

delighted in them? This is the question that faces every Christian who is puzzled or troubled by the foolish objections which are brought up concerning the object of grace. The object of God's grace is to make men and women so that they will be obedient men and obedient women, true men and true women, loyal men and loyal women; and if the grace which we have received does not do that, we have received the grace of God in vain. Compare 2 Cor. 6:1 and Titus 2:11, 12; Rom. 3:21.

Let us press home another question to the heart of our querist: Would he like to live near to neighbors who do not believe that their Christianity requires them to keep God's law? Would he feel that his automobile is safe in the garage, or his chickens in the chicken house, or his potatoes in the field? It seems as though some of these questions are really practical. The Hon. Wm. J. Bryan remarked one time, in one of his lectures, that he would feel it very unsafe to leave his pocketbook around among Christians who did not believe in the authority and binding obligations of God's commandments. That was a wise and just remark. A person does not know God's grace and its purpose who cannot see that God's grace is given in order to bring us back to Him and into harmony with His holy law. Then His commandments are not a yoke of bondage, but a delight; and it is easier to observe His commandments, and walk in them, than it is to go the way of the world.

SECTION VI

SABBATH AND SUNDAY

The Importance of the Sabbath.

If, as Seventh-day Adventists claim, the Sabbath is of such importance, why did God wait until almost the end before calling the world's attention to it? Will not sincere Sundaykeepers be saved? If so, why do Seventh-day Adventists come over here to China and stir up all this discord?

Every truth of God is important. Albert Barnes truly says, in his comments on Matthew 5:17-20, that anyone who considers any command of God so unimportant as not to be obeyed is unworthy of His kingdom. In this world one of the problems being worked out is that of sin,—a great incident in God's eternal work. One of the factors in those problems is that any man who desires his own way shall be allowed to have it, in order that not only the people of this world, but the beings in other worlds, may see what it means to depart from God and His truth. Consequently God suffered the great apostasy of Christian times; but, in great mercy, He foretold it, told the character of that apostasy, and what that apostasy would do, how it would think to change the times and the law of God. Dan. 7:25. He forewarned men, so that they need not fall into apostasy. Yet He permitted it to come, that men might see what iniquity would do if allowed to work itself out. But just as truly as He predicted that, He also predicted the Reformation, predicted the time when those who were among His people should take their feet from the Sabbath, from doing their pleasure on God's holy day, when they would restore the breach, build up again the wall that had been broken down by this apostate power. Isa. 58:12, 13. That is the message which is going to the world at this time.

But His people during that time of imperfect light, a time when darkness reigned because of apostasy, a time when so many lost

sight of the great truth of the Bible, God will judge accordingly. So was it when Jesus came the first time. Great and important phases of truth had been buried under the traditions of the Jews. Jesus said of them, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." If God did not give to the world in the last days His message concerning His Sabbath truth, He would not count as sinners those who were transgressing it, who yet with sincere souls thought they were doing God's will. But He must demonstrate to the heavenly beings and to all mankind that notwithstanding all that apostasy has done, God will restore His truth, and will gather out of the last and darkest and weakest generation a class of people who are keeping all the commandments of God and all the faith of Jesus. Rev. 14:12. To him who loves the Lord Jesus Christ, that message is a message of joy and gladness.

The everlasting gospel of which this reform is a part is the everlasting good tidings (Rev. 14:6-14); and Seventh-day Adventists, if they would be true to God, must preach this glorious, glad light which God has given them of the blessed Sabbath, the memorial that it is of a great, kind heavenly Father, and the pledge that it is of a glorious Redeemer who is able to save to the uttermost. So while sincere Sundaykeepers who have been unwarned and who do not know God's truth, who are living according to the light they have with perfect hearts, will be saved, yet God would have His children fully enlightened, and especially in these days predicted by the prophets. Hence we go to China and to all other nations because God's message for this day is to go to "every nation and tribe and tongue and people." Rev. 14:6.

The Day of the Sabbath.

Has the Sabbath been lost? Do we really know which is the true seventh day?

What evidence will we accept? The greater part of Sabbath history is covered by the Bible; will we accept that as authority? No man who believes in a Sabbath at all could consistently do

otherwise; for it is from the Bible that the Sabbath idea and institution have come to us.

1. In the Beginning

"In the beginning" man knew the Sabbath. By three distinct steps the Creator founded the Sabbath. After working six days He rested upon the seventh day, making it God's *rest* day. And then He blessed and sanctified, or set apart, the rest day, for all time to come. Gen. 2:2, 3. That day was the seventh of a cycle of days. It was the maker of the week, because all days were numbered with respect to that one day. When God gave that day, man knew the day. There was surely no mistake "in the beginning."

2. At the Exodus

Admitting, for the sake of making the truth clearer, that man in his idolatry may have forgotten the Sabbath during the centuries between the Garden of Eden and the Exodus, yet God had not forgotten it; and the first thing He did when He called His people out of Egypt, was to restore to them the Sabbath which, as a nation of slaves in sun-worshipping Egypt, they had not kept.

More than this: By the fall of the manna God marked the seventh day each week by a threefold weekly miracle for forty years. God gave a double portion of manna on the sixth day; He divinely withheld it on the seventh day, the Sabbath. The manna which fell on the first five days would not keep over to the next day, but that which fell on the sixth day was divinely preserved over the Sabbath. Israel must have known God's Sabbath; for forty years it was stamped into the very life of the nation. The record of this is especially found in Exodus 16. The next month God confirmed that holy day by placing its written law in the very heart of the Decalogue. Ex. 20:8-11. It is the same Sabbath day, based on the same reasons, that we find in the beginning.

3. At the First Advent

When our Lord came, the Jews were observing the seventh day with much outward, Pharisaic ceremony. It was loaded down with rabbinical tradition till it had become a burden. From the Exodus

to that time no one claims that the Sabbath was lost. The Jews were still keeping the same day, but in the wrong way. Jesus Christ, in whom dwelt "all the treasures of wisdom and knowledge," observed the same day. Moreover, He lifted it to a higher plane, or, rather, restored it to its primitive design, a blessing to mankind, instead of a yoke of bondage.

Jesus Christ observed the Sabbath. He taught the perpetuity and immutability of that law of which the Sabbath was a part, even to its very jots and tittles. Matt. 5:17-20. He taught by precept and example perfect obedience to that law. Luke 4:16; John 15:10; Matt. 19:17. He died upon the cross to vindicate its justice and perfection, and to save men from sin, its transgression. 1 John 3:4; Rom. 7:7. By His perfect obedience imputed, we, who are sinners, by faith are counted righteous. Rom. 5:19.

Surely, on the face of it, God would not leave men ignorant concerning one of the essential and important precepts of that law. Nor did He. For when His own heart was stilled in death, those who had followed Him and had been taught by Him, "rested the Sabbath day according to the commandment." Luke 23:56. The next day was "the first day of the week." Luke 24:1; Mark 16:1, 2.

Therefore, at the first advent of Christ, at the beginning of what is called the Christian church (although that church began with Adam), the Sabbath was known, and the day of the Sabbath was still the seventh, the day just before "the first day of the week."

4. Since the First Advent

What evidence is there that the day has not been lost since Bible times? Is the evidence sufficient to assure us? In reply we would say that it is simply overwhelming. Here are six considerations and proofs, every one of which is sufficient of itself:

1. The Unreasonableness of the World's Losing a Day.—It is not infrequent that a single person loses count of the days of the week. It is so rare a thing that a whole family loses count that such an occurrence is talked of for years. But whoever heard of a whole neighborhood or village or city or country losing a day and not knowing it? And to think of a world's doing such a thing is too

absurd to consider, especially when not a small portion of the world honored the first day of the week as devoted to the worship of the sun, "the wild solar holiday of all pagan times."

2. God's Care.—It is unreasonable to believe that God requires the observance of an institution, as He certainly does by the perpetual Sabbath command, and then permits the day of the Sabbath to be lost to the world. Neither has He permitted it.

3. The Jews.—At the time of the first advent the Jews were great sticklers for the Sabbath. When they were scattered to all the nations of earth at the time of the destruction of Jerusalem, they carried the Sabbath with them. They have clung to the Sabbath, more or less strictly, ever since. Go where one will,—China or America, Russia or Australia, Morocco or Timbuctu, Tartary or Alaska, England or Hindustan,—the Jew has been there first, and has, by his singular custom, stamped the seventh day as "the Jewish Sabbath," though God gave it to all men. If the Jews in one part of the world had lost the day, differences would have arisen as representatives of other countries met together. But on the authority of the late Rabbi Wise, no such differences were ever recorded.

