rev. P. PRESSWELL has taken charge of the Parish of Echuca during the illness of the Rev. B. BODDA. On Wednesday, the 3rd inst., a meeting of a social character was held at Rosedale for the purpose of wishing God speed to the Venerable Archdeacon LANGLEY and family, and to the Rev. R. and Mrs. COOLING. Canon WATSON, of Sale, occupied the chair. Very great regret was expressed at the departure of the Archdeacon, who, by his untiring labours and faithful ministry, has won for himself many friends. The work of Mrs. LANGLEY and her family in the Parish was gratefully acknowledged, and the departure of Mr. and Mrs. COOLING was referred to in feeling terms. Much disappointment was felt in North Queensland from the fact that the BISHOP of NEWCASTLE is unable to visit his old Diocese this year. Captain L. HARPER, who is now People's Warden at Thursday Island, is the grandson of the first Bishop of New Zealand. Bishop STUART and his daughter were to leave England, for Persia, on the 12th September, accompanied by Miss CONNER, an Irish lady, who is well qualified for the rough travelling in Persia, and has had experience in nursing and dispensing. The Rev. LUKE PARR has been elected Secretary of the Churchman's Institute, Diocese of Sydney. The DEAN of SYDNEY sent from Melbourne, on Monday, a telegram of condolence to the members of the family of the late Sir ALFRED STEPHEN. The BISHOP of MANCHESTER reviewing the conditions for the re-union of the Anglican and Roman Churches, and their submission to Rome, formulated by Cardinal VAUGHAN, Archbishop of Westminster, says it is impossible such conditions can be accepted by the Anglican Church, which cannot sacrifice truth, freedom, and self-respect. The Rev. W. H. H. YARRINGTON, M.A., L.L.B., of St. Mary's, West Maitland, and the Rev. E. A. COLVIN, of Rookwood, have exchanged duty for one month.

**A Message from India.** The following inspiring extract is from the *Indian Sunday School Journal*:—"It is said of the famous artist Michael Angelo, that his sole criticism upon the work of one of his pupils was this: Taking his canvas he wrote across the corner of it the word *amplius*. We have been thinking that were the Great Master to send us, Sunday School toilers of India, a message of but one word now, it would be the same as that used by the illustrious painter. Never before were the Christians of this or any other land confronted with grander opportunities for reaching the ear and heart of childhood. Little hands, more than we can count, are beckoning to us from open and inviting doors, on plain and hill alike; in city and jungle both; and tender voices, such as He heard almost nineteen centuries ago in Galilee and Judaea, Who took the children in His arms and blessed them—are pleading for the love and light of His sweet Gospel. The Bible was never so well known, and so much esteemed, as now, by the dwellers of this land, and in many homes we know not of, fervent and sincere prayer and praise are offered up to Christ. Our field was never so fit for tilling, and never was promise of golden harvest more precious or more heartening. To falter now is worse than weakness—it is wickedness. 'Forward!' is the marching order for the whole line of our Sunday School boys. Fresh conquests for our High Captain will cheer us on every side. These little ones of this dark land will soon become our glad helpers, and do for others, that which has been done for them. Many souls have been won to Christ by a believing and shining child, and our God has use for many more. So we, too, say 'Amplius.' Broaden every field, and let this year witness great growth. 'Lengthen thy cords and strengthen thy stakes.'

**Eye Teaching.** More is learnt by the eye than by the ear. If the eye is lost the ear is lost also. In scientific books more is learnt by one or two diagrams than by pages of printed matter. In geography more is learnt by maps and charts than by lectures and treatises. In missionary addresses the truth is always driven home with greater power when costumes are used and curiosities exhibited. The eye is always a means of instruction. In Sunday-School work this should be remembered, and teachers should cultivate the art of eye-teaching. Blackboards, diagrams pictures, illustrations should be abundantly used.

**The Teachers' Responsibility.** The VEN. ARCHDEACON SINCLAIR, D.D., is deeply interested in Sunday School work in the old land, and of late he has given many wise words of counsel to those who have taken upon themselves the responsibilities of the Sunday School teacher, and we earnestly commend the following to the consideration of our co-workers in the ministry to the young:—"There is something infinitely pathetic in the readiness of a child to learn. Its dawning intelligence is full of curiosity. It is omnivorous for information. To speak first of very little children, how often they surprise us with their solemn questionings and their strange enquiries after facts and impressions which have struck their minds! The secret of education is to direct this thirst for explanation into all those lines, one after another, which will be useful in the development of a true moral character. What care and patience this needs! How close the observation necessary, how tender the sympathy, how firm the guiding hand, how wise the reticence, how intelligent the direction! What manner of men and women ought we to be who have been called to so high honourable and responsible an office?"

**Christlike Teachers.** "The special requirements of our Sunday Schools at the present day are Christlike teachers, well-educated, if possible, but, whatever else they possess, they must have been to Christ Himself if they are to be successful. The nominal Christian is no use—if successful work is to be done we must have more than nominal Christians. The special requirements of our Sunday Schools at the present day was to go back to the grand old Gospel; and the question that every Sunday School teacher wanted to ask himself or herself was, 'Who is to have my scholars, Christ or Satan?' This problem must be faced, and if we could only secure the present scholars for Him, we would go a long way towards getting the country for Christ."

**Anointed Teachers.** The Church needs men and women anointed by the Holy Ghost for the work of teaching. Amongst our teachers, learning is well represented; eloquence, taste and strength are not lacking, youthful vivacity and calm maturity unite in our teachers; our chief lack lies in the presence of the HOLY GHOST to begin and end, and to help mightily, through all the stages of our labours, qualifying us immediately by God's own bestowment for our work. All our performances, labours, prayers, lessons, activities originated, quickened, carried on, completed by His agency and presence, not in minimum, but in maximum measure and power.

**A Busy Emperor.** Some statistical writer in Berlin has drawn up a careful chronicle of the Emperor's movements since August 15 of last year till now, from which it appears that his MAJESTY has in this brief period journeyed close upon 19,000 miles! There are not many of our globe-trotters or bagmen who can beat that. William I. was called the "Greise Kaiser" or "venerable Emperor," Frederick III. the "Weise Kaiser" or "wise Emperor," and William II. the "Reise-Kaiser" or travelling Emperor, and he has remained true to this character. Like the ghost in "Hamlet," "he's here, he's there, he's gone;" ubiquity is his name. Germany, Austria, Hungary, Italy, Switzerland, Sweden, Denmark, Norway, and England are the chief countries which the Reise-Kaiser has swept across within the last twelve months. There is not an important town in his own Empire in which during this time he has not reviewed or alarmed the garrison, attended a wedding, unveiled a monument, or done something else to keep his subjects on edge.

**Teaching.** Teaching is the chief business of a teacher. Whatever else a teacher may do for his scholars, he is a failure as a teacher unless he teaches them positive truth. And a teacher has not taught a truth until somebody has learned that truth; hence one who is called a teacher cannot be sure that he is a teacher until he can point to some one who has learned through his teaching. Influencing a pupil is very important in its way, and every teacher ought to influence while he teaches; influence by his personal character, and by his words and ways, as well as by the positive truth he is teaching; but influencing is not in itself teaching. One who is called a teacher may do more good work by his influence than another does by his teaching; but if he only influences and does not teach, he is no teacher, whatever he is called.

## SUNDAY SCHOOL STATISTICS OF ALL NATIONS.

COMPILED FOR THE SECOND WORLD'S SUNDAY SCHOOL CONVENTION, ST. LOUIS, U.S.A., SEPTEMBER 4TH AND 5TH, 1893.

E. PAYSON PORTER, 195 BROADWAY, N.Y., U.S.A., MR. EDWARD TOWERS, 56 OLD BAILEY, LONDON, E.C., ENGLAND, STATISTICAL SECRETARIES.

