

he declared to them that the Sabbath was made for man, and not man for the Sabbath; that he was Lord of the Sabbath day, thereby indicating that he had the perfect right to interpret the meaning of the law in regard to it. But in no instance and by no word did he abrogate the law in its original purpose as given to man. This we find to be his course all through his teachings. He and his apostles never make void the law, but in every instance show that it is the law that is to assert its power more and more as men come into an understanding of the high and holy ends to which it reaches. It not only condemns the outward acts of violation, but lays hold upon the spirit within and declares that anger may be murder and even the look of lust adultery.

If then the law of God, as given on Sinai, is not abrogated, and there has never been any change by one who has a right to make that change, then the law of the Sabbath still remains unrevoked, as all the other commandments remain in force to the Christian world. Looking at things in this light, which I must do, unless some one comes forward to help me out of the sorest trials of my life, I do not see but I must shut up my store on Saturday, and utterly refuse the hundreds who may come for supplies, although they may come with the sanction of good society, and with the approval of thousands of the best minds of the whole Christian world.

O. DICKINSON.

SALEM, Jan. 15, 1879.

TO THE EDITOR OF THE OREGONIAN:

There are some questions that I, as a public teacher, have never stepped aside to discuss. There are thousands that do not believe that women have souls, and there are also many who believe that Gentiles ought to keep the law of Moses; but I have hardly deemed it necessary to spend time to disprove either of these notions, because there is no vagary of a fertile imagination but has or will have its believers. But when such men as Rev. O. Dickinson, of known honesty and accredited intelligence, is "carried away with the dissimulation" of sophistical argument, I may be excused for briefly referring to a little of the cumulative Bible teaching on this "Sabbath question." And that little will be confined to the communication of our friend, in your issue of the 14th, entitled "The seventh day or the first?"

"If God has commanded us to keep the seventh day of the week, . . . then men have no right to assume that the first day may be substituted for it." That is as true as any word that prophet ever uttered; but the assumption is entirely false, because God has not commanded us to keep the seventh day.

In 2491 B. C. God did command "the children of Israel to keep the Sabbath throughout their generations, for a perpetual covenant, and a sign between God and the children of Israel forever, (Ex. 31, 16 and 17.) So also with this same people the covenant of circumcision was to be "an everlasting covenant." All the law of Moses was "a yoke" laid upon the Jewish people, and then only. For we ought to "know that whatsoever things the law saith, it saith to them who are under the law," (Ro. 3, 19.) Paul says "we are not under the law, but under grace," (Ro. 6, 15.) "For Christ is the end of the law, to every one that believeth in him." Is our friend under a curse? If he is "under the law," or doing its works, he surely is. (Gal. 3, 10.) "For as many as are of the works of the law are under the curse." "The law worketh death." In Christ only there is life. Every penalty of the law was a "curse" or DEATH. In it there was no provision for pardon. Under that law, if ye shall kindle any fire on the Sabbath day ye shall be put to death, (Ex. 35, 2, 3.) No man dare say that the law is still in force, but the penalties changed or repealed. No, the Sab-

bath law and the law of Moses is not changed, only as is implied in being "abolished" and entirely "done away."

But Christ kept the entire law, and enjoined its obedience. Perfectly true. Christ was born under the law; kept it, and commanded its observance by other Jews—but commanded no Gentile to keep it. But Christ kept the Sabbath; as the law required, therefore so should we; Is this logic? Let us see. Christ was circumcised as the law required, therefore so should we be? He required persons to make the offering that Moses commanded for cleansing; therefore so should we? The fallacy of this argument is evident.

But Christ did not come to destroy the law. No, no—nor the prophecies (concerning himself) neither. But what did he come to do? He came to fulfill the law and the prophets, Mat. 5, 17. The law shall not pass away till all be fulfilled, Mat. 5, 18. Therefore, when it is fulfilled it will all pass away. Did he do what he came to do? He did. Then he did fulfill it, and it all passed away.

Again, He came to fulfill the prophecies; that is, to meet and fulfill in himself all that the prophets spoke concerning Him. Did He do it? If He did He did not destroy the prophecies, but He fulfilled them. If He did not fulfill the prophecies, He also did not fulfill the law, and they are both in full force to day. Jesus of Nazareth was not the Christ of the prophecies, but an impostor, and the uncircumcised Jews should unite with real Jews in looking for a Messiah who should fulfill the prophecies and the law. For if He was not the Christ, then we are yet in our sins. No, the day has not been changed, because the whole law that said "Remember the Sabbath day to keep it holy," even the "dispensation of the death, written and engraven on stones," "was to be done away." But when? Not during His life, but when He was "nailed to the cross. Then, and not till then, He blotted out the hand-writing of ordinances" "and took it out of the way, nailing it to His cross." Then the veil of the temple was rent in twain, and that which was old vanished away.

To the Judaizing teachers of his day, who contended that it was necessary to keep the law of Moses, Paul said that. "When Moses is read, even to this day, the veil is upon their heart," 2 Cor. iii. 15. In conclusion, if Bro. O. D. is deceived into the belief that he is really "under the law, as given on Sinai," then he can rest assured that he is under a "ministration of death" and "of condemnation," (2 Cor. iii. 7, 9,) and not of mercy and of life. Can he believe it? He is also under a curse, "for cursed is every one who continueth not in all things which are written in the book of the law to do them." Gal. iii. 10. I need only add that no man who is under the "yoke that neither we nor our fathers (the Jews) were able to bear," can ever enjoy that freedom with which Christ makes his children free.

