

not of that mind which is enmity against God, which is not subject to the law of God, neither indeed can be? . . . If the law be not a rule of conduct to believers, and a perfect rule too, they are under no rule; or, which is the same thing, are lawless. But if so, they commit no sin; for *where no law is there is no transgression*; and in this case they have no sins to confess, either to God or to one another; nor do they stand in need of Christ as an advocate with the Father, nor of daily forgiveness through his blood. Thus it is, by disowning the law, men utterly subvert the gospel. Believers, therefore, instead of being freed from obligation to obey it, are under greater obligation to do so than any men in the world. To be exempt from this is to be without law, and of course without sin; in which case we might do without a Saviour, which is utterly subversive of all religion."—Pages 2-6.

In his published "Sermons," p. 23, Rev. T. R. Morris, bishop of the M. E. Church, utters the following trenchant words:—

"The moral law is of perpetual obligation, hence Christ said: 'I am not come to destroy the law, but to fulfill.' What law did he not destroy? Certainly not the ceremonial law; for this, Paul says, he 'abolished in his flesh;' but the moral law he destroyed not. On the contrary, he magnified and made it honorable by a holy life and a sacrificial death."

"One jot or one tittle shall in no wise pass till heaven and earth pass," or, as it is expressed immediately after, *ἕως ἂν πάντα γένηται*, till all (or rather all things) be fulfilled, till the consummation of all things. Here is, therefore, no room for that poor evasion (with which some have delighted themselves greatly) that 'no part of the law was to pass away till all the law was fulfilled; but it has been fulfilled by Christ; and therefore now must pass, for the gospel to be established.' Not so; the word 'all' does not mean all the law, but all things in the universe; as neither has the term 'fulfilled' any reference to the law, but to all things in heaven and earth."—*Wesley's Sermons, vol. 1, pp. 222, 223.*

"Long should pause the erring hand of man before it dares to chip away with the chisel of human reasoning *one single word* graven on the enduring tables by the hand of the infinite God. What is proposed?—To make an erasure in a Heaven-born code; to expunge one article from the recorded will of the Eternal! Is the eternal tablet of his law to be defaced by a creature's hand? He who proposes such an act *should fortify himself by reasons as holy as God and as mighty as his power.* None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare to alter the testimony which lay within the ark."—*Rev. George Elliot, in Abiding Sabbath, pp. 128, 129.*

CHAPTER VIII.

THE SABBATH OF THE LORD.

"AND God blessed the seventh day and sanctified it." Gen. 2:3.

"The Lord hath given you the Sabbath." Ex. 16:29.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

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

"And rested the Sabbath-day according to the commandment." Luke 23:56.

"Sabbath, in the Hebrew language, signifies rest, and is the seventh day of the week,—a day appointed for religious duties, and a total cessation from work."—*Buck's Theological Dictionary, art. Sabbath.*

IT WAS SANCTIFIED BY GOD.

"'Sanctify,' from the Hebrew 'Kadash,' to pronounce holy, to sanctify, to institute an holy thing, to appoint."—*Gesenius, Heb. Lex., p. 914, ed. 1854.*

"Signifies to consecrate, separate, set apart a thing or person from all secular purposes, to some religious use."—*Dr. A. Clarke.*

"Sanctify: To make sacred or holy; to set apart to a religious use. Also to secure from violation; to give sanction to."—*Webster.*

"Hallow: To make holy, to consecrate, to set apart for a holy or religious use."—*Webster.*

"Appoint: 1. An order, edict, or law, made by a superior as a rule to govern an inferior. Example: 2 Sam. 15:15.

"2. Enacted or decreed by authority for preference, as laws established.

"3. Made, fixed by a mandate uttered, an order given."—*Webster.*

"'Kadash;' appoint. Joshua 20:7; Joel 1:14; 2:15; Ex. 19:23, 12; Mark 2:27.

Geo. Bush, Prof. of Hebrew and Oriental Literature in New York City University, says:—

"'And sanctified it.' Heb., *שָׁבַט*, *kadash*. It is by this term that *positive appointment* of the Sabbath as a day of rest to man is

expressed. God's sanctifying the day is equivalent to his commanding men to sanctify it. As at the close of creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., 'because that in it he had rested,' etc., which is a reason of equal force at all times and equally applying to all the posterity of Adam; and if it formed a just ground for sanctifying the first day which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. . . . The sanctification of the seventh day in the present case can only be understood of its being *set apart* to the special worship and service of God." — *Notes on Genesis, vol. 1, pp. 47-49.*

"*Sanctify* means to set apart to a sacred or religious use. This could not refer to past time, but to the seventh day for time to come. And it was to be used in this sacred or religious manner, not by the Lord, for he does not need it; but for man, for whom, says Christ, the Sabbath was made. Mark 2:27. How, then, we ask, could the Sabbath be thus sanctified for man's use, or be set apart to be used in a holy or sacred manner by him? — Only by telling man to use it in this manner. But just as soon as the Lord had told Adam to use the Sabbath in a sacred or religious manner, he had given him a command for its observance.

"The record in Genesis is therefore plain that a Sabbath commandment was given in Eden. And we should do no violence to the text if we should read it, *And God blessed the seventh day, and commanded Adam to sacredly observe it.* But a command given to Adam under these circumstances was a command through him to all his posterity of every age and clime." — *Smith's Two Covenants, pp. 16, 17.*

Dr. Lange, the great German commentator, says: —

"If we had no other passage than this of Gen. 2:3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words, 'he hallowed it,' can have no meaning otherwise. They would be a blank unless in reference to some who are required to keep it holy." — *Commentary, vol. 1, p. 197.*

IT WAS SANCTIFIED AT CREATION.

