

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. X.

MONMOUTH, OREGON; FRIDAY, JAN. 2, 1880.

NO. 1.

Pacific CHRISTIAN MESSENGER.

Devoted to the cause of Primitive Christianity, and the diffusion of general information.

Price Per Year, in Advance, \$2.50

All business letters should be addressed to T. F. Campbell, Editor, or Mary Stump, Publisher, Monmouth, Oregon.

Advertisers will find this one of the best mediums on the Pacific Coast for making their business known.

RATES OF ADVERTISING:

Space	1 W	1 M	3 M	6 M	1 Yr
1 Inch.....	\$1.00	\$2.50	\$4.00	\$7.00	\$12.00
1/2 Col.....	2.50	4.00	7.00	12.00	20.00
1/4 Col.....	4.00	7.00	12.00	20.00	35.00
1/2 Col.....	7.00	12.00	20.00	35.00	65.00
1 Col.....	12.00	20.00	35.00	65.00	120.00

Notices in local columns 10 cents per line for each insertion.
Yearly advertisements on liberal terms.
Professional Cards (1 square) \$12 per annum.

THE SABBATH QUESTION.

BY S. C. ADAMS.

(Continued.)

But Paul, can't I be grafted into the "stock of Israel" (Phil. iii. 5), and thus become a child of Abraham, through Isaac? No; by no means.

"For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (Rom. ix. 7, 8.)

"The children of the flesh," that is, the natural descendants according to the flesh, "are NOT the children of God." None but those who are Christ's can be Abraham's seed, and HEIRS according to the promise. Abraham is always said to be the father of them who believe in Christ, and ISRAEL THOSE WHO ARE UNDER THE LAW!

Now let it be clearly understood, that in the promise made to Abraham, that "in thy seed shall the nations be blessed," the Gentiles were included, and were a part of the second party in the covenant. As Paul says in Eph. iii. 6:

"That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel."

And if we are "heirs" to the "inheritance" contained in that promise, we must be the children of Abraham; and we can only be the children of Abraham through Christ, who was represented by the son of the free-woman. Gal. iii. 18:

"For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

While Hagar, the bondswoman, represents Mount Sinai, which gendereth to bondage, and answereth to old Jerusalem of Palestine, who was in bondage with her children, and now is.

Now it is a principle of common law, and of common sense, that when a contract or agreement is made between two parties, that no one has any right whatever to add anything to it, or take anything from it. No person, whatsoever, except the parties themselves, or an authorized agent, has any right to change it in the least. It must stand as originally made! So in this covenant! God made a solemn promise to Abraham, that pertained, in the fullness of times, to his posterity, and the Gentiles. A blessing was connected with that promise, and it was in the form of a covenant, or compact. Now who has any right to change it? Common law says with Paul, (Gal. iii. 15):

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, (confirmed, executed by a seal or otherwise), no man dares annul it, or addeth thereto."

We say now that "the law" on Sinai was given 430 years after the

promise to Abraham, and was not added to the promise, and became no part or condition of it whatever.

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise." Gal. iii. 17.

We say again that no promise is made to the Gentile world, through Israel or his children, but every promise to the Gentiles is in Abraham through Christ.

I now certainly think that the distinctive features of the promise to the Gentiles, and to the posterity of Abraham, through Christ, and the promise that pertained to the land of Canaan, and the nation of Israel, is clearly before your minds.

THE FIRST SABBATH LAW.

We now come to the law given by Moses, which, for the first time in the history of the world, embraces a law upon the Sabbath day.

While in the wilderness, Moses wrote the Book of Genesis; and if God had ever before revealed to any living man the story and process of the six days of creation, coupled with the fact that God ended his work and rested on the 7th day, and therefore blessed and sanctified it, as recorded by Moses, in Gen. ii. 2, 3, we have not the first letter or syllable, or record of the fact, in any book, or monument or inscription, since the world began; I invite any man to show any record or evidence that the people of this earth ever heard of the six days of creation and the 7th day of rest, until it "WAS MADE KNOWN" to the children of Israel, through Moses!