EUROPE.	Sunday Schools.	Teachers.	Scholars.	Total.
England & Wales	37,201	585,457	5,976,537	6,561,994
Scotland	6,275	62,994	694,860	757,854
Ireland	3,584	27,740	308,516	336,256
Belgium	89	310	4,112	4,422
Austria	212	513	7,195	7,708
Denmark	506	3,043	55,316	58,359
Finland	853	1,534	47,134	48,668
France	1450	3,800	60,000	63,800
Germany	5,900	34,983	749,786	784,769
Greece	4	7	180	187
Holland	1,560	4,600	163,000	167,600
Italy	403	654	10,969	11,623
Norway	550	4,490	63,980	68,970
Portugal	11	56	1,066	1,122
Russia	83	777	15,524	16,801
Spain	88	180	3,230	3,410
Sweden	5,750	17,200	242,150	259,350
Switzerland	1,637	6916	113,382	120,298
European Turkey	35	175	1,564	1,739

ASIA.	Sunday Schools.	Teachers.	Scholars.	Total.
India, including Ceylon	5,548	10,715	197,754	208,469
Persia	107	440	4,876	5,316
Siam	16	64	809	873
China	105	1,053	5,264	6,317
Japan	150	380	7,019	7,499
Central Turkey	516	2,480	25,833	28,283

AFRICA.	Sunday Schools.	Teachers.	Scholars.	Total.
North America.				
United States	123,173	1,305,939	9,718,432	11,024,731
Canada	8,836	69,521	876,094	944,585
Newfoundland and Labrador	359	2,275	22,376	25,251
West Indies	2,185	9,673	110,233	119,906
Central America and Mexico	550	1,300	15,000	16,300

SOUTH AMERICA.	Sunday Schools.	Teachers.	Scholars.	Total.
South America.	350	3,000	150,000	153,000
OCEANIA.	Sunday Schools.	Teachers.	Scholars.	Total.
Australasia	4,769	54,211	586,029	640,240
Fiji Islands	1,474	2,700	42,909	45,099
Hawaiian Islands	230	1,413	15,840	17,253
Other Islands	299	800	10,000	10,999
World	218,443	2,229,800	20,108,800	22,338,643



## NEXT WEEK.

## SUNDAY.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Lessons: Morning—Daniel 6—2 Thessalonians 1. Evening—Daniel 7 v. 9 or 12—St. Luke 15 v. 15.  
Annual Day of intercession for Sunday Schools.

THE CATHEDRAL 11 a.m., THE PRIMATE.  
3.15 p.m., Canon Moreton.  
7 p.m., Dr. Harris.

Holy Communion 8 a.m. and 11 a.m.  
Christ Church, Enmore, 7 p.m., THE PRIMATE.

## MONDAY.

Lessons: Morning—Zechariah 8 v. 14—2 Thessalonians 2. Evening—Zechariah 9 v. 9—St. Luke 16.  
Annual Day for Intercession for Sunday Schools.  
Council Clergy Daughter's School, 3 p.m., THE PRIMATE.

## TUESDAY.

Lessons: Morning—Zechariah 10—2 Thessalonians 3. Evening—Zechariah 11—St. Luke 17 v. 20.  
St. George's, Glenmore-road, Confirmation, 7.30 p.m., THE PRIMATE.

## WEDNESDAY.

Lessons: Morning—Zechariah 10—1 Timothy 1 v. 18. Evening—Zechariah 13—St. Luke 17 v. 20.

## THURSDAY.

Lessons: Morning—Zechariah 14—1 Timothy 1 v. 18 and 2. Evening—Malachi 1—St. Luke 18 v. 31.

St. John's, Parramatta, Confirmation, 4.30 p.m., THE PRIMATE.

## FRIDAY.

Lessons: Morning—Malachi 2—1 Timothy 3. Evening—Malachi 3 v. 13—St. Luke 18 v. 31 to 19 v. 11.

## OPEN COLUMN.

## OUR SUNDAY SCHOOLS.

There are four parties concerned with the Sunday School—the parent, the Church, the teacher, and last, but not least, the scholar. Whether the Sunday School is successful or not will depend upon the extent to which these various parties unite and combine in the fulfilment of their mutual responsibilities. Failure on the part of even one tends to mar the perfection of the result that is aimed at.

I have no space here to enter at length into reasons why these four parties must be interested in the Sunday School, indeed those reasons will be sufficiently obvious, but, in view of this being a special Sunday School number of the RECORD, I would like, however briefly, to draw attention to the duties and responsibilities that attach to those specially interested in this work.

1. *Parents.* Here, to begin with is a fruitful source of weakness! Many parents there are who are perfectly satisfied when they have packed their children off to a Sunday School; the realization of their duty begins and ends there. No interest taken in the lessons given, no inquiries made whether the children have learned their texts or hymns, no great heed given whether the children go to a Church, or other Sunday School; too often are the children allowed to go simply when and where they like. Never is the parent to be seen at the Monthly Service or Catechizing, indeed, in many cases, never is the parent to be seen at Church, and alas! not seldom is the parent's example for evil rather than for good, not perhaps in the way of direct wickedness, but in a shallow lukewarmness and indifference to Church and religion.

Oh, parents, some day you will be asked, "Where is thy flock that was given thee, thy beautiful flock?" What answer are you now preparing for that question? In all human probability your children will be what you are.

2. *The Church.* Here again, there is an important sphere of duty to be realized. The Church must be concerned with the lambs of Christ's flock. While we know the Clergyman is not the Church, still he is in some sense the visible representative of the Church, therefore he is specially charged to "feed" these lambs. But is it a fact that all clergy realize their responsibilities aright? Do they all take as living an interest as they should in the organization and work of the School? Is it their constant effort to keep Church teaching, Confirmation and Holy Communion for instance, in the minds of their scholars, so as to retain them Churchmen always? Do they seek to win the affection of the children, not for their own, but for their Master's sake? Do they help their teachers, spiritually and intellectually, as far as they might? Do they endeavour to turn out from their schools, Christian men and women, honest citizens, loyal-hearted Church workers? Here are some questions for the Clergy to consider on the Day of Intercession.

3. *The Teacher.* What honourable blessed work for the Servant of God to have a hand in training a young

soul in the likeness of God! But how lightly do many regard that privilege! Just in proportion to our realization of it, are we blessed ourselves in our efforts. And what a difference it makes to us and our work when we think of this privilege, than which there can surely be none greater. How regular and punctual in attendance! How diligent in the preparation of the lesson! How watchful over one's temper and tongue and example and appearance! How patient and sympathetic and prayerful! How careful to prevent self-coming between the child and God! How quick to discern the child's special needs and temperaments! How earnest and persevering through all disappointment and weariness! How trustful to God for the results! "Well done, good and faithful servant, enter thou into the joy of Thy Lord." Will not that joy be intensified to the true teacher by meeting there, former scholars? Who will then confess how much they owe, under God, to their Sunday School teacher.

4. *The Scholar.* All others have to consider their work in its bearing on the scholar. They must do, not what they like, but what they know is really best for the child—that must even be their guiding motive. But the scholar too must be reminded of his position. Teachers cannot do all; even the Son of God lost one of the twelve. The scholar needs then to be diligent and attentive and obedient at School; he comes to be taught, not to play, to be taught of God and Jesus and the Holy spirit and the Church, and of his own position in Christ's Kingdom, and therefore of his responsibilities to God. He must remember that any foolish or bad conduct on his part brings a certain amount of discredit on his school, and on his teacher, and on God. He should strive to lighten the burden and efforts of his teacher by co-operating with him in all possible ways.

These all important matters cannot be satisfactorily dealt with in the "Open Column," but what has been written may possibly lead some to think, and if the thinking leads on to action, good may perhaps result.

M.

## JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

At first sight it does not seem suitable for a Sunday School number of the RECORD that I should resume the discussion on the question of whether Scripture enjoins us now-a-days, to inflict capital punishment on murderers. But I think that as they read on, Sunday School Teachers will see that the discussion between "Inquirer" and myself deals with several general questions which must be of great interest to all Teachers, and some of which must be settled in their own minds before they can leave a clear impression on the minds of their scholars:—(1) What is the relation of the law of Moses to ourselves? (2) How the same unchangeable God can have given both the Old and the New Testaments? (3) We shall be led to consider how to treat the natural desire of our boy scholars to adopt the *lex talionis*, and give a black eye for a black eye, and (4) Why, in spite of the necessity for good discipline in a Sunday School, it is wise for us to abstain from corporal punishment?

First, let us be careful about the question at issue. It is not whether the punishment of death is *permissible*: I am quite willing to allow that it is not a sin for a community, after due trial, to take life, for reasons which seem to it to be sufficient. It is the question not whether capital punishment is *deserved*: I do not deny that "an eye for an eye, a tooth for a tooth, a life for a life," is, in cases where the injury is done deliberately and intentionally, in accordance with the assailant's deserts. What I assert is that the punishment of death is brutalizing, is not deterrent, and in proportion as a community becomes civilized and settled, is more and more needless, and out of harmony with the Gospel message. To this it is objected that the Bible, in certain passages, enjoins capital punishment, and that this commandment therefore ought to be followed by us. Well, as a fact, it is not followed. "Whoso sheddeth man's blood, by man shall his blood be shed" is a command which (even if it is narrowed by inserting the word *intentionally* after "sheddeth") is broken continually in every civilized country, for more murderers are reprieved than are executed. And yet we do not protest against such mercy or assert that it is contrary to the will of God. That is to say, we show that we consider the command as *permissive* not *directive*. By the by, the interpretation placed by "Inquirer" upon the prohibition against eating "flesh with the life thereof, which is the blood thereof" seems much narrower than the Bible words indicate, and therefore, as abstinence from the blood is not a universal tenet of the Christian Church, I hold that I was right in thinking that the direction "whoso sheddeth man's blood" etc., has not universal directive force.