The *Baptist Weekly*, of October, 1879, in discussing the *time* of the sanctification of the Sabbath forcibly said: —

"Now the antiquity of the institution depends on the space of time covered by this word, 'remember.' It would lead us to infer at the least that the Israelites were acquainted with the Sabbath in Egypt; if acquainted with it there, it is but a fair inference that the knowledge of it was brought into Egypt by Jacob's family, and so backward to the time stated in the Mosaic record, where we find that 'God blessed the seventh day and sanctified it.' He set it apart as a memorial of his cessation from the creative work. Here, then, we reach a principle; memorials were always instituted or set up synchronically with the events they were intended to commemorate. The precious possessions of the ark (memorials) were not laid up there a thousand years after the events they were intended to commemorate. The stones set up in Jordan to memorialize the passage of the Israelites, were not erected a thousand years after the passage. The memorial is always coeval with the event which it symbolizes, and on this principle, therefore, the Sabbath must be as old as creation."

The same point was ably handled by a writer in the *Bibliotheca Sacra*, in 1856. Reviewing the position of one who argued that the sanctification of the day did not occur till the Exode, he replied: —

"The first thing that strikes us in the survey of this passage, is the at least apparent violence done to the narrative in the book of Genesis. He may well lay great stress upon this narrative, as creating, if not, as he asserts, 'the whole controversy upon the subject,' at least an important part of it. But certainly it seems to demand the existence and exigencies of some preconceived theory, to account for the gloss which he has put upon it. Who that had no such theory to defend, would imagine the sacred writer here to describe a transaction, which, according to the supposition, had not occurred for two thousand five hundred years afterward? It would not be asserted by him, or any of those who occupy the same side in this controversy, that the interpretation thus given to this passage is the one which would naturally present itself to any one of ordinary intelligence upon the first perusal of it. We will not allege, indeed, that the obvious, or seemingly obvious, import of the passage is always the true one. But if there be no dispute respecting the terms employed (and there is none here), and if the subject matter be of easy comprehension (as in the present instance), then the *onus probandi* rests upon those who would reject the obvious for the more recondite construction.

"Here is a historical statement: and the only question is, Does Moses, after describing the work of six days, suddenly, and without any intimation, alter his style when he comes to describe the procedure of the seventh day? and using a highly rhetorical figure, does he set down in connection with the record of this procedure an event which did not take place until twenty-five centuries had

elapsed? We have said, *without intimation*, but it should be added also, in the face of the fact that the whole, being a plain narrative, would inevitably be differently understood by all who might read it apart from the light of such an hypothesis as the one now under examination. This, assuredly, is not what we might have expected to discover in any book written beneath the guidance of the divine Spirit, and intended for the instruction of the unsophisticated in all ages.

"We utterly deny, then, that 'it was natural in the historian, when he had related the history of the creation and of God's ceasing from it upon the seventh day, to add' the words in question, unless they are expressive of an event which actually occurred at the creation. And to state in the way of argument that Moses does 'not assert that God then blessed and sanctified the seventh day,' but simply that he did so for a certain reason, is to be guilty of a species of sophistry very unworthy the gravity which becomes the discussion of such a theme. How could he have conveyed more lucidly the idea that this was done *then*, than by recording it, as he does other things, in the past tense, and also in immediate connection with that very cessation from work on the part of God which it was designed to commemorate? True, he assigns the reason for this consecration; but he does this in such a manner as to imply that as the reason existed from the beginning, so also did the consecration. And it is but natural to ask, What ground could exist for the appointment of such a memorial in after ages, which did not operate 'from the foundation of the world'?"

"On the whole it does appear to us that until all the principles of sound criticism are abandoned, and we are at liberty, by a dexterous and convenient application of the figure prolepsis to convert history into prophecy at our pleasure, we cannot adopt the interpretation which this writer has so strenuously advocated. We can understand what is meant by the total rejection of this inspired record, or by the reduction of it to the rank of a mere myth; but we are at an utter loss to understand the position which accepts its divine authority, and acknowledges the opening portion of Genesis to be the narrative of real transactions, and yet, to serve the purpose of a theory, would mutilate and distort its obvious meaning, and that in gross violation of all the laws which guide the historian and chronologist's pen."

F. Denison, A. M. (Baptist), in his "Sabbath History," says:—

"Because, therefore, so little is said in the book of Genesis upon the subject of this institution, is it at all reasonable to suppose, as some have done, that the institution was then unknown? As well might we suppose that Noah preached no particular doctrine because we have no record of his sermons. Or as well might we conjecture that the Jews had no Sabbath from Joshua to David.—five hundred years,—because no record is made of it; or that they were without circumcision from Joshua to Jeremiah,—eight hundred years,—be-

cause no mention is made of that."—*The Sabbath Institution*, pp. 24, 25.

"The sacred writer here both records the appointment of the Sabbath, and assigns the reason for it: 'Because that in it the Lord rested from all his work.' This is evidently *historical* and not by anticipation; for the reason subsisted from the beginning, and was more cogent immediately than it could be at a distance of more than two thousand years, when the command was solemnly renewed from Mount Sinai, long after sin had marred the beauty of the great Creator's work; and it concerns the whole human race as much as the nation of Israel."—*Dr. Scott, on Gen. 2:3*.

In his celebrated work, "The Ten Commandments," p. 196, Bishop Hopkins says:—

"Others, who I believe concur with the truth, date its original as high as the creation of the world, grounding their opinion upon the unanswerable testimony of Gen. 2:2, 3. . . . Now, that there cannot in these words be understood any prolepsis, or anticipation, declaring that as done then which was done many ages after, appears plainly, because God is said to sanctify the Sabbath then, when he rested; but he rested precisely on the seventh day after the creation; therefore that very seventh day did God sanctify, and made it the beginning of all ensuing Sabbaths. So you see that the Sabbath is but one day younger than man; ordained for him in the state of his uprightness and innocence."

