

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, Seventh-day 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.

(Continued.)

MR. JONES' FOURTH SPEECH.

All men are commanded to keep the Sabbath. What is required to sustain that part of the proposition? If I should read a Scripture to that effect, that man was commanded to keep it, certainly it would be all that is required. Webster's definition of command is "bid," "order," "direct," "charge," etc. (Refers to Gen. ii 2, 3, reads Dr. Young's Concordance and gives a version of the Hebrew from which "sanctified" is rendered, that it had by implication the force of a command.) Zeph. i. 7. "Hold thy peace at the presence of the Lord God, for the day of the Lord is at hand; for the Lord hath prepared sacrifice, he hath bid his guests." All here are commanded to keep it. It is a proclamation. If my opponent takes a position that we are not commanded to keep it, he must admit that it is a blank. If the Sabbath was never given to any but the children of Israel, how did all the nations of earth get it? In fifty out of seventy-five languages, the Sabbath is used, or spoken. If it was never given to any but the children of Israel, how did the fifty out of seventy-five get it? In Archbishop Usher's work in the *Asiatic Journal* it is said the name of the first Chinese King in China means Noah. The ancient Chinese kept the Sabbath and got it from Noah. In the ruins of Babylon and Nineveh they find tablets with inscriptions of the Sabbath. "The King did not ride in his chariot on that day." Notice Deut. v. "Moses called all Israel," etc. "The Lord our God made a covenant with us in Horeb." Definition of covenant. 1st. An agreement. 2d. Terms of agreement. I admit the ten commandments are his commanded covenant. Deut. iv. The Covenant in the fifth of Deut. was not the ten commandments. Ex. xix. 10, 16. I will now show that they had the commandments before the giving of the law. Gen. xxvi. 3, 4, 5. Ex. xvi. 4, 28. I will now show that the nations of the earth before Abraham had the commandments. Gen. xx. 1, 15. Gen. xxxv. 1, 5. Lev. xviii. 21; xix. 22. Gen. ix. 20, 24. Ex. i. 15, 18. Gen. xxxi. 29, 31. Ex. xviii. 21.

Conclusion—The ten commandments were given before the law was given from Sinai. Neh. ix. 13, 14.

ELD. WRIGHT'S FOURTH REPLY.

I want to know whether we are debating the subject of stealing, killing or committing adultery, or are we debating the Sabbath. It was always wrong for men to steal, kill, and commit adultery. It seems I have to reply to a speech on stealing, killing, committing adultery, etc. In regard to its being wrong to kill, steal, etc., I admit that man did sin, but there was no penalty of death until the days of Moses. Rom. v. 13, "Until the law, sin was not in the world, but sin is not imputed when there is no law," etc. If that law had been in existence, why was Cain not put to death? I say there was no law the penalty of which was death.

Now, if the command to keep the seventh day was there, why does he not find it? The proposition is that all men are and were commanded to keep it, etc., and that this command was given at creation. Let him prove it.

Moreover, he cannot show that correct time was kept for 2,500 years. He says there were two laws. One he calls No. 1; the other No. 2.

Buck's Theological Dictionary says there was no correct time kept until Moses. Also see Watson's dictionary, page 831. He says the nations of earth must have got the Sabbath from its observance before Moses. I guess they got it from the Jews. Now I will prove by his own authority that God's law was Moses' law. (He quotes from Ellen G. White.)

John i. 13. "The law was given by Moses, but grace and truth came by Jesus Christ." If the law was given, of course the ten commandments were given. John vii. 19. "Did not Moses give the law and yet none of you keepeth the law. Why go ye about to kill me?" In as much as to say Moses gave you the law that says "Thou shalt not kill," and you are trying to break that law in seeking my life. Yet my friend says, "Moses never gave the ten commandments. They were given at creation." Acts xxviii. 23. He says in Gen. xxvi. that "Abraham obeyed his commandments." What commandments did Abraham obey? Read the 25th chapter and you will see. He goes to Deut. v., and tries to evade the argument. Ex. xx., Ex. xxiv. 21 and xxxiv. 21. "He was there forty days and forty nights and he wrote the words of the covenant, the ten commandments." Deut. ix. 9, 12; Ex. xx; Deut. ix. 10; 1 King viii. 9.

MR. JONES' FIFTH SPEECH.

In the case of Isaac and Abimelech, Gen. xxvi. 11, Abimelech charged all his people saying, "He that toucheth this man or his wife shall surely be put to death." Here

we see Abimelech regards the commandment and would have executed its penalty.

