

The Law And The Gospel.

We much regret, that many in our city who would have been largely benefited by the lecture of S. C. Adams, at the Opera House Sunday afternoon, were not out to hear it. It was replete with historic facts, solid arguments, and valuable information. As a reasoner, he is clear and logical, and his discourse showed a perfect comprehension and familiarity with the subject.

Many of his ideas were new, original and startling; but who can say that they are therefore not true? We hope that the lecture will be published in pamphlet form, as it is worthy of a careful and candid perusal.

In contrasting Moses with Christ, or the Law with the Gospel, we are only able to jot down a few positions of the speaker, as follows:

That all through the New Testament you will find such expressions as "the first covenant," and the "second," the "new," and the "old," a "ministration of death" and one of "life," the "letter which killeth," and "the spirit which giveth life," "the yoke of bondage," and the liberty of "sonship" and that the one refers to

the other by Christ. The one by Moses, the other by Christ.

That God made two promises to Abraham, one of which pertained to his fleshly descendants; and the other, in blessing all nations; Jews and Gentiles through Christ. That the promise to his posterity, that he would make them a great nation, and give them the land of Canaan was confirmed by the seal of circumcision, and in that covenant only two classes were included; 1st, "He that is bought with thy money," and into that covenant no Gentile could ever hope to come. That there is no sacred history that antedates Moses, and that he wrote the book of Genesis 2513 years after the "creation" and that during that period, from Adam to Moses, there is no intimation in the Bible that any human being ever heard of the Ten Commandments or of the Sabbath day.

That God "declared his covenant, which he commanded you to perform even Ten Commandments, and wrote them upon two tables of stone," Duet. iv. 13, "not with the fathers but with us who are all here alive this day." Duet. v. 3.

That the Sabbath was given to the children of Israel "as a sign between me and you." Ex. xxxi. 13.

That God "MADE KNOWN to them the holy Sabbath." Neh. ix. 14. That the Ten Commands was the criminal law of the Jewish commonwealth, to prohibit the crimes therein designated—and all punished with death. And that the commands to "love thy neighbor as thy self," and to "love God with all thy heart, soul and might," were NOT in the Ten Commands, but in the other law, which contained higher and nobler principles of action than these on stones. That this law was "added on account of transgressions" and was to last TILL the seed should come" Gal. iii. 19. "That Christ is the END of the law to every one that believeth." Rom. x. 4. That Christ "blotted out the hand writing of ordinances and took it out of the way, nailing it to his cross." Col. ii. 14. That though "the ministration of death, written and engraven on stones, was attended with glory"—the ministration of the spirit was attended with greater glory," 2d, Cor. iii. 7. That the first "was done away," the latter remaineth." That their "minds are blinded, and veil untaken away to this day, in the reading of Moses and the Old Testament." 2d Cor. iii. 14. That "the law was not made for righteous men," 1 Tim. i. 9, but for persons who do such things as are prohibited in the criminal law, written on stones. That the house of God in Christ is not composed of such characters and are not under such laws.

Space will only permit us to add, that, while very much has been said, in order to convince the people that Christians are under the law of Moses, this is the first discourse we have heard setting forth the above view of the subject, and in which the New Testament teaching of observing the first day of the week in worship and Christian work, in honor of Christ has been clearly set forth.—*Statesman.*

Lord's Day Schools Address.

BY C. KENDRICK.

Their relations to our reformatory movements:

1. What we mean by Lord's day schools.

2. What we mean by our reformatory movements.

3. The relation and agreement of the one with the other.

To understand this we need to observe what is meant by "the Bible alone." It is not just the Bible alone; but the Bible alone as a rule of faith and practice; as containing conditions of Christian fellowship. And when we say "Where the Bible speaks we speak" and where the Bible is silent we are silent, we mean as to authority, as to faith and practice. No man has a right to urge that which is not in the Bible, or what is not consistent with the Bible. And, especially, no man should urge anything that plainly conflicts with the Bible. The Bible is the authority and must not be inhibited, or disregarded even in matters of the smallest importance.

But all truth is not in the Bible. The Bible may be all true; but many truths are not in the Bible. Hence, to say anything is false or wrong simply because it is not in the Bible is inconsistent. To oppose anything simply because it is not in the Bible, is inconsistent. Note then

1. Nothing is authoritative in worship outside of the Bible.

2. Nothing can be true or proper that conflicts with the Bible, or in any way hinders the performance of any duty enjoined by the Bible.

3. But there may be many things of interest not in the Bible. These, however, are in the dominion of opinion, and can not be urged to the disruption of the church.

In this dominion are hymn books, tuning forks, etc.; and before I would wound the feelings of any brother, or divide the church, I would throw them all over board at once and forever. If we can agree in the use of any expedients that are not inconsistent with the Bible, very well. When we cannot agree, away with them all. Union and harmony, peace and brotherly love are worth infinitely more than they all.