IT IS A MEMORIAL OF GOD'S CREATIVE POWER.

"Verily my Sabbaths ye shall keep; for it is a sign between me and you . . . that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

"I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify 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." Eze. 20:12, 20.

"O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof."—*Apostolic Constitutions, Book 7, sec. 2, par. 36*.

Josephus, in his "Antiquities," book 1, chap. 1, sec. 1, speaks of the creation and its accompanying rest, on this wise:—

"Moses says that in just six days, the world and all that was therein was made, and that the seventh day was a day of rest and a release from the labor of such operations; whence it is that we celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes rest in the Hebrew tongue."

Philo, an ancient Jewish writer, says:—

“But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it and calling it holy. For that day is a festival, not only of one city or one country, but of all the earth,—a day which alone it is right to call the day of festival for all people, and the birthday of the world.”—*Works, vol. 1; the Creation of the World, sec. 30.*

Prof. M'Owen (Methodist), in his work on the Sabbath, pp. 12, 14, has the following:—

“The Sabbath was instituted to commemorate the creation of the world. To furnish the world with a standing demonstration of the falsehood and absurdity of idolatry, he instituted the Sabbath. By blessing the Sabbath and hallowing it, by resting therein, and by challenging it for himself, God stamped it with his own image and superscription, and hence its desecration was reckoned among the Jews as a sin of treason against his infinite majesty.”

Justin Edwards, speaking of the creation of the world in connection with the Sabbath, says:—

“As a memorial of that fact, he set apart the Sabbath, kept it, sanctified it, and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, and gives efficacy to his moral government. . . . It commemorates the work of God as Creator.”—*Sabbath Manual, pp. 16, 19, 22.*

Alexander Campbell speaks thus of the Sabbath as a commemorative institution:—

“The humblest pillar in honor of the dead has ‘in memory of’ inscribed, either in fact or by circumstances, upon its front; and so reads the fourth principle of the *everlasting ten*, remember that in six days God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh day; wherefore, remember the seventh day, to sanctify and hallow it.”—*Popular Lectures, p. 284.*

“The seventh-day Sabbath celebrated the work of creation, and for four thousand years did its weekly return talk of the day when God ceased from his works, and lit up the sun and the stars.”—*Luther Lee, D. D., in Theology, p. 378.*

Kitto's “History of the Bible,” note on p. 67, says:—

“Thus was the seventh day appointed by God, from the very beginning of the world, to be observed as a day of rest by mankind, in memory of the great benefits received in the formation of the universe.”

Tract No. 271, Presbyterian Board of Publication, p. 3, says:—

“Any plain reader would understand that the Sabbath was ordained for man as man, to commemorate creation and Jehovah God as the creator, against the idolatry whose ignorance of the origin of all things, it was foreseen, would tend to multiply gods. Hence the saying of the rabbins, ‘He that violates the Sabbath denies the Creator.’”

Rev. F. R. Boston (Baptist), “Essays and Addresses” (First Congress Virginia Baptists, 1803), p. 38, says, after quoting the fourth commandment:—

“The Sabbath, then, is the memorial day of the Creator.”

THE ORIGIN OF THE WEEK.

“Week—a period of seven days, a division of time adopted by the ancient Egyptians and Hebrews, and in general use among Christians and Mohammedans. Its origin is referred back in the Mosaic account to the creation of the world, and there is no other record relating to it.”—*American Cyclopaedia.*

Smith's “Bible Dictionary” says concerning the week:—

“There can be none [controversy] about the great antiquity . . . of measuring time by a period of seven days. Gen. 8 : 10 ; 29 : 27. . . . The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things that it has been very generally thrown back as far as the creation of man. . . . The week and the Sabbath are as old as man himself. . . . In Exodus, of course, the week comes into very distinct manifestation.”

“The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation, six days of labor and one of rest being wisely appointed for man's physical and spiritual well-being.”—*Bliss's Sacred Chronology, p. 6.*

Dr. Coleman says:—

“Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks, from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons of it in his writings.”—*Brief Dissertation on the First Three Chapters of Genesis, p. 26.*

The "Bible Dictionary" of the American Tract Society, art. Sabbath, says:—

"The week was an established division of time in Mesopotamia and Arabia (Gen. 29 : 27); and traces of it have been found in many nations of antiquity, so remote from each other, and of such diverse origin, as to forbid the idea of their having received it from Sinai and the Hebrews."

"We learn, also, from the testimony of Philo, Hesiod, Josephus, Porphyry, and others, that the division of time into weeks, and the observance of the seventh day, were common to the nations of antiquity. They would not have adopted such a custom from the Jews. Whence, then, could it have been derived, but through tradition, from its original institution in the Garden of Eden?"—*John G. Butler, in Natural and Revealed Theology, p. 396.*

Tract No. 271, Presbyterian Board of Publication, says:—

"In fact, the division of time into weeks is not only *non-natural*, but in a sense *contra-natural*, since the week of seven days is no sub-division of either the naturally measured month or year. Yet this singular measure of time by periods of seven days may be traced not only through the sacred history before the era of Moses, but in all ancient civilizations of every era, many of which could not possibly have derived the notion from Moses. . . . Among the learned of Egypt, the Brahmins of India, by Arabs, by Assyrians, as may be gathered from their astronomers and priests, this division was recognized. Hesiod (900 B. C) declares the seventh day is holy. So Homer and Callimachus. Even in the Saxon mythology, the division by weeks is prominent. Nay, even among the tribes of devil-worshippers in Africa, we are told that a peculiar feature of their religion is a weekly sacred day, the violation of which by labor will incur the wrath of the devil god. Traces of a similar division of time have been noticed among the Indians of the American continent. Now, on what other theory are these facts explicable than upon the supposition of a divinely ordained Sabbath at the origin of the race?"—*Pages 5-7.*

THE DAYS OF CREATION WEEK.

