Christ in the Old Testament, and the Sabbath in the New

By Elder James White

"The Lamb slain from the foundation of the world."-Rev.13:8.
"Abraham rejoiced to see my day, and he saw it, and was glad."-John 8:56.
"There is none other name under heaven, given among men, whereby we must be saved."-Acts."-Acts 4:12.
"The Son of Man is Lord also of the Sabbath."-Mark 2:28.

01 Christ and the Sabbath

CHRIST IN THE OLD TESTAMENT

When all was lost in Adam, the plan of redemption through Jesus Christ was immediately instituted; hence he is represented as the "Lamb slain from the foundation of the world." Rev.13:8. In the patriarchal and Jewish ages Christ was slain in figure. In the Christian age he is slain in fact. The Scriptures reveal but one plan by which fallen men may be saved. It is true that in the development of the plan of grace through Christ there has been in each dispensation an increase of light. But there is no intimation in all the Bible of three plans, one for the patriarchal age, one for the Jewish, and one for the Christian age.

Jesus Christ is the Redeemer of sinners in all the ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. We protest, in the name of reason and revelation, against the vague heresy that the law of the Father and the gospel of the Son are opposed to each other, the one designed to take the place of the other; as if the men of former dispensations were saved by the law without the gospel, and those

of the present dispensation are saved by the gospel while disregarding the moral law. It was not possible for sinful man in the ages past to

secure a fitness for the inheritance of the saints in light by the divine law alone. There is no ability in law to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of law. The moral law is a rule of right action, condemning the transgressor, and holding him as such until he shall suffer the penalty. The divine law can do no more for the sinner. It is the gospel alone that offers pardon and salvation. And without the gospel of the Son of God none of the men of the patriarchal and Jewish ages could be saved.

The gospel is the *joyful message* of redemption through Jesus Christ. We inquire, How early in the sad history of the fallen race was the gospel proclaimed? Was it first given in the days of Christ? of Moses? of Abraham? or of Adam? We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of wrath upon Satan, that the seed of the woman should bruise the serpent's head. Gen.3:15. In this decree against the author of sin and death, we hear the gospel of the Redeemer as verily as in the song of the angels over the plains of Bethlehem, to the shepherds as they watched their flocks by night. Luke 2:8-14.

And when the first sons of Adam brought their offerings to the Lord, Cain in unbelief brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb Abel saw the Lamb of God, the

Redeemer of the world, and set his hope upon him. In the blood of that firstling, Abel saw the blood of Jesus Christ as truly as we see the dying Saviour in the broken bread and the fruit of the vine at the Lord's supper. In these emblems we see Christ shedding his blood for our sins on the cross. Abel saw the same in the bleeding, dying firstling which he offered.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen.4:4,5. The sacred narrative states that while Abel's act of faith in the Redeemer to come sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful, and was the stepping-stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The eleventh chapter of Hebrews places Abel at the head of the faithful worthies. Paul speaks of his righteous act of faith in offering to the Lord in sacrifice the type of the Redeemer to come in these emphatic words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying to his gifts; and by it he being dead yet speaketh." Abel laid hold of the hope that was set before him of the Redeemer to come, and in type embraced Christ. And, as he set the seal to his faith, in presenting before the Lord the most fitting emblem of the dying Lamb of God that taketh away the sin of the world, high Heaven bestowed the signal

witness that he was righteous. And for nearly six thousand years this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

The beloved John, in contrasting the infidelity and murderous spirit of Cain with the confiding faith, pure love and obedience of those who revere the commandments of God, and lay hold of the faith of Jesus Christ, says, "Not as Cain, who was of that wicked one, and slew his brother.And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel formed a righteous character, not only in laying hold of the Redeemer to come, by faith through the figure of the firstling of his flock, but by perfecting that saying faith in the act of presenting the sacrifice before the Lord his God.

We pass down the sacred record of the fallen race to Abraham, and there we find the joyful news of redemption through Jesus Christ, to be extended to the nations of the earth, proclaimed to

the trusting, obedient patriarch. Paul speaks of it thus: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal.3:8. The apostle here quotes from Gen.12:3. See verse 7, Chap.13:14,15;17:7,8;26:3;28:13, where this promise is extended to Abraham's seed.

The gospel of the Son of God was proclaimed to Abraham in this promise, in that it is really a promise of Christ, as argued by the apostle in

Gal.3:16; "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." The promise to Abraham that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation for men from all the nations, as stated by the apostle in verse 14: "That the blessings of Abraham might come on the Gentiles through Jesus Christ." The faith of Abraham embraces Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father. "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

The gospel was preached to the children of Israel in the days of Moses. In his epistle to the Hebrews, Paul states: "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb.4:2. That the gospel was preached to their fathers in a former dispensation, the apostle treats as a well known fact, and states that it was preached in his day as well as then, making it appear that the gospel of the Son of God was alike common in both the Jewish and Christian ages. He also testifies of the Hebrews in the wilderness, that they "were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." 1Cor.10:2-4.

Moses and the believing Jews had the faith and the hope of the gospel. Through the blood of the sacrificial

offerings,, they saw Christ, and by faith embraced him. Their hopes of the future life were not in the law, but in Christ. The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, is the center. These good things are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the former ages were but the shadow, while Christ bleeding on the cross, was the great reality. The blood of beasts offered by the Jews, understandingly, and in faith, as clearly pointed toward to the blood of Christ, as the Lord's supper and baptism point back to his sufferings, death, and resurrection.

Christ was with Moses and the children of Israel in the wilderness. The angel that went before them, Ex. 23:20,21,23;14:19;32:34;33:2,14; Num.20:16; Josh.5:13,14; Acts 7:37,38, was the Lord Jesus Christ. The record states that Joshua was by Jericho, and that "he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." Josh.5:13,14.

We must not understand by this declaration of the angel that he had come to supersede Joshua in the command of the armies of Israel. Joshua was still commander, as is seen by Chap.6:2: "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor." But the angel had come to

Joshua's aid, as captain of the heavenly host of loyal angels.

The captain of the host of the Lord is the head over angels, or the Archangel of Jude 9, and the Lord himself of 1Thess.5:16. And while it was appointed to Joshua to lead the armies of Israel around Jericho, a portion of the priests bearing the ark of God containing the ten commandments, and seven priests bearing seven trumpets of ram's horns before the ark of God, the Son of God was to lead on the invisible armies.

As archbishop is the head over bishops, so Archangel means the head over angels. Christ stands at the head of all the holy angels, and thus he is the captain of the host of the Lord. The Revelation, referring to the time when sin was first introduced, says: "And there was war in Heaven. Michael and his angels fought against the dragon." Chap.12:7. And as captain of the Lord's host, the Son of God is represented in Chap.19:11-16, as riding forth from the opening heavens on a white horse, and the armies of Heaven following him.

Joshua had no battering rams with which to break down the walls of Jericho. At his command the armed men passed on before the priests that blew the trumpets, and those that carried the ark of God. And the reward came after the ark. In this simple display there was no manifestation of physical force. The work of casting down the massive walls of Jericho was left to the invisible hands of the heavenly host led on by the Son of God.