What is the relation of the law of Moses to ourselves? The ceremonial and sacrificial law has passed away, for the types and symbols have been fulfilled in the sacrifice of the one offering on Calvary. The sanitary regulations have been, to a large extent abandoned by Christians, and although we are gradually finding out how much has been lost by their abandonment, I do not suppose that any Christian asserts that, for example, it is a sin to eat swine's flesh. The main principles of the moral code are binding, of course, although, as our Lord tells us, such precepts as

those of divorce were given on account of the hardness of men's hearts. But the particular penalties—and it is on the subject of penalties that the discussion has arisen—are not in force now. No one argues that a gluttonous, drunken, stubborn son ought to be brought by his parents before the people and put to death as is directed in the law of Moses. Yet a phrase has such power that there are many like "Inquirer" who would maintain one particular penalty because it is coupled with a phrase like "a life for a life," although that penalty has by general consent been abandoned for many other offences to which it is assigned in the law of Moses. That law was made for the children of Israel in their then state, and, like the comminatory psalms and many other passages of the Old Testament, must be recognised as having been modified by the Gospel of Jesus Christ.

Yet, as "Inquirer" says, the God of the Old and the New Testaments is one and the same God. It was not God who changed; it was the nation which progressed. This need present no difficulty to our friends. Christ, the Son of God could say, "It was said to me of old time but I say unto you"; He could draw a contrast between destroying men's lives as God did for Elijah and saving them as he did by the Atonement. The contrast as regards methods, as regards penalties, as regards forgiveness, is great; yet Christ said that His new teaching was not the abrogation, but the fulfilment of the law, and an examination will reveal that the new law is more searching, more convicting, more soul-altering than the old. When I was an infant I formed the habit of biting one particular person: my father cured me by the simple process of biting me every time I offended in that way. Was he less rigorous because when I grew up to boyhood he did not punish on the same "too h for tooth" principle? No: I was now amenable to reason, persuasion, affection. His wish for me to refrain from injuring others would be still stronger, but he would adopt quite a different method of proving this to me. And the Unchangeable God adopted different methods in the infancy of the chosen nation from those He adopts under the Gospel Dispensation. Now we can perhaps see how this applies to our boy scholars. When they want to "pay out" the boy who has injured them they are showing unregenerate human nature. Revenge is justice, although it is wild justice. An eye for an eye is, as I have pointed out, nothing but strict desert. If a man tries to kill me, or maim me, but in the scuffle gets killed or maimed, the general verdict of mankind—spiritual and unspiritual—is "served him right." And if Tom Brown, in endeavouring to give Jack Jones a black eye, receives one himself, the verdict is the same. But this is very different from punishing in cool blood by the "eye for an eye" theory. The punishment may be as great, but it is in a different form. If a man throws vitriol in the face of another he may deserve to have the same done to him; but we don't do it—it would brutalise the community. The wholesale poisoner, Brinvilliers doubtless deserved the pains of the rack which she received. "What is that huge bucket of water for, executioner?" "For you to drink: you will need it all before I have finished," she did. The murderer of the great William of Orange may have deserved the awful tortures which the Christian Netherlands inflicted upon him; but we recognize that however natural these things appeared then, we cannot allow them now. We see differently, as we do concerning slavery. We want so to educate our scholars, to lift up their souls to the level of Christ's teaching, that they may drop the thoughts of revenge in Him and may try to carry out the bidding (an Old Testament bidding, by-the-by) to heap coals of fire on the head of the offender by returning good for evil.

Lastly, there can be little doubt the wholesale caning in many of our schools brutalizes children, as frequent floggings and executions tends to brutalize the criminal classes. Partly in consequence of this, we have, in many of our Sunday-Schools, scholars who seem only open to the argument of corporal punishment. Shall we for the sake of discipline descend to the brutalizing means? No. Discipline must be maintained, and those who will not obey promptly and thoroughly must be got rid of. But it is possible where there is firm government to obtain obedience without the cane, just as experience proves that the abolition of capital punishment in an ordinary civilized Christian community does not increase the number of murders. It is not usually the master who canes most who has the best disciplined school, and the Sunday School Superintendents who now fall in preserving order would probably have in twelve months just as disorderly schools if they used the cane as they are tempted to do. We want to raise the spiritual level of these children: we shall not do it by using brutalizing methods. Let us be as firm as we please—inflexible in inflicting penalties of some kind for bad conduct—but let us take the Gospel method of working by love as far as possible, and leading to that happy state of things when obedience is freely given without the necessity for its being enforced by blows. The harm that is being done by the extensive use of corporal punishment is very great, I believe. A horse may be quickly broken in by severe but little extra pains, a little extra kindness, with a relaxation of firmness, will make him a better animal for his whole life long. And the same holds good of children generally.

COLIN CLOUT.

## PERSONAL INFLUENCE.

A Sermon preached in St. Paul's Cathedral at the Festival Service of the Church of England Sunday School Institute, May 7th, 1894.

BY THE RIGHT REV. THE LORD BISHOP OF WAKEFIELD.

"We all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, seen as by the spirit of the Lord."

There are few passages in which the new translation of the revised version has shed so much light and meaning as in the present case. I daresay it will be known to all of you, or most of you—that the real translation here is: "We all with open face reflecting as a mirror the glory of the Lord." We are the glass; we reflect the light which shines upon us.

Now, I have set myself this evening to speak to you—you who are most of you teachers in our Sunday schools, and all interested in Sunday-school work—I have set myself to speak to you to-night upon the power of personal example.

It is the great law which God Himself has imposed upon our constitution, or nature, that the constant contemplation of any character tends to reproduce it. This is the law of influence. We are all of us continually acting and reacting upon one another. We are all of us continually making a difference in others. All strong characters especially, whether good or bad, help to mould, and fashion, and influence, those around, so that they become gradually more and more like to the character which thus acts upon them.

Now you as teachers have an exceptional position with regard to influence. I daresay you can remember yourselves how, when you were children, you looked up to your teachers, and possibly you exaggerated their learning their powers, and very often their goodness. I think children naturally do so. And now the children look up to you; and therefore they are sure to be much influenced—not by what you teach them simply, but by what you are. They will be made better or worse by regarding, and understanding more or less, your character and example.

Now, this is a tremendous responsibility. Oh, teachers, do let the children who are entrusted to you see that at least you are striving to live to God, that you are striving to follow the example of our Lord and Saviour Jesus Christ.

There is a picture which will doubtless be familiar to you, constantly seen in prints, the picture of Dante and Beatrice, where you will remember the earthly disciple is walking along on a lower level than his heavenly guide, and his eyes are intently fixed on her. But where are her eyes fixed? Not on him, but on heaven. Ah, yes! and as others look up to you, as your children—the children of your classes—regard your example, have you none to look up to yourself? It is not enough to be looking down upon those children, even with the most loving look; you must look up, and they must see that you look up.

Yes, and the same law holds good in the higher sphere. My text lays down the great principle which must govern your life and action. It is not only tells you, you see, of the imitation of Christ, but it tells you how this is to be effected. It is by beholding. "We all with open face reflecting as a mirror the glory of the Lord." We set ourselves before him, and by gazing and gazing we drink in the wondrous example, and it reproduces itself in us. It is contemplation that begets resemblance. I do not think it is Christ's precepts which most deeply impress, but His character. And perchance this is the reason of the fourfold picture so wondrous in its simplicity of detail. It is the holding up of Christ in all the beauty of his manifold and infinite holiness—the holding up of this beautiful picture before our eyes, that by gazing we may become like Him. It is not "Be ye meek and lowly in heart," which holds the spell, but "I am meek and lowly in heart." And so, too, with us and those before whom our lives are lived and our words are spoken; the living of the life speaks louder than the vocal word. Aye, and it has more power, too, to compel obedience. Biography does more to form character than books of moral essays.

And now I want to rise even higher still; I want to trace out our great principle yet another stage above those that I have brought before you. For oh! Christian people—oh! brothers and sisters working for Christ, loving Christ, loving Christ's little ones, think what is our hope! "It doth not yet appear," says St. John, "what we shall be, but we know that when He shall appear," (or, "when it shall appear," as is probably the proper translation) we shall be like Him, for we shall see Him as He is." Ah, yes, it is not the vision only—that will be very glorious, but it is the transforming vision. When we see the King in His beauty we shall wake up in His likeness, and be satisfied. Then "We shall be like Him, for we shall see Him as He is."

