

inents are the law of God, let us call it the law of God and speak of no other law.

## MR. JONES' THIRD SPEECH.

Mr. Jones replies to Bro. Wright's argument that if the seventh day was not made at creation when could it be made? That it could not have been made sooner. God sanctified the day which was equivalent to a command. Jehu proclaimed a solemn assembly for Baal. (Margin Heb. sanctify) This appointment for Baal was so public that all the worshippers in all Israel were gathered together.

How can the change of the time of day he speaks of, change the day of the week? Ex. xii 7. The first time the Sabbath is mentioned, the definite article "the" is used. The ten commandments are nowhere called the law of Moses. When God wrote the ten commandments they were twice called the law of God. The ten commandments are the law of God. God has a government in which the ten commandments are given to all nations. I sa. ciii. 19. Whatever the law saith it includes the Gentiles. Jews and Gentiles are under sin. Sin is violation of law. How could they violate when there was no law to violate? Eccl. xii. 13.

The first great commandment in the law is to love the Lord thy God with all thy heart, mind, soul and strength. The second is to love thy neighbor as thyself. On these two hang the law and the prophets."

James ii. 8, 11. "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well." We must keep those commands. Can a man love God with all his heart and have other Gods?

Psalms xix. 7: "The law of the Lord is perfect converting the soul." This law of the Lord is the ten commandments.

Hebrews viii. "Behold I make a new covenant." He is speaking to the house of Israel. "I will put my laws into their hearts and write them in their mind," &c. How could it be a new law when he calls it "my law," in both places. See Malachi last chapter, and Daniel vii. 26, 27. Christ came not to destroy the law but to fulfill. He in the sermon on the mount quotes the commands of the ten commandments and carries them to their hearts. "Circumcision profits if thou keep the law." Difference between the law or circumcision and the ten commandments. Matt. xix. 16, 18. There were two sets of commandments. "He that saith he knoweth him and keepeth not his commandments is a liar." I John i. 5. If his commandments are abolished, how could we keep them? Rev. xxii 14; Rom. i. 1, 7; Psalms xl. 6; cxix. 17.

Heb. x. 1. He takes away the sacrifices but leaves the ten commandments. Rom. iii. 13. It was added because of transgression.

Rom. iv. 15; Lev. iv. 13; vi. 20; xiv. 25, 27. (Here Mr. J. takes the position that the law of Moses is not the law of God.) I defy him to show where the ten commandments is called the law of Moses. The only law God ever spake to man is the ten commandments. Heb. xii. 25. It is called the law of liberty. James ii. 12. Psalms cxix. 45. To be judged by it, the law of Moses is called the yoke of bondage. Acts xv. 10; Rom. ii. 12; Gal. v. 1. The law of God is a delight. Rom. vii. 22; Is. xvii. 28; Heb. ix. 22. It is spiritual. Rom. vii. 14. Of love. Rom. xiii. 10; I John v. Life promised in the law. Eph. ii. 1. The law is perfect converting the soul. The other is not perfect. There must be two, one for us the other against us. The ten commandments are the righteousness of God. Is. liii. 5.

## BRO. WRIGHT'S THIRD REPLY.

In the first place I will try to follow the *Elder* and examine some of his arguments.

The word *sanctify* he seems to think implies a command. I will again state that God never gave it to any but Israel. Now I will read the 5th chapter of Deut., as I want to make my point understood. Please mark the language. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us even us who are all of us here alive this day. See Hosea ii. 11. Nehemiah ix. 14 and Ez. xx. If the Lord made not that covenant with their fathers, certainly it was not made at creation and could not have existed prior to its being written on the tables of stone. Moreover it was a memorial of their deliverance from bondage and to be a sign between Israel and their God, etc. God chose them to be a special people, and it was a sign between him and them. Nehemiah says "the Lord made known his Holy Sabbath. It was not made known before."

