

Sabbath, MADE FOR THE HUMAN RACE.—If we had no other passage than this of Genesis 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 were required to keep it holy.—*"A Commentary on the Holy Scriptures."* John Peter Lange, D. D., on Gen. 2: 3, Vol. I. p. 197, translated by Philip Schaff. New York: Charles Scribner's Sons, 1907.

Sabbath, ESTABLISHED AT CREATION, PERPETUATED.—The seventh day was hallowed at the close of the creation: its sanctity was afterward marked by the withholding of the manna on that day, and the provision of a double supply on the sixth, and that previous to the giving of the law from Sinai: it was then made a part of the great epitome of religious and moral duty, which God wrote with his own finger on tables of stone; it was a part of the public political law of the only people to whom almighty God ever made himself a political Head and Ruler; its observance is connected throughout the prophetic age with the highest promises, its violations with the severest maledictions; it was among the Jews in our Lord's time a day of solemn religious assembling, and was so observed by him.—*"A Biblical and Theological Dictionary,"* Richard Watson, art. "Sabbath." p. 829. New York: B. Waugh and T. Mason, 1833.

Sabbath, SET APART FOR THE HUMAN RACE.—"And sanctified it." Heb., קָדַשׁ, *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 observance of the day is moreover enjoined in the decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world. . . . 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, Critical and Practical, on the Book of Genesis,"* George Bush (Presbyterian), Professor of Hebrew and Oriental Literature, New York City University, (2 vol. ed.) Vol. I. pp. 48, 49, note on Gen. 2: 3. New York: Mark H. Newman, 1843.

Sabbath, CREATOR'S EXAMPLE AND COMMAND.—By this is meant, 1. The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, because that in it God himself had rested from his work. Gen. 2: 1-3. Not that God's rest was necessitated by fatigue (Isa. 40: 28); but he rested, that is, ceased to work, on the seventh day as an example to man; hence assigned it as a reason why men should rest on that day. Ex. 20: 11; 31: 17. God's blessing and sanctifying the day, meant that he separated it from a common to a religious use, to be a perpetual memorial or

sign that all who thus observed it would show themselves to be the worshipers of that God who made the world in six days and rested on the seventh. Ex. 20: 8-11; 31: 16, 17; Isa. 56: 6, 7.

2. The Sabbath is indispensable to man, being promotive of his highest good, physically, intellectually, socially, spiritually, and eternally. Hence its observance is connected with the best of promises, and its violation with the severest penalties. Ex. 23: 12; 31: 12-18; Neh. 13: 15-22; Isa. 56: 2-7; 58: 13, 14; Jer. 17: 21-27; Eze. 20: 12, 13; 22: 26-31. Its sanctity was very distinctly marked in the gathering of the manna. Ex. 16: 22-30.

3. The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments, given through Moses at Sinai. Ex. 20: 8-11.—*"Theological Compend,"* Rev. Amos Binney, pp. 169, 170. New York: The Methodist Book Concern, 1902.

Sabbath, JEWISH HISTORIAN ON.—Moses says, that in just six days the world, and all that is therein, was made, and that the seventh day was a 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.—*"Antiquities of the Jews,"* Josephus, Whiston's translation, book 1. chap. 1, sec. 1. London: Milner and Company.

Sabbath, SET APART AT CREATION.—When it is therefore said by the inspired historian, that God "sanctified the seventh day," I must understand him to say, that God set it apart (from the other six days of labor), to be religiously employed by man.—*"The Obligation of the Sabbath,"* Rev. J. Newton Brown, p. 48. Philadelphia: A. Hart, 1853.

Sabbath, MEANING OF SANCTIFY.—קָדַשׁ [in piel form] To make holy, to sanctify, to hallow. . . . 2. To pronounce holy, to sanctify, e. g., the Sabbath (Gen. 2: 3); a people (Lev. 20: 8; 21: 8). Also to institute any holy thing, to appoint, e. g., a fast (Joel 1: 14; 2: 15); (parallel with קָדַשׁ לְרַעַל, a festival (2 Kings 10: 20).—*Gesenius, "Hebrew and English Lexicon,"* Edward Robinson, p. 914. Boston: Crocker and Brewster, 1854.

Sabbath, ITS OBSERVANCE BEGAN AT CLOSE OF CREATION.—Common sense says that any commemorative institution should commence at or near the time of the event commemorated; whereas, this supposition of a mere prolepsis leaves "a great gulf," a vast oblivious chasm of more than two thousand years, between the creation and the Sabbath by which it was commemorated. And even then, to crown the climax of absurdity, it limits that commemoration of an event, in which the whole created race are equally interested, to the smallest fraction of that race!—*"The Obligation of the Sabbath,"* Rev. J. Newton Brown, p. 49. Philadelphia: A. Hart, 1853.

Where is the example in Scripture of any instituted commemoration not beginning from the time of its appointment? . . . Did circumcision under the Old Testament, or baptism and the Lord's Supper under the New, remain in abeyance for centuries before they were acted upon? And shall the commemoration of the glories of creation be thought to be suspended for more than two thousand years after the occasion on which it was appointed had taken place? and especially as the reason for the celebration existed from the beginning; related to the whole race of mankind more than to the Jews, and was indeed most cogent immediately after the creation?—*"The Divine Authority and Perpetual Obligation of the Lord's Day,"* Daniel Wilson, pp. 46, 47. New York: J. Leavitt, 1831.

Sabbath, MEMORIAL OF CREATION.—As a memorial of that fact [the creation of the world], he set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, gives efficacy to his moral government. . . . It commemorates the work of God as Creator, Preserver, Benefactor, and Redeemer.—“*The Sabbath Manual*,” Rev. Justin Edwards, D. D., pp. 16, 19, 22. New York: American Tract Society.

Sabbath, BIRTHDAY OF COMPLETED WORLD.—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 is right to call the day of festival for all people, and the birthday of the world.—“*The Works of Philo Judæus*,” translated by C. D. Yonge, Vol. I. in “*On the Creation of the World*,” sec. 30. London: Henry C. Bohn, 1854.

The most judicious commentators agree that Adam and Eve constantly observed the seventh day, and dedicated it in a peculiar manner to the service of the Almighty; and that the first Sabbath, which Philo (one of the most ancient writers) calls the *birthday of the world*, was celebrated in Paradise itself.—“*An Illustrated History of the Holy Bible*,” John Kitto, p. 47, note. Norwich, Conn.: Henry Bell, 1868.

Sabbath, LUTHER ON EDENIC ORIGIN OF.—Seeing the Scriptures mention the Sabbath before Adam, was not he then commanded to work six days and rest on the seventh? Doubtless so, for we hear that he should labor in Eden, and have dominion over the fishes, birds, and beasts.—“*Sermons on Genesis*,” Martin Luther. (Erlanger ed.) Vol. XXXIII, pp. 67, 68; quoted in “*History of the Sabbath*,” Andrews and Conradi. p. 27, edition 1912.

