

## DEBATE.

Synopsis of Discussion on the Sabbath, commencing June 25, 1882, held at Farmington, W. T., between Eld. C. J. Wright, of the Church of Christ, and Eld. Alonzo T. Jones, Seventhday Adventist.

**PROPOSITION**—Resolved, that the Seventh day of the week is the Sabbath of the Lord, and as such was given at creation, and all men were and are commanded to keep it holy unto the Lord.

Eld. Jones affirms and Eld. Wright denies.

## ELDER JONES' FIRST SPEECH.

"The seventh day of the week is the Sabbath of the Lord." *Sabbath* means rest. Proof, Gen. ii. 2, 3. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Also Ex. xx. 10, 11. "For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Also Hebrews: iv. 4, "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his work."

Argument. That day is God's rest day. Therefore it is given to all men as a Sabbath. He made it honorable by blessing and sanctifying it. Sanctify is to set apart to a holy use. See Webster's definition of sanctify.

It was set apart and made for man, *i. e.*, all men. He hallowed it. See Webster's definition of *hallowed*. It was made holy. Ex. xix. 22, 25. The priests were required to sanctify themselves, etc., and Moses said unto the Lord, "the people cannot come up to Mount Sinai for thou chargest us saying, set bounds about the Mount and sanctify it." The Mount was set apart by him sanctifying it. Ex. xix. 12, &c.

When the day was sanctified it was made sacred and devoted to holy uses. Churches are consecrated. Halls are consecrated or set apart.

Joshua xx. Cities of refuge were sanctified or set apart. Sanctify implies proclamation, or make strictly known by proclamation. Therefore the word sanctify has by implication all the force of a command. It was made for man. Mark ii. 27. I present the fact that all men were commanded to keep the Sabbath. It was the memorial of God's rest at creation. Ps. cxi. 4.

Monumental slabs preserve dates of important events. God has made his monumental day to be remembered.

Ezekiel xx. 20, "Hallow my Sabbaths and they shall be a sign between me and you, that you may

know that I am the Lord your God." It was a sign between God and Israel. The Christians are the true Israel of God. The seventh day Sabbath is the sign between the sun-worshippers and other idolators. None are of God but they that keep the Sabbath. Reference to Is. xxxi. 35. God will ever preserve them as long as time lasts. Rom. x. 6. The Gentiles are engrafted into the true Israel. Rom. xi. 17; Jer. xi.; Gal. vi. 16. New Jerusalem, Rev. xxi.: twelve gates and twelve foundations, twelve tribes of Israel. James epistle to twelve tribes, etc. Luke xxii. 28, 30, twelve thrones they should sit upon judging the twelve tribes of Israel.

Isaiah lxxvi. The Gentiles coming into the tame olive or true Israel, take in the Sabbath day.

## BRO. WRIGHT'S FIRST REPLY.

The question before us is one on which is suspended, not matters pertaining to our natural life, but our eternal interests. The question is a very important one. If you know the motives of my heart, you could realize that love and respect uppermost in my mind.

If I understand the proposition he is bound to prove three points; a failure on either of which would be fatal to his cause.

1st. That the seventh day of the week is the Sabbath of the Lord. 2d. And that it was given at creation. 3rd. And that all men were and are commanded to keep it holy unto the Lord.

I feel it to be my duty as negative of the proposition, to examine all the Scripture relied on by my Bro. as proof and to produce such Scripture in rebuttal as I think disproves his argument. Bible truths may be taught in five different ways. 1st. By express command. 2d. By necessary implication or inference. 3rd. By probable implication or inference. 4th. By inference less probable. 5th. By approved precedent or example.

1st. An express command he has failed to show was given during the first 2,500 years. I defy him to produce such command. 2d. By necessary implication or inference; he has found none. 3rd. Not even probable implication. 4th. Neither by inference less probable. 5th. Neither by approved precedent or example.

Notice his first argument: Gen. ii. 2, 3. That in blessing and sanctifying the seventh day, God set it apart. Here he fails to find the command to keep it—although Webster's definition of *sanctify* is brought into requisition.

To create is to bring into existence, or make or to form something out of nothing. The creation was in the beginning, when the earth was without form and void, and certainly there was no command given to keep the seventh day at creation. An indefinite time intervened between creation and the time the sun and moon were

made.