You see our great principle runs all through life; through life here; through life hereafter. But our present duty is here. We must run our race, and we must do our work for God "Looking unto Jesus." That will be the strength the secret spring of blessedness, in all we do, because the looking is the first step towards the being like; and, as we are formed in His likeness, we shall the more potently fashion others after that likeness. He is the Sun shining with His glorious light, and we must stand in His sunlight

and then reflect His rays. He is "the Light of the World"; but the same Divine light which said one day "I am the Light of the World," said another day "Ye are the light of the world." Yes, ye, because He; He shining with His intrinsic light, ye with borrowed light yet shining. Ah! "Let your light so shine before men, that they may see your good works and glorify your father which is in heaven."

Now, let me just for a moment or two point out one or two special points in which, gazing upon the example of Jesus, we must seek to be like Him, and so make our children like Him too.

First of all, take our Lord's own great characteristic of meekness and lowliness of spirit. My friends, we shall do little to train the children under our care into the likeness of Jesus if we ourselves, by our pride, our self-importance, or self-sufficiency, or self-will make ourselves unlike Him. There must be something in us, at least, of that simplicity, that deep humility, that self-abnegation which so marked and characterised Him. Children are somewhat quick to detect faults such as those of self. Oh, if only we could banish self from all that we do and all that we are; self in every form—self-seeking, self-will, self-importance! Pray God that you, gazing upon the great Divine example, may at least reflect something of that meekness and lowliness of spirit.

Then, as you gaze, I think you will reflect also something of the love and sympathy of Jesus. I do not think you will have much influence on the children for whom you care unless your hearts go forth to them in love; unless you strive to understand them, and set yourself in their place, which is the secret of sympathy. It is the loving teacher who is the true teacher. Cold and uninterested teaching is soon forgotten, and passes by without leaving any abiding fruit.

And then again, I think that, as you gaze, you will reflect something of the spirit of self-sacrifice which you behold in Him. Ah, yes! and depend upon this, that no work for Christ, or for Christ's little ones, will ever be really blessed unless it is salted with this salt of self-sacrifice. If it is undertaken and carried out idly or carelessly, as though it were a light work for which much trouble need scarcely be taken, I do not think it will have any great influence upon the children. They must see that you deem it of importance. They must see that you act upon the principle—"Whatever they hand findeth to do do it with thy might." They must see that you grudge no pains, no time, no trouble. I know very well how many teachers there are who need to be encouraged to take a little more trouble about the task that they have undertaken. I know how often it is said "Our good teachers, who are well equipped for their work, are so regular and attentive at the teachers' meetings that we have no difficulty with them." But there is always a fringe of teachers in large Sunday-schools who are not well equipped; who need something of training and teaching themselves. And these do not always realise that it is worth while to take pains—worth while to fit and prepare themselves for what is not the easiest of tasks.

Oh, teachers! if you would indeed teach, if you would teach the truth of God, if you would teach in the spirit of Jesus Christ, then train and educate your children by something more than the mere imparting of knowledge; teach them with your voice, teach them with your words; but far, far more, teach them with your life.

## FOR TEACHERS.

## EACH MAN IN HIS PLACE.

It is not that because the work we have to perform be small—and, perhaps, to our own thinking insignificant—that it should be done hastily and carelessly.

Take, for example, some magnificent building, and think how it would have ever come into existence if the bricklayers had refused to lay the bricks, or had done their work ineffectually. The work of the architect who designed the building would in that case have been comparatively useless. The bricklayers were as essential in the carrying out of the plan as was the designer himself. We all have our separate work arranged for us: that which remains for us to do is to strive to do it to the very best of our ability. In the successful carrying out of a design every worker employed upon it—however apparently insignificant be the part assigned to him—is as necessary and important as the one who may be engaged upon the most conspicuous part in it: provided, only, that he honestly and properly does the work which falls to his share.

On the other hand, a man who scampers over that which he has to perform, and does not give the requisite amount of thought and labour, obviously fails in the part he had to accomplish.

We are all, as Emerson remarks, "weaving a pattern in our lives"; and when we come to look upon the whole we may find some little stitch missing, or so badly put in, which may serve to mar the pattern, and yet which we had thought too insignificant to take any pains with.

All work which has to be done, be it small or great, is of consequence, and our sole aim should be to endeavour to properly fulfil our part. For as Epictetus has said:

"We are all here as in a theatre, where every one has a part allotted to him. The great duty which lies upon a man is to act his part in perfection."—A. R. A., in *Great Thoughts*.

## LITTLE THINGS FOR TEACHERS.

A great sculptor once said, when asked why he devoted himself so assiduously to the trifling and apparently unimportant parts of his work: "Perfection is made up of trifles, but perfection is no trifle."

So it is that 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 seat 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 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 ridiculing 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 criticize him before others. He makes mistakes and knows it, and is trying to improve.

Always know what you mean to do or say next.

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 be 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. —MARION LAWRENCE.

## WAYS OF WORKING.

REPORTS.—An American teacher believes in regular weekly reports to the children's parents, of attendance, conduct, and studies. He says that the report of "conduct" has so far been "perfect." The reports are postal cards, printed with blanks to be filled, and having a space to report any difficulty in. The form is as follows:—

Report of Master, .....  
For Sunday, ..... 189  
(The maximum mark is ten.)  
Questions, .... Catechism, .... Golden Text, .....  
Conduct, ..... Extras, .....

Extras represent marks given for good attention and prompt answers to other than the regular questions. Four extras would be a good mark.

If parents will kindly commend their boys for good reports, and reprove them for poor ones, it will be of the greatest assistance to both teacher and scholar.

Of his method he says, "I have found that, with my class of boys, some system was needed to stimulate their interest in questions and catechism. Having tried for a time prizes, medals, etc., I found that the best way to reach a boy was through the parents. I am speaking, of course, only of the question of getting the boys to study. So I adopted this modification of the report used by private day-schools. Since adopting these reports, the boys have all shown marked improvement; and I no longer find any traces of that bravado feeling that it is 'smart' to know absolutely nothing about the lesson. Such parents as I have talked with seem pleased with the idea. I can tell the effect of their interest. By watching a boy, after having sent in a rather poor report one Sunday, upon the succeeding Sunday, I usually find his attention noteworthy; then it is evident that the parents have had a proper regard for the footnote on the report."

A kind neighbour is not one who does half-a-dozen great favours in as many years, but the doer of little every-day kindnesses.

Lord Burleigh used to say: "I will never trust any man not of sound religion; for he that is false to God can never be true to man."

God loves to take apart His children and set on them His seal. Sometimes He stamps them with His right hand full of gifts; and sometimes in His left He reaches out a martyr's crown.

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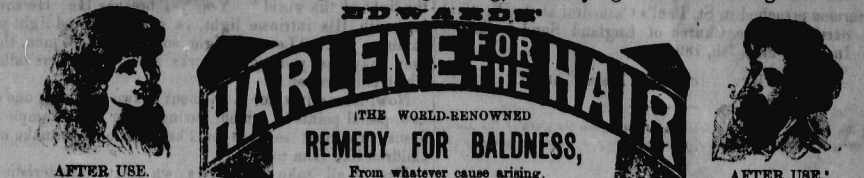
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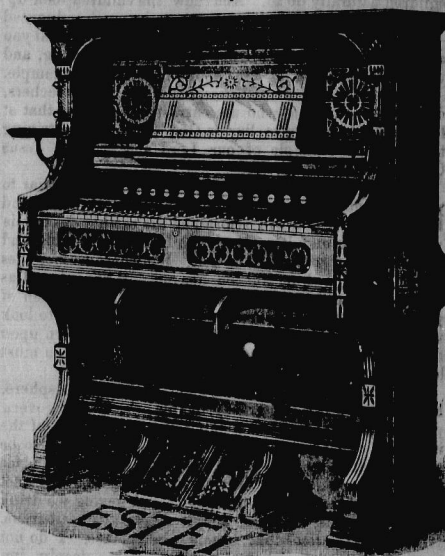
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The Higher Criticism and the Monuments by A. H. Sayce—Third  
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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, OCTOBER 20, 1894.

LAST week we announced the decease at the advanced age of ninety-six years, of the first and only DEAN OF MELBOURNE; this week we have to note the death of another veteran:—the RIGHT HONORABLE SIR ALFRED STEPHEN, who died on Monday morning, having attained in August last, the ripe age of ninety-two years. The distinguished services he rendered to his adopted country, and his identification with its interests made his name familiar as a household word; and in the history of the Colony the figure of SIR ALFRED STEPHEN stands out most prominently. For fifty years he lived in New South Wales, and throughout the whole of that period the name of SIR ALFRED and his descendants have been associated with Church work, philanthropic agencies and charitable organizations. It has been well said that "the thought of the blameless character, the kindly disposition, the active citizenship, the philanthropic energy, conspicuous concurrently with official service for so many years, will, in the minds of many colour the remembrance of his zeal and ability as a public man with the sorrow that is caused by the loss of a friend." During the past few days most eloquent tributes to his memory have been given wherefrom we select a few extracts and from which may be inferred what the life of SIR ALFRED STEPHEN must have been.