4. Custom and History.—Nearly all the great nations have been at some time sun worshipers, regarding the day of the sun and the week. In a chart prepared by the late Rev. Wm. Jones of London, assisted by able linguists all over the world, the week and its days in 162 languages and dialects are given; all of these languages recognize the same order in the days of the week; and 102 of them call the seventh day the Sabbath, or by some equivalent term. Then, in all the histories, encyclopedias, dictionaries, chronological and ecclesiastical tables of any note, Sunday is known as the first day of the week, the day just after the seventh. According to all authentic history, ecclesiastical or secular, the day of the week is identified; there has been no change since the Son of God stamped it as divine by His life, His teaching, His death.

5. The Churches.—The early church observed the Sabbath. Of this there is no doubt. Prof. Edward Brerewood, in his "Learned Treatise of the Sabbath," Oxford, 1631, states what is said in sub-

stance by other first-day writers: "The Sabbath of the seventh day . . . was religiously observed in the East church three hundred years and more after our Saviour's passion." And down to the year 1000 no other day save the seventh was known by the term "Sabbath." Gradually the Sunday displaced the Sabbath, brought in by half-converted sun worshipers. There have been Christians, however, who have observed the Sabbath all through the Christian era. But whether Sundaykeepers or Sabbathkeepers, there has been no dispute as to *the day* till engendered in these times to evade the force of God's commandment.

6. Astronomy.—The science of astronomy also bears evidence to the fact that there has been no lost time. Astronomical records and dates, as far back as 600 B. C., agree with the computations made by astronomers today, bearing witness to the fact that there has been no lost time, no lost count of the order of the week.

Now, reader, here are all these evidences. Surely the order of the days of the week has persisted from the beginning to the present. God's Sabbath stands.

Every objection men have ever brought against it or can ever bring against it has been met and can be met, save one, and that is the cross. It involves a cross to keep it. Its observance demands faith in God. But Christ will help us bear the cross, and the exercise of faith will lead the soul into a larger, clearer, more fruitful field of heart and life than he has ever known before. And in it all he will have Christ Jesus as companion, friend, and brother.

Reasons for Keeping Saturday.

1. What are your strongest reasons for keeping Saturday, or what we call Saturday, for the Sabbath?
2. Where is all your Scripture for doing so?
3. Does your Sabbath begin at twelve o'clock noon on what we call Saturday?
4. Do you make a distinction between the names "Sunday" and "Sabbath"?

1. We do not keep Saturday—that is, truly converted, Sabbath-keeping Christians do not. Saturday is a civil day, beginning at

twelve midnight, and ending at twelve midnight. But the Sabbath begins at sunset on what is called Friday evening, and ends at sunset on what is called Saturday evening; consequently the days are not synchronous, or identical.

Our reasons for keeping the Sabbath are: First, the commandment of God: "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: 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." Secondly, the example of our Lord Jesus Christ, who kept His Father's commandments, who did no sin, who left us an example, that we should follow in His steps. John 15:10; 1 Peter 2:21, 22. He therefore observed the Sabbath. Luke 4:16, and elsewhere. Surely there can be no stronger reasons than the eternal law of God, sanctioned and confirmed by prophet, apostle, and Jesus Christ, and the example of our Lord Himself. See 1 John 2:3-5.

2. "Where is all your Scripture for doing so?" It is throughout the Bible. All that is said in the Bible regarding a weekly Sabbath applies wholly and exclusively to the seventh day. Take, for instance, the institution of the Sabbath in Genesis 2:2, 3, and connect with it Mark 2:27, 28: "The Sabbath was made for man," and for man in the beginning, before there was a division of races, or nations, or tribes. See Exodus 20:8-11; also the whole of Exodus 16, showing how God marked it out during the falling of the manna; Isaiah 56; Isaiah 58:13; 66:22, 23; Luke 23:56. Then regarding the whole law of God, of which the Sabbath is a part, see Matthew 5:17-20; Psalm 111:7, 8. The last generation of men, who will welcome the Lord Jesus Christ, keep the commandments of God and the faith of Jesus. Rev. 14:12. These are only a small portion of the scriptures there are to confirm the great Sabbath truth.

3. "Does your Sabbath begin at twelve o'clock?" No; as before stated, it begins at sunset. "From even unto even, shall ye celebrate

your sabbaths." Lev. 23:32. See also Nehemiah 13:15-22, which clearly shows that the Sabbath began at sunset, when the heavy shadows began to creep in; and this also is intimated in Matthew 8:16; Mark 1:32; Luke 4:40. The context shows that this day was the Sabbath. The Jews would not bring their sick to be healed on the Sabbath day, on account of their superstition; but as soon as the sun set, they came with all their sick. This shows that the Sabbath closed at sunset. This is also in harmony with the making of the days in Genesis 1,—“The evening and the morning were the first day,” “the second day,” “the third day,” and so on, giving man, wherever he may be on the earth, a sure knowledge of the beginning and the closing of the day, and also the blessed privilege of welcoming the Sabbath when it comes, and bidding farewell to it as it goes,—something which the Sundaykeeper does not experience.

4. “Do you make a distinction between the names ‘Sunday’ and ‘Sabbath?’” Certainly we do. “Sunday” is the purely heathen name of the first day, so called in honor of the sun, to which it was dedicated. “Sabbath” is the divine name of the seventh day, and comes from God’s rest upon that day.

For a broader study, we commend “The Lord’s Day the Test of the Ages,” a pamphlet costing 25 cents, which covers the Sabbath in all dispensations.

What Is the Lord’s Day?

The Lord’s day of the Holy Scripture must be the day which the Lord claims as His. In this, the word of God is very explicit. In Isaiah 58:13, the Lord calls the Sabbath “My holy day.” Exodus 20:10 expressly says, “The seventh day is the Sabbath of the Lord thy God.” Matthew 28:1 and Mark 16:1, 2 clearly show that this seventh day is the *seventh day of the week*, the day just before “the first day of the week.” And in Mark 2:28, Jesus Christ declares, “The Son of man is Lord also of the Sabbath.” What day, then, according to these scriptures, is the Lord’s day? There can be but one true answer,—the seventh day of the week, the Sabbath of the Lord.

It is admitted—it could not be otherwise—that the Bible does not say that “the Lord’s day” of Revelation 1:10 is the first day of the week. Why, then, call the first day of the week the Lord’s day? Because, we are told, the early fathers called it that. But shall we take a “father” of an apostate church two hundred years this side of Christ, followed by other such “fathers,” as of more authority than Christ and His word? Less than forty days after Jehovah spoke with His own voice from Sinai, some of the “fathers” in Israel, Aaron among them, made an image to the Egyptian sun god Apis, and said, “These be thy gods, O Israel, which brought thee up out of the land of Egypt.” And the next day they held a feast to it, which they called “a feast to Jehovah.” See Ex. 32:1-5. If the “fathers” of less than twoscore days’ apostasy were wrong in the face of God’s testimony, may it not be that the “fathers” two hundred years this side of Christ may also have been wrong? The only safe rule to follow is the Lord’s word; and the Lord’s word declares that the Lord’s day is the seventh-day Sabbath.

Did the Apostles Change the Sabbath?

In a religious periodical, in answer to the question, “Who changed the Sabbath?” I find the statement given: “First by the authority of the apostles, delegated them by the Lord. Matt. 16:19. They kept the first day of the week. Acts 20:7; 1 Cor. 16:1, 2. Says Neander, ‘The apostles rejected the Sabbath to avoid the risk of mingling Judaism and Christianity.’ And also, secondly, because on that day Christ rose from the dead and appeared no less than five times to His followers. Thirdly, the outpouring of the Holy Ghost on the day of Pentecost occurred on Sunday.” Will you please explain this?

Regarding these statements, there is nothing in Matthew 16:19 to show that the apostles were delegated to do anything else than to teach the word of God. That text itself ought to be explained by the great commission given in Matthew 28, in which Jesus told His disciples to teach all things He had commanded them; but He never commanded any change of the Sabbath; on the contrary,

He declared that not "one jot or one tittle" of the law could be changed. Matt. 5:17-20; Luke 16:17. So Jeremiah was set over the nations "to pull down, and to destroy, and to throw down, to build, and to plant" (chapter 1:10); but he simply did this by proclaiming God's word concerning those nations (chapter 18:7-10).