The day was gained. "So the people shouted

when the priests blew with the trumpets. And it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat so that the people went up into the city every man straight before him, and they took the city." Josh.6:20.And it is an exceedingly interesting fact to those who keep "the commandments of God and the faith of Jesus" under the third message, Rev.14:12, that prominent among the united agencies employed to achieve that grand victory, away back in the days of Joshua, were the ten commandments in the ark, and the leadership of the Son of God.

And it is not a common angel that is spoken of in Ex.23:20,21: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Such language can be applied to no other than the Son of God.

Christ is the angel that was with Moses in the Mount Sinai. In that last address of the holy martyr, Stephen, he bears this

important testimony. The words in brackets express our convictions relative to the persons meant in Acts 7:38: "This (Moses) is he that was in the church in the wilderness with the angel (Christ) which spake to him (Moses) in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." The conclusion seems irresistible that the Son of God spoke the ten commandments from Sinai.

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The work of emancipating, instructing and leading the Hebrews was given to One who is called an angel. Ex.13:21; 14:19,24; 23:20-23; 32:34; Num.20:16; Isa.63:9. And this angel Paul calls "that spiritual Rock that followed them," and he affirms, "That Rock was Christ." 1Cor.10:4.

The eternal Father is never called an angel in the Scriptures, while what angels have done is frequently ascribed to the Lord, as they are his messengers and agents to accomplish his work. It is said of Him who went before the Hebrews to deliver them, "My name is in him." In all the stupendous events of that deliverance the mind of Jehovah was represented in Jesus.

The typical system was given to Moses by the Son of God in the Mount Sinai. Jesus Christ, the minister of the "true tabernacle," showed Moses patterns of it, and of the vessels of the heavenly sanctuary, that he might know how to form the typical. And as Moses is instructed relative to the tabernacle, even the several parts of the golden candlestick, Ex.25:31-40, the boards and bars, Chap. 26:15-30, an the altar with its staves, pans, shovels, and other particulars, Chap.27:1-8, he is charged, as quoted Paul, Heb.8:5, "See that thou make all things according to the pattern showed to thee in the mount."

The church of all the ages is the church of Jesus Christ. He is the world's only Redeemer. Those who shut themselves up to the New Testament, and have the foundation of the church laid at the resurrection, or at pentecost, are building too narrow a

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structure. The apostle states the foundation of the true church in these words: "Now, therefore, ye are no more strangers and

foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:19,20.

When the angel said to John in Patmos, "The testimony of Jesus is the spirit of prophecy," he meant more than expositors generally suppose. His words reach far back to the days of fallen Adam, when the plan of redemption was instituted, and embrace the entire prophetic word of both Testaments.

Once man walked with God in Eden. With open face he beheld the glory of the Lord, and talked with God, and Christ, and the angels in Paradise, without a dimming vail between. Men fell from his moral rectitude and innocence, and was driven from the garden, from the tree of life, and from the visible presence of the Lord and his holy angels.

When all was lost in Adam, and the shades of night darkened the moral heavens, there soon appeared the star of hope in Christ, and with it there was established a means of communication between God and man. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels could the great God speak to him in dreams and visions. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num.12:6.

The manifestation of the spirit of prophecy was designed for all dispensations. The Sacred Record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation alike in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communed with holy men of old.

When sin had separated man from God, the plan of redemption made Christ the connecting link between the offended God and offending sinner. Then could the great God communicate directly with sinners. Christ has been a mediator between God and man during all the ages of human probation. The order of

communication from God to man, as set forth in the preface to the Revelation, has doubtless been the same in the patriarchal, Jewish and Christian ages: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Rev.1:1.

Christ and his angels are the connecting link between God and fallen man. Here is the order by which prophetic truth is communicated from the throne of Heaven to the children of men. God gives it to Christ. Christ gives it to his angel. The angel shows it to the chosen prophet of God. And the prophet reveals it to the people.

The plan of salvation by which man is reconciled to God and God to man was devised by both the Father and the Son. And in carrying it out, the counsel of peace is between them both. Zech. 6:13. But it was given to the Son to reveal this plan in the several stages of its development to the fallen race in the several ages.

All things pertaining to the grand scheme of redemption, whether in the figures of the former dispensations, or in the facts of the present, were revealed to the fallen race by our adorable Redeemer. He is therefore no more the author of the Christian than of the Jewish system. And those who contrast Moses with Christ, and the Jewish with the Christian system, are virtually arraying Christ against Christ.

The Spirit of Christ inspired the prophets of the former dispensations. It testified through them of his sufferings at his first advent, and of the glory that should follow at his second coming. The apostle, speaking of the great salvation which had come to the church through Jesus Christ, says that the prophets "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1Pet. 1:10,11.

In this is seen the harmony of both Testaments, that the Spirit of Jesus inspired the writers of both. And while the blind Jew shuts himself up to the Old, and the equally blind Christian virtually shuts

himself up to the New Testament, we thank God for a whole Bible. In the writings of both Testaments we see the entire plan of salvation in all stages of its development, in the several dispensations, and the Spirit of Christ inspiring the divine whole.

The Spirit of Christ was in Enoch, the seventh from Adam, testifying through him: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14,15. And so extended was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last Judgment upon the ungodly.

The Spirit of Christ was in Abel, testifying of the sufferings of Christ through the blood of the firstling of his flock. And the Spirit of Christ was in Moses, testifying of the sufferings of Christ through the blood of those beasts which was typical of the blood of the Son of God.

The Spirit of Christ was in Daniel, testifying in his prophecy of the sufferings of Christ in the midst of the seventieth prophetic week: "And after threescore and two weeks shall Messiah be cut off." "And in the midst of the week he shall cause the sacrifice and the oblation to cease." Chap.9:26,27. The Spirit of Christ in the prophet also testified of the glory that should follow, in these words: "I saw

in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom." Chap.7:13,14.

The blessed Christ of the New Testament had the supervision of giving this important prophecy to Daniel. In proof of this proposition we first cite the statements of the angel that appeared to Daniel in his vision of the tenth chapter: "There is none that holdeth with me in these things but Michael your prince." Verse 21. There were only three persons connected with the giving of the prophecy; Daniel, Michael, and another, which Chap. 8:16, shows to be Gabriel. "And I heard a man's voice between the banks of Ulai which called and said, Gabriel, make this man to understand the vision." This command to Gabriel to further instruct the prophet came from Michael, as no other held with him in the things of the prophecy. Hence Michael, or the Son of God, having received the great things of the prophecy from the Father, shows them to the angel Gabriel, with the order for him to reveal them to the prophet Daniel.

There is a striking similarity in the manner in which the prophecy of this book was given in the Jewish dispensation, and the manner in which the last book of the New Testament was given in the Christian dispensation. Both came from the Father to the Son, and both were shown to angels by the Son, to be revealed by them to Daniel and to John, for the benefits of the servants of God. The object

of one was to show "what shall be in the latter days," Dan.2:28, and the object of the other is to show the "things which must shortly come to pass." Rev.1:1.

The Spirit of Christ was in Isaiah, testifying of the sufferings of Christ in these words: "He is despised and rejected of men; a man of sorrows and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him; and with his stripes we are healed." Chap.53:3,5. The Spirit of Christ in Isaiah also testifies of his glory: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." Chap.9:7.

