

edge of the people for whom he is to labor. Bro. Williams spent some time in Jamaica several years ago and we are sure that all who knew him best while here, will bear him testimony that he is unsectarian in spirit, unflinching in the advocacy of the truth, indefatigable in labour, and irreproachable in life. We shall send to his assistance whom ever he needs. We shall be glad to coöperate with, and help any and all other workers who may enter the field, and will do so most heartily, in all things, when this can be done without a compromise of the truth of God or the contravention of divine law.

We are glad to know that this mission has been undertaken and hope it may prove a success. Bro. Azbill was the prime mover in this work, having visited the Canal with this object in view, and if we mistake not, the work is largely under his control. This increases our confidence in the undertaking.

How IT WORKS.—We take this personal item from *Harpers Weekly*:

An accomplished woman, whose earlier life was spent as a missionary in Africa, tells this story: "A Zulu chief, with six or eight wives, was invited to embrace Christianity. After ascertaining the range of Christian precepts to the extent of his ability, he asked if the Bible expressly asserted that a man should have but one wife. The missionary was compelled to confess that his sacred book did not contain any injunction in so many words, adding, however, that Christians practiced monogamy for very good reasons of their own. "I think they are right," replied the tawny son of Africa; it makes more peace in a house to have only one wife." His conversion to Christianity was soon announced.

CLERICAL TITLES.—Bro. W. L. Hayden, writing to the *New England Evangelist*, says:

Permit me to add, the pastor is a gift of God to men, and the *pastorate* is a divine ordinance. Hence do not allow your work to be prejudiced or discounted by useless opposition to what the intelligence of the religious world, including the capital D Disciples, concedes to be necessary and scriptural.

On this the editor of the *Evangelist* remarks:

Many of our readers will be glad to see the letter from Bro. Hayden in this issue, and be assured of his faith in the gospel cause in New England. We don't propose to open a discussion on the points criticised in the articles that have appeared in this paper; but will say that we have read a good many apologies and excuses that have been offered by preachers who have

an evident itching to be called "Rev." or something equally unscriptural, and we still firmly believe it to be a device of Satan; that the "pastor" of the present day is, in the language of Prof. McGarvy, "an entirely different officer from the one to whom the name is applied in the Scriptures," therefore the name and its wearer are under condemnation; that "pastorate" goes into the same basket; and that "Disciple" with a "big D" is as sectarian as any other party name, notwithstanding it may seem convenient and essential to many brethren who seem to fear that some other sheep will get mixed up with them!

It is only necessary to add that, to say nothing of the misapplication and unscriptural use of such words and titles, it is enough to know that they are altogether unnecessary, and can only serve as a hindrance to our plea for a complete return to apostolic Christianity. It is much safer to speak as the Oracles of God speak.

RICH MEN AND THE CHURCH.—The *New York Independent* has this to say about the rich men of some of our leading cities, and especially of San Francisco:

San Francisco must be an exception to the cities of the Union as relates to the religious proclivities of its rich men. *The Century* makes out by careful count that of fifty leading business men of Springfield, Mass., and Columbus, Ohio, (if we guess the unnamed cities right) four-fifths are attendants upon supporters of the churches; and that three-fifths are communicants. In an address before the American Missionary Association, the Rev. D. O. Mears said that a list of over one hundred of the heaviest taxpayers in Worcester, Mass., showed that an even larger proportion holds there. But Bishop Wingfield told the General Convention at Philadelphia that very few of the 80 millionaires of San Francisco are disposed to do anything for the cause of Christ or his Church. There are 49 of American birth, 18 Irish, 8 Jews, 5 Germans, 4

English, and 1 French. Only one is a member of a Protestant church. Mr. Flood is the only one who occasionally gives a few thousand dollars to the poor; and, of those who have died, only James Lick has left a monument behind him worthy of a good name. The Bishop quoted from a San Francisco paper which described the living as generally misers, rascals, or fools; and the dead as having few of them gone with the poor to Heaven, but as having rather "gone to meet Dives where the climate is oppressive and the water is scarce." The churches will have to take the matter in hand and annex California to the United States, which is,

we believe, a Christian country.

This is rather hard on San Francisco; neither are we disposed to question the statements that a larger proportion of rich men in some of our Eastern cities are "attendants upon and supporters of churches." But it would be interesting to know the nature of the religion these rich men attend upon and support, and the conception and conviction they have of the teaching and requirements of the New Testament Scriptures. It is possible for rich men to be "attendants upon and supporters" of some of the modern city churches, and still

be a long way from the Christianity of Christ and the apostles. It is a consistent and godly life as well as a profession of Christianity that constitutes one a true disciple of Jesus; and so after all it may turn out that mere "attendants upon and supporters of the churches" may be as far from the kingdom of heaven as the millionaires of San Francisco. "How hardly shall they that have riches enter into the kingdom of God!"

DUTY.—The *Sunday School Times* gives us these timely words on the proper education of children:

No plan of a child's education (nor of an adult's education) is worth much, which leaves out of its vocabulary the word "duty." That word is simply another form of the word "debt," and the aspect under which it presents life is not that of self-pleasing or of self-pampering, but that of rendering to God the things that are God's, and to Caesar the things that are Caesar's. "Ye are not your own; ye are bought with a price;" and therefore not your own culture, nor even your own salvation, is to be the chief end of your activity, but to do the things which are "due" to God, and which we rightly name "duty."

The Scriptures require that the children shall be brought up in the nurture and admonition of the Lord, and this requires the frequent and practical application of the word "duty."

WALKING WITH GOD.—You must walk in the front of things with the will of God—not be dragged in the sweep of His garment that makes the storm behind Him! To walk with God is to go hand in hand with Him, like a boy with his father. Then, as to the other world, or any world, as to the past sorrow, the vanished joy the coming fear, all is well; for the design of the making, the loving, the piti-

ful, the beautiful, God is marching on towards Divine completion, that is, a never ending one. Yea, if it please my Sire that His infinite be awful to me, yet I will face it, for it is His. Let your prayer, my son, be like this: O Maker of me, go on making me, and let me help Thee. Come, O Father! here I am; let us go on. I know that my words are those of a child, but it is Thy child who prays to Thee. It is Thy dark I walk in; it is Thy hand I hold.—*MacDonald*.

Missionary Column.

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All communications relating to the employment of evangelists, protracted meetings, coöperation in securing pastoral work, etc., all pledges of assistance with requests for the same, and all business properly coming before the Board will be addressed to the Cor. Secretary. All collections, payments of pledges, etc., will be addressed to the Treasurer.

As soon as Bro. Cheetham can be relieved at Albany it is the intention to have him make a tour of the State. If the brethren will not call for the Evangelist he will be sent anyway; but the meetings would certainly promise greater blessing if congregations would prepare for them before hand and designate the time, about which they themselves are much more competent to judge, than either the Executive Board or State Evangelist.

The Treasurer's books show some of the churches behind in payment of their pledges. Remember the Board has made pledges relying on your promises to make them good. Will some live brother or sister in each congregation set about stirring up the pure minds of the brethren by way of remembrance?

STATE EVANGELIST.

Christian Herald:

Brethren should not lose sight of the fact that we have a State Evangelist in the field. He is not doing the work of the Executive Board, nor of the Christian Missionary Convention of Oregon, but he is doing God's work.

Neither is he sent by the Board or the Convention, but he is sent by the Church of Christ, the Christian Church.

We may not all be ministers, we may not, all be teachers, but we may all assist in spreading the Gospel, and it is incumbent on each one