A point of controversy has been raised concerning the length of the days of creation week. Some have argued that they were successive, yet indefinite periods, while others have strongly contended that the periods, there employed were literal days, such as are now known to man. But could there possibly be six *indefinite* periods succeeding each other? Would two or

more *indefinite* periods coming together make more than *one* indefinite period? In other words, Would not these periods, if separated at all, have to be so marked by the *definite* ending of one, and the *definite* beginning of its successor? If not, who can tell that there were any such divisions? But just as soon as that is found which marks the ending of one period and the beginning of another, the periods are that moment proven to be *definite* in the length. And since each day of creation week is definitely bounded by an "evening and morning," and distinctly numbered one, two, three, etc., there can be no hesitancy in pronouncing them definite days. The following, concerning this subject, is from H. W. Morris, A. M., D. D. :—

"Here the point to be decided is not what this scripture can be *made* to mean, but what does it mean; what idea was it intended to convey? We believe that it means literal and natural days, for the following reasons:—

"1. No language could have been chosen more explicit, nor any terms found in the Hebrew more definite, to express literal days, than those here employed. There was a first day, a second day, a third day, etc., each opening and closing with a definite evening and morning—literally rendered, there was evening, there was morning, day one; there was evening, there was morning, day two; etc.

"2. Moses, who penned the record, we have every reason to believe, understood these days, and meant that his *readers* should understand them as literal days; for we cannot suppose for a moment that he ever had in his mind anything like the ideas suggested by modern geology.

"3. God himself refers to them as literal days in the commandment given from Sinai, 'Remember the Sabbath-day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.' No impartial mind can read these words and come to any other conclusion than that the *six days*, as well as the *seventh*, were literal days.

"4. There is no adequate reason for this departing from the plain and natural sense of the record. . . . Why might not that creation, then, have been accomplished in six days? Nay, we ask, what has there ever been discovered in the sea or on the land that may not be explained in entire harmony with it? On the other hand, indeed, the supposition that this day [the third] was a period of unmeasured and immeasurable duration, does involve us, among other serious difficulties, in the grave one of holding that herbs, shrubs, and trees flourished and blossomed, and matured seeds and fruits *in darkness, even ages before the sun had ever once shone upon the face of the earth*; for the sun did not appear until the fourth

period. . . . The fine 'theories' and beautiful 'visions' of mighty periods, that have been invented to relieve us of a few seeming difficulties connected with the sacred history, will be found without exception, when duly studied, to involve more numerous and vastly more serious difficulties, so far as the Bible is concerned. By forsaking the more simple and natural interpretation of this chapter, nothing is gained, much is lost, and everything is hazarded."—*Work-Days of God, or Science and the Bible, pp. 184-190.*

Rosenmuller, whose authority as a Hebrew philologist and critic, is entitled to the highest respect, says:—

"It could scarcely be more clearly expressed than by this formula (God divided the light from the darkness, and called the light day, but the darkness he called night), that the *natural day* is to be understood, and not a space consisting of more days or years."—*Scholæ, Gen. 1: 15, quoted in Work-Days of God, p. 179.*

The "Union Bible Dictionary" (American Sunday-school) testifies:—

"And with respect to the nature of those six days, so particularly defined in the record. . . . we can have no reasonable doubt that they were such days as now, and ever have been, occasioned by one revolution of the earth on its axis; because a perfect creation may be as easily the work of one day, or of one moment, as of thousands of years; and because that record, in the evidence of which our confidence rests, on the subject of the creation, has distinctly defined each of those days by its evening and its morning."—*Art. Creation.*

"Defined throughout the chapter, as the term *day* is to its natural meaning by the recurring phrase of 'morning and evening,' as if with the very object of excluding any such signification (as immense periods), we cannot but fear that the latter explanation does considerable violence to the plainest principles of scriptural interpretation. On that ground *alone* we should be disposed to prefer the former, which seems to us even better than the other suited to the demands of geological science, while it does not appear that Biblical criticism can urge any substantial objection to it."—*John Kitto, D. D., Quoted in Work-Days of God, p. 180.*

In a speech at Saratoga Springs, New York, Daniel T. Spear, D. D. expressed himself as follows:—

"You have an example of the first method in the attempt to make the word 'day,' as occurring in the first chapter of Genesis, mean an age or a geological period. This overlooks the fact that the day here mentioned is described as the first, the second, the third day, and so on, and also the fact that in the fourth command-

ment this same day is spoken of as a day in a week consisting of seven days, each of which was twenty-four hours in length; and the still further fact that the Jews, for whom the record in Genesis and Exodus was originally made, not being geologists, would understand the term 'day' as thus described, to mean a natural day of twenty-four hours. They could give it no other meaning; and no man would give to it any other meaning unless led to do so in order to meet a supposed difficulty. The fact that the term is used for an indefinite period does not make it in this use, with this description and in these connections, anything but a natural day of twenty-four hours. To force another meaning into it is to give it a meaning which it does not bear; and moreover, when this meaning is forced into it, the supposed difficulty created by geology is by no means removed."—*New York Independent, Sept. 20, 1883.*

