

# PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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## THE SABBATH QUESTION.

BY S. C. ADAMS.

(Continued.)

HAGAR AND SARAH—THE BONDWOMAN, AND FREE WOMAN, AND THEIR CHILDREN—EXPLAINED BY PAUL.

A very important statement, in the history of Hagar and Sarah, and their two children, is found in this same 21st chapter, which we must not overlook.

"And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Gen. xxi. 9-12.

We have here the statement that "the son of the bondwoman SHALL NOT BE HEIR with Isaac," and also this significant expression, "for in Isaac shall thy seed be called."

Now, right here, let us see the application of this historical fact when regarded allegorically by Paul, as illustrating the bondage and servitude of Israel under the law, compared with the freedom of the children of promise under the Gospel.

"To the foolish Galatians" who had been "beguiled" by "false brethren" who had "perverted the Gospel of Christ," "that they might bring them into bondage," Paul says in Gal. iv. 21:

"Tell me, ye that desire to be under the law, do ye not hear the law?"

No more withering rebuke was ever inflicted upon wilful ignorance and prejudice than this allegorical unanswerable application of the sons of the "bondmaid" and "freewoman."

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. Now we, brethren, as Isaac was, are the children of promise. But as then that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the Scriptures? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."

The application of this "allegory" by Paul, is as clear as the noonday sun. The son of the bondwoman represents Mount Sinai, where "the ministration of DEATH written and engraven on stones" was given "and answereth to Jerusalem which now is (A. D. 57) and is IN BONDAGE WITH HER CHILDREN," because they are still

"under the law." But those who are UNDER THE LAW, being CHILDREN OF THE BONDWOMAN, SHALL NOT BE HEIR with the son of the freewoman. That "we (Christians) are the children of the freewoman" (31) and "as Isaac was, are the children of promise," for (Gal. iii. 29) "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

As Hagar represents Mount Sinai, and the children of the bondwoman represent the children of Israel, who were under the bondage of the law, it is evident that if you are under the Ten Commandments that were given on Sinai, you are certainly "in bondage," a "servant," a "child of the bondwoman," and "SHALL NOT" be heir with the son of the freewoman, who was Isaac, and through him CHRIST. That like the children of the bondwoman, you are "observing holy days, or new moons, or Sabbath days," and thus "turning to the weak and beggarly elements, whereunto ye desire to be in bondage." Gal. iv. 9.

That you are under a "law of condemnation," a ministration of bondage, and "of SIN and DEATH."

Paul would say to you, Gal. iv. 10, 11:

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." And in Col. ii. 16, 17, 20, 23:

"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. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances; (edicts) which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

We conclude then that Isaac, who was the child of promise, and the son of the freewoman, represents those who "be Christ's," who are the "children of promise." Gal. iv. 28:

"Now we, (Christians) brethren, as Isaac was, are the children of promise."

And Gal. iii. 29:

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Another thing is equally clear, that the children of the bondwoman SHALL NOT be heir WITH the son of the freewoman. That is, they must cast off "the yoke of bondage," and "the veil from their minds," and "the servitude of the law," before they can "receive the adoption of sons," and become "Abraham's seed and heirs according to the promise." For, while they are "under the law," they cannot be "in Christ."

But says one, Paul is here referring to the ceremonial law, and not to the moral law. This unwarranted and unscriptural distinction in "the law," by calling the Ten Commandments moral, and the balance ceremonial, is about as common, with many, as household words; and it may be that some actually think that these expressions are found in the Bible.

I wish now to state, positively, and knowing just what I say, that no such distinction is ever once found, or even recognized within the lids of the Bible.

I will go even further and say, that many of the moral principles of action for selfish humanity, and the symbolic teachings of hope, found in what is termed the ceremonial law, are of a higher and nobler order than any moral principles found in the Ten Commandments!

And after duly considering my words, and knowing whereof I affirm, I will say again, that the blessings to

humanity, and to the world, that are shadowed forth in the ceremonial part of the law, are as much grander and superior as the cross of Calvary is above a prison house of criminals and murderers.

Wherefore and why?

Because the bleeding sacrifice gave to the broken hearted and penitent the sacred balm of hope! Because the altar of incense pointed to the acceptable prayers of the children of God through the offering of the world's Great Redeemer!

Because the spotless paschal lamb pointed with hope to the Lamb of God whose blood cleanseth us from all sin!

The ceremonial part of the law was not "a law of condemnation," but a system of HOPE and promise. In it is found "Thou shalt love thy neighbour as thyself." Lev. xix. 18. And Deut. vi. 5: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

But what can I say of the "law of condemnation" and of "sin and death," "written and engraven on stones?" In it there was no Christ! and no Savior! In it there was no mercy and no pardon! For "he that despised Moses' law died without mercy under two or three witnesses." Heb. x. 28.

And more than that, for knowing that laws against crime are intended for those who either intend or actually do such things! we say, that the larger portion of the Ten Commandments is addressed to the lowest criminals in the calendar of crime! To the thief, in the intent, or in the act, it says: THOU SHALT NOT STEAL! To the adulterer, either in the intent, or in the act, it says: Thou shalt NOT COMMIT ADULTERY. And to the murderer, either in the intent, or in the act, it says: THOU SHALT NOT KILL!

And so in these Ten Commandments there are just nine crimes that they should not do. And over each it holds a fearful and terrible CURSE, and a speedy and certain death without mercy!

