

day of that month was *always* the first day of the week. That month, then, always came in on the first day of the week. The first day, the eighth day, the fifteenth day, and the twenty-seventh days of that month, were all *first days* of the week.

On the fifteenth day of the month (which was the 3rd Sunday) they were to have a holy convocation, a rejoicing together. The fourteenth day of the month was the seventh day of the week, the *weekly* Sabbath. The seventh day Sabbath shut them up under the law and shadow of death until the Sun of righteousness arise. The *first day*, Sabbath, was a day of convocation (going to church) and rejoicing of all. Now we have brought our points together. The "Lord of the Sabbath" having come, and in the stillness of death, and the grave having kept it literally, "not going out of his place," until the Sabbath was past; he rose from the dead "very early on the first day of the week," and introduced the beginning of the new creation in Christ.

He was Lord of all things. He said he would not patch up that old law. He would not risk his new wine of the Spirit in that old leather bottle of Moses. He did not wish to change the seventh day Sabbath to the first day, or to any other day. Being so much better Lawgiver than Moses, he set aside "the law" in all of its parts, and the seventh day Sabbath went with it. There is no such thing taught in the Scriptures as *moral* and ceremonial law, but as "the law." To say we must hold to the moral of the old law is to say that the law of Christ is not a perfect law of life. He who looks back to Moses for any rule of life injures himself by letting down the real character of the Son of God. He who knows the perfection of the Christian's Lawgiver is conscious he is under no obligation to obtain any moral principle, for it's having been in the law of Moses, since he receives it all in divine freshness from the Son of God. Thus the disciple magnifies the Lord of Glory. Sees the full orb'd Son of righteousness, and enjoys the privilege, by the authority of Christ, to meet on the first day of the week to celebrate his death and resurrection.

The shadow of the "first day worship" runs through the entire Mosaic law. On the first day of

the week the Lord rose from the dead. On the "first day of the week" he met with his disciples, after his resurrection from the dead. On the first day of the week the Holy Spirit was sent down and established on that first day of the week, the first church of Christ upon the earth. "On the first day of the week the disciples came together to break bread." And on the first day of the week the Christians joined together in the fellowship of the Saints. Blessed Lord, can any true believer in thee say no to this divine privilege of church worship on the first day of the week.

COR.

PLEASURES.

How pleasant it is to live in the service of the Lord; to tell to the sinner what the good God has done for you, and what rich blessings he bestows on those that love and serve him; and tell how you were rescued from sin and evil by seeing the light of the world (Jesus). One who is a real Christian occupies the highest position in life. A Christian, if one, is far happier and realizes more contentment than those who live only for the happiness that they may see while time lasts. The true follower not only enjoys this life, but eternal life after death. What comfort it is to read that "God so loved the world that he gave his only begotten Son" that we, through him, might receive everlasting life. It brings joy to a troubled heart to read of the home in heaven. There is no sweeter words than "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

ADNA E. EBBERT.

Camp Creek, Or.

INCONSISTENCIES OF CHRISTIANS.—Inconsistency in the life of a believer can only prove him to be bad, or his faith weak. It cannot prove that the object of his faith is unreal or bad. Similar inconsistencies in matter of secular faith do not make you a doubter. You do not throw away good shillings because there are bad ones. Professors of a belief in honesty may cheat; you do not therefore doubt honesty. Believers in prudence may be led into extravagance, believers in sobriety into dissipation; yet you do not doubt forethought or sobriety. Is it reasonable, then, to doubt Christ and Christianity because Christians often live lives contrary to their principles?

Missionary Column.

MISSIONARY BOARD.

Church of Christ in Oregon.

W. H. Adams, Portland..... President.
Leo. Willis, Salem..... Vice-President.
Mrs. Belle P. Walker, Forest Grove, Rec. Sec.
I. G. Davidson, Portland..... Treasurer.
J. W. Spriggs, Salem..... Cor. Secretary.

All communications relating to the employment of evangelists, protracted meetings, co-operation 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.

Treasurer's Report.

PORTLAND, OR.,

Dec. 18, 1883.

Dear Bro. Floyd:

I have received the following sums of money since the State Meeting 5th of October:

Portland church.....	\$12 60
Salem church.....	10 00
Sister Shuck, McMinnville.....	1 00
Sister Houghton, Portland.....	1 00
Sister Fouts, Carlton.....	1 00
Sister Lizzie Carr, Carlton.....	1 00
Bro. Soverin, Halsey.....	1 50
Sister Leget.....	50
Mt. Pleasant church.....	2 50
J. M. Powell, Lebanon.....	8 00
Sheridan church, Bro. Burnett.....	5 65
Sister Washburn, Brownsville.....	3 00
Clear Lake church.....	6 75
Forest Grove church.....	1 00
Gaston church.....	2 50
Scio church, 4th quarter.....	3 00
Scio church, 1st quarter.....	3 75
Hebron church.....	3 00
Thos. Turner, Harrisburg.....	10 00
Liberty church.....	10 00
Total.....	\$87 75

This is not enough to pay the salary and expenses of the Evangelist for one month, and yet he has been at work nearly three months. It is not hard to foresee the result. Money is the very essence of business—is it not also of Christianity. At least, may it not be considered a sure index of our earnestness when engaging in its work.

Fraternally,

I. G. DAVIDSON,
Treasurer O. C. M. C.

Information Wanted.

Can any one of the readers of the CHRISTIAN HERALD inform me through the columns of that paper of any government land (farming land) in or near a Disciple settlement. Or of any agricultural land that can be obtained cheap in Washington or Oregon. Any information gladly received.

AMOS LEWIS.

Spokane Falls, W. T.

P. S.—Private letter giving any information will be gladly received and highly appreciated.—A. L.

If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.—Jeremy Taylor.

Foreign Christian Missionary Society.

George Darsie in the annual address, emphasized the thought that what our people need first and foremost on the missionary question, is *light*. The dying words of Goethe, "More light, more light," express the need of the hour. Competent judges believe that the only thing necessary to interest the entire brotherhood in this cause is a knowledge of the facts. This statement has been prepared with this thought in mind. Its aim is first to set forth what has been done by the Society; and secondly, to outline the work of the present year.

I. What has been done since its organization in 1875. Eleven missions have been established under its auspices. These missions are located in England, France, Denmark, Turkey, India, Japan and on the Isthmus of Panama. Since the Convention, Garabed Kevorkian was sent to Tokat, in Asia Minor. He is a physician as well as a preacher. The total membership under its care is about 1,300. It has five chapels in England, worth in all \$80,000. Its receipts from the first amount to \$97,000. Last year they were over \$25,000. Several of these missions will soon be self-supporting, and will become sources of revenue. The efforts put forth thus far have been signally blest. The results have far exceeded all expectations.

II. The work proposed for the present year. It is briefly as follows: 1. To send three evangelists to England. 2. To strengthen our present missions in France and Denmark. 3. To send a physician to India. 4. To build a home, costing about \$4,000, for our missionaries in India. 5. To establish one or two new missions. We may have to revise and enlarge our plans as we go on. Our policy from the first has been to follow the leadings of Providence.

To carry out these plans we will need a dozen missionaries. We will need besides \$60,000. We can afford to raise this sum, and at the same time give double as much as in any previous year for all home enterprises. The Disciples of Christ ought to pay \$0.10 a member, when the Methodist pay \$0.20, the Baptists \$0.40, the Presbyterians \$1.00, the Congregationalists \$1.20, and the Moravians \$5.19. It should be borne in mind that only one-fifth of the sum pledged at the Convention is payable this year. This is a very