

The Sunday School.

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

The Missionary Spirit in the Sunday School.

The command of Jesus is, "Go ye therefore, and make disciples of all the nations."

This is the work which Christ left to His followers. Over eighteen hundred years have passed since this command was given, and looking over the dark places of the earth with their teeming millions, can the Christian church contemplate with any degree of satisfaction the progress made?

In this year of grace the command comes with like emphasis, and yet I venture to say that if the average Sunday school scholar were asked any questions concerning the work of missions, at home or abroad, he would feel more or less at a loss for an answer. For how much of this ignorance are we as Sunday school teachers responsible? How much time and pains do we bestow to acquaint scholars with the subject? Is not a knowledge of missionary work, the difficulties and discouragements which missionaries are called upon to encounter, absolutely necessary to maintain an interest in this the great work of the church? Are we doing our part in this matter? I think we must confess that we are not.

Does not the following state the case in a large number of our schools? On one Sunday in the year the superintendent announces that there will be a collection taken for foreign missions. A short talk ensues, envelopes are distributed and the children requested to bring them back next Sunday with their contributions. In most cases the pupil brings the envelope home, and his or her parent places in it whatever sum they feel at the time they can afford. This is placed in the contribution box, and the subject is dropped for another year, when the same request is repeated.

Are we living up to our privileges? The most successful workers in all lands are those who realize the fact that it is with the children that the best work may be done. The prejudices and habits of mature age have not to be broken down. With proper training great results may be accomplished. Can we not teach the child the valuable lesson of denying himself for others—that he may know for himself that "it is more blessed to give than to receive"?

Do our children realize that it is to carry the glad message of the gospel—the story of Jesus and His love to those who know it not that they are asked to contribute their mites?

The child who saves a penny, and intelligently and voluntarily gives it, has an interest in missions that he had not before.

Is it not for us to decide whether the rising generation shall be possessed of the spirit of the Master—the missionary spirit or not?

As far as practicable I would recommend that each school provide small boxes (inexpensive ones made of pasteboard answer the purpose) for each pupil, in which he or she may deposit whatever they can save themselves for the cause of missions. If thought best, they may be emptied each quarter, and the pupil credited with whatever sum they contain.

Where this plan is not thought advisable, could we not at least have

a quarterly missionary lesson, and the collection devoted to missionary work?

Would our schools be any poorer for giving up these four collections? Nay, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

It behooves us, therefore, brothers and sisters, to be up and doing while it is called to-day, for 'he night cometh.

L. V. RICH.

The Sunday School Superintendent.

In my last I spoke of the importance of careful selection in the matter of Sunday school teachers. What of the superintendent? He is the leader, the guide, the captain, and he ought to possess such qualifications and such a spirit that he will be an inspiration to every teacher and every scholar in his school. He holds a most important place in the church's work, and should be the choice of the church and his appointment be publicly made by the church, and so closely are the interests of the church and Sunday school united that I see no reason why he should not be on the managing board in company with the elders and deacons.

He should, in the next place, come into close touch with his teachers, and know them so well that he will be perfectly at liberty to commend their school work, when it can be done, and to counsel and, if necessary, reprove or exhort when they fail. Poor teaching is often permitted by a superintendent simply because he is not at liberty to counsel or reprove the delinquent teacher, with the result that the school suffers. So it is necessary he should know his teachers and exercise over them a careful oversight.

He should be a student. He must not neglect the lesson simply because he does not teach a class, but must have a fuller grasp on it than any teacher in the school, for in review he has to meet all the classes. To him the teachers will look to solve some problem or explain some text. So he will need to be a student; first, of God's word, and secondly, of every help within his reach.

He will need to be a man of wise methods, and to do this he must be a wise man. Every Sunday school paper teems with "methods," some good, some not so good. The best may not be applicable to his particular school, or he may overburden it with machinery. He must be a wise man who can discriminate and use only what has a practical value.

He must have a correct ideal, or he will not be a success. To so impart Bible truth to the young that they may early in life become Christians, is the good superintendent's aim. All that leads to that desirable end he will do. All that hinders he will avoid. He will be studious and prayerful; he will be patient and wise; every child will be dear to him. A soul to be saved, a character to be formed. Success will inspire him with renewed zeal, discouragements will make him only the more determined to conquer them and make his work a success. And he will not rest short of the true end of his work, the salvation of the children in his school.

Let me close this with a question to every superintendent in Ontario: How many of the advanced scholars in your school have you led to decide for Christ this winter? To how many have you made a direct, personal appeal to come to Christ? And

for how many are you both praying and working? If you are failing at this point, your own heart will tell you that you are not a model superintendent nor a model teacher.

