

and though marriage is made a sign of God's fellowship with His church, it is primarily a law for the preservation of physical and moral health, and so with the Sabbath, though it is incidentally used as a symbol of creation and other Divine acts, it is primarily a law of health and holiness. Now, health and holiness are universal and eternal needs. So the law of the Fourth Commandment must be universal, eternal and lasting on all time as long as the world exists in its present conditions.

This is the teaching of the Old Testament. The permanent and universal obligation of the Fourth Commandment is the teaching of Divine Revelation, of the Old Testament itself.

Permanent Obligation of Fourth Commandment Taught in the Bible.

Listen to these words Isaiah 40:1-5:

"Thus saith the Lord, keep ye judgment and do justice: for My salvation is near to come and My righteousness to be revealed. Blessed is the man that doeth this and the Son of Man that layeth hold on it; that keepeth from polluting it; and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying: The Lord hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuch that keep My Sabbaths and choose the things that please Me, and take hold of My covenant, even unto them will I give in My house and within my walls a name and a place better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants,

Every One That Keepeth the Sabbath From Polluting It

and taketh hold of My covenant; even them will I bring to My holy mountain and make them joyful in the house of prayer; their burnt offerings and their sacrifices shall be accepted upon My altar; for my house shall be called an

House of Prayer for All People."

With teaching of this kind who will believe that the law of the Sabbath was merely for a Jew and not for every man? And how utterly false the assertion of Mr. Ewart, that the old covenant was merely tribal, and intended to remain such. How incon-

sistent with the facts. History is a matter of facts and not deduced from a priori false premises.

Sabbath Outside of the Pentateuch.

Mr. Ewart throws the Pentateuch without regard to the authority of the fourth commandment of the Decalogue. But the Pentateuch is not the whole Bible, and as Mr. Ewart himself acknowledges, the Sabbath is mentioned outside of the Pentateuch. I will refer only to two passages given by Mr. Ewart. First these passages should the Pentateuch be lost, it would be sufficient authority to establish the law of the Sabbath for its entirety. I only mention Nehemiah 13:15-22 and Amos 8:5. These are the words of Nehemiah: "Listen:

"In those days saw I the Judah some treading wine presses on the Sabbath and bringing in sheaves, and lading asses, as also wine, grapes and figs and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them, in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah in Jerusalem. Then I contended with the nobles of Judah and said unto them, What evil thing is this that ye do and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants sat I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of wares lodged without Jerusalem once or twice. Then I testified against them and said unto them, Why lodge ye about the wall? If ye do so again I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of Thy mercy."

Here then we see Nehemiah:

1. Protesting against the desecration of the Sabbath.