

and in their own spiritual condition. Bro. W. C. McDougall is an indefatigable worker, and God's richest blessing is crowning his labors. Although we may be termed a mission point, we are also launching out into mission fields.

Bro. McD. has been holding evening services in a school-house about two and a half miles from here, which were well attended and fruitful of at least two or three conversions. This service has been changed to the morning, and an evening service commenced last Sunday in another school-house one mile from here, at the G. T. R. yards. We trust that this also will be as fruitful of good, and that thus we may build up a strong and growing cause in this locality, one that shall be a help to our cause in all its various branches. Our young people, as you learn from time from Bro. Cowherd, have a very fair society in good working order. We also have a Junior C. E. Society, which is growing and developing the junior minds. I will not take up more space now but will advise you of our progress incidentally as we journey on.

Yours in Christ's cause,  
J. T. JAMES.

OWEN SOUND.

Our work here is in excellent condition, but additions are somewhat slow, a thing we very much regret. This is true, however, of every church in our town. We are hoping soon to hold a series of Gospel meetings, and look to do some reaping in return for much sowing of good seed. Our mid-week prayer meetings are well attended and are specially helpful, and our Young People's Prayer Meeting on Sunday night at the close of the service is increasing in interest and attendance. Our Sunday-school is, after all, our strong point here, and will in time become our most prolific reaping field. We are making a brave fight financially, and the pressure on our members and on our preacher is a heavy one, but the peace of God rules in our midst, and we are hopeful of better things. We believe there is an ever increasing need for the truths we hold to be preached and the "faith once delivered to the saints" to be contended for, and by God's grace we expect to do both.

C. A. F.

CECIL ST., TORONTO.

The outlook at Cecil street is brighter than it has been for many months. The church may be said to be in a healthy state of activity. During the summer months when we ordinarily suffer from absence of vacationists it was noted that our congregation kept up better than before. Now that all our friends have got back our audiences are positively encouraging in size and interest manifested. We receive continual visits from strangers and new faces are beginning to appear regularly. The old gospel story is being presented in a fresh and loving way, that is proving attractive to all. The writer feels that he is voicing the views of every member of the congregation when he says that Bro. Lhamon's sermons are both profitable and interesting. He draws, and more need not be said. Good results from his preaching may be expected soon. The writer has not official figures at hand but may state that in September we received six by letters and dismissed two by letters. Last Sunday, three were baptized, two of them, Bro. and Sister Vance, being formerly members of another congregation. While it is a regrettable fact that their former church home was made untenable by its failure to be a true Christian home, the fact may be appreciated that in Cecil St. sufficiently warm and truthful presentation of Christianity was presented so

to win their allegiance. There was one baptism in September. An evidence of life is to be found in the Sunday-school. It will have the pastor's attention hereafter, owing to his being obliged to seek release from work at the Junction. It also has the attention of the church officers, who assist in the work, and others are being induced to come in. Our S. S. now raises about eighty cents per Sunday for missions over and above the regular collection. Our Young People's Society of Christian Endeavor is at work, and a number have prayerfully resolved to be instrumental in bringing a soul to Christ.

Brethren, don't forget to visit us when you visit Toronto. Com.

LONDON.

DEAR BRO. MUNRO: As the readers of the EVANGELIST have already been informed, Bro. T. L. Fowler has been appointed to the charge of the ministerial school recently established in Toronto by our brethren.

This has, of course, rendered necessary his resignation as pastor of this church. His removal has been a source of unfeigned regret on the part of every member of the church, as well as many friends throughout the city, who regarded Bro. Fowler with feelings of the highest respect and esteem. When our brother entered on his labors here, one month subsequently to the organization of the church, about three years ago, the work was confronted with obstacles that sometimes seemed insurmountable. Nothing daunted by the difficulties that presented themselves he commenced, and by hard, incessant effort, every day in the week (in which he had the efficient and earnest co-operation of Sister Fowler), succeeded in building up the cause un-

der the summer and then resumed on half time. This condition of things has affected our finances very materially—our heavy church debt making matters all the more burdensome. However, we hope times will soon improve. At present we require all the help we can get to tide us over the crisis. The brethren are putting forth efforts to reduce the debt, and hope to make another substantial payment by the end of the year.

