

**LETTERS
To The Editor**

The Sabbath Question.
Kingston, March 24.—(To the Editor): With your permission I will say a few words more in answer to the rambling letter of Mr. Lawson on the Sabbath question.

He tries to make a big point on the fact that the first seventh day was God's seventh day or Sabbath. I did not dispute that, for in the fourth commandment, He says the seventh day is the Sabbath of the Lord thy God. Ex. 20:10. And Christ says the Son of man is Lord also of the Sabbath; He made it, John 1:3, 4, 14. Col. 1:15-17, and He tells us who it was made for. "And he said unto them the Sabbath was made for man, and not man for the Sabbath." Mark 2:27. Mr. Lawson calls it God's seventh day, and then calls it the old Jewish seventh day. Which statement is correct? The first of course, for the Bible says: "the seventh day is the Sabbath of the Lord thy God." Ex. 20:10, and no man can refute that statement, and Jesus says the Sabbath was made for man, and no man can refute that statement. "The earth is the Lord's and the fulness thereof." Ps. 24:1. Ex. 19:5. But He says He has "given it to the children of men," Ps. 115:16. The Lord made the earth for man. He says also, that He made the Sabbath for man, and placed it in the very heart of his immutable law. And Jesus says it is easier for heaven and earth to pass than one tittle of the law to fail. He says He never changes, "Jesus Christ the same yesterday and to-day and forever," Heb. 13:8. "With whom is no variableness neither shadow of turning," James 1:17. "I know that whatever God doeth it shall be forever, nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before him." Eccl. 3:14. "I am the Lord, I change not," Mal. 3:6.

Now as to Mr. Lawson's criticism of my use of brackets and parenthesis. I used the word think as intended viz (think) as explanatory of his way of expressing himself. And while he continues to (think) that theory scriptural, I will continue to set the truth of the Scriptures before the people as I know it in Jesus.

Mr. Lawson wishes to know when the Sabbath begins in Kingston. Such a foolish question! "From even unto even shall you celebrate your sabbaths." Lev. 23:32. We are clearly shown in Genesis that the days began and ended in the evening. God says He made the sun to rule the day, so from sunset to sunset is a period of twenty-four hours. Mark 1:21, 32 clearly shows that was the way the Sabbath began and ended in the days of Christ; and it is always sunset on some part of the inhabited earth. In Kingston we keep the Sabbath when it comes to us at sunset, and east of the Atlantic they do the same. I might ask how Mr. Lawson keeps Sunday in Verona, for after Sunday has begun here, they are still carrying on business in Vancouver.

Mr. Lawson is wrong in his rendering of the Greeks in Matt. 28:1, Mark 16:1, 2. Of nouns in the Greek, the gender, number and relationship must be shown. These inflections are determined by the cases, of which there are five. Adjectives must agree with their nouns in gender, number and case; and these inflections are indicated in adjectives, the same as in nouns, by a change in the form or termination of the word.

The query may arise, if sabbaton in the first instance is rendered "Sabbath," referring to the seventh day, why should the same word, in the same form, in the second instance, be rendered "week?" Referring to all the seven days? The answer is that the word in the last instance is preceded by the numeral adjective mian; and the lexicon tells us that always, when the word sabbaton follows such adjectives, it means "week," the adjective specifying the day of the week; as, the first, the second, etc. Thus it is easily and absolutely determined when to render the word sabbaton "Sabbath," and when "week." Whenever it is preceded by a numeral adjective, as it is the two above texts referred to, it means "week." Why may not mian agree with sabbaton, and be rendered "first sabbath," referring to Sunday, as a novice might claim—Because sabbaton is in the neuter gender, plural number, and genitive case in this instance. There is not a single point of agreement. Neither can the word "sabbath" be supplied so as to make it read "the first (sabbath) of (a new series of) sabbaths," as is contended; for man and sabbath do not agree in a single point. Nor can the phrase be rendered "the first of the sabbath," referring to Sunday, or any other single day; for that would be nonsense.

