

The Sunday School.

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

The Need of Spiritual Power in Sunday School Work.

The vocation of the Sunday school teacher is one of great responsibility and importance. It calls for qualifications of a high order, both natural and acquired.

The teacher who has most power with God, who is oftenest at the throne of grace, and whose zeal and earnestness is directed to secure the answers to his own petitions in the salvation of his scholars, is the teacher who succeeds because of his spiritual power.

That deep earnestness which springs from a heart full of love to Christ and to children is the spiritual power that, being God-like, captivates the child and leads him to love the Saviour so lovingly presented.

The intellectual teacher does good service when he presents the rich array of facts which the lesson contains. The moral teacher does good service, too, when he inculcates uprightness and honesty and truthfulness.

Fellow-teacher, are you growing in grace as well as in knowledge? You have, by study, developed the intellectual in your character. What effort are you making toward spiritual growth?

J. LEDIARD.

Sunday School Finances.

The best thing in its line that I have seen is an article in the Christian Standard of Oct. 14th, by F. H. Melten, on the above-named topic. The article bears the stamp of systematized thoroughness and recommends itself to Sunday school workers because of its having proved a grand success in the Minneapolis Sunday school, and also because we need not hesitate in asking God's blessing upon the method.

J. A. ALKIN.

THE PLAN.

The plan is the direct method—a going back to Jerusalem, as it were, a putting of one's hand into his pocket-book and paying, because of the cause, rather than in response to some outward inducement—the plan of annual pledges and weekly gifts.

DETAILS.

The details, while somewhat novel, are yet not subject to the condemnation of novelty. On the contrary, they are necessary to the success of the plan. They are in fact a part of a system.

Heathendom trains its children early. As soon as the pagan boy is strong enough to hold a flower in his hand, he is taught to lay that flower at the feet of an idol. So in dealing with the young, we need not fear from teaching system.

First, is interest on the part of the teachers and officers, to effect which the usual business meeting is held for the study of the plan and for the promotion of unity of action.

Doubtfulness, half-heartedness, or lack of intelligence will not do. Enthusiasm will have its place. Dryness there will be none, for the plan really is but a change of method.

The percentages of distribution of the proceeds to the various beneficences also should be decided upon at this meeting.

Following this meeting is effort in behalf of the school. This work is almost entirely in the hands of the teacher. The aim is to interest and to secure a pledge from every pupil. This is not difficult. The superintendent fortifies the teacher's word with a mimeograph written letter, and a week is given for consideration, and in the case of the young for counsel with parents, and the thing is done.

The letters are prepared in packages in advance for each class, each pupil being indited one, as per showing of the class-book. This that none may be overlooked, and that absentees may be surely reached; the fact of the letter being addressed has favorable effects also.

Painstaking pays, and since opportunity is given for deliberation, the pledge, if then made, becomes the more the will of the pledger.

The form of the pledge is a matter of interest, and, owing to its provisions, a matter of importance:

BENEVOLENT OFFERING (MISSIONS AND CHARITIES) OF THE SUNDAY SCHOOL AND FIRST CHRISTIAN CHURCH, MINNEAPOLIS, MINN.

Form for pledge with numbered lines 01 to 50. Includes instructions: 'Please mark with an X, in the column on the left, the sum you are willing to pledge as a weekly offering to the Lord, for a period of one year (using a blank space if you select a sum not mentioned).'

Blank pledges will be furnished on application to any teacher.

The plan inaugurated, the next step is the election by the school of some consecrated member to the secretary-treasurership of the new and independent fund, which in the Minneapolis Sunday-school is called the Benevolent Fund. This person should be a person unfettered by any other office. The plan will not succeed of itself; it must be worked.

The plan is an education into religious giving. It tends to make giving constant and wise. It emphasizes the duty and develops the generous impulses and motives.

Incidentally, to extend the idea, should not the churches be instructed more generally in this, the gospel of the grace of giving?

The \$100,000 mark, so often aimed at and so often missed, in behalf of foreign missions, and the general state of need on all boards, would indicate as much. And, to still further diverge, should not systematic beneficence be

a part of the curriculum of the colleges? The silence of the ministry upon this theme is unaccountable, except under the hypothesis of lack of training. Not that there is any lack of exhortation on the part of the ministry for the payment of arrears, but that there is lack of teaching with spiritual insight into the depths of beneficent giving.

