

To one part of the law we now call special attention, because it is so generally disregarded. When it is said, "Here are they that keep the commandments of God," it means, all the commandments, for no one can be called a keeper of the law who keeps only a part of the law. If he breaks any part of the law he is a law-breaker. The first institution of which we read in Paradise, is the Sabbath of the seventh day. In Gen. 2:3 it is written:—

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

To sanctify means, "to set apart to a sacred use." Jesus said, "The Sabbath was made for man." Mark 2:27. Therefore it was blessed, it was consecrated, or set apart to be sacredly used by man. But it could not be set apart for man's use without giving man instruction to use it for sacred purposes. It was a hallowed day from the beginning. When God laid the foundation of the earth he laid the foundation of the Sabbath. When he had created the heavens and the earth, he first separated the light from the darkness, and employed six succes-

sive days in his work, and rested the seventh day; and there he established the week of seven days, the seventh of which was his rest, or Sabbath—the only rest-day of the week which he ever made.

That this was the origin of the Sabbath, and that the rest from the work of creation was the only reason for the sanctification of the Sabbath, is proved positively by the words of Jehovah himself, in the fourth commandment. It reads thus:—

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, 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 man-servant, 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." Ex. 20:8-11.

The readers of the Bible will notice that the Lord always called the seventh day his Sabbath. "The seventh day is the Sabbath of the Lord thy God." "Verily my Sabbaths ye shall keep. . . . The seventh is the Sabbath of rest, holy to the Lord." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Ex. 20:10; 31:13-17; Isa. 58:13. The word "sabbath" means rest. The seventh day is the Lord's Sabbath, because the Lord himself rested on that day from the work of creation. It commemorates creation, and no other work, and therefore belongs to the Creator alone.

But some have so far departed from the Scriptures of truth as to call the seventh day the Sabbath of the Jews. Surely the rest-day of the Creator cannot be a Jewish institution. True, he commanded the Jews to keep it, and so he did all the precepts of his moral law. He gave the commandment to the Jews which guards the sacredness of the marriage institution; is marriage, therefore, a Jewish institution? We find both marriage and the sanctified rest-day in the second chapter of Genesis. Both come to us from Paradise; and it is no more just to call the seventh day, the rest-day of the Creator, a Jewish Sabbath, than it would be to call marriage a Jewish rite, and to set it aside as belonging only to the Jews.

Let us contrast the Sabbath, and the honour that God put upon it, with the substitute, that the Church Fathers have given to us,—the Sunday. God rested the seventh day from the work of creation. He blessed and hallowed the seventh day. He commanded that the seventh day be kept holy. With his own hand he wrote on the tables of stone, "The seventh day is the Sabbath of the Lord thy God." He threatened severe punishments upon those who did work upon the seventh day. He promised great blessings to those who sacredly keep the seventh day. When he led the people of Israel, to whom he showed his wonders and his goodness, he gave them manna six days, and withheld it on the seventh day. The manna gathered on the sixth day remained pure and good over the seventh day. If kept over any other day it corrupted and became loathsome. For the space of forty years he wrought these miracles every week to put honour upon the seventh day. No other institution has ever received so much honour at the hands of the Lord as the seventh-day Sabbath. And no other institution has been so much abused and despised by men.

On the other hand, every reader of the Bible knows that the Lord never blessed the first day, now called Sunday. He never set it apart for any reason nor to any use. He never claimed it as his own, but gave it to man as a working-day. He never commanded anybody to keep it. He never uttered any threats against those who do not keep it; he never made any promises to those who do keep it. It is a day of man's choosing, and not a day that God required at his hands. The first honour conferred upon the Sunday was by the pagans, who consecrated it to the honour of the sun, and gave it the name it still bears—*dies solis*, the day of the sun.

