

Contributions from Ontario to Foreign Missions since last report in this paper: Miss Elizabeth Sinclair, Lobo, \$15.00; Church, Acton, \$19.00, and Geo. McGill, Bowmanville, \$10.00. R. Windatt, do. \$10.00.

MANIFOLD CYCLOPEDIA—EIGHTH VOLUME.

The eighth volume of Alden's Manifold Cyclopaedia extends from Ceylon to Club-foot, and is fully equal to its predecessors—its handsome type, numerous illustrations, handy form, neat, substantial binding, and more than all, its skillful editing, which brings within such convenient limits such a vast amount of knowledge, so well adapted to popular needs, are a satisfaction and a delight to students. Not only in its marvelously low price, but in every other respect, this seems better than any other Cyclopaedia suited for use in the homes of the masses, and in our public libraries. A specimen volume, to be returned if not wanted, may be had in cloth binding for 50 cents, or in half Morocco for 65 cents; postage 10c. Address JOHN B. ALDEN, Publisher, New York, Chicago, Atlanta, Ga., or San Francisco.

CHURCH NEWS.

ROSEDENE.—Bro. Lediard held a meeting for us, lasting two weeks, under very unfavorable circumstances. It rained almost every day and night. We had a very good meeting considering roads and weather. There were three additions. GEO. MOOT.

AVLMER.—As our brethren throughout Ontario, whose homes are visited by the EVANGELIST, are cheered and encouraged by good news from the churches, please accept an item from the Dorchester church. Bro. Wm. Campbell, in fulfillment of a promise made to the brethren here two years ago, began laboring for the church here on the first Lord's Day in September. Already eight intelligent young persons have accepted Christ, and put Him on by obeying the gospel. The brethren are much edified and strengthened. A Bible-Class has been started, and has become very interesting. Let us cling to the apostolic order, and Oh, brethren, let us hold up the hands of our faithful preachers, thus we shall hasten the onward conquering march of the ancient gospel. R. W. BALLAH.

PORTAGE LA PRAIRIE, MAN., CAN., NOV. 27.—Have had a delightful fall, clear, and pleasant with south winds.

On Nov. 15th we had the pleasure of assisting at the knot-tying for Sister Margaret Campbell when she was united in matrimony to Mr. John Hamilton of Glenboro. The bride is a daughter of Brother Peter Campbell late of Ridgetown. They have gone to their men home in Glenboro, Man. Her parents and all her living brothers and sisters, with the exception of George who is in Drake University, were present.

Then to-day the fatal knot was tied for Brother and Sister Henry Kirkwood and Lottie Conner in the presence of about seventy relatives and friends,—mostly relatives. The bride is daughter of Sister Conner and grand-daughter of Bro. Thomas Sissons formerly of Ridgetown Ont.

The happy pair stated on a trip through the States and Ont., this afternoon, amid a shower of farewells, good wishes, old shoes and rice, bearing with them the love and esteem of all the brethren and sisters here, and a host of friends beside.

To-day Brother and Sister Stephens, of Chatham, called on their friends here on their way to California and Australia.

The following speaks for itself, May God bless our kind friends.

PORTAGE LA PRAIRIE, NOV. 23, 1888.

MRS. A. H. FINCH.

DEAR MADAME.—A few friends among the Disciple Church congregation, desirous to express in a substantial form their personal regard and solicitude for your well-being have united in asking you to accept as a testimony of those sentiments the accompanying fur coat.

Wishing you all the blessings the Almighty may bestow. We are dear madame, THE FRIENDS AFORESAID. A. H. F.

AN APPEAL TO ALL WHO LOVE OUR MASTER'S CAUSE.

DEAR BRETHREN.—You, no doubt, will be anxious to hear of the progress of the work being done by the Co-operation.

Your Board are striving to carry forward the work in places decided upon at our Annual Meeting.

