

**The Sunday School.**

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario:—J. A. Aikin, Chairman; George Fowler, J. D. Stephens.

All matter intended for publication in this department should be sent to J. A. Aikin, Orangeville, Ont.

**A Happy New Year.**

Again we stand where we lay down the work of 1893, finished or unfinished, faithfully or unfaithfully performed, and prepare to take up the tasks of the new year. And it is fitting that we look back over the ways of the past year; that in those things in which we have erred, we may for the future correct; in that we have done well, seek to maintain and improve upon, and withal, to add to our aims and good desires for our Master's work. To all my readers I most heartily wish a happy new year, and more particularly a prosperous one in their Sunday schools. May the Great Teacher richly bless you during the coming year in His service, and honor you in your efforts for Him. The privilege I have enjoyed during the past year of working for and with the Sunday school teachers in this department, is not lightly esteemed by me. I am grateful to those that have assisted me by their contributions to the department, and sincerely hope that you all will feel this section of the CANADIAN EVANGELIST to be yours; for questions, reports, suggestions, and articles relating to Sunday school work.

**THE NEW LESSON SERIES.**

With 1894 we begin again the study of a series of lessons that will embrace the whole Bible, and cover seven years of time. It is now twenty-one years since the birth of the International Lesson system. It has attained its year of manhood, and has won a name and a place only given to worth. I believe in the International Lesson plan for the Sunday school, in its workings and results, as the very best system for the Sunday schools of America and the world; and as best fitted for each individual school under any circumstance, as the system of study that has made possible the Christian Endeavor movement with its beautiful inter-denominational fellowship; as the system that has brought the brightest and ripest thought and scholarship into the service of the Sunday school, and made it possible for teachers of all denominations to receive the truths of scripture set forth by others than those of their own denomination. I believe in it as the plan that aims to study the Bible, not as a system of theology, nor a book of history or literature, but as the Book of God; and that sets forth as the central figure and truth of all revelation, "the man in the book," Jesus of Nazareth, the Christ of God; and to this system I give my allegiance and support. And I will endeavor, to the best of my ability, during the seven years' course, if it is God's good pleasure to give me life, to seek to know most clearly His will and revelation, as relating to myself and my fellow-men, and will further endeavor to faithfully set forth His truth by word and deed, God helping me. Will you join me in this step for seven years' study?

J. A. AIKIN.

John Ruskin says: "Drunkenness is not only the cause of crime, but it is a crime; and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has been practiced by the braves of any country or any age."

Slocum's Emulsion has no equal, 35c.

**Children's Work.**

Mrs. Jas. Lediard, Supt., Owen Sound, Ont. to whom communications for this department should be addressed.

7 Enoki Machi, Ushigome Ku, Tokio, October 1893.

TO THE MISSION BANDS OF ONTARIO: Dear Children—It is such a long time since I last wrote that I am sure you will all have given up expecting a letter, so this will come as a surprise. Will it not? In my last letter to your president I promised to tell you a Japanese fairy tale I came across in second part of the first reader as soon as I had finished translating it. I thought to myself, this will be the very thing to send to the children at home, for when I was a little girl I loved fairy tales, and judged you accordingly, so I forthwith made a resolution to write it and send it to you at the first opportunity. That was three or four months ago and it is not written yet. I don't think I have wasted my time since then, but still I could have written it before this, and I beg your pardon, and I hope it will not occur again.

Well I to begin; it is one of the best known fairy stories in Japan, and it is as familiar to the people as "Jack and the bean stalk" is at home. By the way, if you would like to see the original with a few pictures illustrating the stories, I will send it you. That reminds me; I declare if I know where the book with the story is. If you will excuse me, I will stop and go and hunt it up. Now I don't get uneasy while I am gone, for if that one can not be found, there are plenty more where that came from. Ah! here it is: MOMOTARO, THE LITTLE PEACHLING.