Secondly, we have no record that the apostles ever kept the first day of the week as a holyday. Acts 20:7 simply records a night meeting held at the beginning of the first day of the week, the rest of the day being spent in regular secular labor; and 1 Corinthians 16:1, 2 does not indicate any gathering whatever, but that each man should lay by himself *at home*, on the first day of the week, as God had prospered him, the money he would send to the needy in Judea, so that it could be gathered when the apostle came.

That the apostles did not reject the Sabbath to avoid the risk of mingling Judaism and Christianity is shown again and again by the labors and teaching of the apostle Paul. In the second chapter of Romans, he declares that the Jews had "the form of knowledge and of the truth in the law." In Acts 20, he declares that he had "kept back nothing that was profitable," but had taught all things that were necessary, had not shunned to declare "the whole counsel of God;" but nowhere is there any record that he had taught the Ephesian people any change in the Sabbath. He could say, as he met the Jews in Rome, as recorded in Acts 28, that he had done nothing against the custom of the fathers; and they could say they had heard no charge against him. That is, he had nowhere transgressed the moral law, as the Jews themselves regarded it.

James tells us that we are to keep the royal law according to the Scripture, and whoso offends in one point is guilty of all. See James 2:8-12. And Peter declares (1 Peter 2:20-22) that Christ is made our example, who did no sin. That is, Christ kept the law. He is our example to follow. And John tells us that he who says he knows God, and keeps not His commandments, is a liar, and the truth is not in him; and continues by saying, "He that saith he abideth in Him ought himself also so to walk, even as He walked." See 1 John 2:4-6.

Neander lived a good many centuries this side of Christ. He had no more knowledge of the matter than hundreds of others. The very best knowledge, and the only knowledge, of what the apostles did is found in the Scriptures themselves. Jesus did rise from the dead on the first day of the week, and did appear to His disciples several times; but in no case did He tell them that that day was a holyday. He simply appeared to them on that day in order to show them that He was alive and had risen from the dead. As to the outpouring of the Holy Spirit on Pentecost, the day of the week is not even mentioned, and some good authorities contend that it was the Sabbath day. Others think that it was Sunday. But the Lord passed over one first day in the ten days between His ascension and the outpouring of the Spirit, and that fact of itself shows that not the first day was to be honored, but the antitype of Pentecost. There is absolutely nothing in God's word to indicate that the first day was set apart as a holyday, and very many first-day people acknowledge this. There is but one Bible Sabbath, that instituted and commanded of God and observed by our Lord Jesus Christ.

The Sabbath for Israel.

If the Sabbath is a law for the Gentiles and the church, why do the Scriptures say, with precision, it is a law and a sign for Israel in the past and in the future? Ex. 31:13-17; Ezek. 20:12, 13. If for the church, cite Biblical passages that ordained it.

Let us say to our readers as emphatically as we can that God has no promise for the Gentiles in His word at all, only as they become Israel. The Gentile as a Gentile is utterly without hope, and so God's word repeatedly declares. For to Israel pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all." Rom. 9:4, 5.

Our Lord Jesus Christ was of the stock of Israel. So were all the prophets, and all the apostles; and Jesus Himself declares,

“Salvation is of the Jews.” John 4:22. The very term “Israel” is of spiritual significance. It was given to Jacob because he prevailed with God, and it means “prevailer with God.” “Thy name shall be called no more Jacob [supplanter], but Israel: for thou hast striven with God and with men, and hast prevailed.” Gen. 32:28. Only those who have thus prevailed with God can ever keep God’s Sabbath; for the Sabbath is holy, and only holy men can keep a thing holy. God does not declare that the Sabbath shall be sanctified by our keeping it. He has already sanctified it. We are to keep it holy as He has made it holy; and the only way we can keep it holy is by having a holy heart.

Our Lord Jesus Christ said, when a young man asked Him what he ought to do, “Keep the commandments.” Matt. 19:17. The apostle Paul declares: “Do we then make void the law through faith? God forbid: yea, we establish the law.” And in the book of Hebrews we are told that under the new covenant, God’s law—the law which existed in Jeremiah’s day, six hundred years before Christ—is written in the hearts of His children. Heb. 8:8-12; Jer. 31:31-34.

But the Lord does not leave outside the Gentile, called by Him “the stranger.” And here is one of the promises which the Gentile may appropriate: “Also the foreigners that join themselves to Jehovah, to minister unto Him, and to love the name of Jehovah, to be His servants, every one that keepeth the Sabbath from profaning it, and holdeth fast My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer.” Isa. 56:6, 7. Without that covenant relationship with Israel, the apostle Paul declares, men have no hope, and are “without God in the world,” “alienated from the commonwealth of Israel, and strangers from the covenants of the promise.” Eph. 2:12.

It is only Israel that will be saved. In that glorious city which God shall give to His children, there are twelve gates, and those gates are named after the tribes of Israel; and all who pass through those gates, in God’s plan, will pass in as members of one of the tribes. For “Israel shall be saved by Jehovah with an everlasting salvation.” Isa. 45:17. It is utter folly to ask a man to keep the

Sabbath of the Lord who does not know the Lord. Nobody can compel one to keep the Sabbath who does not know God. What folly it is for men to attempt it!

On What Day Was Christ Crucified?

We would not take the space to answer this question were not so many agitated over it, and that needlessly. It is *assumed* from Matthew 12:40 that Jesus was in the grave three days and three nights; that He was crucified Wednesday, and therefore was raised from the dead in the closing hours of the Sabbath day; and therefore the claim that the first day should be observed, because He rose from the dead on that day, falls to the ground.

Out of the study arise these questions:

1. On what day was Christ crucified?
2. With what definiteness are we to understand the term “three days and three nights”? Do they mean absolutely seventy-two hours?
3. When do these days begin?
4. On what day did Christ arise?
5. What bearing has the time upon the Sabbath question?

1. On What Day Was Christ Crucified?

On this point Matthew says nothing. Mark expressly says, “And when even was now come, because it was the *preparation, that is, the day before the Sabbath.*” Mark 15:42. In this instance the word “even” refers to the closing hours of the day, when the sun began to decline. Luke is in harmony with this: “It was the day of the preparation, and the Sabbath *drew on,*” and that very Sabbath day the women rested “according to the commandment.” Luke 23:54, 56.

John gives us this testimony: “The Jews therefore, because it was the preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked of Pilate that their legs might be broken, and that they might

be taken away." John 19:31. That Sabbath day had double dignity; it was a chief day of the Passover as well as the Sabbath.

Obviously, all these testimonies would fix the crucifixion on the sixth day, from 9 A. M. to 3 P. M. Then, as the Sabbath drew on, the body of Jesus was taken down from the cross, hastily wrapped in the linen cloth with myrrh and aloes, and deposited in a rock-hewn tomb immediately adjacent to the place where the crucifixion occurred. John 19:41.

2. The Term "Three Days," Etc.

Does this expression mean just seventy-two hours? or does it mean part of two days and the whole of one—that is, a part of the first day being counted, the whole of the second, of course, and a part of the third? That the latter is the case is evident from the use of the term in the various texts where this very period is referred to. The following list of quotations and citations includes every instance of its occurrence:

1. "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be *three days and three nights* in the heart of the earth." Matt. 12:40.

2. "Jesus answered and said unto them, Destroy this temple, and *in three days* I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up *in three days*? But He spake of the temple of His body." John 2: 19-21.

3. "And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and *after three days* rise again." Mark 8:31.

4. "In three days." Matt. 26:60, 61.

5. "And there arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and *within* three days I will build another made without hands." Mark 14:57, 58.

6. "In three days." Matt. 27:40.

7. "In three days." Mark 15:29.

8. "Sir, we remember that that deceiver said, while He was yet alive, *After* three days I will rise again. Command therefore that the sepulcher be made sure *until* the third day." Matt. 27:63, 64.

There is another term, "the third day," referring to the same period, which occurs as follows:

9. "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the *third day*." Matt. 16:21.

10. "The *third day*." Matt. 20:18, 19.

11. "The *third day*." Mark 9:31.