In Toronto the work prospers. Peace and harmony prevail in every department of church work. A number of accessions have been made by primitive obedience and many Disciples, who came to Toronto and were without church fellowship, have been searched out by Brother Gaff assisted by the faithful workers associated with him, and added to the membership of the church.

There is now meeting on Denison Ave., a church numbering nearly 150 members. Is not this encouraging? The prospects are that the church will soon be self-supporting, after which it will become an active and liberal contributor in assisting other places.

The building up of a strong church after the primitive order in the city of Toronto, is no longer a matter of doubt. Brother Gaff's services have been acceptable both to the Board and to the Toronto church, but his term of

engagement is nearing its close and your Board in conjunction with the church in Toronto are making arrangements for the prosecution of the work for the coming year, particulars of which will be given in next issue of the EVANGELIST.

It is the wish of the Board to continue to assist the church in Collingwood until they relieve themselves somewhat of the incumbrance upon their house of worship.

Of the condition and progress of the work in Muskoka, Brother Crewson has from time to time informed you. Since the Annual Meeting he has opened up the work at Huntsville, an important town on the line of railway. The few brethren there assisted by Brother Crewson have by great effort and much sacrifice built a meeting house, which, through the lack of funds, they have not been able to complete. Your Board think it most desirable to give them the much required assistance, now brethren, to carry on the work, which is much larger than any previous year, and to give the additional assistance required at Huntsville, call for increased liberality.

IN VIEW OF THE PRESSING NEEDS IT IS DEEMED EXPEDIENT TO ASK ALL OUR CHURCHES TO TAKE UP A SPECIAL COLLECTION ON THE 2ND LORD'S DAY IN JANUARY. Brethren this is the work of the Master. Will you heed it? We trust we may not appeal to you in vain. Let it be a free, generous offering, and the Lord will bless both the giver and the receiver. Don't refuse nor neglect this appeal because you cannot give a large amount. Give to the Lord what you can and your offering will be acceptable.

You may rest assured that every dollar of the money entrusted to the hands of your Board will be carefully and faithfully applied.

We are most thankful to be able to say that the work is prospering at every point where your money is being expended.

Send pledges or money to T. L. Fowler, Cor.-Sec'y, Everton, Ont.

HUGH BLACK, President. Rockwood, Dec. 3rd.

RECEIPTS.

The following sums have been received by the Board during the past month for mission purposes—

Mrs. John McPhedran, Nassagaweya,	\$ 2 00
Ladies' Aid Society, Wainfleet	20 00
Chas. McKinlay, Brampton	5 00
Miss Sarah McCloy, Carthage	10 00
A Friend, Galt	2 00
Church, Warton	10 00
" Everton	34 00
" Bowmanville	25 00
" Glencairn	10 00
" Mimosa	8 56
" Acton	14 00
" Hamilton	13 00
" Erin Village	10 00
" Lobo	15 30

This is most encouraging. Let this continue through the year and the good work will move right along.

T. L. FOWLER, Cor.-Sec'y, Everton.

ONTARIO CHRISTIAN WOMAN'S BOARD OF MISSIONS

In this fair Province of ours, are we awake to the privileges within our reach? How many of our number enjoy the full sunlight? How many, when the Master comes, will show our accounts doubled? This is a consideration of no small importance. No matter what our capabilities are we must double our accounts. There is not one word about half doing. The Lord did not tell the servant to whom he gave only two talents, "Well done good and faithful servant, you have done pretty well," no, no, "but, you have been diligent," you have doubled your account. How shall we render our account? Let us be diligent.

In the November Number of the O. E., our Brother asks, how many Aux's there are in the Province. This question has been asked again and again. Until the Aux's find it their imperative duty to observe the 7th clause of our Constitution, which reads as follows:—Reports of funds collected and work done, shall be made by its officers quarterly to this society; and also to the Provincial Secretary, it will not be an easy question to answer. Dear sisters! this could be easily done, only four letters a year, one in August, one in Nov., one in Feb., and the annual report in May, which would give us a much better understanding of the work being done, and then it would be orderly, which is heaven's first law. Concord, Grand Valley, Erin, Hillsburg, Everton, can be added to the list already given.