A long, long time ago there lived an old man and woman. One day the old man went to the mountains to cut grass, and the old lady went to the river to wash. While she was busily washing her clothes, a large peach from the head of the river came floating towards her. When she picked it up it looked so ripe and luscious she returned home to share it with the old man, and immediately upon his return she brought out the peach. Just as they were preparing to eat it, it split in two and there in the inside was a lovely baby-boy. The old couple, never having any children, raised the little one joyfully. They brought him some hot water in a flat tub in which to wash himself, and then he surprised, indeed, startled them by taking up the tub, raising it high and throwing the whole thing outside. They thought they had never seen such a strong little boy. Then because the child was born from a monso (peach) they gave him the name of Momotaro, little peachling. Momotaro gradually grew into a tall and very strong young man. One day he said to the old man and woman, "I wish to go to Onisgashima (Devil's Island) to capture treasures." Knowing how strong and brave he was, they gave their consent readily. Next day both of them gladly rose early in the morning to prepare his luncheon of millet dumplings. Momotaro tied it to his waist and started from home, going over the mountains. When he had gone but a short way a dog ran to meet him from the opposite side of the river, and asked him where he was going and what he had tied to his belt.

"I am going to Onisgashima, and this bundle held to my belt contains first class dumplings," answered Momotaro.

"Please, give me one and I will be your attendant," said the dog.

Momotaro gave him one and allowed him to accompany him.

Next he met a monkey and then a pheasant. They, too, desired the same favor, were given a dumpling and permission to accompany him on his expedition.

When Momotaro with the dog, monkey and pheasant sailed for and reached Onisgashima they found that the demons had closed the gate of their palace and would not allow them to enter, so they proceeded to force an entrance. The pheasant flew over the gate, and the monkey climbed over the fence and opened the gate from the inside. Momotaro and the dog pushed inside, and the demons coming up to defend their property were soon in close combat.

After a hard struggle they forced their way into the house. Just then, the captain named Okandogi, with a large iron club, began to attack Momotaro.

Momotaro eluded the first attack, then closed with him and, after a severe but short struggle, completely overpowered Okandogi, and calling for a rope bound him hand and foot.

The demons, frightened at seeing their leader fall, desired to surrender and immediately brought out their treasures. Momotaro ordered them to be loaded on a cart while his confederates sang in chorus, "Whose cart is this?"

"Momotaro's cart."

When they had finished loading they all returned with their treasures to the old man and woman. After they had feasted in honor of their exploit Momotaro divided the spoils among them all.

In my last letter I was telling you a little about the games the children play here. As soon as the kites were laid aside I don't remember the boys having anything special to play with, but spent their time generally throwing stones, as our fence can testify. Once in a while you could see them play jacks with their sisters, or skipping the rope. The jacks here are not played with stones, but with pretty little bean bags, and the manner of playing is slightly different. Then, besides jacks, the little girls busied themselves with their dolls, and house and store keeping, while the wee dots made mud pies.

The remainder of Miss Rioch's letter will be saved for next time, as we have used all the space allowed us.

Wishing all the bands a happy New Year.

Cecil Street Church of Christ Junior Christian Endeavor Society, Toronto, was organized in April, 1893, with eight members, a full list of officers and three committees—at present we have five. We owe a great deal to our superintendent, who does much for our society.

Elgin Dunn went to St. Catharines as our delegate to the C. E. Convention, and gave us a good report on the Junior rally.

We are helping the senior society to pay a pledge towards the building fund.

Having now more fully organized we will do good work this winter.

FRANK BURTON, Secretary.

**TREASURER'S REPORT FOR SIX MONTHS.**

Mission Fund	\$2 08
Birthday	3 39
Paid to Salt Lake City	
Church	\$1 00
Other expenses	1 25
	2 25
Balance	\$1 14

LUIA HIGGINS, Treasurer.

Thursday evening, Dec. 7th, the members of the Junior C. E. held their first parlor social at the home of Bro. Archer. A most enjoyable and pleasant time was spent, our honorary members showing their interest in our work by their presence. The programme consisted of music, readings and games and refreshments. All expressed a desire that we would have many more such gatherings.

Yours in C. E.,  
ANNIE LEARY, ELGIN DUNN,  
Superintendent. Pres.  
December 2nd, 1893.