HIS HONOR THE CHIEF JUSTICE said that SIR ALFRED in his own house was idolized, for he was one of the most lovable, gentlest, and kindest of men, one who, while he cherished and never forgot a kindness shown towards him, could never remember a wrong. The Almighty granted him long life and mercifully spared his faculties and power of enjoyment to the last, and now he has gone from us full of years and of honour, revered, respected by all, and loved by those who possessed the privilege of his friendship.

MR. JUSTICE OWEN said his labours extended over a period far beyond the ordinary span of life, were ungrudgingly given to every cause that could advance the true interests of the land he loved so well, until, ripe in years, rich in honour, and dowered with the love of all good men, "God's finger touched him, and he slept."

MR. JUSTICE MANNING concluded a touching address with these words:—"The busy brain is still, and the loving heart has ceased to beat, but the record of his life and his memory remains as an example, and we may well lay as a tribute on his tomb the words written of the patriarch king of old, 'after he has served his own generation by the will of God he fell on sleep.'"

SIR GEORGE INNES spoke of the deceased as the most illustrious as well as the most venerable of our fellow citizens, and added, by his learning, his most lucid intellect, his firmness, his invariable courtesy of demeanour, he long ago earned for himself a very distinguished place amongst the great Judges; while by his kindness of heart, his broad Christian charity, and his exemplary life he had endeared himself to all who knew him. And who, indeed, did not know him? He was truly 'the good grey head' that all men knew. Of my own personal affection and veneration for him I do not trust myself to speak. Now full of years, and full of honours, having reached a most venerable old age, and having deservedly possessed those things which should accompany old age, as honour, love, obedience, troops of friends, he has been called to his rest. May his great example animate all who have to fulfil duties, exalted or humble, to their fellow men.

Many other extracts might be given, but these are significant and tell us of a life spent in the faithful discharge of duty, a life so lived that men will never allow the name it represented to die; a life that shall be blessed for its thoughts of mercy and for its deeds of charity. Such a life could only be lived in the belief that God ruleth over all and is blessed for evermore; that all things, visible and invisible, are parts of a great empire of which God is King and Lord; and no man can accept such a faith without being mentally enlarged and ennobled. As we look at the life-work of this eminent man, we may be thankful for ideals. We may never be able to attain great distinction or high honour, but we may look at the example set us by the noble and cherish the memory of one who "never forgot a kindness shown towards him, could never remember a wrong." Anything that impoverishes our lives, that takes out of them such uplifting thoughts as these, is a foe to our best education; while, on the other hand, all that adds to such thoughts is preparing us for fuller knowledge and greater honour. SIR ALFRED STEPHEN was the author of many valuable measures which have become law, and also of the Divorce Extension Act which added to the causes for which a marriage could be dissolved. The introduction of this Act, and its final adoption was the cause of much controversy, and while we grant that it may owe its existence to "the strong impressions wrought in the mind of its author by the facts brought within his cognisance in the course of his long judicial career," yet we are convinced that the measure, instead of being a "merciful reform," will prove itself to be a reform to be reformed by going back to the legislation of the Bible as enunciated by our Lord and Saviour JESUS CHRIST. Of the many charitable movements of the day—in which SIR ALFRED took delight—there was one in which he was deeply interested and with which his name will always be associated—we refer to the Institution for the Instruction and Industrial Employment of the Blind. To this Institution he was a friend in the deepest sense of the word. He addressed himself to its immediate wants, and sought to be eyes to the blind and a helper of the helpless. How far his sympathies went out to those who were in need will not be known in time. We must wait for the fuller revelation. The life so nobly lived, was peacefully closed on Monday last, when "God's finger touched him and he slept."

"But soon at break of day  
His calm Almighty voice,  
Stronger than death, shall say,  
'Awake,—arise,—rejoice!'"

The success that **AMYKOS** has met with, and the universal favor it enjoys both in the Old and the New World is a sufficient guarantee of the advantages resulting from its use as a mouth-wash, gargle, cosmetic, etc. It is unanimously acknowledged to possess a mild, and at the same time, energetic efficacy as an antiseptic water, and is superior to all antiseptics at present known to science, as expressed by Professor Sir Joseph Lister, of Edinburgh, in the *Lancet*, which alone ought to make the **AMYKOS** a household word for the Australians who esteem Cleanliness.  
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## OFFICIAL.

A PASTORAL LETTER TO THE CLERGY OF THE  
CHURCH OF ENGLAND IN THE  
DIOCESE OF SYDNEY.

REV. AND DEAR BRETHREN,—I wish to express my earnest hope that each one of you will do his utmost to make THE SELF-DENIAL MOVEMENT IN BEHALF OF OUR AUSTRALIAN MISSIONS a success.

It seems to me very evident that such a movement is needed both to roll away a reproach from our Church, and to kindle fresh interest in what all must acknowledge is an urgent duty, and what ought also to be recognized as a real privilege, viz., to enlighten, elevate, and Christianize the heathen amongst and around us.

Speak to your people from the pulpit and in private. Tell them that the SELF-DENIAL to which they are invited means an EXTRA and SPECIAL effort in giving up something for Christ's sake. Tell them that giving something to "outside" Missions needs not, should not, interfere with continued attention to local requirements. Tell them that little gifts are not despised by God, and that He loves a cheerful giver. Exhort them to make use of this specially proffered opportunity of gaining, and of spreading, information concerning the Board of Missions, and of giving to it the wider, and more sympathetic support so much needed. Enlist in this special effort women's work and children's enthusiasm. Above all PRAY, PRAY, and urge others to PRAY for a revival of zeal and earnestness amongst us, that we of the Church of England may more "cheerfully accomplish" the commands of Christ.

I am, as fellow-servant and brother in the one Lord and Saviour of the world,

Yours most faithfully,

WM. SZ. SYDNEY.

Sydney, October, 1894.

## CHURCH NEWS.

From Various Correspondents.

### Diocese of Sydney.

RIVERSTONE.—A Children's Service was held in St. Paul's on Sunday afternoon, the 30th of September, which was very well attended. Rev. Cuthbert Blacket, B.A., gave the children a very interesting address on one of God's workmen, "Spring," showing that as "Spring" was working for God just now, in beautifying the earth, so we can work for God, by living true and beautiful lives. The address was listened to very attentively; and the hymns were sung heartily. Miss Pye presided at the organ.

ST. MARK'S, GREENDALE.—On the 8th inst., Master Herbert Shearman was presented with an address and a sum of money in recognition of his services as Organist.

### Diocese of Newcastle.

WOLLUMBI, ST. ALBAN'S.—The Bishop of the Diocese has been paying visits to the Wollumbi and St. Alban's, Macdonald River, to arouse additional interest in Church matters in those localities. The Bishop Confirmed at Wollumbi on 7th.

CESSNOCK.—The Rev. F. A. Cadell has left Cessnock, having received a grant of £5 from the Diocesan Council previous to his going so.

CATHEDRAL.—I hear that at the meeting of the General Cathedral Building Committee, which took place a short time ago in Newcastle, it was resolved that the Chancellor of the Diocese be commissioned to come to some agreement with the Architect, Mr. J. Horbury Hunt.

GOORANGULA, SINGLETON.—The Rev. Mr. Graham, Curate of Singleton, conducted Divine Service at Dry Creek on Sunday. There was a fairly large congregation, notwithstanding the threatening aspect of the weather. The Catechism Class in connection with this Church has proved a great success, the children attending most regularly, and it must be very gratifying to Mrs. McDonald, who volunteered to undertake to instruct the little ones to find her efforts so earnestly co-operated with.

DUNGO.—The Clergyman here (the Rev. J. Vosper) is looking forward to a few exchanges of duty during the present month.

LOCHINVAR.—The Clerical Meeting was held on October 11, at the Parsonage of the Rev. Walter Tollis. The Chapter for discussion was the 1 Cor. xii. As there were no difficulties in the Chapter it was decided that it should be read by Mr. Tollis without discussion, and that the Rev. W. H. Yarrington should then proceed with his paper on the "Higher Criticism"—which he accordingly did. Those who had the pleasure of listening to the paper could not but admire the amount of research it must have taken to compose it, and the ability and especially the lucidity with which the almost insane freaks of the Higher Criticism are brought into view with the utmost impartiality, not one word being said against them by the compiler of the Paper. The opposite view to the "Higher Criticism" from

\* The Editor will be glad to receive brief, interesting items of Church News, if sent promptly after the occurrence of the events to which they refer.