Faithfully yours,

F. MACDONALD, Clerk.

Oct. 22, '94.

The above are all the reports from missions on hand at the time of going to press. We had hoped to have had something from each of the mission churches.

## Woman's Work.

### Our Obligations for the Present Year.

As time passes and the end of another quarter is approaching, we are reminded of the responsibilities we, as a society, assumed at our last convention.

The questions must come to our minds—How do we stand? Are we meeting our obligations? Are the receipts equal to the expenditures?

The following, from the pen of Mrs. O. A. Burgess, appeared in a recent number of *Missionary Tidings*: "Four times each year we come to the point where we tell, in dollars and cents, the outcome of the work for three months. The disbursements are given as well as the receipts."

"It is said the good accomplished by the C. W. B. M., or any other missionary organization, can not be told in the money raised—and that is, in a sense, true; but, after all, are not our offerings the index to our spiritual growth and advancement? In the plan, then, of putting too great stress on the one, there is danger of going to the other extreme; the one is the out-growth of the other—if we believe in and love a cause we will give to its support."

May we not look for a statement of our finances at the end of the half-year. Is it not absolutely necessary in order that we may intelligently understand our work?

And just here I am reminded of the fact that in the Treasurer's report for October, two auxiliaries specify how their contributions are to be used. It may not be inappropriate to remind auxiliaries of the motion bearing on this point, passed by the delegates at the Hillsburg Convention, namely: "That each auxiliary send collections to the Treasurer, and that the disposal of such funds be subject to the decision of our delegates met in convention each year, foreign work to be attended to first."

The objects of this motion being to secure unanimity in our auxiliaries, and to guard against either department of our work being hampered for lack of funds. By examining the reports for the past two years we find that the greater part of the money raised has been for foreign missions. In fact this fund has been almost entirely made up by the sisters of the Maritime Provinces, Children's Mission Bands, and personal contributions, very little of the money contributed by auxiliaries having been required for the foreign work.

This year, however, our obligations to the foreign work are greater than before, in that we agreed to devote one hundred dollars to the running expenses of the Japan mission. In addition to this we are pledged to raise three hundred dollars for Home mission work. For the past two years the

amount raised for home work has exceeded this sum. None of us wish to go backward. Our aim should be each year to do better than the year before.

In joining forces with the Co-operation we must not feel that our responsibility in the home work is any the less great. The work of the Co-operation for this year was mapped out on the expectation of this help, so we must not fail to redeem our pledge. In former years we have been able to meet all our obligations. Let nothing hinder us this year.

L. V. RICH.

## Children's Work.

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

Owen Sound was treated to a series of lectures by Mrs. Mountford last week. You will all have heard of her, if you have not heard her. Once in a while it is good to be a preacher's wife, and while her life is not all "complimentary tickets," they come along sometimes, and so we were able to hear Mrs. Mountford quite comfortably. I wish all the older members of the bands could have shared the pleasure with me, for you must have gained some information as well as the enjoyment of the evenings' entertainment. I should not be able to do her justice if I tried to reproduce, for your benefit, some of the features of her lectures which struck me most forcibly, but as she will not be very likely to read our column, it will not make any difference to her. Will it?

