

Letter from Hillsboro.

HILLSBORO, OR.,
July 17, 1883.

Bro. J. E. Floyd:

I want to let you know that I have sent our paper of June 22, 1883, on a preaching tour among the United Brethren and Methodists to see what it can do in opening the eyes of the blind and unstopping the ears of the deaf, to turn them to the Lord, our blessed Redeemer, to do his will and not help keep up the division that has so long existed between God's children, but break down every wall to the ground, and let the children of God be one in Christ Jesus our Lord, and that there be no division among them. Now this paper of June 22nd has two sermons in it that are worth their weight in greenbacks. The one on Christian Union and the one on Missionary Work are both sermons I have heard Eld. Daniel Trullinger preach many times. The one on Christian Union he preached to a church of United Brethren once, and turned everyone to the Lord, to obey the truth and wear the name of the Teacher, the Head of the Church. If I had the money I would pay you to put those sermons in track form and send them out everywhere preaching the truth to the blind; yes, and every honest soul would see; and those not honest with their souls we don't want. I am sending stamps to pay for this paper.

Again we see a piece on Woman's Work in the Church—her influence over the blessed little household angels that our Father in heaven has given her to train up in her own house. Yes, her house is the Lord's house, the sanctuary of our God, the place given her to train those little household angels for heaven. Here the mother is teaching her darlings that they must not use tobacco, nor rum, nor strong drink of any kind, no, not even cider. Now when she thinks she has got them all safe, there comes a new preacher to preach to them. The old preacher had moved off, but he had told them time and again they must be temperate in all things and obey their parents and their Lord in all things. He has told them to do. In comes one of her household angels and says: "Ma! ma! there is our new preacher on his back porch smoking a cigar and his feet up just like the grocery-keeper does, and he certainly likes it very much. It must be very good or he

would not smoke it sure. Now, you say it is awfully nasty and bad tasted and no gentleman will smoke cigars in a lady's presence or in company of ladies. Now there are three ladies sitting there by him while he is smoking, and you say that the tobacco smoke is perfectly poison, and there they are all sitting there right in the tobacco smoke, a perfect fog of it. Now why don't it kill them at once?" My darling, the tobacco smoke is perfectly poison and you can kill insects of every kind with it in a few minutes, say caterpillars in their nest. Take a pan of fire and put a handful of fine tobacco on it and hold it where the smoke will go through the nest and it will kill them as fast as it covers them. And cut-worms, you may get a handful of them and lay them on a tobacco leaf and not one of them will ever crawl off of that leaf. Also a cat; just bind a tobacco leaf on its breast and then see how long it will live. Also a dog; take the stem out of an old pipe, then stick it in the dog's mouth and see how long he will live. And the largest serpent that you can find; give it a spoonfull of tobacco juice and it will kill it in five minutes. Put your burning tobacco where the smoke will draw in to a snake den it will kill them or they will leave it.

Now those ladies you see sitting in the tobacco smoke had just eaten their dinners and their stomachs were full of food and they breathed the tobacco smoke and it went into their lungs and blood and then to their nerves, and then through their entire system, poisoning the entire system with the tobacco poison while the vitals protected the stomach and made it slower in its operation. Now if the human being just lived on green vegetables as those insects do, I presume they could not stand tobacco any better than the insects do; but it is our good food that helps us out of this poison. It is the rich food the ladies of America cook that keeps up the tobacco user. Just gather the men into an army together to go to war and put them on their own cooking and you will soon see them all sick with camp fever, cholera morbus, typhoid fever, or black death, yes, and very soon the sickness and tobacco will kill more than the sword. It has done it time and again and it always will do it as long as tobacco is used. But the little household angel went off muttering; "when I get to be a preacher I will

smoke cigars sure." Again what is the mother's teaching worth by the side of the preachers, the elders, the deacons and most of the men in the church who by example are setting this filthy practice before their children which is a stumbling block to them to cause them to turn away from the truth?

ELIZABETH TRULLINGER.

Sabbath or Lord's Day— Which?

And thus the Sabbath and the Lord's day agree in affirming two principles—a hallowing of a seventh part of our time, and the abstinence from servile work one day in seven. Are they identical? May we rightly call the Lord's day the Sabbath? These questions must be answered in the negative. The Lord's day was never identified with the Jewish Sabbath before the rise of Puritanism, in the seventeenth century. The Puritan divines had remarkable knowledge of the contents of the Scriptures, but they had, as it seems to me, in reading them no eye for the perspective of scripture. They had broken away from the old-time interpretation which would have them from some of their mistakes. There was in that age no school of criticism sufficiently educated to take the place of what they had lost. Accordingly, in their anxiety to secure the strong Scriptural observance of the Lord's day, they said the Lord's day was the Jewish Sabbath, and that all that was said about the Jewish Sabbath was applied to it. They said that a purely Jewish ordinance was one of the necessary elements of the Christian life.

My brethren, the Jewish Sabbath and the Christian Lord's day, while agreeing in affirming two principles, differ in two noteworthy respects. First, they differ, as has already been implied, in being connected with distinct days. The Sabbath was kept on the last day of the week; the Lord's day is kept on the first. "The seventh day"—and no other—"is the Sabbath of the Lord thy God."

When the Christian Church keeps its weekly holy day or the first day of the week, it does much more than merely change the day. Had the motive of the observance been the same, this changing of the Divine law would have been unpardonable. The change was made because there was imperative reason for making it; for the Lord's day and the Sabbath differ in their

motive for observing them. The Sabbath is a weekly commemoration of the rest of God after the work of making the world. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day and hallowed it." Israel was the people to whom God revealed the great mystery of creation; that master truth by which alone human thought is saved in the long run from what in philosophy in Pantheism; and what in human practice is the sin of confounding God with his works. It brought before the minds of the Jews the ineffable majesty of the great counteracting force against the Jewish idolatries and of the doings of the Macedonian kings of a later day, in Palestine.

Now, the Christian motive for the observance of the Lord's day is the resurrection of Christ from the dead. That truth is to the Christian creed what the creation of the world out of nothing was to the Jewish creed. It is the fundamental truth on which all else that is distinctively Christian rests; and it is just as much put forward by the Christian apostles as is the creation of all things out of nothing by the Jewish prophets. Not, of course, that the creation of all things out of nothing is less precious to us Christians than it was to the Jewish world—only it is more taken for granted. It was eclipsed so to speak, by the creation of the world of grace, and of this last creation the resurrection was the starting-point. It is commemorated on the first day of the week, when God brought light out of chaos and darkness; it is the risen Lamb who says, "Behold I make all things new." And "if a man be in Christ he is a new creature; old things have passed away, all things have become new." Of this the Lord's day is a weekly festival of the resurrection. In a striking passage in the Epistle to the Colossians, St. Paul associates the observance of the Sabbath with the new moon: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." In St. Paul's eyes the Sabbath was a part of the discarded system of the ceremonial law, as was the observance of the new moon.

The Christian Lord's day stands on entirely different ground. The word Christian implies that it is no longer Sabbath in the Jewish sense;