

plant His authority; they were tolerant in all beside. Let us quote here the words of Alexander Procter, in a late number of the *Echo and Christian*:

"Put Christ in your temple, and whatever ought not to be there will depart at his bidding. Is your congregation disturbed by the presence of beasts and birds that defile it, open the door to Him and give Him full possession, for He alone has the power to drive them out. Is the temple of your heart infested with the beasts of selfishness, which show their presence in the works of the flesh, you cannot expel them by your will alone. Put Christ in your temple.

There are yet those who are vainly trying to cleanse the temple of its falsehood; by a scourge of small cords of doctrine, spun out of their own brain. There are those who are seeking to expel from churches organs, festivals, etc., by the force of their own strength. Put Christ in your temples, and whatever ought not to be there He will drive it out."

(4) It may be possible to unite men in the faith and love of Jesus, the Christ, so as to have one common brotherhood in all the earth inspired by a common faith and hope and love; but it is not possible to establish a catholic brotherhood on any creed of man's devising. The really catholic church—the only true Catholic Church—that of the first and second centuries—has no human creed.

(5) It is objected that there is much beyond the Divinity of Christ taught in the Scriptures, and that if Christians are to be properly instructed the truths of the Bible must be faithfully taught.

Answer: (a) Unquestionably. The truths, disciples are to learn after they come into the Church, but they are not the tests by which they are admitted. Teachers should fully instruct the Church in all that the Bible teaches, but the members are not bound to receive such instructions any further than they see them to be established by scripture testimony.

But if the teacher becomes heretical—what then? Let the Church cease to employ him in that capacity.

(b) There is a class of speculative questions which cannot properly enter into the teaching of the pulpit, and which can have no proper place in a creed, because they are not questions of faith, but of opinion; yet their discussion may, in a philosophical point of view, be valuable. All these questions should be relegated to the schools of philosophy where they belong, and there should be freely discussed without danger of ecclesiastical interference.

(c) It is objected that the clashing interests of the various systems of Church government will not allow of union.

We reply that when the Spirit of Christ shall become superior to the pride of sect, no question of Church polity will be allowed to divide Christians. Church government does not stand among the terms of salvation. If, as is generally argued, the Scriptures give us no definite form of Church government, and therefore these various forms have grown up according to a new necessity; and he is not acting as a Christian who would allow anything not divine to stand in the way of the union of the people of God. We do not care to discuss this question more particularly now, because we are satisfied that when all other grave difficulties shall have been overcome, this one will not long be allowed to stand.

(7) We can never unite in non-essentials.

True; and it would not be worth much if we did. That is just the line we draw. In essentials—in that which is plainly taught and ordained as the will of God, we must be one; in non-essentials—in all that Christ has not taught and enjoined—we

must be left free, guided only by that law of love which will ever lead us to seek the things that make for peace and things wherewith one may edify another.

Bro. Thompson's Plan of Sustaining the P. C. Messenger.

SALEM, OR., May 5, 1881.

Bro. Campbell: I hereby submit my plan for sustaining the P. C. MESSENGER for a term of six years at least, viz: I will be one of 100 persons who will loan one hundred dollars for six years without interest, which will make ten thousand dollars, this amount to be placed in the care of three good, responsible, reliable and discreet men, belonging to the Christian church, who believe what they profess, and practice what they believe. These men shall be selected by the present board of directors of Christian College, at Monmouth, Oregon, said board of three shall receive the money and execute conjointly a note to each subscriber, payable at the expiration of six years without interest. The interest of this ten thousand dollars to go towards supporting, editing, and managing said paper.

Yours truly, J. I. THOMPSON.

Reports from the Field.

HOPEWELL, CAL., April 24, 1881.

Bro. Campbell: We have just closed a very interesting and profitable meeting at this place.

Bro. J. H. McCollough, of San Francisco, preached for us over two Lord's days. The meeting resulted in seven additions; three confessions and baptisms, two from the Methodists, and two took membership. The meeting closed with the interest still increasing, and a good warm social feeling existing among the members.

Yours truly, W. H. BRIGGS.

NAPA, CAL., May 2, 1881.

Editor Messenger: I commenced a meeting at this place on the 16th day of March, which was continued for thirty-five nights.

At the end of that time we adjourned for a week, and commenced again last Wednesday evening and closed last night. At the commencement it was not the intention to hold a "protracted meeting," but to preach a few evenings and over Lord's day, but the interest was so great at the end of the week that we determined to go ahead, and this we continued from day to day and week to week, to the end of the meeting. Bro. McCollough, of San Francisco, came up twice during the first part of the meeting, and rendered valuable assistance by preaching several excellent discourses.

The results of the meeting were far beyond our most distant hopes and expectations. We all prayed and labored earnestly for the salvation of souls and the triumph of the Master's cause, but the Lord has blessed us far beyond what we could even think of asking for. Surely the Lord is good and ready to forgive, and plenteous in mercy unto all them that call upon him. Surely his salvation is nigh them that fear him, and righteousness has looked down from heaven. There has been joy in heaven, I have no doubt, over more than one sinner who has repented, and I know that there is joy on earth. The brethren at Napa feel greatly rejoiced and built up in their faith. One dear old sister expressed out the general feeling of the brethren, when she said, "I thank God that he has spared my life to see this day in the little church at Napa." I have never witnessed such interest in any meeting that I have attended in California. Many times our church would not accommodate the people, and several times, from the pulpit to the front gate way, was one solid mass

of people anxious to hear the words of life. We would not fail to notice the interest and zeal manifested in the meeting by the members of the other churches of the city, many of them attended regularly and aided much in their songs and prayers.