12. "The *third day*." Luke 18:32, 33.

13. "But we trusted that it had been He which should have redeemed Israel: and beside all this, today is the *third day since these things were done*." Luke 24:21.

14. "The *third day*." Luke 24:46; Matt. 17:22, 23; Mark 10:34; Luke 9:22; 24:7; Acts 10:40; 1 Cor. 15:3, 4.

We have numbered the above scriptures and citations so as to make them more easy of reference. In No. 1 Jesus refers to the experience of Jonah, and applies it to an experience which would come to Himself. The only expression which would confine it to the grave is "heart of the earth," and this we will consider later. No. 2 uses the expression "*in* three days," and that is also used by the enemies of Christ in Nos. 4, 6, and 7, and its stronger equivalent, "within," in No. 5. The chief priests and Pharisees, referring to the same thing (No. 8), use "*after* three days," and then ask that the sepulcher be made sure "*until* the third day."

Jesus uses in No. 3, the expression "after three days;" but in Nos. 10, 11, 12, 14, He uses "the *third day*," showing the latitude of the various terms used. This is still more strongly manifest by No. 13, where the disciples declare at the very close of the first day of the week, "Today is the third day since these things were done." So also No. 9, and the prophecy in Hosea 6:1, 2.

From a fair comparison of all these passages we must conclude

that "in three days," "after three days," "within three days," "three days," and until "the *third* day," simply mean three days in common parlance, including only a part of the last day, and by a parity of reasoning, not necessarily the whole of the first day.

3. When Do the Days Begin?

While technically the beginning would seem to apply to the death of Christ, in the fullest sense they would cover His betrayal into the hands of His enemies, when His death was determined. For as truly as at the crucifixion, the *death agony* for the world *began* at His betrayal, and was more manifest in the Garden of Gethsemane than on the cross. It was by physical wounds that His blood was shed on Calvary; it was by awful death agony for the sins of the world that it was forced from Him in Gethsemane, where "He poured out His soul unto death." It was at the very time when Judas was bargaining with the chief priests that Jesus said: "The *hour is come*, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone." John 12:23, 24. And again: "Now is My soul troubled; and what shall I say? Father, save Me from *this hour*: but for this cause *came I unto this hour*. Father, glorify Thy name. . . . *Now* is the judgment [crisis] of this world: *now* shall the prince of this world be cast out." Verses 27-31. A few hours before this the broken bread and the blood of the grape manifested the death foreordained of God and purposed of man. A little later His agonized heart forced from His lips, "My soul is exceeding sorrowful even unto death." Mark 14:34. The death agony was already on. A little later still come the band to take Him. To them He says, "When I was daily with you in the temple, ye stretched not forth your hands against Me: but *this is your hour*, and the *power of darkness*." Luke 22:53.

Right here, at this crisis, began the three days and nights when Christ was delivered to death in the hands of His enemies, into the power of the heart of the earth, into the hands of "the world rulers of this darkness." Eph. 6:12. When He reached that hour, His time had come. No hand, human or divine, earthly or heav-

enly, could interpose for His rescue. He had yielded all. All that followed was development in the process of putting to death. "The heart of the earth" would refer to the powers of earth, the center of which was Roman rule, led by "the prince of this world," Satan. But the *third day* from the time of His yielding to the powers of earth He was living above all the powers of darkness.

4. On What Day Did Christ Rise?

We have (1) the record of the visits to the sepulcher; and (2) positive statement. Here are the passages which speak of the visits:

1. "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.

2. "And 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.

3. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16:9.

4. "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.

5. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

Only one of these passages speaks of the rising of our Lord. Nos. 1, 2, 4, 5, all refer to the visit of the women in the early morning of the first day. The context of each passage shows clearly that all save the last refer to the same visit. The particulars in Matthew 28 make it evident that the meeting there recorded was on the early morning of that first day, identical with the other meetings. The Greek phrase *opsē de Sabbatōn*, rendered "in the end of the Sabbath," ought, as Bloomfield and others remark, to be explained as "after the Sabbath." The context demands it. There is, however,

another explanation. The original Greek was written without division into chapters or verses or sentences. Does not *opsē de Sabbatōn* ("late on the Sabbath") belong to the previous clause, at the end of chapter 27? It would then read: "And they [priests, etc.], having gone [from Pilate], made the sepulcher secure, with the guard sealing the stone late on the Sabbath. As it began to dawn toward the first day of the week, came Mary to see the sepulcher." This is in perfect harmony with both Mark and Luke. Greenfield in his Greek Testament gives this as an alternative reading.

But Mark 16:9 clearly fixes the resurrection of Christ to the first day of the week. The Interlinear Translation by Hinds and Noble renders the text, "Now having risen early the first day of the week, He appeared first to Mary the Magdalene." Rotherham's emphatic translation reads, "Arising early on the first of the week, He was manifested first to Mary the Magdalene;" the Peshito Syriac by Murdock, "And in the morning of the first day of the week, He arose." See other translations. Surely this ought to be conclusive. "The three days" would begin Thursday night and close Sunday morning, including all of Friday, all of Sabbath, and part of Sunday.

5. Is There Any Significance to the Resurrection Day?

None whatever. No day has been divinely designated to commemorate the resurrection. When God has set apart other days, He has been explicit concerning them. The Passover, the Day of Atonement, and other yearly days of the Jews were enjoined so clearly that there could be no mistake about them. So it was with the seventh-day Sabbath. If the Lord had designed that His resurrection should furnish us another worship day, He certainly would have made it plain. That His word is utterly silent is sufficient for the child of God.

On the other hand, He has given us the Sabbath. He has commanded it in unmistakable language. It has been confirmed by the teaching and example of our Lord Jesus Christ. What more does the Christian need? "Ye are My friends, if ye do whatsoever I command you."

The Rest That Remains. Hebrews 4.

Please explain the fourth chapter of Hebrews. Apparently there was a movement afoot at that time to change the Sabbath day.

The Sabbath day is not the question of Hebrews 4. Read chapter 3. The Lord desires to bring His people home to Him to that promised eternal rest. He emphasizes again and again, in both the third and the fourth chapter, the thought that the Hebrews of old did not enter into that rest. The eighth verse of chapter 4 reads, "For if Jesus [really, "Joshua" (see the American Revised Version)]; "Jesus" in Greek is the same as "Joshua" in Hebrew (see also the margin of the King James Version)] had given them rest, then would he not afterward have spoken of another day,"—that is, not another week day, nor another day of twenty-four hours, but another time when God would give His people rest.

The only reason why the Sabbath is brought in at all is to show that God's plan concerning the rest of His people is from the beginning of this world; for He says, "He that is entered into his rest, he also hath ceased from his own works, as God did from His." Verse 10. And verse 4 says: "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." That is, that finished earth, as it came from the hand of God, was designed to be the rest home of man for all eternity; but unbelief came in, and man sinned, and consequently there was no rest; for there is no peace and rest to the wicked.

But He promised them rest when they came from Egypt. If they had believed, they would have entered into it; but Joshua did not give them rest then. The entering into that rest, therefore, is yet future; it remains. Then again under Solomon and David, God would have given His people rest; but unbelief thwarted it.

Now the Lord puts it upon each soul individually through faith. "Today"—every day—God calls to enter that rest; and when man will give up his own strivings and strugglings and

his own work and his own sins, and yield himself wholly to the righteousness of God, he will enter into the beginning of that rest. He will find rest in Christ Jesus from all his sins and strife of soul; and that rest will be completed when man enters the earth made new at the second coming of Christ.

The only reason why the Sabbath day is mentioned there at all is that it is a pledge of God's eternal rest when His plan is completed in redemption. "There remaineth therefore a rest [“a Sabbath rest,” A. R. V.] to the people of God,” such a Sabbath as the Lord had when the earth was made, which includes rest from sin. See Isa. 66:22, 23.

The Sabbath and the Gentiles.

Are Gentiles under obligation to keep the Sabbath?
Was it not given to Israel alone?

As this is a frequently raised question, a few points may be worthy of consideration.

The Sabbath is a memorial of creation. This is demonstrated by such texts as Genesis 2:2, 3; Exodus 20:8-11. That creation affects all who dwell upon the earth, and all are amenable to the One who created them. The Sabbath was therefore for mankind, the whole race; for “the Sabbath was made for man” (Mark 2:27), and the “God that made the world and all things therein” also “made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the *times before appointed*, and the bounds of their habitation” (Acts 17:24, 26). Among the times before appointed is that of the Sabbath, which originated at creation, and was sanctified as God's memorial; and this memorial is “throughout all generations.” Ps. 135:13.

