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LETTERS To The Editor

Criticising Mr. Lindsay. Kingston, March 25.—(To the Editor): It is with apologies to you for this intrusion in a controversy which I greatly deprecate, and which, while undertaken by Dr. Lake with the best intentions, appears at the present writing to be going against Christian institutions and Christian practice handed down to us from the beginning of the gospel.

Since the venerable champion of these institutions has shot his last shaft, and the enemy still seems strong in his entrenchment, while constantly bringing up fresh troops, and it is to be feared enlisting fresh recruits by the boldness of his tactics, therefore, with your kind permission, we would like to challenge the statements of Mr. Lindsay and others on this Sabbath question. But while doing so we should like at the same time to put before you as clearly as we may the Christian position in regard to the first day of the week or Lord's day, commonly called Sunday.

As Mr. Lindsay appeals for confirmation of his position to sacred and profane history, we shall meet him on his own ground, and fight him with his own chosen weapons. In his letter in the Whig of the 14th inst., he says: "Notice the earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine, in A. D. 321." Further down the column he says: "The Catholic church by its own infallible authority created Sunday a holy day to take the place of the Sabbath of the law." Now which horn of the dilemma Mr. Lindsay will hang his hat on I do not know. Constantine was the first Christian emperor of Imperial Rome converted to Christianity in 312 A. D. He rebuilt Byzantium in 328, giving it his own name (Constantinople) and moving thither the seat of imperial government, which had hitherto been the city of Rome. Thus the way to spiritual and temporal power was opened for the church at Rome, but it was long years before she was in a position to "create" Sunday or anything else.

We shall now state a few facts that have been ignored or not sufficiently emphasized by former writers and reply to these assertions in their proper order. Fact one—Christianity and perhaps the whole world today dates from the "year of our Lord" the supposed year of the birth of Christ, 1924 years ago, marking out a new era or dispensation in this world's history. The life of this remarkable Jew has impressed itself with such intensive force upon the pages of history that everywhere He is acknowledged, perforce, by Christian and Turk, believer and unbeliever, Gentile and Jew, as "Our Lord"—so much so that nearly 1900 years ago, saying, "We will not have this man to rule over us," do today own Him (nominally at least), as our Lord every time they write a letter or make a date.

Fact two—Our Lord was crucified and buried, His body lying in the grave on the Sabbath, while the Sabbath keepers, His murderers, solemnly kept the passover feast. Then very early in the morning of the first of the week He rose. Mark 16: Luke 24. Thus Resurrection day became a red letter day for the disciples.

Fact three—It was the first day of the week which was Pentecost (Acts 2; Lev. 23:15, 16) that the Holy Spirit came, an event for importance ranking along with the advent of the Son of God thirty-three years earlier, which gave character to the dispensation that has continued until the present. Josephus says: "Aut. Book 13:8-4. For that festival which we call Pentecost did fall out to be the next day to the Sabbath."

Fact four—The apostle Paul and his company came from Philippi to Troas and abode there seven days. And upon the first day of the week when the disciples came together to break bread" Acts 20:7. Observe they did not come together to "break bread" to "show the Lord's death on the Sabbath"—they waited past the Sabbath for the first day of the week, to celebrate that feast, notwithstanding the fact that he (Paul) was on a hurried journey to Jerusalem, desiring to get there for the day of Pentecost, another first day, Acts 20:16. Consider Mr. Richardson's absurd reasoning on this point. He says: "Paul merely seized this opportunity to preach to the disciples as he was leaving early the next, while the opposite is the fact; he waited seven days that he might enjoy this sweet fellowship with the disciples, remembering their Lord in His death."

Fact five—John, the last of the apostles, wrote the book of Revelations towards the close of the first century and uses an expression in the first chapter that was by that time in general use amongst the disciples concerning the first day of the week. He says (Rev. 1:10) "I was in the Spirit on the Lord's day." Many efforts have been made to discredit this as referring to the first day, but the latest addition to these, "teachers of the law understanding neither what they say nor whereof they affirm," I Tim. 1:7, is Mr. Richardson, who reasons that if Christ is Lord of the Sabbath, the Sabbath must be the Lord's day. But let us imagine John, born and trained in Judaea, wanting to say: "I was in the Spirit on the Sabbath," and instead said: "I was in the Spirit on the Lord's day." The proposition is ridiculous and manifests a judgment incapable of weighing evidence. In only two places do we find the

expression in the Greek, "Lord's," "Kuriakos," i.e., belonging to the Lord," I. Cor. 11:20, "Lord's Supper" and Rev. 1:10, "Lord's day," and in two places, the "day of the Lord," "Kurios." The two expressions, "Lord's day" and "day of the Lord," are as distinct in the Greek as they are in English, and cannot be used interchangeably.

Fact six—In John's day, the first day had come to be known as the "Lord's day," and the early Christian fathers refer to the first day as the time set apart for worship, and to the transfer of the day from the seventh to the first on account of the resurrection of Christ. So well known was their practice, that the usual test question put by persecutors to those suspected of Christianity, was "Hast thou kept the Lord's day?" To which the reply was, "I am a Christian; I cannot omit it." Justin Martyr, the first among Christian apologists, who suffered martyrdom in the reign of the Emperor Marcus in the year 163 A.D., says that "on the Lord's day all Christians in the city or country meet together, because, that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets, and after that we celebrate the sacrament."