Sabbath, LANGE ON CAVIL ABOUT PATRIARCHAL OBSERVANCE OF.—To object that the Bible, in its few brief memoranda of their lives [of patriarchs after Noah], says nothing about their Sabbath keeping, any more than it tells us of their forms of prayer and modes of worship, is a worthless argument. The Holy Scripture never anticipates cavils; it never shows distrust of its own truthfulness by providing against objections—objections we may say that it could have avoided, and most certainly would have avoided, had it been an untruthful book made either by earlier or later compilers.—“*A Commentary on the Holy Scriptures*,” John Peter Lange, on Gen. 2:3, p. 197, translated by Philip Schaff. New York: Charles Scribner’s Sons, 1907.

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.—“*The Day Changed and the Sabbath Preserved*,” Archibald Hodges, D. D., pp. 3, 4. Philadelphia: Presbyterian Board of Publication, 1909.

Sabbath, HISTORICAL EVIDENCES OF UNIVERSALITY OF.—The division of time into seven days is moreover very common among all ancient nations. This seems to indicate that they all received this institution from the same source, although the religious observance of it had been gradually neglected.

From these facts I think we may conclude that the Sabbath was originally given to the whole human race, and that it was observed by the Hebrews previously to the giving of the law; and that, in early

ages, this observance was probably universal.—“*Elements of Moral Science*,” Francis Wayland, p. 91. Boston: Gould and Lincoln, 1873.

Sabbath, PRIZE ESSAY ON UNIVERSALITY OF.—The Sabbath was made for all men, and was designed to be a universal and perpetual blessing. It was not made for any particular class or race of men, but for man, the generic man, the whole human family.—“*The Lord’s Day*,” A. E. Waffle, p. 163. Philadelphia: The American Sunday School Union, 1885.

Sabbath, NOT “ONE DAY IN SEVEN” ONLY.—It is not true that the Sabbath law “fixes *only* the proportion of time” for rest. In every variety, and on every occasion of its enunciation, the law pertinaciously requires a *particular* day for its observance; and by whatever means “the date of reckoning” and the identity of this period may be discovered, it is obvious that, if once ascertained, it becomes the exclusive object of the law’s consideration, and engrosses its entire authority. It is not true that any or “every seventh day for devotional rest” will meet its requirements. Wherever the Sabbath is enjoined, with a remarkable reiteration it uniformly and expressly limits it to “the seventh day.” The command leaves no crevice for evasion.—“*Ob- ligation of the Sabbath*,” W. B. Taylor, pp. 20, 21. Philadelphia, 1853.

Sabbath, AND DAYS OF CREATION WEEK.—There is no adequate reason for thus departing from the plain and natural sense of the record. . . . 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.—“*Science and the Bible*,” Herbert W. Morris, pp. 81-86. Philadelphia: Ziegler & McCurdy, 1872.

Now let it be carefully noted that, according to the Scriptures, those “days” had only two divisions; viz., darkness and light, divided only by evening and morning; i. e., the part that was called “day” was all light, and that part which was called “night” was all darkness. There is no escape from this. So that, according to the most recent of all these estimates, each “day” must have consisted of about five million years of unbroken darkness, followed by about five million years of unbroken light!

Now, seeing that the trees and shrubs and grass were made on the third day, and the fowls and other living creatures on the fifth day, one naturally asks what became of these things after they were created? for it is certain that no vegetable creation could possibly live—much less animal life—through five million years of unbroken light, any more than it could survive a similar period of unbroken darkness. And yet if we accept the period theory, this is what we should have to believe took place!—“*All About the Bible*,” Sidney Collett, pp. 266, 267, 9th edition. New York: Fleming H. Revell Company.

Sabbath, A. CAMPBELL, ON THE PATRIARCHAL REST DAY.—The righteous always remembered the weeks, and regarded the conclusion of the week as holy to the Lord. Hence, even after the apostasy, which issued in the neglect of family worship, in consequence of the sons of God intermarrying with the daughters of men, and which brought a flood of water upon the world of the ungodly—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.—“*The Christian System*,” Alexander Campbell, p. 135. *Pittsburgh: Forrester and Campbell, 1839.*

Sabbath, MARKED THE WEEK.—“In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.” It is remarkable that what is here rendered “in process of time,” is, in the Hebrew, “at the end of days;” and the inquiry is not without pertinency; at what “end of days” were those evidently customary offerings brought unto the Lord? On what occasion would these firstborn of the human race be so likely to present these their religious services unto God, as on that day which God himself had blessed and sanctified; the Sabbath, the end of the week? Such an allusion to the Sabbath and the division of time into weeks is at least natural, and as much as could be expected in a historic sketch, which, for brevity, is wholly unparalleled among the writings of man.—“*The Christian Sabbath*,” Rev. John S. Stone, pp. 20, 21. *New York: Alexander V. Blake, 1844.**

Sabbath, NOT NEWLY ORDAINED AT SINAI.—The use of “remember,” in connection with the fourth commandment, “implies that the weekly rest day was not a new institution.” It was observed before Sinai was reached. “The Sabbath was a recognized institution long before the days of Moses. Traces of its strict observance in the ancestral home of Abraham are disclosed in the Assyrian records unearthed in these later days.” (H. Clay Trumbull).—*Henry T. Scholl, D. D., in New York Christian Observer (Presbyterian), Dec. 24, 1913.*

Sabbath, “REMEMBER.”—This was the most ancient institution, God calls them to *remember* it; as if he had said, Do not forget that when I had finished my creation I instituted the Sabbath, and remember why I did so, and for what purposes.—“*A Commentary and Critical Notes*,” Adam Clarke, D. D., on Ex. 20:8. *New York: Phillips and Hunt, 1833.*

Sabbath, FROM CREATION TO SINAI.—The consecration of the Sabbath was coeval with the creation. The first Scriptural notice of it, though it is not mentioned by name, is to be found in Gen. 2: 3, at the close of the record of the six days' creation. It has been maintained by some that this is only an anticipatory reference to the fourth commandment, because there is no record of the observance of the Sabbath between the creation and the exodus. But this is just in accordance with the plan of the Scripture narrative, in which regular and ordinary events are unnoticed. There are not wanting indirect evidences of its observance, as the intervals between Noah's sending forth the birds out of the ark, an act naturally associated with the weekly service (Gen. 8: 7-12), and in the week of a wedding celebration (Gen. 29: 27, 28); but when a special occasion arises, in connection with the prohibition against gathering manna on the Sabbath, the institution is mentioned as one already known (Ex. 16: 22-30).—“*A Dictionary of*

the Bible,” edited by William Smith, LL. D., (1 vol. ed.) p. 590, art. “Sabbath.” *New York: Fleming H. Revell Company.*