We might continue these quotations to almost any length. The whole ground, however, is briefly covered by these remarkable words of the Saviour: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24:44.

Moses was a prophet. The Spirit of Christ was in this leader of the tribes of Israel, and testified, as quoted by Peter: "A prophet shall the Lord your God raise up unto you of your brethren like unto me." Acts 3:22; Deut.18:18. The phrase *like unto me*, in the above passage, has reference to Christ and Moses as prophets or teachers. In many respects Moses and Christ were unlike; but as prophets they were alike. The principles which they declared

to the people came from Him who has said "I change not." God spoke through them both.Neither Moses nor Christ were law makers. Christ disclaims having anything to do with legislation. "My doctrine is not mine, but his that sent me." John 7:16. "I do nothing of myself but as my Father hath taught me, I speak these things." Chap.8:28. "The word which ye hear is not mine, but the Father's which sent me." Chap.14:24. And speaking of the Son, the Father says, "He shall speak unto them all that I shall command him." Deut.18:18.

In their efforts to hold before the people the Jewish and Christian dispensations in as wide contrast as possible, certain religious teachers would make it appear that the doctrines and principles taught by Christ were unlike those taught by Moses. But any amount of reasoning from false premises, or unwarrantable assertions on their part, cannot change the word *like* in the above passages to unlike. There the word stands, challenging the efforts of those who would hold in wide contrast God's two grand ministrations of truth and love, covering the periods of the Jewish and Christian ages.

In the development of the plan of redemption through Jesus Christ in all the ages, from the time that hope first dawned upon fallen Adam to the crucifixion, resurrection, and ascension of Christ, and the glory of Pentecost, there have been degrees of light

and glory. Hence the comparison of the dispensations. The great plan is one, unfolding with degrees of increased light and glory in the

successive ages. Paul's comparison of the two ministrations is worthy of special study. Mark well the clearness and strength of his expressions, which we here give side by side not for contrast, but for comparison.

Jewish Ministration	Christian Ministration
But if the ministration of death, written and engraven in stones was glorious,	how shall not the ministration of the Spirit be rather glorious. Verses 7,8.
For if the ministration of condemnation be glory,	much more doth the ministration of righteousness exceed in glory. Verse 9.
For even that which was made glorious had no glory in this respect,	by reason of the glory that excelleth. Verse 10.
For if that which is done away was glorious,	much more that which remaineth is glorious. Verse 11.

Diagram as above

The typical system did not originate with Moses. It came from Heaven. It originated with the God of love, and the merciful Christ of the New Testament. The first covenant, of itself, in its time, was glorious with blessings to the obedient. It is an impeachment of the character of God as a changeless being of love and wisdom to say that any part of his plan to redeem fallen men is defective and bad, whether it be in figure in the first covenant, or in fact in the second.

The unqualified strength of scripture expression in a few instances in both the Old and New Testament seems at first reading hardly to agree with the position here taken. But these texts must be viewed in a comparative sense in harmony with the general scope of scripture testimony, the character

of God and the special comparison of the apostle in declaring the ministration of the Jewish age glorious, while that of the Christian age is simply more glorious than the one that preceded it.

And why should the two ministrations be held in contrast? They both came from the same Divine Source, in behalf of the same race of sinners, to perfect that holiness of character in all the saved from all the ages, necessary for the same holy Heaven. Hence John in prophetic vision, looking forward, saw them all gathered to the immortal shores, from the time of the holy martyr Abel down to the last ransomed sinner near the close of the Christian age, "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues." He heard them all unite in the same acclamation, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev.7:9,10.

Why should there be a wide contrast between ministrations under which the unit family of the immortal world find eternal redemption? Why? God is the one father of all the adopted sons and daughters of grace from all ages, and Christ is their only Saviour and Redeemer. Angels that excel in strength are the holy guardians of the obedient and faithful of every age, and the Holy Spirit is their sanctifier. The pious dead of all the ages sleep in the one Jesus; 1Cor.15:17,18; and his voice will awaken them all at his coming. John 5:28,29. They will all be caught up together to meet the Lord in the air, and upon the sea of glass all will receive the crown of glory and the palm of

victory from the hand of Jesus. Then why should there be a wide contrast between God's moral government of fallen men in the Jewish and Christian ages?

02 The Sabbath in the New Testament

We affirm that the only weekly Sabbath of the Old and New Testaments is the seventh day. The terms, Jewish Sabbath, and Christian Sabbath, are not Bible terms. The term used by the Author of the moral code is "The Sabbath of the Lord thy God."

Ex.20:10. The Jews had annual sabbaths which are termed "your sabbath," and "her sabbaths;" but the weekly Sabbath of the Bible is called by way of eminence, The Sabbath, in both the Old and New Testaments.

The Bible does not recognize two weekly Sabbaths, one in the Old Testament, to be observed on the seventh day of the week, and one in the New Testament, to be observed on the first day of the next week. There is but one weekly Sabbath taught in all the Bible. The Sabbath of the Old Testament is the Sabbath of the New Testament. On the seventh day of the first week of time God rested from the work of creation. This he did not do on any other day of that week. He sanctified the very day of his rest. That is, he set it apart to a holy use. This he did not do with regard to any other day of the week. He put his blessing upon the seventh day, the day of his rest. This he has not done to any other day of the week. God has

commanded the sacred observance of the day of his rest. He has not commanded the sacred observance of the first, or of any other of the six secular days of the week.

As indicated by the heading of this Tract, we invite attention to the Sabbath as taught in the New Testament. While it is freely admitted that the seventh-day Sabbath is taught in the Old Testament, the general impression is abroad in the Christian world that the observance of another day is taught in the New Testament. It is in hope of removing this false impression from the minds of candid readers that we come directly to the New Testament, and risk the discussion of this subject at this time on the testimony of inspired Christian writers.

And, first, we inquire, When was the New Testament written? Answer: In the Christian age. Matthew, it is said, wrote his gospel six years after the resurrection of Christ. "The other books of the New Testament were written later, and at different dates during a period of sixty-five years, after the establishment of the Christian church. Again we inquire, Who wrote the New Testament? Answer: Christian men, who had been converted from Judaism.

And for whose benefit was the New Testament written? Answer: The men of the Christian age. How was the New Testament written? Answer: By inspiration of God. Then, if the New Testament was written in the Christian and not in the Jewish age; by Christian and not by Jewish men; for the benefit of the men of the Christian and

not the men of the Jewish age; and by inspiration of God; it follows that the terms used in the New Testament are the inspired terms for the Christian church. Now there are two days named in the New Testament, standing side by side, each claimed by different bodies of Christians as the Sabbath of the Christian church. These are the last and the first days of the week. The Seventh-day Baptists, and the Seventh-day Adventists observe the seventh day of the week as the Lord's Sabbath, while the Christian world generally hold that the first day of the week is the Sabbath for Christians. But how does this matter of these two days stand in the New Testament?

The first day of the week is mentioned in the New Testament only eight times, and is not in a single instance spoken of as a Sabbath, a day of rest, or a sacred day. It is simply called the first day of the week. On the other hand, inspiration gives the seventh day of the week in the New Testament the sacred title of the Sabbath fifty-nine times. We will here give the eight texts which mention the first day of the week, and see if they prove what they are said to prove.

