

by the Board at the suggestion of the brethren of each county so far as their advice in the matter can be secured. These meetings will be in the nature of informal counsels of the "elders and brethren," that not only the officers but the rank and file of our forces may be properly marshalled for the approaching movement. From all we can learn the time is most propitious. But do not forget that all success depends greatly upon the preliminaries, the preparation of the people to "hear and believe." Note the success attending the late meeting at Scio, where the indefatigable labors of Bro. Doty prepared the minds for the reception of truth. It is ever the same. There must be sowing before reaping. Yea, verily, now and then, especially in dry times such as Willamette valley is having at this time, there must be deep plowing and a might of good judicious harrowing." "A word to the wise," &c, &c.

The Annual Coöperation is coming on. Place, Salem. Time, Oct. 16-19. Theme, Carrying out of Christ's commission in its principals and its details, in its generals and particulars. *On Lord's Day, is a baptism.* In what is said and what is meant, in what is expressed and what is implied, in fine, reading the lines and between the lines, by discussions and exhortations, to learn more fully the duty of all the saints in their ministrings of the Spirit to the world and the church. Now remember. Also, if you wish any particular feature of this work discussed write *immediately* to the Board and suggest. Sit down as soon as this is read, pen your subject and post it to us. A place will be found for it if possible.

TAKE NOTICE.—It must come legitimately under the "Theme." No "foolish questionings," "generalities" or "oppositions of science falsely so called," but that which will "minister grace to the hearers."

We like the suggestion of Bro. Floyd regarding an ocean beach camp ground. We suggest that Bros. Spriggs, Doty, Floyd and Stanley, with all others who can go, act as committee to proceed by caravan to Yaquina on or about the close of this month, to stay over one Lord's day, at least, and while there locate the ground and establish the same. Some brethren over there now will render all possible assistance.

AGAIN.—To successfully carry on the work of missions we need to have 10,000 of J. W. Higbee's tracts and other literature of the kind. Fifty dollars will buy the 10,000 or \$50 worth of any other tracts which will be a good supply. Now, we are going to ask the Superintendent of the various Sunday schools of the State to give the scholars an opportunity of rendering this assistance. Please present this matter to them as soon as you can at the next meeting. Ask them to contribute five or ten cents apiece (no more) for the same. Send the amount to I. G. Davidson, Portland, by postal order. You can get them now for three cents if less than \$5, and no school need send more than five dollars. If too much money comes in we will leave it to the schools to say whether it shall be appropriated to some one of our missions in other lands. Please be prompt. We shall report Sept. 1st all money so collected. Who will second the motion?

Quite a number of brethren from a distance are getting ready to come to our Coöperation. Bros. Cheatham and Moss are under promise to be present, and we look for others from that point of the compass. COR SEC.

**Original Contributions.**

**"Answer to Questions" Considered.**

ANDERSON.

In the CHRISTIAN HERALD of June 1st, "Christian Missionary" answers Bro. Peterson's questions. I have not seen the questions, but, whatever they may have been, the answers, and statements connected therewith, demand careful, prayerful attention.

Some statements in the article under review I heartily endorse, and regret all the more that these truths should be hemmed in and vitiated by what I deem such shocking errors. I would love to emphasize the truths but time and space will allow only an examination of what I believe to be his errors, and this as briefly as possible.

1. Be it remembered that Christian Missionary said he was writing on Christian Coöperation. How unfortunate he did not instruct the brethren on the subject and be content. Perhaps he thought he was doing this when he put

"Christian Coöperation" along with "Christmas trees," "Instrumental music in the church," "Feet-washing," "Meeting-houses," "Hymn-books," &c. Claiming no divine authority for any of them! Now he says, "I do not intend to be drawn into a discussion of these themes." Why not, if "Christian Coöperation" belongs to that class of themes? and if it does not why name them? It seems to be the policy with certain scribes to write everlastingly on "these themes" and yet never to discuss them; to lug them in as illustrations of the *reductio ad absurdum*, for the benefit of those who wish to be guided by the word of God in their mission work—to say of him who does not approve of "Christmas-trees," organs, etc., that he was born in the *objective case*—he is an "old fogie," and anti-missionary. I protest. Of course a discussion of "these themes" is impossible with such a classification. Hence all "these themes" are bundled up together and labeled "*Peculiar spirit and genius*" of Christianity. I protest again, and observe that when a man doesn't know what to say, or is trying to advocate what is not taught in the word of God, he begins to write about "*peculiar spirit and genius*" of Christianity. Yes, it is peculiar.

2. I quote from HERALD of June 1st by Christian Missionary this: "If they meant that I am to withhold fellowship from one who is using any means for carrying out the service of Christ, though the means be not specially designated, then they were wrong. To illustrate: We are commanded to 'neglect not the assembling of ourselves together.' Now no brother has a right to make it a question of fellowship whether that assembling be in a private house, a hall, a grove, or house built purposely for that assembly. The location, the kind of a house, &c., are frequently made questions of division." What a pity if so! but if so, the disagreement over the kind of a house has nothing to do with the divine command "to neglect not the assembling of ourselves together." Then why take on this command, this foreign question. I venture that no enlightened brother amongst us doubts that the persistent neglect of the assembling is a test of fellowship, but who could think that the kind of a meeting house touches the question of fellowship. Here is the putting together things that

differ. Again, the brother does not "withhold fellowship from one who uses any means for carrying out the service of Christ, though the means be not specially designated." Why say "*specially designated*" as though those who call for Scripture teaching on means demand the name of the thing? No intelligent brother demands that the words "Christian Coöperation" be found in the Bible before he will coöperate, but he does demand (and rightly) that the coöperation be such as he can read about in the Bible.

3. "I think," says Christian Missionary, "we wholly misinterpret Christianity when we make it a *system of worship* wherein we must have a *precept, example, or legitimate inference*." I suppose he does not mean that we could have Christianity and leave these out; but that other things not thus taught make up Christianity. How does he know that anything outside of the Bible is a part of Christianity? If it be so, then the word of God does not thoroughly furnish us"—is not an all sufficient guide but needs supplementing.

4. He crosses his own path thus: "If we do anything without a conviction of its rightfulness it is sin." Yes, but how are we to get that conviction? from the Bible or outside of it? If from outside of the Bible, how will we know that our conviction is right? If we get it from reading the Bible it must be there either as a precept, example or legitimate inference.

5. "Now let us come," says he "to the broader view of the Christian life. (that word "broader," insinuates that he who wishes to be guided by the word of God is too narrow.) It is certainly not made up of what we do in the house of the Lord, (who said it was?) in the assembly of the saints," and then he quotes Col. 3: 17, *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.* Just so, but how could we do anything in the name of the Lord Jesus concerning which he gives no instruction, which he does not in some way authorize?

6. I quote again: "You can find no authority for building a meeting house, no direction for an hour meeting, no provision for a Sunday school, no direction with regard to providing a place for baptizing. It is doubtful whether there is any reference to baptizing in public service, certainly no reference

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