DEAR MRS. DEDIARD—I hope you will not become discouraged in your work because so many of the bands have neglected sending in the quarterly reports. Our mission band at Everton has met regularly since the annual meeting, and has been attended very well considering that the members are scattered and it is not convenient for some to attend. We take as a subject for each meeting some character in the Bible, and intend to devote our December meeting to temperance. Our officers are: President Miss Minnie Tovell; 1st vice-president, Miss Lois Black; 2nd vice-president, Miss McCullough; and treasurer, Albert Black. We have distributed mite boxes to each member of the band,

and intend to gather them at our Easter meeting.

With love from "Workers for the Master," I remain,  
LIZZIE HINDLEY, Sec.

MRS. LEDIARD.—It is a long time since the "Helping Hands" have reported.

At present the society has a membership of twenty-eight. The average attendance is only ten.

We have held our meetings twice a month since the 1st June, and have collected \$6.20.

We also made a quilt, which has been sent to Muskoka.

Wishing all the bands a very happy New Year. I remain,

M. E. McMILLAN  
Erin, Dec. 3rd, 1893.  
J. E. L.

**Which is Worse.**

A little girl came to her mother with the question, "Which is worse, to tell a lie or to steal?"

The mother, taken by surprise, replied that they were both so bad that she could not say which was the worse.

"Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing you can take it back, unless you have eaten it, and if you have eaten it you can pay for it. But," and there was a look of awe on that child-face, "a lie is forever."—Presbyterian.

If your appetite for every kind of food is completely gone, try K. D. C. It creates an appetite, makes good blood and gives the dyspeptic strength.

**A BOON FOR THE LADIES.**

Those Wonderful **CHRISTY KNIVES**

A Set of  = 3 =

**Bread, Carving and Fruit Knives**

Worth their Weight in Silver but Sold for Less.

THE microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been reserved for a new inventor to apply this well-known fact to practical use. The CHRISTY BREAD KNIFE has an edge turning in reflex curves, and sharpened from one side only, and when the edge is used on warm or light bread it divides it without crumbling or crushing it. This not only adds much to the neatness of the pantry and the table, but it saves a good deal of the refuse in cutting bread for sandwiches, toast, etc. The CHRISTY CARVING KNIFE is as much superior to any other carving knife as the bread knife is superior to the bread knives heretofore in use.

The PARING KNIFE is concealed slightly, or rather ground to a straight razor edge. It, like the other knives, has a skeleton steel wire handle by which it can be conveniently hung up when not in use.

For cutting bread, cakes, pies, salads, cucumbers, in thin slices, and fruit for display, these knives have no equal, being especially adapted to these purposes.

Can you cut new bread—really warm—into thin slices? No, you cannot with an ordinary knife, but with "these Wonderful Christy Bread Knives" it is easier than cutting a loaf of bread with any other knife. It is the only one made that will cut bread perfectly, and it will cut hot bread as nicely as it will cold. It is not a machine, but a knife, and when used only for cutting bread will not require sharpening for years. When necessary sharpen with steel or whetstone like an ordinary knife.

MRS. EMMA P. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and now in charge of the School of Cookery, Chateaufort, N. Y., writes:

"These Wonderful Christy Knives do the work for which they were designed in an admirable manner, and should have a place in every well ordered family."

We have been looking for a Premium that would suit our lady friends, and we think we have found it, as described above, "A set of the Christy Knives." They are all that is claimed for them, and no woman who has ever used them would willingly be without them.

This is our offer:—

1. Any one sending us ONE new subscription to the EVANGELIST, and \$1.50, will receive a set of the Christy Knives by mail, all charges paid.
2. Any one sending TWO new subscriptions to the EVANGELIST, and \$2.25, will receive a set of the Christy Knives, all charges paid.
3. Any one sending THREE new subscriptions to the EVANGELIST, and \$3.00, will receive a set of the Christy Knives free, all charges paid.

We hope to send out many sets of these knives, and we are confident that none who get them will be disappointed.

Now, friends, let us hear from you soon and often.

Send all orders to

GEO. MUNRO,

85 Wellington Street North,

Hamilton, Ont.