You will all remember this statement of our Saviour, in speaking to those standing near Him once: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Now I knew that the idea that Jesus meant to teach the impossibility of a rich man entering the kingdom of Heaven, is exploded, but the real meaning is clearer to me now than it ever was before. You all know that Jerusalem is surrounded by a very high wall, 75 feet high in places. On each side of the city there are gates, very strong and heavy; and until the last few years, it was the custom for all these gates to be closed at sunset, and not opened again until sunrise. Of late years, quite a large suburb has been built outside the wall, which is known as the New Jerusalem, and for the convenience of the residents in the suburbs, the two gates nearest them are not closed, while, with the others, the old law prevails. Just as the sun is sinking, the keeper of the gate steps outside, and announces the fact, and adds that the gates will be closed. If he is gifted with lungs like the lady lecturer, the sound must reach any traveler over those Judean hills within a distance of a mile. She pictured two camels as trying to reach the city before the gates should close; one belonging to a prince, the other clad with skins of olive oil of the oil merchant. They would both hear the keeper's call, and would hurry all they could; but camels are not easily hurried, and just as they have mounted the last heights, actually in sight, clang, bang would go the gate, and lock, bolt and bar would secure it against all comers. Now, what is to be done? There is all the difference between being inside and outside. Inside, there is safety and rest; outside, there is neither, for robbers lurk around for any rich belated traveller who tries to stay there. A section of one of the gates forms a smaller gate, opening about 14 inches from the ground, for the convenience of late comers, and is perfectly easy for pedestrians, but how to get a camel through is the question. The owner of the beast knocks at the gate, and the keeper opens a little door, just large enough for him to see through, and inquires who is there, where he comes from, what is his business, etc., and demands his passport. If all proves satisfactory, then he opens this smaller

gate and then comes the tug of war. The owner of the camel proceeds first to strip him of his burden, which is generally something immense, then every particle of harness has to come off except the bridle. He is then led up to the gate and made kneel down; the owner hands the bridle through to the keeper, who begins to pull all his might while he proceeds by shouting, beating and every available means to induce the camel to follow his head through this small opening. The great difficulty is to induce the camel to lift his feet over this fourteen inches of wood work, as he seems to have very little idea of stepping over an obstruction, but after a great outlay of true patience and strength it can be done, the battle is won and he is safe. The difference between the two camels will be that the skins of oil will be more quickly removed, the animal will likely be smaller and thinner and perhaps more docile, and he goes through more readily than the other. So you see the Saviour was trying to teach his hearers that the way into the kingdom of heaven is open to all on precisely the same conditions through Jesus Christ Himself.

J. E. L.

## The Sunday School.

He whose hand is clasped by a little child's will need to walk very carefully. And this is especially true of the Sunday-school teacher. We teach most effectively by living carefully.

The place and power of prayer in the Sunday-school is an important matter often overlooked. Are the children in your school reverent and attentive? If not, what are you doing to make the season of prayer helpful and impressive?

First insist on reverent deportment. The Sunday-school is not a place where children can do as they like, and order is necessary and possible. You can secure it if you try and are determined, and certainly in prayer no trifling or inattention should be tolerated.

If necessary, appeal to the children in a few sentences before you commence to pray—remind them that God sees and hears, and is very near to every one who calls on Him.

Now, let the prayer be *pointed*, ask for that in which the school is interested. Let its petitions be *repeatedly presented*, pray as though you were conscious of the presence of the Lord. Above all, let it be *brief*. Don't pray for everything at once; don't ransack your mind to find something to pray about while you are standing before God and the children; they know well enough what you are doing. Know what you want, then ask for what you want and then cease your prayer. Then pray in simple language; you are praying to God, but you are leading the devotions of the children.

The suggestion that children be taught the general truth and facts of the Bible as well as the stated lesson is already bearing fruit, and I hope to see a question corner in our department on such matters at an early date.

The following wise counsel is from the *Lookout*, and may prove of value:

A young man, who complained that he was forgetting his Greek, asked his old professor if he would advise him to go back to school again.

"No," was the brusque response, "take a pupil."

So, if you are losing your interest in Bible study, let me give you the same advice. Hunt up some one who knows less than you do, and take him for a scholar. Almost before you know it you will be filling up to keep up with him.

Remember this department is intended for the exchange of thought on S. S. matters by teachers and others. News, questions, ways of working, anything of interest will be welcome, provided it is brief and to the point—for our space is limited just at present.

J. LEDIARD.

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