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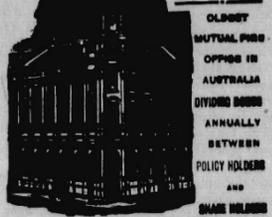
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The Australian Record.

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 Gippsland, 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 is 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. YARBINGTON, 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.

Table with columns: EUROPE, Sunday Schools, Teachers, Scholars, Total. Rows include England & Wales, Scotland, Ireland, Belgium, Austria, Denmark, Finland, France, Germany, Greece, Holland, Italy, Norway, Portugal, Russia, Spain, Sweden, Switzerland, European Turkey.

Table with columns: ASIA, Sunday Schools, Teachers, Scholars, Total. Rows include India, including Ceylon, Persia, Siam, China, Japan, Central Turkey.

Table with columns: AFRICA, Sunday Schools, Teachers, Scholars, Total. Rows include North America, United States, Canada, Newfoundland and Labrador, West Indies, Central America and Mexico, South America.

Table with columns: OCEANICA, Sunday Schools, Teachers, Scholars, Total. Rows include Australasia, Fiji Islands, Hawaiian Islands, Other Islands, World total.

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 to 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 to v. 31.

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

FRIDAY.

Lessons: Morning—Malachi 2—1 Timothy 3. Evening—Malachi 3 to 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.

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 Catechising, 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 temperament! 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 as 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 ceremonial 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 them of old time that I should 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 "tooth 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 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.

M.

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 comes 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 expensive use of corporal punishment is very great, I believe. A horse may be quickly broken in by severe but a little extra pains, a little extra kindness, with 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 this recent case. I dare say it will be known to all of you, for 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 dare say 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 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 lips 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 characterized 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 set 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 scholar. 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, 189
For Sunday, 189
(The maximum mark is ten.)
Questions, Catechism, Golden Text,
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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 footnotes 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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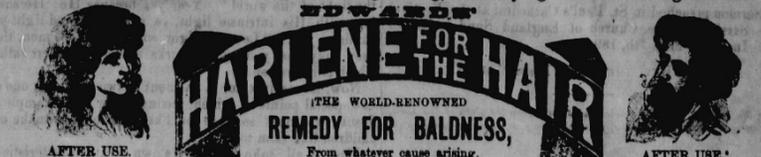
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The Australian Record.

"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 idolised, 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.

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. Price, 1s. 6d. at all Chemists, Perfumers, &c.

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 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 doing 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.

DUNGOO.—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 I 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. 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.

"Christus Comprobator" and other sources is thus brought before the meeting, and each forms his conclusion. Some sentences in the paper quoted from the Rev. Ohas. Gore were particularly unsond, but we know that Mr. Gore puts the Decrees of "The Church" before the Bible, and that he said at the Birmingham Church Congress "The heart of any one must beat with excitement and joy at the thought of ministering in any way to the reunion of the Anglican Church with the great Apostolic See of Rome." Mr. Tollis' friends greatly enjoyed their visit to his "Parsonage, and the kind hospitality of Mrs. Tollis and her daughters.

GARDEN PARTY AT GREEN-KNOWE.

