

The Seventh Day Sabbath

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The Seventh Day Sabbath

01. God's Memorial

THE Sabbath is a memorial of what the Creator did during the first week of time. He wrought six days. He rested on the seventh day. Here is the origin of the week. The weekly cycle is not derived from anything in nature. Months are suggested by the phases of the moon; years, by the returning seasons; but the week can be traced only to the six days of creation, and the seventh of rest. The patriarchs reckoned time by weeks and sevens of days. Genesis 8:10, 12; 29:27, 28.

The Sabbath was instituted in Eden, at the close of the first week, by three acts on the part of the Creator. First, God rested on the seventh day; secondly, he placed his blessing upon the day; thirdly, he sanctified the day of his rest. He rested on the seventh day, and in this set an example for man. He next blessed the day upon which he had rested. He then sanctified, or "set apart to a sacred use," the day of his rest. He gave the first six days of the week to man, in which to obtain a livelihood, and reserved the seventh day to himself, to be used sacredly by man.

The great God was not wearied with the six days of creation. His rest upon the seventh day means simply that on that day he ceased to create. Nor did man in Eden need rest from toil, as since the fall. In fact, rest from labor is not a leading feature of the Sabbath institution. The fourth commandment makes no reference to man's physical need of a day of rest. Neither does it speak of his spiritual want of a day of public worship.

It gives quite another reason for the Sabbath. Here it is: "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." Exodus 20:11. This reason relates to what God did in the first week of time. He has given no other. It is a reason as old as the world, and will continue to be the reason why man should revere Jehovah's rest-day as long as the world shall continue. Man rests upon the day of the Sabbath in honor of the Creator. And wherever he may turn his eye, whether to the heavens, the earth, or the sea, there he beholds the Creator's work. As he rests upon the seventh day, he sees in the countless varieties of nature the wisdom and power of Him who created all in six days, and thus is led from nature up to nature's God. The Sabbath now becomes the cord that binds the created man to the infinite Creator. It is the golden chain that links earth to heaven, and man to God. Had man always observed the Sabbath, there could not have been an idolater nor an atheist. The Sabbath, as a memorial of what the Creator did during the first week of time, is now seen in its dignity and importance. It is the memorial of the living God. Man is to rest on the day of the week on which the Creator ceased to create.

But those who belittle the Sabbath institution to only serve man's physical need of a day of rest, and to provide for him a day of public worship, and who see no higher design in it, are satisfied with a change of the day of the Sabbath. They think that a day on which the Creator did not rest will do quite as well as the day on which he did rest. With this limited view of the subject, why may they not be content with the change? If a day of rest from toil, and a day for the public worship of God, are all the blessings secured to man by the Sabbath, the one-day-in-seven-and-no-day-in-particular theory looks quite plausible. For, certainly, man can rest his weary limbs or weary brain on one day of the week as well as on another.

And if only a season of divine worship is to be secured, Sunday may answer for this purpose. In fact, one day in six might do as well for rest and worship as one day in seven, if rest and a day of public worship are the sum total of the reasons for the Sabbath. There is nothing in man's physical or spiritual wants to mark the number seven.

The original design of the Sabbath was for a perpetual memorial of the Creator. Yet it secures the seventh day of the week to man in his fallen condition, not only as a day of rest, but a day for public worship, in which to draw nigh to God and share his pardoning love. But these blessings, of comparative importance, can be obtained on any of the other six days of the week, and do not constitute the grand reason for the Sabbath institution. That reason, given in the law of the Sabbath, is, in its importance, as much above the simple idea of repose from weary toil and a day for public worship, as the heavens are higher than the earth. With this agree the words of the prophet: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor him, not doing your own ways nor finding your own pleasure, nor speaking your own words, then shall thou delight thyself in the Lord." Isaiah 58:13, 14.

Here the great object of the Sabbath is set forth. It is to honor God. Man is required to turn away his feet from the Sabbath, and refrain from seeking his own ways, words, and pleasure, on that day, not because he needs a day of rest, but because by so doing he can honor the great God. Those who keep the Sabbath with this object in view will call it a delight, the holy of the Lord, and honorable.

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The fourth commandment points back to what God did during the first week of time. The creation and rest occupied the first week.

Immediately following, Jehovah sanctified and blessed the day on which He had rested. In this way the seventh day became the holy Sabbath of the Lord for Adam and his posterity. It was ever to be observed by the race as the memorial of the living God.

Those who locate the institution of the Sabbath at Sinai, urge the fact that no mention is made of Sabbath keeping in the brief record of the book of Genesis as proof that the Sabbath was made for the Jews alone. As evidence of the unsoundness of this position, please notice the following facts:

1. The sacred record nowhere intimates that the Sabbath was instituted at Sinai, while it distinctly locates its institution at creation.
2. The Sabbath being made for man (Mark 2:27), there are no reasons why the Jews alone should enjoy its blessings. All men have need of it as much as they.
3. The facts connected with the giving of the manna show that the Israelites understood the obligations of the Sabbath, that some of the people violated these sacred obligations, and were reproved by Jehovah, thirty days before they saw Mount Sinai. See Exodus 16-19.

They came to the Wilderness of Sin, where the manna was first given, on the fifteenth day of the second month. On the sixth day of the week they gathered a double portion of the manna a quantity sufficient for that day and for the Sabbath which followed. Moses said to the people, "This is that which the Lord has said, To-morrow is the rest of the holy Sabbath unto the Lord." On the seventh day, Moses said, "Eat that today; for today is a Sabbath unto the Lord. Today you shall not find it in the field. Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse you to keep my commandments and my laws? See, for that the Lord has given you the Sabbath, therefore he gives you on the sixth day the bread of two days."

Here we see that the Sabbath was understood, and its violation was rebuked by Jehovah. But the Israelites had not yet seen Sinai. Indeed, they did not come to the mount from which the Ten Commandments were proclaimed, until thirty days from the time the manna was first given. See chapter 19. Here is a nail driven in a sure place, and ministers and people should cease to assert that the Sabbath was first given at Sinai, till they have searched the sacred narrative with greater care.

The original plan of the Sabbath contemplated its perpetual observance as long as the Creator and created man should exist. It does not point forward to redemption. It was instituted before provisions were made for redemption. It looks back to creation. It was made for man before the fall. And it will exist during man's future life upon the new earth, in all its original significance and glory. We have seen the Sabbath based upon the great facts of the creation in six days, Jehovah's rest upon the seventh day, and his sanctifying and blessing the day of his rest. As long as these continue to be facts, so long will the Sabbath continue.

Redemption does not propose the creation of a new world as the inheritance of the redeemed. "Behold I will make all things new," says the Redeemer. He does not say, I will make all new things. This world, redeemed from the curse and all its results, will be the eternal possession of the righteous. And notwithstanding the work of redemption, the great facts connected with the creation week will ever be vividly impressed upon the immortal minds of the redeemed. Thus said the prophet: "For as the new heavens and the new earth which I will make shall remain before me, said the Lord, so shall your seed and your name remain, And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, said the Lord." Isaiah 66:22, 23. There is no point of time in the past when all flesh have come to worship before the God of heaven on the Sabbath; and this can never be while the wheat and the tares, the children of the kingdom and the children of the wicked one, grow together; and these will not be separated until the harvest, which is the end of the world. This universal observance of the memorial of the great God will be seen only in the immortal state, when from one Sabbath to another, and from one new moon to another, all flesh shall come to worship before the Lord.

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“What! The moon in heaven?” No, not in such a heaven as that of which the poet sings:

“Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints’ secure abode.”

Beyond space there would be no room for the moon nor for the sun; neither would there be room for the resurrected saints, possessing bodies like their Lord’s resurrected, glorious body; and beyond the bounds of time there would be no need of the sun and the moon which are God’s great time-keepers. We are not looking for a general smash up in the universe, and then the creation of all new things.

It is this planet that has revolted. And the Redeemer, who is coming to bring it back into allegiance to the government of God, says “Behold, I make all things new.” The revolt did not affect the sun, moon, and the other planets. Redemption will not affect these heavenly bodies. When the Restorer shall have established the immortal saints in the new earth, it will continue its revolutions, and the sun and moon will measure off days, and months, and years, as long as eternal ages shall roll. The redeemed will have right to the tree of life, which Adam lost through disobedience. That tree bears twelve manner of fruit, and yields its fruit each month. And why may not the words of the prophet in reference to all flesh appearing before the Lord from one new moon to another, be fulfilled when the entire family of the redeemed shall come each month to partake of the new fruit of the tree of life?

But to return to God’s memorial. The position taken in these pages presents the one-day-in-seven-and-no-day-in-particular, or one-seventh-part-of-time theory in its true light. If the Sabbath was made for man, for the simple reason that he needed rest from physical toil and a day of worship, one day may answer as well as another. But if it be a memorial of Jehovah’s rest, the seventh, and no other day of the week, is the day of the Sabbath. Sabbatarians are charged with being great sticklers for the day; and so they are.

Sabbath signifies rest. Man is required by the fourth commandment to celebrate the rest-day of the Lord, or the day on which the Lord rested. God rested on the seventh day. He hallowed the seventh day. Hence the seventh day, and no-other, is the day of the Sabbath.

Change the day of the Sabbath, and you cease to celebrate the rest of the Lord. If God rested on one day in seven and no day in particular, man may do the same; but if God rested on the seventh day of the first week, acceptable Sabbath-keeping is the celebration of the seventh day of each succeeding week.

The American people celebrate their national independence on the fourth of July. And why? Because upon July 4, 1776, was signed the Declaration of Independence. The men of that nation are also great sticklers for the day. Should they change their national celebration from the day on which the Declaration of Independence was signed to a day on which it was not signed, it would lose its significance. Let the people of that country celebrate their independence on the twenty-fifth of December, and let the Declaration of Independence be read from every orator’s stand on that day, as is customary on the fourth of July, and the American people would be regarded as a nation of simpletons.

And what Jew ever thought of observing one-three hundred-and-sixty-fifth part of time, or one day in three hundred and sixty-five and no day in particular, and calling that the Passover? And we might as well talk of celebrating the birthday of our Sovereign Lord on one day in three hundred and sixty-five and no day in particular, as to talk of celebrating the rest-day of Jehovah upon one day in seven and no day in particular. The veriest idiot might well laugh at the folly of changing the day of our national celebration. Verily, as our Lord has said, the men of this world are wiser in their generation than the children of light. It is only in matters of religion that people seem to be satisfied with that which, in regard to any other subject, would be considered consummate folly.

And do these men who use the one-day-in-seven-and no-day-in-particular theory advocate a change of the Sabbath from the rest-day of the Father to the resurrection day of the Son? Then we inquire of them, Who ever thought of celebrating the resurrection of Christ on one day in seven and no day in particular? If they say that this can be done, then we inquire again, Where is the change of the day of the Sabbath? Was it a change from one day in seven and no day in particular of the former dispensation to one day in seven and no day in particular of the present dispensation? This would be “confusion worse confounded.”

And to those that assert that redemption, as a greater work, is to be celebrated on the first day of the week, as creation was anciently to be celebrated on the seventh day of the week, we would say, We only have your word for that. Please notice these facts:

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1. The Bible is silent relative to redemption's being greater than creation. Who knows that it is?
2. The Bible is silent as to the observance of a day to commemorate redemption. Who knows that a day should be kept for that purpose?
3. We have, in the Lord's supper and baptism, memorials of the two great events in the history of the Redeemer's work for man. These are appropriate.
4. There is no fitness in keeping a day of weekly repose to commemorate the agonies of the crucifixion of Christ, or the activities of the morning of his resurrection.
5. But if a day of the week should be kept to celebrate man's redemption, which should it be? The day on which he shed his blood for our sins, the day on which he rose for justification, or the day on which he ascended to the Father, to intercede for sinners? The day of the crucifixion, when the greatest event for man's redemption occurred, has the first claim. The apostle does not say that we have redemption through the resurrection; but he does say, "We have redemption through his blood." Ephesians 1:7. Now if a day should be kept to celebrate redemption, should it not be the day on which he shed his blood? Redemption is not completed; but in the Lord's supper and baptism are two memorials of the greatest events that have occurred in connection with this work for man. Neither of these is a weekly memorial. Baptism may be received by the believer on any day of the week; and it is said of the emblems of the broken body and shed blood of the Son of God, without reference to any particular day, "As often as you eat this bread and drink this cup, you do show the Lord's death till he come." 1 Corinthians 11:26. These memorials point back to the death, burial, and resurrection of Jesus Christ. God's great memorial points back to the day of his rest. And why not let all these remain, answering the purpose for which they were instituted? Why should the work of creation be lost sight of in the work of redemption? Why not celebrate both here? Both are equally remembered hereafter. It is said of the redeemed:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou was slain and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Revelation 5:9. The same also "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou has created all things, and for thy pleasure they are and were created." Revelation 4: 10, 11. Here the redeemed are represented as ascribing praise to both the Creator and the Redeemer. And again, every created intelligence in the universe, in joyful sympathy with man in view of his redemption, is represented in chapter 5:13 as ascribing "blessing, and honor, and glory, and power, unto him that sits upon the throne and unto the Lamb, forever and ever."

We here see that the redeemed, with all the enrapturing facts of redemption completed before them, do not lose sight of the creation.

The Creator shares their adoration equally with the Redeemer. How, then, must Adam have felt, when, in the garden of Eden, he first awoke to all the glories of this creation which the redeemed so joyfully remember! Fresh from the hand of his Creator, he springs to life in all the vigor of perfect manhood. With an intellect capable of appreciating the glories of Eden, and comprehending the grandeur and dignity of his position, and with a heart unsullied by sin, how must he have turned in gratitude and adoration toward the mighty Maker of himself and all these glories! If the redeemed could cast their crowns before Jehovah in reverent worship, in view of a creation accomplished over six thousand years before their song of praise was uttered, how must every fiber of Adam's being have thrilled with emotions of thanksgiving and adoration to the beneficent Author of his creation, as he stood there in Eden, enraptured with the strange delight of a new existence! And how could he best express the emotions of his heart! Would it not be by celebrating, amid all the surrounding glories of his Eden home, a day of rest in honor of his God? Say not that Adam had no occasion for the Sabbath in Eden. It was the very means by which he would rise into communion with his Maker, and offer the service of a grateful heart to him from whom he had just received the gift of life and all its blessings.

And if the Sabbath was thus appropriate, thus necessary in Eden, what shall we say of it since the fall? With sin came man's estrangement from God, and his proneness to forget his Maker and wander away from him. How much more needful the Sabbath, then, that he might not entirely break away from the moorings which held him to the heavenly world. The flood of sin and crime has rolled broader and deeper with each succeeding year; and the farther we come from Paradise, the weaker and more prone to-sin do we find the race, and hence more in need of God's great memorial.

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Did Adam, while yet sinless in Eden, surrounded with all its heavenly influences, and in free and open converse with his Maker, need the Sabbath? How much more, when, with the gates of Paradise forever closed against him; he could no longer speak face to face with his Creator, but must henceforth grapple with the sinful promptings of his own heart, and grope his way amid the moral darkness that began to settle upon the world when the glorious light of Eden was obscured by sin! And if needed then by Adam, how much more still by Abel, whose eyes had never looked upon the beautiful garden, and who had never personally experienced the nearness to heaven which Adam there enjoyed! And it was still more essential to the spiritual wants of the race in the days of Enoch and the more degenerate age of Noah, when the influence of Eden, like the last rays of twilight from the setting sun, was fading from the hearts of men. Abraham needed it still more to save him from the idolatry of his father's house; and Moses and the Jewish nation, yet more, to keep them from the open apostasy of the heathen nations around them. But more than to Abraham, to Moses, or to the Jews, was the holy Sabbath a necessity to the church in the gospel dispensation, when the Man of Sin was to arise, and oppose, and exalt himself above all that is called God; when there should be a tendency to multiply feasts and festivals uncalled for by the Scriptures, in honor of Christ, and to rank the Sabbath of Jehovah with Jewish ceremonies, and sweep it away with them.

And now we have come down nearly six thousand years from the gates of Paradise. Through all this time has sin reigned, and iniquity abounded, and the hearts of men grown less and less susceptible of divine impressions, and in the same proportion more prone to forget the Creator. And can we dispense with the Sabbath now? True, the dawn of Eden restored is visibly approaching; but the world is farther from God than ever before. Infidelity and atheism run riot, and seemingly the race would fain banish all thoughts and love of God from mind and heart. More than ever, then, is the Sabbath now needed, to save men from utter apostasy. With all the original reasons for the institution, the accumulated necessities of six thousand years of sin now call upon us to throw all possible safeguards around this sacred institution. If ever a memorial of the great God, a golden link to bind man to heaven, was needed, it is needed now. And the necessity of this institution will even yet increase through the few remaining days of peril. Can we dispense with it? Never. More and more sacredly should we cherish it, while with earnest hearts we breathe the prayer.

"Let earth, O Lord, again be your,
As here with vengeance cursed;
And let the holy Sabbath shine
As glorious as at first."

02. The Origin Of The Sabbath

THE plans of God from eternity centre in Christ. He designed to gather together "all things in Christ, both which are in heaven and which are on earth." Ephesians 1:10. In harmony with this plan we must view all the works of God. "The Father loves the Son, and has given all things into his hand." John 3:35. Therefore in the creation of worlds, and in the laws governing them, Christ must be regarded as the active and immediate representative of the Father.

Christ says of his relation to the Father, "I and my Father are one." John 10:30. The words which He spoke were the words of the Father (John 12:49-50), and of the works which He performed, He said, "The Father that dwells in Me, He doeth the works." John 14:10. In this intimate relation Christ is called the Word of God.

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. The Word refers to the Son; for "the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14. And, in harmony with the purpose of the Father, of this divine Word it is said that "all things were made by Him; and without Him was not anything made that was made." John 1:3. As Creator, and yet 'a man among men, "He was in the world, and the world was made by Him, and the world knew Him not." Verse 10.

"In six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20:11. And while to each day of the week a successive numeral was given, the last day alone received in addition the name Sabbath, a Hebrew word signifying rest, so named because the Lord Himself rested on that day.