In our civil government and in society we still have such characters, and upon our statute books we have laws and penalties against them! And as every law, whose penalty is death, must be classed in the criminal code; nothing is plainer than that the "ministration of DEATH written and engraven on stones," was the

CRIMINAL LAW OF THE JEWISH NATIONS.

But in the church or building of God, we have no such laws, for in that there can be no such characters! and no power to enforce such laws! This is no picture of the imagination, but a clear statement of Scripture, as we shall shortly show. But who does not say, with Paul, in Rom. vii. 12, that a severe law against thieves and murderers "is holy, just and good" and we deprecate the low standard of the "powers that be" when laws against crime are not enforced.

Moses' law was a union of "church and state," and its priests were made its civil officers. But since that dispensation ended, all criminal laws have been transferred to the laws of the land, and "the powers that be are ordained of God for this very purpose," as Paul says in Rom. xiii, "to execute wrath upon evil doers," "and for this cause we (Christians) pay tribute."

Yes, "the law is holy, just and good," but not so the characters who are under that law, and to whom it applies. A law against smuggling applies to smugglers, and no one else; a law against piracy on the high seas applies to pirates, and no one else is under such law! And the only purpose whatever for such laws is to punish those, as Paul says, "who do such things!" Righteousness cannot come by keeping such laws, for if it could, then Christ died in vain. Gal. ii. 21. "Wherefore then serveth the law?" you will ask. Paul answers in Gal. iii. 19: "It was added because of transgressions." Yes, because of these very crimes, laws against them, with bitter penalties, were added to that people. And they were only added TILL Christ should come.

I need hardly say that if there had been no covetous persons, or idolaters, or murderers, or adulterers, or thieves, or perjurers, in the Jewish "church (or congregation) in the wilderness," there would have been no laws against such crimes.

But I need not insult your intelligence by saying, that no church of Christ is composed in whole, or in part, of any such characters! and as a consequence, such laws have no dominion over "new creatures in Christ Jesus."

Are those the characters that compose your church? and with whom you desire to associate? If not, why do you put yourself under such laws; for it is an evident fact that laws are always adapted to the people, to whom they apply?

I am not authorized to speak for others, but for myself I can sincerely say, that if I should enter your house, and you should seriously command me never to steal anything while there; or that I MUST NOT violate the 7th commandment, I should conclude that you were judging of my standard of morals and Christian character, by your own, and I should take my speedy departure. And I do not see that the reflection would be modified in the least, by your hanging such a warning card upon the wall.

That our conclusions are not only logical, but also Scriptural, is put beyond a doubt by Paul's statement in 1 Tim. ii. 9, 10, where the characters for whom "THE LAW" is made are described:

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjurers, and for those who are contrary to sound doctrine."

Here we have the positive statement that "the law" is NOT made for "righteous" persons, or Christians, who are "new creatures in Christ Jesus," and "after God are created in righteousness and true holiness," Eph. iv. 24, but that it is made for the characters therein named! Who does not know that if society contained no thieves no murderers, no perjurers, no adulterers and such like, that we would have no need of jails, prisons, and death penalties! Who does not know that the existence and force of such laws, is based only upon the existence of such "lawless" and "ungodly" persons; and to claim that your "church" is under such laws is to admit that your "church" is not composed of "righteous" persons, but of the "lawless and disobedient, the ungodly and sinners, the unholy and profane." &c.

While keeping in mind Paul's alle-

gorical application of the "bondwoman" and the "freewoman" and their children, as its further application will be seen in due time; we wish to call attention back to the last recorded communication of God with Abraham; as found in the xxii, chap. of Genesis. Not so much, to dwell upon his unwavering faith, when he staggered not at the command of God to offer up his only legitimate son; "of whom it was said, that in Isaac shall thy seed be called, (Heb. xi. 18.) as to the third repetition of that Gospel, or good news, which Paul says in Gal. iii. 8, was preached before unto Abraham—"saying, in thee shall all nations be blessed."

"And the Angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen. xxii. 15, 16, 17, 18.

I call particular attention to the "promise in the 18th verse; because I assure you that if any living Gentile man, has any interest in Abraham, whatever; it is through that promise, "In thee, and in thy seed shall all the nations be blessed." No Gentile Christian has any promise through "the children of Israel" and no Gentile Christian is ever called an Israelite, in the word of God.

Now, right here, too many have made a fatal blunder!

We have found in Gen. xvii. 13, that only two classes could be included in that covenant, that pertained to his descendants according to the flesh, and that was ratified and confirmed by the seal of circumcision; and those were

1. "He that is born in thy house," and
2. "He that is bought with thy money!"

If this is the Gospel covenant, through which the Gentiles are to be blessed! then we and our children are excluded from it forever!

But how can we, Gentiles, be "grafted into the good olive tree, and partake of its root and fatness," or dropping the figure, "become "children of Abraham, and heirs, according to the promise?" Most certainly, ONLY through this Gospel, or good news, in the promise preached to Abraham; saying, in thy seed shall all nations be blessed."

Now let Paul explain just who is meant here. In Gal. iii. 17, he says:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

He SAITH NOT, and to seeds, AS OF MANY. That is "the children of Israel." For through the CHILDREN OF ISRAEL, no promise was ever made to the Gentiles. For it is ONLY through the "ONE" seed which is Christ, that any Gentile was ever grafted into the stock of Abraham and became his children.

Paul, is that really so? Yes.

"Know ye therefore that they which are of faith, the same are the children of Abraham. So then they which be of faith are blessed with faithful Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 7, 9, 29.

Hence the result is:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

(To Continue.)