Prof. Kurtz says:—

"Now there is no question but that the division of time which is here called *day*, was conditioned and limited by the presence of *natural light*; consequently the 'evening' which followed such a day, and the 'morning' which preceded the next day, must in like manner be understood as parts of an *ordinary natural* whole day; and the latter can only be measured according to the natural, everyday standard still in use.—the occurrence of one regular, natural change of light and darkness (of day and night). The days of creation were thus measured by the natural advent and departure of the light of day, by the occurrence of evening and morning. This standard of measurement is given by the record itself, and must be applied alike to each of the six days of creation."—*Quoted in Work-Days of God, pp. 179, 180.*

We would do well to remember in this connection that the science of geology knows nothing of six geological periods. The following, from the "Library of Universal Knowledge," vol. 6, p. 587, art. Geology, tells the number of geological periods which that science allows for the creation of the world:—

"By common consent it is admitted that names taken from the region where a formation or group of rocks is typically developed, are best adapted for general use. Cambrian, Devonian, Silurian, Permian, Jurassic, are of this class, and have been adopted all over the globe. The geological record is classified into five main divisions: 1. The archæan, azoic (lifeless), or eozoic (dawn of life) periods; 2. The primary, or palæozoic (ancient life) periods; 3. The secondary, or mesozoic (middle life) periods; 4. The tertiary or post-tertiary periods. These divisions are further arranged into systems, each system into formations, each formation into groups, and each group or series into single zones or horizons."

COMMENCEMENT OF THE DAY.

The day being a natural division of time, produced by regular revolutions of the earth, it would seem reasonable that its Author should designate some point in those revolutions, at which one day should close and its successor commence. The day is now generally regarded as being bounded at both ends by the mid-night hour; but there is nothing in nature to determine that as the boundary line of a day. Then in the absence of a natural sign, one would of necessity be obliged to resort to artificial means of ascertaining the commencement of the day.

But man has not been left to depend upon such methods. It is plainly stated by the Author of the day, that he "made two great lights; the greater light to *rule the day*, and the lesser light to *rule the night*" (Gen. 1:16), "and to divide the light from the darkness." Verse 18. It may also be learned from verse 5 that one each, of these light and dark periods (in reverse order, however), constituted a day; for thus it is stated: "The *evening* and the *morning* were the first day." The same expression is used concerning each of the six days of creation week, as will be seen by reference to verses 8, 13, 19, 23, 31.

From this it is evident that the day commenced at the setting of the sun. More than this, the Lord, when instructing the children of Israel when to commence and end the celebration of their days of worship, said: "From *even unto even*, shall ye celebrate your Sabbath." Lev. 23:32. The exact meaning they were to attach to the word "even" may be learned by reference to Deut. 16:6, which says: "Thou shalt sacrifice the passover at even, *at the going down of the sun.*" Nehemiah, also, tells how he guarded the city of Jerusalem, after the captivity, from being entered by fish merchants and others to sell their wares on the Sabbath: "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I com-

manded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Neh. 13:19.

Coming to the New Testament, we find the day reckoned in the same manner. On one occasion, the Saviour was in Capernaum teaching on the Sabbath (Mark 1:21), but on returning to Simon's house, that disciple's wife's mother was found suffering from fever. Verses 29, 30. The Saviour did not scruple to heal her even though it was the Sabbath-day. The Pharisees thinking this wrong, would not bring their sick to him on that day, however much they desired him to heal them. But the record says that, "at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Verse 32.

The following statements from eminent authors are directly to the point on this question:—

"The Jews reckoned their days from evening to evening, according to the order which is mentioned in the first chapter of Genesis, in the account of the work of creation: 'The evening and the morning were the first day.' Their Sabbath, therefore, or seventh day, began at sunset on the day we call Friday, and lasted till the same time on the day following."—*Newins's Biblical Antiquities*, p. 171.

"The Hebrews began their day at evening. Lev. 23:32."—*Union Bible Dictionary*, art. Day.

"The Jews kept their Sabbath from evening to evening, according to the law. Lev. 23:32. And the Rabbins say, 'The Sabbath doth not enter but when the sun is set.' Hence it was that the sick were not brought to our Lord till after sunset, because then the Sabbath was ended."—*A. Clarke, on Matt. 8:19*.

"One of the priests stood, of course, and gave a signal beforehand with a trumpet, at the beginning of every seventh day, in the evening twilight, as also at the evening when the day was finished, giving notice to the people when they were to leave off work, and when they were to go to work again."—*Josephus's Wars of the Jews*, book 4., chap. 9, sec. 12.

"According to the Jewish computation of time, the day commences at sunset on Friday evening; and about an hour before sunset on this evening all business transactions and secular occupations cease, and the twenty-four hours following are devoted to the celebration of the holy Sabbath."—*M. A. Berk, in History of the Jews*, p. 335.

Calmet's "Bible Dictionary," art. Sabbath, thus states the ancient method of beginning the Sabbath:—

"About half an hour before the sun sets, all work is quitted, and the Sabbath is supposed to be begun."

The same author, speaking of the close of the Sabbath, says:—

"When night comes, and they can discern in the heaven three stars of moderate magnitude, then the Sabbath is ended, and they may return to their ordinary employments."

In answering the query of a correspondent, the Chicago *Inter Ocean* of August 4, 1881, said:—

"The Romans reckoned the day from midnight to midnight, as did also the ancient Egyptians; while the Hebrews, Athenians, and others reckoned it from sunset to sunset. Hipparchus, the astronomer who lived during the second century before Christ, reckoned the twenty-four hours from midnight to midnight. It was therefore easy for Rome to graft this upon the Christian system."