There is not an intimation in the Bible that from the creation of Adam down to Moses, a period of 2213 years, any human being ever heard of the Ten Commandments or of the Sabbath day!

It is always considered difficult to prove a negative, but if any one of you here-to-day, knows of any sacred historian that antedates Moses, or one single intimation in Moses' writings, that any patriarch from Adam, down through Methuselah, Noah, Shem, Abraham, Isaac or Jacob, ever observed or even heard of the Sabbath day, let him now speak and show us the record, or forever after hold his peace!

THE LAW AND SABBATH GIVEN TO ISRAEL.

We now begin our direct and positive testimony to prove that the Ten Commandments, with the Sabbath day, was given to the children of Israel, and to them only; that it was a special law, given to them for a purpose, and NOT given to the other nations. That it was to be a sign between them and God, as much as circumcision was a sign to them that they were "born in the house" of Abraham.

Now "what saith the Scriptures?"

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, (1) saying, Verily my sabbaths ye shall keep: for it is a sign (2) between me and you (3) throughout your generations; that ye 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: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. (4) It is a sign between me and the children of Israel forever." Ex. xxxi. 12-17.

Now who were the parties to this

"covenant" of the "Sabbath day?" Not Abraham, for he had been dead 330 years. Not the Gentiles, for they were not there. But who was Moses told to "speak" to? Answer, "TO THE CHILDREN OF ISRAEL!" What must THEY do? "My Sabbaths YE shall keep." How keep it holy? By doing NO work; nothing but REST. What is the Sabbath? "It is a SIGN!" Between whom? "Between ME and the CHILDREN OF ISRAEL!" How long shall they keep it? "Throughout your generations, for a perpetual covenant!" "TILL the seed should come." Paul. What is the penalty of doing ANY work on the Sabbath day? "He shall SURELY BE PUT TO DEATH!"

What reasons were given why they should remember the Sabbath day? There were two, viz: "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." Ex. xx. 11. And the other reason was, "And REMEMBER that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; THEREFORE (for that cause) the Lord thy God commanded thee to keep the Sabbath day." Deut. v. 15.

Again, the prophet Ezekiel says that the Sabbaths were a sign God gave Israel to distinguish them from the other nations called "heathen."

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifieth them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that I should not be polluted before the heathen, in whose sight I brought them out. I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezk. xx. 12, 13, 14, 19, 20.

Nehemiah's testimony is emphatic that God MADE KNOWN unto Israel the holy Sabbath by the hand of Moses.

"And made known unto them thy holy sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. ix. 14.

It is not necessary to speak of the meaning of words, but if God "made known unto THEM the holy Sabbath," and the God of Heaven made known the dream to Daniel," and Daniel made known the thing unto the king," (Dan. ii. 26) it certainly was not known before.

But we will intensify the testimony by quoting from Moses' last exhortation to obedience, after his earnest prayer to see the land, when he repeats what God had done for them, and tells them that NO OTHER nation was so great, or had such statutes and judgments, or had received the covenant of Ten Commandments.

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? And the Lord spake unto you out of the midst of the fire: ye heard the voice of the word, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he declared unto you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." Deut. iv. 7, 8, 12, 13, 14.

Language could not make it plainer than that God gave the children of Israel at Horeb, his covenant of Ten Commandments, and wrote them upon

two tables of stone, and that no other nation had that law, or was ever commanded to perform it.

"But I must die in this land, I must not go over Jordan; but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee."

PROOF CONCLUSIVE.

Moses proceeds in the next chapter to settle this matter beyond the possibility of question, that the COVENANT he wrote on two tables of stone was NOT made with their fathers, but with THEM.

"And Moses called all Israel, and said unto them, Hear O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. 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." Deut. v. 1, 2, 3.

It is not possible for language to make any fact clearer, or more positive than this language of Moses; that the "covenant of Ten Commandments" which "he wrote upon two tables of stone," and "commanded YOU to perform," was NOT made with "our fathers," (Abraham, Isaac and Jacob,) but that it WAS made with US. Yes, "all of us who are HERE, ALIVE THIS DAY!"

