

given laws and institutions purposely to make them a peculiar people, distinct from all other nations, hence the change of day on which the Sabbath was observed. See Deut. v. 3: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." The service was intended as a solemn reminder that they (the sons of Jacob alone) were bondmen in the land of Egypt. Now there were some seven nations belonging to the stock of Abraham that never descended into Egypt, consequently could not if they would, keep the Sabbath by remembering that they were bondmen in Egypt, and were delivered by a high and mighty hand. Read carefully Deut. v. 12-16, and think of the word "therefore" in verse 15.

A little study of the environments will make it plain why Christian Jews, under the leadership of the Apostle James, and living at Jerusalem, should contend for or insist on the observance of this Sabbath. It had always been their national, and was still their municipal law. And even now, at the time the council was called, the things of which are recorded in the 15th chapter of Acts, no objection was raised to the Jew keeping his own ancient and sacred day. The question was: Shall it be laid upon the Gentiles? This question the apostles all decided in the negative, and no subsequent tribunal of divine appointment has ever altered it. Read Acts 15. I venerate the motto: "Where the Bible speaks we speak." But the Bible has spoken of the first day, and the fathers have supplemented their testimony as follows:

*Barnabas*, the companion of Paul, in a letter written about A. D. 72, says: "The eighth day is the beginning of another world, and therefore with joy we celebrate the eighth day, on which Jesus rose from the dead."

*Ignatius*, who died about 107 A. D., says: "No longer sabbatizing, but living in the observance of the Lord's day, on which, also, our life sprang up again."

*Justin Martyr*, about A. D. 150, testifies: "On the Lord's day all Christians . . . meet together, because it is the day of our Lord's resurrection. And then we read the apostles and prophets, . . . and then we all join in prayer, and after that we celebrate the Lord's Supper."

*Irenaeus*, about 100, says: "On the Lord's day every one of us Christians keep the Sabbath."

*Eusebius*, the father of ecclesiastical history, says: "From the beginning the Christians assembled on the day of the week called by them the Lord's day, to read the Scriptures, to preach, and to celebrate the Lord's Supper."

*Dr. Lamson*, in "Church of the First Three Centuries," says, "It would seem that the disciples from the first, or during apostolic times, were accustomed to meet for thanks and praise on the first day of the week. Certainly the oldest records in existence, after those of the New Testament, refer to it 'as a well known and established custom.' The first day of the week was universally distinguished from other days, and it is observed as a day of joy; a festival day on account of the Lord's resurrection, of which it was a standing monument; hence, called the Lord's day. They would not call it the 'Sabbath' even. They never so call it, but either the Lord's day or Sunday.

*Mosheim's Church History* (Vol. 1., p. 205-6) bears the emphatic testimony: "All Christians are unanimous in setting aside the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of religious worship. The pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and it was observed universally throughout all the Christian churches," as appears from the united testimony of the most creditable writers.

*McKnight on the Epistles*, on Col. ii. 16, testifies. "But the brethren in the first age paid no regard to the Jewish seventh day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day; also for the private exercise of devotion. This they did, either by the precept or the example of the apostles, and not by virtue of any injunction in the law of Moses."

Here we close the discussion, only adding these reflections: Those that appeal to the law for authority to bind the seventh-day Sabbath on the church of to-day, fail to rightly divide God's word. Those that appeal to the law for authority for keeping the Lord's day, appeal in vain, misread their Bibles, and give the field to the seventh-day advocates. Let us rightly divide God's word. Let us go, not to the law, but to the Gospels and the Epistles, for all things needful in the church of Christ. Let us stoutly resist all attempts to enslave us by the law. Let us stand fast in the liberty wherewith Christ has made us free. Let us observe with all due reverence and joy the Lord's day to commemorate the Lord's resurrection. For in so doing we shall be honoring Christ, following apostolic precedent and precept, and obeying the will of God.