Therefore, since Christ Himself created "all things," and without Him was not anything made that was made," we must regard Him as the immediate author of the Sabbath.

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As the author of the Sabbath, Christ, in his own words, states for whom it was made: ° The Sabbath was made for man.” Mark 2: 27. This can mean no less than all mankind. It was instituted at creation; and since it was made for man, it was committed to Adam, the only man then in existence, and through him to all his posterity. It is for man in the sense that it is for his good, and not against him.

The word Sabbath means rest. It is the rest of the Lord, and therefore designed to impart rest to mankind, for whom it was provided.

Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shall not do any work.”

Exodus 20: 9, 10. “Six days thou shall work, but on the seventh day thou shall rest.” Exodus 34:21. In thus resting we are obeying the command, and following the example, of our Lord. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and He rested on the seventh day from all his work which He had made.” Genesis 2: 1, 2.

“The Lord, the Creator of the ends of the earth; fains not, neither is weary.” Isaiah 40:28, In what sense then did He rest? He is a spiritual being; and since He is spiritual, his work is spiritual, and hence his rest spiritual rest. He delighted in the glorious perfection of his work, created, and henceforth upheld, by the word of his power. Hebrews 1:3.

Further honor was conferred upon the day. Having rested upon it, the Creator 1’ blessed the seventh day, and sanctified it.” Genesis 2:3.

From henceforth it remains the blessed and sanctified rest-day of our Lord. In confirmation of this, He states Himself that “the Son of man is Lord even of the Sabbath day” (Matthew 12:8), the only day of which the Scripture declares Him Lord.

In the proper observance of the Sabbath mere physical rest is by no means the only result designed. This is shown by the fact that the Sabbath was given in Eden before the fall; and while labor was to be the joyful occupation of man, weariness, the result of sin, would never be known, and hence no necessity for physical rest. Therefore while we are to “remember the Sabbath day to keep it holy,” our rest is to be even as was our Lord’s, a spiritual rest, without which there can be no true Sabbath observance.

The Lord says if we turn away our feet from the Sabbath, from doing our pleasure on his holy day, and call the Sabbath a delight, the holy of the Lord, then shall we delight ourselves in Him. Isaiah 58:13, 14. It is not sufficient to refrain from labor on the Sabbath in order to acceptably observe that day. It is necessary to know the Lord and to delight in Him. The rest of the Sabbath is found only in Christ, for He alone can give rest. To all the weary He says, “Come unto Me, all you that labor and are heavy laden, and I will give you rest.” Matthew 11:28-30. “For we which have believed do enter into rest” (Hebrews 4:3); enter into his rest, as He says again, “If they shall enter into My rest,” verse 3.

Jesus Christ rested and was refreshed in the perfection of his works. Man’s best works are marred with imperfection, so that in the contemplation of them, when he views them as they are, he can find no rest. Therefore the Scripture says, “He that is entered into his [Christ’s] rest, he also has ceased from his own works.” Hebrews 4:10. Henceforth He contemplates the perfection of Christ’s works, rejoices in the perfection of Christ’s righteousness, and views himself as complete in Christ, and in Him he rests. The evidence of this faith in Jesus Christ as the Creator and Redeemer is manifested in the loving observance of the seventh day, which commemorates his perfect work. “For He spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.” Hebrews 4:4.

The origin and nature of the Sabbath having such a foundation and meaning, what must be said of its duration? So long as the Christian needs Christ, he must have the Sabbath, the perfect rest of Christ. From the very nature of the institution, no change would ever be possible. Instituted in Eden before the fall, it will appear in Eden restored, when “from one Sabbath to another, shall all flesh come to worship before Me, said the Lord.” Isaiah 66:23. In the present state it remains an abiding evidence to those who love and revere its claims that “there remains therefore a rest to the people of God.” Hebrews 4:9.

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03. The Rest Day

Careless seems the Great Avenger;
History's pages but record
One death grapple in the darkness
Between old systems and the Word.
Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Stands God within the shadow,
Keeping watch above His own.

By James Russell Lowell

THE history of this world is but the record of conflicts -conflicts in the natural world, conflicts in the world of science, conflicts in the theological world. Over and over has this been repeated till today upon every hand we see written with an indelible pen the fatal word, "Decay."

In the natural world the weak has been crushed to earth by the strong until it through age became weak and succumbed to its rival.

The conflicts of science have been between facts and ideas which have been propounded as facts. Today an idea is presented with all the positiveness and assurance of a certainty, and is, perhaps, accepted by some as a fact, but to-morrow it is discarded and supposedly consigned to oblivion. Only a few years pass away, when, under another guise it reappears, and again the battle is fought. Through all the long ages has this conflict waged, and history is but the record of victory and defeat.

If the conflicts have been severe in the natural and scientific worlds, they have been doubly so in the theological world: Scarcely has there been an abstract thought in the entire realm of theology that has not been controverted. Not an issue or doctrine has been exempt from the arena of debate. In every age has come forth that which appeared to be truth, and which for a time flourished; but error, no matter how disguised, will betray itself in time, and so the next age challenges it to a test of merit, measured by the latest development of truth: Truth is always truth, and error, be it ever so hoary with age, will ever remain the same. Call the error by what name you will, the fruit is the same.

The truth may be trampled in the dust, and left for dead, but it will rise again, and triumph in the end; and so while error has apparently been victorious in its many conflicts, its victories will be short, and the day hastens when its triumphs will be no more.

A Vital Question

During all the ages of conflict and controversy the subject of Sabbath observance has never passed unheeded. Age after age has witnessed the discussion of its merits and demerits, its virtues and necessities. It has not always been upon the same feature of the question, for in different ages its different phases have passed in review.

Through the entire ministry of Christ this subject presented itself for consideration. The point at issue then turned upon the question as to how Sabbath observance should be rendered to God, and how they should meet the requirements of the divine law.

Today "Sabbath observance" appears as the watchword of Christendom, and is held aloft as the one boon to man, yet the conflict wages still, and the controversy grows more intense year by year.

Now the question is not so much how, but when Sabbath observance should be rendered to God. When does the Infinite ask His children to cease from worldly cares, and turn aside to rest? What day does the divine law prescribe as holy time?

Perhaps no theological question during the last decade has received more attention and provoked greater discussion than this; and the question will not be settled till it is settled right. The controversy will continue more and more; and the conflict will increase in force till the truth shall triumph gloriously.

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As to when Sabbath rest should be observed, the so called Christian world at present is divided into two classes. The first embraces all who observe the first day of the week, or-Sunday, and the second, those who rest the seventh day, or Saturday.

Arrayed upon the side of the former is the great body of Christendom, while upon the latter side appears the minority of from seventy thousand to one hundred thousand Christians whose honesty and integrity, at least, are seldom questioned.

To every living soul, at some time, this question will come, "Which is right?" Avoid and dislike it as much as we may, at some time, alone with God, we must settle it with ourselves, and settle it forever, and in the judgment day accept the result of our choice.

Because one side is supported by the majority does not prove that it must be right, for there is not, today, an established tenet of the entire Christian religion that has not at some time been held and contended for by the small minority. In the days of Noah eight persons contended against the world, but triumphed in the end. On the plains of Dura three men opposed the entire realm of Babylon, defied the tongues of the fiery flame, stood for the right, and their course was divinely vindicated.

Every religious truth has begun with a small minority, and in spite of the ridicule, contempt, and persecution of the majorities, has grown and outlived its tormentors.

The Referee the Bible

How then can this question be settled? How can this problem be solved so one may rest assured that his conclusions are absolutely correct? Can there be, in any way, a perfect agreement?

It is plain that when two or more parties persistently disagree as to their obligations in worldly things, the only way in which a mutual agreement can be reached is by the selection of a referee in which each party has the, utmost confidence-one whose honesty and integrity cannot be questioned: and, further, each party must pledge himself that he will abide by the decision of the unbiased judge.

To the referee the case is fairly and truthfully stated: he then renders a verdict; and, as each has solemnly pledged himself to accept the decision, neither party can justly or honestly reject it, even though unfavorable to his practices. To reject the decision stamps such action dishonest.

Now, for the settling of this disagreement, why not both unite upon a judge, and let him decide the question?

Fortunately for the understanding of this subject, and the deciding of every religious controversy, there is a common referee, one in which every Protestant Christian claims to have the most implicit confidence, and by whose decision they are already fully pledged to abide. That referee is the Bible.

Protestant Pledge

"The Bible, and the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is not found in the Bible. Hence if a doctrine be propounded for his acceptance, he asks, Is it found in the inspired Word? Was it taught by the Lord Jesus Christ or His apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it springs from the fertile brain of some modern visionary of the nineteenth. If it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed," and "he who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority." - Dowling's "History of Romanism."

Loyal to the Bible

THE CHURCH OF ENGLAND. "It is not lawful for the church to ordain anything that is contrary to God's Word written."-Book of Common Prayer, Article 20.

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CONGREGATIONAL CHURCH. “We believe that the Scriptures of the Old and New Testaments were given by inspiration of God; and that they are the only authoritative record of the divine will.”-Articles of Faith, Article 2.

BAPTISTS. “The Baptists stand upon eternal principles. They-believe in the Bible, pure and simple, from the first verse in Genesis to the last word in Revelation.” Address by Dr. Wharton, July, 1895, at Baltimore.

To all this every seventh-day observer says, “Amen,” and agrees to abide by the verdict. It seems hardly possible that any first-day observer can dissent. Let us listen to the judge.

The Bible Verdict

Here is the decision in the plainest terms, and with the greatest precision: “Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the SEVENTH DAY is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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.” Exodus 20:8-11.

This decision was given too, “Now we know that whatsoever the law said, it said to them who are under the law: that EVERY mouth may be stopped, and all the world may become guilty before God.”-Romans 3:19.

“It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 10:17.
Will each side pledge itself to this particular decision, sanctioning its justice and authority?

Loyal To The Law

MARTIN LUTHER (1541). “He who pulls down the law, pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as sin in the world, since the gospel defines and punishes sin only by recurring to the law.” “I never rejected, the law.” Life of Luther, page 217.

PRESBYTERIANS. “The moral law doth forever bind, all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in -it, but also in respect of the, authority of God the Creator who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthens, this obligation.”-Confession of Faith, Chapter 19, page 82, Article 5.

“The moral law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon Mount Sinai, and written by Him on two tables of stone.” - Confessions of Faith, page 246.

BAPTISTS. “We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law; is the one great end of the gospel, and of the means of grace connected with the establishment of the visible church.”-Baptist Church Manual, page 55, Article 12.

“The law of God is a divine law, holy, heavenly, perfect. There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity.” - Spurgeon. Sermons, page 280.

AMERICAN TRACT SOCIETY. “Till we cease to be creatures, we cannot cease to be truly and firmly held to obey every divine precept. It is true that he who enacts a statute may repeal it. But Jehovah has never repealed any precept of the Ten Commandments. Where is the proof? No man can give us chapter and verse for such repeal of the law of the Sabbath.” -Tract, “Centennial Voice.”

REVEREND JOSEPH COOK, D.D. “While God remains God, and man is man, the Ten Commandments must stand. It seems beyond human efforts, and is written in the very constitution of things. Is the fourth

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different from the other nine? Any authority they may have belongs to it also. The civil and ceremonial laws of the Jews were superseded, but not the moral, and the Ten Commandments belongs to the moral. It was given for man, not for the Jews only, but for all mankind.” -Boston Monday Lecture.

Thus far all agree; each has taken his stand fairly and squarely upon the same platform, so here the controversy should end, and each should honestly and sincerely do as lie has pledged himself.

To the binding obligation of the moral law, or Ten Commandments, the observers of Sunday have assented, and in theory accepted the decision of the referee; but in spite of this outward acceptance they deny it in fact, and in practice disregard its authority, reading into the plainly spoken “seventh day” the term “first day of the week.”

Why this change? Is it believed to be a command of God? Do they believe this “enduring,” “unchangeable,” “eternal” law has been changed? That “the Ten Commandments” which “must stand” as long as “God remains God and man is man” has been altered? Many think this, and appeal to the New Testament for proof. There they find the term first day of the week is used eight times, but strange as it must appear to them, in all these eight references there is never even a hint that this day was a Sabbath day or ever observed as a sacred day by any one.

Do they really know this to be the case? Do they realize this condition? We will let them reply; and not a single witness but an observer of Sunday shall be allowed to testify. After quoting these texts and giving other reasons for making such a change “in the heaven-born code,” honesty compels them to bear the following testimony:

Protestant Confessions

SMITH’S BIBLE DICTIONARY. “Taken separately, perhaps, and even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned was a matter of apostolic institution, or even of apostolic practice.” - Article “Lord’s Day.”

ENCYCLOPEDIA BRITANNICA. “Still it must be owned that these passages are not sufficient to prove the apostolic institution of the Lord’s day, or even the actual observance of it.” - Article “Sabbath.”

BUCK’S THEOLOGICAL DICTIONARY. “These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day.” - Page 403.

DR. COLEMAN. “No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord’s day, or the substitution of the first for the seventh day of the week.” - Ancient Christianity, chapter 26, section 2.

CHRISTIAN AT WORK. “So some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter at all. The truth is, so soon as we appeal to the *litera scripta* [the literal writing] of the Bible, the Sabbatarians have the best of the argument.” - Editorial, April 19, 1883.

WATCHMAN (BAPTIST). “The Scripture nowhere calls the first day of the week the Sabbath. There is no scriptural authority for so doing, nor of course any scriptural obligation.”

CHRISTIAN UNION. “The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.” - Editorial, Reverend Lyman Abbott, January 19, 1882.

CHRISTIAN AT WORK. “We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.” - January, 1884.

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AUGSBURG CONFESSION. “The observance of the Lord’s day (Sunday) is founded not on any command of God, but on the authority of the church.” - Catholic Sabbath Manual, part 2, chapter 1, section 10.

BAPTIST. “There was and is a commandment to ‘keep holy the Sabbath day,’ but that Sabbath day was not Sunday. It will, however, be readily said, 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 in my judgment the gravest and most perplexing question connected with Christian institutions which at present, claims attention from Christian people.” - Reverend Edward T. Hiscox, D.D. (author of the “Baptist Manual”), in an address before a Baptist ministers’ meeting, New York City, reported in “The Examiner,” November 16, 1893.

CHURCH OF CHRIST. “Others observe the first day, contending without a particle of evidence that the commandment has been changed from the seventh day to the first. Our preachers are by no means agreed in their teachings. They have no well defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day.” Reverend Clark Braden (ex-president, Antioch College), in “Christian. Standard,” September 26, 1874.

Roman Catholic Confessions

CARDINAL GIBBONS. “The Scriptures alone do not contain all the truths which a Christian is bound to believe; nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.” – “Faith of Our Fathers,” page 111.

PRIEST ENRIGHT, C.S.S.R., PRESIDENT OF REDEMPTORIST COLLEGE, KANSAS CITY, MO: “For example the observance of Sunday. How can other denominations keep this day? The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words, can make it that ‘the seventh day is the Sabbath,’ i.e., Saturday; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep, No; it cannot be done, it is impossible.” - Hartford (Kansas) “Weekly Call,” February 22, 1884.

The foregoing testimony of all these witnesses, particularly of Protestants, shows that by rejecting in practice the simplest and plainest statements of the Scriptures, all such have not only abandoned the Protestant rock and referee, “the Bible and the Bible only,” but actually confess that there is no valid reason for so doing.

After appealing to the New Testament, and then immediately confessing its uselessness, as no proof could be found, and thereby turning from the Bible, what shall be done next? As these witnesses plainly and positively said “the apostles gave no command on the matter at all,” there is no scriptural authority,” “there is no scriptural evidence of the change,” “without a particle of evidence,” there remain but two friends who will now fly to the rescue with comfort and encouragement in this hour of “defeat.” These friends are called “Tradition” and “Force,” and they have never yet failed to respond to the call of their supporters.

This will account for the fact that any argument upon Sunday observance is never complete without an appeal to THE FATHERS. We might well be content to rest the question here, but, lest some honest soul might possibly entertain the idea that, in some way, even though remote, the Fathers can help the cause of Sunday observance, we will again call its advocates to testify as to the value of the Fathers in this cause.

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Who were these Fathers, and what dependence can we place upon them and their writings?

Opinions of the Fathers

MARTIN LUTHER. “When God’s Word is by the Fathers expounded, construed, and glossed over, then, in my judgment, it is even as when one strains milk through a coal-sack, which must needs spoil and make the milk black. God’s Word of itself is pure, clean, bright, and clear; but through the doctrines, books, and writings of the Fathers, it is darkened, falsified, and spoiled.”-Table Talk, page 228.

DEAN FARRAR. “There are but-few of them whose pages are not rife with errors-errors of method, errors of facts, errors of history, of grammar, and even of doctrine. This is the language of simple truth, not of slighting disparagement.” - History of Interpretation, pages 162, 163.

NEANDER (HISTORIAN). “The writings of the so called Apostolic Fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence, partly because under the names of these men, so highly venerated in the church, writings were early forged for the purpose of giving authority to particular opinions or principles.”-History of the Christian Religion and Church, Volume 1, page 657.

DR. ADAM CLARKE (METHODIST). “But of these [the Fathers] we may safely say that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Roman Church that may not challenge them as its abettors. In points of doctrine, their authority is with me nothing. The Word of God alone contains my creed.” - Commentary on Proverbs 8.

We are not disposed to leave the question here, conclusive as it seems, but inquire what support Sunday observance can find even in the writings of the Fathers which are acknowledged to be “rife with errors-errors of method, errors of fact, errors of history.”

Once again we are compelled to summon our witnesses, and each must come from the ranks of Sunday observers, since “admissions in favor of the truth from the ranks of its enemies constitute the highest kind of evidence.”

Origin of Sunday Observance

CHAMBERS’ ENCYCLOPEDIA. “By none of the Fathers before the fourth century is it [Sunday] identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the precept of Christ or His apostles.” - Article “Sabbath.”

