

CHURCH NEWS.

STRATFORD.—Elder Jas. Kilgour was with the brethren in Stratford on Lord's Day, March 13th. He also spoke in their Fall on the following Tuesday evening. The audiences were very good.

BEAMSVILLE.—We understand that Bro. J. S. Sweeney, of Paris, Ky., was in Beamsville recently lecturing, and that he is expected back about the middle of June to debate the question of Baptism there.

WAINFLEET.—Bro. Hiram Brown, of Warton, has been holding some meetings with the Wainfleet brethren. When heard from, seven had been baptized, and large audiences were coming together. A note from a friend says that Bro. Brown is to labor between Gainsboro and Wainfleet regularly.

MANKATO, Minnesota, Feb. 28.—Since my last report I have held a meeting with the church at Eagle Lake, a little town of perhaps six or seven hundred inhabitants, situated about five miles from this city. It is the stronghold of the Seventh Day Adventists. I delivered three discourses on the Sabbath question, and continued the meeting for three weeks, only during week-day evenings. The result of the meeting was 13 baptisms and 1 restored. The brethren seem very much encouraged, and great good may be expected in the future. I got home on Lord's Day morning, just in time for our meeting, and after the sermon took the confession of an excellent young lady, who will be baptized next Lord's Day. This makes 50 additions to the Church of Christ since I came to this State. I trust the good Lord will help us to more effectual work ere our year closes. Our congregations are always good, and the Sunday School continues prosperous.—R. W. STEVENSON, in Standard.

MUSKOKA.—I am still too weak to take more than one appointment in the day, and that one in either Baysville or Ridout. Yesterday, in the latter place, two persons from Haliburton, who were immersed last fall, took membership. My outlying stations are being neglected on account of the bad roads and my ill health. I enclose a statement of the receipts of the general treasurer of the Muskoka co-operation to this date. What the Ontario co-operation is doing for us will appear in due time.

Church in Ridout	\$24 30
" Baysville	10 31
" Brunel	11 15
McArthur Estate, Stayner	10 00
Sister Dawse, Woodstock	5 00
" White and Barton, Carteret	3 00
" Warnica	80
Bro. Robert Finch	1 00
Collection yesterday in Ridout for the French Mission	3 25
	\$68 81

Of the above I have received all but the \$3.25, which will be sent to Bro. McLean in accordance with the suggestion of Bro. Erret in his letters of travel, No. iv. I trust that other churches will in some way or other assist Bro. and Sister Delaney in their self-denying efforts for the good cause.
W. M. CREWSON.
Baysville, March 2nd, 1887.

TORONTO.—Dear Evangelist:—Since writing you a month ago concerning our work during the past year, arrangements have been completed by which our esteemed Bro. Lediard has come to begin a work among us, which we hope shall result in greatly extending the Saviour's cause in this city. We expect, by the divine blessing, to carry on a constant work of evangelizing for a year or more, until we shall see not only the Church on Denison Avenue made strong and self-sustaining, but other mission points established, and the Master's work so earnestly pursued that by-and-by we shall have a number of congregations of Disciples of Christ in this great city.

Bro. Lediard is expected to labor with us a month or two, when we hope to obtain for this work, one of the most able of our preaching brethren.

Only powerful and persistent effort in proclaiming the truth will be sufficient to produce the desired result in this city of many churches.

This is a large and growing "Chief City,"—an important centre, where a great work can be accomplished in vigorously proclaiming the "wonderful words of life." We have a great desire and determination that this shall be done to a greater extent than ever hitherto. To this end we "make our prayer" and "set a watch," as we have a "mind to work."

Bro. Lediard gave us two excellent discourses yesterday—attendance good. Two from the Church at Welland united with us in the morning.
GEO. J. BARCLAY.

March 28th, 1887.

HOME MISSIONS.

IMPORTANT STATEMENT.

For the information of those brethren interested in Home Mission Work it may be proper to state that, with the contributions of the brethren, the Board of the Co operation has been enabled to assist to some extent Bro. Crewson in Muskoka, Bro. Moot in Welland, and Bro. Lister for some months during the summer in Manitoulin Island. These brethren are indefatigable in their labors, and are worthy of more support than the Board is yet able to give. In addition to these Bro. Lediard has been engaged visiting the churches—stirring them up to good works and preaching the Word of Life as opportunities occurred. The Board is also desirous of co-operating with the church in Collingwood, so that an Evangelist may be kept there constantly, and are endeavouring to get a suitable man for the place.

As already intimated to the readers of the EVANGELIST, it has been decided to try to keep an Evangelist continuously in Toronto; and efforts are being made to secure a man who will devote all his time to this important centre. In the meantime, and until such a man is found, Bro. Lediard, with the unanimous concurrence of the church in the "West End," goes there this week to prosecute the work. Let every lover of the truth pray that under God his labors may be abundantly blessed in the salvation of many souls.

The Board has assumed these responsibilities with full confidence and faith in God; believing that the brethren of this Province will not fail of their duty, but are anxious to be forward in this important work. Let every brother and sister in Ontario feel that the success of this work, so far as man is concerned, depends upon his or her individual effort, however small that may be. And let us not only follow this work with our prayers, but also with our substance, giving as the Lord has prospered us.