The preliminaries completed and the circular letter put forth, the next step is to prepare packages of envelopes in response to the pledges which will already have begun to come in. This work is the work of the secretary and treasurer, but a little assistance from the teacher will not come amiss, though the addressing, dating and noting the amount contributed, on an envelope already printed, is not so trying a matter as might be anticipated, and can be attended to for the whole school in a few evenings.

The expense varies, of course, with the school, but seventy cents per thousand for the envelopes, and seventy cents for printing, with a calculation of four hundred envelopes per hundred pupils enrolled, is the ordinary outlay. The per cent. of cost to the receipts is about five. This, it will be seen, is a great saving over the old system of entertainments, where the expense often amounts to the major portion of the receipts, to say nothing of the time spent and trouble taken.

The Minneapolis envelope is in form as below, embellished with the figure of an open Bible in color by a second impression:

SUNDAY-SCHOOL OFFERING FOR BENEVOLENCE. PORTLAND AVE. CHRISTIAN CHURCH.

Table with columns for 'Amount' and 'Percentage'. Rows include: Foreign Missions (50 per cent), Home Missions (35 per cent), Church Extension Fund (10 per cent), Church Relief Fund (5 per cent).

The envelopes, distributed in yearly packages, there remains nothing further to do for a twelve-month but to receive the offerings Lord's day by Lord's day, and with the arrival of Children's Day, proceeds of the year's work is joyfully distributed.

The receipts for the Minneapolis school have been respectively \$20, \$100, \$165 and \$165 the past four years, with favorable outlook for the present year, and with an average attendance of perhaps one hundred and fifteen pupils. Besides this the past year \$50 has been given to the new Church Erection Fund from the general receipts over and above meeting current expenses.

Will the plan work in the country school? From an experience of several years' work in a country school I should say yes.

Accompanying the plan is a scheme for making the youth intelligent upon missions; but with this we have nothing to do in this paper.

Thus there are no periodical concerts with the weeks of disturbing preparation; no appeals frantically made from the superintendent's desk for this or that beneficence; no lingering impressions after all is over that possibly the Lord can not approve of the means, and, therefore, not of the offering; no interference in the calm teaching of the lesson, Lord's day by Lord's day—home missions, foreign missions, state missions, church extension, negro evangelization, etc., all provided for in the one effort. A plan practical, Scriptural and educational.

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Public worship, 11 a. m. and 7 p. m. Sunday School, 3 p. m. Y. P. S. C. E., 8:15 p. m.

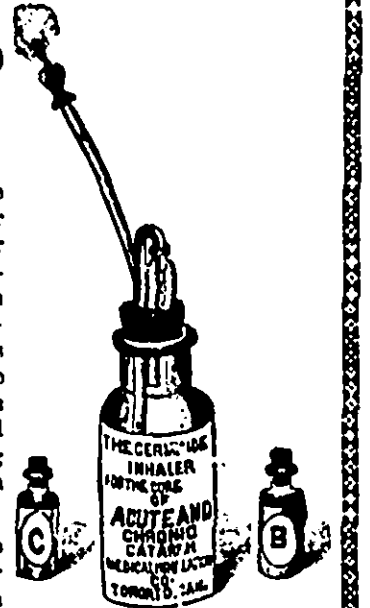
Prayer Meeting—Wednesday evening at 8 o'clock.

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GEORGE MUNRO, Minister. Residence: 85 Wellington St. North.

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MR. J. S. NORRIS, LATH OF 1ST. CONGREGATIONAL CHURCH, TORONTO, ONT., writes:—'The Germicide Inhaler I procured from you has been a complete success. Indeed, Toronto seems full of respectable citizens who have been cured by your remedy.'

MR. T. QUINN, P. O. DEPARTMENT, TORONTO, writes:—'The Inhaler cured both myself and my son of Chronic Catarrh. The one my next door neighbor procured has worked wonders too.'

MR. JOHN A. McNAIR, SCHAW, ONT., writes:—'The Inhaler you sent has radically cured me. It is worth ten times your charge.'

MR. DOUGLAS, CONNOR, 11 ONTARIO STREET, TORONTO, writes:—'I just took two months for your remedy to cure me of Catarrh. I had the disease for several years and tried many doctors without avail. The Inhaler is pleasant to use and I can confidently recommend it to all sufferers.'

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