UNDERTAKER  
**Charles Junsela.**



Are more than ever particular that their work be of a High Standard.  
Retrenchment being of necessity the order of the day, the charge for  
**Cabinet Photographs** is at present reduced to **10s. per doz.**



## HEART POWER IN SUNDAY SCHOOL WORK.

What is heart-power? It is the power of love. It is love pulsing in the words we speak and the work we do. There are other kinds of power. There is the power that comes from environment—a well-arranged building with all necessary rooms and conveniences, and the latest of equipment. There is the power that comes from a fine organization with graded classes and a staff of able men and women, voluntarily doing this service. It puts the Christian civilization of the close of the nineteenth century in a new light before our eyes. There is in it more of promise for the rapid advancement and final triumph of the Christian faith than in any other item in the statistics of Christianity. Let our readers, the discouraged ones and the hopeful ones, the zealous ones and the careless ones, get and study these figures. The study will do them much good.

These Sunday School Statistics give significant testimony to the work of Modern Missions. The mutual relationship between Sunday Schools and Missions makes a Sunday School worker of every missionary, and turns the Sunday School into a Missionary institution. It is hard to say whether Missions or Sunday Schools owe the greater obligation to each other. Had there been no Missions, much of this Sunday School work would have had no existence; and had there been no Sunday Schools in England and America, the Foreign Missions would have been far below their present position. Nearly all the Sunday School work in Asia, Africa, and South America is the product of Missions. And it would not be far from the truth were we to say that in both Europe and America, one-half of the Sunday School work owes its existence to the contributions and labours of the other half. —*The Indian Witness.*

There is a power which comes from good teaching—teaching according to the most modern and approved method—in vogue in other schools. But the real power of the Sunday School is heart-power.

Nothing but heart-power can really bless the world. There is no other department of Church work of which this is more true than the Sunday School. I believe in organization. No man will insist upon this more strenuously than I. I believe in the best and most approved methods of Sunday School work—graded classes, normal teaching, beautiful rooms, with maps and kindergarten appliances, and everything that can be provided to give thoroughness to the work. I believe in having the best trained teachers and the best teaching that can be done—teaching that is equal to the best that is done in any public or private school. But, still, it is true that the essential element in all Sunday School work is heart-power. Nothing but love will win the children.

Heart-power in the Sunday School—what is it? It is love, Christ-love in the hearts of Superintendents and Teachers. Unless we love our scholars, we can be of little help to them.

You say we must have the Spirit of God with us in our teaching; that only the Spirit can make a way for the truth into the hearts of scholars. Yes, but the Holy Spirit is love, the love of God, and He can work only through love in us.

It may be true, as I have heard it stated, that a piece of ice can be shaped into a lens and polished so that the sun's rays pouring through it will be focussed, and will kindle wood into a flame. It may be possible to make a burning lens of ice, but I do not believe it is possible for even the love of God or the rays of the Holy Spirit's light to stream through an icy human heart upon an impenitent soul, so as to kindle it into a fire of penitence and love. Grace can use only love in reaching the lost. Heart-power is the only power that can win souls.

There are few Sunday Schools in which there is not one humble worker at least who is probably wanting in what would be named as the essential qualities of a successful teacher, but who has a strange power over her scholars which even the most brilliant and best trained of all the teachers do not possess.

She has but an ordinary education. She is lowly in her circumstances. She has had no special training as teacher. She has no brilliant gifts. The Superintendent almost wondered, when she was spoken of as a teacher, whether he ought to give her a class, fearing that she had not the ability to teach. But in all the school there is no other class which is so intent on the lesson during the hour for teaching as is hers. The scholars love her, are faithful in attendance, are thoughtful and earnest, and, best of all, are brought to Christ one by one, and grow up into strong and beautiful Christian life under her influence. What is the secret? Heart-power. She has a genius for loving.

We shall probably all agree that heart-power is the vital thing in all Sunday School work. We must have our buildings beautiful as we can make them, our appointments of the very best, our teachers trained to the highest proficiency, our school well graded; but unless with all this we have heart power, the work can yield only small results.

How can we get heart-power? We must have the love of Christ in us. The qualification for Apostleship and for feeding the lambs Jesus disclosed in His question to Peter, "Lovest thou Me?" We must love Christ; then we must love souls. —*S.S. Chronicle.*

## SUNDAY SCHOOL STATISTICS OF THE WORLD.

Sunday School statistics of the world were given to the World's Convention by its Secretary. The figures do not profess to include all the Sunday Schools of the world, but only those affiliated in organization with the World's Convention. The greater part of our Protestant Sunday School work is no doubt included in this return, yet enough is left out to preclude our accepting it as a complete exhibit. Compared with the twelve hundred million inhabitants of our earth, this twenty-two and one-half millions of Sunday School teachers and scholars appear an insignificant handful. Not quite one in fifty of the inhabitants of our earth found in these Sunday Schools! Verily there is yet much to be done ere we can sit down to rest saying, "The day is ours."

But twenty-two millions is a large expression. It is larger than the population of some countries. Quite enough to make a strong independent nation. But it is the army of two and a quarter millions Sunday School teachers that particularly arrests attention. It is a noble army. Larger than we supposed had any existence. An army of unpaid

men and women, voluntarily doing this service. It puts the Christian civilization of the close of the nineteenth century in a new light before our eyes. There is in it more of promise for the rapid advancement and final triumph of the Christian faith than in any other item in the statistics of Christianity. Let our readers, the discouraged ones and the hopeful ones, the zealous ones and the careless ones, get and study these figures. The study will do them much good.

These Sunday School Statistics give significant testimony to the work of Modern Missions. The mutual relationship between Sunday Schools and Missions makes a Sunday School worker of every missionary, and turns the Sunday School into a Missionary institution. It is hard to say whether Missions or Sunday Schools owe the greater obligation to each other. Had there been no Missions, much of this Sunday School work would have had no existence; and had there been no Sunday Schools in England and America, the Foreign Missions would have been far below their present position. Nearly all the Sunday School work in Asia, Africa, and South America is the product of Missions. And it would not be far from the truth were we to say that in both Europe and America, one-half of the Sunday School work owes its existence to the contributions and labours of the other half. —*The Indian Witness.*

## THE MODEL SUNDAY SCHOOL SECRETARY.

He is as familiar a figure in the School as the Superintendent himself, and his appreciation of a perfect record is so great, that his own is never broken by tardiness, almost never an absence.

He never wears squeaky shoes, never bangs doors, never rattles lesson leaves, never bustles about officiously. He is gentlemanly enough to bow and smile to the teachers as he takes their class-books and collections, and sensible enough not to whisper or to pause for one moment of needless interruption. He regards the making out of a report as a positive delight, and the comparison of today's record with that of last week as a certain source of excitement. A class record is not with him merely a list of meaningless names. Each name stands for a distinct personality, readily called up at demand. His books are as carefully kept as those of a larger commercial house, and his annual reports make figures eloquent. He does not aspire to be Superintendent of the school. He is satisfied to be Secretary, and ambitious to be as good a Secretary as possible. This model Secretary is not an ideal character. We know him, and have seen him week by week for a dozen years cheerfully performing the same round of duties, and winning love and gratitude in a position which is too often deemed inferior and unimportant. Would that every School had one like him.

## SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, Young. An honorary reporter is desired in every Sunday School. In connection with the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.:—SYDNEY: Rev. E. C. Beck, Moesman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

Tomorrow and Monday, October 21st and 22nd, have been appointed the Annual Days of Intercession for Sunday-schools, as I notified to my readers some weeks ago. Those in authority ought therefore to decide at once what they are going to do to observe the day, and ought to give notice of the same to-morrow, both in Church and Sunday-school. The Incumbents of the Sydney Diocese will have already received suggestions from the Institute as to the observance of the days. But it is not to be an observance for one Diocese only, but for all, and therefore I subjoin the Institute's "Suggestions for Parochial arrangements on the Days of Intercession."

"1.—A Special Celebration of the Holy Communion for the Teachers; if possible with an address.  
"2.—Sermons by the Clergy, showing the importance of the Sunday-school; inviting parochial interest in it, and the personal help of all duly qualified persons (especially men) as Teachers; and pointing out to the Parents how they may further the Teachers' efforts.  
"(a.) An interchange of pulpits may be found helpful.  
"(b.) Catechising of Scholars at the usual Morning Service may be of value.  
"(c.) It may also be a good opportunity for having an offertory for the S. S. funds, some portion of which might perhaps be given to the Diocesan Institute.  
"3.—A Special Service for Children.  
"4.—A Devotional Meeting for Teachers.  
"5.—A meeting for Parents.  
"The Committee will be glad to assist, as far as possible, in the carrying out of such plans.  
"The Secretary will be thankful if the Clergy, or Superintendents will forward him reports of any features of special interest in the observance of the days."

