

THE DEBATE

Between Eld. A. J. Cudney, Seventh Day Adventist, and T. J. Newcomb, Christian Minister, on the Sabbath Question.

[Special to THE CHIEF.]

Your correspondent, upon learning of a debate to be conducted by the above named parties, to commence Tuesday evening Feb. 22, hastened over the snow-clad hills to the Martin school house, 10 miles south-east of town, with pencil and paper in hand. Upon arriving upon the scene of action he found a goodly number gathered together at an early hour, anxious to hear what could be said on both sides of this question. After singing and prayer the question was read by Eld. Hooper, as follows: "Resolved that the Scriptures teach the Sabbath of the Fourth Commandment is binding upon Christians at the present time." Then Mr. Cudney made the opening speech. The elder read Mark 2:27: "The Sabbath was made for man, and not man for the Sabbath."

The Elder said: "While this text does not give us all the desired information concerning the Sabbath question, yet it does make some statements that are very important in the consideration of this subject. First, it says the Sabbath was made, hence we are not left to make a Sabbath for ourselves. It also tells us for whom it was made. Some people tell us it was made for the Jews only, but Christ says it was made for man. In order to show that it was only intended for the Jew, it must first be shown that none but the Jews are men. As these words were spoken by the Savior and written in the New Testament, we conclude the Sabbath was made for the Christian man as well as the Jew man. We are next led to enquire, when, where and by whom was the Sabbath made? Under what circumstances was it made, and what was it made out of? In answer to these questions I will call attention to the following scriptures: John 1:3. All things were made by him, and without him was not anything made that was made. In order to understand the antecedent of the pronoun 'him,' in this text we will refer to the first and fourteenth verses of this chapter; we here learn that it was God the Son who was afterwards made flesh, and is said to be the only begotten of the Father. Hence we conclude as the Sabbath was made, and Christ made everything that was made, he must have made the Sabbath. How did he make it? By reading the tenth verse we learn that 'the world was made by him,' so when we read in Gen. 1:1, 'In the beginning God created the heavens and the earth' we understand that the work was done by God the Son, as directed by the Father, and as Christ the Son of God, did the six days of labor, we ask who rested the Seventh day. Evidently the one that did the work, and the Scriptures already referred to, as Heb. 1:1-4, 8-10 and Col. 1:12-17, declare it was Christ. The same one that did the work and rested, blessed the seventh day and sanctified it. To sanctify is to set apart for a religious use. We are now led to enquire what constitutes a thing, a Christian institution? Certainly anything instituted by Christ must be a Christian institution. This we find to be the case with the Sabbath; Christ first rested not because he was weary, but to set us an example, next he blessed the day and set it apart for a religious use. The people were not furnished with a written law until after the deliverance of the Israelites from Egyptian bondage. In the third month after this the ten commandments were spoken from Mt. Sinai, and written on tables of stone. In the bosom of this law we find a commandment regulating the observance of the Sabbath, which reads, 'Remember the Sabbath (Rest) day to keep it holy. Six days hath the Lord made the heaven and the earth, and all the work, but the seventh day is the Sabbath (Rest) day of the Lord thy God, in it thou shalt not do any work, etc. Some tell us the seventh day is the Sabbath of the Jews. The Bible says nothing of the kind, it says it is the Sabbath of the Lord. We then enquire how long does the seventh day remain the Sabbath of the Lord? Answer, as long as it remains a fact that the Lord rested on that day. But it may be asked, can we not change the Sabbath from the seventh day to some other day? Let me ask can you change your birthday from the day you were born, to a day upon which you were not born? Of course not; neither can we change the rest day of the Lord from the day he did rest to some other day upon which he did not rest. It is his rest day, or Sabbath day, that we are commanded to keep holy. Notice, the command does not require us to make a day holy. The Lord made the seventh day holy and now requires us to 'keep' it holy, and not desecrate it by letting upon it. Concerning the ten commandment law Christ says, 'Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill (establish) for verily I say unto you, till heaven and earth pass, (an event that has not yet transpired), one jot or tittle shall in no wise pass from the law, till all be fulfilled. Matt. 5:17-18. The Apostle Paul in speaking of the same law says 'Do we then make the law through faith?' God forbid: Yea we establish the law. Rom. 3:31. The law is thus established, as a whole, by both Christ and Paul. If it is established as a whole it must be established in all its parts. That portion that says the seventh day is the Sabbath as well as the other precepts. Thus we learn not only that Christ made the Sabbath, but what he made it out of, and that he endorses the Sabbath command with the rest of the 'law' and gives us to understand that it is in force, and men are expected to obey it as long as the heavens and the earth remain.