Sabbath, ALEXANDER CAMPBELL ON.—The seventh day was observed from Abraham's time, nay, from creation. The Jews identified their own history with the institution of the Sabbath day. They loved and venerated it as a patriarch usage.—“*The Evidences of Christianity, a Debate Between Robert Owen and Alexander Campbell*,” p. 302. *St. Louis: Christian Publishing Company, 1906.*

Sabbath, DID NOT ORIGINATE IN WILDERNESS.—As Ezekiel speaks of statutes and judgments given to the Israelites in the wilderness, some of which were certainly old statutes and judgments repeated and enforced, so when he says that the Sabbaths were given to the Israelites in the wilderness, he cannot be fairly accounted to assert that the Sabbaths had never been given till then. The fact indeed probably was, that they had been neglected and half forgotten during the long bondage in Egypt (slavery being unfavorable to morals), and that the observance of them was reasserted and renewed at the time of the promulgation of the law in the desert. In this sense, therefore, the prophet might well declare that on that occasion God gave the Israelites his Sabbaths.—“*Undesigned Coincidences in the Old and New Testaments*,” John J. Blunt, p. 27. *New York: Robert Carter & Brothers.*

Sabbath, FOURTH COMMANDMENT PART OF MORAL CODE.—Inasmuch as, 1st, this precept belongs to the law of the ten commandments, of which all the others are considered universally obligatory: 2nd, as the reasons given are the same as those for its original institution; and 3d, as we find it frequently referred to in the prophets as one of the moral laws of God, we conclude that it is of unchangeable obligation.—“*Elements of Moral Science*,” Francis Wayland, pp. 92, 93. *Boston: Gould and Lincoln, 1873.*

Sabbath, FUNDAMENTAL MORALITY OF.—We claim that the command to keep the Sabbath is a part of the moral law, because it is placed in direct connection with other commands that are obviously moral. It is true that moral and positive precepts are sometimes spoken of in the same connection. This occurs in one or two condensed summaries of the commands which God had laid upon the Hebrew people. But the passage containing the decalogue is plainly not one of this kind. It is universally admitted that it is a summary of the moral law.—“*The Lord's Day*,” A. E. Waffle, p. 142. *Philadelphia: The American Sunday-School Union, 1885.*

Sabbath, THE FOURTH PRECEPT NOT MISPLACED.—Every other command in the decalogue is acknowledged to be of a moral nature. How happens it that the fourth should be an exception? It is not an exception. So far from being “strictly ceremonial,” it is eminently moral.—“*The Obligation of the Sabbath*,” Rev. J. Newton Brown, p. 14. *Philadelphia: A. Hart, 1853.*

Sabbath, CANNOT BE CEREMONIAL.—Of the law thus impressively given, the fourth commandment forms a part. Amid the same cloud of glory, the same thunders and lightnings, uttered by the same dread voice of the Infinite One, and graven by his finger, came forth these words as well: “Remember the Sabbath day to keep it holy.” It is impossible, in view of these facts, to class the Sabbath with the ceremonial institutions of Israel. By the sacred seal of the divine lip and finger,

it has been raised far above those perishing rites.—“*The Abiding Sabbath*,” George Elliott, p. 118; quoted by George Frazier Miller in “*Adventism Answered*,” p. 159. Brooklyn: Guide Printing and Publishing Company, 1905.

Sabbath, NOT IN CEREMONIAL LAW.—Turning to the twentieth chapter of Exodus and onward, we find that two distinct codes were written out and given to the people of Israel at Mt. Sinai. The first was written by God himself, on tables of stone; and the other was taken down from his mouth, and recorded by Moses. One is called the moral law; and the other, the ceremonial, or Levitical law. The latter, it is agreed on all hands, has “vanished away.” But the fourth commandment . . . is one of the ten, which were written on stone by the finger of God. The other nine are indisputably of universal and perpetual obligation. They are as strongly binding upon us as they were upon the men who beheld the fires and felt the quakings of Sinai. And how is it with the fourth, which enjoins the sanctification of the Sabbath? “If it is not equally obligatory upon all men, why was it engraved by the same divine hand, and on the same enduring tables?”—“*Essays on the Sabbath*,” Herman Humphrey, pp. 25, 26. New York: Jonathan Leavitt, 1829.

Sabbath, NO PART OF CEREMONIAL SYSTEM.—The weekly Sabbath is a very early institution. It was appointed and observed the very first week of time. It is no part of the law of ceremonies, which law was occasioned by the entrance of sin; for the Sabbath was established before sin had entered, and would have been obligatory on Adam and his offspring if sin had not been known among them.—“*Discourses on the Sabbath*,” Seth Williston, pp. 11, 12. Paris, Ky.: John Lyle, 1818.

Sabbath, DIFFERENT FROM THE SABBATICAL FEASTS.—The Hebrew word for feast in the verses quoted above [Ex. 23:14-17; Deut. 16:16] is *Chag*, and is defined in Gesenius' Hebrew-English Lexicon as “a festival feast.” The seventh-day Sabbath is never designated by *Chag*. Another Hebrew word sometimes translated feast is *Moed*, which is defined by Gesenius as follows: “A set time, appointed season; festival day; coming together, assembly, congregation.” Edersheim makes the following remark concerning these two words: “In Hebrew two terms are employed—the one, *Moed*, or appointed meeting, applied to all festive seasons, including sabbaths and new moons; the other, *Chag*, from a root which means ‘to dance,’ or ‘to be joyous,’ applying exclusively to the three festivals of Easter [Passover], Pentecost, and Tabernacles, in which all males were made to appear before the Lord, in his sanctuary.”—“*The Temple*,” p. 196. London: Hodder and Stoughton.

Those ceremonial days were not to be observed until Israel should be settled in Canaan. The weekly Sabbath they were then bound to observe. They were called *solemn* feasts, *set* feasts; all of which were typical, and to be done away when Christ should finish the work of redemption. Then, Jew and Gentile, when this partition wall should be broken down, must look to the moral law and the gospel of Jesus Christ as their guide, and keep only the Sabbath given to man in Eden. They were no longer to offer up sacrifices for sin, but accept of the sacrifice Christ offered once for all.—“*The Sabbath*,” Harmon Kingsbury, p. 205. New York: Robert Carter, 1840.

Sabbath, NEVER ASSOCIATED WITH NEW MOONS AND FEASTS.—The Sabbath appears to be regularly distinguished from sabbaths; and as sabbaths are regularly joined with new moons and other holidays of the

Jews, which the Sabbath never is, it is clear to me that the Sabbath is not alluded to in any of these instances.—President Timothy Dwight; quoted by Harmon Kingsbury in “*The Sabbath*,” p. 195. New York: Robert Carter, 1840.