"The only trace of the ancient manner of dating a festival from the eve, or vesper, of the previous day,—a practice discontinued since the 12th century, when the old Roman way of counting the day from midnight to midnight was introduced."—*Chambers's Encyclopedia*, art. *Festivals*.

Prof. C. S. Cooke (Baptist) says:—

"In this age they make the day commence at midnight instead of sunset. . . . The change of the hour for commencing the day is wholly unsupported by Scripture; it should never have been made; it rests wholly on the authority of civil enactment. That days shall commence at sunset is of divine authority."—*Essays and Addresses*, First Congress of Va. Baptists, 1803, p. 29.

NAMES OF THE DAYS OF THE WEEK.

William M. Jones, formerly missionary to Palestine, speaks as follows concerning these names:—

"Not any of the nations, whether Jew or Arab, name the days of the week, Sunday, Monday, Tuesday, etc.; nor do they call the first day of the week the Lord's day, nor do they ever give to the seventh day the name Saturday."

The celebrated astronomer, Lockyer, says on this point:—

"Although the week, unlike the day, month, and year, is not connected with the movements of any heavenly body, the names of the seven days of which it is composed were derived by the Egyptians from the seven celestial bodies then known. The Romans, in their names for the days, observed the same order, distinguishing them as follows:—

"Dies Solis	Sun's Day	Sunday.
"Dies Lunæ	Moon's Day	Monday.
"Dies Martis	Mars' Day	Tuesday.
"Dies Mercurii	Mercury's Day	Wednesday.
"Dies Jovis	Jupiter's Day	Thursday.
"Dies Veneris	Venus's Day	Friday.
"Dies Saturni	Saturn's Day	Saturday.

"We see at once the origin of our English names for the first three days; the remaining four are named from Tiu, Woden, Thor, and Frigga, Northern deities, equivalent to Mars, Mercury, Jupiter, and Venus, in the classical mythology."—*Elements of Astronomy*, p. 222.

The following "Testimony of Languages" to the unchanged order of the days of the week, is a selection from the second edition of a "Table of Days, in Eighty-one Languages," by the Rev. William Mead Jones. In his prefatory note he says:—

"The Asiatic and African languages are here classified according to the 'Standard Alphabet' of the late Dr. Lepsius, and the European by his imperial highness, Prince Louis Lucien Bonaparte, one of the most learned of living philologists. The languages of mankind are divided into three great classes; namely, *Shemitic*, *Hamitic*, and *Japhetic*. There are various subdivisions of these, especially of the Japhetic; such as *Sanscritic* (Aryan or Arian); *Afghan*, *Iranian* (Zend, Persian, Armenian, etc.); *Lithuanian*, *Slavonic*, *Italic*, *Germanic*, and *Celtic*. Then there is a long list of *No-Gender* languages, such as *Oceanic*, *Illiterate*, *African*, and various *Isolated* and *American* languages, whose origin and affinities are difficult to discover.

"The student of the following selection will observe that the Hebrew has its ancient, mediæval, and modern uses, and so have all the Shemitic tongues, as also the Hamitic and Japhetic families of languages. These all agree that Sunday is the first day of the cluster of days which we call 'week,' and that Saturday is the seventh day. Then it is most noteworthy that Saturday in this selection retains its ancient and God-given name, Sabbath. Here, then, is a continuous history of the week, and of the Sabbath, unbroken, unchanged, without an interstice, and without loss of a day from creation until the present time. The author of this, and his greater collection of languages, has given much of his best toil and

strength through many years to gather these Voices from their homes, and bring them within sight and hearing of his fellow-Christians, in the firm hope that thereby the clap-trap and quibbling, the ignorant assertion and trifling about a day being lost, the Sabbath being changed, and our Sunday being the original seventh day (?) may be swept away from all honest minds. After reading and studying this chart, the student may well conclude that it is utterly impossible that these historical languages should lie in this matter, but that they all 'tell the truth, the whole truth, and nothing but the truth.' Therefore, let him rise from the investigation with unshaken confidence in this 'Testimony of Languages,' and with love and zeal 'lay hold on' the Saturday as the Sabbath of the Lord his God, and of Christ, and keep it, and refrain 'from polluting it,' and 'keep his hand from doing any evil.' Verily to such the promise is, 'I will give them an everlasting name that shall not be cut off.' Isaiah 56: 2, 5."

THE SABBATH WAS OBSERVED BEFORE COMMANDED FROM SINAI.

"The first men must have known it. The words, 'He hallowed it,' can have no other meaning. They would be a blank unless in reference to some who were required to keep it holy."—*Lange's Commentary, vol. 1, p. 197.*

"The moral and religious institutions of the patriarchal or family worship, which continued from the fall of Adam to the covenant of circumcision, were the Sabbath, the service of the altar, oral instruction, prayer, praise, and benediction. . . .

"The religious observance of weeks or Sabbaths in commemoration of creation . . . was religiously observed, to the giving of the law. . . . The righteous always remembered the weeks, and regarded the conclusion of the week as holy to the Lord. Hence . . . we find Noah religiously counting his weeks, even while incarcerated in the ark. In the wilderness of Sin, before the giving of the law, we also find the Jews observing the Sabbath."—*Alexander Campbell, in Christian System, pp. 128-130.*

"This primeval measure of time was instituted as a memorial of the work of creation in six days, and of the ensuing Sabbath. . . . It was therefore universally observed by Noah's descendants during the prevalence of the patriarchal religion; but mankind degenerated and sunk into idolatry, the primitive institution was neglected and at length lost. And the days of the week were dedicated by the Egyptians, Chaldeans, Syrians, etc. to the heavenly host, the sun, moon, and planets."—*Hale's Chronology, vol. 1, pp. 18, 19.*