First Text.-Matt.28:1 "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulcher." Here two day s are mentioned. One is called the Sabbath, and the other, the day following it, is called the first day of the week. Which of the two days is the Sabbath for Christians? Is it the one that is simply called the first,

day of the week, and is never called the Sabbath, or spoken of as a day of rest in the New Testament? Or, is it the day which inspired

Christian writers, in the Christian age, writing for the benefit of the men of the Christian age, call the Sabbath?

Second Text-Mark 16:2. "And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." We give this passage, and the following three, because we are giving every text in the New Testament that mentions the first day of the week. They only show that the first day of the week is called simply the first day of the week.

Third Text-Verse 9. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Forth Text-Luke 24:1. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

Fifth Text-John 20:1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

Sixth Text-Verse 19. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and said unto them, Peace be unto you." From this text it is asserted that the disciples met

on the day of our Lord's resurrection to commemorate that event, and that Jesus sanctioned this meeting by uniting with them. To this assertion we reply:-

The disciples at that time did not believe that their Lord had been raised from the dead. Mark 16:9-14 proves this. It is there stated that he first appeared to Mary, who "went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." Verse 11. They did not believe Mary.

"After that he appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue; neither believed they them." Verses 12,13. They

would not believe the two disciples to whom Jesus had that day made himself known at Emmaus. Read Luke 24:13-36.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Verse 14. Jesus reproved the disciples for their unbelief in regard to his resurrection. And it is not remarkable that he should find his disciples together that evening, inasmuch as they had one common abode. Acts 1:13. "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon

Zelotes, and Judas the brother of James." See also Mark 3:19. And our Lord appeared to them "as they sat at meat."

The simple facts in the case, then, are that Jesus appeared to his disciples at their home, as they were enjoying a common meal, and that they did not, two excepted, believe that he had arisen from the dead. But ministers gravely assert that they were assembled for religious worship, commemorating the resurrection of their Lord! Whether assertions of this kind be made in ignorance of the facts in the case, or to deceive the people, it is time that those who make them be rebuked, and the people read the facts in the case for themselves out of the New Testament.

It is also asserted that Christ often appeared to his disciples on the first day of the week. But only one text (John 20:26) is cited to prove this assertion, and this proves nothing to the point. "And after eight days again his disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you." The text says, the disciples *were within,* which does not mean that they had *gone out* to meeting. They were at home. Again, after eight days does not mean seven but carries us past the next Sunday to Monday night, at least. But here we are met with the assertion that the phrase, *after eight days* is indefinite, therefore does not prove that Christ appeared to his

disciples on Monday evening. But if it be indefinite who knows that it means just one week? In the name of common

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sense we protest against making the phrase indefinite in order to remove the circumstance from Monday, and then making it definite to establish it on Sunday. The phrase is either definite, or it is not; if it is not definite, then no one can tell the day on which Jesus met with his disciples the second time. If it be definite, then the second time that Jesus appeared to his disciples was as late as Monday night.

Seventh Text-Acts 20:7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight."

It is asserted that the disciples after the ascension of their Lord, assembled on the first day of the week to commemorate his resurrection by the breaking of bread. We reply that the communion does not commemorate the resurrection, but the crucifixion of our Lord. 1Cor.11:26. And as it was celebrated at Troas on a different day from that on which it was first instituted by our Lord, we conclude that it was not designed to be celebrated on any one particular day of each week. The meeting at Troas seems to have been an occasional meeting to break bread as Paul was to depart on the morrow.

From the circumstance of there being "many lights in the upper chamber" where the disciples were assembled to break bread, we conclude that it was an evening meeting. Paul preached al night, and at day-break started off on foot to Assos, and there joined his brethren in a ship, and came to Mitylene.

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Now comes the inquiry, On what day of the week did that meeting hold all night? Answer: "Upon the first day of the week." As each day commences at sunset, according to God's division of time (Gen. 1), that meeting at Troas was held on what is called Saturday night, and Paul and his brethren started off on their long

journey to Jerusalem in the morning of the first day of the week. Here is apostolic example for labor on the first day of the week.

If it be said that the meeting at Troas was held on Sunday night, and that the disciples started on their journey Monday morning, we reply that in that case the meeting was held on the second day of the week; and those who with this position plead apostolic example from Acts 20:7, should keep Monday as the Christian Sabbath.

But leaving the question in regard to what night this meeting was held, there is an important fact which places the subject beyond all controversy. The first part of each of the seven days of the week is night, the last part is the day. The disciples held a meeting in the first part of the day at Troas, and journeyed on the last part of the same day. If, then, this day received the stamp of sacredness by this meeting of the apostles in the first part of it, their journeying in the last part of it removed the stamp of sacredness from it.

Eighth Text-1Cor.16:2. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is inferred from this text that Paul enjoins a public collection; therefore

the Corinthian church met for worship each first day of the week; therefore it is the Christian Sabbath. But it is an important fact that the apostle enjoins exactly the reverse of a public collection. He says, "Let every one of you lay by him in store." This is an individual work for each to attend to at home.

Justin Edwards, in his notes on the New Testament, comments on this text thus: "Lay by him in store; at home. That there be no gatherings; that their gifts might be ready when the apostle should come."

Prof. J.W. Morton, Late missionary to Hayti, in his Vindication of the True Sabbath, says: "The whole question turns upon the meaning of the expression, 'by him'; and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek

term, *'by one's self, i.e., at home.'* Two Latin versions, the Vulgate and that of Castellio, render it, *'apud se,'* with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, *'chez soi,'* at his own house, at home. The German of Luther, *'bei sich selbst,'* by himself, at home. The Dutch, *'by hemselven,'* same as the German. The Italian of Diodati, *'appresso di se,'* in his own presence, at home. The Spanish of Felipe Scio *'en su casa,'* in his own house. The Portuguese of Ferreira, *'para isso,'* with himself. The Swedish, *'naer sig sielf,'* near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

There is another text which is so commonly urged in favor of the first day of the week as the Sabbath, that it may properly be noticed here. Rev.1:10: "I was in the Spirit on the Lord's day."

It is claimed that this was the well-known title of the first day of the week when John wrote. How then does it happen that the same writer in his gospel, which was written two years later (see Bible Dictionary, Barnes' Notes, etc., Hist. Sab. p. 189), calls the first day simply "first day of the week," without any title whatever? John 20:1,19. So far from its being true that Sunday was then called the Lord's day, history conclusively shows that no authoritative instance of the application of that term to the first day can be found till the time of Tertullian, A.D. 200.

What day, then, does John mean by the term Lord's day? That he means some day of the week is evident; for it would be absurd to refer the expression to the gospel dispensation, and untrue to refer it to the future day of Judgment. And insomuch as the day of the week is not specified in the text, we must look to other scriptures to determine which day is meant.

We lay it down as a self-evident proposition that that day must be the Lord's day which he has claimed as his. He has never so claimed the first day in any manner either by word or act. He never rested upon that day, never blessed it, never set it apart, never attached any title of sacredness to it, and never gave any command for its observance.