That the Sabbath is for all men is shown by the records of peoples who, before apostatizing, acknowledged its binding obligation, and kept it, as shown by ancient records, and by the names they have retained for the days of the week.

That God gave the Sabbath to Israel was true. But He did not give it to them as a people to themselves; He gave it to them as

He gave all other truth, that they might give it to others. To Israel pertained “the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” Rom. 9:4. The Gentile world worshiped idols, forbidden by the first two commands of the Decalogue. Shall we therefore reject the law, saying it was for Israel? So with other precepts of that same holy law. God ever calls the seventh-day Sabbath His day, “the Sabbath of the Lord thy God,” but never “the Jewish Sabbath.” The latter is man's name. Which shall we choose? On the other hand, God repeatedly calls Himself the God of Abraham, Isaac, and Jacob, the God of Israel. Shall we therefore reject Him?

But the new covenant is to Israel; all the promises are to Israel; the inheritance is to Israel; the holy and eternal city of the everlasting kingdom is the city of Israel, for after Israel are her gates named (Rev. 21:12); and Jesus declares that “salvation is of the Jews” (John 4:22). The Bible was given through Jews; and the Saviour was a Jew, and “unto Him shall the gathering of the people be.” Gen. 49:10. Shall we therefore reject all these precious riches and blessings?

The fact of the case is that these Jews were the depositaries of God's truth because God saw that they could best preserve it till Christ came. They rejected it, and God cast them off; but their rejection did not affect God's truth. He simply placed the flaming torch and the sacred treasure in other hands, devoted to His service, to bear the light and the blessing to the world. But those who bear them are the Israel of God. There are no covenant blessings or promises to the Gentiles except as they become Israelites—prevailers with God—by faith. But all may become such, Jew or Greek, male or female, black or white. God is no respecter of persons.

But faith, the faith of Jesus Christ, the faith of Israel, the faith which works by love, the love that keeps the commands of God,—the same faith and love are required of all; and all who have it are Israelites indeed, true Jews, of “the commonwealth of Israel,” and of “the household of God.” See Eph. 2:11-19. And God is one; His law is one; His Son is one; His salvation, His Sabbath,

His mighty redeeming love and eternal inheritance, each and all are one and the same to all who will accept them. He who will not accept them, may remain a Gentile, "having no hope, and without God in the world;" for there is no other hope, no other God. But he who will, may embrace Christ, become a covenant heir of God, and a lover of God's Sabbath, an inheritor of His promises. See Isa. 56:2-8.

"From One Sabbath to Another." Isa. 66:23.

This text says, "From one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." But others tell us, from Revelation 21:23 and 22:5, that there is no night there; and therefore Isaiah has no reference to the Sabbath, but one eternal rest. Please explain.

First of all, Isaiah 66:23 could not have reference to one great eternal rest, because to speak of "from one eternal rest to another" would be absurd, for an eternal rest does not leave time for any successive eternal rests. Then, too, that the Sabbath is indicated, is also shown by the connection, "from one new moon," which would also stand for one month—from one month to another, and from one Sabbath to another; or from month to month and week to week; and the great day of the week then as now will be the Sabbath.

What is meant in Revelation 21:23 and 22:5 is not that there will not be a succession of day and night, or that day will not follow day. The implied contrast is with cities of this world. Cities of this world have walls and gates, or they did in those days; and those gates were shut by night, to keep out robbers and marauders and hostile armies who would come in under cover of the darkness of night. That will not be the case in the New Jerusalem. God's glory will be so great in that city that there will be no night there, no darkness under which robbers can hide or the lawless devise or plan destruction. It will be all light. Nothing more than this is implied.

It is also spoken regarding the city itself, and not regarding the new earth. When God's children come up from all parts of

the earth, where there is a difference between day and night, as indicated by Isaiah 30:26, the Sabbath will be observed there just as truly as it can be here, only with perfect holiness to the Lord. The light of the moon will fall upon that earth, but it will be like the light of the sun now; and the light of the sun in the new earth will be sevenfold what it is now. Yet when God's people come into His very presence, His glory will be so great that "the moon shall be confounded, and the sun ashamed; for Jehovah of hosts will reign in Mount Zion, and in Jerusalem; and before His elders shall be glory." Isa. 24:23. It is possible, with flood lighting, to make the night as bright as day. But it does not take away the night, nor change the succession of days; nor will God's ineffable glory, far surpassing anything artificial, or even in the natural world, take away from the earth its succession of days or months, or its Sabbath.

Old and New Style Calendar.

What effect did the change from Old Style to New Style have upon the day of the Sabbath?

The change of the calendar from Old Style to New Style was made by Pope Gregory in 1582. The computation of Julius Caesar was a bit too lengthy, and consequently by the sixteenth century the calendar was ahead of the solar year. Ten days were dropped from the calendar made by Julius Caesar, the one then in vogue in European countries, to bring the calendar year into harmony with the solar year. By this change, October 5, 1582, was called October 15, 1582. This corrected the mistake in the calendar of Caesar. England did not make the change until 1752, when September 3 of that year was called September 14. But these changes did *not* affect the *days of the week*. This is shown by the fact that there was no difference between the reckoning of the days of the week in Great Britain and the rest of Europe between 1582 and 1752, although the former reckoned according to the Old Style, and the latter by New Style. None of the changes in years or days of the month of the past have affected the days of the week.

A Question of Days.

1. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14:5.

2. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:10, 11.

3. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days." Col. 2:16.

May we not very reasonably conclude, from the reading of the following texts, and from their connections, that the observance of the Sabbath is of very little importance, if not wholly unnecessary to salvation?

1. Romans 14 is not a discussion of a question of days, but a question of judging, or condemning, a brother. "To his own master he standeth or falleth;" and, despite the judgment of mortals, God is able to hold him up. Even though the text did refer to the Sabbath, it would prove nothing concerning its obligation; it would simply prove that the observer or the nonobserver was answerable to God alone. But at the bar of God, all who have known God's law will be judged by the law. Rom. 2:12; James 2:8-12. But the text and the context seem to make reference to matters which of themselves made no difference, ceremonial days of the law, for example.

If it should be said that the term "every day" of the text must include the Sabbath, it is sufficient to show that it does not in Exodus 16:4. Compare with verse 27. The "every day" meant every day of the common days given to man, of "the six working days." Ezek. 46:1. The Sabbath command is a part of God's law, of which no jot or tittle shall pass away. See Isa. 51:6, 7; Matt. 5:17-19. The eternal Spirit of God did not contradict through Paul what it said through Isaiah and Jesus.

2. The days and times of Galatians 4:10, 11 are heathen days and times. Read the text and the context:

"Howbeit then, when ye knew not God, ye did service unto them which by nature *are no gods*. But now, after that ye have known

God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Verses 8-11.

Before they knew God, before the gospel came to them, whom did they worship or serve? *Answer:* "Ye did service unto them which by nature are no gods." They were therefore heathen. Compare with 1 Cor. 12:2; 1 Thess. 1:9. See also Acts 14:6-18. Lycaonia was a part of Galatia. In their backsliding, what did the Galatians do? *Answer:* "How turn ye *again* to the weak and beggarly elements, whereunto ye desire *again* to be in bondage?" What were among the heathen observances? *Answer:* "Neither shall ye use enchantment, nor observe times." Lev. 19:26. "He reared up altars for Baal [the sun god]. . . . He made his son pass through the fire, and observed times." 2 Kings 21:3-6. See Ezek. 8:15, 16.

The oldest and most widespread heathen worship was sun worship, and the oldest heathen day is Sunday, dedicated to the worship of the sun. Besides this, there were monthly and yearly and other heathen feasts and festivals and holydays. The Saturnalia, from which came Christmas; the feast of Eostre, from which came Easter; and the Sunday, are good illustrations of the perpetuity of heathen customs. When, therefore, the Galatians went back to their heathen gods, they doubtless returned to their old feasts and festivals. No wonder that the apostle questioned their conversion.