May I urge on all Incumbents, Superintendents, and Teachers, that they should, in the words of the Institute's Circular, "make the most of this opportunity for enlisting the sympathy of the Parishioners in the Sunday School, and for deepening in the Teachers a high sense of the responsibility and privilege of that work to which they have been called."

The Teachers' Examination for the Diocese of Sydney will take place on Monday, November 12th. The Clergy whose Parishes are entering Teachers for this Examination must apply to the Rev. E. C. Beck before November 3rd. I greatly regret that no one has offered to supply this column with the Examination Papers, and that my own time is too fully occupied for me to do so. But I trust that there will be a large number of Candidates, and that they will be as successful as those of last year.

The subjects for the Teachers' Examination of next year will be the Gospel for St. Luke (which will be, as previously announced, the Scholars' lesson-course for the year), with the history and explanation of the Apostle's Creed, and an outline lesson. I think that the Institute is wise in appointing one subject somewhat out of the ordinary course of school work. Of course, the Apostle's Creed is studied to a great extent while giving lessons on the Catechism; but what the Institute demands is, I think, something more than this. I am not an advocate for giving Teachers too much work, but the study of an outside subject is very advantageous, and I should like to see some text-book—say some short text-book or evidence, or some sections of Bishop Barry's commentary on the Prayer Book—adopted for that purpose. No book is suggested by the Institute as a text-book on the Apostle's Creed, so I presume that Bishop Barry and the Catechism text-books will be considered sufficient for the purpose.

The Scholars' lesson-course for the year are given in full in the circular issued by the Institute, and as those Clergy who are going to adopt the scheme—who include, I hope, the vast majority of the Sydney Diocese and a goodly number of Clergy from other Dioceses which have not adopted any lesson course of their own—will obtain the scheme in full from the Hon. Secretary. I need not do more here than briefly summarize the work of the year as St. Luke's Gospel, the Catechism, and the learning of a few Collects, Psalms or Hymns. I hail with pleasure the inclusion of hymns as a learning-subject for junior scholars.

As the Catechisms have been thoroughly taught this year in Schools which adopt the Sydney Institute's course, it will only need to be lightly dealt with in the new course. Schools which meet both in the morning and the afternoon will need an extra subject, unless they are going to risk overdoing their children with lessons on the Catechism. I emphasize this, for although the Catechism contains so much that a really good teacher could give lessons on it throughout 1893, 1894, and 1895 without boring the children, it would be difficult for ordinary teachers to do so, unless their teaching is so inefficient that their scholars forget it in a twelvemonth. In one School with which I am acquainted, Macpherson's text-book on the Catechism, has been twice gone over during the past two years, and three years in succession would make the children dislike the Catechism instead of love it. So, at the risk of over-repetition, I again urge School-teachers to choose for themselves, at once, a second subject for next year's lessons, if necessary.

There is in the circular, no mention of the issue of a syllabus; but I trust that this will be done. Its convenience for teachers and scholars is very great. And where it is of convenient size to be pasted inside the teacher's text-book or the scholar's Bible, it will ensure the proper subject being prepared and taught. I hope also that the lessons to be learnt by heart will be appointed to each Sunday as in the Newcastle Diocese's syllabus. I am convinced that the adoption of this plan for some years will lead to the general use of the Diocesan Syllabus. The only objection will be, that schools who adopt an extra subject, will often prefer to print a special syllabus which shall comprise it.

J.W.D.

### GOD KNOWS IT ALL.

In the dim recess of thy spirit's chamber  
Is there some hidden grief thou mayest not tell?  
Let not the heart forsake thee, but remember  
His pitying eyes who sees and knows it well—  
God knows it all!

And art thou tossed on billows of temptation,  
And wouldst do good, but evil still prevails?  
Oh! think amid the waves of tribulation,  
When earthly hope, when earthly refuge fails—  
God knows it all!

And dost thou sin, thy deeds of shame concealing  
In some dark spot no human eye can see?  
Then walk in pride without one sign revealing  
To deep remorse that should disquiet thee—  
God knows it all!

Art thou oppressed, and poor, and heavy-hearted,  
The heavens above thee in thick clouds arrayed,  
And well-nigh crushed, no earthly strength imparted,  
No friendly voice to say, "Be not afraid!"  
God knows it all!

Art thou a mourner? are the tear drops falling  
For one so earthly lost to earth and thee—  
The depth of grief no human spirit knowing,  
Which moans in secret like the moaning sea?  
God knows it all!

Dost thou look back upon a life of sinning?  
Forward, and tremble for thy future lot!  
There's One who sees the end from the beginning,  
Thy tear of penitence is unforgotten—  
God knows it all!

Then go to God! Pour out thy hearts before Him!  
There is no grief thy Father cannot feel:  
And let your grateful songs of praise arise—  
To save, forgive, and every wound to heal—  
God knows it all!

## STUDYING THE CHILD'S HOME.

To women has been credited the instinct of curiosity. If this be true, and it leads the primary teacher to know the home life of her Sunday School Scholars, certainly it is well ordered. We fear, however, that many good teachers in the classroom fail to realize the importance of home visitation in order to make practical the lessons of Sunday. Therefore, for the best results of her work we urge the teacher to study the child through its home life. An acquaintance with the parents and home surroundings is a strong link in the chain of interest between teacher and child. One visit at the child's home will unfold more knowledge of the daily life of the scholar than can be gathered in a month through other channels; and this information is of value to the teacher desiring to aid a child in its religious life.

The following is a list of reasons for home visitation given by primary teachers at a conference:

One disheartened teacher was much encouraged when she found out that her lessons were carried by her pupil to other members of the household.

Another secured the attendance of the father at Divine Service.

Parents have been interested to visit the class and listen to the teaching of their children.

To give sanitary suggestions.

To wisely warn of evil companions.

To aid in the correction of bad habits among scholars.

To secure co-operation of parents in home instruction of lessons.

To consider the child's reading matter.

In some cases to hang upon the wall chaste and educating pictures.

To read God's Word.

To care for the sick and relieve the suffering.

To dispense the bread and water of life for the sake of Him who said, "If ye will eat and drink of that which I give, ye shall not hunger nor thirst."

Many of these reasons were illustrated by facts, one or two of which we give—

A Teacher in her round of visits upon absentees found in one home six children seated upon table and chairs (bare-footed). The mother was moving about in a half-shod condition. A careful inquiry revealed the fact that the father had been out of employment for three months the fuel was low, and food scarce. A report of the case was made to the Sunday School Teachers, who came together, and after singing "Something to do for Jesus," took the case in hand. On the following day an amusing scene was witnessed, as in turn six pairs of feet moved in procession over the bare floor to test the sizes of new shoes and stockings.

We feel assured that the visitation of the scholars home puts us in contact with the mightiest forces that mould the child's life. The mother's heart of love, the father's instinct of protection, are both allied to the teacher's ability to shape the heart of the child by Gospel truth; and to secure the parents' alliance for the clinching of the Sunday School teaching brings the grandest results. —*The Pilgrim Teacher.*

## A GOOD SUGGESTION.

Procure a substantially bound blank book, and make the first page "Sunday School Record." On the next write your own name, your residence, the name of the School to which you are attached, and the date of your entrance on the work of teaching. Then enter the full name of each pupil, the age and residence, also the name and occupation of the parents, and any remarks as to the capacity or character of the scholars. As from time to time you will probably have a new name to add, even in the course of a year, so arrange it that the names and dates form a continuous roll, and place the remarks on the opposite page. When a scholar leaves your class, record that event, and the reason, and if there is a change of residence, let that appear in your book. Use the following pages to note any interesting incidents which occur in connection with your intercourse with your class. Write down something concerning each visit you make to their homes, and your observations as to the influences which surround them. If at the close of a year or two there have been many changes among your pupils, close the record of the first period, and begin a new roll. Do not let anything disconnected with your Sunday-school work creep into this book. As time rolls on, and your scholars go from under your direct influence, still, as far as possible, trace their course, and add these developments to your earlier notes. Our attention was drawn to this matter by hearing an elderly gentleman say that he had the names of every scholar who had ever been under his care written down, and that he knew in a large majority of cases whether they were still living, and if living, where and how they were spending their lives. And so he could still follow them with his prayers, and often thankfully acknowledge the grace which was enabling many of them to lead holy and useful lives. —*S.S. Teacher.*

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Exterminator. It is safe, sure and effectual.

