

the Savior says, "I am the door." Again, "I am the way, the truth, and the life."

We can reject this Stone in more than one way. With the Jews, it was disbelief in the divinity of the Christ that led them to stumble. But with us, our neglect to accept that which we allow to be true, is equivalent to rejecting the corner Stone. We are the builders, the Stone has been furnished and it is our business to place it where it belongs. This requires the labor, the patience and the perseverance of a skillful builder. But let all by the help of God lay the foundation and rear up the building and thus make to ourselves a habitation for eternity.

THE LORD'S DAY AGAIN.

Bro. Stewart is not satisfied with our review of his article on "Lord's day," and hence his reply on another page. Our brother says he is for truth without regard to party names, yet he begins by addressing us as "Rev." The Savior instructs us to call no man Master, and Bro. Stewart should follow Him by refusing to wear or apply any such titles of distinction. He also reminds us of our mistake in calling him a "Baptist preacher." This was our information when we wrote; but after all, we are truly glad to know that we erred on the safer side. He is a Presbyterian, we believe.

1. We repeat that our brother is utterly mistaken when he says the first day of the week is called the Sabbath eight times in the New Testament. Here is his fundamental mistake. If he had said the phrase "first day of the week" is used eight times in the New Testament as a translation of the Greek *mian Sabbaton*, he would have been correct. But there is a vast difference between these two statements. He had as well contend that, because a man is an animal, therefore all animals should be called man!

2. He holds that a translation should give the true meaning of the original. Just so; then what is the true meaning of *Sabbaton*? We think the scholarship of the world has correctly rendered it and its adjective by the phrase "first day of the week" in every passage Bro. S. has mentioned. If he is not satisfied with this decision, what is he going to do about it? Would he translate *Sabbaton* Sabbath in all these passages? If so,

by what authority? Does he know of any version which so gives it? or can he cite any critic of note who thus renders it? Let us try it in one or two of his passages. Read his first passage with Sabbath substituted for the Greek word as follows: "In the end of the Sabbath as it began to dawn toward the first day of the 'Sabbath,'" etc. Again: "Now upon the first day of the 'Sabbath,' very early in the morning, they came unto the sepulchre," *et. al.*

It is only necessary to ask how many days the Sabbath had, to make the absurdity of such a translation apparent. Luther's New Testament is in German, and he used a word which simply represented the Greek word.

3. Now *Sabbaton* in all these passages and others that might be given, simply means *week*, and hence is correctly rendered in all our versions.

In Bagster's Greek and English Lexicon of the New Testament, one definition is as follows: *Sabbaton*.—"A week, singular and plural, Matt. 28: 1; Mark 16: 9, *et. al.*" In Robinson's Lexicon of the New Testament we have: *Sabbaton*. "2 Metonymy, a sabbath, put for the interval from Sabbath to Sabbath; hence *a se'nnight, week*; so especially Luke 18: 12 *neesteuo dia tou Sabbaton*. Elsewhere only after numerals marking the days of the week; Mark 16: 9 *proota (heemera) Sabbatoon*. Mark 16: 2; Luke 24: 1; John 20: 1; Acts 20: 7; 1 Cor. 16: 2." Here then we have the word defined by as high authority as can be produced, and both lexicons refer to the same passages our brother has quoted to confirm their definition. We submit that no translation will meet the requirements of the original except the phrase the "first day of the week." Of course the word has other meanings, and in the Jewish Scriptures, quite a different meaning. Bro. S. says it means to *rest*, and that is correct so far as its original or Jewish idea is concerned. But it can not be used in such a sense in the passages referred to, for this would require us to rest the *whole week!*

Besides, this is the very reason that we can not apply "Sabbath" to the first day of the week. The Sabbath to the Jews was preëminently a day of rest; but not so the first day of the week to the Christians. Instead of a day of rest, it should be a day of great

activity in the service of the Lord. Hence the Jewish Sabbath was nailed to the cross in the death of Christ, as not meeting the demands of the Christian dispensation. The brother himself does not believe the Jewish Sabbath is binding on Christians. Then if the thing itself has been abolished, what does he want with the *name* of the thing applied to something else? If he insists on the name in its original significance, then consistency will compell him to observe the Sabbath as did the Jews.

4. He talks of a "Christian Sabbath." Where does he find this? If he will find this phrase in the Bible as often as we find "Lord's day" and "first day of the week," we will agree to accept it without a word. According to his own reasoning he had as well talk of a Jewish Lord's day, or a Mosaic first day of the week. Besides, his consistency is not very apparent. He rejects first day of the week and Lord's day, both of which were used by the Holy Spirit, and accepts a phrase which is found *nowhere in the Bible!* But "Sabbath has a history." Very well, shall we observe the Jewish Sabbath on that account? - So do sacrifices, burnt offering, etc., have a history; shall we observe these also?

5. His allusion to Lev. is without point, and the only answer it needs is a reading of the passage.

6. We think the first day of the week, or Lord's day, has considerable significance and history. On that day our Savior arose from the dead, and on what greater fact is the Sabbath based? or where is a greater historic event to be found? On that day the Holy Spirit descended from heaven, and inspired the apostles for their work on which occasion three thousand were converted to Christ. On that day the apostles and other primitive Christians met by divine authority to celebrate their Lord's resurrection, and to worship Him according to His appointments. Hence we follow the example of the Spirit of God in calling it the *Lord's day*. Here we shall let the matter rest.

God made man for one purpose. That one purpose is "to honor and glorify Him." How many of religious professors are earnestly, zealously, faithfully, and to the extent of their ability, fulfilling that one purpose?

Missionary Column.

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Rates to the Convention.

PORTLAND, OR.

Sept. 23, 1883.

Bro. Floyd:

Permit me to say through the HERALD that the usual excursion rates have been obtained for all delegates attending the Annual Convention at Salem. Delegates will pay full fare coming and on their return, upon presentation of certificate of attendance, they will obtain tickets at 80 per cent. reduction, thus making the 40 per cent. reduction on round trip tickets. This will include all railroad lines in the State, and these rates will hold good till after Monday the 8th of October.

W. H. ADAMS,
President.

Will persons sending "Reports from Churches" after this date please send to Salem in care of J. W. Spriggs. I can thus be sure of having them to read at the meeting. Also, do not forget to send up any remaining due on pledges. Also remember contributions. Also pledges for the coming year.

The General Convention meets at Cincinnati, Ohio, on the 25th and 26th of October. We understand some of our brethren are intending a trip east on the excursion starting the 2nd of October. As we want some one to represent our work, our needs, and general condition in the State, will not some of the brethren notify us of their intended visit, and the Board would be glad to appoint such as delegates.

COR. SEC.

Every responsible man on earth is either serving God or Satan. Which are you serving? All will go to the Master they are serving when they die. The obedient go up to God. The disobedient, or those who neglect to obey God in this life, will go down to Satan when they die. You ask how I know? I answer, God's word says so.—*Sel.*