3. The context of Colossians 2:16 clearly shows that the meats and drinks and fast days and sabbath days to which the apostle had reference were those which were "a shadow of things to come; but the body is of Christ." Verse 17. These yearly days, some seven in number, are mentioned in Leviticus 23, "beside the Sabbaths of the Lord." Verse 38. All the ceremonial sabbaths pointed forward to Christ; but the eternal Sabbath of the Lord was a constant memorial and sign of Christ's power to create, uphold, and sanctify. Ex. 20:8-11; Ezek. 20:20, 12. God's moral law is unchangeable and eternal, and His weekly Sabbath is a part of that law.

Do not forget the very first expression in the scripture under question, which is the core of the whole matter: "Let no man therefore judge you." Why? Because, as the previous verses show, we have acknowledged Jesus Christ the Lord, been buried with Him in baptism, and arisen to a new life in Him. The mere ceremonies of the past are nothing in Him. The sins that were recorded against us have been all blotted out; and those past ordinances, which call to remembrance our sins year by year, from time to time, are gone.

Sunday Laws and Prohibition.

Please give the reasons why a law prohibiting the manufacture and sale of intoxicants is right, and one forbidding Sunday labor is wrong. Are not both class legislation?

The design of the prohibition of the manufacture and sale of intoxicants has nought to do with class. It does not prevent anyone from drinking, if he has liquor. It does prohibit the manufacture and sale for public purposes. One of the chief reasons for doing this, from a political standpoint, is the enormous drain that the liquor business is upon the community. If those who manufacture and sell liquor met all the expense and tragedy of the liquor traffic, that would be one thing. But they do not. They impose upon the community a fearful burden, which the community itself must bear, in the drunkards and paupers they make, in the widows and orphans or worse than widows and orphans, in the crime and corruption that is fostered, in a hundred different ways, breaking down all barriers of law, of society, and loading continually heavy burdens upon the community. The saloons make necessary the great number of police in our cities and towns; they furnish a great deal of the material for the courts. The mere suggestion of these will bring to the minds of our readers very much more than we have mentioned as the result of the liquor traffic. It has to do wholly and solely with the economic problem of our cities and towns. In a long series of years, a country could better afford to pay pension to the men engaged in the liquor traffic, until they

died, than to allow the traffic to go on; and this from a purely economic standpoint.

A Sunday law is altogether different. It is class legislation; it is more, it touches the rights of mankind. It touches the very highest class of those rights, the right to worship God according to the dictates of one's own conscience, and the right to earn a living for one's family, working in what way and how long one will. It does not strike directly at evils, economic or otherwise. The fact certainly has been demonstrated that the Sunday is as well kept in communities where there is no Sunday law as in communities where there is one. Neighbors get along just as peaceably; there is just as much quiet; there is far more agreement, less trouble and prejudice in every way, than where Sunday laws exist. The most serious effects of Sunday laws fall, many times, upon those who are the most conscientious and faithful.

In nearly all cases of prohibition of the liquor traffic, time is given for the saloon man to adjust his business. Adjusting his business, he has no trouble from the law. He could not say that conscientiously he must follow that business. No saloonkeeper in the world would ever make such a claim at that. Any other business equally profitable, or less, would be preferable; for few saloonkeepers would actually prefer a business like that, were they not trained to that one thing. But this is not the case at all with the Sunday law. It has to do with conscience and one's relationship to God.

Jesus and the Sabbath Commandment.

Why did Jesus not mention the Sabbath commandment when He enumerated the others?

In the first place, our Lord nowhere enumerates the Ten Commandments. He gave some of them, as in the nineteenth chapter of Matthew. He quotes those to show to the young man that he was not really keeping the commandments after all. The young man had declared, "All these have I kept from my youth up;" but Jesus showed, by the principle upon which the commandments

quoted were based, and the application of that principle, that the young man really had not kept the commandments at all. He had outwardly observed them. His life was blameless, probably, so far as a negative example was concerned; yet he was wealthy, and the poor were all around him, and he had not given to their needs. But in that enumeration of commandments, we do not have any one of the first four precepts of the Decalogue, and we nowhere in the teachings of Christ have any reference to the second commandment of the Decalogue. Extrajudicial oaths are forbidden, but the third commandment is not quoted.

Why should we demand that our Lord should restate the Ten Commandments? He expressly tells us, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17. There would be no change in God's government. God's moral law is perfect, and Christ came to restore men to allegiance to God. That was His sole purpose. He declares, "I and My Father are one." Again, "I came . . . not to do Mine own will, but the will of Him that sent Me." God's will is expressed in His law (Ps. 40:7, 8); and Jesus declares that those who say, "Lord, Lord," and do not the will of God, will have no part in God's kingdom. To them the Lord will say: "Depart from Me, ye that work iniquity." "I never knew you." "Iniquity" is lawlessness, doing things contrary to God's law. All the teaching of our Lord, in precept and example, in His sacrifice upon the cross, taught the immutability, the inviolability, the absolute necessity, and eternal perpetuity, of the law of God in every jot and tittle; for He declares, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

The change from the old dispensation to the new dispensation, as they are sometimes called, was not the change in God's purpose or the change in God's plan. It was simply a greater development of that plan. The old object-lesson offerings, which pointed forward to Christ, ceased because the shadow reached the substance; but the government of God underwent no change. Faith was demanded before Christ came, faith in the Sacrifice and Redeemer to come; faith was demanded when He came, faith in the Sacrifice

who was there with them. Obedience was demanded before He came, the obedience of faith to all God's commandments; obedience was demanded after He came, the obedience of faith, the following in His footsteps.

There was no more change in the constitution or fundamental laws of God's government when Christ came than there is when one administration is succeeded by another in the United States Government. The administration is different, but this has no effect whatever upon the Constitution. Every word and act of Christ's life confirms the Sabbath commandment with the others.

The Breaking of Bread.

Some persons infer that the breaking of bread mentioned in Luke 24:35; Acts 2:42, 46; 20:7; 27:35, and other scriptures, refers to the holding of the Lord's Supper. Does this phrase not generally refer to a common custom at a meal?

You are quite right in your conclusions regarding these texts. The principal object in trying to make it appear that such texts refer to the celebration of the Lord's Supper is that some excuse may be had for sacredly observing Sunday. For instance, Acts 20:7 says, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." The claim is made that this breaking of bread was the Lord's Supper, and that they had come together on the first day of the week to celebrate that ordinance, and furthermore, that they would not have been celebrating that ordinance on the first day of the week if they had not regarded that day as a sacred day.

This may sound very plausible, but the text is wanting in several important particulars. In the first place, observe that the text does not say that they had come together on the first day of the week because they regarded it is a sacred day. If the breaking of bread would make a day sacred, then, according to Acts 2:46, referred to in your question, they would have observed every day as sacred, because that text says, "They, continuing daily with one accord

in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." They continued "daily" in breaking bread. But even if this were the Lord's Supper which they celebrated, that would not necessarily indicate that it was upon a sacred day. The Lord's Supper was not instituted on either Saturday or Sunday. It could be observed on any day; and it might have been celebrated at the time indicated in Acts 20, because of Paul's departure the next day—the Christians at Troas may have wanted to celebrate it with him before he left them. But even though this meeting was held in part at least on the first day of the week, there is strong evidence that the breaking of bread did not occur until Monday morning.

The Sunday institution rests upon such a weak foundation that it has to resort to all kinds of devices to give it any semblance of support. The Sabbath of Jehovah has a very explicit command enjoining its observance. The Sunday institution rests only upon inference. And when people begin to build doctrines upon inferences, there is no end to the absurdities that may be promulgated.

The Right to Keep Sunday.

Have I not a right to keep Sunday, according to Romans 14:5, 6? Am I not justified in keeping Sunday if I keep it to the Lord, being fully persuaded in my own mind?

We quote all of the text that pertains to days, from the American Revised Version: "One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord."

Let it be noted: (1) That this chapter—and the whole epistle, for that matter—is addressed to Christians to whom the apostle had emphatically taught the perpetuity and immutability of the law of which the Sabbath precept is a part. The Jews held the true "form of knowledge and of the truth" in that law, and in this they knew God's will (see chapter 2:17-23); by that law, men will be judged (2:12); by that law is the knowledge of sin, and all man-

kind stand condemned by it (3:19, 20; 4:15; 7:7); that law witnesses to the righteousness of God in Jesus Christ (3:21, 22); faith establishes that law in the heart (3:31); grace saves from its transgression (6:1, 2, 15, 16); the demands of the law are met by those in Christ (8:4); and only the carnal heart is at enmity with its righteous requirements (8:7). Therefore the ones who heeded this epistle were Sabbathkeepers.