KITTO (ENCYCLOPEDIA RELIGIOUS LITERATURE). “Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities contend for. Nor do the writers in ANY instance pretend to allege any divine command, or even apostolic practice in support of it.” Article “Lord’s Day.”

NEANDER (Leading Church Historian). “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, and far 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.” Rose’s Translation, page 186.

Now to us comes the question, “Who is responsible for this change?” At whose door shall we lay ‘this load of guilt? Can we find the guilty party, and will he confess his crime?

In the prophecy of Daniel, chapter seven, verse twenty five, we find given the characteristics of a certain persecuting power. It is said, “He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and the law.” R.V.

Three specifications are presented-first, he speaks blasphemy against God; second, he wears out, through persecution, the saints of God; and, third, “THINKS to change times and THE LAW.” In the first

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two points of attack he succeeds in his design; but upon the third (“he shall think himself able;”-Douay Bible; “to change times and the law”) he will not be successful in his undertaking, no matter how strongly he “shall think himself able;” for long years ago the Master said, “Till heaven and earth pass away, one iota or one tip of a letter shall by no means pass from the law, till all be accomplished.” (Emphatic Diaglott. Matthew 5:18.) So from the start his plan is doomed; but his one object will be to convince others of his ability. Here is presented a conflict between the law of Jehovah and His creatures; and here appears the novel sight of an earthly power so intoxicated with his own importance and its earthly conquests that he “thinks himself able to change times and the law” of the Most High: As the only time in any way connected with the law of Jehovah is the Sabbath, it unavoidably follows that the change contemplated by this presumptuous power is the change of Jehovah’s rest day.

As to the identity of this power there is an almost unanimous verdict by the Protestant commentators that this power is the Papacy.

So at her door must be placed the terrible load of guilt and shame of changing for the world the Sabbath of the infinite God.

Will the Papacy take the stand as a witness, and plead guilty or “not guilty” to this indictment? Will it tell fully whether or not it has attempted this change?

Papal Witnesses

POPE NICHOLAS. “The pope has authority, and has often exercised it, to dispense with the commands of Christ respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness.” - Caacs. 15, Question 6. “The pope’s will stands for reason. He can dispense above the law and of wrong make right, by correcting and changing the laws.” - Dist. 93. “The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime.” - Dist. 40.

ABRIDGMENT OF CHRISTIAN DOCTRINE (fourth commandment)-

“Question. By whom was it changed?

“Answer. By the governors of the church.

“Question. How prove you that the church has power to command feasts and holy days?

“Answer. 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.

“Question. How prove you this?

“Answer. Because by keeping Sunday they acknowledge the church’s power to ordain feasts, and to command them under sin.”-Page 57.

DOCTRINAL CATECHISM

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

“Answer. 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.”

Thus this church pleads “guilty” in the highest degree; but here the observers of Sunday call a halt, and although, as we have just read from their own, witnesses, there is not a particle of proof in any form in the Bible for their practice, and they admit “it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance,” they object seriously to acknowledging this plea of guilty as the basis of a just verdict.

They argue that Sunday was observed by the Christian church many years before the Papacy arose; so their plea of guilty is not valid; and that it is but a trick by which to now exalt their church before the world.

This then brings us to the question as to the

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Rise of the Papacy

That Sunday was observed by the Christian Church as a Christian institution before the rise of the Papacy we positively deny. Were it possible to name any one date, and prove that at that particular point the Papacy arose, then there might be some force in their reasoning; but upon that point the proof is lacking, and we venture to predict it will never be found.

That a definite date can be given, when the Papacy stood before the world clothed in the armor of the State, and wielded the sword of State with a ferocity which was not the inspiration of the Prince of Peace, we admit, but that time was far from its rise.

The Papacy was a growth, and was but the unfolding of a system as old as the gospel age.

This system is pictured in the Bible; and to this we direct your attention. "Let no man deceive you by any means: for that day [day of Christ's coming] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God. Remember you not, that, when I was yet with you I told you these things? And now you know what withholds that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now lets [hinders] will let [hinder] till he be taken out of the way. And then shall that wicked be revealed." 2 Thessalonians 2: 3-7.

There is scarcely a point in the Bible upon which there is such a unanimous opinion among Protestant commentators and scholars as upon the application of this scripture to the Papacy; and the often asserted fact that the priests are forbidden absolutely to explain or interpret this scripture would suggest that even Rome herself is conscious that her profile is here exhibited.

As the "falling away" was only a REVELATION of the Papacy, it follows (and the conclusion is inevitable) that when the "falling away" began and the "spirit of antichrist" appeared, then we must find the rise of the Papacy, and so we assert that the Papacy was born even in apostolic times, and that every apostasy from the truth or "written Word," be it Sunday observance or any other apostate child, must be laid to the account of the Papacy. And for centuries following her establishment there is much to show that the Roman Catholic Church spared no pains to establish Sunday observance in the lands under her sway, and to suppress the Sabbath of the Lord in the Christian church.

Conclusion

In conclusion we would quote the solemn words of Scripture:

"IN VAIN THEY DO WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN." – Jesus Christ.

04. Facts Concerning the Sabbath

Most professing Christians regard one day or other as a Sabbath. Some keep the day which God appointed the seventh day of the week; others, doubtless conscientiously, rest on Sunday, the first day of the week. But which is the day that we ought to observe? What is the truth concerning this question? To every living soul, at some time, this question will come, "Which is right?" Avoid it as we may, at some time, alone with God, we must settle it each for ourselves, and in the judgment day accept the result of our choice.

GOD gave the Sabbath to man at creation. Genesis 2:2, 3.

Christ says it was "made for man." Mark 2:27. And it having been instituted at creation, many centuries before a Jew existed, it cannot be said to have been made for the Jew, man or any other man in particular, but for all men of all nationalities. Further, it being made for man, it could not at the same time be against man, and amongst those things that were taken out of the way and nailed to the cross.

The Sabbath was observed by the Israelites before they reached Sinai (Exodus 16:23-30), at which place it was confirmed when the law was spoken by God (Deuteronomy 5:6-22) as the basis of the first covenant. Exodus 19:5, 6, 19; 20:1-17.

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It was God's memorial of creation (Exodus 20:8-11), and never a shadow of things to come.

God's memorial endures throughout all generations (Psalm 135:13); therefore the seventh-day Sabbath still exists.

It was God's own appointed "sign" between Himself and His people (Ezekiel 20:20) to continue "forever." Exodus 31:17.

The Sabbath was observed by Christ. Mark 1:21; Luke 4:16. He left us this 'example that we should follow His steps.' 1 Peter 2:21.

The disciples kept the Sabbath "according to the commandment" while Christ was lying in the grave. Luke 23: 56.

Paul, the great apostle to the Gentiles, who was converted about four years after Pentecost, and after the cross, when types and shadows ceased, kept the seventh-day Sabbath, and no other. Acts 13:14-16, 44; 16:13; 17:2; 25:8; 28:17.

The Gentile believers to whom he preached also worshipped on that day. Acts 13:42-44.

Prophecy foretold of the "man of sin" who should arise and should "think to change times and laws." Daniel 7:25. See pages 6, 7 for the "man of sin."

Prophecy also foretells a reform of the Sabbath in the last days. Isaiah 58:1-13; 56:1-6.

Under the new covenant, the Sabbath, in common with the rest of God's law, is to be written in the hearts of men. Jeremiah 31:33; Hebrews 8:10.

The preaching of the last message of mercy (Revelation 14:6-11) brings out a people "who keep the commandments of God and the faith of Jesus." Verse 12.

The law, of which the Sabbath is a part, is to be the standard or basis of the judgment. Ecclesiastes 12: 13, 14; James 2:11, 12; Romans 2:12, 16.

In the last mention of the Sabbath in the Bible it is called "the Lord's day." Revelation 1:10. Compare this with Mark 2:28. The Son of man is Lord of the Sabbath.

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

Isaiah 58:13. "Turn away thy foot from the Sabbath My holy day."

The last blessing in the Bible is pronounced upon those who keep the Sabbath along with the other nine commandments. Revelation 22:14.

The Sabbath will be kept in the new earth (Isaiah 66:22, 23), "wherein dwells righteousness." 2 Peter 3:13.

If Sabbath-keeping there will be righteousness, then Sabbath keeping, here is also righteousness (Psalm 119:172), and the Lord says, "My righteousness shall not be abolished" (Isaiah 51:6), but the people "that know righteousness" are "the people in whose heart is My law." Isaiah 51:7.

Church of England

The following is from the "Prayer Book" and "Articles of Religion" of this Church:

"Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." - Article 6.

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“Although the law given from God by Moses as touching ceremonies and rites does not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments called moral.” From Art. 7.

“It is not lawful for the Church to ordain anything that is contrary to God’s Word written.” Article 20.

At communion, after the reading of each of the Ten Commandments, the people repeat the familiar prayer:

“Lord have mercy upon us, and incline our hearts to keep this law.” Prayer Book.

“What did your godfathers and godmothers then for you?”

“They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep God’s holy will and commandments, and walk in the same all the days of my life.

“Does thou not think that thou art bound to believe, and to do, as they have promised for thee?”

“Yes, verily; and by God’s help so I will.”-From the Church, Catechism.

Presbyterian Church

“The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.”-Articles 2 and 5 of chapter 19 of the Confession of Faith.

“Question. What is the moral law?”

“Answer. The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto.

“Question. Where is the moral law summarily comprehended?”

“Answer. The moral law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon Mount Sinai, and written by Him on two tables of stone; and are recorded in the twentieth chapter of Exodus.” -Questions 93 and 98 in the Larger Catechism.

“It is admitted that the precepts of the Ten Commandments bind the Church in all ages; while the specific details contained in the books of Moses, designed to point out the way in which the duty they enjoined was then to be performed, are no longer in force. The fifth commandment still binds children to obey their parents; but the Jewish-law giving fathers the power of life and death over their children, is no longer in force. The seventh commandment forbids adultery, but the ordeal enjoined for the trial of a woman suspected of that crime, is a thing of the past. The same principle applies to the interpretation of the fourth commandment: The command, itself is still in force; the Mosaic laws respecting the mode of its observance have passed away with the economy to which they belonged. It is unjust therefore to represent the advocates of the continued obligation of the fourth commandment as Judaisers. They are no more Judaisers than those who hold that the other precepts of the Ten Commandments are still in force.” -Hodge’s “Systematic Theology,” Volume 3, pages 337, 338.

Methodist Church

“1. What end does the law of God serve?”

“The law of God serves, in the first place, as the rule of our conduct; and in the second, to convince us of sin.” – “Methodist Catechism,” Number 2, page 41.

“3. What are we taught on this subject?”

“That the law requires complete obedience; so that he who breaks one commandment falls into condemnation.

“James 2:10. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”-Id., page 42.

“5. What more has our Lord taught us concerning the moral law?”

“In the sermon on the mount, He plainly declares that it must be observed to the end of time.

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“Matthew 5:17, 18. ‘Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.’

“(Romans 8:4; 13:10; Galatians 5:14.)” - Id, page 39,

“11. What is your duty towards God?

“My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength: to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honor His holy name, His Sabbath, and His Word, and to serve Him truly all the days of my life.” - Id., page 38.

Baptist Church

“We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible Church.”-Article 12 of the Declaration of Faith.

Other Protestant declarations are similar. The great fact is that Protestants are face to face with these principles in the Sabbath question. Will they follow the Word? or will they repudiate both that and their articles of faith?

Papal Assumption

Dr. Guistianni says: “Go to Rome and you will read on the gate of the city ‘Paulus III. Pontifex Opt., Maxim in terris Deus.’ Paul III, high priest, the best, the greatest, and GOD ON EARTH.”

“To make war with the Pope is to make war against God, seeing the POPE IS GOD, AND GOD IS THE POPE.” -Moreri’s “History.”

“The Pope is all, in all, and above all, so that GOD HIMSELF AND THE POPE, the Vicar of God, ARE BUT ONE CONSISTORY.”-Hostiensis Cap., etc.

“The Pope’s will stands for reason. He can dispense above the law, and of wrong make right by correcting and changing laws,”-Pope Nicholas, Dist. 96.

“The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ.

“He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man,” Decret. de Translat. Ep. cop. Cap.

Papal Claims

“The Bible says, ‘Remember that thou keep holy the Sabbath day.’ The Catholic Church says, No! By my divine power I abolish the Sabbath day; and command you to keep holy the first day of the week. And, lo, the entire civilized world bows down in reverent obedience to the command of -the holy Catholic Church!” – “Father” T. Enright, CSSR, of Redemptorist College, Kansas City, Mo., in American Sentinel, June 1, 1893.

“Sunday as a day of the week set apart for the obligatory public worship of Almighty God, is purely a creation of the Catholic Church.” American Catholic Quarterly Review, January, 1883,

Cardinal Gibbons, in a letter to Mr. E. E. Franke, of Williamsport, Pennsylvania, under date of October 3, 1889, says.

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“The Catholic Church changed the day of rest from the last to the first day of the week because the most memorable of Christ’s works was accomplished on Sunday. They (Protestants) cannot prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are, therefore, weekly contradicting themselves.”

AD 190. The first effort made by Rome to rule the Christian Church was an edict in behalf of Sunday. The Eastern churches celebrated the Passover (Easter) on the fourteenth day of the first Jewish month, without regard to the day of the week. Rome began keeping it on the Sunday following “Good Friday.” Victor, Bishop of Rome, made a decree imposing the custom of Rome upon all the churches, that is, to observe the Passover on Sunday. “This bold attempt,” says Bower (“History of the Popes,” Volume 1, pages 18, 19), “we may call the first essay of papal usurpation.” See also Dowling’s “History of Romanism,” Book 1, chapter 1, section 9. In the heading of page 32, Dowling, a Methodist Episcopal, calls this attempt of Victor in behalf of Sunday exaltation, “the earliest instance of Roman assumption.”

“The observance of Sunday by 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 Monseigneur Segur.

“You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.” “Faith of Our Fathers,” by James Cardinal Gibbons, of Baltimore.

The Law of God As Given by Jehovah And as Endorsed by Leading Protestant Denominations

1

Thou shall have no other gods before Me.

2

Thou shall not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shall not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments.

3

Thou shall not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes His name in vain.

4

Remember the Sabbath day, to keep it holy, Six days shall thou labor, and do all thy work : but the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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.

5

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God gives thee.

6

Thou shall not kill.

7

Thou shall not commit adultery,

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8

Thou shall not steal.

9

Thou shall not bear false witness against thy neighbor.

10

Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's

The Law of God As Changed by Man

“He shall think himself able do change times and laws.” Daniel 7:25. Douay Bible.

1

I am the Lord thy God. You shall not have strange gods before Me.
(The original second commandment is emitted.)

2

Thou shall not take the name of the Lord thy God in vain.

3

Remember that thou keep holy the Sabbath day.

4

Honor thy father and thy mother.

5

Thou shall not kill.

6

Thou shall not commit adultery.

7

Thou shall not steal.

8

Thou shall not bear false witness against thy neighbor.

9

Thou shall not covet thy neighbor's wife.

10

Thou shall not covet thy neighbor's goods.

(See General Catholic Catechism, Butler's Catholic Catechism, etc.)

“Question. Have you any other way of proving that the Church has power to institute festivals of precept?
“Answer. 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.” – “Doctrinal Catechism,” by Reverend Stephen Keenan.

“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. The Christian Sabbath is therefore to this day

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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 (Cardinal Gibbons’ official organ), September 23, 1893.

“The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, i.e., Saturday; for we know Sunday to be the first day of the week. I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. The observance of Sunday is solely a law of the Catholic Church. The Church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church.” – “Father” Enright, of the College of Redemptorist Fathers, Kansas City, Missouri, in Hartford (Missouri.) Weekly Call, February 22, 1884.

Evidence of Historians and Others

Concerning the First Day of the Week

DR. COLEMAN. “No law or precept appears to have, been given by, Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord’s day, or the substitution of the first for the seventh day of the week.” – “Ancient Christianity,” chapter 26, section 2.

CHRISTIAN AT WORK. “So some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter at all. The truth is, as soon as we appeal to the *litera scripta* [the literal writing] of the Bible, the Sabbatarians have the best of the argument.”-Editorial, April 19, 1883.

AUGSBURG CONFESSION. “The observance of the Lord’s day (Sunday) is founded not on any command of God, but on the authority of the Church.” – “Catholic Sabbath Manual,” Part 2, chapter 1, section 10.

CHURCH OF ENGLAND. “And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but the Church, has enjoined it.” Reverend Isaac Williams, B. D., “Plain Sermons on the Catechism,” Volume 1, page 334.

CANON EYTON. “There is no word, no hint, in the New Testament about abstaining from work on Sunday.” “No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as His law goes.” “The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.” “Into the rest of Sunday no divine law enters.” – “The Ten Commandments.”

DR. R. W. DALE. “It is quite clear that however rigidly or devoutly we may spend Sunday we are not keeping the Sabbath.” “The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday.” “There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.” – “The Ten Commandments.”

METHODIST. “It is true, there is no positive command for infant baptism, nor is there any for keeping holy the first day of the week.” - M. E. Theological Compendium, page 103.

DISCIPLES’ CHURCH OF CHRIST. “Others observe the first day, contending without a particle of evidence that the commandment has been changed from the seventh day to the first. Our preachers are by no means agreed in their teachings. They have no well-defined views on the subject, and are defeated when they attempt A defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day.”-Reverend Clark Braden, ex president, Antioch College), in Christian Standard, September 22, 1874.

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SIR WILLIAM DOMVILLE (CHURCH OF ENGLAND). “Centuries of the Christian era passed away before Sunday was observed by the Christian Church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in AD 321” – “Examination of Six Texts,” page 291.

BISHOP TAYLOR (CHURCH OF ENGLAND). “The Lord’s day did not succeed in the place of the Sabbath, and the Lord’s day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment; but they did it’ also without any opinion of prime obligation, and therefore they did not suppose it moral.” – “Ductum Dubitantium,” Book 2, chapter 2, section 51.

