

The evidence in regard to the sabbatic institution is most positive and clear. The Sabbath was not only known before the law was given on Mount Sinai, but it was distinctly enforced before that time. Ex. 16 : 22, 23. We learn that a double portion of manna was gathered on the sixth day, and on that day Moses said: "To-morrow is the rest of the holy Sabbath unto the Lord." The morrow was the seventh day of the week, and it appears from the language of Moses that it was already the Sabbath, before its arrival, and therefore by a previous appointment. When the Lord expressed his intention to give them manna, he declared as an object before him: "That I may prove them, whether they will walk in my law, or no." Verse 4. When some of the people sought for manna on the seventh day, the Lord said: "How long refuse ye to keep my commandments and my laws?" Verse 28. From all this it is very plain that the Lord had a law for the observance of the Sabbath before it was given on Mount Sinai. It was called the rest of the holy Sabbath unto the Lord. How it came to be the rest of the holy Sabbath, the commandment spoken by Jehovah himself informs us: "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 : 11. This transaction took place at cre-

ation,—before the fall of man. Unlike the ceremonial laws for sin-offerings, it was instituted before sin existed. The Sabbath is a commemorative institution; but it commemorates the work of God—not of man. It originated in the mind and will of God himself, and was not made necessary by an act of rebellion as even the gospel was. It was an original institution, as was marriage, and as such it would have existed and continued if man had never fallen. With what propriety, then, can men call it a Jewish institution? It is so called by many, but in direct contradiction of the Bible, which plainly says: “The seventh day is the Sabbath of the Lord thy God.” Ex. 20:10. These are the words of Jehovah himself, and who dares to dispute his claim? He also said of the Sabbath that it is “holiness” to the Lord. Ex. 31:15; margin. By the mouth of the prophet he called it, “My holy day.” Isa. 58:13. It was consecrated from the beginning, as the commandment says and the historic record proves: “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. 2:3.