Chapter 14 cannot therefore refer to the Sabbath day, but to the immaterial days, such as the Passover and the Day of Atonement. The expression "every day" refers to the six working days of the week, as in Exodus 16:4, and does not include the Sabbath.

Romans 14 has for its specific purpose instructions to Christians that they should not judge one another; that all judgment rests with God, to whom each and all must give account. Verses 10-12.

So far as our responsibility to man is concerned, one has the right to keep any day or no day. One is not, cannot be, justified before God in the observance of a day contrary to God's law. God cannot justify transgression of His law. He will justify the ignorant and perfect heart despite the transgression, but not because of it.

It would seem that no day would be acceptable "to the Lord" that He Himself had not given. And no one could keep any day acceptable to God who was not fully persuaded in his own mind. There is no coercion in God's service; there must be the willing heart. The thought of the apostle seems to be that in immaterial things, there should be liberty. A transgression of God's law would take one out of God's church entirely. Let us not use equivocal expressions to evade the plainest, clearest duty, emphasized by the example of our blessed Lord.

Temperance and the Sabbath.

Is not the temperance question as important to discuss as the Sabbath question?

The temperance question is always important; so also is the Sabbath question; but a man may be truly a temperance man and not be a Sabbathkeeper or a Christian. No man can truly be a

Sabbathkeeper without being a temperance man. The latter reform always goes with the former. Why? Because the Sabbath is a memorial of God's creative power and loving Fatherhood. Had man always observed the Sabbath, he never would have been an idolater; nor would he ever have yielded himself to the abominable lusts that have carried away so many millions of the race. The Sabbath commandment is, "Remember the Sabbath day, to keep it holy." That implies the remembrance of it outside of the Sabbath day itself. Every day of the week was numbered with respect to the Sabbath. It was "One Day to the Sabbath," "Second Day to the Sabbath," "Third Day to the Sabbath," and so on, until the Sabbath itself came. Remembering that commandment in the letter and spirit of it, man could never forget God, or his obligation to God. Having yielded himself to God, he could never give himself up to the sins of gluttony or drunkenness. Every power of his being would be laid upon the altar of God. He could no more prostitute his mental and spiritual powers to the lust of appetite than he could yield himself to bow to the altars of Baal. Consequently wherever true Sabbath reform has obtained through the ages, there is connected with it true temperance.

Furthermore, it is God's time now for a Sabbath reform. Thus has every age ended. The patriarchal age ended with Sabbath reform, and connected with that was the true temperance question. As God led Israel out of Egypt, that temperance reform took hold of not simply wine and strong drink, but upon diet as well. There was true Sabbath reform in the closing of the Jewish age, when our Lord Jesus Christ showed what the Sabbath meant and should mean; and there was also true dietetic and temperance reform, during which time was given that wonderfully comprehensive rule, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

We are nearing the close of the Christian age. Our Lord is about to come. One of the mighty reforms which will sweep this earth, antagonizing all mere legal reforms which seek to embody in dead statute law the living principles of the gospel, is reform upon the Sabbath, the closing of the breach that has been made in

God's law; and inseparably connected with that is true temperance reform, a reform message which takes in the whole man, spirit and soul and body.

The Sabbath question is not the mere question of the day of twenty-four hours. There is connected with it the very question of divine authority and full allegiance to God in worship, and all that is highest and best in the life of the Christian.

The Great Round World.

1. In circumnavigating the globe one way, a day is lost, and the other way a day is gained; what is the cause of this? 2. What is the custom on board ship with the day lost or gained, when circumnavigating the globe? 3. Has the day lost or gained any effect on the days of the week, or on the date only, like the changing from the Old Style to the New Style of reckoning time?

1. Apparently the sun revolves around the earth from east to west once in twenty-four hours. It passes over fifteen degrees of the 360 into which the earth is divided, in one hour of time. If one travels around the world with the sun, he apparently gains time in proportion to the space passed over. For instance, if he travels over fifteen degrees of space, in round numbers a thousand miles, during twenty-four hours, he apparently gains one hour of time. In other words, he has lengthened his day one hour by keeping one hour longer with the sun. If he should keep that up for twenty-four days, he would have extended each day an hour. Though losing nothing in actual time, he would be a day ahead of where he was when he started, as the days are named in the week. If he were traveling eastward at the same rate, he would lose an hour, or be with the sun an hour less each day; and in twenty-four days would lose twenty-four hours, or a whole day. In the first case he would drop one day, in the second he would add or repeat a day.

2. A traveler on board ship and otherwise in journeying westward, if he came to the usual place of the change on Tuesday, would call the next day Thursday. In traveling eastward, if he came to the place of change on Tuesday, he would call the next

day Tuesday. Or he could add or drop a part of each of two days. Custom has fixed this place of change in the Pacific Ocean. From the east coast of Asia westward to the west coast of America the traveler east or west finds himself in harmony with all the people in the count of the days of the week. But crossing the Pacific Ocean westward, ships drop a day; in crossing eastward, they add a day.

3. Both the day of the week and the date are affected thereby. If the traveler should obstinately stick to his own time, it would put him out with all the rest of the world. But if he keeps himself in harmony with providential and everyday facts, he has no trouble whatever about losing or gaining days, or observing any day he wishes.

Doing Simple Duty. Eccl. 12:13.

Is there any evidence that the Lord does not sanctify and bless the first day of the week, now kept by Christians, to their edification, rest, and utmost satisfaction?

The Lord does not expressly tell us that He does *not* sanctify and bless the first day; neither does He tell us that He does so bless and sanctify it. He does not ask men to do what He has not commanded, nor to surmise that He has done what He has given us no record that He has done. He says: "If ye love Me, keep My commandments." "Ye are My friends, if ye do whatsoever I command you." "Fear God, and keep His commandments: for this is the whole duty of man." To disregard these plain injunctions of God's word—the plain commands which He has given us concerning His holy day—and to set up in our own minds an institution which God never has given, is to do as did Saul. He thought that rendering sacrifice, doing something which pleased him, was more pleasing to God than it was to obey explicitly just what God had told him; but the words of the prophet to him were, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. To substitute something of our own for something which God has given, is to put no difference between the clean and the unclean, the holy and the profane. And it is just that thing which God charges to false teachers of Israel.

"Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Ezek. 22:26. See also Leviticus 10.

God's blessing rests upon His people every day; that is, upon those who walk in the light which shines upon their pathway, and who yield themselves to do His will so far as they understand it. One can obtain the blessing of the Lord in seeking Him on Thursday as well as seeking Him on Sunday. Education also has very much to do with these things. The devout Jew living in Babylon or Rome who had not heard of Christ's death upon the cross, no doubt found real pleasure, blessing, and edification in offering up his sacrifice by faith, and yet the one great Sacrifice had superseded it. The Lord only holds us responsible for what He gives us. Jesus said of the Jews who crucified Him: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father." John 15:22-24.

We are not condemned because we may be walking in error for which we are not responsible. We are condemned when we cling to error after God has revealed it to us as error. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The man who observes Sunday with all his heart, believing it to be truth, will gladly accept the light of God when it comes, and thereby demonstrate that he was before that walking in all the light he saw. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." But he who is actuated by selfish motives, turns from the light, condemns its searching rays, and still clings to his sins. See John 3:17-21.

The matter of feeling in the condemnation or approval of a doctrine is largely a matter of education and practice fostered by the wrong theology of the day. All God requires is faith, simple faith

in His holy word. He who has such faith as will lead him to turn from everything that is condemned by the holy word, and who gives himself wholly to God, will find a joy that the follower of no human tradition can ever have. It is the experience of thousands who have embraced the Sabbath of the Lord, with all that it means, even among those who have long enjoyed God's blessing in first-day churches, that they have a sweetness of peace and a satisfaction of life which they never knew before. "Great peace have they which love Thy law: and they shall have no stumbling block." Ps. 119:165, margin. Our correspondent truly says in a postscript, "I am assured that no faithful Christian will have any choice of his own as to which day he keeps, but will accept none but God's choice, when he knows it." But how can we know it except by God's word?

Change of the Sabbath.

Where do you find that Constantine changed the Sabbath?