ENCYCLOPEDIA BRITANNICA. “It Was Constantine the Great who first made a law for the proper observance of Sunday, who appointed it should be regularly celebrated throughout the Roman Empire.” Article Sunday.

CHAMBERS’ ENCYCLOPEDIA. “Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of Sunday is known to have been ordained is the Sabbatical edict of Constantine; AD 321”-Article Sunday.

The first law, either ecclesiastical or civil, for Sunday observance is the following: “On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time.)” - Schaff’s “History of the Christian Church,” Volume 3, chapter 75.

DOCTOR PRYNNE (1633). “The seventh day was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observance of it. The Council of Laodicea (AD 364) first settled the observation on the Lord’s day, and prohibited the keeping of the Jewish Sabbath under an anathema.” – “Dissertation of the Lord’s Day,” page 163.

COUNCIL OF LAODICEA (AD 364). “Christians shall not judo se and be idle on the Sabbath, but shall work 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 be found Judaising, they shall be accursed from Christ.” - Canon 29.

BISHOP TAYLOR. “The primitive. Christians did all manner of work upon the Lord’s day, even in time of persecution, when; they are the strictest observers of all the divine commandments; but in this they knew there was none.” “Ductum Dubitantium,” Book 2, chapter 2, section 59.

NEANDER (Leading Church Historian). “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, and far from the early apostolic Church to transfer the laws of the Sabbath to Sunday.”-Rose’s Translation, page 186.

“It is commonly believed that the Jewish Sabbath was changed into the Lord’s day by Christian emperors, and they know little who do not know that the ancient Sabbath did remain and was observed by, the Eastern Church three hundred years after our Savior’s passion.” “That Church being the great part of Christendom, and having the apostles’ doctrine and example to instruct them, would have restrained it if it had been deadly.”-Prof. Edward Brerewood, of Fresham College, London, a member of the Church of England, in a work entitled, “Learned Treatise of the Sabbath,” page 77, Oxford, 1631.

DOCTOR COLEMAN. “Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigour and solemnity gradually diminishing until it was wholly discontinued.” In speaking of the first day, he says : “During the early ages of the Church it [the

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Sunday] was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity." – "Ancient Christianity," chapter 26, section 2.

The Reverend Alfred Barry, D.D., Principal of King's College, London, and Canon of Worcester: "In relation to modern ideas ascribing a sabbatical character to the Lord's day, it is only necessary to refer here very briefly to what has been more fully shown elsewhere, that the notion of a formal substitution by apostolic authority of the Lord's; day for the Jewish Sabbath, and the transference to it of the sabbatical obligation has no basis whatever either in Holy Scripture or Christian antiquity." – "Dictionary of Christian Antiquities," article "Sabbath."

Dr. Hiscox, author of "The Baptist Manual": "Of course I quite well know that Sunday did not come into use in the 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, then adopted and sanctified by the Papacy, and bequeathed as a sacred legacy to Protestantism."

The Reverend Geo. Hodges: "The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal to one, nor the seventh mean the first, nor Saturday mean Sunday. The fact is that we are all Sabbath breakers, every one of us."

Another writer says: "If our authority for keeping Sunday be the fourth commandment simply, just as it stands, without interpretation, without reservation, THE WHOLE CHRISTIAN WORLD LIES CONVICTED OF A MOST SERIOUS BREACH OF GOD'S LAW. Stay! This is not quite true. There is a curious sect, called, I believe, 'Seventh-day Adventists,' which literally obeys. They alone, then, of all Christians, keep the whole of God's commandments. Those who deny the Church's authority, if they desire to be consistent, should keep Saturday, as the Jews do, and refuse to have anything to do with an institution WHICH IS ADMITTEDLY CATHOLIC." St. Cyprian's Parish Chronicle, Durban, Natal.

God says: "Remember the Sabbath day, to keep it holy. The seventh day is the Sabbath."

The Catholic Church says: "No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week."

Whom will you obey? God or the Catholic Church? "To whom you yield yourselves servants to obey, his servants you are." Romans 6:16.

05. Can We Keep The Sabbath?

THERE are thousands throughout the civilized world who are ready at once to answer this question in the affirmative, for they know by experience that it is possible. Indeed, the question really admits of only one answer, and that is, "Yes; we can if we will." But there are many persons who imagine that they cannot keep the Sabbath, and for their benefit I propose to consider some of the so-called reasons which they give. This tract is not intended for those who, in order to avoid the acknowledgment that the seventh day is the Sabbath, plead that the world is round, that time has been lost, and other flimsy objections against the Sabbath. It is only for those who acknowledge the truth of the Bible, are fully convinced that the seventh day is the Sabbath of the Lord, and know that it is the duty of all men to keep it, but fancy that they are so situated that it would be impossible for them to do so. I say they fancy, for it is not so in fact. No individual was ever yet placed in such a position that he could not do what it was certainly his duty to do. He might find it difficult, and perhaps unpleasant, but never impossible.

"I would like to keep the Sabbath," says one, "but my business will not let me." Well, if this is really the case, then get some other business that will not hinder. If you saw that your present business was greatly injuring your health, and would cause your death in a few months unless abandoned, you would lose no time in changing your occupation. But by disobeying God you lose his favor, and this will bring eternal death.

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“But I could not live if I were to keep the Sabbath.” This reason is of the same character as the one given above, and is offered alike by those who are in prosperous business, and those who labor for their daily bread. How do you know that you could not live? Are there not thousands who are keeping the Sabbath? and do not they live? Ask those who have tried it, and see what testimony they bear. It is true you may not be able to amass quite so much property; but “what is a man profited, if he shall gain the whole world, and lose his own soul?”

But let us consider this matter further. You say you cannot live if you keep the Sabbath. Are you sure that you can if you do not keep it? Have you any guarantee that your life will be continued indefinitely? Do those who violate God’s law live any longer on an average than those who keep it? You certainly know of no one who is not subject to death. The psalmist says: “What man is he that lives and shall not see death? Shall he deliver his soul from the hand of the grave?” Psalm 89:48. “It is appointed unto men once to die,” and this without any distinction in regard to age or belief. Then why do you assume that you will be exempt if you do not keep the Sabbath?

“But,” our friend will doubtless reply, “I expect, of course, to die some time in the natural course of events, whether I keep the Sabbath or not; what I mean is that I shall not be able to earn a living for myself and family.” Well, you profess to believe the Bible; let us see what it says in regard to this matter: “Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your Heavenly Father knows that you have need of all these things. But seek you first his kingdom and his righteousness; and all these things shall be added unto you.” Matthew 6:31-33, R. V. Could any promise be plainer than this? If it does not mean just what it says, it does not mean anything. And God is fully able to fulfill this promise.

Just consider what a vast estate He has. Here is a description of it: “For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof.” Psalm 50: 10-12.

Surely you need have no fear of starving, if you serve such a Master as that. Listen to another promise: “Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shall be fed.” Psalm 37:3. There you have the promise; now listen to the testimony of one who had an opportunity to know as to how this promise is fulfilled: “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” Verse 25. You can verify, this in your own experience if you choose. Who are they that form the great army of tramps, that wander through the country begging bread?

Are they Christians, as a class? Are they those who have sunk their property in the service of God? I think no one ever saw a tramp that was noted for his piety. An active worker in the Young Men’s Christian Association says that of the hundreds who have applied for charity to the institution with which he is connected, all are irreligious persons, and that he has never known a regular attendant of church to apply for alms. Truly, “The blessing of the Lord, it makes rich, and He adds no sorrow with it.”

Again the Lord says, “But thou shall remember the Lord thy God; for it is He that gives thee power to get wealth.” Deuteronomy 8: 18. No one can doubt the truth of this statement. “He gives to all, life, and breath, and all things.” We could not keep ourselves alive for a single moment. All men, good and bad alike, are equally dependent on God for life and its attendant blessings. Now, if God has prospered you in the past, when you were trampling on his law, unwittingly it may be, will He not be more likely to continue his blessing if you obey Him? Will He not have an especial care for his servants who cheerfully obey Him? Certainly no person who professes faith in God’s Word should ever fear to keep his commandments.

Do not, however, get the idea that abundant riches are promised to those who obey God. The psalmist saw that the wicked were “not in trouble as other men;” he saw that they had more than heart could wish; and he became envious when he saw the prosperity of the wicked. But when he went into the sanctuary of God, and understood their end (Psalm 73:17), then his envy ceased. He saw that God does not propose to reward either the good or the bad in this life. The wicked may well have riches in this life, for that is all the enjoyment they will ever have; and the righteous can well afford to have but little of this world’s goods, and even to suffer affliction and persecution, since for them God has reserved “an inheritance incorruptible, undefiled, and that fades not away” – “an exceeding and eternal weight of glory.”

But there is this difference between the wealthy sinner and the poor servant of God: There is no promise made to the transgressor of God’s law. God allows the sun to shine and the rain to fall, alike on the just and the unjust. But the transgressor has no assurance that all his riches may not “take to themselves

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wings and fly away,” and he be left a beggar; while the righteous man, who may have but a bare living, has the promise that that little will be continued to him. God often permits his servants to be brought into strait places, and, in order to try their faith, to be sometimes brought where they can see no opening whatever; still his promises are sure, and cannot fail. Food and clothing are promised, and though these may be scant, yet “a little that a righteous man has is better than the riches of many wicked.” Psalm 37: 16.

Another quite common objection that people urge against keeping the Sabbath is that it is peculiar, and that very few people observe it. There are two classes of people who make use of this argument. The first class attempt to make capital out of it against the Sabbath, and argue that since the Sabbath is observed by so very few people, it cannot be right, assuming that the majority must be right. The second class believe that the seventh day is the Sabbath of the Lord, but have not the courage to live out their convictions of duty. They say, “If everybody else would keep the Sabbath, I would be glad to do so too.”

The first class might easily be convinced if they wished to be. Let us see to what absurdity the theory that the majority must be right will lead us. Less than four hundred years ago it was the universal belief that the earth was flat, and that it was stationary. For hundreds of years no one had thought of questioning this belief; and when, finally, a few bold spirits ventured to advance the idea that the earth is spherical, and that it moves, they were regarded as fanatics and dangerous heretics. But the proof that the earth is round was convincing, and now all enlightened nations hold to that belief. Now if it be true that the majority must be right, we must conclude that several centuries ago the earth was really flat, but that, as people advanced in knowledge, it gradually assumed its present shape. The mere fact that the majority believe the earth to be flat or spherical does not in the least affect its shape. The majority of the human race are idolatrous. If majorities were always right, Christianity would be an error. Many other conclusions equally absurd must be accepted if we hold to the theory that whatever is popularly believed is right. But the advocates of that theory rarely urge it on any subject except the Sabbath. The truth is that the opinions of men have no effect whatever on facts. Men’s opinions change, but the truth is always the same.

Those who dare not venture out alone to obey the truth, may have their faith strengthened by considering some cases that are on record. Paul says, in Romans 15:4, that “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”

The eleventh chapter of Hebrews contains a list of notable men. We are referred to Noah, who “walked with God” in an age when the “wickedness of man was great in the earth,” and “every imagination of the thoughts of his heart was only evil continually.” It must have been no slight effort for Noah to face the world with such an unpopular truth as that the world was to be destroyed by a flood. No doubt he was jeered at in a most unmerciful manner, and considered a fool, but the event proved the wisdom of his course. Had he waited for people enough to accept the truth for that time to make it respectable before commencing to build the ark, he would have been drowned with the rest.

Abraham is another individual who is held up as an example of faith. I think we do not generally realize the full extent of the sacrifice that he made when he obeyed the command, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee.” His father’s family, as we learn from Joshua 24: 2, 3, were idolaters. No doubt he had to endure much opposition and ridicule from his relatives for thus leaving them and going away, with apparently no object whatever, without even knowing where he was going. No one who starts out to obey God in these times can have a darker prospect, to all outward appearances, than Abraham had. Had he drawn back, instead of becoming the father of all the faithful his name might never have appeared among them. Other instances might be cited indefinitely.

Who does not honor those moral heroes? and who has not wished that he might be even like them, and, be accounted worthy to share in their reward? Well, who is there that cannot? They were men, subject to weaknesses and temptations the same as men are nowadays. They lived in the world, associated with their fellow-men, and transacted business the same as men do now. How, then, did they become so honored of God? Simply because they were willing to be regarded as peculiar; they thought more of God’s approval than they did of the applause of men. For this we hold them in high esteem; yet we shrink from doing what we commend in them. We may, however, be like them if we will; for their cases are recorded, as Paul says, simply for our encouragement.

We shall find, if we study carefully, that the Bible says much in favor of peculiar people. The Jews were brought out from Egyptian bondage that they might serve the Lord and be a Peculiar people. Paul says in Titus 2:14 that Christ “gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” The apostle here speaks especially to those who are

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“looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.” It seems, then, that the people of God need not hope to become popular in these days any more than in the past. Christ was very unpopular: “He came unto his own, and his own received Him not.” John 1:11. Very few believed on Him, and they were of the most despised class; and at the last even these forsook Him, while He suffered the most bitter persecution. And what does He say to his disciples? “The servant is not greater than his lord. If they have persecuted Me, they will also persecute you.” Those, then, who are waiting for truth to become popular before accepting it, will wait in vain.

One thought in regard to this expression, “peculiar people.” The idea is not meant to be conveyed that people are to strive to make themselves conspicuous by their peculiarity. The people of God are peculiar simply because they are “zealous of good works” in a time when men (professed Christians) are “lovers of their own selves,” “despisers of those that are good,” etc. 2 Timothy 3:1-5. Christ was peculiar in this respect, yet He was a pattern of humility. This people are to be like Him, not despised on account of individual peculiarities, but because of their steadfast adherence to truth. “If the world hate you, you know that it hated Me before it hated you. If you were of the world, the world would love his own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.” John 15:18, 19.

One thought more: If we keep the commandments of God, we are God’s servants. If we refuse to obey Him, whose servants are we? We certainly must be the servants of Satan. There is no neutral ground. “To whom you yield yourselves servants to obey, his servants you are whom you obey.” Now suppose you continue in sin-and sin is nothing else than the transgression of the law (1 John 3:4; Romans 7:7)-what is your prospect for living? Here it is: “For the wages of sin is death.” Romans 6:23. “The soul that sins, it shall die.” Ezekiel 18:20. You say you cannot live if you keep all God’s commandments; God says you cannot live if you do not keep them. If your statement were true, you would only lose this present life, and many men in times past have lost their lives for the truth of God, and we honor them for it; but if you disobey God, you will lose eternal life. Jesus says, “For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.” Matthew 16:25. Satan may promise well, but he has nothing but the treasures of this world to offer, and they are all forfeited, so that he has really nothing to offer you. How different is the service of God. The apostle says, “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Timothy 4:8. But the promises of life and happiness to those who fear God are almost innumerable. Not a tithe of them have been given. Surely those mentioned are sufficient to enable any one to trust God.

Who is not willing to suffer with Christ? When He endured so much for us, can we not endure a little for Him? If it were possible for us to get to heaven without any suffering, would we not feel ashamed to say that we had never suffered for Him? We have also this to comfort us, that whenever we suffer for the truth, He suffers with us, and accounts all injury done to his people as done to Himself. And to crown all, we are assured that “if we suffer we shall also reign with Him,” and that “our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory.”

Step Out On The Promises

E. J. Waggoner

“FOR all the promises of God in Him are yes, and in Him Amen, unto the glory of God by us.”
2 Corinthians 1:20.

The promises are immutable; for they are “the word of God which lives and abides forever.” 1 Peter 1:23.

“Heaven and earth shall pass away; but my word shall not pass away.” Luke 21:23.

They are omnipotent; for “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” Psalm 33:6.

“For He spoke and it was done, He commanded, and it stood fast.” Psalm 33:9.

They are all-sustaining; for Christ upholds “all things by the word of his power.” Hebrews 1:3.

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He who upholds the universe by the word of his power can uphold us in all circumstances. "Is any thing too hard for the Lord?" Genesis 18:14.

While He upholds all worlds, He cares for the least of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father." Matthew 10: 29. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feeds them." Matthew 6:26.

But while God's care is over all nature, yet his especial love has been manifested toward man. "For God so loved the world that He, gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Since He has given to us the Treasure of heaven, will He withhold any good thing from us? "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8: 32.

"According as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of Him that has called us to glory and virtue." 2 Peter 1:3.

But we are not simply pensioners on a bountiful Giver, but by faith in Christ "sons and daughters of God." He says, "I will be a Father unto you, and you shall be my sons and daughters." 2 Corinthians 6:18.

And we are not simply children, but "heirs of God, and joint heirs with Christ." Romans 8:17

And He has said, "I will never leave thee, nor forsake thee." Hebrews 13:5

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Isaiah 49: 15, 16.

Jesus carries us upon his breast, and no sorrow touches us but touches Him. "Touched with the feeling of our infirmities." Hebrews 4:15.

"In all their affliction He was afflicted, and the angel of his presence saved them; in his love and in his pity He redeemed them; and He bare them, and carried them all the days of old." Isaiah 63:9.

Though we may be called upon to suffer, yet we have the promise that "all things work together for good to them that love God." Romans 8:28.

"But the God of all grace, who has called us unto his eternal glory by Christ Jesus, after that you have suffered awhile, make you perfect, establish, strengthen, settle you." 1 Peter 5:10.

And as "our sufficiency is of God," and we have an unlimited resource, we may not be trembling, hesitating children, but "strong in the Lord and in the power of his might," and be able not only to yield to his claims, but to give, "not grudgingly, or of necessity," but cheerfully. "For God loves a cheerful giver. And God is able to make all grace abound toward you, that you always, having all sufficiency in all things, may abound to every good work, being enriched in every thing to all bountifulness." 2 Corinthians 9:7, 8, 11.

"Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For your Heavenly Father knows that you have need of all these things. But seek you first the kingdom of God and his righteousness, and all these things shall be added unto you." Matthew 6:31-33.

For He is able to "do exceeding abundantly, above all that we ask or think." "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to

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the only wise God our Savior, be glory and majesty, dominion and power, both now and ever.” Jude 1:24, 25.

And let every hesitating soul step out on the promises.

