

the complainers. These pastors are settled in out-of-the-way places. They hear no one preach but themselves; they see no new appliances and read no new books; they live on five hundred a year because the farmer can, and are not in advance of the farmer in anything which goes to make a successful preacher.

There are hundreds of societies in all the Churches that would do more toward making their minister successful by relieving him once a year from his pastorate for a season, and paying his expenses to such a gathering as that which meets annually at Chattaqua, than all they have ever done for him. The starved pastorate is not the successful one. Let a man once concede he must be very gracious and cautious, in order to get his pittance of a salary, and he is a crouching slave. His independence is gone. He is the dupe of mistaken economy. He treads on glass. He is a beggar at the rich man's gate without the chance of Lazarus. "Let him do his duty and he will be supported" is not scriptural; the duty is the other side; let the minister be properly supported, and, in ninety-nine cases out of a hundred, he will do his duty. Grocer's bills presented on Saturday night, are no inspirations to Sunday morning's sermons, when he must turn them away with a promise, which is only an added responsibility he sees no way to meet. Men preach best with money in their pocket, and the over-pious parishioner who is ever ready to storm at his pastor because he likes a little cash, only struggles for self-respect as he covers his own love of the world, and sells his master, while, Pilate-like, he piously washes his hands. If the Church has room to-day for complaint against the class of men now serving in her pulpits it may be worth an enquiry if it is not accounted for by the fact that her treatment has driven the most promising classes into other employments. When our ministers are properly supported the Church can demand that it shall be properly served, and if those who now serve cannot do it, others will soon be found who can.

[Bro. G. R. Edmunds sends the above from the *Polaris* for publication in the *HERALD*. In the main it is good, but there are some expressions in it that we do not endorse.—ED. HERALD]

Many an honest man stands in need of help that has not the courage to ask it.

Queries and Answers.

Bro. Floyd:

Since the office of Bishop and Elder is now being discussed in the *HERALD*, and incidentally the manner of making them, I wish to present two questions with their dependant questions. If you wish to comment, you know your privilege, if not please insert without.

Ques. 1. Were the twelve, whose names Luke gives, in chap. 6: 14, 16, apostles before Jesus called them up into the mountain? If so, why did he call, choose, number and name them apostles there?

Ques. 2. Were these persons, whose names are given in Luke 6: 14, 16, apostles when they came down from the mountain? If so, what was done to make them apostles while on the mountain?

Please admit a few facts. How others minds act I know not, but whenever I come to the expression, *the twelve*, or *the apostles*, my mind, quick as thought, turns to the mountain where Jesus numbered and named them; as much so as when I am asked, are you married? my mind reverts to the time of my marriage.

Yours in Christ,

W. W. WATSON.

Elms, W. T.

ANSWER.

These questions should have appeared some time ago, but we were awaiting to find more time to give them attention.

1. The word *apostle* means one sent; hence one is not strictly an apostle of Christ till he is sent forth to do the work of Christ. In this sense the twelve were not apostles before going up to the mountain. The word *disciple* means a learner, and these were all simply his disciples before this, and the apostles were chosen from among the disciples, or learners.

2. We think nothing was done to them on the mountain to make them apostles except the simple act of choosing and naming, and it was in view of their future work that they were thus chosen and named. Hence when they came down from the mountain they were *apostles* only prospectively, and such in reality when they entered upon their work.

Missionary Board.

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16000 New Tracts!

The Christian Sower Tract Fund presents the compliments of the season and wishes all tract workers be they engaged in writing, purchasing or distributing tracts a happy and fruitful New Year. An open door is set before us, let us enter and thus "redeem the time." It has just received a new edition of 16000 tracts. There are Names

for God's Children, Errors of the Anxious Seat, What is Baptism? Design of Baptism, Salvation from Sin, Helps to Bible Study and Advantages of being a Christian. The last two are new. These tracts are printed on card boards, both sides, are seven by three and one-fourth inches in size, and contain more than enough to fill a column in either of our newspapers. They are said to be of much help in mission work and many cheering reports have been received. Nine thousand have been put to work during the last three weeks. A report of the past year's work was sent to the newspapers for publication, but owing to its length some did not publish it. It is printed in tract form and will be furnished on application.

These card tracts are free to those who are not able to buy. The main object of this Fund is to furnish such. Do not hesitate to send for them. To those who wish to buy they will be sold as follows: Less than 500, by mail, 50 cents per hundred, postpaid. More than 500, by express, at purchaser's expense, 30 cents per hundred; by mail 40 cents.

The Fund needs money. If it had the support it merits the good done would be incalculable. Who will make it a donation? This matter of distributing tracts is worth your attention.

J. W. HIGBEE, Trustee.

Madisonville, Ky.

A NEGRO'S PRAYER.—A teacher in one of the colored schools at the South was about to go away for a season, and an old negro poured out for her the following fervent petitions. "I give you the words," said the writer, "but they convey no idea of the pathos and earnestness of the prayer." "Go afore her as a leadin' light and behind her as a protectin' angel. Roughshod her feet wid de preparation of de gospel o' peace. Nail her ears to de gospel pole. Gib her de eye ob de eagle dat she spy out sin 'far off. Wax her hand to de gospel plow.

Tie her tongue to de line of truf. Keep her feet in de narrer way and her soul in de channel ob faith. Bow her head low beneaf her knees, an' her knees way down in some lonesome valley where prayer and supplication is much wanted to be made. Hedge an' ditch 'bout her, good Lord, and keep her in de strait an' narrer way dat leads to heaven."—*Ex.*

LARGE FARMS.—The statistics given by the Los Angeles, California, *Daily Commercial*, as to the immense farms of that State, are astonishing. It quotes a list of a dozen large California farms, and adds the following, in the southern part of the State: "The late Dan Murphy, of Santa Clara, with his 16,000,000 acres; Haggin & Carr, with 300,000 acres; Miller & Lux, with 600,000 acres; Gen. Beale, with 200,000 acres; H. M. Newhall, with 48,000 acres; Lankershim & Co., 56,000 acres; B. F. & G. K. Porter, 36,000 acres; Moffit & Maclay, 20,000 acres; E. J. Baldwin, 20,000 acres; J. & L. Bixbey, 30,000 acres; J. Irvine, 48,000 acres; John G. Downey, 75,000 acres; I. W. Hellman, 25,000 acres; Richard Gird, 30,000 acres; James S. Flood, 137,000 acres; Thomas R. Bard, 50,000 acres; D. Freeman, 50,000 acres, and numerous other farmers and stock-growers whose farms extend into tens of thousands of acres.

We call attention to the advertisement of the *Worker* found in this number. Bro. Neal is a strong temperance man and the *Worker* is one of the liveliest temperance papers published. We have the pleasure of clubbing it with the *HERALD*, and offer both papers to our readers for \$2.40 a year. Send all orders to CHRISTIAN HERALD.

Our loyalty to God must precede even our loyalty to our opinions. The best and wisest of earth have often wrought for a wrong thing and opposed a right; it must have been because their zeal, and the self confidence which so easily follows it, pulled them aside from God's leading strings. It is the old lesson. He who would be greatest in the kingdom of heaven must become as a little child. Even the momentum of a great idea must not swing us out of our divine orbit; must not hurry us out of the hourly whispers of the still, small voice.—*Ex.*