We do not find that he changed it, nor have we said that he changed it. We do not believe that he did change it. What we have said is this: that the first Sunday law on record is one made by Constantine in 321 A. D. That Sunday law reads as follows:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."

The original of the edict is in Harvard University Library. It is quoted in Kitto's Cyclopædia, note to article, "Sabbath," page 720, Adam and Charles Black, Edinburgh; in "Sunday," by Archdeacon Hesse, fifth edition, 1889, Cassel & Company; in "The Sabbath," by Wilbur Crafts, note 276, page 555, sixth edition;

Schaff-Herzog Encyclopedia, article, "Sunday Legislation," volume 4, page 2260; McClintock & Strong's Biblical, Theological, and Ecclesiastical Cyclopædia (Harper Brothers) refers to it (volume 10, page 18), as does also "Neander's Church History," page 336, volume 2, eleventh American edition; Encyclopædia Britannica, seventh edition, volume 6, page 301, article, "Constantine." These are all modern works, but each is good authority for a fact of this kind. Of two works before us, on the Sabbath, one by Dr. Peter Heylyn (1636), quotes the same law, pages 66, 67, part 2; and one by Dr. Francis White (1635), pages 218, 219, refers to it. The simple fact is that there is no question as regards the law. All learned men on all sides of the Sabbath question admit the law, its authenticity, and its author.

The change of the Sabbath was a gradual work. Little by little, men lost their regard for the holy day of the Lord, while Sunday was kept as a great feast day. In fact, in all the early ages of the church, Sunday was not considered a sacred day; a small portion of it was used for religious services, and the rest for labor or recreation. As late as the fourth and fifth centuries, the two days were kept together as sister days, but more than a thousand years passed before Sunday was called the Sabbath. The Sabbath was crowded out largely in the fourth and fifth centuries. At last, as in the Council of Laodicea, 538 A. D., those who kept the seventh-day Sabbath were anathematized.

Easter Sunday. Acts 12:4.

When was Easter instituted, and by whom? The claim, of course, is that now it is held in commemoration of the Saviour's resurrection.

It is almost impossible to tell just when any of these voluntary feasts and practices crept into the church. It was at a comparatively early age that the celebration of Easter began. There is no doubt that at an early date many Christians celebrated, in a way, Christ's resurrection from the dead; but they never designed to set apart a day for that purpose. That is stated over and over again by

the early "fathers." The yearly celebration of that day they connected with the Passover, and it was called the paschal feast. It is an utter mistranslation which places "Easter" in the text of Acts 12:4. Instead of "Easter" it ought to be "the Passover," as it is in the Revised Version. Therefore, the early Christians kept it at the time regulated by the Passover; but at an early day, the Roman Church endeavored to place the celebration of the resurrection on Sunday instead of on the day of the Passover.

Victor, Bishop of Rome, about the close of the second century, attempted to lord it over his brethren of the East, Dowling tells us, by forcing them to follow the rule which was observed by the Western churches in the keeping of the paschal feast. He wrote them an imperious letter commanding them to observe the same days he did. But the Eastern churches answered the lordly summons by the Bishop of Ephesus, Polycrates, that they would by no means depart in this matter from the custom handed down to them by their ancestors; upon which Victor, exasperated, pronounced them unworthy of the name of his brethren, and excluded them all from fellowship with the Church of Rome. This Dowling denominates the earliest instance of Roman assumption, but it was not even at that time called Easter.

The term "Easter" comes from the Anglo-Saxon *Eostre*, the name of the Saxon goddess, worshiped in spring, as exemplifying the fruitfulness and productiveness of nature, with offerings of flowers, eggs, and other symbolical characteristics. It was sun and nature worship. As with other heathen festivals, the rapidly apostatizing church thought it would be a good thing to connect the Passover celebration with the heathen feast of Easter; so it came into the church. There is no warrant of Scripture for it whatsoever. There is no sacredness in any way attached to the day; and those who observe it in memory of the resurrection of Christ can well bring home to their hearts the question which the Lord Himself asks, "Who hath required this at your hand?"

But is it not well to celebrate the resurrection of Christ? some may ask. Surely it is; but the truest, grandest, most fitting memorial of Christ's resurrection is the godly life of His followers. The

resurrection of Christ demonstrated His power over sin; and if His followers wish to keep His resurrection before the world, it will be by living the Christ life, demonstrating the power of His people over sin. That is one constant, living representation of the resurrection.

"The Mark of the Beast." Rev. 14:9-11.

What is the mark of the beast? Is it Sundaykeeping?
Do Seventh-day Adventists teach that it is?

Seventh-day Adventists do *not* teach that Sundaykeeping is the mark of the beast. There are many thousands of God's children who have observed Sunday, and are observing it. They have believed and do believe that it is a holyday, and that they are glorifying God in its observance.

In this they are in error. "The seventh day is the Sabbath of the Lord thy God." So the voice of God declared from heaven. So His finger wrote in the very heart of His holy law. The followers of God in all ages from Adam to our blessed Lord and His apostles observed it; and we are over and over assured in the Book of God that His holy law is unchangeable, even to the jots and tittles. Ps. 111:7, 8; Isa. 51:6, 7; Matt. 5:17-20. Thus God has given us law and example for the observance of the seventh-day Sabbath, and its deeper study will show that it is founded on the eternal principles of the character of God.

Sunday is an interloper. It has neither divine command nor example. By no word of Inspiration is a sacred character for it predicated or assumed. It is one of the "six working days" and no more. Religiously, it is "the wild solar holiday of all pagan times," dedicated to the worship of the sun, among the seasons and times forbidden of God. It came into the Christian church through that apostasy which should "magnify itself," and "think to change the times and the law." Dan. 8:11; 7:25; 11:36-39; 2 Thess. 2:3-7. The Roman Catholic Church declares Sundaykeeping in the church to be the mark of her power to command fasts and holydays. "That the [Roman Catholic] church hath power," she declares, is proved

“by the *very act of changing the Sabbath into Sunday.*”—“*An Abridgment of the Christian Doctrine,*” Henry Tuberville.

Protestants have no other authority for Sundaykeeping than that of pagan and papal tradition. Yet many have not understood, many do not understand, that they are in error; and God blesses them, not *because* of the error, but *notwithstanding* the error, for “the eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of *them whose heart is perfect toward Him.*” True service is a matter of love; knowledge is a matter of revelation and instruction. There are many who know little but love much, and God is leading them on to greater light and knowledge. It is also sadly true that there are many who know much but love little or not at all. For them God waits. Unless the heart and affections are yielded to Him to be changed by His Spirit, knowledge will avail nothing, and the light which is in them will become darkness.

Now in God’s providence and plan His great threefold message of Revelation 14:6-14 is going to the world to call men from darkness to light; it is going to Babylon to call men from confusion of cruel dogma and tradition back to the word of God. Some in every nation, tribe, and people will hear, and heed, and do; will return to “the everlasting gospel,” and be found among those who “keep the commandments of God, and the faith of Jesus.” Rev. 14:12. Others will abide in Babylon, will in Babylon commit spiritual fornication by uniting with civil power to enforce the dogmas and traditions of error, among which will be Sundaykeeping. Around this all the union of Church-and-State forces is gathering. This union and consequent conditions between Church and State compose the beast and the image, till organized apostasy and Church-and-State tyranny are world-wide. The mark and test of allegiance to this power will be the legal Sunday, the great mark of apostasy, the change in God’s law; and he who in the light of God’s word turns from that light, from that law, from that gospel and its power, to the darkness of tradition and apostasy, to the power of the civil arm, receives in his very worship and yielded allegiance the character of the power he serves, and he crowns *that* with the badge of

beast authority, the mark of his servitude, *by the observance of Sunday as enforced by the beast and his image*, in contradistinction to the true service of God in the Sabbath of the fourth commandment.

This is in principle the mark of the beast. Just the particular form it may assume in the future development, we do not know. Just as what stage of character development men possess that mark and cut themselves off from God, it is not for mortals to say. Judgment rests with God, not man. It is for us to proclaim the solemn warning against false worship, the dread consequences of sin; to set forth the eternal principles of the true; to plead with men to come to Christ in the faith that changes character; to entreat that Spirit which writes God’s holy law upon the heart, and makes the doing of His every command a delight. But, praise God, the judgment of those who reject His truth rests not with us, but with Him.