He asks where the penalty of the ten commands was from creation to Moses. The moral law is that which was given by the ten commandments. Judge Black in his reply to Ingersoll said, "The ten commandments is the moral and impregnable law of God." I will give Webster's definition of covenant, A mutual agreement of two or more persons. Was the ten commandments a mutual agreement and was it faulty? The law of the Lord is perfect, not "faulty," God wrote it, not Moses.

Jer. xi. 15. Ex. xix. 4. The ten commandments is the covenant for thousands of nations. God's law had a penalty which was death. Will the Eld. say the only penalty was to be stoned to death?

What were the commandments Abraham kept. Joshua xxiv. 2, 3 Joshua said to all the people, "Your fathers served other gods. Abraham served the true God." Therefore he got the blessing. Isa. xlii. 21.

ELDER WRIGHT'S FIFTH REPLY.

I find very little in my brother's last speech to reply to. He brings up the case of Abimelech, showing that he was about to execute God's law. That was Abimelech's law. As a king he had a right to punish for wickedness. James speaks of the royal law, to love one's neighbor as one's self, which was never in the ten commandments. Deut. v. 6, xix. 8. Now I do not understand him when he says the covenant is the law-covenant. Please read Jer. xxxi. 31; Heb. viii.; Luke x. 25. This law we find is one to give eternal life. Matt. xxii. 36. The great commandment in this law on which hangs the law and the prophets was, no part of the ten commandments. "For finding fault," he saith, "I will make a new covenant." Is it for me to say this is not the covenant that God made? He was to write his laws in their hearts, &c. See Heb. ix. 1. "It had ceremonies of divine service," etc. "When Moses had spoken every precept of the law," etc. "For this cause he (Christ) is the mediator of a better covenant," etc. Num. xv. 20; Ex. xxxi. 13, 14. There is no law without its penalty. Where there is no penalty there is no law. The ten commandments is a law and as such has its penalty. There was no penalty from Adam to Moses.

MR. JONES' SIXTH SPEECH.

Refers to Hebrews ix. 4, reads the margin. The ceremonial law was added because of transgression. The first covenant was dedicated with blood. Ex. xxiv. 7, 8. "Did not Moses give you and none of you keepeth the law." John vii. 19; also Acts xxviii. 23. The law of Moses was the form of the Gospel of Jesus Christ. There must be a law before transgression. Lev. iv.

13; v. 1, 10, etc. The law was given because they had broken the ten commandments. (Mr. Jones had been arguing that there were two laws, the law of God or the ten commandments which was law No.

1, and the law of Moses that was added because of transgression which was law No. 2.) The Gospel was preached in the wilderness. Sacrifices and offerings were kept up until Christ who was the end of that ceremonial law. Christ is now in the Gospel and was then in form. Men now repent and are baptized into Christ. If any man sin we have an advocate with the Father. 1 John ii. 1, 2; also the Lord's supper is instituted as a memorial, etc. See Heb. ix. 22. Without the shedding of blood there is no remission. How do we show our faith in the offering of Christ? In the memorial of Christ. The form of the Gospel shows our faith in Christ. He saves his people from their sins, and we preach that salvation in the Gospel of Christ. The righteousness of God is shown by faith. Heb. xi. 4. How was the Gospel preached in the wilderness? By offerings, etc. Thus the righteousness of God was shown by faith.

"It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better things than these. Heb. ix. 23. "In that the law was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh." Rom. viii. 3. What is it the law could not do? It could not give life. Rom. x. 10. 2 Kings ii. 19. John vii. 38. 2 Tim. i. 2. 2 Kings iv. 38, 41.

Christ is put in and death is taken away. We cannot keep the royal law without keeping the ten commandments. Heb. ix. 28. Jews received the new law. Jer. xxxi. 31. Heb. viii. Isa. xlii. 21. Magnify the law. Exalt the law. Psa. xl. 6, 10. No man on earth can keep the ten commandments without the spirit of God is in his heart. Matt. v. 1, 17. "Think not that I have come to destroy the law but to fulfill." "Verily I say unto you till heaven and earth pass, one jot or tittle shall in no wise pass away, one jot or tittle shall not fail till all be fulfilled." "Whosoever shall break one of these least commandments etc., shall be called least in the kingdom of heaven."

ELDER WRIGHT'S SIXTH REPLY.

I shall answer the last part of the Bro.'s speech.

1st. Please turn to Numbers xv. 32, 37. Here we have an account of what they were required to do under that Sabbath law, and I defy him to show when the penalty of Sabbath breaking was ever done away.

If his little congregation strictly obeyed that law, they would all be in the penitentiary before twelve months. We will now go to the