Sabbath, NOT JEWISH.—In every one of these respects [opportunity for rest, commemoration of creation, opportunity of increasing holiness before the fall, means of grace after the fall.—Eds.], the Sabbath is equally important and necessary to every child of Adam: It was no more necessary to a Jew to rest after the labor of six days was ended, than to any other man. It was no more necessary to a Jew to commemorate the perfections of God, displayed in the works of creation; it was no more necessary to a Jew to obtain holiness, or to increase in it; it is no more necessary to a Jew to seek or to obtain salvation. Whatever makes either of these things interesting to a Jew in any degree, makes them in the same degree interesting to any other man. The nature of the command, therefore, teaches as plainly as the nature of a command can teach, that it is of universal application to mankind. It has, then, this great criterion of a moral precept, viz., universality of application.—“*Theology Explained and Defended*,” a Series of Sermons by Timothy Dwight, (4 vols.) Vol. III, Sermon 105, p. 225, 6th edition. New York: G. & C. & H. Carrill, 1829.

Sabbath, CHRIST'S ATTITUDE TOWARD.—Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that by words he uttered and by deeds he did he relaxed the binding nature of the old command. This view, however, is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus.—“*The Ten Commandments*,” G. Campbell Morgan, p. 50. New York: Fleming H. Revell Company, 1901.

Sabbath, NOT ABROGATED BY CHRIST.—The Great Teacher never intimated that the Sabbath was a ceremonial ordinance to cease with the Mosaic ritual. It was instituted when our first parents were in Paradise; and the precept enjoining its remembrance, being a portion of the decalogue, is of perpetual obligation. Hence, instead of regarding it as a merely Jewish institution, Christ declares that it “was made for man,” or, in other words, that it was designed for the benefit of the whole human family. Instead of anticipating its extinction along with the ceremonial law, he speaks of its existence after the downfall of Jerusalem. [See Matt. 24:20.] When he announces the calamities connected with the ruin of the holy city, he instructs his followers to pray that the urgency of the catastrophe may not deprive them of the comfort of the ordinances of the sacred rest. “Pray ye,” said he, “that your flight be not in the winter, neither on the Sabbath day.”—“*The Ancient Church*,” William D. Killen, pp. 183, 189. New York: Anson D. F. Randolph & Co., 1883.

Sabbath, CHRIST AS LORD OF.—It seems as if some cannot think of power in connection with the Sabbath unless as exercised in abrogation. If it be placed in Christ's charge, they take it for granted that more or less extinction must be the consequence. They speak as if Christ's scepter were an ax, and the only question were how much it would hew down and devastate. We maintain, on the contrary, that Christ would not be the Lord of the Sabbath to be its destroyer.—“*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*,” McCintock and Strong, art. “*Sabbath, Christian*,” p. 196.*

Sabbath, FOR CHRISTIANS.—The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, “for

man," for all men, and therefore for Christians; since there was never any repeal of the original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews.—*"A Biblical and Theological Dictionary,"* Richard Watson, art. "Sabbath," pp. 829, 830. New York: B. Waugh and T. Mason, 1833.

Sabbath, JEWISH PERVERSION OF.—The puerility of extreme Rabbinical legalism is seen in such restrictions as these: "None should eat an egg that is laid on the Sabbath, as the hen violated the fourth commandment in doing work on the Sabbath." When Christ with his disciples passed through the cornfields, the third rule was violated in plucking corn, as it was equivalent to threshing. Walking on the grass was also prohibited for a like reason. Even having nails in one's shoes while walking was considered equivalent to carrying a burden. One could mark down one letter of the alphabet, without violating the conception of the law, but it was wrong to mark down two letters. The Jews were not allowed to carry a mouthful of food two steps on the Sabbath day, as it would be bearing a burden.—*"Scientific Basis of Sabbath and Sunday,"* Robert John Floody, p. 118. Boston: Cupples and Sheehof, 1901.

They [the Pharisees] watched Christ, that they might discover some act for which they might condemn him as a transgressor. No crime did they oftener allege against him than that of violating the law of the Sabbath. When accused of this, he in no instance intimated that the law of the Sabbath is not of perpetual obligation. He performed no works on the Sabbath, but necessary works of mercy. These the law always admitted. Hence, in every instance in which the Pharisees accused him of this crime, he effectually silenced them by appealing to the law itself; by reminding them of their own practical interpretation of the law; or by referring them to the conduct of some one who performed necessary works of mercy on the Sabbath, but whom they never thought of accusing as a transgressor.—*Zephaniah Swift Moore, D. D., in a Sermon before the Legislature of Massachusetts, 1818, p. 3.*

Sabbath, OBSERVANCE OF, IN EARLY CENTURIES.—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 Christianity Exemplified,"* Lyman Coleman, chap. 26, sec. 2, p. 527. Philadelphia: Lippincott, Grambo & Co., 1852.

It is certain (and little do you know of the ancient condition of the church if you know it not) that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death.—*"A Learned Treatise of the Sabbath,"* Edward Brerewood, p. 77, London, 1630; cited in *"A Critical History of the Sabbath and the Sunday,"* A. H. Lewis, D. D., pp. 130, 131. Alfred Centre (N. Y.): The American Sabbath Tract Society, 1886.

The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea [about A. D. 364] . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema.—*"Dissertation on the Lord's Day,"* William Prynne (1633), pp. 33, 34, 44; cited in *"History of the Sabbath,"* J. N. Andrews, p. 362, 3d edition, Battle Creek, 1837.

Sabbath, IN ROME, SEVENTH CENTURY.—It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist?—*"Epistles of St. Gregory the Great,"* book 13, epistle 1: *"Nicene and Post-Nicene Fathers,"* Vol. XIII, p. 92. New York: Charles Scribner's Sons, 1905.

Sabbath, HELD BY CELTIC CHURCH, SCOTLAND, ELEVENTH CENTURY.—They worked on Sunday, but kept Saturday in a Sabbatical manner.—*"History of Scotland,"* Andrew Lang, Vol. I, p. 96.*

They seem to have followed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath, on which they rested from all their labors.—*"Celtic Scotland,"* William F. Skene, book 2, chap. 8 (Vol. II, p. 349). Edinburgh: David Douglas, 1877.

NOTE.—When the Catholic Queen Margaret, of England, married Malcolm of Scotland, 1069, she set herself to turn the Celtic Church from Sabbath keeping, succeeding too well, as told by her confessor and biographer, Turgot.—Eds.

It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she [Queen Margaret] proved to them as well by reason as by authority. "Let us venerate the Lord's day," said she, "because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same. . . . The arguments of the queen were unanswerable; and from this time forward those prudent men paid such respect to her earnestness that no one dared on these days either to carry any burden himself or to compel another to do so.—*"Life of Queen Margaret,"* Turgot, sec. 20. (British Museum Library.)