Many subscriptions are expected to be paid early in April. It is necessary that this should be attended to.

It is earnestly requested that every church will send a representative to the annual meeting, of which due notice will be given.

J. W. KILGOUR, Sec'y.

Guelph, March 25th, 1887.

REPORT.

Lobo, \$3.00; Ridgetown, \$3.00; Hamilton, \$6.50; Beamsville, \$7.00; Jordan, \$3.00; Smithville, \$4.75; Wainfleet, \$17.65; Selkirk, \$31.00; Cobourg, \$10.00; Kilsyth, \$5.00; Owen Sound, \$11.50; Meaford, from individuals, \$9.00, and Gainsboro, \$5.50.

J. W. KILGOUR, Sec'y.

Guelph, March 25th, 1887.

FOREIGN MISSIONS.

The March collection for Foreign Missions will, probably, fall far below what was expected and what is needed. The day was very unfavorable. The reports from all quarters state that the audiences were small and collections less than was hoped for. In some instances the collection was repeated a week later. One earnest preacher proposed to keep at it until a satisfactory amount was realized. Quite a number of churches took up a collection for Foreign Missions for the first time. In a few cases, where there was no organization at all, a collection was taken up. The Christian people there did not want to lose the blessing. Many of the churches that do most for this cause have not yet reported. Doubtless they will be heard from soon. But the great majority of the churches have not heeded the call as yet. The Society needs the support of the entire brotherhood. The growth of the work calls for a corresponding growth of liberality. Let every one who has failed to contribute do so at once. Let your gift be measured by your prosperity.

A. McLEAN, Cor. Sec.

Box 750. Cincinnati, O.

Contributions from Ontario to Foreign Missions since last report:—Estate of Arch. McArthur, Stayner, \$10.00; A. McPhedran, Nassagaweya, \$13.75; Walkerton, \$6.46; C. McMillan, Erin, \$3.25; Acton, \$25.06; Erin Centre, \$15.00; Garafrava, \$11.00; Stayner, \$8.69; Toronto, (Denison Avenue), \$6.00; Mrs. Geo. Munro, Guelph, \$2.00; S. S. Warton, \$4.10.

MARRIED.

SINCLAIR—CAUGHELL.—At the residence of the bride's brother, Aylmer, Ont., March 16th, by Rev. Joseph Gundy, Alma Caughell, of Aylmer, to John D. Sinclair, of Harwich, Kent Co., Ont.

OBITUARIES.

BANFIELD.

On March 5th one of our members, Sister C. Banfield, only in her 21st year, passed peacefully away from the scenes of earth, to be forever with the Lord. She confessed and obeyed the Saviour a year ago.

For some time her health continued to fail, until she fully realized the end was near.

Although called in the morning of life, she felt perfectly resigned, saying, "The Lord's will be done. I am ready to go when He calls me."

Toronto, March 28, '87 G. J. B.

PLATT.

"Precious in the sight of the Lord is the death of His saints."

Sister S. A. Spencer Platt (mother of our esteemed Elder, J. A. Platt), departed this life on February 23rd, 1887. After a short illness she closed this earthly pilgrimage in her 83rd year. Sister Platt was among the first to obey the gospel in P. E. Coy, some 40 years past. In her Christian life she was faithful and consistent in her profession. It may be truly said she had chosen the part which should not be taken from her. She has fought the good fight, and finished her course and kept the faith. Henceforth there is laid up for her a crown of righteousness which the Lord, the righteous Judge, shall give her at that day.

Sister Platt's mortal remains were laid away Feb. 25th in the cemetery, (Cherry Valley,) there to await the summons from on high. A large concourse of relatives and friends assembled to pay their last respects to one whom they loved.

I addressed the large gathering on the importance of obedience to Him who has said, "If ye love me, keep my commandments."

J. H. MUNDY.

West Lake, March 19th, 1887.

SCOTT.

On the 22nd day of February, at 9 o'clock p. m. Sister Sarah H. Scott, of Detroit, fell calmly asleep in Jesus. So extensively known on account of her works of faith, labors of love and generous contributions to the cause of Christ, both in the United States and Canada, our brotherhood will be interested in reading the following particulars of the life and last hours of this noble Christian woman.

Sister Scott was born in England in the year 1807. With her father and mother, Mr. Richard and Mrs. Rebecca Hawley, she came to America in the year 1818, living first at Philadelphia, then at Dayton, Ohio, then at Cleveland, moving to Detroit about the year 1841.

The subject of our notice was one of the founders of the Church in Detroit. A delegation from Scotland arrived in Detroit in August, 1842, and a church was soon after organized, which met weekly at the house of her father. Mr. Richard Hawley, Sr., on the corner of Bates and Woodbridge streets.