“Steps of faith fall on the seeming void,
And find the Rock beneath.”

06. The Identical Seventh Day

There is scarcely another subject in the Bible which is made so plain as that of the Sabbath, the day of the Creator’s rest, which He sanctified for man’s observance. Nothing concerning it is left uncertain or obscure. Every declaration of the Scriptures on that subject, whether it regards the day selected, the work commemorated, the sanctifying or setting apart for observance, the commandment, or the honor which God bestowed upon it, all is unmistakable in its import, if we walk by the old Protestant rule, “The Bible, and the Bible alone.”

Notwithstanding it is made so plain in the Scriptures there is no subject which is more controversial at the present time than that of the Sabbath; and, no matter what phase the controversy may assume, the real ground of contention is the day. Most people are willing to accept the Sabbath as an institution if they can reserve to themselves the privilege of choosing the day. But that privilege is all that the most obdurately self-willed and rebellious could ask. He who controls “the day” fully controls the institution, and really controls or gives direction to the commandment. And if an individual, or a people, a legislature, or all the world, assume to fix “the day” to be observed as the Sabbath, they make themselves judges, and not doers, of the law—a position not to be desired in the sight of the Lord. James 4:11.

But it often happens that the people become convinced that the seventh day is the Sabbath, and they say they would keep it if they only knew which day it was. They seem to think that the day was somehow lost, that times and seasons have been so changed that no one can certainly tell which is the seventh day of the week. Before we give Bible facts bearing on this subject, we will present a few points which are well worthy of our consideration.

1. This query as to the identity of the day is never known to arise in a community while people are left undisturbed in the observance of Sunday. Everybody seems to be satisfied that Sunday is the first day of the week—the very day of the resurrection of Christ. The writer of these lines once talked over six hours with a minister who argued strenuously from the Scriptures that we ought to keep the first day of the week as “the Christian Sabbath.” But after every text on that subject had been thoroughly examined, and he saw that they did not contain the proof which he had supposed they contained, he turned abruptly and inquired, “How do you know which is the seventh day?” While contending for the first day, not a doubt entered his mind; when he could not maintain the first day, he could not tell one day from another.

2. All scientific, chronological, and legal records regard Sunday as the first day of the week, and, therefore, Saturday as the seventh day. All astronomical calculations recognize it as such. All the laws of the nations recognize it, and most of them make a legal holiday of Sunday under the name of “the first day of the week, commonly called Sunday.”

3. Sunday is a name applied to the first day of the week in all histories, cyclopedias, and lexicons, the title of Sabbath, or name of Saturday, being uniformly given to the seventh day.

4. Sunday is called the first day of the week in all the standards and all the authorities of all the leading churches. There is not an exception to this statement.

5. Sunday was the name given to the first day of the week (*dies solis*, day of the sun) by the heathen before it was recognized as a day of observance by Christians. See Webster, and many other authorities.

6. As nobody knows that time has been lost, as there is no record or tradition of the change or loss of the reckoning of the days of the week, we say it is utterly impossible that such a loss should be sustained, or such a change made, and yet the whole world know nothing of it, and all remain in perfect agreement as to the beginning and ending of the week. For consider:

(a) If one member of a family forgets the day of the week, the others correct him. There may have been cases where a whole family forgot the day ; but if a whole family forgot the day, their neighbors would certainly detect the error, when it came to their knowledge.

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We cannot even imagine the possibility of several families or a whole community losing the day, and the same day at the same time, and continuing ignorant of their loss.

(b) But not only a community, but a whole State, a whole nation, and not only one nation, but every nation, must drop out a day exactly at the same time, and none of them ever learn that they had made a mistake.

(c) To do this all the inhabitants of the earth must have slept two nights and one entire day, all waking up the second day after they retired to rest, and all thinking it was only the next day after they retired. In this manner only could it be possible.

Reader, do you believe a loss of a day or the change of the reckoning of the days of the week is possible, and nobody know anything about it? Would God perform a miracle to hide His holy Sabbath from man, and thus compel him to transgress the divine law?

Now let us examine the Bible record and see what it teaches. For convenience we will consider the history of the world divided into three periods: (1) From creation to Moses; (2) from Moses to Christ; (3) from Christ to the present time.

The Sabbath From Creation To Moses

When the Sabbath was made, there was but one computation of time in the history of the world; that was the week of seven days. No other origin of the week can be given than that given in the first two chapters of Genesis. It was the week as counted by Jehovah, for man had then existed only a fraction of a week. The Sabbath was not counted as the seventh day of the month, or the seventh day of that year. It was not a day of rest coming every thirtieth day, or every three hundred and sixty-fifth day, but every seventh day. It stood related as to time only to the six days which preceded it, and hence the seventh day was the seventh day of the week.

Genesis is a book of history, not of law. It gives valuable information concerning law and obligation, but only historically. That book shows that time was reckoned by weeks in the days of the patriarchs. See Genesis 7:4; 8:10, 12; 29: 27, 28.

That the Sabbath would not be lost from Adam to Abraham is manifest when we consider that Adam lived and conversed with Methuselah for two hundred and forty-three years; Methuselah lived contemporary with Shem about one hundred years; and Shem lived one hundred and forty eight years after Abraham was born.

The lives of these three men span the whole time from Eden even to the old age of Abraham. How easy and natural for them to hand down the Sabbath from father to son, without any probability or even possibility of losing it!

The falling of the manna during the forty years wandering of ancient Israel in the wilderness, teaches a very important lesson concerning the Sabbath. The Lord says, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Exodus 16:4. By this means the Lord proposed to test the loyalty of His people, in obeying His law.

Upon what part of the law did the test come? Everyone knows that it came on the Sabbath commandment. We learn from Exodus 16 the following facts:

1. The people were instructed to gather and prepare a double portion of manna on the sixth day, and this they did. Verses 5, 22.

2. This was done so that they might have a supply for the Sabbath, on which none would fall. Verses 23, 25, 26.

3. Manna which was kept overnight at other times would spoil (verses 19, 20), while that which was laid up on the sixth day for the Sabbath would not spoil. Verses 23, 24.

4. Some went out on the seventh day to gather manna and found none. Verse 24. Thus they were proved disobedient and were rebuked for refusing to keep God's commandments. Verse 28.

There are two important truths concerning the Sabbath that are clearly proved by the above facts: (1) That the identical seventh-day Sabbath is pointed out and distinguished from all the other days of the week, (a) by no manna falling, (b) by a double portion falling on the sixth day, (c), by the manna which fell on the sixth day being good on the Sabbath, and not being good on other days, when kept overnight. Thus the true Sabbath was kept before God's chosen people by a threefold miracle, by the Lord Himself, for a period of forty years. This would certainly restore the identical seventh day upon which the Lord rested, to the

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knowledge of the people, if it had been lost before that time. (2) That the Lord's Sabbath is not an indefinite seventh part of time, or one day in seven after six days of labor. A moment's consideration will satisfy any candid person that an effort to observe any other than the identical seventh day, which the Lord so clearly pointed out, would have resulted in all experience that would convince the most unbelieving and obdurate that the Lord's Sabbath was not only a particular day, but it was the identical seventh day, the very day of the week upon which He rested. For if a man had selected Monday, Tuesday, Wednesday, Thursday, or Friday as a Sabbath of rest, he would have been without food all day, for the manna would spoil when kept over any night preceding either of these days; and if he had chosen Sunday as his Sabbath, his situation would have been equally embarrassing, for no manna fell on the seventh day, and hence there would be none to keep over for food on the first day. Thus his discomfiture would be complete in trying to observe any other day than the very identical seventh day which was sanctified in Eden and again set apart from the other days of the week by the manna not falling on it during the forty years the children of Israel sojourned in the wilderness.

The fourth commandment of the divine law which was proclaimed from Mount Sinai says "Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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." This precept also proves beyond question that the day on which no manna fell was the identical seventh day upon, which the Lord rested at creation.

This will appear when we remember that the Ten Commandments were given while the manna was falling on every day of the week but the seventh, and the Sabbath precept not only calls the seventh day the Sabbath, but it declares that the Lord, after working six days in creating the heavens and the earth, rested on the seventh day, thus clearly identifying His rest day at creation (Genesis 2: 2, 3), with the Sabbath of the commandment and the day on which no manna fell. Thus it is rendered certain that in the time of Moses, more than 2,500 years after the creation, they had the true original Sabbath of the Lord which was given in Eden.

The Sabbath From Moses To Christ

The New Testament record speaks of the Sabbath in such a manner as to leave no room for a doubt in regard to its identity. Paul declares that the prophets were "read every Sabbath day" (Acts 13:27), and James says that "Moses of old time has in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21.

Jesus healed the sick "on the Sabbath day," and He said it was "lawful" so to do, that is, that the law did not forbid such works of mercy on the Sabbath. This indicates that it was the identical Sabbath day that was in the law, the seventh day. "And He came to Nazareth, where He had been brought up; and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

Three days are mentioned in the New Testament, which stand so related to each other that it is impossible to err in regard to the position of either one in the week. Mark 15:42, speaking of the crucifixion scenes, says "it was the preparation, that is, the day before the Sabbath." Also Luke 23:54: "And that day was the preparation, and the Sabbath drew on." It was called "the preparation" day, because of the order to prepare their food on that day for the coming Sabbath, Exodus 16:23.

The preparation day being past, they "rested the Sabbath day, according to the commandment." Luke 23:56. Of course they rested the seventh day-the very day upon which God rested when He made the heavens and the earth -for that is the day specified and enjoined in the commandment.

And the Sabbath being past, "upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 24:1. "And when the Sabbath was past, very early in the morning, the first day of the week, they came unto the sepulcher." Mark 16:1, 2. Thus we have the day, positively fixed by inspiration. That Sabbath was the seventh day of the week, because it was immediately followed by the first day of the succeeding week. And the preparation was the sixth day of the week, as in Exodus 16, because it was immediately followed by the seventh-day Sabbath-the only weekly Sabbath ever given to man from the Lord.

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The Sabbath Since The Time Of Christ

Has the day been lost between the time of Christ and the present year? That is impossible. We have histories covering the whole period, and the multiplicity of dates given shows that there has never been any difficulty about the time. And even though months and years should be disarranged, that would not affect the identity of the days of the week.

Besides, there was a conflict of days. The Jews regarded as sacred the seventh day, while the heathen nations placed the greatest honor upon the first day, which they dedicated to the sun. After a few centuries the Mohammedans arose and exalted the sixth day. Then there were three rival days, and the three parties would act as a check upon each other if one could by any means lose its day. But why consider further a thing so incredible, so far beyond the range of anything deemed possible?

We notice one more fact, which, if we had no other evidence, and were not able to show that the objection involved an absurdity, would settle it beyond all controversy. It is this: Historians have recorded numerous eclipses, giving the magnitude and the day of their occurrence. Astronomers now make their calculations and verify the history; they find that such eclipses did take place at the time recorded, on the day of the week stated in history, according to our present reckoning. And this proves that our reckoning of the week is the same as theirs. As some of these eclipses occurred before the Christian era, we know that no time has been lost, the week has not been changed, since the days of the Savior.

Many have rested their objection on the change from Old to New Style, but they have not done it understandingly. No loss of time occurred in any respect; by the change of style. The facts in brief are these: The Julian year was found to be too long, and the seasons were becoming disarranged. A new calendar was adopted in 1582, and the year was thrown back by calling the fifth day of October, as it was then reckoned, the fifteenth. But as the day of the month has no necessary connection with the day of the week, no change was made in the week.

This is proved by the fact that the New Style was adopted in Rome one hundred and sixty-nine years before it was adopted in England, but the two nations were in the meantime in agreement on the days of the week. It is further proved by the fact that Russia never adopted the New Style, but still reckons by the Old, and yet she agrees with the other nations on the reckoning of the days of the week.

Hill's Scientific or Perpetual Calendar shows the day of the week of any given date, in both Old and New Style, for twenty centuries after Christ. It gives the following in its explanation of the method of ascertaining the day of both styles: "For instance, Washington was born February 11, Old Style, or February 22, New Style, 1732. It being a leap year, the Dominical letter for February Old Style was B, and for New Style it was F. The table being entered with the former letter shows the 11th to be Friday, and being entered with the latter, shows the 22nd to be on the same day of the week." No one ought to be so ignorant as to stumble on a fact so plain as this.

In the year 1865 the American Consul at St. Petersburg transmitted a communication to his government, which was indorsed by the Minister to Russia, Cassius M. Clay, which was dated both in Old and New Style, giving the reckoning of the month both for Russia and the United States. But the day of the week was the same. And, as before said, astronomy confirms it all. The days of the week cannot be lost.

The Round World

When it is seen that the evidence is incontrovertible and overwhelming, proving that the true seventh day has come down to us from Eden, and hence has not been lost, some will claim that it is impossible to keep it, because the world is round, and that all the Lord requires is the observance of one day in seven, or a seventh part of time. This claim has no basis whatever upon which to rest. The difficulty is wholly imaginary and not real, as will appear from the following facts:

1. The sun, by God's appointment, rules the day. Genesis 1:16.
2. Each day begins with sunset. Genesis 1:5; Leviticus 23:32; Deuteronomy 16:6; Mark 1:32. As sunset marks the close of the natural day (the day which is ruled by the sun), it must therefore mark the commencement of the day which follows. But it is reasonable to conclude that the day has not only a time, but a place of beginning and ending; and
3. It is a remarkable fact that this line of transition or division between the beginning and the termination of the course of day is found in crossing the Pacific Ocean. For we may start from California and proceed eastward to the eastern coast of Asia, and we shall at every meridian we cross be in perfect harmony, as to our count of the days, with all the people living upon that meridian; and when we reach

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China, we shall have exactly the same count of days that they have in China. Again, if we start from China and reverse this journey, making our way westward, to San Francisco, our days will correspond exactly to those of the countries we cross; and when we reach that city, we shall have the same day that the people of that place have. This journey takes us fully two-thirds around the world, yet does not change our count of the days of the week. But take notice: If we cross the Pacific Ocean, either westward to China or eastward from China to California, we find in the one case that we are one day behind the people of China, and in the other case that we are one day in advance of the people of California. And this is because of the well known fact that the west shore of the Pacific Ocean is one day in advance of the time on the east shore of that ocean.

4. The dividing line between the commencement and the end of the course of the day in its circuit round the world is, therefore, in the Pacific Ocean. And this great fact, which no candid man of any sect or party will deny, really explains why in crossing this line to the east we step back one day in our reckoning, and crossing it to the west we add a day to that reckoning. It is because the days of the week are really definite and tangible, and not, as our opponents represent them, indefinite and uncertain, that this change takes place. Indeed, we point to it as a conclusive evidence to all thoughtful, candid persons that the definite seventh day does exist and comes to all dwellers upon our earth.

The simple truth is this: We add a day in circumnavigating the earth from east to west, because, going with the sun, and thus prolonging the time that it remains above the horizon, we make each of our days a fraction more than twenty-four hours long. And in the complete circuit of our earth we thus use up one entire period of twenty four hours. And we drop a day from our count by going round the world from west to east. For as we thus travel in a direction opposite to the sun, we make each day a fraction less to ourselves than it would have been had we remained stationary. As we thus take a fraction from each period between the successive sunsets, we gain one day as the sum, total of these fractions, though we have had no more real time than those who remained at home, whose reckoning is one day less than ours. We add a day to, or drop a day from, our reckoning while crossing the Pacific, because experience has proved that the providence of God has established the day line in that great ocean.

The Day Definite

A simple illustration will prove to every candid mind that the day is definite, that we can tell when it comes, and keep it if we choose to do so. Let each day be represented by a train of cars, making the circuit of the earth in twenty-four hours, upon a track prepared for the purpose. These trains are numbered from one to seven to correspond to the days of the week which they represent. Each train starts at the day line with its corresponding day at sunset, and as each successive train is due at sunset, at every point along the line, everyone knows when any given train will come, and the time is so definite that no one can take one of these trains unless he is ready when it arrives.

Is not train No. 1, which represents the first day of the week, the same train during the whole period of the twenty four hours during which it is making the circuit of the earth? It is train No. 1 when it starts out from the day line at sunset at the close of the seventh day. Is it not the same train when it reaches the day line at the close of the first day? If a person wishes to take that train, or observe the day that it represents, he can do so. He knows when it is due, or when the day commences, at sunset, and he knows when that train will reach his station again, or when the day will close, namely, at sunset, twenty-four hours later; and it is a remarkable fact that no Sunday keeper ever had any difficulty in telling when Sunday comes, or in keeping it on a round world. It is only when the binding claims of the seventh day as the Sabbath of the Lord are set forth, that any trouble is experienced in finding the Sabbath and keeping it. Why is this? Is it because the knowledge of the subject enjoyed by the Sunday keeper is sufficient to hold him to the observance of a popular tradition, but is not sufficient to hold him to a plain "thus said the Lord"? Or is it something which Satan suggests to the mind as a plausible excuse for not obeying God?

It must be evident to every candid mind that train No. 7, and the seventh day, which it represents, are just as definite and readily found as train No. 1, and the first day, which it represents; and the willing and the obedient will have no more difficulty in finding and observing the seventh day, the veritable Sabbath of the Lord, than they formerly had in locating and keeping the first day of the week.

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The Seventh Part Of Time

The theory of one day in seven or a seventh part of time is all that the Lord requires, and that He does not select any particular day for the Sabbath, but leaves every man to choose the day, is so absurd and preposterous that it is marvelous that anyone would have the hardihood to advocate it. It was first propounded by Dr. Nicholas Bound, of England, in 1595, in the controversy between the Episcopalians and the Presbyterians on the Sabbath question which was then in progress. The former rested Sunday observance on the authority of the church, a papal doctrine, and the latter, the Presbyterians, in rejecting the authority of the church for Sunday or any other observance, and endeavoring to maintain the Protestant doctrine of the Bible and the Bible alone as the rule of faith and practice, were sorely pressed in sustaining the Sunday Sabbath from the Bible.