Sabbath, TWELFTH AND THIRTEENTH CENTURY VICTIMS OF INTOLERANCE.—We also believe that the reports about the Pasaginians rest partly upon misunderstanding; as, for example, that circumcision is said to have been practised among them. They rightfully belong to those sects who believed the Bible.—*Reuter's "Reportorium,"* Vol. LVI, p. 38.*

The account of their practising circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day.—*"History of the Baptist Denomination,"* W. H. Erbkam, Vol. II, p. 414; cited in *"History of the Sabbath,"* Andrews and Conradi, p. 551, edition 1912.

Sabbath, IN ABYSSINIA.—Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies; so the not celebrating thereof with great honor and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that, especially, since Christ came not to destroy the law, but to fulfil it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day. . . . We do observe the Lord's Day after the manner of all other Christians in memory of Christ's resurrection.—*Reason for keeping Sabbath, given by*

the Abyssinian legate at the court of Lisbon (1534); in "Church History of Ethiopia," Geddes, pp. 87, 88; cited in "History of the Sabbath," Andrews and Conradi, p. 562, edition 1912.

NOTE.—The Abyssinians received the Eastern form of doctrine, supposedly, by missionaries from Alexandria in the fourth century. The Sabbath had not then been discarded as the day of rest, though the Sunday festival was observed. In the seventh century the rise of the Saracen power cut Abyssinia off from the knowledge of the world. Gibbon says: "Encompassed on all sides by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten."—*Chap. 17, par. 37.* And when discovered by the Portuguese in the sixteenth century, they were found making the seventh day the day of rest, not having known of its being set fully aside in the course of apostasy. The Jesuit priests never rested until they persuaded the Abyssinian king (A. D. 1604) to submit to the Pope, and to prohibit Sabbath observance.—EDS.

Sabbath, IN PRE-REFORMATION NORWAY.—The clergy from Nidaros, Oslo, Stavanger, Bergen, and Hamar, assembled with us in Bergen at this provincial council, are fully united in deciding in harmony with the laws of the holy church that Saturday keeping must under no circumstances be permitted hereafter further than the church canon commands. Therefore, we counsel all the friends of God throughout all Norway who want to be obedient towards the holy church, to let this evil of Saturday keeping alone; and the rest we forbid under penalty of severe church punishment to keep Saturday holy.—*From minutes of the Catholic Provincial Council, Bergen, A. D. 1435. in "Dipl. Norveg.," 7, 397; cited in "History of the Sabbath," Andrews and Conradi, p. 673, edition 1912.*

Sabbath, IN REFORMATION TIMES IN SWEDEN AND FINLAND.—We find traces of these Jewish doctrines throughout the entire Swedish kingdom, from Finland, northern Sweden, Dalarna, Westmanland, and Neriko, down to Westergotland and Smaaland. Even King Gustavus I was obliged to issue a special letter of warning against the error so general among the laity of Finland.—*"The Swedish Church after the Reformation," Norlin, Vol. I, p. 257; cited in "History of the Sabbath," Andrews and Conradi, p. 679, edition 1912.*

In the archbishopric of Upsala the peasants also decided to keep Saturday instead of Sunday. In a few places they pressed the matter so urgently that their priests even agreed to grant their request by beginning to hold public services on Saturday. During the reign of King Gustaf Adolph we find this marvelous belief in many parts of Sweden.—*"History of the Swedish Church," Norlin, Vol. II, p. 256; cited by L. H. Christian, in Review and Herald (Washington), May 5, 1904.*

Sabbath, BISHOP ANJOU ON IDEA OF SWEDISH SABBATH REVIVAL.—The belief in the sacredness of a certain Sabbath day could without any connection with the religious movements of earlier times very easily raise the question if it wasn't Saturday that ought to be kept holy. The people very naturally began to think that the Sabbath law really had no binding force unless it was applied to that particular day which the Old Testament designates. The great liberty that seemed to be connected with Sunday keeping, the close application of the Old Testament which in those days was customary at the church services and Bible readings, and especially the common practice of following even in civil cases at law the law of God as given by Moses,—all these things led the people to study the commandment that demands the keeping of Saturday. One thing is certain: this belief in Saturday as the Sabbath did not generally stand alone; it was a part of the revival work of those days,

and was taught in connection with a message of warning against common sins and vices.—*"History of the Swedish Church," Bishop L. A. Anjou, p. 353, footnote; cited by L. H. Christian in Review and Herald (Washington), May 5, 1904.*

Sabbath, IN EUROPE IN REFORMATION TIMES.—The followers of Hans Spittelmaier [in Moravia, about 1529] received the name of "Schwertler" (sword-bearers) and Sabbatarians. Leonhard Lichtenstein [one of the princes of Lichtenstein], held to the latter party.—*"Geschichte der Böhmischen Brüder," Vol. I, p. 212; cited in "History of the Sabbath," Andrews and Conradi, p. 641, edition 1912.*

NOTES.—This "History of the Sabbath" adds: "Even most prominent men, as the princes of Lichtenstein, held to the observance of the true Sabbath. When persecution finally scattered them, the seeds of truth must have been sown by them in the different portions of the Continent which they visited. . . . We have found them [Sabbath keepers] in Bohemia. They were also known in Silesia and Poland. Likewise they were in Holland and northern Germany. . . . There were at this time Sabbath keepers in France, . . . among whom were M. de la Roque, who wrote in defense of the Sabbath against Bossuet, Catholic Bishop of Meaux. That Sabbatarians again appeared in England by the time of the Reformation, during the reign of Queen Elizabeth (A. D. 1533-1603), Dr. Chambers testifies in his Encyclopedia [art. "Sabbath"]."—*Pages 63, 650.*

In 1618 John Traske and his wife, of London, were condemned for the Sabbath of the Lord, the man being whipped, and both imprisoned. He recanted under the pressure, after a year, but Mrs. Traske, a gifted school-teacher, was given grace to hold out for sixteen years, dying in prison for the word of the Lord.

By 1661 Sabbath keepers in London had further increased. In that year John James was minister to a considerable congregation, meeting in East London, off the Whitechapel Road. As part of proceedings against dissenting sects after the restoration of the monarchy, he was arrested and condemned to death on "Tyburn Tree." His wife knelt at the feet of King Charles II and pleaded for her husband's life; but the king scornfully rejected the plea, and said that the man should hang. Bogue says:

"For once the king remembered his promise, and Mr. James was sent to join the noble army of martyrs."—*"History of Dissenters," Vol. I, p. 155.*

In 1683 Francis Bamfield—formerly an influential minister of the Church of England, but later pastor of a Sabbath-keeping congregation meeting in the Pinner's Hall, London—died of hardships in Newgate prison, for the Sabbath of the Lord. An old writer says that his body was followed to burial by "a very great company of factious and schismatical people," in other words, dissenters from the state church.

