

man, that we lay down our life for our brethren or friends. Love is life, and if the love is natural, the life is natural. If the love is spiritual, the life is spiritual. In all cases the love is the measure of the life, for it is the life; so far as these truths are embodied in persons, those persons become our friends, and a true friend desires to help us, regardless of self, and will stand by us as long as they can do us good, and assist us in our weakness; reprove us for our errors, encourage us when we despond and faint, chide us when we halt in the path of duty, rejoice in our real prosperity, grieve at our adversity, sympathize with us always, extend a helping hand, sustain and guide us. Such a friend is truth; and every Christian woman who has the cause of her Lord and Master at heart, will ever be ready to cheer others with words of love and courage, and raise the fallen spirits of the sick, comfort the afflicted, visit and cheer the lonely, think of them kindly, speak to them gently, treat them lovingly, as her spiritual friends, and do all things in a cheerful manner, as laying down her life of self for their good. This is what the Lord did for us, and as he laid down his life for us, that he might take it again, so we are called to lay down our life, that we may receive a higher and better. Let us then be patient, humble and thorough in our work, and the Lord will add his blessings.

THE SABBATH QUESTION.

BY AMBROSE JOHNSON.

Editor Herald:

I have just received a copy of the *HERALD* dated Feb. 15, 1884, sent to me, I presume, purposely by some one that is acquainted with my religious views, as there is an article in the paper on the Sabbath and Lord's day.

Now I am no preacher, neither am I a writer; but if you will permit me through the columns of the *HERALD* I will attempt a brief reply to said article. The writer says that in the Jewish age the Seventh day was kept holy and was distinguished by God resting on and hallowing it. I ask when was it distinguished and hallowed, was it not at creation, over 2000 years before there was a Jew, and before the fall of man. Our Savior says that it was made for man.

Again he says that the ten commandments was a part of the old or first covenant, and was made with

the Jews. Now we admit that the old covenant was made with the Jews, and so was the new. Heb. 8: 8. But that the ten commandments were that covenant, or any part of it, we deny. What does the word covenant mean. Webster defines it thus: A mutual agreement of two or more persons, in writing, under seal, to do or refrain from doing some act or thing. And in looking for the old covenant we look for some transaction to which this definition will apply. We go back, therefore, to the history of Israel as they come out of Egypt, and we find one transaction, and only one, that answers to the definition of the word covenant.

The record of it commences in Ex. 19; read verses 3, 4, 5, 6, 7, 8. Such was the response of Israel. We now have the two parties together, or before us, and this is the first transaction of the kind recorded between God and that people. It answers most strictly to the word covenant. Now, therefore, if ye will obey my voice indeed and keep my covenant, &c. Then God had something which he called his covenant (Deut. 4: 13,) which antedated the covenant made with Israel. And this covenant (Deut. 4: 13,) is not a covenant made, but a covenant commanded. When the people agreed to obey God's voice (Ex. 19: 5-8,) they had not heard his voice, nor did until the third day, and here the people, after having heard for themselves God's voice, and being told all that he had said to Moses, had an opportunity a second time to answer whether they would enter into this arrangement or not. Ex. 19: 8. They did not know what would be required of them, but now they understood all the conditions, and they all answered with one voice and said, all the words which the Lord hath said will we do. Ex. 24: 3. And then he caused Moses to write out in a book all the words he had told him, and then to read it to the people. Here they had an opportunity the third time to consider the matter, and they said, all that the Lord hath said will we do and be obedient (verse 7.) And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words (verse 8). Here the covenant was closed up, sealed and ratified by the shedding of blood.

Now, to settle the fact that this covenant was not the ten com-

mandments, we have only to remark that neither Moses nor the people had a copy of the ten commandments of any kind in their hands at that time. This will appear from a further record of Ex. 24. In verse 12 we read, And the Lord said unto Moses, come up to me in the mount, and be there, and

I will give the tables of stone and a law and commandments, which I have written, that thou mayest teach them. The idea that God had already caused Moses to write out a copy of these commandments, and that he had begun to teach them by having spoken them and read them in the ears of the people (v. 3 and 4) is utterly inconsistent with this statement that God was about to put into his hands a law containing commandments, that he had written, in order that Moses might teach them. But before Moses was called up to receive this law of ten commandments which God had written, the first covenant had been made, closed up, finished and ratified by the shedding of blood. When that dedication took place, the ten commandments, in visible form, had not been put into the possession of the people. They had no copy of them, hence they were not dedicated with blood. Therefore the ten commandments were not the old covenant, nor any part of it.

Again the writer gives three texts of Scripture—Ex. 34: 3, 4; 2 Kings 23: 3, and 2 Chron. 34: 31, to prove that what composed the old covenant was written in a book. We agree with him in that, but deny that the ten commandment was written in a book; the ten commandments were written on tables of stone, and put in the ark. Deut. 10: 2-5. But what Moses wrote in a book was placed in the side of the ark. Deut. 31: 24-27. Again he mentions a seal binding all who receives it to keep the whole law. Now as the new covenant was made with the same people that the old covenant was made with (Jer. 31: 31,) would it not be better and safer for all of us who have been adopted into that family to observe or receive that seal. We read of a company of this people that is to be sealed with the seal of the living God (Rev. 7: 2,) just before the coming of the Lord. And John saw the same company having his Father's name written in their foreheads. We find that the words taken, sign, seal, mark and name are used in the Bible as

synonymous terms. Now the question arises what is that seal and where do we find it. Read Ez. 20: 12-20; Ex. 31: 13; Rom. 4: 11. From those Scriptures it is evident that the fourth commandment constitutes the seal of God. But there is another seal or mark spoken of in Rev. 14: 9, 10, against which there is the most terrible warning given that was ever given to mankind, and that mark must be a counterfeit Sabbath. May the Lord help us to heed that warning.

Then again the writer makes a straining effort to prove that the first day of the week is distinguished from all other days, and quotes Ps. 118: 24, to prove that the Lord made it a day of rejoicing. It does not say so. It reads: This is the day which the Lord hath made, let us rejoice and be glad in it. Take notice there is no command here. But if the Lord had made it a day of rejoicing it does not prove that it was to take the place of the Sabbath of the Lord. There is many kind of days spoken by the prophets and apostles—day of death, day of judgment, day of trouble, day of the Lord, a thousand year day (2 Peter 3: 8); and according to popular belief Mal. 4: 1, bring to view a terrible long day. Read a few passages of Scripture concerning the day of the Lord, Amos 5: 18-20; Joel 2: 1; Zeph. 1: 14-18. But in all these references and the writer's references included, not one of them the Lord claims as his holy day. But there is a day that he calls his day and his holy day. John says (Rev. 1: 10,) that he was in the spirit on the Lord's day, but does not say what day of the week it was, we must look to other Scripture for that. "The seventh day is the Sabbath of the Lord." Ex. 20: 10. "Verily, my Sabbath ye shall keep," &c. Ex. 31: 13. And the Savior said that he was Lord of the Sabbath. We have now found that the seventh day is the Sabbath of the Lord, and in Isa. 58: 13, the Lord calls the Sabbath his holy day; and it is the only day that was ever made holy, sanctified or set apart for man. There was never any blessing promised for keeping the first day of the week, neither was there any penalty for not keeping it. We read in Revelations of a company that will be keeping the commandments of God just before the coming of the Lord, "And the dragon was wroth with the woman, and went to make war with the rem-