

it—for you don't know what a struggle he is passing through.

Above all, pray for him. His Maker knows him better than you do—better even than he knows himself. The dear Lord understands just what he needs—you don't. He knows the difficulties that surround him—you don't. Pray for him, then, and pray in the spirit of the Master, not condemning, but asking that his eyes may be opened.—*The Christian Union.*

HOW MAY MISSION WORK BE PROSECUTED?

I.—MISSION WORK DEFINED.

1. Two elements in it. (1) Going and (2) sending. Both provided for in the Scriptures. See Matt. xxviii. 19, and Rom. x. 14; an example, Acts xiii. 1-3.

[Note.—One who goes without being sent is not a missionary.]

2. Connection of the two; i. e., of the sending and the going. (1) The going is voluntary, and (2) the sending is providing the means of going and deciding to whom it shall be given.

II.—WHO MAY BE THE SENDER.

1. No precept on this point; therefore, no limitation.

2. The Church at Jerusalem sent Barnabas (see Acts xi. 22); therefore, a church may send.

3. Certain prophets and teachers sent Barnabas and Saul (see Acts xiii. 1-3); therefore, a number of brethren who are not a church may send.

4. There being no limitation, any one person or number of persons may send, and so any church or number of churches may send.

5. When the senders are a number of men or churches this is co-operation.

III.—METHODS OF CO-OPERATION.

A. Individual co-operation.

1. If any one man may send, he may ask others to help him—e. g., co-operation through an editor.

2. If a number of brethren not a church may send, they may ask others to help them; this is a missionary society. If said brethren and their helpers are too far apart to act in a body, they may act through agents; these may be committees or secretaries. Such are our general societies.

B. Church co-operation.

1. If any one church may send, it may ask others to help it.

2. If the churches thus co-operating are too remote to act by meeting, they can act through agents. The churches had such agents co-operating for the benefit of the poor (see 1. Cor. xvi. 1-3; 11. Cor. viii. 19-23; Acts xx. 4-5; xxiv. 17. Much more might they for sending out the gospel.

IV.—WHEN SHOULD ANY METHOD BE REJECTED?

- 1. When found to be inefficient.
- 2. When found practically injurious.
- 3. When perverted to improper uses.

DO ANY OF THESE METHODS ROB THE CHURCH OF CREDIT?

1. A church has credit or discredit from the conduct of its members.

2. Co-operation in something sinful reflects discredit; in good, credit. The credit of missions is always given to the church of which the goers and senders are members.

[The following extract from a letter will explain how we became possessed of the foregoing "Notes." We thank Bro. Baker for enabling us to lay them before our readers. We think it will be difficult to show wherein Prof. McGarvey is wrong on the matter of co-operation for spreading the gospel. The careful reading of these "Notes" will dispel any lingering prejudice against our co-operative work.—Editors.]

BIBLE COLLEGE,
LEXINGTON, Ky., Nov. 24, '88.

I enclose some "Notes" given by Bro. J. W. McGarvey, at a meeting of the Students' Missionary Society, on the evening of the 15th instant. Brother M. told us we might use them as we pleased. They were given at the request of students who doubted the propriety of "Societies apart from the church," and also of others who wished to hear him on the subject. Use them as you think best. Success to the Evangelist."

Your Christian brother,

PERCIVAL BAKER.

From the Ontario Evangelist.

DEATH OF ISAAC ERRETT.

We clip the following brief sketch of the life and labors of this distinguished journalist, from the *Commercial Gazette* of the 20th inst., erasing a few mistakes made by the reporter:

Rev. Isaac Errett, President of the Standard Publishing Company, and editor-in-chief of the *Christian Standard*, died yesterday morning at one o'clock, at his residence, Terrace Park, near this city. Mr. Errett had been in ill-health for some months, but his sickness was not regarded as immediately serious, consequently, his sudden death will create a sad surprise, in addition to the sincere regret of a large proportion of the community, where he was honored and revered.

Mr. Errett was born in New York, Jan. 2, 1820, and began to work at the printing trade when only seven years of age. He afterwards went to school, which he attended until his fourteenth year, when he again worked at printing until his twentieth year, when he began to preach his first essays in that direction being at Pittsburg, Pa. He became a staunch friend and coadjutor of Alexander Campbell, and since the death of that prominent divine has occupied a position next in importance among the members of the denomination.

In April, 1866, the *Christian Standard* was founded in Cleveland, and Mr. Errett was placed in charge. Here he remained for two years, when he was elected President of Alliance College, and the paper went with him to that place, he still remaining manager and editor-in-chief.

In 1869, a proposition of Mr. R. W. Carroll was accepted, and the paper, which had now become the leading organ of a large and flourishing church, was removed to Cincinnati, where it still remains, the leading journal of the denomination.

Mr. Errett's confidential intimacy with Alexander Campbell still continued, and with that distinguished leader he was largely instrumental in building up Bethany College. For some years he was also correspondent of the General Missionary Society, of which, for one year, he also served as president. At the founding of the Foreign Missionary Society, in 1875, he was elected president, which position he retained until the time of his death.