On Tuesday afternoon last, the Most Reverend the PRIMATE and Miss Snowdon Smith gave a Garden Party, at which, in addition to the Clergy of the Diocese—of whom very few were absent—with the lady members of their families, there was a large gathering of Sydney society. The host and hostess received their guests in the drawing-room, the visitors passing thence into the garden, where an excellent band of Austrian musicians played a well-varied selection of music. Lady Duff accompanied by Miss Duff and Miss Mildred Bowden-Smith, and attended by Captain Fielding, Mr. R. W. Duff, and Mr. Pennymann, arrived about 4 o'clock and remained for some time. His Excellency the Governor, the Chief Justice and family, and a large portion of the invited guests were prevented from being present. The Auburn Fair also detained a numerous section, and official duties called away many of the members of Parliament and other gentlemen. Chairs were provided on the lawn, and the beauty of the weather and view, with the charms of the music, made the gathering very enjoyable. The company included the Bishop of Newcastle, the Bishop of Grafton and Armidale, the Attorney General and Mrs. G. B. Simpson, the Minister for Justice (the Hon. A. J. Gould), Mrs. Edward Hutton, Lady Charles Paulet, Sir W. P. and Lady Manning, Captain and Mrs. Hixson, Miss Hixson, the Hon. Edward Knox and Misses Knox, Sir Julian Salomons, Mrs. MacCallum, Baroness de Miklouho-Maclay, Mrs. Bartlett, Colonel and Misses Airey, Colonel, Mrs. and Miss Roberts, Major and Mrs. Savage, Colonel and Mrs. Rowe, Mrs. Henry Mort and Miss Mort, Mr. and Mrs. H. C. Russell, Miss Russell, the Hon. James Watson, Miss Watson, Miss Fairbairn, Mrs. W. H. Sutor, Miss Sutor, Miss Dangar, the Hon. P. G. King and Mrs. King, Mrs. George King, Mrs. Bennett, Hon. C. J. Roberts, Mrs. and Miss Roberts, Hon. R. Burdett Smith, C.M.G., and Miss Burdett Smith, Mr. and Mrs. Chadwick, Archdeacon Gunther, Mrs. and Miss Currow, Miss M'Hardy, Mrs. Edward Harvey, Mrs. T. A. Dibbs and the Misses Dibbs, Mrs. A. H. Macarthur, Miss Hassall, Mrs. and Miss Kemmis, Mrs. J. W. Johnson and Miss Johnson, Mrs. and Miss Delohery, Mrs. Dennis, Mr. and Mrs. Rutledge, Mrs. G. E. Cohen, Mrs. H. S. Levy, Mrs. Wilfred Docker, Judge and Mrs. Docker and Miss Docker, Dr. and Mrs. Vandeleur Kelly, Mrs. Antill Pockley, Mrs. H. C. Ellis, Mrs. and Miss Eddy, Mr. and Mrs. Foster, Mrs. G. H. Greene, Miss Greene, Mrs. Mailler Kendall, Mrs. C. A. Edwards, Mr. and Mrs. John Williamson, Captain and Mrs. Eldred, Captain and Mrs. Deane, Mrs. Louis Haigh, Mrs. Richard Teece, Mrs. Nixon, Mr. and Mrs. Calvert, Mr. and Mrs. Cartwright, Mrs. Camac Wilkinson, ex-Judge and Mrs. Wilkinson, Misses Wilkinson, Mrs. Berry Drinan, the Misses Macaulay, Mr. Mrs. and Miss M'Crac, Miss Gurney, Mdlle. Soubeiran, Miss Woolley, Mr. and Mrs. Greaves, Mrs. and Mrs. Crane, Mrs. Harrison and Miss Crane, Captain Anderson (R.M.S. Ozco) and Miss Hoskings, Mrs. Lloyd Mathias, Mrs. and Miss Metcalfe, Mr. and Mrs. J. M. Purves, Miss Wallis, Mrs. H. E. Russell and Miss Russell, Mr. and Mrs. G. Norton Russell, Dr. and Mrs. Wright, Mrs. and Mrs. Weigall, Mrs. and Miss Garra, Rev. and Mrs. Stiles, Mrs. F. Orr, Mrs. John Paterson, Mrs. Thring, Miss Rose Darchy, the Rev. John and Mrs. Walker, Mr. and Mrs. F. L. Samuel, Mrs. and Miss Cope, Mrs. Walter Hall, Mr. and Mrs. A. Hill, Mr. and Mrs. Cowlishaw, the Misses Savage, Mrs. George Lord, Mrs. Lee Lord, Miss Murray, Mr. Arthur and Miss Madeleine Docker, Mr. and Mrs. Whiting, Mrs. and Miss Prosser, Mrs. W. Orr, Mrs. Easton Squier, Mrs. Russell French, Miss E. Mort, Mr. and Mrs. E. H. Russell, Miss C. Dixon, Miss Neilson, Mrs. J. G. Fraser, Mr. and Mrs. W. F. Addison.

Tea and Coffee were served from buffets arranged in the verandah; ices, cup and other refreshments on the lower lawn. The PRIMATE and Miss Snowdon Smith were assiduous in attentions to their many guests, and the gathering was exceedingly pleasant, the bright toilettes of the ladies making an effective colour-picture.

A naturally selfish disposition may by continual and gentle influence be brought to rejoice in another's happiness and to work for it, while a naturally generous heart may by coldness be shut up from its own warm instincts. When people talk lightly and glibly of having "made up their minds" about things on which the wisdom of mankind is still divided, we may well conclude that they would be intellectually better off if their minds were in a less finished condition. Why go limping and whining about your corns, when a bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

How Sunday-schools may be Made a More Efficient Handmaid of the Church.