In their extremity Dr. Bound conceived the wonderful thought that the fourth commandment only required the observance of one day in seven, and so he dexterously spirited away the seventh day, and slipped the Sunday in, aid, lo! The commandment which was designed to guard the sacred rest day of the Lord of the Sabbath, is used to enforce the observance of a rival day, that has been foisted upon the church by the man of sin. This high-handed proceeding is fitly described by another:

“As the seamless coat of Jesus, the Lord of the Sabbath, was torn from Him before He was nailed to the cross, so has the fourth commandment been torn from the rest day of the Lord, around which it was placed by the great law giver, and given to this papal Lord’s day; and this Barabbas, the robber, thus arrayed in the stolen fourth commandment, has from that time to the present day, and with astonishing success, challenged the obedience of the world as the divinely appointed Sabbath of the Most High God.” “History of the Sabbath,” by Andrews, page 482, edition of 1887.

The seventh-part-of-time theory would, if put into practice, obstruct legislation, defeat the execution of the laws, prevent the holding of courts and schools, hinder the transaction of business, destroy commerce and manufactures, cause division in families, and bring ruin and disaster to every enterprise that is dependent upon organized effort and concert of action. Is God the author of confusion? Nay, verily. Moreover, the very ones who advocate this seventh-part of-time theory, in order to break the force of the Bible argument for the seventh-day Sabbath, will complain very bitterly and denounce very strongly the discord and division that they claim result from the observance of two different days in the same family or in the same community. But in those experiences we have in a small degree the -result of their own theory, whereas, if all should carry it out, there would be a Babylon indeed. But the climax is reached when such advocates clamor for a law to compel all to observe the same day, namely, Sunday, because the interests of the people require a uniform day of rest.

Thus they virtually say that the Sabbath which the Lord gave, which they claim is one-seventh part of time, or one day for rest after six days of labor, man being free to choose his Sabbath for himself, is not adapted to the needs of man in society as now constituted, and that a uniform day of rest is an absolute necessity. In other words, human experience has proved that the Lord’s Sabbath, as held by them, is a failure, and that it is necessary to have a definite day selected by the church or the State, and have all observe the same day, in the interest of the common welfare. Thus they set aside what they claim is the divine law of the Sabbath, impeach the wisdom of God, and proceed to improve upon His work by adopting exactly the opposite view, namely, a particular day, in order to secure that uniformity which the observance of the divine law would preclude. Indeed! Strange infatuation! The truth is they are erecting a monument of their own folly, while God’s ways stand approved, and His holy sanctified rest-day stands as an enduring monument of His power, His wisdom, and His love, and will so stand in the world to come when from one Sabbath to another all flesh shall come to worship before the Lord. Isaiah 66:23.

In conclusion, we will briefly summarize the evidence and the arguments which prove that the Sabbath of the Lord is a definite day, and can be found and kept on a round world, and that the supposed objections and arguments which are urged against this view, are groundless and fallacious:

1. The Lord rested upon and blessed and sanctified the seventh day. Genesis 2:2, 3. This was a definite day, the last day of the week, and the weekly cycle has come down to us unchanged.

2. The definite seventh day was pointed out and honor placed upon it as the Sabbath by over four thousand miracles at the time of the falling of the manna, and any effort to observe any other day during the period of the forty years in which the manna fell, would have convinced the one who made it that, however plausible the theory that one day in seven, or a seventh part of time, was all that the Lord requires, it would not work in practice. He would find himself confronted with a condition that would most effectually explode his theory. Exodus 16:4-30.

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3. The same definite seventh day is declared to be the Sabbath of the Lord in the fourth commandment of the Ten Commandments. Exodus 20:8-11.

4. In the time of our Savior He taught how it should be observed, and the New Testament calls the day which followed it the first day of the week. Matthew 28:1; Mark 16:1; Luke 23:54-56; 24:1. Hence the Sabbath was the seventh day of the week. And as the holy women rested on the Sabbath day according to the commandment (Luke 23:56), the Sabbath commandment requires the observance of the definite seventh day of the week.

5. The rivalry between the Sabbath of the Lord and the pagan festival of Sunday, which was adopted by the Church of Rome and christened the Lord's day, the continued observance of the ancient Sabbath by the Jewish people, scattered all over the world, and the concurrent agreement of history and astronomy in the fixing of dates, prove the identity of the days of the week, and the preservation of the weekly cycle, and the true seventh day, since the time of Christ. Hence the original seventh day, upon which the Lord rested, on which no manna fell, which was commanded in the moral law, which was observed by Christ, and kept by the holy women, has not been lost, but in God's providence has been preserved.

This is positively proved also by the fact that, while in the last times some claim the Sabbath has been lost, or that the world is round, and hence we cannot keep the definite day, and some excuse themselves from obedience because it will make division, or interfere with their business, the Scriptures plainly teach that there will be a company of persecuted believers in the last days who will keep all the commandments of God (Revelation 12:17; 14:12-14), and that the Savior pronounces a blessing upon them. Revelation 22:14.

The theories and objections which we have examined in this little tract are without any basis in truth. They are not only without any evidence whatever to sustain them, they are contrary to all evidence, for all evidence combines to prove them false and groundless. And it is a remarkable fact that the very things that are appealed to by some to prove, in opposition to the express wording of the moral law, that God cannot mean the seventh day, but must simply intend that we observe a seventh part of our time as sacred to Him, prove just the reverse, viz., that the seventh part of time cannot be intended, and that the true seventh day is the very thing which the fourth commandment requires us to hallow. As the letter of the fourth commandment expressly enjoins the observance of that day on which God did rest from all His works, the seventh day is not any seventh day after six days of labor, but it is the seventh day of the week as established at creation. We do not, therefore, violate this precept when, at the transition from one day to another, we change the count of the days in order that we may actually keep the week as God gave it. We do thereby secure the very day hallowed in Paradise, and our action with reference to a prior six days of labor is no more an exception than was that of Adam in his first observance of the Sabbath.

Here are two passages of Scripture which we commend to the careful attention of the reader:

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

2. "God that MADE THE WORLD and all things therein, has made of one blood all nations of men for to DWELL ON ALL THE FACE OF THE EARTH." Acts 17:24-26.

God's wisdom has given and His providence has preserved the definite seventh day to be observed by all men, in all ages, and on "all the face of the earth."

If any have stifled convictions of duty, or eased their consciences, by cherishing the idea that these supposed difficulties have any foundation in fact, we entreat them to consider the risk they take. We have far more than proved our position. Much of the evidence here given might be dropped out, and the case still be proved beyond all reasonable controversy. Taken all together, there is not the shadow of an excuse for disregarding the Sabbath, of the Lord-the seventh day. Excuses are not admissible when God calls. Luke 14:16-24. And surely, where the evidence is so abundant, so overwhelming, he who makes excuse does it at his peril. Instead of seeking excuses, we ought to be thankful to God that He has made everything pertaining to His commandments so plain. Paul says the law is spiritual, holy, just, and good. If we are not in harmony with it, we ought to fear lest it is because we are not spiritual, lest our hearts refuse to be reconciled to that which is holy, to that which God has sanctified, and in which He greatly delights.

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07. The Seventh Part Of Time

IN the agitation in behalf of Sunday laws that is now being carried on all over the civilized world, the religious character of Sunday and of the legislation connected therewith is sought to be covered up by the plea that “one seventh part of time--that is, one whole day in seven, which must be Sunday-is necessary for physical rest,” in order that men may “recuperate their wasted energies,” and be better prepared successfully to prosecute the vocations of life. This is the ground also upon which courts attempt to sustain the rightfulness of Sunday laws. It is well to examine this plea, and see what is its basis, and what its origin, that we may know what it is worth.

The origin of the theory of “one-seventh part of time” for rest was in the controversy between the Puritans and the Episcopalians in the latter part of the sixteenth century, and the authority for the theory was the Revelation Nicolas Bownde, or Bound, D.D., “of Norton, in the county of Suffolk,” England. Dr. Bownde was a Puritan, and promulgated this theory for the first time in a book which he published in 1594, entitled, “The Doctrine of the Sabbath.”

The way it came about was this: It was in the height of the controversy between the Church of England and the Puritans about “habits and ceremonies, and Church discipline.” The Church of England maintained,

“That though the Holy Scriptures are a perfect standard of doctrine, they are not a rule of discipline and government; nor is the practice of the apostles an invariable rule or law to the Church in succeeding ages, because they acted according to the circumstances of the Church in its infant and persecuted state; neither are the Scriptures a rule of human actions, so far as that whatsoever we do in matters of religion without their express direction or warrant is sin, but many things are left indifferent. The Church is a society like others, invested with powers to make what laws she apprehends reasonable, decent, or necessary for her well-being and government, provided they do not interfere with or contradict the laws and commandments of Holy Scripture. Where the Scripture is silent, human authority may interpose; we must then have recourse to the reason of things and the rights of society. It follows from thence that the Church is at liberty to appoint ceremonies, and establish order within the limits above mentioned; and her authority ought to determine what is fit and convenient.” - Neal’s “History of the Puritans,” part 1, chapter 8, paragraph 112.

All this the Puritans denied, and asserted that the Scriptures are a rule of discipline and government as well as a perfect standard of doctrine. The position of the Church of England, summarily stated, was that whatever the Scriptures do not forbid in matters of Church discipline and Church government, may be done without sin. While the Puritan position was, that whatever is not commanded in the Scriptures, in these things, cannot be done without sin. The Puritans therefore dropped all Church festivals and feast days, surplices, habits, and ceremonies, and charged the Episcopalians with “popish leaven and superstition, and subjection to the ordinances of men” because they retained these. As proof that ought to convince the Puritans that the Church had liberty in such things as these, the Episcopalians produced the fact that the observance of Sunday is only an ordinance of the Church, and rests only upon the authority of the Church; and that the Puritans therefore contradicted themselves in observing Sunday while denouncing the authority of the Church, the only authority upon which that observance rests.

This put the Puritans in a box; and they had to cast about for some way to get themselves out. They would not admit the authority of the Church; because if they did, that would involve the obligation to observe all the other festivals. Directions of Scripture to observe Sunday they found none; because the only authority for a day of weekly rest is the fourth commandment, which commands the observance of the seventh day, not the first day of the week. The Puritans therefore found themselves keeping a day for which there was no authority but Church authority; but Church authority they would not recognize, and yet they would not give up Sunday observance.

To observe it without any authority, while insisting against the Episcopalians that there must be a commandment of God for everything that was to be done, was to condemn themselves in the eyes of all. There was great perplexity. What could be done? Then it was that the inventive genius of Dr. Bownde found play. He committed a deliberate fraud upon the commandment of God, and came to the rescue with the theory that, it is not the definite seventh day, but “a seventh part of time” that is required by the fourth commandment to be kept for the Sabbath; that it is “not the seventh day from creation, but the day of Christ’s resurrection, and the seventh day from that;” that the seventh day is genus in the fourth commandment, so that “the seventh day from creation, and the day of Christ’s resurrection and the seventh from that are both of them at several times comprehended in the commandment, even as genus

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comprehended both his species.” Thus the fourth commandment was made to enforce the seventh day from creation until the resurrection of Christ, and then the first day from that time onward!

This brought joy to the Puritans, for it relieved them from the dilemma into which the answer of the Episcopalians had cast them. “This book had a wonderful spread among the people.” “All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private acts of devotion.” Says Heylin:

“This doctrine, carrying such a fair show of piety, at least in the opinion of the common people, and such as did not examine the true grounds of it, induced many to embrace and defend it; and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England.”

“This year [1594] Dr. Bownde published his treatise on the Sabbath, wherein he maintains the morality of the seventh part of time for the worship of God.” - Neal, Id., paragraph 120.

There was not in it the remotest idea that this time was for physical rest. It was solely for worship and religious exercises. The suggestion of such a thought as that this time was intended or might be devoted to physical rest would have been spurned by the founder of the theory and by every other Puritan that ever lived in Puritan times, as only the suggestion of the arch-enemy of righteousness. The theory therefore that a seventh part of time is necessary for physical rest is a positive fraud upon the original.

And that the original invention that a seventh part of time is what is commanded and required by the fourth commandment, is a positive fraud, is clearly proved not only by the circumstances of its invention, but also by every test of Scripture and every rule of law.

But this theory of a seventh part of time for physical rest is not only a fraud upon the original Puritan theory of a seventh part of time for the worship of God, it is also a fraud upon the commandment of God which enjoins the day of rest. The commandment says: “Remember the Sabbath day to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shall 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.”

Here are the reasons: First, He rested on the seventh day; second, He blessed it and made it holy. That you may rest because you will become tired is not given as a reason for doing no work on the seventh day. God does not say that on the seventh day you shall do no work because if you should you would overdo or break down your physical system. Nothing of the kind. Man’s physical wants are not referred to in the commandment. It says, Work six days because the Lord worked six days; rest on the seventh because the Lord rested on the seventh day; keep that day holy because the Lord blessed it and made it holy. It is the Lord who is to be held in view. It is the Lord who is to be exalted. Therefore the fourth commandment and its obligations have solely to do with man’s relationship to God. It is not man’s physical but his spiritual needs that are held in view in the Sabbath commandment.

This is further proved by referring again to the reason given in the commandment for the resting. It is to rest the seventh day because the Lord rested that day. Now, did the Lord rest because He was weary from what He had done on the six days? Did He rest because if He should work longer there was danger of overdoing or breaking down His physical system? Did He rest in order to “recuperate His wasted energies?” Not at all. “Has thou not known? Has thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainths not, neither is weary?” Isaiah 40: 28. This is what the Scripture says of it; and what one of the chief Sunday law workers says of it is this: “If He is never weary, how can we say of Him that He rests? God is a spirit, and the only rest which He can know is the supreme repose which only the Spirit can know-in the fulfillment of His purpose and the completeness as well as the completion of His work. Just as, in the solemn pauses between the creative days; He pronounced His creatures ‘good,’ so did He rejoice over the finishing of His work, resting in perfect satisfaction of an accomplished plan; not to restore His wasted energy.” Reverend George Elliott, *Abiding Sabbath*,” chapter 1.

The rest with which the Lord rested was spiritual rest, spiritual refreshing, and delight in the accomplished work of the creation. As the Lord’s Sabbath rest was spiritual; and as His so resting is the reason for man’s Sabbath rest, so man’s Sabbath is likewise to be one of spiritual rest, spiritual refreshing, and delight in the works and ways of God. This, is proved by that psalm for the Sabbath day, “Thou, Lord, has made -me glad through Thy work; I will triumph in the works of Thy hands.” Psalm 92:4. And by another scripture, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own

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ways nor finding your own pleasure, nor speaking your own words; then shall thou delight thyself in the Lord:" Isaiah 58:13, 14.

This is yet further shown by the fact that the Sabbath was instituted and given to man while he was yet in the garden of Eden; before he had sinned; before the word had been spoken, "In the sweat of thy face shall thou eat bread;" before wearing toil had become a part of man's lot, and while as yet there was no possible necessity or opportunity for any waste of energy, and therefore no place for physical rest to recuperate wasted energy.

It is likewise shown in the additional fact that after men are redeemed, the earth made new, and Eden restored, the redeemed will keep the Sabbath. For it is written: "s the new heavens-and the new earth which I will make, shall remain before Me, said the Lord, so shall your seed and your name remain. And it shall come to pass that, from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord." Isaiah 66:22, 23.

A day of weekly rest is in itself an institution of God. Its basis is the rest of God, which was wholly spiritual. Its purpose is-to cultivate the spiritual in man. Its authority is the commandment of God, which is spiritual and religious, and which must be religiously and spiritually observed to be observed at all. As says the seer of Patmos, "I was in the Spirit on the Lord's day." The whole subject, therefore, in all, its bearings, is entirely beyond the jurisdiction and even the reach of the power of civil government or of man. It rests wholly in the power and jurisdiction of God, and remains solely between the individual and God.

Thus, we repeat, it is not man's physical, but his spiritual needs that are to be held in view in the Sabbath commandment. The Sabbath is intended to be a day in which to worship God-a day of holy remembrance of Him and of meditation upon His works. The day is to be kept holy, not civilly nor physically. If it is not kept holy, it is not kept at all in the purview of the commandment and the intention of the Author of the day of the weekly rest.

The evidences which we have here presented positively demonstrate, to the utter exclusion of every other theory, that the object of the Sabbath, the object of the weekly rest, is THE WORSHIP OF GOD.

08. Time Lost, When And How

No other subject in the Bible is made more plain than that of the Sabbath, the day of the Creator's rest, which He sanctified for man's observance. Nothing concerning it is left uncertain or obscure. Every declaration of the Scriptures on that subject, whether it regards the day selected, the work commemorated, the sanctifying or setting apart for observance, the commandment, or the honor which God bestowed upon it, all is unmistakable in its import, if we walk by the old Protestant rule: "The Bible, and the Bible only." Notwithstanding it is made so plain in the Scriptures, there is no subject which is more controversial at the present time than that of the Sabbath; and, no matter what phase the controversy may assume, the real ground of contention is the day. Most people are willing to accept the Sabbath as an institution if they can reserve to themselves the privilege of choosing the day. But that privilege is all that the most obdurately self willed and rebellious could ask, because the day is the sum and substance of the institution. This is most clearly stated by Mr. Morton, in his "Vindication of the True Sabbath," thus:

"The only object, direct or indirect, of this commandment, is the day. What are we commanded to remember? The day. What are we required to keep holy? The day. What did the Lord bless and hallow?-The day. In what are we forbidden to work? In the day."

This is strictly true; and therefore he who controls "the day" fully controls the institution, and really controls or gives direction to the commandment. And if an individual, or a people, a legislature, or all the world, assume to fix "the day" to be observed as the Sabbath, they make themselves judges, and not-doers, of the law; a position not to be desired in the sight of the Lord. James 4:11.

But it often happens that people become convinced that the seventh day is the Sabbath, and they say they would keep it if they only knew which day it was. They seem to think that the day was somehow lost, that times and seasons have been so changed that no one can now certainly tell which is the seventh day of the week. Before we give Bible facts bearing on this subject, notice a few points which are well worthy of consideration.