The present results of the meeting were sixty-five additions to the church at Napa; fifty-four by baptism, six from the Baptists, one from the Adventists, one restored, and the others by letter.

May the Lord keep them all in the love of the truth and bring them safely home to his heavenly kingdom is my prayer.

E. B. WARE. CEDAR CREEK, W. T., April 19, 1881.

Bro. Campbell: I write a few lines for your valuable paper. I am still trying to turn sinners to the Lamb of God which taketh away the sin of the world.

I baptized three persons on the 16th. The cause of Christ is prospering in this country. We need more laborers in the Lord's vineyard.

Bro. Wright is slowly recovering from his broken limb. He has been preaching nearly all the time since the accident happened, although he is not yet able to walk without the aid of crutches.

I have bought me a ranch at Four Mile, Idaho. I expect to settle there. I like the country very much.

I wish to correct a mistake in your paper of March 25th. In a letter from Farmington, W. T., you got my name wrong. My name is T. J. Cannon instead of Carman.

May God bless you in your labors. Your brother in Christ, T. J. CANNON.

HILLSBORO, OR., May 4, 1881.

Bro. Campbell: I send this, thinking that a word from Hillsboro may not be unacceptable to yourself and the readers of the MESSENGER.

Bro. R. H. Moss, during a few evenings past, has been engaged in a review of the lectures delivered at this place by Rev. Mr. Doane on the subject of baptism. Mr. Doane commenced his series of lectures on Thursday evening, April 21st, and continued until the next Wednesday evening inclusive, also in the forenoon of the intervening Sunday. Bro. Moss, on Thursday evening, commenced the review, continuing for five evenings, and I only express the general conviction of those who heard the arguments of both sides when I say that in Bro. Moss the cause of truth has a defender of whom its friends may justly be proud. In his clear and forcible manner the fallacies of his opponent were exposed and the Scriptural doctrine on the question of baptism set forth. Mr. Doane's views were confidently, and some of them, I must think, recklessly asserted, and with his self-assumed ability to authoritatively teach on the subject under discussion, may mislead the unwary; but it only need such a review as we have listened to from Bro. Moss to scatter his arguments and pretensions like chaff before the wind.

Mr. Doane, in the course of his lectures, lost no opportunity to disparage, directly and indirectly, baptism by immersion. In fact the whole drift of his arguments and illustrations inevitably tended to destroy the respect of his hearers, for what his church, be his opinions what they may, recognizes and receives as one of the ordinances established by divine authority. Christians, of every denomination, who recognize the fact that the commands of God are given with authority—are yea and amen—and that a loving, cheerful and dutiful obedience to the same are pleasing in his sight—are conducive to the salvation of souls, should boldly throw themselves in the breach, attempted

to be made in the bulwarks of Zion by this "convenient" school of theologians who preach, instead of the Divine Rule, the traditions of men. Then shall love, peace and union prevail in the household of faith, and those who believe on the Son shall be one as he and the Father are one. Through the grace of God may that happy time speedily come.

Yours in the hope of a blessed immortality, D.

Benton County Annual Meeting.

The fourth annual meeting of Benton county will be held at Beaver Creek school house, beginning June 4th, at four o'clock, and is expected to continue over but one Lord's day. We make no arrangement for the continuance of the meeting, because of a want of the support at former meetings, deeming it better to restrict the meeting to two days than to drag through a ten day meeting.

Brethren, remember our meeting and know that your presence gives strength you may not realize. Are there enjoyments in the "house of the Lord," then increase those enjoyments by bringing your families and inducing others to come.

J. L. WIGLE.

Programme of the Tenth Annual Sunday School Convention of the Christian Church in California, to assemble in San Francisco, May 24, 1881, at 7:30 p. m.

Devotional Exercises. Address of Welcome, J. H. McCollough. Response, J. W. Webb. Enrollment of Delegates and Appointments.

WEDNESDAY, 10 A. M.

Devotional Exercises. "Is the Sunday School Work an Individual Work or a Work of the Church," H. D. Connell. Discussion. "How I manage a Class," Mrs. Angie B. Martin. Discussion.

AFTERNOON, 2 P. M.

Devotional Exercises. Reports from Schools. "Bible Class Instruction," B. S. Gardner. Discussion. "Song Service and Song Books," Prof. S. Sturgis. "The Needs of California," Dr. S. A. Taft.

EVENING, 7:30.

Devotional Exercises. Address, "The Book and its Teacher," Pres. J. C. Keith. Discussion. Question Drawer, Prof. Durham.

THURSDAY, 10 A. M.

Devotional Exercises. Address, "Elements of Success in the Sunday School," Hiram Wallace. Discussion. "Normal Class Instruction," H. D. Connell. Discussion. Question Drawer, J. D. Wilmot.

AFTERNOON, 2 P. M.

Devotional Exercises. "Our City Work," J. H. McCollough. Discussion. "Our State Work," E. B. Ware. Discussion. "Sunday School Conventions," W. H. Martin.

EVENING 7:30.

Devotional Exercises. Essay, "Workers and Shirkers," Mrs. Sue E. Grant. Address, "Bible Idea of Child Culture," Pres. A. M. Elaton. Discussion. Gathered Grains, Prof. Durham. Parting Words. Adjournment.

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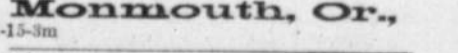
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