BY THE RIGHT REV. THE BISHOP OF COVENTRY.

The question conveys the impression that Sunday-schools do not help the Church as much as they ought, and that they might render more effective service to the Body of Christ.

It is thought that greater results might be obtained from the work of so many faithful and zealous labourers in this great field of usefulness.

If this is a true thought, we must ask ourselves, how can these greater results be obtained? what more can we do? how can the labour of our earnest Sunday-school teachers be better organised, and lay a firmer and better directed hand upon the young? what mistakes need to be corrected? what wants require to be supplied?

It would be a blow to truth and kindness to enter on such an inquiry without first acknowledging the good work which has been done. It is beyond doubt that the increased life of the Church may be largely traced to the quiet and powerful influence of Sunday-schools in maintaining the religious character of the nation.

It is certain that teachers and scholars alike have grown into hearty and sincere Christians, under the power of the Holy Spirit, through the agency of these schools, in number beyond all calculation. It is equally certain that many hearts, on which fire from above has fallen during the happy years of Sunday-school life, have held fast to the end the good things committed to them. A holy and useful life has borne witness to the power of Divine grace. The Sunday-school has, in thousands of instances, been the nursery of the Church and the path to heaven.

On the other hand, we must acknowledge failure, want of purpose, lack of energy, lack of wisdom, and the absence of the spirit of self-consecration, in a great number of cases. The good results which might have been looked for are not found, time seems wasted, and good intentions frustrated. We do well, therefore, to ask what mistakes have been made, and where does the fault lie? Is it in the system or in the workers? Where is reform needed?

1. Take the system first. Is it sound? Is it likely to succeed? The Sunday-school has a system and a distinct character of its own. It is neither a day-school, continued and adjourned from the five working days to the one resting day, demanding almost the same mental strain as other days, nor yet a social meeting, a "pleasant Sunday afternoon." It is a school, and therefore a place of learning, but, unlike other schools, without confusion, without tears. Its character must agree with the day—

"A day of rest and gladness, A day of joy and light, The balm of care and sadness, Most beautiful, most bright."

Two features must be prominent: (1) Instruction in Christian truth; (2) Influence upon Christian life.

Both must be kept in view. Instruction certainly, influence even more. The mind must be enlightened by Divine knowledge. It is even more important that the heart be touched by Divine love. Such is the ideal of a Sunday-school in its general aspect. Compare existing schools with this ideal. The comparison ought to show whether in each case the system is responsible for failure, or holds in itself the promise of success.

2. Then review the workers, from the parish priest to the youngest and least experienced teachers. If the ideal school has been set before them, have they risen, or are they trying to rise to the level of the conception? Have they grasped the plan, and begun to work it out? Are they imbued with the right spirit, God-like, Christ-like, Angel-like, taught of God, led by the Spirit, grafted into Christ? Are they in earnest and do they possess common sense, patience, fairness, a hopeful and believing heart? Are they learners, seeking self-improvement, availing themselves of the new treasures of knowledge, now so wonderfully displayed before the eyes of Bible readers? What do they know of the creeds and history of their Church? What reasons can they give for being Churchmen and Churchwomen? Do they love their Church heartily for the best of reasons, for her own sake, for the nurture they receive from her, for the help to devotion and faith which she supplies, for the way by which she leads them to their Saviour, and the true picture of the Saviour which she sets before them?

This, then, is the answer to the question at the head of this paper.

(1) Perfect your Sunday-school system. (2) Improve your Sunday-school workers.

But how is it to be done? How are we to perfect our system, and improve our workers?

Excellent suggestions have been made upon both of these points from time to time in the pages of this Magazine, and I doubt whether I can add anything which has not been said before. It is certain that it is much easier to organise a Sunday-school on paper than to train the actual living teacher. Here is the weakness of so many Sunday-schools, and he who can remedy the weakness, or show others how to remedy it, has forged one of the best links to bind the Church and Sunday-school together. The Sunday-school teacher is almost always a busy person, subject to exhausting toil, or immersed in cares of business during the week. Unless he be exceptionally gifted and devoted he

is often unfit for his work. Time and opportunity for learning it are wanting. In many cases the Clergyman lacks the special aptitude for training the teacher.