"Sabbatarian Baptists," these English witnesses to God's Sabbath were first called in those times, and then Seventh-day Baptists. In 1664 Stephen Mumford, of one of these London congregations, was sent over to New England. He settled in Rhode Island, where the Baptist pioneer of religious liberty, Roger Williams, had founded his colony. In 1671 the first Sabbatarian church in America was formed in Rhode Island. Evidently this movement created a stir: for the report went over to England that the Rhode Island colony did not keep the Sabbath—meaning Sunday. Roger Williams wrote to his friends in England denying the report, but calling attention to the fact that there was no Scripture for "abolishing the seventh day," and adding:

"You know yourselves do not keep the Sabbath, that is the seventh day."—*"Letters of Roger Williams," Vol. VI, p. 346. Narragansett Club Publications. — EDS.*

Sabbath, ON A ROUND WORLD.—

And now to trace you round this rolling world,
An eastern and a western route you've twirled,
And made out nothing by the spacious travel,
But what I call a wretched, foolish cavil.
And now to make you clearly understand
That Sabbath day may be in every land,
At least those parts where mortal men reside
(And nowhere else can precepts be applied),
There was a place where first the orb of light
Appeared to rise, and westward took its flight;

That moment, in that place the day began,
 And as he in his circuit westward ran,
 Or rather, as the earth did eastward spin,
 To parts more westward daylight did begin.
 And thus at different times, from place to place,
 The day began — this clearly was the case.
 And I should think a man must be a dunce
 To think that day began all round at once,
 So that in foreign lands it doth appear,
 There was a first day there as well as here.
 And if there was a first, the earth around,
 As sure as fate the seventh can be found.
 And thus you see it matters not a whit,
 On which meridian of earth we get,
 Since each distinctly had its dawn of light,
 And ever since, successive day and night;
 Thus while our antipodes in darkness sleep,
 We here the true, primeval Sabbath keep.

— William Stillman, 1810, quoted in *Review and Herald*, Feb. 3, 1852.

Sabbath.— See Advent, Second, 22-25; Calendar.

Sabbath, Change of, NEANDER ON SUNDAY FESTIVAL.— Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions 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.— *The History of the Christian Religion and Church*, Neander, p. 186, translated by Henry John Rose, B. D. Philadelphia: James M. Campbell & Co., 1843.

Sabbath, Change of, GLADSTONE ON THE SABBATH "DEPOSED."— The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture, but yet with a Biblical record of facts, all supplied by St. John, which go very far indeed towards showing that among the apostles themselves, and therefore from apostolic times, the practice of divine worship on the Lord's day has been continuously and firmly established. The Christian community took upon itself to alter the form of the Jewish ordinance, but this was with a view to giving larger effect to its spiritual purpose.— *Later Gleanings*, William E. Gladstone, p. 342. London.

Sabbath, Change of, ALEXANDER CAMPBELL ON.— I do not believe that the Lord's day came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day, for this plain reason, that where there is no testimony, there can be no faith. Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord's day came in the room of it. . . . There is no divine testimony that the Sabbath was changed, or that the Lord's day came in the room of it; therefore there can be no divine faith that the Sabbath was changed or that the Lord's day came in the room of it.— *Alexander Campbell (Candidus)*, in *Washington (Pa.) Reporter*, Oct. 8, 1821.*

Sabbath, Change of, KING CHARLES II ON AUTHORITY FOR.— It will not be found in Scripture where Saturday is discharged to be kept, or turned into the Sunday; wherefore it must be the church's authority that changed the one and instituted the other; therefore my opinion is, that those who will not keep this feast [Easter] may as well return to the observation of Saturday, and refuse the weekly Sunday.— *Charles II*; cited in "*Sabbath Laws and Sabbath Duties*," Robert Cox, F. S. A. Scot., p. 333. Edinburgh: Maclachlan and Stewart, 1853.

Sabbath, Change of, HOW THE SUNDAY INSTITUTION CREPT IN.— The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other.— "*The Voice from Sinai*," Archdeacon F. W. Farrar, p. 152.*

Bear in mind that the substitution [of the first for the seventh day] was not a coerced happening; it could not be a sudden, but only a very slow development, probably never anticipated, never even designed or put into shape by those chiefly interested, but creeping almost unconsciously into being.— "*A Day for Rest and Worship*," William B. Dana, p. 174. New York: Fleming H. Revell Company.

Sabbath, Change of, EUSEBIUS ON TRANSFER BY ECCLESIASTICAL AUTHORITY.— All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.— "*Commentary on the Psalms*," Eusebius; cited in "*A Commentary on the Apocalypse*," Moses Stuart, Vol. II, p. 40. Andover: Allen, Morrill, and Wardwell, 1845.

Sabbath, Change of, ACTION OF COUNCIL OF LAODICEA ON (ABOUT A. D. 364).— Christians shall not Judaize and be idle on Saturday [Sabbath, original], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.— "*A History of the Church Councils*," Rev. Charles Joseph Hejeler, D. D. (R. C.), from 326 to 429 (Vol. II, p. 316). Edinburgh: T. & T. Clark, 1896.

NOTES.— The translator has used the word "Saturday." The original has, of course, "Sabbath," as the seventh day was always called in ecclesiastical law, until modern times.

Touching the authority of the Council, or as some prefer to call it, the Synod, of Laodicea, it may be remarked that while its ecumenical character is challenged in some quarters, its acts have never been called in question, and the sixty-four articles adopted by it are today practically a part of the canon law of the Roman Catholic Church.— Eds.

Sabbath, Change of, THE WEST LEADS THE WAY IN SETTING ASIDE RECOGNITION OF SABBATH.— The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome, or at Alexandria.— "*Ecclesiastical History*," Sozomen, from A. D. 324-440, book 7, chap. 19, p. 344. London: Henry G. Bohn, 1855.

Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this.— "*Ecclesiastical History*," Socrates (about A. D. 433), book 5, chap. 22, p. 289. London: George Bell & Sons, 1874.

Sabbath, Change of, SPREAD OF SUN WORSHIP IN THE THIRD CENTURY.—Sun worship, however, became increasingly popular at Rome in the second and third centuries A. D. The sun-god of Emesa in Syria—*Deus Sol invictus Elagabalus*—was exalted above the older gods of Rome by the Emperor [Macrinus, A. D. 217, taking the name Elagabalus] who, as his priest, was identified with the object of his worship; and in spite of the disgust inspired by the excesses of the boy-priest, an impulse was given to the spread of a kind of “solar pantheism,” which embraced by a process of syncretism the various Oriental religions and was made the chief worship of the state by Aurelian.—“*Companion to Roman History*,” H. Stuart Jones, p. 302.

It was openly asserted that the worship of the sun, under his name of Elagabalus, was to supersede all other worship.—“*The History of Christianity*,” Henry Hart Milman, D. D., book 2, chap. 8, par. 22 (Vol. II, p. 175). London: John Murray, 1867.