Melancthon, in his "Apology of the Confession," article 15, treating on the human ordinances of the church, classes the Sunday with them. Coleman, a historian, in the *Bibliotheca Sacra*, gives testimony as follows:—

"The Augsburg Confession classes the Lord's day under the same category as Easter, Whitsunday, and the like; merely human ordinances." Vol. 3, p. 538.

Gieseler, in his "Church History," Vol. 3, p. 399, says that "Luther considered the keeping of Sunday merely as a human ordinance."

The German theologian, Beyschlag of Halle, in his work, "Der Alteatholocismus," page 53, mentions Sunday and other holidays, infant baptism, and confirmation, and says: "These we have not from the New Testament, but from the tradition of the church." And in this testimony there is complete agreement.

The London *Telegraph*, an able and influential paper, recently noticed the efforts that are being made to give Sunday a better legal standing, and said:—

"Everybody knows that the seventh—not the first—day was ordained as a day of rest, and that the seventh is Saturday. The change to Sunday was made by man, and there is all the difference between the two that there must be between a divine and a merely human ordinance. . . . In comparatively modern times the Puritans transferred to the first day the obligations imposed on the seventh. The early change from one day to the other, however, and the application to the Sunday of Sabbatarian restrictions, were of purely human origin, and have no divine authority over the souls or consciences of men."

Any amount of testimony like this can be produced, but it does not seem necessary, where there is not a line of proof against it. The Catholic Church has always claimed that she is the sole authority for the keeping of the Sunday as the Lord's day, though Constantine had decreed that there should be partial rest on that day in A. D. 321. His law was for judges and towns-people, not forbidding country people to labour in their fields and vineyards.

The catechism of P. J. J. Scheffmacher will show what the Catholic Church has to say about the change from Sabbath to Sunday:—

"*Question*—How do you further prove that the church has the right to institute holidays?

"*Answer*—Had the church not this right, she would not have ordained that Sunday be kept instead of the Sabbath.

"*Q.*—How else can you answer our opponents that they may feel still more the injustice that they do us when they scoff at us for such things?

"*A.*—We may ask them why they observe Sunday and do not refrain from flesh meats on Friday and Saturday.

"Q.—But cannot our opponents say that the observance of Sunday is commanded in the Bible, which is not the case with the Friday and Saturday fasts?"

"A.—The Holy Scriptures mention nothing whatever of the observance of Sunday, but indeed of the Sabbath; and there is no command in the Holy Scriptures for the observance of Sunday."

In an appeal to all Bible Christians, a Catholic author says:—

"We blame you, not for making Sunday your weekly holiday, instead of the Sabbath, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified."

It is even so, that church tradition is the only basis for Sunday-keeping; but the words of the Saviour stand as strong to-day as in the day when he reproved the Jews for making void the commandment of God by their tradition. And it is indeed true, as the Catholics claim, that when Protestants keep Sunday without any authority but that of the church, to the neglect of a plain commandment of God, they are doing the highest homage to the principles and power of that church.

It has been clearly shown that God has pointed out that power as one that has done great injury to the truth and to the saints, and has most solemnly warned us against worshipping it, or following its ways. In Rev. 13:11–17, is a very striking prophecy of the action of the beast with two horns, which has been described, especially in the expression of verse 12. It says:—

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

It is very clearly true that we worship any power when we observe the institutions of that power in preference to those of the Scripture, and especially when they make void the precept of the Most High. Here we have a prophecy that the very earth, as well as those who dwell upon it, shall be caused to worship the first beast, the papacy. There is only one institution in which the earth is made to do homage to that power, and that is the Sunday. God commanded that in seed-time and harvest the earth should rest on the Sabbath. But that

church has commanded that all kinds of labour be done on the Sabbath of the Lord, and that no work shall be done on the Sunday. The earth must not be plowed nor reaped on the Sunday, but rest, and thus do homage to the authority of that power. Shall we, too, continue to honour that power, to the neglect of the commandments of God? This is the very sin that is so fearfully denounced in the last message of Rev. 14:9–12.