Mr. Lawson says that the word seventh in Genesis, does not refer to man's reckoning of time. Now God said the evening and the morning was the first day, and the evening and the morning was the second day, etc. Gen. 1:5-31. He made the sun to rule the day and the moon to rule the night, Gen. 1:15-19; Ps. 136:7-9, each day 24 hours long, and if these were not literal days the same as we have now, will Mr. Lawson kindly give me the historical reference of the time when the earth ceased to revolve on its axis every twenty-four hours? I read in Gen. 8:22 "While the earth remaineth, seed time and harvest, and cold and heat, summer and winter, and day and night shall not cease."

In Jer. 33:20, 25 I read: "Thus saith the Lord; if ye can break my covenant of the day and my covenant of the night and that there should not be day and night in their season. Then may also my covenant be broken with David, my servant that he should not have a son to reign upon his throne." The covenant of God in regard to day and night in their season is as fixed as the plan of redemption, so if Mr. Lawson refers to thousands of year periods in the creation, his theory as he loves to call it falls to the ground, before the scriptures like a house of straw. Let me say to Mr. Lawson, I know according to the scriptures that the disciples were not gathered for worship on the first day of the week, and Mr. Lawson being a minister should be acquainted with that fact and not think it. "And afterwards 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." Mark 16:14. Mr. Lawson thinks they were gathered for worship. The scripture shows it was their evening meal (see Luke 24:13-43) which shows that was evening of the first day of the week. They were not gathered to celebrate the resurrection, for they did not know he had risen.

Mr. Lawson says if we count the Sunday of the resurrection, eight days after would be on Sunday again. Now can he give me any record of a week at that time, that contained eight days? And if that could be found which cannot that would not prove that it was on the first day of the week, for the text says "After eight days—John 20:26, which could be nine or ten days after; and in referring to the transfiguration we find that after six days was the eighth day, see Matt. 17:1, Mark 9:2, Luke 9:28. And to deny these plain statements of scripture is to be at war with God and make his word of none effect. If Mr. Lawson thinks the Sunday theory is scriptural, why not accept the challenge of Father Enright, Catholic priest? Who in a lecture given at Hartford, Kan., stated: "Sunday is not the Sabbath. No man dare assert that it is. I will give one thousand dollars (\$1,000) to any man that will prove from the Bible alone, that Sunday is the day we are bound to keep. The observance of Sunday is solely a law of the Catholic church."

"The Catholic church for over one thousand years before the existence of a Protestant by virtue of her divine mission changed the day from Saturday (the seventh day) to Sunday the first day of the week. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic church as espoused by the Holy Ghost without a word of remonstrance from the Protestant world." The Catholic Mirror, Cardinal Gibbon's official organ, Sept. 23rd, 1893.

Yours respectfully,
—W. B. LINDSAY.

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that the wizardry of radio, already arousing the curiosity of the human race to high pitch, eventually may bring about a universal tongue.

Guy E. Tripp, president and chairman of the board of the Westinghouse Electric and Manufacturing Company, recently, expressed this opinion at a dinner of the Maine Society of New York, preferring to believe, however, that instead of having to construct an artificial language for the purpose, English would be the new world tongue.

