

of the type setter. He knows that his proof is to pass through the hands of the proof reader whose business it is to look after and correct the errors. He knows further that his reputation and success in his business depends on his accuracy and his ability to set a clean proof. Hence he makes his best effort to appear before the proof reader in his desired light. So should it be with all Christians. Knowing their lives are to be read of all men, they should make the stronger effort to manifest forth the graces of the true child of God.

2. Because infallible tests. The Savior teaches that the tree is to be known by the fruit it bears. A written commendation is not always a safe test. But the life of the living epistle will always tell the true story.

3. Because of their power to convince and convert the world. Living epistles are God's only hope of saving the world. If they are what they should be, they will exert a wonderful power in saving the people. Let us labor to that end.

WHY NOT KEEP THE SABBATH?

Because we are not under Moses, but under Christ. The apostle John says, "The law was given by Moses, but grace and truth come by Jesus Christ." The Sabbath was a part of the law of Moses given on Sinai and is hence set down as one of the commandments of the decalogue for the observance of the Jewish nation. But Paul says, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster." Gal. 3: 24-25. Hence the whole law of Moses, including the Jewish Sabbath, was taken out of the way in the coming of Christ, being nailed to the cross in his death. This is evident from the following passage: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." Col. 2: 14-17. This passage covers

all the typical and ceremonial institutions of both the Patriarchal and Jewish ages, and shows conclusively that the Sabbath among other things, being a mere shadow of that which was to come, was done away in the death of Christ. Hence we are no longer under the old schoolmaster, a part of which was the Sabbath, but under Christ.

So then we are to do nothing except what is reenacted and thus authorized by Christ under the gospel dispensation.

Now if we wish to know which day of the week to observe as a day in which to meet and worship God as his children, all we have to do is to appeal to the law of Christ, the New Testament, and there see what he has authorized in the teaching and practice of the inspired apostles and the primitive churches. By going to the New Testament we learn that Christ did not come to destroy the old law, but to fulfill it. Hence we find Christ and his apostles observing the law till after his death. But when he was raised from the dead on the first day of the week and glorified; after the Holy Spirit come down from heaven, the Church was established and the apostles went out preaching under the last commission, we hear nothing more of the Sabbath as a day of rest for the people of God either among the Jews or Gentiles. But instead of the Sabbath which was abolished, we find the first day of the week being observed as the day in which to serve and worship God. This is very evident from the following considerations:

1. This is the day on which Christ rose from the dead. This of itself is sufficient to lead every Christian to sanctify and consecrate it to the service of the Lord. What event in the history of the world is of more interest to Christians and is hence more worthy to be commemorated in this way than the resurrection of our Lord and his triumph over Satan?

2. On this day Christ met at least twice with his disciples between his resurrection and ascension under circumstances which clearly indicate that he intended by his personal example to honor and sanctify the first day of the week. See John 20: 19-29. Why were the disciples assembled on two successive first days and why did the risen Lord meet with them on this day and bless them?

3. On this day the Holy Spirit came from Heaven, the apostles

were thus qualified for their work, and the Church of Christ on earth began. Acts 2: 4. Was all this without some special purpose? Why then on the first day of the week, if not to set apart and celebrate that day?

This is the day on which the primitive churches met together for the purpose of attending to the Lord's supper and engaging in other acts of worship. This is evident from the following passages: (1) In reference to the church at Troas, Luke says: "And upon the first day of the week, when the disciples come together to break bread, Paul preached into them, ready to depart on the morrow." Acts 20: 7. From this passage it is plain that it was the custom of the Troas church to assemble on the first day of every week to celebrate both the death and the resurrection of the Lord Jesus. (2) From Paul's instruction to the churches of Galatia and Corinth. In 1 Cor. 16: 1-2, he says: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is evident that the first day of every week was the accustomed time for the stated meetings of all these churches, and hence the instructions concerning the collections. But why did all these churches meet regularly on this day if not to set it apart as a day of worship and to thus celebrate the Lord's death and resurrection? (3) The Christian Fathers and other ecclesiastical writers testify to the same facts. Barnabas, the companion of Paul, who wrote about 72 years after the birth of Christ, says: "The eighth day is the beginning of another world; and therefore with joy we celebrate the eighth day, on which Jesus rose from the dead." About A. D. 150 Justin Martyr says: "On the Lord's day all Christians in the city or country meet together, because that is the day of our Lord's resurrection; and then we read the Apostles and Prophets. This being done, the president makes an oration to the assembly to exhort them to imitate and to practice the things which they have heard, and then we all join in prayer, and after that we celebrate the Lord's Supper; then they who are able and willing give what they think proper and what is collected is laid up in the

hands of the president who distributes it to the orphans and widows, and other necessitous Christians as their wants require." We might also quote Pliny, Ignatious, Clement, Tertullian, Origen, Atenesious, Jerome, Masheim, and many other church historians to the same effect; but this is sufficient to convince any honest thinking mind that the first day of the week is the proper day to observe, and the day actually set apart by Christ and practiced by the apostles and primitive churches; instead of the Jewish Sabbath which was done away in Christ. Hence, we as Christians, should follow the example of Christ and the inspired men of God rather than Moses.

THE LINN COUNTY MEETING.

According to announcement the Linn County Coöperation convened in the court house in Albany, on Wednesday, the 16th inst., and continued in session till the following Friday evening. As the minutes will be printed next week, it is our present purpose to say only a few words. Four of the six churches in the county were represented by delegation, namely: Scio, Central, Oak Creek and Albany. A number of sisters and brethren from these churches were in regular attendance. The preaching brethren generally who were on the programme did not respond, as will appear from the minutes. But in spite of their absence, we were determined to have a good meeting. And so we did. Our audiences were reasonably good both day and evening, and what business we had was dispatched with promptness and dignity. Bro. T. Goodman is a good man for a chairman. We were highly pleased with this brother. While he does not profess to be a preacher, yet he does most of the preaching for the Mt. Pleasant church, and we are informed that they have a live church. Those brethren should be proud of Bro. Goodman. As Bro. Goodman went home on Friday morning, Bro. Dr. Cole, of Albany, very acceptably filled the chair the remainder of the meeting. The session was very interesting and harmonious throughout. The sisters and brethren met together from day to day in love and were edified.

The churches of Linn county are gradually working themselves into the missionary harness. They are