"Heaven left not this fact, the creation, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a *monumental* institution which was as *universal* as the annals of time, as the birth

of nations, and as the languages spoken by mortals. An institution too, which, notwithstanding its demand, not only of the seventh part of all time, but of the *seventh day* in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law."—*Alexander Campbell, in Popular Lectures, pp. 283, 284.*

"The Sabbath was observed from Abraham's time, nay from the creation."—*Alexander Campbell, in Evidences of Christianity, pp. 301, 302.*

"The Sabbath is an institution as old as the world. . . . It shares with inmarriage the glory of being the sole relic saved to the fallen race from the lost paradise. One is the foundation of the family, and consequently of the State; the other is equally necessary to worship and the Church. These two fair and fragrant roses, man bore with him from the blighted bliss of Eden."—*Rev. George Elliot, in Abiding Sabbath, chap. 1.*

IT WAS RECOGNIZED BY OTHER NATIONS BESIDES ISRAEL.

"The sacredness of one of the seven days was generally admitted by all. . . . It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week."—*History of the Sabbath, by Gilfillan, p. 360.*

"The Phœnicians, according to Porphyry, 'consecrated the seventh day as holy.'"—*Ibid. p. 359.*

"The Greeks and Romans, according to Aretius, consecrated Saturday to rest, conceiving it unfit for civil actions and warlike affairs, but suited for contemplation."—*Ibid. p. 363.*

Josephus says:—

"There is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever whither our custom of resting on the seventh day hath not come."—*Against Apion, book 2, par. 40.*

Archbishop Usher's "Works," part 1, chap. 4, say:—

"The very Gentiles, both civil and barbarous, both ancient and of later days, as it were by a *universal* kind of tradition, retained the distinction of the seventh day of the week."

The *Congregationalist* (Boston), Nov. 15, 1882, says:—

"Mr. George Smith says in his 'Assyrian Discoveries' (1875): 'In the year 1869 I discovered, among other things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as

days on which no work should be undertaken.' Again, in his 'History of Assur-bani-pal,' he says: 'The 7th, 14th, 21st, and 28th are described by an ideogram equivalent to *sulu* or *sulum* meaning "rest." The calendar contains lists of work forbidden to be done on these days, which evidently correspond to the Sabbaths of the Jews.'"

H. Fox Talbot, F. R. S., one of the learned Assyriologists of Europe, says of the fifth "creation tablet," found by Mr. George Smith, on the bank of the Tigris, opposite the site of ancient Nineveh, and now to be seen in the British Museum:—

"This fifth tablet is very important because it affirms clearly, in my opinion, that the origin of the Sabbath was coeval with the creation. . . . It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot; various meats were forbidden to be eaten; and there were a number of other minute restrictions."—*Sec. 4 R, plate 32.*

"But it is not known that they believed the Sabbath to have been ordained at creation. I have found, however, since this translation of the fifth tablet was completed, that Mr. Sayce has recently published a similar opinion. See the *Academy* of Nov. 27, 1875, p. 554."—*Records of the Past, vol. 9, pp. 117, 118.*

A. H. Sayce, in his lectures before the Royal Institution concerning the Assyrian tablets discovered in the excavations on the site of ancient Babylon, says:—

"The Sabbath of the seventh day appears to have been observed with great strictness; even the monarch was forbidden to eat cooked meat, change his clothes, take medicine, or drive his chariot on that day."—*Northern Christian Advocate.*

Dr. Kindall, in the Second Presbyterian Church, Kansas City, Mo., June 6, 1880, said on this point:—

"We have read of this [Babylonian] Sabbath in the library which has recently been dug up from the ruins of the Mesopotamian city. In the very dawn of history we see how strictly the Sabbath was kept. We read their Sabbath law, and find that not only work of every kind, but Sabbath carriage-riding was forbidden, as well as dosing with medicine and changing apparel."—*Review, July 22, 1880.*

ITS BINDING OBLIGATION UPON CHRISTIANS.

"The Sabbath was made for man; not for the Hebrews, but for all men."—*Bishop E. O. Haven, in Pillars of Truth, p. 88.*

"God instituted the Sabbath at the creation of man, setting apart the seventh day for that purpose, and imposed its observance as a universal and perpetual moral obligation upon the race."—*Archibald A. Hodge, D. D., Tract No. 175 of Presbyterian Board of Publication.*

"The divine authority for the institution of the Sabbath is found in Gen. 2:1-3. Now concerning this passage we remark, it was given to our first parents, that is, to the whole human race. . . . The object to be accomplished is general, and can apply to no one people more than another."—*Francis Wayland, D. D., in Elements of Moral Science, pp. 180-184.*

"If the decalogue applies to all people, and governs to all time, so does the fourth commandment."—*Dr. Cuyler, in New York Weekly Witness, Jan. 9, 1875.*

Dr. Chalmers says:—

"For the permanency of the Sabbath, however, we might argue its place in the *decalogue*, where it stands enshrined among the moralities of a rectitude that is *immutable and everlasting.*"—*Sermons, vol. 1, p. 51.*

"A further argument for the perpetuity of the Sabbath we have in *Matt. 24:20*, 'Pray ye that your flight be not in the winter, neither on the Sabbath-day.' Christ is here speaking of the flight of the apostles and other Christians out of Jerusalem and Judea, just before their final destruction, as is manifest by the whole context, and especially by the 16th verse: 'Then let them which be in Judea flee into the mountains.' But the final destruction of Jerusalem was after the dissolution of the Jewish constitution, and after the Christian dispensation was fully set up. Yet it is plainly implied in these words of our Lord, that even then, Christians were bound to a strict observation of the Sabbath."—*Works of President Edwards, vol. 4, pp. 621, 622.*