Fact seven—Constantine the Great being converted to Christianity, if not to Christ, forced Christianity upon his pagan subjects, compelling them to be baptized by the force of the sword. Finding, as he did, the observance of the first day of the week deeply fixed in the hearts and habits of his Christian subjects, and desirous to make a show of concession to his pagan and Christo-pagan subjects, he employed diplomacy of which he was a master, and enacted a royal statute that the first day of the week should be Sun-day and a day of rest. This instead of being an argument against the observance of the first day is strong and conclusive for it. If Constantine found in 321 A.D. the observance of the first day of the week as Lord's day in such general and constant use, like the waters of a mighty river that he could neither stem nor divert, he, like a skillful navigator, used it to carry the ship of state to its desired haven. And if Constantine tacked on to it the heathen name of Sunday, did it not make Christians Sun worshippers. It was still for them "Lord's Day." And besides the enactment of Constantine secured for them then what the Lord's day act secures for us today, freedom from secular duties, and privileges for worship and the service of God as the individual may be led.

Thus we have a chain of seven links which clearly trace the observance of the first day of the week for the first three Christian centuries, by the early disciples, dedicated in love as a memorial day, on which they celebrated the memorial feast of Christianity. To vociferously challenge us to produce one Scripture that commands the observance of the first day of the week, only advertises the ignorance and bigotry of those who refuse such testimony to Christianity's natal-day.

We should be pleased to consider at length the doctrinal side of the subject, but to review all that the Adventists have written in the last fortnight is beyond the limit of your space and my time. However, many of their statements are glaringly unscriptural, but I shall note only a few: Both Lindsay and Walsh emphasize in their teaching that there are two laws, one that is "good," the other that is not good. This is not true; but a complete misinterpretation and misrepresentation, manufactured by Adventists out of whole cloth for propaganda purposes. Multitudes of scriptures because their false system could neither flourish nor exist without it, they play on the credulity of the ignorant (of scripture) by speaking of the moral and ceremonial laws, the former, say they, was written by God and was "good," the latter by Moses and was "not good." This is not so. That there is the ceremonial as well as the moral side of the law given by God through Moses is true. But that God is the author of the one and Moses of the other is not true. As a matter of fact the one is the complement of the other, and indeed the ritual was a provision of pure grace to meet the need of a sinful people who could not for a moment stand before a holy God on the ground of pure law; so, far from being the side of law that was "not good," it was that which was superlatively

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"good" in that a sacrifice was provided in it, for the guilty. Moses was the lawgiver. God spoke through him, his writings, the Pentateuch, are called the "law," the "Law of Moses," and the "Law of the Lord," etc. This was the book of the covenant, Ex. 24:7, and "this book of the law," Deut. 29:21. It was this book of the law, the whole Pentateuch, are called the "Law," "the law of Moses and the Law of the Lord," etc. This was the "book of the Covenant," Ex. 24:7, and, "this book of the law," Deut. 29:21. It was this book of the law, the whole Pentateuch, laid up in the side of the Ark of the Covenant, Deut. 31:26, and found in the house of the Lord by Hilkiah the Priest nearly 800 years later, 2 Chr. 34:14. Mr. Walsh says: "There was a law which was 'right,' 'true,' and 'good,' Neh. 9:13."

Now we will quote this verse to show how these modern apostles of the law garble scripture to suit their doctrines. "Thou camest down also upon Mount Sinai, and spakest with them from heaven and gavest right judgments, and true laws, good statutes and commandments." There is here no such division as Mr. Walsh intimates. There is instead a statement of the righteous judgments, the laws of truth (which Mr. Walsh doesn't seem to know much about) and the good statutes and commandments contained in the book of the law that was given on Mount Sinai by the hand of Moses!! Then in the same paragraph he says: "There was another law which was 'not good,' Ezek. 20:25. Then he adds, 'There was a law "which if a man do shall even live in it. There was another law whereby a man should "not live," Ezek. 20:11, 25. Then Mr. Walsh becomes very bold and says: "There are either two different laws spoken of in these texts or else the Bible that we take as our platform is filled with contradictions." Nevertheless we maintain there are not "two laws" even in these texts, nor yet is the Bible filled with contradictions. Mr. Walsh's letter is filled with contradictions and absurdities. Now for the proof of what we say, Ezek. 20:11. "I gave them my statutes and showed them my judgments, which if a man do he shall even live in them." Verse 21. "They walketh not in my statutes, neither kept my judgments," verse 25, wherefore I gave them also statutes that were not good and judgments whereby they should not live." There is here no word about two laws, indeed law is not mentioned; but the prophet is speaking of two kinds of

statutes and judgments that are written in the book of the law of the Lord. But perhaps Adventists are not aware that there is Mount Ebal as well as Mount Gerizim and

if life and blessing is pronounced from the latter, there is that which is "not good and judgments whereby they shall not live" from the former Deut. 11:29, 27-13, etc. This is

merely a sample of how these gentlemen handle the scripture. There is very much more we would like to say; but for the present we close. —R. WALLACE.

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