The original members of this organization were: Mr. Richard Hawley, Sr., and wife, their son Richard, and his wife, their son, Joseph Hawley and wife, their daughter (the late Mrs. Scott), their daughter, Rebecca (Mrs. Duncan), Alex. Linn and his wife, Colin Campbell and his wife and Wm. Linn and his wife. Of these, only four remain, Mrs. Richard Hawley, Mrs. Alex. Linn, Mrs. Colin Campbell and Mrs. Duncan. Some years after this, Sister Scott purchased a lot on the corner of Congress and Bates streets, for the site of a meeting house. On account of the encroachments of business and some objectionable surroundings, the project was not carried out. Mrs. Scott, however, held this lot from that time to the day of her death, and sacredly, through all these years, devoted the entire rental to religious purposes, and by her will has appropriated five-sixths of the value of the lot (about \$50,000) for the furtherance of the cause of Christ.

In the year 1856, she married Bro. Thomas C. Scott, of Toronto. It was a most happy alliance. It was the union of kindred spirits; a co-partnership in every good and noble work. Their house was the visiting Christian's home, their mutual counsel the struggling Christian's help, their means the poor Christian's relief, and the faithful laborer's benefaction. Many who are still living, and many who now commingle with their redeemed spirits in paradise, will never forget their unselfish, Christlike ministrations and self-denying liberality.

But death invaded this blessed home, and Bro. Scott was taken up higher to enjoy the blessings of immortality. Notwithstanding all the full assurance of faith in regard to the departed, and all the sweet consolations of religion, Sister Scott felt the separation most keenly, and soon after broke up housekeeping, boarding with those she confided in, with whom she could take counsel

in carrying on persistently her works of beneficence and faith.

And here, we would observe that Sister Scott's conscientious scruples concerning the use of the means God had given her were most remarkable. In the most exclusive sense, she regarded all she had as belonging to the Lord; and, in carrying out her convictions, frequently denied herself, not only the luxuries of life, but in the judgment of some of her best friends, abstained from the use of many things that were necessary for her own comfort and convenience. Disgusted and pained by witnessing the unfaithfulness of the professing Christians who spend all they have upon fashion and selfish enjoyment, she went to the opposite extreme of giving away for charitable purposes and Christian work all she had, with the exception of a trifle, less than sufficient for ordinary necessities. When urged to spend small amounts on something she had determined to do without, she would say, "I am only a stewardess and have no right to waste my Master's property."

But though she was so exceptionally liberal in giving, she was at the same time very careful to discriminate in regard to the object of her gifts. Her income was carefully and prayerfully divided for evangelizing, for missionary work, for the education of young men and for the help of weakly churches. And now her labors are ended, and she has gone to her rest. A beloved sister writes us in substance as follows: "On the morning of the day Sister Scott died I was with her, and spent two hours by her side. When I first entered her room and went to the bed to speak to her she said, 'Sister, I am going home.' I simply replied, 'I think you are.' After reminding her of the fulfillment of her wish and prayer that she might pass away in the possession of her senses and her house all set in order, she said, 'Yes, the Lord has been kind, and has dealt bountifully with me. I would not wish it otherwise.' She then wished me to engage in prayer. I asked, 'Shall I repeat the XXIII. Psalm first?' to which she assented heartily. She took up the words, 'My cup runneth over,' and dwelt upon them. It was not so much a season of prayer as of thanksgiving. After prayer she began to speak of all her friends, more especially her brethren in the church, and of yourself particularly. I called again in the evening. I saw that the message was near. Her mind was still unclouded. 'If a weak voice she was repeating the CIII. Psalm. I could hear the words very distinctly, 'Bless the Lord, O my soul, and forget not all his benefits.' Thus her last moments were spent rehearsing the goodness of God to her, and rejoicing in the prospect of her early release. At 9 o'clock her spirit took its flight. She passed quietly and easily away in perfect peace."

Yes, beloved sister, you have gone, and your works do follow you!

EDMUND SHEPPARD.

Ridgetown, Ontario, March 11.

Nature is frank, and will allow no man to abuse himself without giving him a hint.

The talent of success is nothing more than doing what you can do well without a thought of fame.—Longfellow.

The very core of healthy and happy discipleship is the willingness to deny self and let the Master have His way. This principle runs through all the deepest, richest experiences of the blood-bought and consecrated believer.—T. L. Cuyler.

To repress a hard answer, to confess a fault, to stop, whether right or wrong, in the midst of self-defence, in gentle submission—these sometimes requires a great struggle for life and death, but these three efforts are the golden threads with which domestic happiness is woven.—Caroline Gillman.

Failure is the next best thing to success; it may even be a better thing than success. To say that one has failed, is to say that he has striven; and to say that he has striven, is to say that he has acquired strength in striving. A boy who was taunted by his neighbor in the class for failing in a protracted answer to a hard question, replied: "Well, I would rather try and fail, than do as you did—sit still and do nothing." A child's perceptions of truth and a philosopher's conceptions of truth often come very near together; and what that boy felt George Elliot expresses: "Failure after long perseverance is much grander than never to have a striving good enough to be called a failure." And the lesson of that boy's failure was a better teaching than any direct teaching from the text of the lesson itself. It is a part of a teacher's wisdom to turn to good account the lessons of ignorance and failure, as well as of knowledge and success.—S. S. Times.