Yet this is the real key to the problem, and every plan should be tried to secure for the teacher some degree of instruction weekly or monthly. Not subjects merely but methods of instruction, not the matter only, but the manner of teaching should be learned. It should indeed be a matter of conscience with the teacher, to learn before he teaches, and wish the parish priest to teach his teachers, just as the carpenter keeps his tools sharp and bright.

And then, teachers should be recognised, respected, accustomed to frequent intercourse with their pastor, and with each other, and treated with genuine sympathy.

Teachers' Associations may help to a certain extent in promoting systematic study and united action, but they cannot bring about "union of hearts." The fire from heaven will ignite smaller bodies more surely, and, under the influence of a holy man or woman at the head of each separate school, the little band of teachers may glow like coals of fire with energetic love to God and man.

And now let us turn to the scholars. Let us assume that we have a good system, with its purpose clearly defined, and its organisation wisely planned. Let us assume further that our system is reduced to practice, and worked by wise, holy, spiritual men and women. How can we take the next step, and bring our scholars into closer union with the Church?

To begin with, let Teachers remember that they are working upon material, which has already taken a certain shape. The boy or girl whom they teach is already "a child of God, a member of Christ and an inheritor of the Kingdom of Heaven." He has been admitted to the covenant of grace in Holy Baptism. He stands upon a vantage point. The Teacher must be careful to take the child onwards, just from that point, from nothing lower, or more remote from God. He must make the child realise his own position in the household of God, and point the upward path. Greater hope and confidence rise in the heart of the scholar when he has been shown how far along the road he has already been brought by the love of his Father in heaven. Not only so; the shame and disgrace of the putting his soul with sin, or of growing slothful in the Christian life, must be pressed upon the conscience. Let the child see that such a course is not only failure, but a terrible backward fall from heights of privilege, not only a mistake, but treason and ingratitude against God.

Much has been written upon the best way of creating in Sunday scholars a bond of attachment to the Church, a tie which will not be lightly broken. It is certain that all our strength and skill are wanted in this part of our work. Too often, after years of toil, our work seems to have failed. The scholar, for whom we have prayed and worked, eludes our grasp at the very moment when we hoped to have brought him safely out of the Averniian region of sin. So sings the Mantuan poet, how Eurycides vanished in thin air at the moment when her husband Orpheus had almost brought her out of the prison house of death—

"ibi omnis Effusus labor atque immissis rupis tyranni Federa, torque fragor stagnis auditus Averniis." VIRGIL, Georg. iv. 491.

How shall we keep our older scholars, not only in Communion with the Church as firm members, but in newness of life as God's dear children? I cannot offer any new suggestion. Let me once more point out the frequency and greatness of our losses, and urge our readers to spare no pains to remedy the evil.

Something may be done by guide, by constant personal and social intercourse, by home visits, by affectionate counsel and remonstrance, by letters of commendation to the pastor of the new home, when our scholars leave one part of England for another, or emigrate to our colonies.

My last word must be a confession: how easy it is to write these things which I have said, how hard to put them into execution. Yet an ideal is useful, so far as it is not visionary or impracticable. "To make the Sunday-school a more efficient handmaid of the Church" is not impossible; "All things are possible to him that believeth," and this victory may and will be won by those, the single aim of whose life is to glorify God, to fight the good fight, to labour on wisely and patiently, "as we have opportunity, working that which is good toward all men, and especially toward them that are of the household of faith."

The Use of Printed Lessons.

BY THE REV. MARTIN A. KNAPP, Vicar of North Wootton, Somerset.

The suggestions of these papers are hardly for those teachers who are so happy as to belong to a regular teachers' class, where the page is made to live, and the points are expanded, and questions can be asked and difficulties cleared. The strange neglect by many teachers of such a class, in parishes where it is held, suggests that they imagine the printed Lesson to so supplant the class, that the latter is a mere luxury, to be enjoyed by those whose tastes in the matter happen to be luxurious. Never was a greater mistake. And when one finds, frequently, that those who need the special help of such a class are the most "regular absentees" without honest cause, the obvious retort is that if the teachers' class

be a luxury to some, it should certainly, where it may be had, be a necessity to these.

