

and pressing demand. It seems that the brethren whose duty it is to contribute to this work are not doing so well this year as last. We started out to raise \$50,000 this year; but from present indications we will fall far behind in this matter. This ought not to be. Now as the General Society is nobly aiding the good work on this Coast, we think it but fair and right that those churches who can should contribute to the Society. This work is largely the work of the preachers and officers of the churches. Let them look after the matter and see that all are giving as the Lord prospers them. All money should be sent to A. McLean, Cor. Sec., box 570, Cincinnati, Ohio.

PERSONAL MENTION.

Dr. J. W. Cole has removed from Suver to Albany.

Bro. D. M. Doty goes to the Soda Springs on a short vacation.

Bro. J. M. Jones makes a strong plea for Union county. We would be glad to see it heeded.

We are glad to note that Bro. F. G. Allen of the *Old Path Guide*, while but little better now, has strong hope of getting up again soon.

We are sorry to learn that Bro. Morrison, of Albany, is quite sick. He has not been able to do but little preaching since his arrival, but we hope he will soon be able for duty again.

The daily *Standard* of Portland has this to say of our agent in that city: "Our well known and popular photographer, I. G. Davidson, has been appointed by Mr. Villard to take such views of the "Last Spike" affair as are desired by the Northern Pacific Railroad Company. A good appointment."

Bro. P. R. Burnett paid us a pleasant call last week and introduced to us his younger brother (whose given name we did not learn) from California. Bro. Burnett is engaged in teaching in that State, and is making his relatives in Oregon a brief visit.

SALVATION OF THE LORD.

When the children of Israel had come to the Red Sea and were pursued by Pharaoh, they began to murmur at Moses for bringing them out of Egypt to die in the wilder-

ness. But Moses said to the people, "Fear ye not, stand still and see the salvation of the Lord, which he will show to you to day, for the Egyptians whom ye have seen to day, ye shall see them again no more forever." And after they had crossed the sea and the Egyptians

in the attempt to pursue them, had been overthrown in the midst thereof, the writer says: "Thus the Lord saved Israel that day out of the hand of the Egyptians." Here we have a salvation of all Israel, not a spiritual release from personal sin and guilt, but a temporal one from the bondage of their enemies, and it is expressly called the salvation of *the Lord*. It was the salvation of the Lord because without the assistance of the Lord, such a salvation was impossible; yet we venture the statement that there were other elements in their delivery just as necessary as the work of the Lord. Look at the connecting links in this salvation. They were told to stand still and see the salvation of the Lord, it is true; but after the Lord had prepared the way before them, they were commanded to "go forward." It was the "going forward" then that carried them to the opposite shore and saved them. Can we say that without this simple act of obedience they would have been saved? We think not. The true explanation is only to be found in the combination of the divine and the human elements. The Lord *alone* did not save them, neither did they *alone* save themselves. The Lord never proposed to do for man what man can do for himself. It is only that which man can not do for himself that the Lord does for him. This is the philosophy of the salvation before us, and indeed, of all salvation. The Lord divided the sea which Israel could not do; then they were to march through which they could do and which the Lord did not propose doing for them.

Now these things are written for our admonition. The salvation of Israel is typical of our deliverance from sin under the reign of Christ. When the sinner at the foot of the cross turns his eye back to the dividing of the sea and the overthrow of the Egyptians, he is made to see and feel the hand of the Lord in his own salvation. He realizes that it is the Lord who saves, yet he does not overlook the fact that the *sinner himself* must do something. Like the Israelites,

he sees that his salvation can only be obtained by *going forward* to the other shore. The Lord has graciously prepared the way, and now comes the act or acts of obedience, and then the *salvation of the Lord*.

AN INTERESTING BOOK.

We have had laid on our table by the publisher, John Burns, St. Louis, Mo., a very interesting book entitled, "My Life is an Open Book, by Chaplain G. G. Mullins, 25 U. S. Infantry, in Charge of Education in the Army." The book contains 330 pages clearly printed on a good quality of paper and is neatly and substantially bound in cloth. The greater part of the book is occupied with a simple and touching history of the brief and successful career of Bertie Stover, the "Boy preacher." Bertie was a native of Indiana, and so remarkable was his more manly traits of character and so rapid his intellectual progress that he entered upon the responsible work of preaching the gospel when a mere boy. He was regarded as a real and natural orator from the first, and wherever he went preaching the good news, the people flocked to see and to hear him. He was partly educated in the Kentucky University. But soon after leaving college his health failed him, and after lingering for several months unable to preach, he quietly passed away in Denver, Colorado, June 1st, 1875, at the early age of twenty-two years. Had he lived and maintained his health he certainly would have been a star of the first magnitude in this reformation. With his brief history before us, we must conclude that the Church of Christ has sustained a great loss in his death. In portraying his noble character and his successful career as a "boy preacher" his biographer has done his work well.

But the book has some objectionable features, one of which we will mention. The author adds a chapter on the subject "Is there a hell?" which we think adds but little to the value of the book, and in fact is calculated to do harm when put into the hands of the masses. We are not one who believes that the place called "hell" in the Bible can be explained away on the symbolic or figurative principle. We believe that there is a real "hell," as firmly as we believe there is a real God, and hence the one is no more a myth in our opin-

ion than the other. Even if we held it as our opinion that there is no hell, it would not be policy to teach it to the people. But what we want rather is to teach the people that if they die in their sins they are going to be punished, and that the punishment of eternity is an *endless* one. Hell is spoken of in the Bible for a purpose, and that purpose can only be accomplished by making wicked men feel that its punishment is a *reality*. There are a few other matters that we regret to see in a book of this character; but on the whole it is a book we recommend, especially to our preaching brethren. Price in cloth, \$1.50. It can be had through this office.

QUERIES AND ANSWERS.

VACAVILLE, CAL.,

July 11, 1883.

Dear Sir:

Will you please answer these questions:

1. Is it right for the church to retain members who have violated the law of the State upon their confession that they have done wrong? For instance a person marries contrary to the law of the State.

Yours respectfully,

JOHN M. BROOKS.

ANSWER.

If the marriage was simply a violation of the civil law, and the union was otherwise in harmony with the law of God, we think they should be received into the church on open confession of their offence and an evidence of true repentance. The law of the land is to be obeyed only so far as it is in harmony with the law of God.

2. What is the meaning of the kingdom of heaven in John's gospel, John 3:5?

ANSWER.

It means the Church of Christ as it frequently does in the New Testament.

Selections and Comments.

FAITH.—The *Christian Intelligencer* says:

Better Thomas with his doubt and spirit of investigation, than Thomas with a faith for which he can give no reason. Better a sturdy faith that is reached by the tedious, tortuous pathway of skepticism, than a faith that had its birth, and holds its sickly life in somebody's opinion.

Abraham was rightly set forth in the Scriptures as a man of un-