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Queries and Answers.

CLACKAMAS, OR.,
Nov. 14, 1883.

Dear Bro. Floyd:

I would like for you to answer a few questions through your valuable paper, the HERALD.

1. Compare 1 John 1: 8, with 1 John 3: 9. There is a difference between those quotations about sin, and as they do not seem to agree I would like to understand them.

2. Was not Christ in the beginning of creation with God? Although I understand he was, I ask this for the information of others who are not fully satisfied.

Yours truly,
WM. H. KARR.

ANSWER.

1. The first passage teaches that the child of God does not grow to perfection in this world so that he never makes mistakes and hence commits sin. No one can live a perfect life in the flesh. The second passages teaches that the one who is truly born of God, can not while the seed and love of God remain in him, be a willful and habitual sinner.

2. We think so. John says the Word was in the beginning with God, and all things were made by him. See John 1: 1-14; Col. 1: 16, 17.

SCIO, OR., Nov. 20, 1883.

Bro. Floyd:

I wish you to give me some light, through the HERALD, upon

the following question: Is the Holy Spirit sovereign?

Yours in the one hope,

ANSWER.

We think the Holy Spirit is a real person of the Godhead and possesses all the attributes of the Father and the Son; that He was in the beginning in the creation of all things, and in that sense is Sovereign.

Selections and Comments.

SCPTICISM AND THE BIBLE.—The *Christian Intelligencer*, in speaking of the prevalence of scepticism in different nations and its influence on the Bible says:

Not only Spencer, but Darwin, Tyndall, and Huxley have been read for years in Japan. A few years ago the English, German and American professors in the Imperial University at Tokio were nearly all sceptics, and they introduced the works of the European materialists and delivered infidel lectures to the students, in which they asserted that in Europe and the United States intelligent men no longer believed in the Scriptures. Miss Bird also tells, in her interesting book, as a characteristic incident, that in a bookstore in a town in the interior she found Spencer's works, but no New Testament, and on inquiry learned that the bookseller had never heard of the Bible. Scepticism has been very busy in Japan for certainly a dozen years. Notwithstanding, the Bible and the Christian Church have been steadily gaining friends among the educated classes. We speak from full knowledge, being in constant communication with Japan. Usually infidelity follows after Christianity in heathen countries, but now-a-days it is active and often keeps step with the Church. Scepticism has already begun its work with Coreans, has obtained influence with the Corean embassy to this country. Unbelief is active in India and probably will be before long in China. But it is a mistake to say that the interest in the Word of God is abating anywhere. The desire to have the Bible and the willingness to pay for it is greater to-day than ever before in Japan, China, India, Africa, Turkey, on the islands of the Sea, and wherever the Church of Christ has established its missions.

ATHEISM AT HOME.—"In the best streets of Paris foul literature is obstruded on the eye of every passerby; and mingled with the indecent books and pictures are blasphemous works ridiculing the Holy Bible. Alas, for a city where such things are sold without scruple and bought without shame! The Roman Republic was strong so long as the old virtues were maintained.

The Roman Empire fell when its moral life had decayed. The French Republic, we fear, is not a whit more virtuous than the French Empire was, and has but doubtful prospects of stability. By-the-by, is it not an instructive fact that, atheism everywhere goes to the same shops as indecency?"

So says the *London Outlook*, and we presume it knows whereof it affirms. It would seem to most people that France has had enough of the bitter fruits of atheism in days gone by to put her people to thinking more seriously about the matter. It is a demonstrated fact that no republic can long exist where atheism reigns supreme. It is not only true that indecency, but also bloodshed go hand in hand with atheism.

PASSIVE OR ACTIVE, WHICH?—Some time ago we pointed out the unscriptural use of the word *convert* by giving it a passive signification where it is always active in the original. Doubtless, the Authorised Version is largely responsible for the misconception to which we again direct attention. But shall we continue to use a style of speech which is clearly wrong when we know it is wrong? We are led to make this inquiry from what we read and hear every day. We really feel concerned about this matter, as we firmly believe that a whole system of false philosophy in regard to conversion has largely had its origin in the mistranslation of *Epistrophe*. We had hoped that the rendering of this word in the New Version would at once be generally accepted, as there can be no question about its correctness. But, alas, for the influence of creed and custom. Sinners are still spoken of as passive subjects in the hands of some irresistible outside force which takes possession of them, and practically uses them as automatons, instead of recognising what is the real fact in the case, that the sinner must himself convert or turn if he would fill the requirements of the original word. We should not say the man "was converted," expressing thereby the passivity of the subject, but that the man converted or turned, and thus met the obligation of individual responsibility. Unquestionably there ought to be a radical reformation as regards this whole matter.—*Christian Commonwealth*.

If you hit the mark you must aim a little above it; every arrow that flies feels the attraction of the earth.—*Longfellow*.

Missionary Column.

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All communications relating to the employment of evangelists, protracted meetings, cooperation in securing pastoral work, etc. all pledges of assistance with requests for the same, and all business properly coming before the Board will be addressed to the Cor. Secretary. All collections, payments of pledges, etc., will be addressed to the Treasurer.

MISSIONARY NOTES.

Bro. Floyd:

As the HERALD of the 16th promised some missionary notes from the President for the 23rd, I concluded I would rest one week, as I have written for nearly every paper since the Convention. I don't know what matter the President's article will contain but will call attention to some matters pertaining to the work. At these conventions the Board has been instructed to employ an Evangelist. After great difficulty it succeeded in securing a good man for the work. Be careful, now brethren, that the Board be not compelled to call him in before the close of the year. There must be raised during the year beginning with January 1884, at least \$1200 in order to keep the Evangelist in the field and do the little work besides that we have already agreed to do. Without even mentioning the much other work we ought to do. What have we to accomplish this? The pledges taken at Salem amount to \$307.50 by 19 churches. There 32 churches reported at the Convention. At Eugene 18 churches pledged about \$413 but there was one pledge of \$50 from one man and his wife who were not present at Salem. Of last year's pledges over \$100 remained unpaid at the time of the Salem meeting and though the last quarter was not then due and has fallen due since, less than \$50 has been paid in since. There must now be over \$130 due on last year's pledges. I hope soon to have a list of unpaid up delinquents. Brethren, are not these obligations as sacred as others? What does the Bible say about covenant breakers? The Evangelist collected nearly \$12 the first month. I wish I had a complete list of the churches of the State. I only have a list of some 35 gathered from reports to the Eugene and Salem meetings. If every one of these would give to the work we might nearly double our pledges. Will not the churches