

wine question now agitating some of the preachers and churches be brought into the issue. It may be a question as to whether Christ used fermented or unfermented wine when he instituted the Supper, or whether or not the primitive churches used fermented wine, and as to whether or not we should follow their example in the exact kind of wine used; but these are matters which are to be settled by the word of God and the conscientious convictions of Christian people and the churches, and not by the legislation of men. We do not believe that any evil will ever result from the use of fermented wine in the administration of the Lord's Supper; and as there are those who prefer using it, we have no objection to their doing so. We believe that the churches should be left perfectly free to exercise their liberty in this matter; and hence we are positively opposed to any legislation that would have a tendency to curtail their privileges in this respect. It is the use of wine as a beverage that we wish to prohibit, and not its presence at the Lord's table. In our estimation the devil could wield no more effective weapon in defeating the cause of temperance than to drag this communion question into the fight. Just here is where Kansas made a mistake. Whisky men stood up in the legislative halls and declared it their purpose to hunt wine out of the churches of Kansas. The whisky element saw plainly that the only way to defeat the amendment was to take hold of the matter themselves and make a law so rigid and unreasonable that it would be objectionable and odious to those whose will and sentiment it was designed to embody. The temperance people allowed themselves to be hoodwinked while their opponents passed a law whose letter prohibits fermented wine in the Lord's house. Such a law is now spread upon their statute books; and while it is thought that the spirit of the law is more liberal, a test case has never been brought before the Supreme court of the State for decision. This point should be closely watched. It is just as easy to make express provisions for the communion as for medical, scientific and mechanical purposes; and this we think should be done in all cases. Hence we say to the people of Oregon, Keep the Communion question out of the fight. We have just introduced this question, but must stop for this time.

The Albany Meeting.

For a number of years the attention of the brotherhood of Oregon has been directed to Albany, as not only a commercial city of some importance, but one in which a strong church of Christ should be permanently planted; but hitherto no united effort, we believe has been made to secure that end. But the brethren, believing that the time had fully come, were determined to test the probability of success in the meeting which is now in progress in that city. In order that this work should be commenced and carried forward to completion it was thought that coöperation on the part of all concerned was necessary. Hence, by mutual agreement the Linn county coöperation was to furnish two ministers and the State Board two, and that these four representing the two Boards, should conduct a series of meetings for at least two weeks, and as much longer as the common interest should demand. The former selected Bros. D. M. Doty, of Scio and G. M. Whitney, Eugene City, and the latter Bro. J. W. Spriggs, of Salem and the Editor of the HERALD. It was further agreed that we in connection with Bros. Doty and Whitney should begin the meeting on Saturday evening following the sitting of the Temperance Alliance and continue over the first Lord's day in March at which time Bro. Spriggs should take our place, and he and the other brethren should close the meeting. The object of this meeting was two fold. First, to collect together those in and around the city who had formerly been members of the church of Christ and organize them into a church. Second, to convert and save those who were out of Christ. As we had no house of worship in Albany, the first thing was to secure one. The Baptist church which had been kindly granted us, in consequence of a crack in the brick wall caused by the thaw was thought unsafe to occupy. At least *one man* in the M. E. Church, South, refused to let us have their house, which led us to think that either he or they were a *l-e-e-t-l-e* South of Christ in that respect. So we commenced the meeting in the court house and continued over Lord's day with fine audiences, good order and profound attention. On Monday we secured the North Methodist house, the minister kindly giving way to us on the following Lord's day. The members of this church have our

heartly Christian thanks for the use of their house and other courtesies shown our people during this meeting. We filled in our time as best we could, and our success was far beyond our expectation. Our congregations were large and the interest good throughout. We were told that the congregations were larger and order better than perhaps was ever known in the city on such an occasion. The last evening we spoke many went away for lack of sufficient room in the house. Several leading business men in the city not connected with any religious body expressed themselves highly pleased with the work, and as being in sympathy with it. It was never our pleasure to speak for a people who seemed more willing to receive the whole truth, and to be anxious to learn more of our distinctive plea. In fact the people of Albany are growing tired of sectarianism and divisions among God's children and wish to be made free with the liberty which is in Christ Jesus, and to unite upon a broader and firmer platform, the Bible alone as their rule of faith and practice. We held two meetings each day for most of the time, and visited from house to house as opportunity afforded. The result was, that, on Lord's day, March 4th, we organized a church of 26 charter members. All of these had formerly been members of the church of Christ, and a few had taken membership with the different churches of the city in order to "have a home" till an organization could be effected. The congregation then appointed a committee of two brethren to act as financial agents and look after the general interests of the church till regular officers could be ordained to the work. The church through her representatives in connection with the two Boards will now have charge of the work and will see to locating a regular preacher there just as soon as possible. It is the full purpose of all concerned to make this a permanent work. Bro. Spriggs arrived on Monday according to promise to take our place in the meeting, and we feel satisfied that a grand work is yet to be done before its close. There were several whose names had been taken before we left with the view of taking membership, and others promised us that they would make confession before the meeting closes. The meeting is now in able hands and we expect to have another

encouraging report from the brethren in a few days. Brethren Whitney and Doty deserve much credit for the part they so faithfully performed, and the good sisters and brethren and the people of Albany generally will not soon be forgotten by the Editor of the HERALD. Bro. and Sister L. C. Marshall with whom we made our home, have our special thanks. May the Lord abundantly bless this church and firmly establish it in the faith.

Selections and Comments.

HOUSEHOLDS. — The *Religious Herald* says:

The little Baptist church at Farmville, Va., has seventeen household baptisms in it—baptized on a profession of their faith. And yet there are some who insist that Sister Lydia must have had an infant department in her mercantile establishment.

Now if these households would be like that of Sister Lydia in more than one respect they would be satisfied to belong simply to the church of Christ.

THAT DAY.—The following card speaks for itself:

OFFICE OF ZION'S WATCH TOWER
101 FIFTH AVENUE,
PITTSBURGH, PA., Feb. 8, 1883.

Dear Sir and Bro. Editor:

Please cite us to the text wherein Jesus says the Father does not know when he will come again. We are in little sympathy with the "Signs of our Times," but deeply so with the Bible. We hope you will not only correct your misquotation but give us your understanding of the passage as it reads. Does it mean that at that time Jesus knew less of the matter than since, as expressed in Revelation 1: 1-3?

Our brother Editor ought to know that in our quotation the word "Father" was put in through mistake for "Son," and was corrected in the very next issue of our paper. As to the meaning of the text, we accept the ordinary meaning of "knoweth," and suppose that the language has reference to the human side of our Savior's nature. What Jesus knew about this matter after his glorification we are not told; but so far as we can see, he has said nothing in the passage referred to that contradicts this idea. He was speaking of a *certain specified day and hour*, and not of signs and seasons that should point to his second coming in a general way. If this is not satisfactory to our brother, we will be glad to have the indications from the *Tower of the Second Advent*.