#### BAPTISM AND REMISSION OF SINS.

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My former article on this subject was impersonal, as this is intended to be, because it is more favorable to candid and unimpassioned thinking. I then showed that we "believe unto (eis) righteousness" and "confess unto salvation," (Rom. x. 10) that we "repent unto life" (Acts xi. 18), and that we are "baptized unto remission of sins" (Acts ii. 38, Mark i. 4). These passages together show that repentance, faith, confession, and baptism are all "unto" the blessing just named after that word—"unto righteousness," "unto life," "unto salvation," and "unto remission of sins." Now, since baptism comes after faith, repentance, and confession, as all agree, and as it (baptism) is also "unto" remission, it follows that all four of these duties are precedent to remission, and that faith and repentance are not the only conditions of pardon. We showed also that an act of obedience does not, as some suppose, impoverish faith or repentance, but rather strengthens all pious feelings of the soul. Abraham's faith reached its acme when he actually "offered Isaac" upon the altar, and the faith of every penitent is at its best when he arrives at the "obedience of faith" (Rom. xvi. 26), and it is reasonable that God should fix the moment of forgiveness to the moment of highest faith as yet attained by the penitent. This, of course, has nothing to do with the question of the salvation of those who know not and cannot know the whole truth, for the heathen are not responsible for being destitute even of faith in Christ. It is not he who is without faith that shall be condemned according to the gospel, but it is he that "refuses to believe" (apisteus).

But my main object in writing a second note on this subject is to say that there are several passages in the New Testament that are relied on to prove that baptism is to be submitted to after pardon is obtained, and I think it fair to mention the two strongest.

In Rom. vi. 7, it is said that "he that is dead (dead to sin of course) is freed from sin." The word "freed" here is in the Greek *dikaio*, a word that is usually rendered "justified." Hence it would be no violence to the text to translate it, "He that is dead is justified from sin." But the question is, Does Paul refer to the moment when a man repents and resolves to leave off his sins, and actually does cease, before his baptism, or does he

refer to the continued state of being dead to sin as Christians after baptism and as long as they live? The latter is evidently in his mind, for in the next verse he says, "Now if we be dead with Christ we believe we shall also live with him." Paul had been "dead with Christ" for more than twenty years when he wrote the epistle to the Romans, A. D. 58, for in verse three he says he had been "baptized unto his death," and therefore he was not thinking about the brief time between his repentance and his baptism, nor proving that he was pardoned before his baptism. Was he not rather speaking of their continued state of being dead with Christ, in which they and all Christians are justified from sin? If it be true that every penitent sinner is justified from sin before his baptism, it must be proved from some other passage, for evidently the apostle was not trying to teach it in this place.

He says also in the same place, "We are buried with Him in baptism"—that is, we are still buried with Him—which shows that he was speaking of the Christian state of being both "dead with Christ" and "buried with Him." He says of himself, "I am crucified with Christ," and of Christians generally, "Our old man is crucified with him." So, while it is gloriously true that Christians are "crucified," "dead," and "buried" with Christ, and of course are "justified from sin," it does not follow that their sins were pardoned without baptism, for Paul himself arose, and was baptized, and in the blood of Christ "washed away his sins," for "in Him we have redemption through His blood, even the forgiveness of sins."

The other passage relied on to prove that pardon antedates baptism is Matt. iii. 11. "I indeed baptize in water unto repentance." Here is the same "unto" (eis), and it is said very truly that John did not baptize them to make them sorry for their sins, but because they had confessed their sins. But the explanation of the above passage (Rom. vi. 7) readily explains this one, for John not only baptized them as we do, because they had repented, but baptized them unto a state of repentance and reformation for the future of their lives as we also do. John's disciples were not through with their repentance as soon as they were baptized for he was preparing a people for the Lord. As in Rom. vi. 3, 7, 11 they once not only died, were buried, and arose with Christ, but continued with him in these relations. So John not only required repentance before their baptism, but baptized them "unto" repentance, "unto" a state of repentance and preparation to accept the Messiah. The ministry of the Baptist would have been a very cheap affair if the repentance he preached had lasted only till they were baptized, and as no intelligent Christian would so understand him, it follows that the passage (Matt. iii. 11) must refer to the far larger part of their repentance—"a repentance unto life"—and not to a mere initial sorrow which had made them willing to be baptized.

So, then, let us preach the commission just as it is, and as it reads literally in the Greek, "He that has believed and has been baptized shall be saved;" or, translating the aorist participles still more literally, "He having believed and having been baptized shall be saved," which clearly puts salvation after both faith and baptism.—*Missionary Weekly*.

NO HARD TIMES THERE.—The laboring man pays his ten, fifteen, twenty, fifty, one hundred cents tribute daily to the saloon men and complain about hard times. Does the saloon keeper complain about hard times? Oh, no; he flashes his jewelry and plate mirrors just the same. Hard times don't affect him. He educates the children and uneducates the fathers. By and by he will have a chance at those same children. They will be men after a while, and he will try his hand on them, too