

in sight of the place of meeting I saw the brethren dispersing. However they met again in the evening for business; also I enjoyed a pleasant meeting with them on Lord's day. I was happy to meet with old Bro. Charles Wright, of Dayton, with whom I had formed an acquaintance at Amity, Oregon, a couple of years ago; also Bro. I. N. Richardson, with whom I had corresponded for several years, and was anxious to meet with; also Bro. Malona, of Dayton, another one of our preaching brethren. Among those not preaching brethren I met with Bro. J. B. Redford, chairman of the Evangelizing Board, who is certainly the right man in the right place; also Bro. Marquiss, in whose pleasant family I spent the most of my time, and Bro. Anderson, a good working brother, and Bro. Cyrus and others. These are good, earnest workers, and are determined on success, and certainly success will crown their efforts. They all ring like good metal, and certainly will stand the fiery darts of the enemy. Many difficulties lie in the way; but I am certain they will surmount all difficulties. I was very favorably impressed with the ardent Christian zeal manifested in the appearance of Bro. I. N. Richardson, whose labor during several years has been in the Umatilla county, where he has done much good, and certainly the good brethren of Columbia county will find him an important factor in safe counsel as well as sound gospel preaching, and I hope they will remember that they that preach the gospel should meet their hearty support in temporal things as well as spiritual.

On account of some sickness in the vicinity and other causes we had a rather small attendance. But we hope for better times in the near future. More anon.

T. M. MORGAN.

The corner-stone of the Union Congregational Church of East New York was laid last week. The church was organized in April of the present year, with a membership of thirty-eight. The church will be a plain building, and when completed will cost about \$3,000. The church has grown to a membership of fifty-six, and a Sunday-school having one hundred and seventy-three members.

The First Baptist Church, Sing Sing, N. Y., is ninety-three years old.

California Department.

CONDUCTED BY PROF. J. DURHAM.

All matter intended for this department should be addressed to Prof. J. Durham, College City, California.

Questions and Answers.

During our meeting at Elk Creek in May, one evening after meeting we were requested to repeat the sermon of the evening for the benefit of a young lady who was not present to hear the discourse. The subject was "Change of Heart." 1. What is change of heart. 2. The object. 3. The how it is accomplished. She noted down the various Scriptures used as proof texts, and when they were quoted said they were all right, but said also she wished to ask me a few questions. Having learned before some of her ideas of religion, I asked her to place the questions in writing, which she did in a few minutes. Through the assistance of Bro. R. H. Boyles, who lives there, we prepared the answers and presented them to the lady, who, by the way, is a good scholar and successful teacher. The result was as soon as she had thoroughly studied the questions and answers and we had had some conversation on them and a few kindred topics, she obeyed the gospel at the first opportunity. I have been solicited by a number to present the questions and answers for publication, which are as follows:

QUESTIONS.

1. Is God a personal being?
2. The authority of the Scriptures, was it literally inspired, or was the inspiration affected by the medium? (i. e., did man modify it).
3. Are such accounts as the birth of Adam and Eve figurative or literal?
4. God has established laws of nature. Are they ever broken as in the case of the birth of Christ?
5. Are miracles the violations of these laws of nature, or but the utilizing of bidden laws?
6. Was Christ a chosen inspired instrument of God, or God himself?
7. Does God change his laws to suit the needs of special individuals? If not what is the use of prayer?

ANSWERS.

- I. God is a personal being because
1. I see his power displayed in his works.
2. He is wisdom because I see a

plan and harmony in his works.
3. He is love because he cares for the works of his hands.

4. He is justice, because he rewards the well-doer and punishes the evil-doer. (a) In this life we do in very many cases see the evil-doer prosper and not punished for his conduct. (b) The Scriptures furnish the only account of heaven, angels and spirits, and constantly keep up a distinction between the evil-doers and the righteous.

5. (a) All these attributes cannot belong to an idea, a nonentity, or anything that has no personality. (b) The Scriptures repeatedly speak of God as seeing, hearing and knowing.

6. (a) Nature in every direction exhibits design. (b) There can be no design without a designer. (c) There can be no designer without mind. (d) The mind that designs anything must be superior to the thing designed.

II. The Authority of the Scriptures.

1. It was inspired. "God who at different times and in various manners spoke in time past to the fathers by the prophets has in these last days spoken unto us by his Son." Heb. 1: 1.

2. The inspiration was in plenary or in true words. (a) The physical world is governed by physical law. (b) The animal creation is governed by the medium which we call instinct and if it seems to exhibit reason it is yet subject to instinct. (c) Man the highest order of created intelligence receives all his knowledge through the impressions of nature and the expressions of words, hence expressions of inspiration to satisfy the demands of his nature must be plenary. (d) "Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God, which things we also speak, not in the words which man's wisdom teaches, but in the words which the Holy Spirit teaches, comparing spiritual things with spiritual." 1 Cor. 2: 12, 13. "Howbeit when he the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." Jno. 16: 13, and Heb. 2: 3, 4. To whom revealed. Eph. 3: 1-7.

III. The account of the creation of Adam and Eve is literal.

1. Scriptures say they were

created.
2. There must be parents
3. They were created adults, or God would have had to have reared them.

IV.—1. God has established laws of nature of which we know but very little. We do not know whether a law of nature was suspended or broken.

2. We may overcome the laws of nature for a time by a magnet or by our will. Magnet force cannot be seen; we only see the effect.

3. We conclude that all the forces of nature are moved by mind. A boy throws upward a ball. Suppose a stronger and higher will would move the boy instead of the ball.

4. The evidence in regard to Christ rests on testimony, and not on what we know about the laws of nature. We know the alphabet only by faith and testimony.

V.—1. We do not suppose miracles are the violations of any law, but rather the utilizing of laws that belong to the Great Law Giver.

2. All that we call knowledge is based on testimony, not because we know all about it. Much of what we call knowledge may be proven to be false in the course of time.

VI.—1. Christ was equal to God, as the Son is equal to the Father, not one in person but one in purpose. As to relation God is greater; in Divinity and purpose they are one.

2. Christ the Logos, represented in the flesh. (Jno. 1). He was the chosen of the Father and the sent.

VII.—1. God does not change his laws to suit the needs of special individuals. In answering prayer it is not necessary that any law be suspended.

2. God instituted prayer and he would not institute a relation between himself and man so that he would have to suspend or change a law in order to answer man's bequests. Parents do not set aside any law belonging to the organization of the family to answer the requests of a child.

3. If God should answer a prayer offered for rain, he would form rain according to the law for its formation.

4. As to how God answers prayer we do not know how, any more than thousands of other hows that occur in nature's wonders.

5. God does not promise to answer every prayer that is offered.

6. Prayer must be in accordance with the will of God.