But all this by the way. I have in my mind the fact that in many parishes teachers' classes, from various causes do not exist; and that there are not a few teachers, in parishes where such classes are indeed a part of the parochial machinery, who are unable—honestly unable—to take advantage of them. The printed Lesson is their special guide, their only help. But it must be confessed that not a few teachers fail to get that assistance from the Lesson paper which they desire, and it is intended to give. Truly, it has its limit of useful work, it cannot give grace to a graceless teacher; it cannot give heart to a disheartened teacher; it cannot (though it may seem otherwise to the cursory observer) make up for the deficiencies of a teacher who seeks by its aid to evade careful personal study of his subject. Nevertheless the almost universal use of such printed Lessons, and the steady demand even for courses which are not recent publications but have proved widely acceptable, form proofs enough of the rich blessing to Sunday School work that God has granted through their means.

Two things are perhaps certain; that the printed lesson should be specially useful to those teachers who have not the advantage of a preparation class, and that those are the very teachers who find it most difficult to make good use of it. Their danger is to make use of this friend in need which is either too much, or too little.

On the first danger:—Is it necessary to say that the Lesson is not intended to be taken bodily to class? One would like to think that the teacher who does so is to-day as extinct as the dodo, but probably the species lingers in our midst, and would increase in number but for the fear of a watchful superintendent's eye. And those more than voluminous notes that sometimes appear in a teacher's Bible as he sits in class, are they sometimes the printed Lesson written right out at immense cost of time and perseverance? The intention does not whitewash the set. A preacher who uses a manuscript may honestly take it into his pulpit, for his task is to speak, and to be the only speaker. And he ought to be able to trust his congregation to listen, and so may give his sermon a large part of the attention of his eyes. But the teacher's eyes are to be largely—I had almost said entirely—in his class; he will not be the only speaker even if he wishes to be, and he ought not so to wish. It is his happy and delightful task (Oh, how we preachers envy him this!) to question, to draw out of the children their own dormant knowledge of much that he has to say to them. And every teacher knows the use of his eyes in class. Now the use of the printed Lesson there, or of what is practically a written and probably ill digested copy of it, is fatal to the use of these powers and privileges, so clearly fatal, that I need not take space here to prove it.

Then, the second danger of which I spoke:—There is a way of using the printed Lesson which is the exact opposite of the one of which I have noted, but its twin brother in perniciousness. The teacher, instead of bolting the Lesson entirely, digested or undigested, nibbles at it, picks a few crumbs from it here and there, pulls out a current or two in the way of illustration, and that is all. The Lesson, carefully prepared in all its parts, as it is sure to have been, is looked upon as a kind of paper voice which meekly gives a few gentle and general hints, which may or may not be taken according to taste. It is languidly glanced through as late in the week as may be; the main divisions are noted if they happen to strike the mind at the moment; a few anecdotes, which seem likely to please the children, are culled without much reference to the context in which they appear; Scripture references are found specially useful for citing out the time, and are hastily jotted down without being first looked up and their bearing on the subject considered; and the application, if carefully noted, as it should be, is so noted with very little reference to the chain of teaching which the original framer of the Lesson intended should lead up to it.

Now, if the Lesson which some teachers treat so cavalierly is worth looking at at all, it is worth far more respectful treatment than this. It is the product of careful study on the part of some one specially qualified for such a work. It has divisions which, from the special point of view of the subject, cover it; these are filled up with apt balance of thought, and reference, and illustration; the application, in whatever part of the Lesson it appears, is carefully framed to gather up, and, if God will, to drive home the special teaching of that special Lesson. To treat such an acquaintance as my elbow when I am preparing my Lesson, from whom I may, or may not, take a hint now and again, is making too slight a use of it. If my architect brings me a careful plan of my proposed house, I may, without harm or offence, suggest the heightening of a wall here, or the enlarging of a window there, or some other little matters which do not affect his general design. But if I want to reject one-third of it altogether, and ignore his plan while I modify in all directions what is left, he is likely to object that it is not fair to him, and will not be safe for myself when the house is built and I venture to live in it. So with the printed Lesson; if it be used, let it be used, not slavishly, but yet honestly and thoroughly. Otherwise its author is treated unfairly, and chaos in the delivery of the Lesson is invited. I may venture to slightly alter the wording of the proverb, and say, "If it is worth using at all, it is worth using well."