In 1840, Mr. Errett married Miss Harriet Reeder, daughter of James Reeder, an early and prominent rolling-mill proprietor of Pittsburg. Nine children were born of the union—seven boys and two girls—of whom the following survive: James R., of Michigan; Russell and Frank, of Cincinnati; J. Addison, of Oregon; and Miss Jonnie and Miss Fannie of Cincinnati.

Mr. Errett was devoted to his work, and so conscientious in its performance, that he overtaxed himself, to the extent that, some years ago his health began to fail, and he was sent abroad, where he remained for five months, during which time he travelled in Europe, and extended his journey to Egypt and Palestine. He returned, apparently greatly improved in health, and again devoted himself to literary and ministerial work, with the zeal that characterized every undertaking of an earnest, useful and honorable life.

It was the unceasing ardor and unflinching consecration, doubtless, that caused a return of his disability, and for some months he had not been physically able to attend the manifold duties of which he had so long been the central spring of action. He passed away peacefully, surrounded by his devoted family. As a preacher, Mr. Errett was well known and appreciated for his pure and vigorous writings, and his funeral sermon on the

death of President Garfield is among the best remembered specimens of pulpit oratory in the country.

Mr. Errett, with General Garfield, Dr. J. B. Robinson and his wife Betsy, and J. H. Jones, of Mt. Vernon, O., formed a club, which, in an odd inspiration, was named the Quintuple Club, and one prominent feature in the agreement was, that as they died the survivors should bury those who passed away.

The first to fall was the youngest, President Garfield, and accordingly Mr. Errett delivered the funeral oration at Cleveland, while Dr. Robinson presided, and J. H. Jones made the closing oration at the grave. Mr. Errett was the next youngest, and is the second to fall. Dr. Robinson and his wife are both infirm in health, and no one of the surviving members of the club has yet been heard from, though all have been notified. It is likely some of them will be present to assist in the obsequies. Dr. Robinson lives at West Mentor, O., the home of Garfield. Mr. Jones lives still at Mt. Union. Since the formation of the club there have been others associated with it, and it is believed Mrs. Garfield is now a member. The funeral will take place on Saturday morning at 10.30 from the Central Christian Church.

The character and life-work of this talented brother are so well known by the majority of our readers, that we deem it unnecessary to parade his acknowledged abilities and Christian virtues before the world.

The funeral services, which we attended, were extremely simple. There was not the least evidence of pompous display. Robert Graham, of Kentucky University, delivered a very eloquent eulogium on the memory of the deceased journalist, supplemented by a glowing tribute of praise from C. L. Loos, of Kentucky University. The exercises were conducted by J. Z. Tyler; reading of the Scriptures by T. J. Munnell; opening prayer by B. J. Radford, one of the editors of the *Standard*; the closing prayer by J. H. Garrison, editor of the *Christian Evangelist*. Among the preachers present we noticed the following: George Darsie, C. B. Edgar, J. K. P. South, W. S. Keene, Eos Campbell, H. McDiarmid, office editor of the *Standard*; J. H. Beazley, J. H. Hardin, also an attaché of the *Standard*; A. McLean, and J. W. McGarvey, of Kentucky University. The exercises were conducted in the Central Christian Church. Truly, a great man has fallen in Israel. How are the mighty fallen, and their weapons of warfare laid low!

Married.

MCCORMICK-OSSINGER.—At Tiverton, Digby Co., N. S., on the 23rd inst., by Rev. H. A. DeVoo, John F. McCormick and Phoebe Ossinger, all of Tiverton. H. A. D.

Died.

WALLACE.—At Healdsburg, Cal., Dec. 14, 1888, Sadie M. Wallace, eldest daughter of Josiah Wallace of West Goro, Nova Scotia, aged 24 years. Sadie came to California over a year ago, with the hope that the salubrious climate of this State would restore her to health, which had been for some time impaired. For six months indications were very encouraging, but with the opening of the dry, hot season her symptoms became again unfavorable, and, although the best medical skill available was obtained, she sank gradually, until, on the date mentioned, she fell asleep, trusting in Him who is the resurrection and the life. The deceased possessed more than ordinary powers of mind, and she loved to be gaining knowledge and imparting what she learned to others. In teaching, which was her chosen calling, she excelled, and both parents and children in districts where she taught will cherish her memory. When quite young she obeyed the gospel, and her trust in her Saviour was a very great comfort to her in her sickness, when so far from those she loved so much. Nearly her last words to the writer were, "Give my love to all the dear ones at home." Today, after appropriate services, conducted by Bro. W. H. Martin of Santa Rosa, we laid her remains to rest in Oak Mound Cemetery. Lonely and sad are our hearts tonight in our quiet home in this western land, for one whom we loved has gone from us to return no more. May the Good Shepherd comfort the hearts of the parents and sisters who will be stricken by this sad event. HIRAM WALLACE.

Healdsburg, Cal., Dec. 16, '88.