Sabbath, Change of, CHURCH ADOPTS PAGAN FESTIVALS.—It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints; . . . holy water; asylums; holy days and seasons, use of calendars, processions, . . . are all of pagan origin, and sanctified by their adoption into the church.—“*Development of Christian Doctrine*,” John Henry Cardinal Newman, p. 373. London: Longmans, Green, & Co., 1906.

Sabbath, Change of, THE ACCUSATION OF A FOURTH CENTURY NON-CHRISTIAN.—You celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans except that you hold your assemblies apart from them.—*Faustus to St. Augustine (4th century)*; cited in “*History of the Intellectual Development of Europe*,” John William Draper, M. D., LL. D., Vol. I, p. 310. New York: Harper & Brothers, 1876.

Sabbath, Change of, INFLUENCE OF SURROUNDING PAGANISM.—The early Christians had at first adopted the Jewish seven-day week, with its numbered week days, but by the close of the third century A. D. this began to give way to the planetary week; and in the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. . . . During these same centuries the spread of Oriental solar worship, especially that of Mithra, in the Roman world, had already led to the substitution by pagans of *dies Solis* for *dies Saturni*, as the first day of the planetary week. . . . Thus gradually a pagan institution was ingrafted on Christianity.—“*Rest Days*,” Prof. Hutton Webster, Ph. D., pp. 220, 221. New York: Macmillan & Co., 1916.

Sabbath, Change of, MINGLING OF PAGAN AND CHRISTIAN IDEAS IN PROMOTION OF SUNDAY.—Sunday (*dies solis*, . . . “day of the sun,” because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The “sun” of Latin adoration they interpreted as the “Sun of Righteousness.” . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined.—*Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IV, art. “Sunday,” p. 2259, 3d edition, 1891. New York: Funk & Wagnalls.

If we may believe the biographies in the Augustan history, a more ambitious scheme of a universal religion had dawned upon the mind of the emperor [Elagabalus (201-222), son of the senator Varius Marcellus]. The Jewish, the Samaritan, even the Christian, were to be fused and recast into one great system, of which the sun was to be the central object of adoration.—“*The History of Christianity*,” Henry Hart Milman, D. D., book 2, chap. 8, par. 20 (Vol. II, p. 175). London: John Murray, 1867.

The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine.—“*The History of the Decline and Fall of the Roman Empire*,” Edward Gibbon, chap. 20, par. 3 (Vol. II, p. 251). New York: Harper & Brothers.

Sabbath, Change of, THE ANCIENT SUN FESTIVAL SUBSTITUTED.—The first day of the week, named after the sun, and therefore an evident relic of sun worship. In French it is *Dimanche*, in Italian *Domenica*, both from *Dominus*, “the Lord.” Christians, with the exception of the Seventh-day Adventists, have substituted it as a day of rest and prayer in lieu of the Jewish Sabbath.—“*Curiosities of Popular Customs*,” Wm. S. Walsh, art. “Sunday,” p. 901. Philadelphia: J. B. Lipincott Company, 1898.

Sabbath, Change of, DR. HISCOX'S SOLEMN QUESTION AND DECLARATION.—There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussions, is because the Christian world has settled down content on the conviction that somehow a transference has taken place at the beginning of Christian history. . . .

To me it seems unaccountable that Jesus, during three years' intercourse with his disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses, never alluded to any transference of the day; also, that during forty days of his resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that he had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach this subject.

Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with

the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!—*Dr. Edward T. Hiscox, author of "The Baptist Manual," in a paper read before a New York Ministers' Conference, held Nov. 13, 1893.*

NOTE.—The New York *Examiner* (Baptist) of Nov. 16, 1893, tells of the interest in discussing this paper, but does not print it.—EDS.

Sabbath, Change of, PROPHECY OF ATTEMPT (DAN. 7: 25).—“*And think to change times and laws.*” Verse 25. The word rendered *think* (חָשַׁב) means more properly to *hope*; and the idea here is that he hopes and trusts to be able to change times and laws. Vulgate, *Putabit quod possit mutare tempora*, etc. The state of mind here referred to would be that of one who would *desire* to produce changes in regard to the times and laws referred to, and who would hope that he would be able to effect it. If there was a strong wish to do this, and if there was a belief that in any way he could bring it about, it would meet what is implied in the use of the word here. There would be the exercise of some kind of authority in regard to existing times for festivals, or other occasions, and to existing laws, and there would be a purpose so to change them as to accomplish his own ends.

The word “times” (יָמִים) would seem to refer properly to some stated or designated time—as times appointed for festivals, etc. Gesenius, “*time, specially an appointed time, season.*” Eccl. 3: 1; Neh. 2: 6; Esther 9: 27, 31. Lengerke renders the word *Fest-Zeiten*,—“*festival times,*”—and explains it as meaning the *holy times, festival days*, Lev. 23: 2, 4, 37, 44. The allusion is, undoubtedly, to such periods set apart as festivals or fasts—seasons consecrated to the services of religion; and the kind of jurisdiction which the power here referred to would hope and desire to set up, would be to have control of these periods, and so to change and alter them as to accomplish his own purposes, either by abolishing those in existence, or by substituting others in their place. At all times these seasons have had a direct connection with the state and progress of religion, and he who has power over them, either to abolish existing festivals, or to substitute others in their places, or to appoint new festivals, has an important control over the whole subject of religion, and over a nation.

The word rendered *laws* here (חֻקִּים), while it might refer to any law, would more properly designate laws pertaining to religion. See Dan. 6: 6, 9, 13 [5, 8, 12]; Ezra 7: 12, 21. So Lengerke explains it as referring to the laws of religion, or to religion. The kind of jurisdiction, therefore, referred to in this place, would be that which would pertain to the laws and institutions of religion; it would be a purpose to obtain the control of these; it would be a claim of right to abolish such as existed, and to institute new ones; it would be a determination to exert this power in such a way as to promote its own ends.—“*Notes on the Book of Daniel.*” Albert Barnes, pp. 313, 314. New York: Leavitt & Allen, 1859.

Sabbath, Change of, MELANCHTHON ON THE PROPHECY OF DAN. 7: 25.—He chāngeṡh the tymeṡ and lawes that any of the sixe worke dayes commanded of God will make them unholy and idle dayes when he lyst, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saterday into Sondaye. . . . They have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts.—“*Exposicion of Daniel the Prophete,*” Gathered out of Philipp Melancthon, Johan Ecolampadius, etc., by George Joye, 1545, p. 119. (British Museum Library.)

Sabbath, Change of, ROMAN CATHOLIC CATECHISMS ON.—

Ques.—Which is the Sabbath day?

Ans.—Saturday is the Sabbath day.