Moreover I will call your attention to the first account of its observance. Please turn with me to Ex. xvi. 23. "And he said unto them, this is that which the Lord hath said. To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to day, and seethe that which ye will seethe, that which remaineth over, lay up for you to be kept until the morning. \* \* \* \* And Moses said, Eat that to day; for to-day is a Sabbath unto the Lord, etc. You will observe it is here called a Sabbath. In both the Hebrew and Greek the definite article "the" is not used, thus showing that it had not been known, or observed prior to that time. He says the law of God and the law of Moses are different laws. Please read I Chron. xxii. 12, 14. Here you will see the law of God and the law of Moses are identical. In Nehemiah xi. 13, 14, we are told the Lord came down upon Mount Sinai and spake

unto them from heaven and gave unto them right judgment and true laws, good statutes and commandments; and made known unto them his holy Sabbath and commanded them precepts, statutes and laws by the hand of Moses his servant. You will observe here that the commands, judgments, precepts, statutes, etc., by the hand of Moses his servant, were given, which was the law of God or the law of Moses in which the holy Sabbath was made known. Ezra vii. 6. What Moses wrote was the law of God. Deut. xi. 13-26. How can we select out the law of Moses from the law of God and say they are different laws? Acts xxv. 8, it is here called "the law of the Jews." Rom. viii. 2, it is called "the law of sin and death." In Heb. x. 28, we are told that he that despised Moses law died without mercy under two or three witnesses. A man was stoned to death for gathering sticks on the Sabbath day and was stoned to death by the congregation, according to the commandment of the Lord. If that law is still in force, Mr. Jones' congregation would all be in the penitentiary before twelve months. Some one of them would certainly violate the Sabbath as they would be required to not go out of their houses, kindle their fires, work their animals, etc., and being found guilty the congregation would have to stone him to death, in which they would all be convicted of murder and sent to the penitentiary.

No law can exist without its penalty; take out the penalty and it ceases to be a law. Acts xiii. 26-27. We will go to Ex. xxxi. 13. You will see here it was to the Jews only. "Speak thou also to the children of Israel, saying, verily my Sabbaths ye shall keep for it is a sign between me and you throughout your generations; that you may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death," etc.

Rom. i. 16. Here the Gospel is called "the power of God unto salvation, for therein is the righteousness of God revealed," etc. Phil. iii. 19. We are the circumcision which worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh. \* \* \* And be found of him not having mine own righteousness which is of the law, but that which is through the faith of Christ. The righteousness which is of God by faith."

Matt. v. "Christ came not to destroy, but to fulfill." He denies saying that Christ changed the law. I will prove that he did say it. He quoted Matt. v. 27, 28, "ye have heard it was said by them of old time, thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart." Showing that Christ changed it, or

made it different from what it was at first. Also Matt. iv. 17, 18; Luke xxiv. 44; Matt. xxvi. 54, and Acts xiii. 26, 27.

Now I will go to Ex. xxxi. (Read from verse 13 to 18.) Here you see it was given to the Jews alone as a sign between God and the children of Israel forever. They were to kindle no fires on that day. Pray tell me who changed it so they can kindle fires on that day? We have no account of its stringent observance being abolished. The law was "added because of transgression." Added to what? It was added to the old Abrahamic covenant that was given 430 years before the law was given. What is a law without a penalty? No law can exist without a penalty. These penalties existed as long as the law was not abolished.

## England.

SOUTHAMPTON, June 7th.—In the midst of our toils we have seasons of joy. Last Wednesday was one of peculiar pleasure. The only daughter of one of our members, a beautiful and intelligent child of ten summers, made "the good confession," and, in company with a lady, was "baptized into Christ." This completes a "household" of believers, the parents and servant having been baptized by me over a year ago. The majority of the converts I have baptized are married persons, and some of them as old as 76 years, but among them all there can not be a purer faith nor a warmer love for Christ than dwells in the heart of this little girl. If there ever was a happy home on earth, our brother possesses one. God grant that this household may long continue to be living witnesses of the sublime and transforming power of the Gospel of Christ.

I often think it would be well to bestow more labor upon the young in our pulpit ministrations, and believe it would be labor well spent. Do we not really give Satan an advantage in allowing him to lead the young into the paths of folly unbelief and worldly pleasures, before any earnest effort or anxious solicitude is manifested to bring them into the fold of Christ? I'm afraid this is too true. Come brethren, let us awake to our responsibility in this matter, and show a deeper concern in the salvation of these little ones, who are able to believe in Jesus. I am glad to see this subject is engaging the attention and hearts of some of the scribes of the *Standard*.

For some weeks past my health has been feeble, yet not so much as to lay me aside from public duties, but I have been compelled to relax my labors somewhat. Am glad to say I am daily improving and hope soon to regain my usual health and strength. "Brethren, pray for us." —HENRY T. EARL, in *Christian Standard*.