## THE CALIGRAPH.

The following is one of many testimonials received from Clergymen:—"North Shore, May 14th, 1890. Dear Sir,—The Caligraph 1 purchased from you some four months ago has proved a complete success. By it all my correspondence and manuscript work has become a pleasure, I am delivered from that terrible foe, 'writer's cramp,' and my work is done now in half the time that it took formerly. I almost forget the expense incurred in the pleasure derived from the use of the machine.—I am, yours truly, (signed) JOSEPH PARKER, Pastor, Congregational Church, North Shore."

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Malted  
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## STUDY TO TEACH.

We need better preparation for the work to be done in school and class. True success is never an accident. Careful drill precedes assured victory. Thorough organization is requisite to highest efficiency. The organization is a means to an end. The end justifies careful attention to the means. "Get the best" in selecting officers and teachers. The best is none too good for the King's service. The alabaster box of ointment is wisely broken for His use. The fragrance of sacrifice will fill the life as well as the world. The place should seek the person; the person should seek to honour the place. He does not honour it who does not bring to the service the ripest fruit of his life. The Superintendent should superintend seven days in the week. Thinking, planning, praying, studying—these should mark every day's record.

The school as a unit—the classes, the teachers, the scholars, the homes—these units will tax resources, but will repay toil. True teachers will be diligent students. The Word is much more than mere words. No truths break full-orbed on human vision; they are seen only by such as "watch for the morning." We need greater devotion to Bible study; more saturation with Bible truth; more love and longing for the honey of the Word. "Sanctify them in Thy truth" was the Saviour's prayer for His disciples. Only such as are "in the truth" believing it, loving it, loyal to it—are fitted for any holy service.

Then the truth is utilitarian. The Word is to be used—first to nourish one's own life; then to minister to other's needs. The class is more than a single unit. It is made up of units—each a distinct personality. The true teacher studies scholars no less than lessons. No two sit so closely, side by side, but there are differences—of temperament, of social life, of spiritual need. Each must be fed—each according to need. The teacher is a spiritual caterer, and must study appetite, digestion, and assimilative power. The law of adaptation must be recognized, that each may "receive a portion in due season." Such study of the Word and of human nature—thorough, discriminative, constant—is an urgent need of our work to-day.

## TEMPERANCE JOTTINGS.

"Alcohol is a most deleterious poison."—*Sir W. Gull.*  
"Infant mortality is mainly due to two causes, the substitution of farinaceous food for milk, and the delusion that ale or stout is necessary as an article of diet for nursing mothers."—*Dr. Edin.*

"The children of drunkards are deficient in bodily and vital energy, and are predisposed by their very organization to a craving for alcoholic stimulants."—*Sir W. A. F. Browne, Lunacy Commissioner.*

The London Auxiliary of the United Kingdom Alliance were arranged to give a public reception to Canon Wilberforce early in September. Archdeacon Farrar presided. Sir Wilfrid Lawson, M.P., Mr. T. P. Whitaker, M.P., and many other well-known advocates were present.

Many people suffered from hereditary craving for liquor, and were not responsible for the deeds which they committed whilst under the influence of drink. It was of no use punishing such people, as very often they could not help themselves. It was not generally known, but there were several people in high position in life who were compelled to abstain because of this craving. —*Dr. Norman Kerr.*

Anything that you can do that will tend to make your country better and to make it more independent, to put away poverty, is an influence that should be developed. The influence thus exerted is far, far more widely spread than you are aware of; and those of you who love all those that are dear to you, and love their home, show this by joining such a Society, and really show true patriotism for their old country. —*Bishop of Marlborough.*

The person who has the reputation of being the oldest living woman in the United States is Rebecca Ann Liechner, of New May, Ill., who was born on the 1<sup>st</sup> of December, 1776, and is thus over 117 years old. She is of Norwegian descent, was married in 1800; and of her eight children the youngest, Samuel, now eight-one years old, lives with his mother, and works daily in the fields.

James Bryson, Cameron, states: "I was confined to my bed with inflammation of the Lungs, and was given up by the physicians. A neighbour advised me to try Canadian Healing Oil, stating that his wife had used it for a throat trouble with the best results; acting on his advice I procured the medicine, and less than half a bottle cured me; I certainly believe it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me good."

### Fountains in Play.

Who doesn't enjoy looking at a fountain in play? The bright water leaps into the air as though it were a living, conscious thing. Then at the summit of its arch it is shattered into spray by the wind, or wafted to and fro like the skirts of a dancing girl. And all the while the roar of its rush and the tinkling melody of its fall fill the air. This is the water having a good time—water is high spirits. What makes it jump, sing, and laugh in that fashion? Wait a bit. If you please we will have the explanation later on. Perhaps you know already; perhaps not. It isn't so easy to know things from the bottom.

Under date of March 16th, 1892, a lady writes that for twenty years she always felt that it was a living, conscious thing. "Spirit" in this sense is a condition of the mind in respect of our being cheerful, happy, enjoying our surroundings, taking delight in all sorts of minor matters, and, in a word, making the most of life ourselves and helping others to make the most of it. Well, then, it is both a glorious and a profitable thing to be always in good spirits; I wish I could be myself.

But I can't; anyhow I'm not. Neither is anybody. Yet why not? What makes our hearts sink down like plummet, and then rise like a cork?

Before we answer, let us read the rest of the letter. The writer says: "For twenty years I have suffered from liver complaint and indigestion. I was constantly tired, weak, and languid. My skin was a sallow colour, and I had great pain at the back and shoulders."

"My appetite was poor, I had a bad taste in the mouth, and much pain and weight at the chest after eating. I was also frequently sick, throwing up a sour, frothy fluid. I took different kinds of medicines, but none of them gave me relief, and I got weaker and weaker. "In March, 1884, I became so bad that I called a doctor, who attended me off and on for twelve months. He gave me medicines but I grew no better, as nothing he prescribed seemed to reach my complaint. About this time I heard of Mother Seigel's Syrup, and commenced taking it. In less than a month all my pain ceased, and I have since been in good health. I keep a bottle of the Syrup in the house as a family medicine, and, by taking an occasional dose, have needed no doctor."

"I may mention that my aunt, who lives at West Wycombe, Bucks, was afflicted with indigestion and dyspepsia. She states that, in her opinion, Mother Seigel's Syrup has been the means of saving her life. You are at liberty to use this statement as you may see fit. Yours truly (signed), Mrs. Harriett Cutler, Burton House, 33 Kenmore-road, Hackney, London."

No philosopher has yet been able to say what is the exact relation of the mind to the body. This much, however, experience constantly assures us of; that it is very intimate, and that the condition of the mental faculties depends upon that of the body. As birds sing when the sun shines, and are dumb in the dark, so the spirits and mental powers rise and express themselves when we are in health, and are dull and torpid when the body is under the weight of pain and disease. And to know that is to know all we require to act upon.

Everything, money, influence, and every form of success depends so largely upon health that by universal consent we don't expect good services from those who are ill.

All illness, nine times in ten, means precisely what Mrs. Cutler suffered from such a long and weary period—indigestion and dyspepsia—the ailments cured (when the doctors are done with their fruitless experiments) by Mother Seigel's Curative Syrup.

The fountains play only when the water is forced powerfully through their pipes by gravity or by machinery. So the spirits are free and elastic only when the organs within us act without hindrance or obstruction.

Although the Chinese have many vicious characteristics, they are preserved from degeneration by their frugality and thrift. Hard work done, in the most uncomplaining way, has become second nature with them.

The following flowers and flowering shrubs are indigenous to Japan:—The azalea, camelia, the chrysanthemum, daphne, hydrangea, lilies, peonies, and wisteria.

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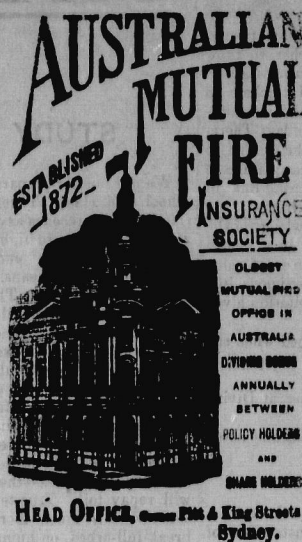
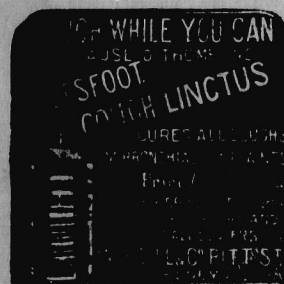
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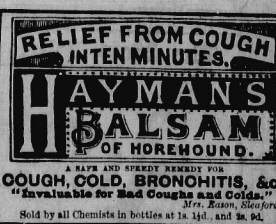
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