Rest here has no allusion to Sabbath. The word does not mean Sabbath. Would God give a command to keep the seventh day holy and man not know it for 2500 years. He quotes Mark ii. 27, and applies it to all mankind. Please notice the following: Luke: v. 20, "and when he saw their faith he said man thy sins are forgiven thee." Does man here mean all mankind?

Again, Luke xii. 14, "man who made me a judge or a divider over you?" Certainly he was not speaking to all mankind. Again, Gen. ii. 22. "The rib which the Lord God had taken from man made her a woman, and brought her to man." In the same sense do we understand the Sabbath was made for man, not all mankind. See Webster's definition of man.

He says Genesis is not a book of commands. Yet God must have given man a Sabbath. Smith in Bible Dictionary says there is no evidence of the Sabbath being given until the eating of the manna in the wilderness. God rested on that day and gave it to Israel as a memorial of their departure from Egyptian bondage. Deut. v. 15. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, who are here alive to-day." Deut. v. 2, 3. He says there is no true worship of God where the Sabbath is not given. All are idolators but those that keep the seventh day, thus cutting off the apostles and primitive Christians inasmuch as we have no account of their keeping it, or a command to keep it, being given. In Rom. xi. 17, he argues that the true olive was the ten commandments—thus the gentiles were brought in to the seventh day Sabbath. That the law of God was continued on and the Gentiles were engrafted in, &c.

I assert that the good olive of Rom. xi. 17, is Jesus Christ. The Jews rejected Christ through unbelief. The Gentiles coming into the faith were engrafted into Christ. If he does not show the command to keep it from creation then we shall close this debate.

## ELDER JONES' SECOND SPEECH.

Examines argument of Elder Wright on creation, undertaking to prove that God created after the beginning referred to, and created after the first day, and says it is singular that there is not a Jew on earth that believes the observance of the seventh day was to commemorate their departure from Egypt. Denies it can be proved by Scripture. Examines Deut. v. 6, claiming there could not be two memorials at once, and as they already had a memorial of that event *i. e.*, the passover, the seventh day could not be the memorial. See Ex. xii, &c. Their bondage was so oppressive that they could not keep the Sabbath. That there is evi-

dence that there is a God, but how can we prove that we serve him, only by keeping the Sabbath? Reference to Ex. xxiv. 12. Moses commanded to hew out two tables of stone and the Lord wrote on them the ten commandments.

Therefore I say the ten commandments are the law of the Bible. This is the law that God wrote. Ex. xvi. 4. Here God proves them by the fourth commandment. Therefore I say the fourth commandment is a part of God's law.

The facts that he blessed and sanctified it are the facts that they were commanded to keep it. 1st Psalm, "In his law doth he meditate day and night," etc. Psalms xxxvii. 28; Psalms cvii, also cxix, and cxxx.

Ezekiel. "Fear God and keep his commandments." I contend that the ten commandments contain man's primary obedience. The great commandment in the law is thou shalt love the Lord thy God with all thy heart, mind, soul and strength. And the second is, Thou shalt love thy neighbor as thyself. On these two hang the law and the prophets.

## BRO. C. J. WRIGHT'S SECOND REPLY.

I must express my astonishment at two things in this discussion. 1st. I did not quote Vogel as authority as he intimates. 2nd. He admits his case is lost. He says there is no command in the Bible for man to rest at creation. He comes this side of creation. If it was true that God rested on the seventh day is it evidence that man was commanded to keep it? He says the command consists in the fact that two Scriptures are identical. A command is an order with authority. If he will turn to where the command is given during the first 2500 years, I will surrender. After the Sabbath had been kept 40 years, Moses in Deut. v. 15, reminded them that it was because God had brought them out of Egypt "through a mighty hand and outstretched arm."

At the gathering of the manna was the first time the Sabbath was known. "This is, that which the Lord hath said. This is a Sabbath unto the Lord." Not the Sabbath.

I fear I have failed to get his idea of the ten commandments. If he says it is the law of God, I will know where to meet him. Now I want to know which is the law of God and which is the law of Moses, as he speaks of both. I will prove beyond doubt that the law engraven in stone is done away. Ex. xxiv. I will now quote his Scripture referred to. "He was there with the Lord forty days and forty nights." He hewed out two tables of stone and he wrote the covenant. What covenant? The ten commandments.

Do I not hear the prophet Hosea say, "they are ceased." They are God's criminal code. If it is a law whose penalty is death, is it not a criminal code. If the ten command-