

The Christian.

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EDITORIAL.

THE SABBATH AND THE LORD'S DAY.

By request we call attention to the Sabbath and the Lord's day.

Sometimes young Christians are asked by Seventh day Adventists, "Why do you keep the first day of the week and disregard the seventh, when God has commanded you to keep the seventh day holy, but has not commanded you to keep the first day holy?"

These questions seem so plausible that the young are often unable to answer them, and so are liable to fall before the sophistry of Adventism, hence the necessity of proving all things and holding fast that which is good. It is true that God has commanded some persons to keep the seventh day, but it is not true that he has commanded us to keep it.

We will begin this article with Heb. i., 1, 2. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," etc., etc.

Nothing can be plainer than what is here said, but it must be kept plain and the contrasts observed. *Time past* is put in contrast with *these last days*. *The prophets* in contrast with *his Son*, and *the fathers* in contrast with *us*. To ignore any of these contrasts is ruinous error. God did not speak to the fathers by his Son, nor to us by the prophets, though we have the privilege of hearing what the prophets said unto the fathers.

God gave his law to the fathers of the Jewish nation by Moses, his greatest prophet, and among other commands he gave them the weekly Sabbath.

The first mention of the Sabbath is in the sixteenth chapter of Exodus. When Israel was hungry in the wilderness, the Lord gave them manna. Each day they gathered a supply for itself. If they gathered more it would spoil. But on the sixth day they gathered enough for two, and it kept well over the seventh day. On the seventh, no manna fell, and they kept it for a rest day or a Sabbath. Soon after this the law of ten commandments was given, and one of them was to keep the seventh day holy. This commandment was given to one nation only and not to all nations, as the following clearly shows. Speaking of Israel, the Lord says, "I gave them my Sabbath"—Ez. xx. 12. "The Lord has given you the Sabbath"—Ex. xvi. 29. "Verily my Sabbaths ye shall keep"—Ex. xxxi. 13. "It is a sign between me and the children of Israel"—xxx. 17. He calls the Sabbath "her Sabbaths"—Hosea ii. 11. "The children of Israel shall keep the Sabbath throughout their generations. It is a sign between me and the children of Israel," etc.—Ex. xxxi. 16, 17.

Here it is repeatedly said to be a sign between God and the children of Israel, and

given to them for that purpose, and God calls it "her Sabbaths." No other nation can step in between the Lord and that nation any more than I can appropriate a letter addressed to another man or claim a legacy which a neighbor has left to his own family. The seventh-day Sabbath was a Jewish institution which God in time past gave unto the fathers by the prophets. He spoke to *them*—not to *us*—and by the prophets—not by his Son—and in time past—not in these last days.

If any one doubts this, let him show the chapter and verse in Old Testament or New in which God COMMANDS GENTILES to keep the seventh day holy. No such command can be found in the Bible. And although the New Testament often gives a catalogue of the crimes of the Gentile world, they are never charged with *Sabbath breaking*, that law not being given them. We see when and how God has thus spoken to the fathers by the prophets. Let us now enquire how he has in these last days spoken unto us by his Son. Jesus was often accused of breaking the Sabbath, though he never did so, but he said, "The Sabbath was made for man, and not man for the Sabbath," showing that man is higher than the Sabbath, and that when men's necessity and the strict commands not to do any manner of work come in contact, the latter must give way. The very men that blamed him for good working on the Sabbath would lift an ox or an ass out of a pit on that day, no matter how much work it required. The Sabbath law, like all Jewish ceremonies, must give place to man's bodily requirements. The priests in the temple profaned the Sabbath and were blameless, just as David and his men when hungry ate the shewbread contrary to ceremonial law, and because he was the Son of Man he was Lord of the Sabbath day also. The Sabbath, which was made for man, and given to man, was completely at the disposal of Jesus the Son of Man, who treated it as follows: 1st, As a Jew he kept the Sabbath as a worshiping day. "And straightway on the Sabbath day he entered into the synagogue and taught Mark i. 21." "And when the Sabbath day was come he began to teach in the synagogue. Mark i. 21." "And as his custom was, he went into the synagogue on the Sabbath day and stood up for to read—Luke iv. 16. This is the way he kept the seventh day until his death. But there is no account of him keeping it in this way after his resurrection. The very first day he rose he met his disciples where they were assembled—John xx. 19, 20. Eight days after, or the next first day of the week, Jesus met the disciples again and said unto them, Peace be unto you—26th verse. From that time on, the meetings of Jesus and his disciples were on the first day of the week and never on the seventh day. The day of Pentecost, when the Holy Spirit came down from heaven and filled the apostles, when the first gospel sermon was preached and 3,000 were saved, was on the first day of the week. It was on the first day of the

week that the disciples came together to break bread.—Acts xx. 7. When the apostles gave Christians instruction to lay money by them for the Lord's treasury as he had prospered them, they were to do it on the first day of the week—1 Cor. xvi. 2.

There is no account of Jesus meeting with his disciples after his resurrection on the seventh day of the week. There is no account of their ever meeting on that day, nor is there any command to Christians to do anything on the seventh day. Paul, as a Jew, went into a synagogue on the Sabbath day where he had an opportunity to preach to them that he might gain the Jews, as any Christian preacher would speak to people on any day of the week they are willing to hear the gospel.

Adventists say that the Pope and Constantine changed the weekly worship from the seventh to the first day. But Jesus Christ and his apostles did it hundreds of years before the Pope and Constantine were born. Jesus the Son of man kept the Sabbath till he reached the cross, to which he nailed it with meats and drink, holy days and new moons, triumphing over them in it.—Col. ii.

(To be continued).

THE DIVISION IN CHARLOTTETOWN.

Last month's CHRISTIAN gave an account of the separation of the church in Charlottetown, and it seems but just to all that its readers should know on what issue that separation took place. On a point so vital as the government of the church, it is quite plain that two cannot walk together except they are agreed.

It seems fortunate that two brethren so widely and so favorably known among the brotherhood as Bros. Emery and Stevenson were present on the 8th of February, when the final vote was taken, and taking no part in the proceedings, testify to all what they saw and heard.

This testimony being now furnished, THE CHRISTIAN purposes to stop. Many might be curious to know much that happened in this unhappy affair, such as, What the parties did to, or said of, each other; when the "Executive Board" was formed, and for what purpose; how they acted the short time they claimed to be in power, and other questions of a like kind; but believing that such questions gender strife rather than Godly edifying, we cannot use the paper for that end.

We pray that he who knows the end from the beginning will in mercy overrule even this for good.

D. CRAWFORD,
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In reference to the cause of the division in the church in Charlottetown, this is to certify that the point of issue in the business meeting on Monday evening, February 8th, was whether the church should be governed by the elders and deacons with the minister, or ruled by an "Executive Board" of seven men.

The minutes of a previous meeting contained a