At this juncture I fancy I hear a teacher's voice:—"This is right enough, but in practice—" So let me

suggest a few practical hints as to preparation with the printed Lesson before one; only promising that different brains work in different ways, and not all these hints will suit every one.

1. Read carefully and reverently, to begin with, the portion of Scripture which heads the Lesson, and is to be the subject of teaching. After all, these is your printed Lesson.

2. Note the heading of the lesson, and its principle divisions. From them you will get your general idea, and your special standpoint in the Lesson—the particular truth from God's Word that you are intended now to explain and press home; you will focus your teaching, and secure that the outline and detail of your Lesson be not blurred and misty.

3. At this point it will probably be wise to study carefully the Introduction ("To the Teacher"), and also the Notes at the close of the Lesson. Most Lessons published by the Institution have both these. The Notes are always interesting, sometimes quite delightful in the happy quotations and out-of-the-way bits of information that they contain. And if they carry you far from the needs or capacities of your class for the moment, so much the better. I remember a young lady who diligently got up the Second Declension of Latin nouns while she taught a small boy the First. I wonder how much she ever really taught him? If we would teach with power, we must know more than we teach—much more, if it be possible. These Notes will tell you more and stimulate to further thought and inquiry. The Introduction is important for another reason. As the divisions of the Lesson enable you to focus it for the children, so does the Introduction the same office for you. Occasionally, too, it suggests a modification of the Sketch, to suit particular ages, &c.; in such a case, now is the time, before you go into details, to decide whether your class comes under such modification, and if you think it does, to rule out of the Sketch all that you do not intend to teach.

4. You will now be ready to fill in the details of your Lesson. It is here that the teacher's power of careful selection and discrimination comes in. Most of us find that the lesson-writers give us such good measure that there is rarely time to teach the whole substance of a printed Lesson; we must pick and choose.

Sub-divisions should usually be treated as respectfully as the principle ones, for they are the result of careful study and analysis of the passage and its lessons.

Three or four Bible-proofs of a statement or teaching are often given; verify and examine each one, and then by underlining, or other note, mark the one or two that you propose to use.

Illustrations should be examined most carefully in regard to their special fitness, or otherwise, to the capacities and needs of your particular class. This is particularly a matter in which the age, and sex, and education of the children you teach must guide you, either to the acceptance of the illustration suggested to you, or to the work of looking for, and finding, and noting one which in your judgment fits the wants of your class better. And by no means use an illustration that does not "bite." It may perhaps be your fault that you cannot make it do so; still, unless you can make it your own, put it on one side. It will otherwise fall very flat when class-time comes round.

And here it may fitly be urged that anything in the Lesson that you do not really understand, and anything that you, in your solemn responsibility of personal judgment, do not believe to be true, you must in no wise teach. On many passages of Scripture there is room for divergence of view, of judgment, of taste. The writer of the original Lesson must needs take his choice; so must you. Do not bring conflicting views before your children, but let conviction be at the back of everything that you say to them.

5. It is not easy to say how far pen and ink preparation should be used. Many students, many ways. I suggest with diffidence that some teachers may find the following plan worth a trial. Having got the general outline and main divisions of the Lesson (the "drift" of it) clearly grasped, write each separate division heading at the top of a separate piece of paper. Then, under each heading write, at intervals on the paper, the sub-headings, or any modification of them that, on study of them Bible in hand and in mind, you prefer to use. Having thus got the analysis of the subject well impressed upon your mental retina, not that you may reveal it in its skeleton form to your class, but that your own march through the subject on Sunday may be an orderly one, fill up with such of the references, illustrations, and other points of the Lesson as you judge it well to make use of. If you begin not too late in the week all this will act as a stimulus to your own brain. The Lesson will be more or less in your mind. And when, later, you again take your notes, you will not simply re-write them, but you will put into them other thoughts, references, illustrations, that have occurred to yourself. Never mind if they edge out some of the original matter, so only that the sequence of the whole be not lost. For what is your own, thoughtfully and prayerfully got, is, if not the best, at least the best for you to teach.

It is impossible to lay down precise rules as to what amount of notes the teacher will do wisely to take to the school. Nor is the question one that comes within the special scope of the subject of this paper. But this may be said—let those notes be as ample as they must needs be, but not a line more. Notes that are too meagre lead to the danger of a teacher forgetting his points, and

floundering in vague generalities and aimless wanderings. Yes, if they are too full, the teacher's eyes cannot be where they chiefly should be, in his class. Every teacher should bear these two dangers in mind, and steer as evenly between them as his special characteristics and the guidance of experience and of sanctified common sense may direct.

