

announcement that the hour of God's judgment is come. Since 1844 history records the exact fulfilment of this prophecy in the great movement which has for its work this very announcement, together with kindred truths necessary to prepare people to stand the test when their individual cases come in review before God. This very fact, taken together with the experience which gave rise to this movement, is in itself an actual demonstration of the fact that we are now living in the time when men's names are passing in review before the Ancient of days for final decision. The cases of those who have lived in past ages will no doubt soon be finished, and ere long work will begin with those who are living.

Dear reader, may God give us victory over every sin, so that when our names are called, the Saviour may own us as his children, and blot from the books the record of our sins.



CHAPTER XVI.

Institution and Observance of the Sabbath

The basis of the Protestant religion is declared to be the Bible and the Bible only: all beliefs and practices which have not a "thus saith the Lord" for their foundation are rejected. Consistency therefore forces all true Protestants, before accepting a doctrine as worthy of recognition, to first examine the Bible foundation for such belief and practice.

In harmony with this position, and rightly too, the question of first-day observance has, during the last half century, been brought prominently before the bar of public opinion to answer for its existence as a religious institution. Such questions, as, "Why do we keep the first day of the week when the Bible says the seventh day is the Sabbath?" "Who is responsible for this change, and when was it brought about?" "Why is the first day of the week observed, and what is its meaning?" etc., are asked.

All who desire to know the truth, and whose only ambition is to follow the Master, will welcome a knowledge of the facts in regard to these important questions. We there-

fore invite the reader to a careful study of the subject in the light of God's word.

Institution of the Sabbath

1. For whom was the Sabbath made?

"The Sabbath was made for man." Mark 2:27.

2. When was the Sabbath made?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

NOTE.—God created the earth in six days and rested on the seventh day. Thus the Sabbath was made on the first seventh day of time for this earth. There were four steps necessary in the creation of the Sabbath day: (a) God worked six days. (b) He rested on the seventh day. (c) He then blessed the day. (d) Then he sanctified it. The word Sabbath means rest. When God rested on the seventh day, it became his rest day or Sabbath day. When he blessed it, it was made holy. To sanctify a day means to set it apart as distinct from other days, for some special purpose. (See Joshua 20:7, margin; also Joel 1:14.) The Sabbath being made for man, the sanctifying of the day would consequently involve a proclamation *to man* of its sanctity and use. Thus we have positive proof that a law regulating the observance of the Sabbath was given to Adam.

Sabbath Observance

3. How is the Sabbath day to be observed?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

4. What reason does the Lord give for commanding us to observe the Sabbath day?

"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. 20:8-11.

NOTE.—God created the earth and its contents in six days, and on the seventh he rested from all his work. The seventh day was then made holy, and set apart to be observed as a memorial. This gave to man the institution of the week, the first six days of which were working days, but the seventh day was to be observed by man in honor of the Creator's rest.

5. What does the observance of the Sabbath constitute between God and his people?

"Hallow my Sabbaths: and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

NOTE.—Sabbath observance perpetuates a knowledge of the true God, the Creator of heaven and earth. Those who remember the Sabbath day to keep it holy can never forget their Creator. It is to them a constant reminder of him

from whom all blessings flow. It is a sign by which the worshipers of Jehovah are distinguished from false religionists. How strange that man should desire to forget, and brand as Jewish, God's holy day. Those who refuse to honor the Sabbath of Jehovah thereby refuse to perpetuate a knowledge of his created works, and prove themselves traitors to a most sacred trust.

6. What promise is made to those who keep the Sabbath?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

NOTE.—Reader, are you trampling under foot the Sabbath of the Lord? Have you been stigmatizing God's holy day as Jewish? Stop and think how dishonoring this is to your Creator. The Lord pleads with you to honor him by showing due reverence for his holy day, assuring you that those who do so will delight themselves in the Lord. To such the heritage of Jacob is promised, which is nothing less than a home in the new earth. Because the Jews were God's chosen people, and honored the Sabbath for many centuries, this does not make it Jewish, nor does it release any man in the world from its observance. It is God's place as Creator to speak, and man's place as the creature to delight himself in humble obedience to God.

