

observe the Sabbath. Then it became a fixed law in the decalogue. Then, as last quoted, the reason to the Jew was his delivery from Egyptian bondage. Then as we gentiles never was in Egyptian bondage, how silly for Judaic Adventists to try to impose the observance of the Jewish Sabbath on Christians. As every transgression of God's commands is a sin, (transgress is going beyond—that is, doing more than God commands) we may well fear for Sabbatarian, baby sprinklers; and all who do these works of superarrogation.

The first command to observe the Sabbath was at the falling of the manna, the bread from heaven. So as Christ kept the only Sabbath ever fully kept in Joseph's tomb, and bringing life and immortality to light by his resurrection from the dead on the first day of the week, leaving the Sabbath with the dead ceremonies of the law in the tomb; therefore the Christian should observe our deliverance on the first day of the week. And Christ said, "I am the bread of life." Then we see after his resurrection he met with his disciples on the first day of the week when the disciples came together to break bread." And in I Cor. xvii, 2, we read: "Upon the first day of the week let every one of you lay by in store as God has prospered him." This shows that the first day of the week is to be devoted to the service of the Lord. John, in Rev. i, 10, says, "I was in the Spirit on the *kuriak hemera*, i. e., the Lord's day." The day belonging to the Lord. As the Lord's supper means the supper eaten in memory of Christ's death. So the Lord's day means the day to be observed in this service in memory of his resurrection.

Home Missions.

On the above subject, Bro. C. L. Loose has the following very pertinent thoughts which we would commend to our readers:

There are all over this vast land of ours places that call with a strong cry for help; that ask much and can give but little; but places of promise—soil where "precious seed" may be sown with hope, though it be "with tears," and where by and by the reapers may "bring in their golden sheaves with rejoicing." Here are lying before us two letters, both from women, God bless them! most earnest and touching in their appeals—pleading

as only women can plead in the name of Jesus, for help—not for the body—but for the souls of men. One is from the extreme north west of our land, from the Pacific shore; it is written from Medical Lake, Washington Territory. It is an earnest cry for some one, endowed with the proper gifts of grace and talents, to enter a most inviting field, to sow and to reap for the Master. Our excellent sister, whom we well and most favorably know, says that if the General Missionary Society, or some good brethren, could pay half the needed support for the present, the other half could be secured in the field itself. Here is a call that should not be unheeded. And is there not somewhere a true man— young or old—who is willing to accept the call as of God, to go and trust to God, to his brethren, and to his own energy, for the support of his wants in the true spirit of the Gospel mission and of the noble men who, throughout the ages of Christian history, have gone forth into all lands, not "counting their lives" or earthly ambitions and comforts "dear to themselves, so that they might testify the Gospel of the grace of God" to men, and win many souls to Christ?

The other letter is from an excellent sister in Jackson, Mississippi, and written officially in behalf of the *Ladies' Christian Missionary Society* of the little church there, also asking for some devoted preacher of the Gospel to come there. The church at Jackson has a noble record in the past. In the days of its comparative prosperity it was well known for its Christian zeal and liberality. Now, in this hour of its numerical and financial weakness, these excellent sisters are pleading that they and the cause of the Master with them shall not be forgotten. It does seem to us that an appeal like this should meet with a proper response. In such an important place as the capital of Mississippi, and where there is a body of excellent, earnest Christian women to rely on for support, moral and material, there is certainly hope of success for a true man of God. Young men of proper age and qualifications ought to be found, who would joyfully be ready to make the necessary sacrifices, for Christ's sake, and go and give themselves to the work of the Lord in the little church in Jackson. Calls like these should not remain unheeded.

While the church should be taught to support the ministry liberally, and cheerfully, at the same time, also, the young men who are to fill the ranks of this ministry should be taught what it is, in diligence, sacrifices and devotions, to be a true "servant of the Lord."

They should learn that what we need—what the Master needs—is *missionaries* in the true sense, at home as well as abroad, in Christian as well as in heathen lands; men filled with the "consuming fire" of the love of Christ and the love of souls; men who are ready joyfully to go forth and occupy "the waste places of the land," there to sow the precious seed of the word of life at whatever cost of labor and self-denials, for future glorious harvests. If the Gospel does not produce such Christian heroism among us, what has become of its power, and what has become of us? But we believe that the mighty Spirit of our God, that has inspired to their immortal devotions the heroic men of the Christian Church of all ages, the illustrious company of missionaries, confessors and martyrs, who "kept back nothing" from the Lord, who, themselves, their lives and all, in their burning zeal for the salvation of their fellow-men, will do its work in the future as it has done in the past.

Pray, O Christians, pray that the Lord may create and send forth laborers into the wide, wide harvest fields of the earth.

Personals.

—Bro. Bruce Wolverton, of Portland, our Junior editor, spent four days in Monmouth the first of this week attending the Commencement exercises of Christian College.

—Bro. Prof. E. B. McElroy, of Corvallis, State Superintendent, elect, with his estimable wife, came down on Wednesday to attend the Commencement exercises of the College. We acknowledge pleasant calls.

—President Arnold, of the State Agricultural College, came down on Wednesday to deliver the Baccalaureate address, and called into our office.

—Bro. W. D. Fenton, late candidate for Congress, spent the first part of the week in Monmouth, at the Commencement exercises of the College. He rendered valuable service as a member of the Board of Trustees.

—Bro. Geo. H. Burnett, one of Salem's best attorneys, came over on Monday to attend the Re-union of the Associate Alumni, and delivered one of the finest addresses it has been our pleasure to listen to for a long time.

—Bro. T. F. Campbell started on Thursday afternoon for Douglas county and expects to be gone some three weeks.

There were a great many other persons whose presence and usefulness we would like to note, but time and space forbids.

Bro. A. E. Wagstaff's name was so wonderfully misprinted last week we cannot refrain from a correction. We know Bro. W. is an editor and wields a pen. Our bump of caution is large.

The *Christian Union* says:

"The movement for the higher education of women in England has been advanced another stage by the action of the University of London, the convocation of which, at a recent meeting, decided to admit female graduates. This conclusion follows logically after that which opened the doors of the University to women. It indicates the steady growth of public sentiment, and is an omen of the day not far distant when all barriers of this kind will be removed.

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