

**OUR STATE MEETING.**

On next Wednesday, Oct. 3rd, the Oregon Christian Coöperation will convene in the city of Salem. With this fact before us it is now time for us to begin to reflect seriously on the object for which we are to be assembled, and the success of the work we propose to accomplish. From the name above given, one would naturally suppose that the object of this organized effort is preëminently coöperative. Taking this fact for granted it is an easy matter, we think, to arrive at the conclusion that the fundamental idea is a Scriptural one. There is no lesson more plainly taught in the New Testament than the lesson of coöperation among God's people. Indeed, it would be difficult to see how the work of preaching the gospel and converting the world could be successfully carried on without coöperation. All the people of God are represented in the Scriptures as forming but one body. Hence the whole body must move together in the salvation of the world. This necessitates coöperation. While it is true that the local congregations are independent of each other in the sense of organization and self-government through their divinely appointed board of officers, it is none the less true that each congregation is bound to every other one by the chain of godly and brotherly love, sympathy and fellowship so that the severing of the weakest link would be detrimental to the cause of Christ. As each member of the congregation must coöperate with every other member, so must each congregation coöperate with every other congregation to the extent of her ability when necessity demands it. If one member of the fleshly body suffers, all the members suffer with it. So with the body of Christ. If one member of the congregation suffers, all the congregation partakes of that suffering. If one member rejoices or is prosperous, all the members rejoice together. And so, if one congregation in our midst suffers, all the congregations should suffer with her. If one is prosperous, her prosperity should lead her to assist the less prosperous. In this way the strong could always assist the weak. This is the Bible idea of all coöperation. This is the principle on which all Christians should act. Hence when we look into the New Testament, we find the primitive churches assisting one another in

sounding out the gospel to all the world. Their plan of coöperation was a very simple one, yet it was very practical. It was a plan that honored and exalted the authority of the churches. The officers of these churches were appointed by divine authority and the churches which they fed and governed constituted the only ecclesiasticism on earth. To these organizations as such all were subject, and to these alone every missionary rendered up his account. Any plan therefore, that practically ignores the executive authority of the individual congregations is not the Lord's plan. Coöperation can only be Scripturally carried on by and through the churches of Christ as so many organizations working to the same end. Hence any number or body of Christians can only assemble and transact the business authorized by the churches. Here the work and authority of a Convention becomes apparent. As an organized body, distinct from the churches, it can do nothing. A Convention therefore from the very nature of things can do nothing in the way of legislation, for Christ has done that. It can not govern or regulate the churches, for they contain the highest board of executive officers on earth for the government of God's people. In short, the Convention must be subject to the churches, or it is simply no Convention authorized by the word of God.

With these facts before us let us go up to the coming State Meeting bearing with us the interest and work of the congregations. Instead of going up to legislate for the churches, let us go up to talk over and advise as to the best methods of maintaining and executing that authority already invested in the churches by Christ, their Head. This we can do, and this we should do. That the churches of Oregon need largely to learn the lesson of coöperation in preaching the gospel will hardly be denied. We have weak churches that need assistance, and we have stronger ones who can and should render them aid to the extent of their ability. The prospects so far as we have heard, are good for a fine meeting at Salem, and we hope that all will go there in the spirit of the Master feeling that there is a great work before us and that we will be held responsible for its completion.

“One day is worth three to him who does everything in order.”

**THE WORK AT ALBANY.**

On last Lord's day it was our pleasure to again visit Albany in the interest of the church in that city. It will be remembered by our readers that about the first of July Bro. H. T. Morrison arrived from the East to begin preaching in Albany and vicinity. It was then hoped that the work there would move on uninterruptedly. But we soon learned of Bro. Morrison's illness, and that the prospects for his being able to remain and continue the work were not flattering. And so the matter rested till the other week, feeling an interest in that field and knowing that the brotherhood was desirous of being informed of the real situation, we called for an official report of the work in Albany. In response Bro. Morrison writes us the following card which fully explains itself. He writes from Eugene city, Lane Co., under date of Sept. 18, and says: “In the HERALD of last week you inquire about Albany and myself. With respect to Albany I will say that my long fit of sickness there caused me to mutually abandon the idea of continuing the work. I left there the 20th of August, while yet quite ill, and came to this city and immediately began to improve in health. I am now well again and as able to preach as ever; and for the time being I am acting as county evangelist in Lane county. I do not yet fully know what my course will be in the future. I have been urged to go to Washington Territory to take charge of a work there.”

So when Bro. M. left Albany, the church there was left without regular preaching. They have however had preaching occasionally by visiting brethren. Notwithstanding all these embarrassing circumstances, this little band of disciples has not given up the work. They are still laboring on as best they can and are zealous and hopeful. We had good audiences last Lord's day both morning and evening, and the people were attentive and interested. Indeed we have never failed to have a good hearing in Albany. We are only sorry that the work there should be called on to meet a single disappointment, for in our opinion there is not a city on this coast in which money and labor can be spent in the cause of Christ to better advantage than in Albany. It is one among the important cities of Oregon, surrounded by as fine agricultural country as can be

found in the State, and blessed by water power equaled by none on the coast, a city of wealth, of refinement, of educational facilities and high social standing, and having no less than eight church edifices, we believe, within her corporate limits. Besides, she is located on the great railway thoroughfare from East to West—from San Francisco to New York city. Albany is free from much of the rush and bustle incident to most new cities where the people take but little time to eat and sleep, much less to think about religion and attend church. The people of Albany are mostly there for life, have situated themselves comfortably, and are now ready to listen to the gospel and to think about the next world. In other words, they are ripe for the harvest, and it is a shame on the brotherhood that a large portion of it has not been reaped ere this. We can not afford to let the work in Albany suffer, and we are glad to announce that arrangements are being made to supply them with regular preaching in the near future.

**NONE OTHER NAME.**

When the apostle Peter was set before the council at Jerusalem and asked by what authority he had healed the lame man at the gate of the temple, he, filled with Holy Spirit, answered: “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the Stone which is set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given, whereby ye must be saved.” Does the world fully realize this fact? We think not. If they did, they would come flocking home to this Jesus of Nazareth. There is “none other name,” is a thought that must take deep hold on the mind and heart of the people before they can be move to accept Christ. So long as there is one surmise on the part of any one that there may be some other way, that soul does not know its own fearful condition. If that Stone is set at naught the building for heaven can never be erected. The Jews tried this and found that they could not climb up some other way. We must enter in through the door, and