

Original Contributions.

CHRISTIAN CO-OPERATION AGAIN.

Bro. Floyd:

Some one writing in the CHRISTIAN HERALD recently rebuked, reproved and corrected the brethren in missionary work in view of the on coming State Meeting. He must be an Evangelist who thus makes "proof of his ministry." He chose to remain incognito, however, and used the signature "Christian Missionary." He did some sprightly writing, and asked the brethren to consider this matter (coöperation), all of which was well. The need of a State Evangelist in Oregon, the grouping of weak churches, so that two or four churches, according to their ability, may secure the services of a competent preacher, and the united effort to establish churches in destitute fields were all well presented and timely. Only, I think, in treating this last named need, that of effort put forth by the brethren of the State, in the form of a missionary society, "Christian Missionary" did not argue fairly nor correctly. Besides, he seemed to me, to display that restlessness and rather demonceering spirit toward those who insist on a "thus saith the Lord" in missionary work; nor did he fail to "slap such in the face," gracefully to be sure, and, no doubt, lovingly. This, I am sorry to note, is the custom sadly prevalent with our brethren, scribes, who flatter themselves that they are progressive. How much better it would be to just give such brethren, who are ignorant on the missionary subject, the "thus saith the Lord," that they may be satisfied! If they are ignorant and out of the way, have compassion and teach them. I heard a brother ask in a missionary meeting what report he should give the brethren at home, as to the expenditure of the public fund, a part of which they had contributed; a very proper question I thought. But instead of an answer he got some "spit fire" and other retort, usual (I'm sorry to say) implying that he and his were of that dishonorable class that wanted a "thus saith the Lord." This, let me say, is a mighty good thing to want, and a blessed thing to give. It should always be given. He who can not give it as a religious teacher forfeits his right to teach in the name of the Lord.

I wish first to quote the conclu-

sion at which "Christian Missionary" arrives and which will be acknowledged by all our brethren in Oregon, I suppose: "No one disciple, though he may be able to speak fluently, or though he may know more of the gospel, is under special obligation to carry that gospel to those who have it not more than another with equal ability, though his ability should be measured by his acres or his dollars." This is a golden truth, and it is to be hoped the brethren will act upon it.

"Christian Missionary" further says: "The lack of confidence in one another upon the part of brethren is one of the greatest hindrances to coöperative work." Just so; but how does he propose to remove this hindrance and establish confidence? Confidence, like love, is won, not compelled. Hence the following is not, as I judge, calculated to secure confidence among brethren:

"And in the spirit of 'rule or ruin,' it has been considered far preferable that the congregation should die, rather than 'depart from the faith,' when the departure from the faith has been nothing more than an unwillingness that the opinion of one or more should be the divine government of the congregation. A few congregations have gone on in their work for the Master, leaving these chronic grumblers in more congenial society, while other congregations where the opinionists have had the rule are going on in their way with the standing advertisement that no 'progressive' preacher is wanted, and the progressionist referred to is one who has departed, as they think, from their opinions, or who thinks there is something for brethren to learn besides faith, repentance and baptism, and who will not persist in baptizing the Eunuch every Sunday morning for the edification of the brethren."

It is aggravating, to be sure, to be hindered in any good work by conflicting opinions; but then is it all opinion and stubbornness on the one side, and all pure faith, hope and charity on the other? If so, our unknown brother, who seems to desire to be in what he calls the "progressive class," will excuse me for thinking that the "charity that bears all things" does not appear in the above. I am not ready to say that my brethren in Oregon or elsewhere deserve such a publication, and

sure I am that it will not make them confiding. Let it be shown that there is no "departure from the faith" in our missionary work, and be content. Then the opinionists will take down "their standing advertisement that no "progressive preacher is wanted." Till this is done in the spirit of Christ they had better keep up their advertisement.

Just here let me commend to "Christian Missionary" these, *his own words*, viz.: "We should remember also that humanism was and is the cause of division. That it is only as we may be able to free ourselves from all the teaching and authority of men, and present, in a higher degree than others, the pure and simple gospel, that we have a right to an existence, or that we hope to be instrumental in any goodly degree in the salvation of men."

"Humanism is the cause of division." Well, then, remove the cause and the effect will cease. According to this, if there be division on the subject of Christian Coöperation, (and the writings under review seem to so teach) humanism is the cause, and I repeat, the only thing to be done is to remove the cause. If our brother claims that we must have more or less humanism in Christian Coöperation, then he ought not to be surprised at division. Here all the trouble lies. Brethren who are zealous (yes, and jealous too,) for the simple gospel think that Christian Coöperation has humanism in it and hence are chary of it, and even oppose it sometimes. On the high ground of "Christian living" our missionary societies must stand, if the stand at all. Christian Coöperation must be such as a plain man can read about in his Bible—a divinely authorized expedient—before we censure our brethren for not coöperating. That our missionary work is such an expedient I propose to show in next issue of the HERALD, and will then give further attention to what I believe to be the errors of "Christian Missionary."

ANDERSON.

BIBLE TALKS.

BY M. R. LEMERT.  
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While Abraham was in Ur of Chaldea, the Lord bade him leave his country, his kindred and his father's house, for a country he would show him; and promised to

make a great nation of him, to bless him, make him a blessing, and that all nations should be blessed in him. Abraham obeyed, went into the land of Caanan, and after his arrival the Lord promised to give this land to his posterity for a possession; but before getting possession they were to be strangers in a land not theirs; be in servitude in that land, and afflicted 400 years; adding, "That nation whom they shall serve will I judge, and afterward shall they come out with great substance."

Let it be remembered that God was to judge, punish, avenge the nation that reduced his people to a state of servitude, afflicted and maltreated them; and that he would release his people, bring them out full handed, into the land he had promised to give them—Caanan. The land in which they were to be enslaved was Egypt. Slightly over 200 years after this information was imparted to Abraham, his posterity—Jacob and his family—seventy in number went into Egypt because of a great famine in the land of Caanan, where they were sojourning, not having yet obtained possession. In Egypt "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them;" they were more and mightier than the Egyptians. This gave the Egyptians much uneasiness; they feared that in case of a war the Israelites would join with their enemies and thus obtain their freedom. As this would be a great loss to the Egyptians financially, in order to prevent this, they counselled and decided to reduce and weaken by oppressing and slaying them; and they set task masters over them with burdens; and they made them serve with rigor, and made their lives bitter with hard bondage, and ordered all infants that were sons to be put to death. Still they continued to multiply, and the Egyptians increased their cruelty, and the cries and groans of the children of Israel, because of their cruel bondage, ascended to heaven, and the Lord remembered his promise to deliver them, and told Moses to go to Pharaoh and bid him let Israel go. Pharaoh replied, "Who is the Lord that I should obey him and let Israel go? I know not the Lord, nor will I let Israel go." He had resolved at all hazards to keep his slaves. Thus a square issue was formed between