The American Tract Society has published a sheet called the *Centennial Voice* in the interest of a better observance of Sunday, which has been widely circulated. From it we take the following extract:—

"Has the law ceased to bind us? If it has, where is the proof? It cannot be found in the words of Scripture. It is as true now as it ever was that God is the creator of men. He may and does say to us, as to his people of old, 'In six days the Lord made heaven and earth, the sea, and all that in them is.' God claimed authority over Cyrus because Jehovah had 'formed' him. Till we cease to be creatures, we cannot cease to be truly and firmly held to obey every divine precept. It is true that he who enacts a statute may repeal it. But Jehovah has never repealed any precept of the decalogue. Where is the proof? No man can give us chapter and

Re
 verse for such repeal of the law of the Sabbath. Human governments repeal laws when are found to be mischievous. But the law of the Sabbath never wrought ill to any man. Sometimes a law ordained by man to meet an exigency is afterward fitly repealed. When a law of man is found to do harm, and not good, it ought to be set aside. But Jehovah, who knows the end from the beginning, and who rules the world in wisdom, knows that man as much needs a Sabbath now as at any previous history of the world. All admit that the law of the Sabbath was in force till the world was more than four thousand years old. What competent authority has set it aside? There has been one on earth competent to declare God's will on all subjects. Jesus Christ was the brightness of his Father's glory and the express image of his person. But he never said that any part of the decalogue was or could be abolished. Hear him: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18."

IT WAS OBSERVED BY CHRISTIANS LONG AFTER CHRIST.

Coleman says:—

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Chris. Exem., chap. 26, sec. 2.*

Edward Brerewood, professor in Gresham College, London, says:—

"It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Christian emperors, and they know little who do not know that the *ancient Sabbath* did remain and was observed by the Eastern churches *three hundred years* after our Saviour's passion."—*Treatise on the Sabbath, p. 77.*

The American Presbyterian Board of Publication, in Tract No. 118, states that—

"The observance of the seventh-day Sabbath did not cease till it was abolished after the empire became Christian."

Socrates, A. D. 440, says:—

"There are various customs concerning assembling; for though all the churches throughout the whole world celebrate the sacred mysteries on the Sabbath-day, yet the Alexandrians and the Romans, from an ancient *tradition*, refuse to do this."—*Ecc. Hist., p. 289.*

M. de la Roque, a French Protestant, says:—

"It evidently appears that, before any change was introduced, the Church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it."

NO BIBLE AUTHORITY FOR A CHANGE TO THE FIRST DAY.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

3
 "The festival Sunday, like all other festivals, was always only a human ordinance; and it was *far from the intention of the apostles* to establish a divine command in this respect,—far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Neander's Church History, Rose's Translation, p. 186, ed. 1843.*

Sir William Domville bears this testimony in the matter:—

4
 "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."—*Examination of the Six Texts, Supplement, pp. 6, 7.*

In vindicating their desertion of the Roman Church, the reformers, Luther, Melancthon, and others spoke of the false boasting of that power as follows:—

4
 "They allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath-day. Great, say they, is the power and authority of the Church, since it dispensed with one of the ten commandments."—*Augsburg Confession, art. 28.*

Referring to the course pursued by these reformers, Dr. Cox says that—

"They failed to see in the New Testament any of those indications which the Puritans were the first to discover, of a transference of the Sabbath to the first day of the week by Jesus or the apostles."—*Literature, vol. 1., p. 127.*

Later reformers have also failed to see the New Testament authority for such a change. Alexander Campbell shows, in the following terse statement, why it would be impossible to make the change:—

"No it never was changed, nor could be, unless creation were gone through with again; for the reason assigned must be changed

before the observance, or respect to the reason can be changed."—*Bible Advocate, January, 1848.*

Richard Watson wrote thus : —

"Now there is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."—*Theological Dictionary.*

"It has been held by many eminent divines that there is not sufficient evidence in the New Testament for such an institution ; that the change of day from the seventh to the first day of the week is an insuperable difficulty."—*National Cyclopaedia, art. Sabbath.*

"It is true, there is no positive command . . . for keeping holy the first day of the week."—*M. E. Theological Compendium.*

Rev. Clark Braden, a minister and author, and ex-President of one of the Western colleges of the Disciples, said in the *Christian Standard*, of Sept. 26, 1874 : —

"Others observe the first day, contending without a particle of evidence that the commandment has been changed from the seventh day to the first. Our preachers are by no means agreed in their teachings. They have no well-defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teaching on this subject in our theological works and commentaries, or by any religious press. Advocates of the observance of the first day *stultify themselves* by taking *contradictory and inconsistent* positions."

A Catholic priest made the following statement in the opera house, Hartford, Kansas, Feb. 18, 1883, which was reported in the *Weekly Call* of that place four days later : —

"The Bible commands you to keep the Sabbath-day. Sunday is not the Sabbath-day ; no man dare assert that it is ; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, *i. e.*, Saturday ; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give \$1000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No ; it cannot be done ; it is impossible. The observance of Sunday is solely a law of the Catholic Church, and therefore is not binding upon others. The Church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church."

"Jesus confirms the Sabbath on its spiritual basis. 'The Sabbath was made for man, and not man for the Sabbath ; therefore the Son of man is Lord also of the Sabbath.' . . . Thus he at once rids it of all the false restrictions of Judaism, and, establishing it upon its primitive foundations, he brought forth its higher reason in the assertion of its relation to the well-being of man. 'The Sabbath was made for man ;' not for the Jew only, but for the whole race of mankind ; not for one age alone, but for man universally, under every circumstance of time and place."—*Abiding Sabbath, p. 165.*