But Lord's day schools are not in conflict with any word or principle in the Bible, and we are happily agreed as to their utility and propriety. Let us not fall out about the details, if they must be "changed with changing times," and changed every year. With the limitations here given, you may manage your Lord's day schools your way, and I will manage my Lord's day schools my way. And if we can aid one another, or profit by the wisdom and experience of others, we will do so, or we are not wise.

But let us see how near Lord's day schools are in the Bible.

1. We are disciples of Christ, learners, and the first day of the week is the Lord's day, by way of preeminence, and because he demands it as his especially, or the performance of special duties on it; the Lord's day, the day of his triumph, and of our joy, and peace, and worship; the day of teaching and learning for the whole family of God and their households, including "their little ones." Gen. i. 5.

2. We are commanded to raise our children "in the nurture and admonition of the Lord," that is, in the cor-

rection and instruction of the Lord. This is a matter of faith and practice, and if we can give and receive aid here, in and by the Lord's day school, then it is wise and proper to do so; if it does not cost too much; if the evil is not greater than the good. But let it be remembered that in Christianity nothing is authoritative outside of the Bible. Lord's day schools are modern. Millions of children have been raised and trained for the Lord without them, and possibly will again. They are not essential to the worship, and not worth as much as union and brotherly love.

Let no one misunderstand me. I do not undervalue Lord's day schools. Probably no one estimates them more highly. But I value union and peace more, and would have everything properly understood and appreciated. Lord's day schools are essential to Christian duty in raising and training our children and the rising race; but they are not absolutely essential, for this great work has been done, and can be done without them. When we have more brotherly love, sanctified love, intelligent love, Christian love, we shall have less difficulties, and fewer differences in matters of opinion and expediency. On I would bind every true friend of Jesus to my heart, till he became a part of myself. And I would bind myself to every one of these till I became an indissoluble part of them!

But the worship, &c., in the law of Moses was a type for us. See 1 Cor. x. 6, 11; Heb. viii. 5.

What was the provision for teaching under the law—the type? See Deut. vi. 16, 17. Their three annual feasts, seven days for each; fifty-two Sabbaths, and as much time going and coming, and we have not far from one-third of their time. And the leading part of this service was reading the law of God, reading it distinctly in the ears of all the people, giving the sense, and causing the people to understand the reading. Neh. viii. 5, 6, 7, 8 and 18. They never had what we now call preaching. They read the law distinctly, and "caused the people to understand the reading." And besides about one-half of their time they gave very largely of their means, perhaps at least one-third of all their means. What a lesson for us! when we can't attend one or two conventions a year, or give a little money! Where does this shadow fall?

But the manner of the parents teaching their children, in the type, is the question—not the matter, for this is clear. See Deut. xi. 18, 19. Children were not always taken to the synagogue to worship; and but few of the parents could read. The parent heard the law read, and talked it to their children.

1. When they sat in their houses.
2. When they walk by the way.
3. When they lay down.
4. When they rose up.

And as they were a praying people, is it not at least most likely that they had morning and evening prayers also? Both the teaching and the worship are found in the temple, altar and lights, waited on every night and every morning. There is as much authority for morning prayer and teaching as for night prayer and teaching, or for any at all. And it is time we were studying this as well as Lord's day schools. The family school and family worship night and morning cannot be of less significance or importance. The most important lessons are learned in the family schools. The whole life is shaped there. And if the Lord's day teaching and synagogue worship demanded prayer; if any place or any time ever did or ever can demand or require prayer, surely the family school should have prayer, morning as well as night, and every night and morning as well as any night and morning; and in every family as well as in any family; by every servant of God, as

well as by any servant of God! The same arguments stand for all, and from all alike. When we have learned and regulated the family school properly, we shall have very little trouble in the Lord's day school, or in the church.

Such is the type, the shadow, and this was written for us, "for our admonition." Let us go back, get on this shadow, and follow it up to the substance—Christ. Shadows never lead to the wrong substance. When we come to Christ let us get right in the footsteps of the apostles and first Christians. Stand where they stood, walk where they walked, and we shall "walk with God" as certainly as Enoch did, and will as certainly share God's blessings.

High schools and colleges have difficulties on account of failures of primary schools. The family school is primary. Let us see to it. Who can devise a better course than that in the type, "written for us?" Family teaching, reading and free conversation, singing and prayer, night and morning, in all our families? Say from one to two chapters in the Old Testament in the morning, and one or more in the New every night each time calling up the lesson just passed and riveting it on the young and tender mind; and we shall have little or no trouble in the Lord's day school, or the church either, so far as concerns members. We have begun at the wrong place. *Begin in the family school.* Have the Old Testament carefully read through, every year; and the New Testament twice each year, with proper conversation; and we will not be so dependant on preachers and Lord's day schools, or so troubled to get our children and members interested in the Lord's day school, prayer meetings, and weekly meetings for worship.