JAS. LEDIARD.

Negro Education.

DEAR BROTHER SMITH:—I believe the work of your Board should be confined to education. Let the Evangelizing Board look after the support of pastors and evangelists, and so make no such distinction as the present arrangement implies. I think, too, you should aim at establishing one school of academic grade for each year's work. There ought to be one in Missouri, and the brethren of that state are abundantly able to build it. One also in Texas, one in South Carolina, Alabama, and one in North Carolina and Georgia. It seems to me that the school buildings and other necessary houses once erected, such schools will very largely pay their own way. Let others, who are more able, set up charity schools. There are very many colored people to-day who are able and willing to pay for board and tuition, and they are the better class. We have rich men who ought to come down with thousands for this kind of work. I fear you will not get much from the churches in collections. You must solicit from those who can give hundreds and thousands; and I think if you keep "ding-dinging" you will, after a year or more, wake up those sleeping giants. We are guilty before God for our great indifference to the uplift of the heathen at our very doors. These "brethren in black" are our fellow citizens, and must be equipped to do, with intelligence, the duties of citizenship. They are our fellow creatures, and must be taught the way of salvation; and Christian people must do this, or sin will lie at their door. They must be equipped in head and heart to help up, and on their own race.

The Christian school lays the foundation for the best long-run results. I am glad we have two schools; we ought to have a dozen inside the next decade.

Yours, etc.,

R. MOFFETT.

An Aged Disciple.

DEATH OF WM. C. BOYD, 830.

There died at North Keppel on Monday, 8th inst., one of the oldest of the first settlers of this town in the person of William C. Boyd, at the advanced age of 82 years and 11 months. Mr. Boyd came to Owen Sound early in the "forties" from Toronto, where he had been engaged in business as a hatter and furrier. He built the first frame house, it is said, in the village. It occupied the site where the Queen's Hotel now stands, corner of Union and Scrope Sts. He was an enterprising citizen and built Boyd's wharf, which was of great advantage to the new settlement. The steamer for the Bruce Mines and the Soo touched regularly at the dock, and until the river was dredged, it did good service in developing the early trade of the town. About 1854 he built the steam saw mill on the land included in the wharf property. The site of the old mill is now traversed by the track of the C. P. R. where it crosses Water street. The mill was not a successful venture, and, his property having become comparatively valueless by the opening of the river, about 32 years ago Mr. Boyd removed to North Keppel, and engaged in farming and mercantile pursuits until about a year ago, when failing health compelled him to relinquish business. For a long time he had been a great sufferer from asthma, and latterly from

dropsy and to which he finally succumbed. He was a sterling man, greatly respected by a large circle of friends and acquaintances. Mrs. Boyd, who was a sister of Mrs. A. M. Stephens, died some years ago. Three sons and four daughters survive him.—O. S. Times.

To the above may be added the following: Bro. Boyd was one of the earliest Disciples in this part of the province, a member of the church in Toronto, afterwards a zealous member of the congregation in Owen Sound and the first Sunday-school teacher here. He maintained his interest in religious matters till the last, and delight'd to talk of the early struggles and successes of the church. A large gathering of friends attended the funeral. A service was held at the house, at which the Presbyterian and Methodist ministers took part, the writer addressing a large audience.

JAMES LEDIARD.

An Honest Offer.

If you have Catarrh and would like to be cured, without risk of losing your money, we will send you a Germicide Inhaler and enough medicine to cure without a cent of pay in advance. After you have given it a thorough trial and you are convinced that it is a genuine remedy, you can send us \$3 to pay for same. If you are not fully satisfied all you have to do is to return the Inhaler at our expense. Send us a postal card to day and we will send you a Germicide Inhaler and full course of medicine with directions for use. You have nothing to lose and everything to gain. Address,

MEDICAL INHALATION CO., 450 Yonge Street, Toronto, Ont.

For coughs use Slocum's Emulsion, 35c.

A BOON FOR THE LADIES. Those Wonderful CHRISTY KNIVES A Set of Bread, Carving and Fruit Knives = 3 = 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 prepared for a new invention to apply this well-known fact to practical use. The CHRISTY BREAD KNIFE has an edge running 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 before in use. The PARING KNIFE is concaved 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 wherever 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 "that Wonderful Christy Bread Knife" it is easier than cutting stale bread with any other knife. It is the only one made that will cut bread perfectly, and it will cut not bread as neatly as 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.