No man who has "the veil over his eyes," can see clearly the truth on this Sabbath question, so as to make it plain to an unprejudiced mind. The question then recurs: "It then, another day that Christians should observe?" Yes. "The first day of the week." But where is the law for it? Nowhere, except in the example of the N. T. disciples. In what manner did they observe it? They "came together to break bread." To "do it in memory of Christ." Being "new creatures," and filled "with his spirit," they "follow in his steps," and in the observance of that great day on which "life and immortality was brought to light" by the resurrection from the dead, and they must not "forsake the assembling of themselves together." With an ardent desire for the truth, which alone can make us free, I am, etc.

S. C. ADAMS.

Many a man in the day of judgment will work up to the reality, that, though professing godliness, he was only following his own way.

Obituary.

Our columns have become too much crowded for the insertion of long obituary notices, except in cases where the deceased was extensively known among our readers on this coast. In all cases we will insert 100 words free. For each additional 100 words we will charge \$1. When long notices are not accompanied by the money, the editor will abridge them to suit.

On Sunday night, Jan. 26, 1879, a few minutes before 12 o'clock, at Dallas, sweetly fell asleep in Jesus, Mrs. Sally Livermore, in the 73rd year of her age.

Deceased has been a worthy and consistent member of the Christian church for nearly or quite 40 years. Having been, if the writer is not mistaken, baptized by Elder H. M. Waller in Pike Co., Illinois, when Bro. Waller was quite a young man.

Of a quiet and unobtrusive disposition the subject of this sketch, while not appearing in any sense prominent; has always been found among the foremost whenever and wherever sickness or suffering called for helping hands, or sweet, quiet and loving sympathy.

No appeal for sympathy or assistance was ever made to her in vain, and those who knew her best and most intimately, and were best acquainted with the current of her inner life, are assured that when the "Books are opened" and the names are sought of those who "Loved the Lord their God with all their heart, and their neighbors as themselves," that like Abon Ben Adhem, her name will be prominent among those who "lead all the rest." She died surrounded by her children and many kind and loving friends.

The most grateful remembrances of the family will be long cherished towards the many kind neighbors and friends, who during the sickness of our dear mother, extended so much kindly aid and sympathy to the relatives and friends, and contributed so much towards smoothing the dying pillow of our dear departed mother.

Mother Livermore had no dread of the King of terrors, her work was done, and well done, and when approaching the "dark walls" She feared no evil, knowing that the "rod and staff would comfort her."

T.

Eola, Jan. 27, 1879.

A Frightful Chorus.

Nothing strikes so unpleasantly upon the ear of an affectionate parent as the wheezing, snuffling, coughing, and hoarse voices of a family of children laboring under bad colds. A chorus of this dismal kind is kept up in some households the winter through, simply because the father and mother are either ignorant of the means of cure or are guilty of gross neglect. Hales' Honey of Horehound and Tar, will establish quiet in three days. No cough or cold can resist its soothing influence.

PIKE'S TOOTHACHE DROPS—Care in one minute.

Miss Sarah M. Peale, the artist, who has resided for over thirty years in St. Louis will make her future home in Philadelphia. She has painted portraits of many distinguished men, including Caleb Cushing, Thomas H. Benton, Daniel Webster, Dixon H. Lewis, "the fat member from Alabama," General Rosecrans, and others. Many pleasing anecdotes are told by her concerning her distinguished sitters. Among others this one about Caleb Cushing: He appeared to her to be exceedingly vain and provoking while sitting for his portrait. He was rough, indeed, till after the second sitting. He was so affected and cranky that she was sorry she undertook him. He was very particular about the color of the dress. He wore a "stock" on his neck, then the fashion, and wanted to know what color it was going to be, and being told "lavender," he said, in his pestered way, "that might be the color of a bird or anything." Not only the color but the materials of which it was composed had to be explained to him. When the picture was finished he was called in, and after scanning it for a time broke out affectedly: "Madame, you have made it too handsome! Ah, but not so handsome as the original!" was the quick reply. This captured the proud Senator and he immediately paid down the money—\$500—and bore away the picture to his room. He was so pleased with it that some days after, when Miss Peale was sitting with a crowd of ladies in the Senate gallery, Mr. Cushing seeing her, left his seat, and seeking her out, leaned over and chatted so long that the fair artist felt uncomfortable, as the little tete-a-tete attracted the attention of the whole Senate.

The haughty feet of power shall fall
Where meekness surely goes;
No cunning find the Key of Heaven,
No strength its gates unclose.

Alone the guilelessness and love
Those gates shall open fall:
The mind of pride is nothingness,
The chafing heart is all.

—Whittier.

MISCELLANEOUS.

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VOLUNTARY TESTIMONY.

[Extract from the Baltimore "American,"
December 21, 1878.]

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—A Parsee lady joined the Methodist church in Bombay, June 16th, the first instance where a lady of that faith has publicly professed Christianity.

GREAT BARGAINS!

STILL IN THE LEAD.

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EZRA POPPLETON.

Monmouth, Jan. 20, 1879.

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8-30-11