But all these things he has done in reference to the seventh day. He rested upon it and sanctified it, or set it apart to a holy use, at creation. Gen.2:2. In the fourth commandment he styles it, "the Sabbath of the Lord thy God." Ex.20:8-11. In Isaiah he emphatically calls it "my holy day." Isa.58:13. And finally Christ himself declares, "The Son of man is Lord also of the Sabbath." Mark 2:27. Whether therefore it is the title of the Father or the Son that is involved, it pertains equally to the seventh day and to no other.

If anywhere in the New Testament a record could be found stating that the Son of man is Lord of the first day of the week, that fact would be held as conclusive in favor of that day; and any man who should question it would be reviled for his obstinacy. Why then not give the same weight to the fact that such a record is found for the seventh day of the week, the Sabbath of the Lord?

We have noticed in the foregoing pages the eight texts which mention the first day of the week in the New Testament, and find no commandment to keep the day, no intimation of a change of the day of the Sabbath, and no grounds for inference that the day possesses any more sacredness than the five days that follow it.

In contrast, we find that the Sabbath is mentioned fifty-nine times in the New Testament, and in every instance reference is made to the last day of the week, on which the Creator rested from his work, the day he set apart as his, the day on which he put his blessing. We here give reference to the

texts in the New Testament which call the seventh day of the week the Sabbath. Matt.12:1,2,5 (twice),8,10,11,12; 24:20; 28:1;Mark 1:21; 2:23,24,27 (twice),28; 3:2,4; 6:2; 15:42; 16:1;Luke 4:16,31; 6:1,2,5,6,7,9; 13:10,14 (twice),15,16; 14:1,3,5; 23:54,56; John 5:9,10,16,18; 7:22,23 (twice); 9:14,16; 19:31 (twice) Acts 1:12; 13:14,27,42,44; 15:21; 16:13; 17:2; 18:4.

We do not propose to notice all these texts at this time, as many of them contain no other proof to the point than that the Sabbath is the inspired name of the seventh day of the week in the

Christian dispensation. And we might here add, that if the phrase, "Christian Sabbath," be admissible, the seventh day of the week is the Christian Sabbath. We will notice a few of the above texts.

Matt.24:20. "And pray ye that your flight be not in the winter, neither on the Sabbath day." It is generally believed that this text has reference to the flight of Christians from the city of Jerusalem at the time of its destruction. Then our Lord recognized the existence of the Sabbath, A.D. 70, as verily as the seasons of the year. The text also shows that our Lord regarded the Sabbath as a definite day in the week. Some teach that the Sabbath is not a definite day of the week, but only "a seventh part of time," or "one day in seven and no day in particular." If this be a proper definition of the Sabbath, we may use the definition for the word in the text defined. This would make our Lord say, "But pray ye that your flight be not

in the winter, neither on a seventh part of time!" If such a prayer had been answered so that the poor Christians might not leave on one day in seven, we would like to know when they could have made their flight.

Mark 2:27,28. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." The Jews supposed that the Sabbath was Jewish-made for them alone. They had the institution buried up with their traditions so that in their bigotry they even dared to charge the Lord of the Sabbath and his followers with desecrating it. Jesus rebuked them. "The Sabbath," said he, "was made for man"-for the entire race. Many hold the limited view of the Sabbath which the Jews held, and cry, "It's Jewish;" but Christian Sabbath-keepers are happy to know that Jesus is Lord of the Sabbath of the fourth commandment which they observe and teach.

Luke 23:56. "And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment." This is spoken of Christ's intimate friends who had followed their Lord to the sepulcher. It was probably near the

close of the sixth-day when Jesus died upon the cross. He was taken down and borne to the sepulcher. The Marys returned and prepared the spices. The Sabbath came, as the sun went down. They rested. How? "According to the commandment." The Sabbath, and the commandment guarding it, lived after the death of Christ, and Luke, writing as

is supposed twenty-eight years after the crucifixion, records the observance of the Sabbath according to the commandment by Christians after the death of Christ, as an important fact for the Christian church.

We now come to the book of Acts. Those who would follow apostolic example will come with us to this book with peculiar interest. But first we would remark that apostolic example when in harmony with divine precept is clothed with authority. Without precept, it has no real force. Paul and Barnabas had a sharp contention (Acts 15:29), yet no one feels bound to follow their example in this respect. Now if it could be shown that the disciples often assembled in the day-time of the first day of the week, this would fall short of proving a change of the Sabbath. But only one text (Acts 20:7) is claimed from the book of Acts for first-day observance, and we have shown from the facts stated in the chapter that the disciples were in meeting the first part of that day-Saturday night-and journeyed the last part-Sunday. We will now show that apostolic example is on the side of the Sabbath.

Acts 13:42. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The Gentiles had no respect for the Sabbath, but, rather, were opposed to the institution honored by the Jews; yet they invite this Christian minister to preach the same discourse to them the next Sabbath. "And the next Sabbath day came

almost the whole city together to hear the word of God." Verse 44.

Chap.16:13. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down and

spake to the women which resorted thither." This Sabbath meeting was not held in a Jewish synagogue. Lydia believed, and was baptized, and her household. But was the Sabbath Paul's regular preaching day? Was this his manner? Let chap. 17:2, answer. "And Paul, as *his manner was,* went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Chap.18:1-11, contains important testimony on this subject. Paul at Corinth abode with Aquila and Priscilla, and worked with them at tent-making. "And he reasoned in the synagogue every Sabbath, and persuaded the Jew and Greeks." Verse 4. How long did he remain at Corinth? "And he continued there a year and six months, teaching the word of God among them." Verse 11. Here is apostolic example for seventy-eight successive Sabbaths. And it will be seen by verses 5-8, that the apostle occupied the synagogue a part of these Sabbaths, until the Jews opposed and blasphemed, then he went into the house of Justus, where he preached the remaining portion to the Gentiles.

That Paul never had, at any time during his ministry, regarded the seventh day of the week as a secular day, and never had regarded the first day of the week as the Sabbath in it stead, is evident from his testimony in the last chapter of the book

of Acts, before an assembly of the chief of the Jews at Rome. He addresses them with great boldness thus: "Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts 28:17.

It was the custom of their "fathers" to observe the seventh day of the week as the Sabbath concerning which the Jews were very strict in Paul's day. If the apostle had left the observance of the seventh day, and had given the influence of his teachings and his example in favor of the first day of the week as the Sabbath for Christians, his mouth would have been closed at once after testifying that he had done "nothing against the customs of the fathers." But the closing verses of the book of Acts show that the Apostle remained at Rome preaching the gospel with great confidence, unmolested

by any one, which could not have been the case had he ceased to be a Sabbatarian. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Verse 30,31.

Here, dear reader, is apostolic example in harmony with that divine precept which was spoken under circumstances of awful grandeur from Sinai, and written with the finger of God, hence it has tremendous force.

Christians who take the Bible as the rule of

truth and duty freely admit that before Christ, the seventh day of the week was observed in commemoration of the rest of the Creator on the seventh day of the first week, after he had completed the six days of creation. This position is fully sustained by the record of the first seventh day, Gen.2:1-3, and by the Sabbath precept of Ex.20:8-11.