Now there is good reason for every thing that God does, and though he was under no obligations to do so, he told them just the two reasons WHY they should keep the Sabbath day (which was the 7th day). Deut. vi. 20, 25. In the same exhortation of Moses he says:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand; and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day."

WHAT MEANS THE SABBATH? Answer. We were bondmen and servants in Egypt, &c. And Deut. v. 15: "REMEMBER that thou wast a servant in the land of Egypt," &c.; therefore, Ex. xx. 8: "REMEMBER the Sabbath day."

Now let me ask you, is this any reason why YOU should "remember and keep the Sabbath day?" Certainly not.

The second reason given commemorates the "rest" after the creation of the world.

Now, let me seriously ask you again, of what interest or value is the creation of the world to you, compared with the "great salvation" and "ETERNAL LIFE" that is "brought to light" in Christ's resurrection from the dead upon the first day of the week?

In comparison, the creation of the world is of as little value as it would be "to gain the whole world and lose your own soul." Oh! the fatal "blindness" and stupidity of deceived and ignorant men! Oh, that they had known the things that belong to their peace. But now are they hid from their eyes. 2 Cor. iii. 14.

But the penalty of death, by being

stoned, which you have incurred a hundred times by violating the Sabbath law (if you were really under it)—is but like a gentle breeze, compared with the whirlwind of the "wrath of the Lamb" that shall be visited upon those who "turn away from him that speaketh from heaven." Heb. xii. 25.

DURATION OF THE LAW.

We wish now to settle the duration of the "covenant" of Ten Commandments, which he wrote upon two tables of stone at Horeb.

The words defining its duration are "throughout your generations," "for an everlasting covenant;" "it is a sign between ME and the CHILDREN OF ISRAEL forever," &c. From the use of these terms, we arrive at this conclusion, that the duration or length of time embraced in the word is determined by the life, or thing it qualifies. That is, if it refers to a man's life, it means during the existence of his life. If it refers to a nation, it means during the existence of that nation. If it refers to any age, it means during the continuance of that age. And if used in reference to Christ or God, it means during their existence, which is endless.

Examples: Philamon xv. Paul returns his runaway servant, and says, "He therefore departed for a season, that thou shouldst receive him forever." That is, during his life.

Again, speaking of the law of man-servants in Ex. xxi. 6: "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post: and his master shall bore his ear through with an awl; and he shall serve him forever," i. e., as long as he lives.

And in Gen. xvii. 8: "And I will give unto thee, and to thy seed after thee, the land, wherein thou art a stranger, all the land of Canaan, for an everlasting possession," i. e., during the nation's life.

Of circumcision God said: "And my covenant shall be in your flesh for an 'everlasting covenant,'" i. e., until the new and everlasting covenant in Christ was perfected in the blood of Christ.

Also in Lev. xvi. 34: The law of the scapegoat was to be an everlasting statute, to make atonement for the children of Israel.

These examples clearly settle the meaning and use of all such adjectives of duration.

(To Continue.)

—Letters from numerous Spanish correspondents contain accounts of insult, brutality, and persecutions endured by the protestants, and greatly hindering their work; but they also report conversions among the members of the Sunday-schools. There are in Madrid five schools, in the north of Spain six, in the south ten, in the east twelve; in all one hundred and sixty-six teachers and twenty-eight hundred and seven scholars. Mr. Duncan's school at Cordova numbers seventy scholars. A new school has been opened by two miners in one of their cottages. Mrs. Hoyle has a young school at Leon, attached to a day school, whose expenses she pays. Her scholars are often stoned. "Christie's Old Organ," which she translated into Spanish gratuitously, she reads not only to the children, but also to her mother's meeting. A new school has been opened at Barcelona, outside of all the churches, with forty children, almost all of Roman Catholic parents. Mr. Armstrong, with three churches and six mission stations, is about opening a school on the American plan, in a hall which seats four hundred. The new school at Pamplona has twelve scholars. —S. S. Times.