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A Universal Testimony

1. This query as to the identity of the day is never known to arise in any community while the people are left undisturbed in the observance of Sunday. Everybody seems to be satisfied that Sunday is the first day of the week—the very day of the resurrection of Christ. The writer once talked over six hours with a minister who argued strenuously from the Scriptures that we ought to keep the first day of the week as “the Christian Sabbath.” But after every text on that subject had been thoroughly examined, and he saw that it did not contain the proof which he had supposed they contained, he turned abruptly and inquired, “How do you know which is the seventh day?” While contending for the first day not a doubt entered his mind: when he could not maintain the first day, he could not tell one day from another!

2. All scientific, chronological, and legal records regard Sunday as the first day of the week, and, therefore, Saturday as the seventh day. All astronomical calculations recognize it as such. All the laws of the nations recognize it, and most of them make a legal holiday of Sunday under the name of “the first day of the week, commonly called Sunday.” Some go farther and make its observance obligatory as a sacred day, under the same title.

3. Sunday is the name applied to—the first day of the week in all histories, cyclopedias, and lexicons, the title of Sabbath, or name of Saturday, being uniformly given to the seventh day.

4. Sunday is called “the first day of the week” in all the standards and all the authorities of all the churches. There is no exception to this.

5. Sunday was the name given to the first day of the week (“dies solis,” day of the sun) by the heathen before it was ever recognized as a day of observance by Christians. Webster, in his dictionary, defines the word thus: “Sunday, Old English ‘sunnendag’ so called because this day was anciently dedicated to the sun, or to its worship. The first day of the week.

6. All nations and all people, wherever a week of seven days is known, call Saturday the seventh day and Sunday the first day of the week. There is no exception on the whole earth.

7. When doubts have been raised by interested or prejudiced persons, the very ablest men in the scientific and theological world have vindicated the integrity of the common computation.

8. As nobody knows that time has been lost; as there is no record or tradition of the change or loss of the reckoning of the days of the week, we say it is utterly impossible that such a loss should be sustained, or such a change made, and yet the whole world know nothing of it, and all remain in perfect agreement as to the beginning and ending of the week.

An Evident Impossibility

1. If one member of a family forgets the day of the week, the others correct him. There may have been cases where a whole family forgot the day, but we never heard of such an instance.

2. If a whole family forgot the day their neighbors would certainly detect the error, when it came to their knowledge. We cannot even imagine the possibility of several families or a whole community losing count of the day, and the same day at the same time, and continue ignorant of their loss.

3. But, not only a community, but a whole State, a whole nation must lose a day at the same time, and ever remain ignorant of it.

4. And not only one nation, but every nation must drop out a day exactly at the same time, and none of them ever learn that they had made a mistake.

5. Moreover, every community and family and all scattered individuals of every nation on the earth must lose a day at the same time, and all remain ignorant of their loss.

6. To do this, all the inhabitants of the earth must have slept two nights and one entire day, all: waking up the second day after they retired to rest, and all thinking it was only the next day after they retired! In this manner only could it be possible.

7. And, in that case, all the watchers with the sick, and all the mariners on the waters, must in like manner have slept, so that no “log” or reckoning could detect the mistake which had been made.

Reader, do you believe a loss of a day or the change of the reckoning of the days of the week is possible, and nobody know anything about it? We can readily imagine how the recorded miracle in the days of Joshua could take place, but here is a miracle too great for our comprehension. And if a miracle, it was performed with no other object than to hide from man the sanctified Sabbath of the Creator!

And now if anyone is willing to keep the seventh day if he knows which it is, will not all acknowledge that it is safe, with such an enormous preponderance of testimony, to recognize the Saturday

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as the seventh day? Can anyone conscientiously overlook such overwhelming evidence and choose the side for which even a supposition is not reasonably admissible?

Bible Evidence

Now let us examine the Bible record and see what it teaches. For convenience we will consider the history of the world divided into three periods:

1. From creation to Moses.
2. From Moses to Christ.
3. From Christ to the present time.

When the Sabbath was made there was but one computation of time in the history of the world: that was the week of seven days. No other origin of the week can be given than that found in the first two chapters of Genesis. It was the week as counted by Jehovah, for man had then existed only a fraction of a week. The Sabbath was not counted as the seventh day of the month, or the seventh day of the year. It was not a day of rest coming every thirtieth day, or every three hundred and sixty-fifth day, but every seventh day. It stood related as to time only to the six days which preceded it. And these had no days preceding them. They date from "the beginning."

And it was not man's Sabbath, man's rest, because it did not commemorate man's work. It was the Sabbath of Jehovah. He rested upon that day "from all His work which God created and made." It was founded on the work and the choice of God, alone.

At the Beginning

"And God blessed the seventh day and sanctified it." This word "bless" signifies to praise or exalt as well as to prosper. It indicates the delight which God took in His work and its memorial (Compare with Exodus 31:17), and the honor which He bestowed upon it. To sanctify means "to set apart to a sacred use." God separated it from the other days, reserving it for Himself, not to be used by man for his work, as were the other six days. Of course He could not have sanctified it or set it apart, separated it from the other days, guarded it from desecration by common use, without giving Adam definite information as to how he was to regard it; how he should and how he should not use it.

Christ declares that the "Sabbath was made for man" or as the Greek more clearly renders it, "The Sabbath for-the sake of the man was made." Mark 2: 27. It was therefore imperative that God should make known his requirements concerning the Sabbath to Adam. Genesis is a book of history, not of law. It gives valuable information concerning law and obligation, but only historically. That book shows that time was reckoned by weeks in the days of the patriarchs. Notice a few instances:

Just before the flood, God said to Noah, "For yet seven days, and I will cause it to rain upon the earth." Genesis 7:4. Of Noah, it is said: "And he stayed yet other seven days; and again he sent forth the dove out of the ark." Genesis 8:10. And again, "And he stayed yet other seven days; and sent forth the dove." Verse 12. Laban said to Jacob: "Fulfill her week, and we will give thee this also for the service which thou shall serve with me yet seven other years. And Jacob did so, and fulfilled her week." Genesis 29:27, 28. These quotations, and more that might be made, show that the week, composed of seven days, was known and observed by the patriarchs both before and after the flood. Hence, it is strong proof that they had the Sabbath, and observed it. Of the antiquity of the week and the Sabbath among all nations, Gilfillan, in his large book on "The Sabbath," published by the American Tract Society, says:

"Let it suffice, however, in a matter on which there is so general an agreement, to present the words of four eminent authors: 'The septenary arrangement of the days,' says Scaliger, 'was in use among the orientals from the remotest antiquity.' 'We have reason to believe,' observes President De Goguet, 'that the institution of that short period of seven days, called a week was the first step taken by mankind in dividing and measuring their time. We find, from time immemorial, the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America.' According to Laplace, 'the week is perhaps the most ancient and incontestable monument of human knowledge.' It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week." Pages 364, 365.

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The only error in the above is ascribing this measurement of time to man. It was first appointed directly by the Creator; not by man.

All these ancient nations, being descendants of Noah and his sons, must have received the Sabbath by tradition from them. That the Sabbath would not be lost from Adam to Abraham is manifest when we consider that Adam lived and conversed with Methuselah for 243 years; Methuselah lived contemporary with Shem about 100 years; and Shem lived 148 years after Abraham was born.

The lives of these three men span the whole time from Eden even to the old age of Abraham. How easy and natural for them to hand down the Sabbath from father to son, without any probability or even possibility of losing it.

From the Exodus to Christ

It claim is yet made that the Sabbath was lost in the days of the patriarchs, it is successfully met with the fact that it was well known in the time of Moses.

1. The manna was given to Israel a full month before the law was proclaimed on Mount Sinai. And they were directed to gather a double portion on the sixth day, because in the seventh day, which was "the Sabbath, there would be none in the field.

2. There is no reason given in Exodus 16 why the seventh day was the rest day; neither does it say that the seventh day will be, or shall become, the Sabbath. On the sixth day Moses said: "Tomorrow is the rest of .the holy Sabbath unto the Lord," or of the Lord. It was the holy Sabbath by a previous blessing and appointment.

3. That this was the original Sabbath, the Creator's rest day, is proved by the words of Jehovah in the fourth commandment. When He spoke His holy law with His own voice; wrote the "ten words" upon the tables of stone with his own finger, He gave this precept, and identified the Sabbath which He commanded to Israel as the day of His rest which was blessed and sanctified, as in Genesis 2:3. He both said and wrote, "The seventh day is the Sabbath of the Lord thy God," and He commanded them to keep it holy. He gave the reason in full, in the following words: "For in six days the Lord made the heavens and the earth, the sea, and all that in them is, and rested the seventh day wherefore the Lord blessed the Sabbath day, and hallowed it."

Now divesting one's self of all prejudice, and taking "the Bible, and the Bible alone," would it be possible for any man to draw from these words of the Creator Himself any conclusion but this: that the seventh-day Sabbath or rest-day which God commanded from Sinai, was the same day which He blessed and sanctified, as recorded in Genesis 2:3? It is identified by every particular; and not one particular stated can be applied to any other day. If any one yet doubts that it is the same day, let him consider and answer this question: If the original or creation Sabbath, the rest day of the Lord God, is not identified in Exodus 20, what language could God have used if He had intended to identify it? Will some doubter answer this without a cavil?

The testimony of the Bible is uniform on the subject of the Sabbath. It knows but one day as the Sabbath. It never speaks of any other. The custom of calling different days the Sabbath, or of speaking of different weekly Sabbaths, never originated in the Bible; it was never derived from statements or facts found in the Bible. The patriarchal Sabbath, the Jewish Sabbath, the Christian Sabbath; as terms of distinction these are "the speech of Ashdod;" the Bible knows nothing of them. The rest-day of Jehovah, the Sabbath of the Lord thy God, is the one and only Sabbath of the holy Scriptures.

The blessing and sanctifying of the seventh day at creation were not the only acts of the Almighty to put honor upon His memorial rest day. When He released His people from the house of bondage that they might serve Him (Exodus 8:1), and declared His holy law (obedience to which is the only true service and the proof and essence of love to Him, 1 John 5:3), He wrought many miracles to attest His regard for the holy day, and to inspire respect and reverence for it in the hearts of His people.

4. The miracles wrought not only serve to identify the day, but they rendered it, impossible that Israel should lose it or neglect it in their wanderings in the desert: When the manna fell, which was by a miracle, it fell six days, but did not fall on the Sabbath. In this manner God again sanctified or separated His holy day from the other days and from secular uses. When the manna was kept over night it corrupted and became amass of worms; but when it was kept over from the sixth day to the seventh it did not corrupt, but remained good for food on the Sabbath. Without attempting to trace this point further, we find that, beside the commandment, and the rebukes frequently uttered, in the space of forty years the Lord wrought at least four thousand one hundred and sixty miracles, and all to put honor upon the seventh day Sabbath!

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Can that man have “the mind of the Lord” who casts reproach upon it and dishonors it? See Isaiah 58:13, 14. No other institution-nothing else ever committed to man-has received so much honor from God as His holy day-the seventh-day Sabbath.

Thus it is rendered certain that when the Jews entered Palestine, 2,553 years after the creation, they had the true, original Sabbath of the Lord. In the promised land they became a great and numerous people, a settled they became established nation for over 800 years.

During all this time, they had the strictest laws and regulations touching the observance of the Sabbath. When they became worldly and selfish they did not keep it as sacredly as they should have done (Jeremiah 17: 19-24), and for this error God sent them into captivity. They did not lose the knowledge of the Sabbath; they lost the spirit of obedience. Nehemiah 13:15-18. And here again we notice the impossibility of losing the day. In their captivity they were scattered in one hundred and twenty-seven provinces. Ester 8:9. But on their restoration the tribes were all represented among those who went up to Jerusalem; and in the days of the Savior devout Jews “out of every nation under heaven” appeared there to keep their feasts, according to the law; yet when they came together they were in perfect agreement as to the day of the Sabbath. Not a single family had lost the reckoning of the day. Not a doubt exists that the Sabbath was known throughout the Levitical dispensation.

From the Time of Christ to the Present

We have now to consider the period from the, advent of the Savior to the present time. And first we notice that the Sabbath was well known in the time of Christ. We find the Sabbath mentioned some three-score times in the New Testament, and in, such a manner as to leave no room for a doubt of its identity. Jesus healed the sick “on the Sabbath day,” and He said it was “lawful” to do so; that is, that the law did not forbid such works of mercy on the Sabbath. This indicates that it was the identical Sabbath day that was in the law, the seventh day. “And He came to Nazareth, where He had been brought up; and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.” Luke 4:16.

Three days are mentioned in the New Testament, which stand so related to each other that it is impossible to err in regard to the position of either one in the week. Mark 15:42, speaking of the crucifixion scenes, says “It was the preparation, that is the day before the Sabbath.” Also Luke 23:54: “And that day was the preparation, and the Sabbath drew on.” It was called “the preparation” day because of the order to prepare their food on that day for the coming Sabbath. Exodus 16: 23.

The preparation day being past, they “rested the Sabbath day, according to the commandment.” Luke 23:56. Of course they rested the seventh day-the very day upon which God rested when He made the heavens and the earth,-for that is the day specified and enjoined in the commandment.

And the Sabbath being past, “upon the first day of the week, very early in the morning, they came unto the sepulcher.” Luke 24:1. “And when the Sabbath was past, very early in the morning, the first day of the week, they came unto the sepulcher.” Mark 16: 1, 2.

Thus we have the day positively fixed by inspiration. That Sabbath was the seventh day of the week, because it was immediately followed by the first day of the succeeding week. And the preparation was the sixth day of the week, as in Exodus 16, because it was immediately followed by the seventh day Sabbath-the only weekly Sabbath ever given to man from the Lord.

Now the only inquiry remaining is, Has the day been lost between the time of Christ and the present year? That is impossible. We have histories covering the whole period, and the multiplicity of dates given show that there has never been any difficulty about the time. And even though months and years should be disarranged, that would not affect the identity of the days of the week.

Besides, there has been a conflict of days. The Jews regarded as sacred the seventh day, while the heathen nations placed the greatest honor upon the first day, which they dedicated to the sun. After a few centuries the Mohomedans arose and exalted the sixth day. Then there were three rival days, and the three parties would act as a check upon each other if one division could by any means lose its day. But why consider further a thing so incredible, so far beyond the range of anything deemed possible?

We notice one more fact, which, if we had no other evidence, and were not able to show that the objection involved an absurdity, would settle it beyond all controversy. It is this: Historians have recorded numerous eclipses, giving their magnitude and the day of their occurrence. Astronomers now make their calculations and verify the history; they find that such eclipses did take place at the times recorded, on the day of the week stated in history, according to our present reckoning. And this proves that our reckoning of

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the week is the same as theirs. As some of these eclipses occurred before the Christian era, we know that no time has been lost, the week has not been changed, since the days of the Savior.

A Last Excuse

Many have rested their objection on the change from Old to New Style; but they have not done it understandingly. No loss of time occurred in any respect by the change of style. The facts in brief are these. The Julian year was found to be too long, and the seasons were becoming disarranged. A new calendar was adopted in 1582, and the year was thrown back by calling the fifth day of October, as it was then reckoned, the fifteenth. But, as the day of the month has no necessary connection with the day of the week, no change was made in the week. This is proved by the fact that the New Style was adopted in Rome 169 years before it was adopted in England, but the two nations were, in the meantime, in agreement on the days of the week. It is further proved by the fact that Russia never adopted the New Style, but still reckons by the Old, and yet she agrees with the other nations on the reckoning of the days of the week.

Hill's Scientific or Perpetual Calendar shows the (lay of the week of any given date, in both Old and New Style, far twenty centuries after Christ. It gives the following in its explanation of the method of ascertaining the day by both styles: "For instance, Washington was born February 11, Old Style, or February 22, New Style, 1732. It being a leap year, the Dominical letter for February Old Style, was B, and for New Style, it was F. The table being entered with the former letter shows the 11th to be Friday, and being entered with the latter, shows the 22nd to be on the same day of the week." No one ought to be so ignorant as to stumble on a fact so plain as this.

To drop a day out of reckoning is a more difficult task than many suppose. It is something that requires a royal command. A few years ago such a change was made in Samoa, one of the islands of the South Pacific, and we copy the Royal proclamation bearing on that point from the Sydney "Evening News" of July 19, 1892:

Royal Proclamation

"Whereas through an error in reckoning the people of these islands have hitherto been using the wrong day and date as judged by our true position in longitude. Now, therefore, to rectify this error, and in accordance with the expressed desire of the Municipal Council of Apia and my Government, it is hereby proclaimed and ordered that Tuesday, the 5th of July next by present reckoning, shall be called Monday, the fourth of July, and the days and dates in the future shall be reckoned in succession from that day. That is, there shall be two days next month called Monday, the fourth of July. Malietoa, King of Samoa. Mulinuu, June 16th 1892."

If any have stifled convictions of duty, or eased their consciences, by this very flimsy excuse, we entreat them to consider the risk they take. We have far more than proved our position. Much of the evidence here given might be dropped out, and the case still be proved beyond all reasonable controversy. Taken all together, there is not the shadow of an excuse for disregarding the Sabbath of the Lord God-the seventh day. Excuses are not admissible when God calls. Luke 14:16-24. And surely, where the evidence is so abundant, so overwhelming, he who makes excuse does it to his peril.

Instead of seeking excuses, we ought to be thankful to God that He has made everything pertaining to His commandments so plain. Paul says the law is spiritual, holy, just, and good. If we are not in harmony with it, we ought to fear lest it is because we are not spiritual; lest our hearts refuse to be reconciled to that which is holy; to that which God has sanctified, and in which He greatly delights.

J. H. W.

09. The Changes Of The calendar

Have the changes of the Calendar disturbed the regular order of the days of the week?

IT is frequently asserted that, owing to the changes which have been made in the calendar from time to time, it is impossible now for us to be able to determine whether or not the days of the week have come down to us in a regular and unbroken succession of septenary cycles. The production of a few historic

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facts is all that will be necessary in order to prove that the various adjustments and changes of the calendar, which have taken place during the last two thousand years, have not interfered with the regular order of the days of the week. It is safe to say that no one who is thoroughly acquainted with the methods by which the changes of the calendar have been effected, or who knows anything concerning the accuracy by which chronologists and others may calculate the exact day upon which any given date fell, would make the assertion that, because of the changes in the calendar, the days of the week have become disarranged from their original order.