Last, yet first, there lies a special danger in the path of teachers and preachers; it is that in being so absorbed in the literary preparation of a subject that the sense of its spiritual purpose may escape. Evidently, the more careful and enthusiastic your preparation, the more surely will this pitfall be in your path. But there is a remedy. Has the spiritual aspect of the Lesson been worked out by the mental preparation? It may, it must be prayed in again. Not by a hasty prayer, postponed almost till school-time because the preparation of the Lesson, driven off too late, has only just ended. But let it be a matter of the greatest importance to you that the Lesson be finished in good time. Then take it and lay it, as Heshkiah did a certain letter, before the Lord. Go over the points of the Lesson as in His sight; you need not be ashamed to do so literally on your knees. As your brain marshals afresh, in their proper order, division and sub-division, proof, illustration, application, have before you the purpose in view, even the eternal salvation of those children whom God has entrusted to you. Have the solemn and glad recollection of Him from Whom is the power of your Lesson, if it is to be a power—even God the Holy Spirit, Who is able to give you a mouth and wisdom. Ask for those things in holy confidence, as one who surely asks according to the Father's Will. And He Who loves both prepared work and humble work will bless you and make you a blessing. Your Lesson may be feeble in some ways; very likely it will be. But in the best sense of the word it shall be powerful. Be assured that His word in your mouth shall not return unto Him void.

A WORD FOR TEACHERS.

From a Sermon by the Bishop of Rochester.

The seed sown must be genuine, wheat; the wheat that makes bread and sustains life—the seed of the Word of God. Not all seed sown in Sunday Schools, just as not all seed scattered from Christian pulpits, is the unadulterated truth of God. While there must always be the human element in the teaching of the inspired word, it must not be all the human element, which it is too often found to be, whereby much of the teaching given in our Sunday Schools is, for all higher and Divine purposes, not bread, but seaweed.

If God is not honoured in the exact, reverent, lucid, and penetrating explanation of His Holy Word, the children, though interested by attractive story-telling, will not be won by the presentation of Divine truth. It is to His Word, and His Word only, that the promise is given that it shall accomplish the thing whereto He sent it. Other things may please, but this alone converts.

Let us remember the indestructibility of truth. As some of you look back over a long track of years in the Sunday School, doubt not, but earnestly believe, that if "long sleeps the summer in the seed," the summer is in the seed if the seed sown by you is indeed the Word of God; and even now it may be shining and ripening in many a changed heart passed far out of your reach and ken.

The sailor keeping watch on the midnight sea, saying as he watches; the miner toiling for gold in some Queensland gully, and thinking of the better treasure in the heavenly country towards which, by words of yours his feet are moving; the shepherd among the wooded valleys of New Zealand saying over to himself the Shepherd's Psalm taught him by you; the settler's wife, in some rude cabin by the Pacific slope, training her children as you trained her—may, without your knowing it, have found the pearl of great price, which, but for you, they would never have found; through you also, they may be helping others to find it.

PROMPT PEOPLE.

Don't live a single hour of your life without doing exactly what it is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very one that comes to hand, and you will find the rest will all fall into file, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, now.

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HEART POWER IN SUNDAY SCHOOL WORK.

What is heart-power? It is the power of 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.

There is a power that comes from the personal organization—intelligence, refinement, culture, and ability, in officers and teachers.

There is a power which comes from good teaching—teaching according to the most modern and approved method in vogue in other schools.

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.

Heart-power in the Sunday School—what is it? It is love, Christ-love in the hearts of Superintendents and Teachers.

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.

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.

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.

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.

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?"

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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.

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.

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.

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.

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.

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.

As the Catechisms has 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.

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.

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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.

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.

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.

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 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.

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.

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STUDYING THE CHILD'S HOME.

To woman 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.

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FRY'S MALTED COCOA

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 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."

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.

TEMPERANCE JOTTINGS.

"Alcohol is a most deleterious poison."—Sir W. Gill. "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. Ellis.

"The children of drunks 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 who were compelled to abstain because of this craving.

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.

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 17th 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."

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Advertisement for AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY, featuring an image of a building and text describing its services.

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