It is understood that the Jews divided the Old Testament into the Law, the Psalms and the Prophets, and read such a portion in each division every Sabbath, as to go through the whole Bible every year. Is it too much for us to read the Bible as much and as carefully as the Jews did? Who now reads, or hears the Bible read through every year? How many even read the New Testament through every year? It is feared that, with all our Lord's day schools and preaching, very many have never read either carefully through in all their lives, owing to failures in the family school, very largely, no doubt. For the same reason, many are not prepared to take an active part in the Lord's day schools. Let us begin at the beginning corner here—the family school—as we begin at Jerusalem when we trace out the church.

Lord's day schools are peculiarly for the world, and for the children of the world, who are not taught the Bible in the family nor, alas! in our public schools. If our family teaching was correct, our children and our members, as a result, would go out and "bring in the sheaves" from all quarters, till our houses would be full, and our labors would be remunerative and encouraging. Do not tell me all this can not be done. It has been done with the happiest results. Think of a family going through the whole Bible thus every year for ten years, twenty years, thirty years, forty years! nursing fewer morning and evening readings and worship than meals, and think you they will not be ready for the Lord's day school, and for the church?

(To Continue.)

DRAWING THE LINE.—Boston has a fashionable and very "tony" confectioner who has decided where the line must be drawn. A lady from Chester Hark called the other day, bought some cake, and ordered it sent home. The "saleslady" said it was impossible. "We deliver to the West End and Back Bay, but not to the South End."—*Boston Transcript.*

The Mirage of Life.

The mirage looms up before the weary pilgrim in the dismal distance displaying objects sublime with fascinating charms. The weary soul ecstatic with joy, redoubles his energy—looks forward in pleasing expectancy, anticipating sweet repose beside the cool waters, beneath the verdant boughs of oak and pine, cheered by sweet music from the feathered songsters, where straying zephyrs from fragrant flowers impregnated with sweet scented odors give a quietus to aching brow and wearied body.

"Onward" is the watchword. Hastily he pursues, eagerly gazing upon the objects which gradually diminish, grows smaller and less radiant. The heart becomes faint, hope vanishes. The body grows weary. No cooling fountain, no pleasant green, no sweet melody. Naught can be seen but bleaching bones. Naught can be heard but silent requiem—telling of death.

Faint, fatigued and forlorn, he looks retrospectively o'er barren plains already trod. To return is not possible. He ponders over reminiscences of past life, and looks to God for strength and aid. Onward he pursues, learning by sad experience, that wayside objects are transitory and vain, the goodly land is still ahead.

Reader, need we make the application?

Who, that has traveled through the wilderness of time has not experienced this sad reality?

What youth that does not look to the charms of life as resources of happiness. That their pathway will be strewn with fruits and richly variegated flowers. Guide along life's pathway on "flowery beds of ease." No bitter fruits nor thorns nor briars, no rough billows to trouble the soul while gliding down the stream of time. Ever buoyant with hope, all radiant and bright. But alas! how soon the mirage begins to recede. Life's pleasures lose their luster. Though the morning sun has risen in splendor its refulgent beams illuminating life's fair sky, no clouds nor tempest nor billow has disquieted life's calm sea.

But how soon dark clouds neath the horizon arise, and overcast the sky with gloom as we begin to meet the howling tempests, as we shudderingly breast its cold billows, and are driven to and fro on its troubled waters.

Yet the noon day sun shines as in days of yore. The glittering stars cast their golden light from heaven as ever; the birds continue their songs of praise; the seasons come in their regular order seed time and harvest return as usual. But we no more drink into nature's sweets as in days gone by. Our enjoyable days were bright in childhood, when we were free from life's cumbrous cares, untrammelled by the contaminating influences of sin. Free from life's solemn responsibilities.

"Onward" is our watchword. "Forgetting the things behind and reaching forth to the things which are before, pressing toward the mark of the prize of the high calling of God in Christ Jesus."

We are wandering pilgrims through life's desert. Heaven is our home. We seek a country. That is an heavenly, of such "God is not ashamed to be called their God, for he hath prepared for them a city." "A city which hath foundations whose builder and maker is God."

T. M. MORGAN.

Looking Glass, Or., July 30, 1879.

—The city of Rome celebrated the 5632d anniversary of her birthday on the 21st of April. To the disappointment of strangers, the Colosseum was not illuminated, the excavations in the neighborhood being feared as pitfalls for the crowd.