The New Testament Sabbath

7. What day of the week does the New Testament say is the Sabbath?

"When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

NOTE.—You will notice that according to Mark's Gospel, the Sabbath is past when the first day of the week arrives. This being true, we cannot observe the Sabbath on the first day of the week. The seventh day is the Sabbath. The first day of the week is Sunday, the resurrection day. Now bear in mind that the New Testament was written many years after the Christian church was established; and also remember that it was written by Christians for the instruction of Christians to the end of time. This being so, it is clear that the apostle Mark would have Christians understand that the seventh day, the day before the first day of the week, is the Sabbath.

8. On what day does Matthew say the Sabbath comes?

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulcher." Matt. 28:1.

NOTE.—Thus according to Matthew, the Sabbath ends when the first day of the week begins.

9. What day did these holy women observe as the Sabbath?

“And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.” Luke 23: 55, 56.

10. After resting on the Sabbath day, what did they do?

“Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.” Luke 24: 1.

NOTE.— Thus it is positively stated that the holy women, before coming to the sepulcher on the first day of the week, to embalm the body of Christ, had kept the Sabbath day according to the commandment. The commandment says, “The seventh day is the Sabbath.” Hence it is clear, according to the teaching of the apostle Luke, that to observe the Sabbath day according to the commandment we must keep the day before the first day of the week, which is the seventh day. This being true, those who now observe the first day of the week do not obey the fourth commandment. And it is further proved, that when the commandment says the seventh day is the Sabbath of the Lord thy God, it means the seventh day of *the week*, now commonly called Saturday.

11. When Paul came to Corinth, with whom did he abide, and what did he do for a living?

“After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, . . . and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.” Acts 18: 1-3.

NOTE.— As Paul traveled from place to place preaching the gospel, he had no missionary society to support him, but labored with his own hands night and day. Upon coming to Corinth, he found Aquila and Priscilla, and made his home with them, working at tentmaking for a living. By reading the following texts it will be seen that Paul was a hard-working man: and inasmuch as he worked night and day to support himself and those who were with him, we can reasonably infer that he worked six days in the week. See Acts 20: 33-35; 1 Cor. 4: 12; 1 Thess. 2: 9; 2 Thess. 3: 8.

12. After working during the week, what did Paul do on the Sabbath day?

“He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.” Verse 4.

NOTE.— As often as the Sabbath came, Paul laid aside his work, and repaired to the place of religious worship, and there taught the people.

13. Was this manner of procedure customary with Paul wherever he went?

“They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.” Acts 17: 1, 2. See also Acts 16: 13; 13: 14-44.

NOTE.— The early Christians observed the same Sabbath day in common with the Jews. This is proved by the fact that Paul reasoned in the synagogue *every* Sabbath; but he reasoned in the synagogue only on the seventh day of the week, showing that in Paul’s time there was but one weekly rest day. It is well to bear in mind the fact that the Acts of the Apostles was written about thirty years af-

ter the resurrection of Christ. It was written by Luke, for the instruction of the Christian church. Being written for Christians, we shall expect Luke to use terms with which Christians at that time were familiar. This being so, when Luke says the Sabbath day is the day before the first day of the week, he is simply teaching us what was perfectly understood by Christians thirty years after the resurrection. And when he tells us that Paul preached to the Jews every Sabbath day, knowing that he preached to them only on the seventh day of the week, he teaches us the fact that the early Christian knew of but one weekly Sabbath day, and that was the day upon which the Jews met.

We are usually given to understand, by religious teachers, that the Sabbath was changed from the seventh to the first day of the week at the resurrection, but from the foregoing it is very evident that the early Christians knew of no such change. If Christ had changed the day, the seventh day would no longer have been the Sabbath, and for the apostles to call it the Sabbath thirty years after it had ceased to be the Sabbath would be a blunder which we are sure none would be willing to attribute to Inspiration.

Thus we see that the New Testament writers are in perfect harmony with the Old Testament in teaching that the seventh day of the week is the Sabbath.



CHAPTER XVII.

The First Day of the Week in the New Testament

In the previous chapter we have shown that the New Testament writers teach that the seventh day of the week is the Sabbath. We will now take up the texts where the "first day" is mentioned, and see if the early church laid any claim to its sacredness, or observed it in any way.

The first day of the week is mentioned in the New Testament just eight times. The first five texts are as follows: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1. Each of these texts speaks of the same event, namely, the visit of the women at the tomb early in the morning. It is evident that these women did not regard the day as anything but a working day. They had rested on the day previous, and came to the sepulcher to anoint the body of Christ, a work which they would not do on the Sabbath.

1. What took place on the evening of that same day?

"The same day at evening, being the first day of the week, when the doors were shut where the disciples were assem-