But it is asserted that the work of redemption is greater than the work of creation, and that Christians should no longer observe the seventh day in commemoration of the completion of the work of creation; but they should now observe the first day in commemoration of the completion of the work of redemption at the resurrection of Christ on the first day of the week. These assertions sound out well from Sunday pulpits, and read smoothly in print to those who wish them true; and if they were sustained by the Bible, the Christian world could safely receive them. But what spoils this pleasing fable is the fact that there is not a single text in all the word of God to sustain it.

Redemption greater than creation? Our first day friends themselves are compelled to admit that God has never said this. What right, then, has any man to make such an assertion, and then base the change of the Sabbath upon it. But suppose that redemption is greater than creation, who knows that we should observe a day of the week to commemorate it? God has not required men to keep any day as a memorial of redemption.

But if it were a duty to observe one day of the week for this reason, most certainly the crucifixion

day presents the strongest claims. It is not said that we have redemption through Christ's resurrection; but it is said that we have redemption through the shedding of his blood. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev.5:9. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7;Col.1:14;Heb.9:12,15. Then redemption is through the death of the Lord Jesus; consequently the day on which he shed his precious blood to redeem us, and said, "It is finished," John 19:30, is the day that should be kept as a memorial or redemption, if any day should be observed for that purpose.

Nor can it be pleaded that the resurrection day is the most remarkable day in the history of the first advent of our Lord. It needs but a word to prove that in this respect, it is far exceeded by the day of the crucifixion. Which is the more remarkable, the act of the Father in giving his beloved and only Son to die for a race of rebels, or the act of that Father in raising that beloved Son from the dead? There is only one answer that can be given: It was not remarkable that God should raise his Son from the dead; but the act of the Father in giving his Son to die for sinners was a spectacle of redeeming love on which the universe might gaze, and adore the wondrous love of God to all eternity.

Who can wonder that the sun was veiled in darkness, and that all nature trembled at the sight! The crucifixion day, therefore has far greater claims than the day of the resurrection. But God has not enjoined the observance of either. And is it not a fearful act to make void the commandments of God by that wisdom which is folly in his sight? 1Cor.1:19,20.

The learned and godly Paul lived, and preached, and wrote after the resurrection of Christ. And he is so far from teaching that

the first day of the week should be observed to commemorate redemption, that he exhorts the church in view of a future day of redemption. "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Eph.4:30. And Christ speaks of his second coming, and the signs of that event, in these words: "And then shall they see the Son of man coming in the clouds with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke 21:27,28. The day of redemption is still future. But when the Lord shall appear the second time to finish the plan of redemption, to give immortality to all his saints, to remove the curse from the earth, and "make all things new," then if it please God that the redeemed family shall observe the first, or any other day of the week, to commemorate the completion of redemption, those who observe the Bible Sabbath here will be very happy to take part in that grand celebration. But meanwhile we will be content, while waiting for the

day of redemption, to celebrate the Rest of the Lord on the day in which the Creator rested from his work of creation. Our Sunday friends are just one dispensation ahead of time.

But if Christians would commemorate our Lord's death and resurrection, the great events which lie at the very foundation of the plan of human redemption, there is no need of robbing the Lord's rest-day of its holiness in order to do it. When truth takes from us our errors it always has something better to take their place. So the false memorial of redemption being taken out of the way, the Bible presents in its stead those which are true. God has provided us with memorials, bearing his own signature; and these we may observe with the blessings of Heaven. Would you commemorate the death of our Lord? You need not keep the day of his crucifixion. The Bible tells you how to do it. "For I have received of the Lord which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take eat; this is my body, which is broken for you; this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1Cor.11:23-26.

Would you commemorate the burial and resurrection of the Saviour? You need not keep the first

day of the week. The Lord ordained a very different and far more appropriate memorial. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom.6:3-5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col.2:12. The Catholic and Protestant churches have changed this ordinance to sprinkling, so that this divine memorial of the Lord's resurrection is destroyed. And that they may add to sin, they lay hold of the Lord's Sabbath and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection. May God help the reader to decide for truth, obey the word, taste the sweets of obedience, stand in the coming contest, and suffer with Christ here and reign with him in his kingdom forever.

03 The Old Moral Code Not Revised

We have shown in the preceding pages that the first day of the week is mentioned only eight times in the New Testament, and is not in a single instance spoken of as a sacred day, or a day of rest. In contrast,

we have shown that the Sabbath is mentioned fifty-nine times in the New Testament, and in every instance reference is made to the

day of the week on which the Creator rested from his work, the day he set apart as his, the day on which he put his blessing.

We have also shown that the observance of the first day of the week cannot gather strength from the example of Christ and the first apostles, but that the example of the apostles is decidedly on the side of the divine precept in support of the observance of the seventh day of the week as the sanctified Rest-day of the Lord.

But here we are met by a certain class of opponents of the primeval Sabbath with the assertion that only nine of the ten commandments are given in the New Testament, and that the Sabbath is purposely left out. This view is expressed in different terms. It is sometimes stated that "every other precept of the decalogue is re-affirmed in the New Testament excepting the Sabbath." And it is not unfrequently the case that ministers will so far presume upon the ignorance and credulity of the people as to affirm that nine of the ten commandments are given *verbatim* in the Old Testament, and that the Sabbath of the Old Testament is carefully kept out of the New.

With these statements which, as we shall show, are utterly void of truth, they give the impression that the Sabbath is not as important in the Christian, as in the Jewish dispensation. And those who can accept such statements without investigation,

will not only rest satisfied with a false position, but they will regard the agitation of the Sabbath question as unnecessary and even wrong. The fact that our opponents make a stronger impression on the public mind with their broad assertions on this point than by any other attack, is our apology for testing their statements in a plain and thorough manner by the word of God.

We appeal to men of candor, who will respect truth and love it for the truth's sake. Of men who will through prejudice reject the plain truth of God's word, and trample it under their feet, we have no hope. We freely admit that the fourth commandment is not given *verbatim,* that is, word for word, in the New Testament. And it is just as true that only the three short commandments are thus repeated. The sixth, seventh and eighth only are repeated in the

New Testament. Does this fact release men from keeping the first, second, third, forth, fifth, ninth and tenth? No, indeed. "Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal," are the only precepts of the decalogue which are repeated word for word in all the New Testament. Let the most critical eye search this matter fully. We state the facts in the case.

What, then, can be said of those ministers who will state to audiences hasting to the bar of God to be judged by the moral law, and in the very face of Heaven, that nine of the ten commandments are given *verbatim* in the New Testament? Their egregious assertions must be attributed either to inexcusable

ignorance on the subject, or to the custom of handling the word of God deceitfully. If they are so grossly ignorant of the subject as to shield them from the charge of clerical trickery, and uttering deliberate falsehood in the house of God, they have no business meddling with the subject, until they have studied it.

The ten precepts of the moral code did exist from the days of fallen Adam, and were binding on the people before they were spoken from Sinai, and written upon tables of stone. This is evident from the fact that the Bible contains a record of the very sins which are the violation of each one of the ten commandments, as existing before the law was declared in the hearing of the people at Sinai. Where there is transgression there must be law. Remove law, and sin ceases to exist. "For where no law is, there is no transgression." Rom.4:15. The sin of Sabbath-breaking was rebuked as early as thirty days before the ten commandments were spoken from Sinai. This fact is fully established by comparing Ex. 16:1,23-30;19:1.