There is another matter we wish to bring before our sisters, and that is the use of envelopes in our work. We know there are many of our sisters, who cannot attend our Missionary meetings, but would be glad to help us, and we extend to them this privilege, by introducing the envelopes. There are many ways in which these can be used some prefer to use them, among the sisters monthly, some think a day set for a special collection the best, and suggest the first Lord's day in the year, hence I will not specify, as these are expedients, and not commands. Let every one be fully persuaded in her own mind, that she may say "The love of Christ constraineth me." We will send a number to each church, (if any are missed let us hear from them), you will know best how to use them. Now my sisters if our brethren wish to help you, hinder them not, for

we are all one in Christ Jesus. May grace, love, and zeal, abound, is the wish of your sister,

MRS. E. McCLURG, Cor. Sec'y. Ivan, Nov. 24, 1888.

FROM THE INDIAN TERRITORY.

THE ONTARIO EVANGELIST chanced to come this way. The January number of this year fell into my hands, I read it with pleasure, handed it out to the Indian children, and it is by their request I write you. I have been here for years, the first missionary here from the Christian Church. We came here because we had no one over here to represent us among this people. We now have a good interest created—a number of small, but earnest churches, and some school interest. One important feature of our work is, in gathering into our mission helpless, homeless, orphan Indian children, and caring for them. Some of these children have learned to read, and request me to ask you to send them the EVANGELIST. They further request the paper be sent to my little boy (Leon Officer, Atoka, Ind. Ter.) This mission is under the control of the elders of the church here, and all the support we get from churches in the States is free-will offerings. It has been so from the beginning. We are laboring now to build a church house here, and we have raised about \$500.00 in the church here, numbering seventeen. Our house will cost us about \$1,000.00. We will not go in debt for lumber or work. Any help sent for this purpose will be thankfully received. We have five evangelists in the field. We are also supporting a native educated Indian among his people. We are doing what we can with our limited means. Any breath of help from abroad will be thankfully received, and will be reported through any of our papers suggested by the giver. As winter is upon us, clothes, for children from 7 to 14 (girls and boys), can be used. Let us hear from you.

Your Bro., R. W. OFFICER, Atoka, Ind. Ter. Nov. 24, '88.

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. 28:19, and Rom. 10:14, an example, Acts 13:1-3.

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 11:22, therefore, a church may send.

3.—Certain prophets and teachers sent Barnabas and Saul, see Acts 13:1-3, 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. 16:1-3; 2 Cor. 8:19, 23, Acts 20:4, 5; 24:17, 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 Brother 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. 24TH, 1888.

I enclose some "Notes" given by Brother J. W. McGarvey, at a meeting of the Student's 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.

OBITUARIES.

HAMILTON. At Walkerton, on the 6th of November, after a lingering illness borne with Christian fortitude, Carrie E., beloved wife of Brother John Hamilton, Merchant, Walkerton, and youngest daughter of Elder A. Anderson, of Hamilton. A. A.

GREGSON.

Sister Rebecca Gregson, daughter of our aged Brother and Sister Gregson, Mimosa, was called suddenly away from a life of earnest activity here, to be with the Saviour in the home above. Her death took place last January, and it occurs to me that no notice of her most exemplary life has appeared. She was a member of the church in Mimosa, having given herself to the Saviour when quite young. Her earnestness in the performance of her Christian duties, and her zeal in behalf of the cause of Christ, were her leading characteristics. Few persons of her age evinced so much of the spirit of the Master, as many a sick person in her community could testify. She was willing at any time to sacrifice her own enjoyment for the happiness of others. There are few young people as faithful as she in attendance upon the services of the Lord's house, as I can testify. She was always in her place, with Bible in hand, ready for the services to begin. Her presence is greatly missed in the church, and also in the whole community, but most of all in the home by the heart broken parents. But there is balm for their wounded hearts, for she died in hope of a glorious resurrection, and there is the assurance of a happy re-union. T. L. FOWLER

MCDIARMID.