First Rejoinder. Elder Newcomb followed by stating that there is nothing in which we should be so much interested as to obey the commandments of God. In answer to the affirmative he took position that Christ existed only as the word until he was born in Bethlehem and did not exist as a personal being up to that time. Christ signifies anointed, and the anointing of Christ was his baptism; and prior to that event he was not the Christ. He then sought to show that the earth was created in six indifferent periods of time of which the animal is the sixth and that the seventh; and that the Sabbath of Genesis 2:3 is not yet ended that the word "day" indifferent, hence we have had one continual Sabbath since creation and will have beneficent. He next took the position that the first four commandments were positive local, national and periodical and given only to the Jews. To sustain this he read from a work containing the testimony of several authors on the subject, Bishop Butler's. If a post-Scripture command is carried over from one

dispensation to another, it must be done by the same signs and miracles as was manifested at the giving of the law; but as there was no such display of powers shown to introduce the law in the Christian dispensation, therefore we have no law in the Christian dispensation except what was given by the apostles after the day of pentecost, for all laws essential was given after pentecost. Then he stated that Christ or his apostles intensified all of the decalogue except the fourth commandment and as the Sabbath command is contained in that and as the apostles did not say that we should keep it we are under no obligations whatever to keep it. The first two commandments, he said were intensified when spoken to Satan in Heb. 4:8 also that the law has no penalty and a law without a penalty is of no force and "You have to go down to the law in the side of the ark for a penalty to enforce the law in the ark." The ten commandments is called the law of Moses and has no mercy and knows nothing but death. We want a law of life to free us from the law of sin and death.

Second Affirmative. Elder C. followed by first answering a few objections. First Several assertions and no proof. The Question is: "Resolved that the scriptures teach that sabbath of the fourth commandment is binding upon all Christians at the present time." Elder C still contends that Christ existed before the creation also that he was a personal being Heb. 1:1-3 & 10 Col. 1:12-16. One objection that the earth was created in six indifferent periods. This he showed was unscriptural as in each account of Gen 1 it reads, The evening and the morning were the first day, &c." and that the last four days were ruled by the sun. Besides six indefinite periods are equal to one indefinite period. "This is the conclusion that our brother is driven to by having the law abolished at the cross." He says "The apostles did not command us to keep the sabbath therefore we are not obliged to keep it." "He forgets then that there would be a space of time from the crucifixion until pentecost, that they had no sabbath nor law consequently no sin for sin in the transgression of the law 1st John 3:4. Rom. 4:15." We call for a text that says that the ten commandment is the law of Moses. Where did Christ quote all the three commandments. If he did not quote the Sabbath to the young man in Matt. 19: 16-22 we want to know if he quoted the 3rd, 2nd, or 1st commandment to him? Christ did not come to destroy the law as he affirms in Matt. 5:17 but to fulfill. Now to insert the word 'destroy' as some of our friends would have it that would read thus: Think not that I will come to destroy the law but to apply the law to destroy. Apply this definition in other scriptures where the word 'fulfill' is used and it will not answer in every case. The Savior taught that as long as heaven and earth remained the law would be in full force Matt. 5:18. Again does the sabbath belong to the Jews? The text says it was made for man. For the first man as well as for the last man and Christ was the lord of it. Our brother says that the Sabbath was used as a general sense. But the 23rd and 24 verses of Mark 2nd chapter forbids this as these verses have distinct references to the weekly Sabbath. The New Testament further asserts that the Sabbath was past when the first day came Mark 16:1-2. The holy women that followed their Savior, refused to even perform the labor of anointing him at his tomb, but kept the Sabbath according to the commandment. Luke 23:54-56: 24:1. This is certainly strange that they rested because the commandment said so when according to our brother it was done away at this time.

Second Rejoinder. For Christ, is the end of the law for righteousness, to every one that believeth Rom. 10:4 Now if Christ is the end of the law, where will our Sabbatarian friends get their Sabbath? If Christ had not been without sin, the law would have remained; but as Christ had no sin the Law is abolished. The Sabbath age was made for man that is the age of man, and there has been nothing created since the first six days. The creation was finished with the creation of man and there has been one unbroken Sabbath from that time until the present. Be it then claimed that it is true that we have one seventh part of time, and that was given to the Jews as a weekly Sabbath. I did not mean that the six periods are equal to one, but that there was six indefinite periods of time at creation. Next he said that Christ intensified the first and second commandments in his reply to the adversary in the temptation Matt. 4:10 and such portions of the commandments as were not thus intensified are not binding on Christians Rom. 5:13 was offered in support of there being sin where there is no Law. Moses wrote the Law in the book that was kept by the side of the ark. And in this book were written the ten commandments. And that Law was abolished. Now as the decalogue is a part of that law, it was also abolished at the cross. Yet the last six commandments are moral precepts, which relate to our duty to our fellow men, and can not be abolished. Further the ten commandments are called the covenant, so when the first covenant was done away they were too. In Matt. 19: 17 the Savior quoted all the commandments necessary for him to keep. Yet he did not quote sabbath, therefore we are not obliged to keep it. He then showed that the law was good and could be kept. Because Jesus kept it to show that it could be kept. If Christ had broken it then he would not have anything to offer for us, for

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