

But God raised him from the dead, and declared, "Thou art my Son, this day have I begotten thee," and thus assured all men that he will judge the world by Jesus Christ.

All nations read that Jesus was born in Bethlehem. No letter, paper or document is of any use without the date of A. D.—the year of our Lord. So far the people confess that Jesus is Lord. So the Lord's day tells all people that Jesus rose on that day.

On a certain Monday a traveller asks an infidel, "How is it that your factory, with its hundred of laborers, stopped all operations yesterday?" He replies, "It was Sunday; and the law requires all work to stop." "But why was such a law made?" "Oh, just because the people must have it so." "But why do the people want it?" "Because they say that Jesus, whom Pilate crucified, rose on that day. But it's all fiction; he never rose." "Is this day, then, kept to commemorate a fiction?" "That's so." "Will you name another case, since the world began, where a day is kept by law, from age to age, by the most enlightened nations of earth, to commemorate a thing which never happened?" The man is mum; no such case can be found. This day tells all men that Jesus rose.

Some men say that the law which *compels* all men to stop business is unjust. But the law does not compel all men to worship on Sunday, but merely allows all others who wish, to worship on that day. Unless the law protected that day, Christians could not worship publicly. The law allows them this day to worship, and to preach the gospel to the unsaved, as well as to rest.

It is affirmed of the Seventh-day Adventists that they are a very honest and pious people. It would be very hard to deny that this is true of some of them. But if they are so, it is not through their system, but in spite of it.

Let us hear what Mrs. White, whom they hold to be inspired, says of them: "The Spirit of the Lord has been dying away in the church; the church has nearly lost its spirituality and faith. Covetousness, selfishness, and the love of money are all through the ranks of Sabbath-keepers. Many of them are not even honest." "There is little prayer; in fact, prayer is almost obsolete." Not one in twenty of those who have a good standing with Seventh-day Adventists is living out the self-sacrificing principles of the word of God. Of the Battle Creek church she says, "I can select family after family of children in this house, every one of whom is as corrupt as hell itself." Such are a few of her testimonies of her brethren.

Very many of their leading men—preachers, college professors, and physicians—have left them. Some have joined other churches but vast numbers have gone into infidelity.

We could name a number of our own young members, who bade fair for Christian usefulness and heaven, that left home when young in the faith, fell among Adventists, and found the system a stepping-stone to hardened infidelity. These we cannot reach, but

would most affectionately plead with others who may be similarly tempted, to shun this dangerous Niagara.

Let the many thousands who, a half-dozen years ago, in the country and cities of the United States and Canada, bought that Advent book entitled "Bible Readings," say whether their selling said book and concealing its teaching, savored most of honesty or of cunning craftiness whereby they lie in wait to deceive?

But we are most concerned with Advent teaching. They say that Jesus is not a king, that he will be one, but is now only an heir. "Now an heir as long as he is a child differeth nothing from a servant although he is Lord of all?" (Gal. iv. 1). If Jesus is not a king he has no kingdom and no subjects. He said, "All power is given unto me in heaven and in earth." God says, "Sit thou at my right hand until I make thine enemies thy footstool." (Ps. ex. 1). "But this man sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool." (Heb. x. 12, 13). For he must reign till he hath put all enemies under his feet. (I Cor. xv. 25). But Adventists say he is not reigning at all, he is only an heir, that is a servant. If young Christians think so, what will they think of Christ?

Again, Adventists hold Moses to be the law-giver. Nearly all their trouble is about keeping the seventh day. They cannot find where Christ has commanded to keep the Sabbath; but Moses commanded the Jewish fathers to keep it, and that binds us as well as it did them. Thus they hold Moses and not Christ as the law-giver. Again, they can see nothing in Christ's resurrection worthy of a commemorative day. There is nothing that awakens their ire like Christians worshipping their Lord on his rising day. All their other teaching, such as soul-sleeping, the annihilation of the wicked, etc., they seem to hold at bay so as to turn their whole artillery on the worship of the Lord's rising day. They call it Sunday worship, and the *mark of the beast*. It is with them the damning sin. We ask, What system can do more to dishonor Christ? This shows plainly how it is a stepping-stone to infidelity.

What, then, is the aim of Seventh-day Adventism? It must be not only to induce Christians to give up their day of worship, but to prevail with civilization to put Sunday on a level with Wednesday and Thursday, and to put the arm of the law around Saturday so that the world's creation shall be remembered and the world's *redemption* be forgotten.

Christ reigns over a willing people; his law is in their hearts; his love binds them. But this people are determined to have a law written on stones, to get to the mount that might be touched, and bring all people with them. Will they succeed? Will Christians break his bands asunder and cast away his cords from them? No; no! Adventists have undertaken a work too great for them.

They will find it hard to kick against the goads, very hard to dash themselves against the Rock of Ages. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Because he *has* set his King upon his holy hill of Zion." He *has* declared the decree; the Lord has said unto him, Thou art my Son, **THIS DAY** have I begotten thee.—Psalm ii.

Original Contributions.

A PRACTICAL QUESTION.

E. C. FORD.

(Continued).

The object of these papers is not to show that there are no Christians in the denominations, but that denominationalism is not Christian; that while one denomination may be as good as another, none are as good as the Church of Christ. And let it be understood that we are not comparing the moral or Christian character of the members of these different religious bodies, but rather the tenets which distinguish the one from the other. It is evident, as shown in our last article, that the fundamental principles of Christianity as taught by the Disciples, are practically acknowledged by the denominations, from the fact that they do receive members from these churches without questioning them as to any change of views along these lines.

From this, it would appear, that it is not the essential principles of Christianity that separate the children of God, but rather certain things which are purely human, and will be admitted to be non-essential to the salvation of the soul, though essential to the existence of the denomination. Love to God, faith in Christ, and obedience to His commands, is not peculiar to any one religious body, but common to all. There may be, and indeed there are different views as to what is involved in this faith and obedience, but the principle of love to God, and obedience to his commands, is common to all who claim to be in Christ.

But there is another side to this question to which we would call the attention of our readers. So far, in this discussion, we have been trying to emphasize the fundamental principles of Christianity which are held in common by the several religious bodies; in the Christian world, believing that if it were not for the untaught things which are divisive in their nature, there would be a united church to-day.

Attention will be drawn in this paper to but one of the things that divide God's people, and which fairly illustrates others of the same nature. We refer to the name, or names, by which the several denominations are known, and which are purely unscriptural and sectarian. It will be readily admitted that a man can be a Christian without wearing any of those names, and when we admit this we admit that the name is non-essential. Thus, when any go out from us who are simply Christians, and take upon them a purely human name, they take a long step backwards, and place a barrier between themselves and those whom they believe to be the