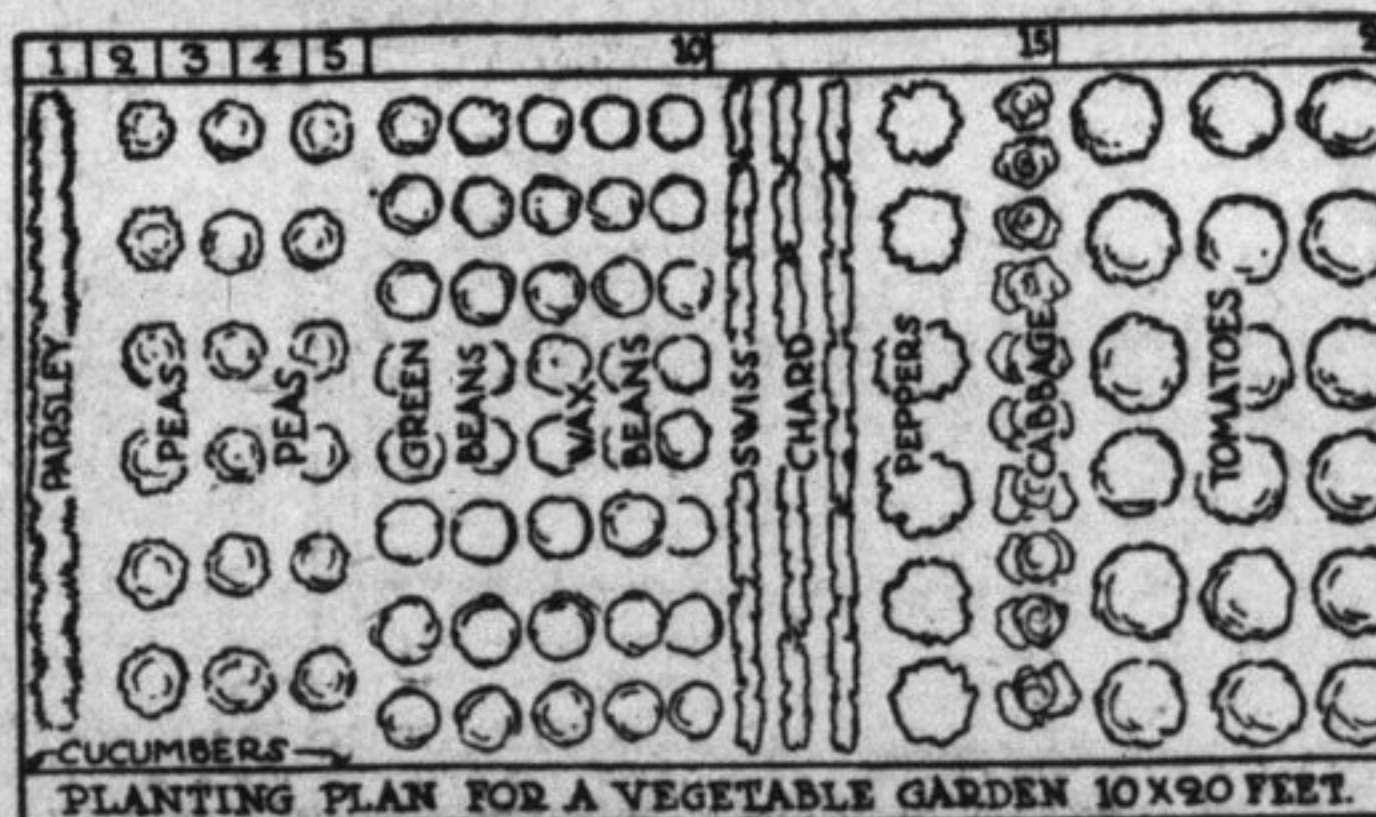
The chap who thought the Marsellaise was a salad dressing is apt to mistake, Mah Jongg for the chorus. If your bear with the faults of a friend you make them your own. An angry lover tells himself many lies.

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might otherwise produce. A well-considered plan is necessary, especially to settle the question of rotation crops. This can be thought out in a comfortable chair alongside a grate fire, radiator or base burner while it is zero outside. Garden books may be studied for crop rotation ideas and the decision set down on paper and drawn into a plan, no matter if it be only a rough

to be considered to get the most out of it.

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By careful planning for follow and companion crops, a garden may be made to yield nearly double the amount of vegetables it would if the gardener had to figure it out when he stood on the ground with the seed packets in one hand and the hoe in the other.

A series of record cards or a notebook are excellent aids to good gardening, setting down the time of planting the seed, the time when the crop was harvested and the ground ready for another crop. Carefully following this plan through one season will furnish a working basis for succeeding seasons.

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