The church in Ridgetown, Ont., has suffered a great loss in the death of our beloved Sister, Mary McDiarmid, wife of Bro. Archibald McDiarmid, of this neighborhood.

For a length of time she had suffered from some internal weakness which developed into acute distress about two months before she died. Her disease, which baffled the skill of all the physicians who attended her, proved, upon post mortem examination, to be a scirrhous on the pancreas involving the duodenum. She endured her sickness with great patience and Christian resignation, taking great comfort in devotional exercises, especially from the reading of the Scriptures. Even when she could not speak, by the movement of her lips she would indicate her firm trust in the Saviour and her hope of re-union with those she so dearly loved. Everything that the fondest affection and loving solicitude could prompt was done by those who were at her side day and night.

Her maiden name was McKinley, and her early religious relations Presbyterian. The writer had the pleasure of baptizing her some twenty odd years ago. She was married to Bro. McDiarmid in 1876, and died on the 5th day of the present month, in the 53rd year of her age, and was interred on the following Sunday. The great esteem in which Sister McDiarmid and her friends were held by the community was evinced by the very large attendance at the funeral, for, notwithstanding that it was a rainy day, over one hundred vehicles were in the streets, and the Presbyterian church, which was the kind given for the occasion (being the largest in the town) was crowded to the doors, the aisles and all being seated. The writer addressed the profoundly attentive audience from Romans xv: 13.

Our Sister will be sadly missed in her home by her two children and her step-children, who dearly loved her, and by her husband, who has lost a most faithful and devoted wife. The church here, too, will feel her loss very much, for she was faithful in her work and pleasant in her fellowship. E. STEPHARD, Ridgetown, Ont.

At a meeting of the Auxiliary Ont. C. W. B. M., held in Ridgetown, on the 15th day of October, it was unanimously resolved:

WITNESSES. It has pleased our Heavenly Father to remove from her field of labor our beloved co-worker, Sister Mary McDiarmid, that we desire to express how sincerely we loved her; how highly we appreciated her faithful life and companionship, and how much we shall feel her absence from our meetings.

Also, that we affectionately tender our sympathy to the bereaved family and express our desire that the God of all comfort and consolation will uphold them in their affliction, and brighten the hope of a happy reunion in the Paradise of God.

Also, that these resolutions be published in the CHRISTIAN STANDARD and ONTARIO EVANGELIST.

MARRIED.

SOPFR—LONEY—On the 14th inst., at the residence of Robert McWilliams, Erin, by F. L. Fowler, John Soper to Catharine Jane Loney.

BLACK—ROYCE—On the 27th inst., by T. L. Fowler, at the residence of the bride's father, William C. Black, of Port Hope, to Alice M. Royce, second daughter of Geo. S. Royce, Esq., Eramosa.

JOHNSON—THOMPSON—On the 9th of October, in Collingwood, by C. Sinclair, Benjamin Johnson to Catharine Thompson, both of Collingwood.

McL. FOD—CLUFF—In Collingwood, by C. Sinclair, on Nov. 5th, Alex. A. McLeod to Julia Cluff, all of Collingwood.

DUNN—MALLORY—At Carman, on Oct. 3rd, at the residence of Bro. and Sister Geo. Sanders, uncle and aunt of the bride, by A. H. Finch, Jas. A. Dunn to Martha E. Mallory, late of Meaford, Ont.

HAMILTON—CAMBELL—In Portage la Prairie, by A. H. Finch, on Nov. 15th, at the residence of the bride's parents, John Hamilton, of Glenboro, Man., to Margaret A. Campbell, of Portage la Prairie.

KIRKWOOD—CONNER—In Portage la Prairie, by A. H. Finch, on Nov. 27th, at the residence of the bride's mother, Henry Kirkwood to Tattie E. Conner, both of Portage la Prairie.