And there is no intimation in all the Old Testament that God would at any time change any of the precepts of his moral code. That law being in its nature changeless as the very throne of Heaven, once written in the Old Testament, accompanied with the record of the circumstances of awful grandeur that attended its rehearsal at Sinai, the Lord has not seen fit to have it written a second time in the New Testament. The Holy Ghost never

undertook to give the divine law over again on a new account in the New Testament.

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The apostles in their writings long years after the death and resurrection of Christ appeal to the moral code as given in the Old Testament as the highest living authority in Heaven, or on the earth. They state moral duties and obligation, and refer to the precepts of the moral code to sustain their propositions. If it had been left to Paul, Peter, James, John and Jude, to give the moral code, or nine tenths of it over again in the New Testament, those faithful men would have done it, and we should be able to read those precepts word for word in their writings.

Our opponents see as clearly as we do that it is necessary to their position that nine of the ten commandments should appear in the New Testament, word for word. Hence the temptation before the minds of those ministers who felt that they must preserve the unity of their flocks to give a false impression to quiet the minds of the people upon the Sabbath question.

This fact crops out in the statement of those opponents who manifest more regard for party than a clear conscience in the statement that nine of the ten commandments are given *verbatim* in the New Testament. They see the need that it should be so; and, feeling it important that the people should view the matter thus, in order that they be shielded from the claims of the fourth commandment, they seem to adopt the policy of the Roman church, that "the end justifies the means," and give themselves up, even in the house of God, to the utterance of a deliberate untruth.

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We stand upon the grand old moral code, the only document in the universe that has the honor to have been spoken by the voice of God in the hearing of the assembled people, and to have been engraven with his finger on the tables of stone. Do our opponents declare that moral code revised, so that only nine of its precepts should be observed by Christians? Then we inquire: What prophet has foretold that this should be done? What apostle has recorded

the facts that this has been done? The Bible is silent upon the subject. No such revision of the moral code has taken place.

Do any still urge that the apostles have revised the moral code so as to release men from the claims of the fourth commandment? Then we again inquire: Where is the revised code? What scribe ever copied it? What printer ever printed it? What book-seller ever sold it? What colporteur ever carried it about the country to throw into laps of the dear children to impress them with the fact that there are nine commandments, and only nine, for Christians to observe?

Our pen is at this time dealing with plain facts in a pointed manner. And, may be, we shall be pardoned by the candid reading public for inquiring: Do these men who have the moral code revised, or changed in some way, so as to release Christians from the observance of the Sabbath of the fourth commandment, really believe that any such revision has taken place? If they do, why not produce a copy of the revised code? Please pass it in, gentleman. When will you produce the new code,

brought into existence by as good authority as that which originated the old, we will be happy to accept it as the moral law for Christians, and cease to agitate the public mind with the Sabbath question. But until you do this, we shall cling to the original document, and plead for the observance of all its precepts by Christian men.

Again we inquire: Do these men believe what they say, when they tell the people that the fourth precept of the moral code has been revised, or so changed that Christians are released from the observance of the last day of the week? We make this pointed appeal with the fact in full view, known everywhere, that in the several branches of the mammoth Sunday-school institutions the old moral code of ten commandments has been thrown into the laps of a million of the dear youth of our land, printed word for word as God spoke it from Sinai, and as he wrote it on the tables of stone. If the divine law has been revised, why do not the managers of the American Tract Society, which has the support of nearly a

score of the leading denominations of our land, publish the new code for all the Sunday-schools. Why send out from their publishing houses in New York cart-loads of primers and cards in which are printed the ten commandments to make a false impression on the tender minds of the lambs of Christ's fold, if that moral code is not to be understood, and observed word for word, just as it reads? Why not print the revised code, make a correct impression on the minds of the youth, and free the subject from present embarrassment, if they believe what they teach?

It will appear evident to every candid mind that these religious bodies who are printing and circulating the original moral code do not really believe that it has been revised. To say the least, want of faith in the revision doctrine has kept them from getting the several precepts of the revised code together in due form, and publishing it to the Christian world. And so they continue to print the ten commandments just as they read in Ex.20.

We are delighted to see that one of the fair pages of the Baptist hymn book is devoted to the ten commandments, word for word, just as we teach and observe them. Most certainly they did not put the ten commandments in their beautiful hymn and tune book, that they might sing them. No, they have put this grand old moral code with the sacred songs of the house of God, from reverence and love for its Divine Author, and that while under the inspiration of worship their hearts may be impressed with the sacred duty to observe all his commandments. God bless the Baptists. In making the commandments thus prominent they remind us of the word of Lord to the Hebrews by Moses: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as front-lets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut.6:7-9.

Prof. Martin of the Christian College, Woodland, Cal., in response to our request before a crowded audience in that place, that the revised copy of the moral code should be produced, presented the right hand column below to his people the following evening. We give the two codes side by side.

Original Code

1. Thou shalt have no other gods before me.

him

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

neither

5. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

Revised Code

1. Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and

only shalt thou serve. Luke 4:8.

2. Then Paul stood in the midst of Mars' hill, and said. Ye men of Athens. I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription. TO THE UNKOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands. Acts 17:22-24.

3. But above all things, my brethren, swear not, neither by Heaven, neither by the earth,

by any other oath; but let your yea by yea, and your nay, nay, lest ye fall into condemnation. Jam.5:12.

5. Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

long on the earth. Eph.6:1-3.

6. Thou shalt not kill. Rom.13:9.

7. Thou shalt not commit adultery. Rom.13:9.

8. Thou shalt not steal. Rom.13:9.

9. Thou shalt not bear false witness. Rom.13:9.

10. Thou shalt not covet. Rom. 13:9.

Before calling special attention to the quotations which are said to constitute the new moral code for Christians, we wish to make some general remarks.

1. As there is general agreement among our opponents as to the passages in the New Testament which constitute the new code of nine precepts, we have given Mr. Martin's, which were gotten up by him to order. If, however, any feel dissatisfied with his nine, they are urgently invited to make improvements as shall please him. We are anxious to meet the real positions of opponents.

2. All talk about the "re-affirming of the nine commandments," and the "revised moral code," is on the supposition that the ten commandments were abrogated at the death of Christ. Mark this: The position is that all ten of the commandments were in full force up to the time of the death of Christ, and that, with the death of the world's Redeemer, the moral code also died.

3. As the decalogue was the living moral code throughout the entire ministry of the Son of God until the hour of his death upon the cross, it would be more than childish to quote any of Christ's words spoken during his public ministry, as re-affirming any of its precepts. Whatever, therefore, may be claimed from the New Testament as re-affirming nine of the precepts of the decalogue, must be found in the Acts and Epistles of the apostles.

4. But, bad for their theory, this gives a period between the death of the moral code at the cross and the re-affirming of the nine precepts by the apostles, in which there is no law. And "where
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no law is, there is no transgression." Rom.4:15. This view gives a sinless period to the world of more than twenty long years. Not sinless however because of any change in men; but because of the supposed decease of God's Moral Detector, "For by the law is the knowledge of sin." Rom.3:20.