Ques.—Why do we observe Sunday instead of Saturday?

Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.—“*The Convert's Catechism of Catholic Doctrine.*” Rev. Peter Geiermann. C. SS. R., p. 50, 2d edition, 1910. (This work received the “apostolic blessing” of Pope Pius X, Jan. 25, 1910.)

NOTE.—The precise year of the holding of the Council of Laodicea is a matter of considerable doubt. Some writers place it before the Council of Nicæa (325), while the Catholic Encyclopedia suggests that it was probably subsequent to the Council of Constantinople (381). Many old writers use A. D. 364.—EDS.

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.—“*A Doctrinal Catechism,*” Rev. Stephen Keenan; approved by the Most Reverend John Hughes, D. D., Archbishop of New York, p. 174. New York: Edward Dunigan & Brother, 1851.

Ques.—By whom was it [the Sabbath] changed?

Ans.—By the governors of the church, the apostles, who also kept it; for St. John was in Spirit on the Lord's day (which was Sunday). Apoc. 1: 10.

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Ques.—How prove you that?

Ans.—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power.—“*An Abridgment of the Christian Doctrine*” (R. C.), Rev. Henry Tuberville, D. D., p. 58. New York: Edward Dunigan and Brothers, approved 1833.

NOTE.—What Roman Catholic authorities mean, when they say the Catholic Church changed the day of worship, is that the hierarchy, “the rulers of the church,” beginning with the apostles and continuing on by councils and popes, established the Sunday festival. They freely admit that it is not by authority of the Scriptures; for the Catholic doctrine gives to the hierarchy the power to command and appoint in place of Christ. In this claim is involved the whole issue of the gospel and of Protestantism vs. Catholicism. The record presented (see Apostasy; Sabbath; Sunday) shows how the multiplication of rites and ceremonies began immediately after apostolic days, the spirit of the papal apostasy being already at work even in the time of the apostles. 2 Thess. 2: 7. Thus when it is said that the Papacy or the Roman Catholic Church changed the day of worship, according to the prophecy, the change of necessity includes the earliest working of the spirit of lawlessness which was the beginning of the Papacy, and which later, in decrees of councils and by action of popes—when the church of the “falling away” was fully developed into the Roman Papacy—fully set aside the Sabbath of the Lord, and has ever maintained the Sunday festival as supreme, and as an institution solely of ecclesiastical authority. The prophecy of Dan. 7: 25 describes the rise of an ecclesiastical power that would “think” to do it. The fact attested by history is that the change has come about.—EDS.

Sabbath, Change of, "ROME'S CHALLENGE."—The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the "Lord of the Sabbath," endowed her with his own power to teach, "he that heareth you, heareth me;" commanded all who believe in him to hear her, under penalty of being placed with the "heathen and publican;" and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.—*The Catholic Mirror (Baltimore), Sept. 23, 1893.*

NOTE.—The *Mirror* was the official organ of Cardinal Gibbons, and the article from which this is taken was one of a series of four, printed Sept. 2, 9, 16, and 23, 1893, under the general heading: "The Christian Sabbath: the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-contradictory, and Suicidal." These articles were subsequently printed by the *Mirror* as a tract. The *Mirror* was discontinued in 1908, and five years later was succeeded by the *Catholic Review*, which is now the organ of the archdiocese of Baltimore.—EDS.

Sabbath, Change of, CLAIMS OF POWER TO CHANGE GOD'S COMMANDMENT.—You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered.—"*Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?*" pp. 3, 4. London: Burns and Oates (R. C.).

Sabbath, Change of, USED AS MARK OF CHURCH AUTHORITY.—If, however, the church has had power to change the Sabbath of the Bible into Sunday and to command Sunday keeping, why should it not have also this power concerning other days, many of which are based on the Scriptures—such as Christmas, circumcision of the heart, three kings, etc. If you omit the latter, and turn from the church to the Scriptures alone, then you must keep the Sabbath with the Jews, which has been kept from the beginning of the world.—"*Enchiridion,*" Dr. Eck (*Disputant against Luther*), 1533, pp. 78, 79; cited in "*History of the Sabbath,*" Andrews and Conradi, p. 587, edition 1912.

Sabbath, Change of, THE CHANGE THE BADGE OF AUTHORITY OF TRADITION ABOVE SCRIPTURE.—The Council [of Trent] agreed fully with Ambrosius Pelargus, that under no condition should the Protestants be allowed to triumph by saying that the council had condemned the doctrine of the ancient church. But this practice caused untold tribulation without serving as a safeguard. For this business, to be sure, "almost divine prudence" was requisite—which was indeed awarded to the council on the sixteenth of March, 1562, by the Spanish ambassador. Really they could scarcely find their way in the many labyrinthian passages of an older and a newer comprehension of tradition, which were constantly crossing and recrossing each other. But even in this they were destined to succeed. Finally, at the last opening on the eighteenth of January, 1562, their last scruple was set aside; the Archbishop of Reggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration.—"*Canon and Tradition,*" Dr. H. J. Holtzman, p. 263; cited in "*History of the Sabbath,*" Andrews and Conradi, p. 589, edition 1912.

Sabbath, Change of, SUNDAY OBSERVANCE HELD FORTH AS HOMAGE TO PAPAL AUTHORITY.—It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church.—"*Plain Talk About the Protestantism of Today,*" by Mgr. Segur, p. 213. Boston: Thomas B. Noonan & Co., 1868. *Imprimatur, Joannes Josephus.*

Sabbath, Change of, CORRUPTION OF DOCTRINE AND PRACTICE IN EARLY CENTURIES.—See Apostasy, the Great.

Sabbath, Change of, UNITING OF PAGAN AND CHRISTIAN.—See Sunday; Sunday Laws.

Sabbath Reform.—See Advent, Second, 22-26.

Sacraments.—The name "sacrament" is given to seven sacred Christian rites in the Roman Catholic and Eastern churches, and to two, baptism and the Lord's Supper, in the Protestant churches. The Greek word *mysterion*, "mystery," used in the Eastern Church to designate these rites, is taken from the New Testament, and contains a reference to the hidden virtue behind the outward symbol. The Latin word *sacramentum* means something that is consecrated, more particularly an oath, especially a military oath of allegiance to the standard; and also the sum of money deposited in court by the plaintiff and defendant previous to the trial of a case, and kept in some sacred place. The term was applied to Christian rites in the time of Tertullian, but cannot be traced further back by any distinct testimony. Jerome translated the Greek word *mysterion* by *sacramentum* (Eph. 1: 9; 3: 3, 9; 5: 32; 1 Tim. 3: 16; Rev. 1: 20), and from the Vulgate the word "sacrament" passed into the Reims Version in Eph. 5: 32, where marriage is spoken of, and the translation is, "This is a great sacrament." In other cases the Reims Version retains the word "mystery."