Beginning with the first, we now briefly notice the passages which these gentlemen who have the divine law abolished, and a part of it re-enacted, would have the Christian world believe are the new code for the Christian age. For their first commandment they cite Luke 4:8. The reader will please notice the passage as we have placed it in juxtaposition with the original first commandment of the decalogue. But right here these gentlemen face fearful absurdities.

1. According to their position, the first commandment for the Christian church was addressed to the devil. We naturally inquire whether this Christian precept was given for the special benefit of his Satanic majesty. Or did the great Head of the church give the second edition of the first commandment to the Christian church through the devil?!

2. The original first commandment was announced from Sinai by the voice of the Lord, as the trembling people stood before the burning, quaking mountain. The scene was awfully grand. But in this case the first commandment was re-affirmed in the wilderness of temptation when but two beings were present; one the Son of God in his humility; the other the devil! "Be ye astonished, O ye heavens, at this!" Right here, in the desolate wilderness
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we are told, the first commandment of the divine law was re-affirmed to the Christian church through the devil!!

3. But as the very climax of all absurdities, the position of these gentlemen has the first commandment re-affirmed at the commencement of Christ's ministry, at least three years and a half

before the supposed decease of the ten at the close of his ministry. This gives eleven commandments for the period of three and a half years! And if, according to our law-abolishing friends, all the precepts of the divine law were swept by the board at the cross, clean work was made, not only of the ten, but of the one prematurely re-affirmed to Satan, leaving the Christian church but eight precepts in the new moral code, instead of nine, and the devil not one!

So much for the first precept of the new code. And of the second re- affirmed precept we will here state that it is simply a record of facts in Paul's visit and labors in Athens that is given in Acts 17:22-24, having no form of a precept whatever. Neither can the second precept of the decalogue be found in any of the books of the New Testament. Reference is made to the sin of violating the second commandment, and Christians are warned against it; but we search in vain for the second precept of the decalogue in the New Testament.

When the second commandment has been urged against the images of the Romish church, Papists have proudly trampeled it under their feet as a Jewish precept, declaring that it was not in the

New Testament. Hence the second commandment is left out of their numerous catechisms. And now a host of Protestants use the same old papal argument to excuse their practice relative to the fourth commandment. When we urge the claims of the Sabbath law upon Protestants, they in their turn reply, "The Sabbath precept is not given in the New Testament."

But if it be still urged that Paul did re-affirm the second precept of the decalogue from Mars' Hill for the Christian church, then we reply that there is no evidence that there was a single follower of Christ in the city of Athens to hear it. Read Acts chapter seventeen. It was when Paul's attendants had returned to Berea, leaving the apostle alone, that he addressed the people. And did the great apostle then and there re-affirm the second precept of the decalogue for the Christian church through the curious, Christless

crowd of that city wholly given to idolatry, and not one Christian present?

And further it may be worthy of note that Paul's speech at Mars' Hill was full twenty years after the death of Christ. If, therefore, the decalogue was abrogated at the cross, and the second precept was really re-affirmed in the apostle's memorable address at Athens, all men were released from the second commandment for the space of twenty years!

We pass to the third commandment, and again call the reader's attention to the old moral code, and to those passages supposed to constitute the new Christian code, as we have placed them side by side on page 49. Please read the two, and then

answer the inquiries. Has the apostle James re-affirmed the third commandment in the text quoted? If he has, why change the language employed? Has the apostle improved upon the style of the High and Holy One. The Friends, and thousands besides, hold that the apostle here opposes the judicial oath. He probably refers to that which is forbidden by the third commandment, but it is preposterous to say that the apostle is here resurrecting the third commandment, and giving it over a second time for the Christian church.

The apostle claimed no such thing; but in the same epistle he says: "There is one lawgiver, who is able to save and to destroy." If the work of revising, or re-affirming the moral code, was left to the apostles, then there were twelve lawgivers instead of one, as affirmed by the apostle. Jam. 4:12. He wrote A.D. 60. Was there no third commandment for more than a quarter of a century?

We pass to the fifth precept. Paul states a moral duty, and cites the fifth commandment as his authority. He is not re-affirming the fifth precept of the decalogue in his letter to the church at Ephesus, therefore does not repeat it *verbatim* and entire. See page 49. This epistle was written A.D. 64. Did the fifth commandment lie dead, from the blow it received at the death of Christ, for more than thirty years?

The sixth, seventh and eighth precepts are repeated in Paul's epistle to the church at Rome *verbatim.* And why? Is it because the apostle is re- affirming them, or giving them over again on a new account? No! He is doing no such thing! If this work of re-affirming nine of the precepts of the decalogue had been left to the trusty men who wrote the New Testament, we should find all nine precepts in the New Testament word for word.

These three short precepts only of all the ten are

quoted *verbatim,* because of their brevity. The writers of the New Testament state moral duties, and appeal to the moral code, which was to them in the first century, and is to us in the nineteenth century, the highest authority in all Heaven and earth. Paul's letter to the Romans was written A. D. 60. Were the precepts against murder, adultery and theft lying dead more than twenty-five years?

We now come to the last, the tenth. What difference between the two! See page 49. There is in the old edition the sum of thirty-three good words. But in what is supposed to be the new, re-affirmed precept, there are only the first four words of the old. Was the Lord too lengthy in the first edition, making it necessary for the learned apostle to improve upon his work? Or, was "the law of the Lord perfect" as it came from its Author, and was Paul unfaithful to duty? These inquiries are made on the supposition that it was left to Paul to re-affirm the tenth commandment for the benefit of the Christian church. But no; the apostle assumed no such position as belonging to a fraternity of lawgivers. He simply cites the tenth precept of the decalogue, quotes enough of it to be understood, and honors it, a quarter of a century after the death of Christ, as resting on its original, immutable basis, the highest living authority in the universe.

Driven from the position that all the precepts of the divine law, excepting the fourth, are re-affirmed in the New Testament, this class of opponents are compelled to admit that in the case of the second commandment reference is made only to the principle or facts upon which the precept is based. This is all they can possibly maintain. When fairly and squarely on this ground, then we are

prepared to say to them that the term "Sabbath," in the singular number, which expresses the very institution sustained by the fourth precept of

the moral code, is mentioned fifty-nine times in the New Testament. So that when it comes to this, that in some of the nine precepts reference is made by the apostles to only the principle or fact which gave rise to the precept, then it will be seen that Sabbatarians are ahead, having fifty- nine references to the Sabbath of the fourth commandment in the New Testament. Can as many references be shown from the New Testament to any other one of the ten precepts of the decalogue? Search and see.

But why labor to dodge the point? The Sabbath is either abrogated, or it is not. The Sabbath is not party right and party wrong. It has either been changed from the seventh to the first day of the week, or it has not been changed. We should observe the first day of the week as the Christian Sabbath, or we should not. We should observe the seventh day, or we should not.

Where is the plain proof from the New Testament that the Sabbath has been abrogated or changed? What prophet of God has declared that the moral code of the Infinite One should be abolished, or changed? And what apostle has stated in plain terms that anything of this kind has taken place? But Christ, in his memorable sermon on the mount, seems to anticipate the discussion of the law question in the Christian church, and as a rebuke of wrong positions upon the subject, and as a guide to correct thoughts, says: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "And let all the people say, Amen."