Historical Illustrations

When Julius Caesar invaded the shores of Britain, we are told in history that he landed on the 26th August, 55 BC. Now, by a method of determining the accuracy of dates, well known to statisticians, it can be ascertained that this date fell upon Saturday. Furthermore, Caesar, in his commentaries, asserted that the fourth day of his arrival in Britain was the time of the full moon, and much inconvenience was caused by the high tides which consequently prevailed. By another system of calculation it is known that the moon came to the full on Sunday, Aug. 27, 55 BC.

As proof that the method of determining the accuracy of dates just alluded to is reliable, we give the following incident. According to historical records the coronation of Edward II took place "on Sunday next after the feast of St. Peter in Cathedra, AD 1307. Dominical letter F." "Although this event took place over six hundred years ago, it can be determined positively that the Sunday following the feast of St. Peter in Cathedra (February 22) was February 25, AD 1307, and that, consequently, Edward II was crowned on February 25, 1307.

The Gregorian Calendar

It will be interesting to note the following fact which is established beyond dispute. Whenever, by reason of erroneous calculations it became necessary to adjust the calendar, the day of the week was never interfered with.

"For the sake of greater generality the days of the week are denoted by the first seven letters of the alphabet, A, B, C, D, E, F, G, which are placed in the calendar beside the days of the year, so that A stands opposite the first day of January, B opposite the second, and so on to G, which stands opposite to the seventh after which A returns to the eighth, and so on through the 365 days of the year. Now if one of the days of the week, Sunday for example, is represented by E, Monday be represented by F, Tuesday by G, Wednesday by A, and so on; and every Sunday through the year will have the same character, E, every Monday F, and so with regard to the rest. The letter which denotes Sunday is called the Dominical letter or the Sunday Letter; and when the Dominical Letter is known, the letters which respectively correspond to the other days of the week become known in the same time." - Encyclopedia Britannica, Volume 4, page 669.

During the fifteenth and sixteenth centuries the necessity for reforming the calendar was discussed at several church councils, and Pope Gregory XIII at the Council of Trent was entrusted with the task of correcting the calendar. Various propositions were made to him, but he finally accepted that of Aloysius Lilius, whose plan he submitted to the scrutiny and criticism of the principal authorities of Europe, and, finally, the matter was taken before a commission of learned men at Rome. Gregory introduced the new calendar in a Bull dated February 24, 1582, the correction of the old Julian calendar being effected by omitting ten days. This was accomplished by simply calling Friday, the 5th of October, Friday, the 15th October.

The change from "old" to "new style" was not adopted at that particular time by any other nations save Rome, part of Italy, Spain, and Portugal. Two months later it was adopted by France, where Monday, the 10th of December, was called Monday, the 20th of December.

In Germany, Switzerland, and the Netherlands, in the Roman Catholic States, and in Holland and Zealand, Protestant States, Saturday, the 2nd December, 1582, was styled Saturday, the 1st January, 1583. Thomas Stokes, the English ambassador for Holland, in a letter to the Home Secretary, Mr. Walfyngham, referred to this change as follows:

"Bruges, 23rd December, 1582, Stillo Anglea, and here they write the 2nd January, 1583.

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Yesterday, by proclamation from the Court and here proclaimed in this town, that yesterday was appointed to be New Year's day, and to be the first of January, so as they have here lost Christmas day for this year."-"State Papers," Holland, Volume 16.

How the Change Was Made in Sweden and Denmark

More than one hundred years later the change was adopted in Sweden, but in a different manner from that which was followed in other countries.

"The King of Sweden, fearing that striking off ten days at once might prove prejudicial to commercial transactions, adopted the new style gradually, by making no Leap Year after 1696 until 1744, by which plan eleven days were dropped. The eleven intermediate fourth years having thus only 365 days each, made the year 1744 the same as other countries where the new style had been adopted." "Bond's Book of Dates," Page 98.

In Denmark, the day after Sunday, 18th February, was called Monday, 1st March, 1700.

The Change in England

By Statute 24, George II, 1751, C. 23, in Great Britain and Ireland the year was reckoned from 1st January to 31st December, 1752, instead of 25th March to 24th March, as formerly, and the day after Wednesday, 2nd September, was declared to be Thursday, 14th September.

Following the preamble which sets forth the reasons for which it was deemed necessary to legislate upon the question of changing the calendar, the Act just referred to continues:

"May it therefore please your Majesty that it may be acted, and be it enacted by the King's most excellent Majesty, and by and with the advice and consent of the Lord's spiritual, and temporal, and commons in this present parliament assembled, and by the authority of the same, that in and throughout all His Majesty's dominions and countries in Europe, Asia, Africa, and America, belonging or subject to the Crown of Great Britain, the said supputation, according to which the year of our Lord begins on the 25th day of March, shall not be made use of from and after the last day of December, 1751.... and that from and after the said 1st day of January, 1752, the several days of each month shall go on and be reckoned and numbered in the same order, and the feast of Easter and other moveable feasts thereon depending shall be ascertained according to the same method as they now are until the 2nd day of September in the said year 1752 inclusive, and that the natural day next immediately following the said 2nd day of September, shall be called, reckoned and accounted to be the 14th day of September, omitting for that time only the eleven intermediate nominal days of the common Calendar. And that the several natural days which shall follow and succeed next after the 14th day of September shall be respectively called, reckoned, and numbered forwards in numerical order from the said 14th day of September according to the order and succession of days now used in the present Calendar."

The Shortest Month in English History

September, 1752, in England consisted of only nineteen days, eleven days being dropped out in order to harmonize English dates with Continental dates. The days of the week, it will be noticed, were not interfered with in any way. The first Sunday in September, 1752, in England was dated 11th, 17th, but it was only seven days from Sunday, August 30.

Notwithstanding the fact that the change from old to new style was not adopted by France, Germany, Switzerland, and the Netherlands until two months after the time it was introduced into Rome, Spain, and Portugal, and that some of the other countries of Western Europe did not introduce the "new style" calendar until from one to two centuries later still, yet in all these countries the day of the week is, and always has been, identical.

The French Republican Calendar

After, the French Revolution it was decreed that a new French era should be introduced, the year to commence from the foundation of the Republic; viz., September 22, 1792. Instead of the months being divided into weeks, as in other countries, they were divided into decades, consisting of ten days each. This

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Republican calendar was used by the French for thirteen years and three months, the Gregorian calendar being reintroduced on January 1, 1806. Even this radical change did not interfere with the regular sequence of the days of the week, for France is in harmony with all the rest of the world in this particular.

In astronomical time the day is reckoned from mean noon until the noon following. The date agrees with the civil date in the afternoon. Solar time is measured by the apparent diurnal motion of the sun. In civil time the day is calculated from midnight to midnight. Nautical time is reckoned from noon to noon, like astronomical time, except that the date is one day in advance of it, each day beginning at noon of the day preceding. Standard time is that which is now in use in Australia and many other parts of the world, and is regulated by the time of a certain meridian, instead of adhering to true local time.

No confusion of dates, nor correction of the calendar, nor the different methods of calculating time, such as astronomical, solar, civil, nautical, standard, or zone time, have interfered in the least with the regular recurrence of the septenary cycle which we call a week. This division of time is not marked by any astronomical phenomenon, but by that institution which was given to man in the Garden of Eden by the Creator Himself, who set apart the seventh day as the Sabbath, as a memorial of creation. From the ancient ruins of Babylonia and Egypt evidence has been produced from the long-buried past that the Sabbath was known in the time of Abraham. Before reaching Mount Sinai the Hebrew nation were fully cognizant of their duties on the holy Sabbath. (See Exodus 16.) From that time onwards the Sabbath has been observed by faithful descendants of the Hebrew race, and had it not been for this fact the weekly cycle would have fallen into general desuetude, as it actually did in those countries where the Sabbath was forgotten.

The Russian Calendar

Russia still clings to the old method, and is now, therefore, thirteen days behind the rest of the world. Two incidents, still fresh in all minds, will illustrate how Russia can be thirteen days behind the rest of the world, and yet be in accord with them on the days of the week. On Thursday, January 19, 1905, the Czar and a large number of Russian nobles attended the annual ceremony of blessing the waters of the Neva, which ceremonial is conducted upon the feast of Epiphany, which always falls upon January 6.

“In the East where, as its Greek name indicates, the festival had its origin, it was associated with our Lord’s baptism as the manifestation of Christ as Son of God by the voice from heaven and the descent of the Holy Spirit. From this connection the Epiphany became one of the chief days for baptizing of catechumens. The water in the font was consecrated on this day, and bottles of the sacred fluid were carried home by the faithful, and preserved till the time came round again.” – “Encyclopedia Britannica,” Volume 8, page 483.

From this it will readily be seen how it came about that the ceremony of “blessing the waters” should be conducted in connection with the feast of Epiphany. While this ceremony was proceeding, the guns of the fortress of St. Peter and Paul boomed out a salute, and simultaneously there was a crash at the upper window of the Nicholas-hall in the Winter Palace. A hurried investigation showed that an iron bullet, one inch in diameter, had penetrated the window. This event happened in St. Petersburg on January 19, and was cabled from London to the Australian newspapers on January 20; but in Russia, where the old style is still in use, January 19 is styled January 6, thus showing the difference of thirteen days.

The second incident happened the following Sunday (January 22, new style; January 9, old style). A great demonstration of working men was organized to take place on Sunday, in order to appeal to the Czar for the redress of the injustice and wrongs which are the lot of the unhappy Russians. Instead of meeting the Czar, the unfortunate men met the military, who ruthlessly shot men, women, and children. This outrage upon justice has given to Sunday, January 9 in Russia, January 22 new style, 1905, the name of Red Sunday. The news of this massacre appeared in the Australian evening papers of Monday, January 23. What a striking proof of the fact that, notwithstanding the change of the calendar, the day of the week is affected in no way whatever. “Red Sunday” took place on January 9, old style, in Russia; in all other countries the day was Sunday, but the date January 22.

To illustrate this we have photographed a slip taken from a Russian calendar which was kindly given to us by the Russian Consul-General for the Commonwealth. It will be noticed that there are two dates given showing the difference of thirteen days which now exists between “old style” and “new style,” but the day of the week is precisely the same.

Many fallacious arguments are brought against the keeping of the Sabbath of the Lord upon the seventh day of the week, but the argument based upon the changes of the calendar is entirely groundless. Seeing that the regular recurrence (If the days of the week has never been interfered with when the various

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adjustments of the calendar have been effected, it is therefore useless for men to suggest the changes of the calendar as a reason why they should refrain from keeping the Sabbath on the seventh day of the week according to the commandment.

The Julian calendar now in use in Russia was in existence nearly eighty years before the resurrection of our Savior, and remained in use for upwards of sixteen centuries after His resurrection. Then the change in the calendar was instituted by Pope Gregory who caused Friday, the 5th of October, to be called Friday, the 15th of October; not Monday the 15th of October, as some would have us believe.

Since that time the Gregorian calendar has gradually come into use throughout the greater part of the world, with the exception of Russia; and although Russia now differs from the rest of the world in her calendar date by thirteen days, yet she is in agreement with the other nations on the day of the week.

Identical with Those in Vogue At The Time of Christ

We know that Christ rose from the dead upon the first day of the week. Inspiration tells us so definitely. The people who keep Sunday in honor of the resurrection may be fully assured that they are keeping the same day of the week that was honored by the Savior's exhibition of power over death and the grave. His resurrection upon the first day of the week, however, did not make that day the Sabbath, any more than the yielding up of His life for the sins of men upon Friday made that day the Sabbath. Those who keep the Sabbath of the Lord according to the commandment upon the seventh day of the week, may also be fully assured that they are keeping the Sabbath on the same day of the week that our blessed Lord and Master kept it. And, seeing that we are exhorted by the Holy Spirit to "walk even as He walked," He having left us an example that we "should follow in His steps," it is a satisfaction to know that we have the example of our Savior in justification of our contention that God expects His faithful followers to obey His precepts, one of which is,

"Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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." Exodus 20: 8-11, R. V.

There are three things concerning the Sabbath which are certain:-

1. At creation the seventh day was the Sabbath. See Genesis 2:2, 3.
2. At the time of the exodus from Egypt the seventh day was the Sabbath. See Exodus 16: 5, 22-29.
3. At the time of the resurrection of the Savior the seventh day was the Sabbath.

See Matthew 28:1; Mark 16:1, 2; Luke 23:54-56; 24:1.

Anyone who will read the texts referred to above may see that, according to the Bible, the seventh day was the Sabbath at each of the three great epochs alluded to. As there is not the slightest indication in the Bible that God authorized any change concerning the day of the week which He Himself had appointed to be observed as the Sabbath, Sunday must be a usurper. There is no warrant in the Bible for changing the Sabbath from the seventh to the first day of the week, and there is certainly not the smallest foundation for the allegation that the days of the week have become so mixed up through the changes of the calendar that you cannot tell which is the seventh day.

We know of a certainty that since the time of Christ the septenary cycle of the week has continued without any break, and that the order of the days of the week is now precisely the same as it was when He was upon earth. As the Son of man is Lord of the Sabbath, Christians should therefore keep the Sabbath on the same day of the week as He kept it; for "he that said he abides in Him ought himself also so to walk even as He walked." 1 John 2:6. And as He declared that He had kept His Father's commandments (John 15: 10), we may safely conclude that the day which He kept as the Sabbath was the seventh day as designated in the law written on the tables of stone by the finger of God.

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10. Christ And The Sabbath

THERE is at present a widespread agitation over the Sabbath question. The purpose of this tract is to set forth Christ in the Sabbath and the Sabbath in Christ, and to call attention to the spiritual nature of the institution as being the one way, above all others, by which God in Christ makes Himself known to man.

Before He was made flesh and dwelt among us, Jesus Christ was manifested unto the world. Since the entrance of sin into the world, God has never manifested Himself to this world in His own person, but always in the person of His Son. All that we know of God we learn of Him in Jesus Christ. Christ is spoken of as the Word of God; that is, He is the expression to the world of the thought of God. "No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, He has declared Him." John 1:18.

Christ The Creator

It was through Christ as the agent that God created all things. "All things were made by Him; and without Him was not anything made that was made." John 1:9. And that is not true of material things alone; for we read again: "For by Him were all things created, that are, in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him." Colossians 1:16. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spoke, and it was done; He commanded, and it stood fast." Psalm 33:6-9.

So when God said, "Let there be light," it was Christ Himself, "the light of the world," who spoke that word. It was Christ who inspired all the writings of the Scripture. For we read in 1 Peter 1:11, speaking of the prophets: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." So all the way through the prophetic record which gave to the world history in advance, it was Christ who told what was to come.

Having learned that it was Christ through whom all things were created, we are prepared to understand the lesson which these things are intended to teach. "Because that which may be known of God is manifest in [margin "to"] them; for God has showed it unto them.

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Romans 1:19, 20. All created things, when rightly interpreted, speak of the eternal power and divinity of God.

But Christ is the power of God (1 Corinthians 1:24), and in Christ dwells all the fullness of the Godhead bodily (Colossians 2:9); therefore it follows that all created things serve to show forth, to give abundant proof of, the divinity of Jesus Christ.

Christ The Redeemer

As Christ was the agent through whom God created the heavens and the earth, so He is the agent through whom God redeems. Everywhere Christ is spoken of as the Redeemer. "Christ has redeemed us from the curse of the law, being made a curse for us." Galatians 3:13- "But now thus said the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee." Isaiah 43:1. The Creator is the Redeemer. "Remember these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art My servant; O Israel, thou shall not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." Isaiah 44:21, 22.

Redemption Is Creation

The one through whom God manifested His power in the creation of the heavens and the earth, is the one through whom He manifests His power in the salvation of man; for redemption is simply creation! Redemptive power is necessarily creative power, and the redemption of man is simply carrying out God's original purpose concerning creation. For God's purpose in the creation of this world was that it should be inhabited by righteous beings. This is still His purpose, and so "we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness." So the scripture says: "Thy people also shall be all

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righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified.” Isaiah 60:21.

God’s plan is not thwarted, and His purpose still is that this earth shall be inhabited by righteous beings, and not until it is so inhabited will God’s original purpose in the creation of the world and in the creation of man be fully carried out. So it is true that the plan of salvation is but the carrying forward of God’s original purpose in creation, and for this reason it is that conversion or redemption is spoken of as creation. Thus we read: “For we are His workmanship, created in Christ Jesus unto good works.” Ephesians 2:10. So it was that David prayed, “Create in me a clean heart.” Redemption is creation. Converting power is creative power; and unless creative power be displayed, there, can be no genuine conversion, and hence no salvation.

The true God is distinguished from false gods by two special characteristics, He can create and He can save. The false gods can do neither. Attention is called to this in the following scriptures: “Sing unto the Lord, bless His name; show forth His salvation from day to day. Declare His glory among the heathen, His wonders among all people. For the Lord is great, and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens.” Psalm 96:2-5

“The Lord is the true God, He is the living God, and an everlasting King. . . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He has made the earth by His power, He has established the world by His wisdom, He has stretched out the heavens by His discretion.” Jeremiah 10: 10-12. The one who cannot create cannot redeem. This is, in fact, the very point that the Lord makes against all false gods in His challenge in Isaiah 45:20-22: “Assemble yourselves and come; draw near together, you that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell you, and bring them near; yes, let them take counsel together; who has declared this from ancient time? Who has told it from that time? Have not I the Lord? And there is no God else beside Me; a just God and a Savior; there is none beside Me. Look unto Me, and be you saved, all the ends of the earth; for I am God, and there is none else.” Wherever you find divinity, there you find creative power, and that is redeeming power.

Again we read: “For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but anew creature.” Galatians 6: 15. The Revised Version, margin, suggests the reading, “a new creation.” No form, no ceremony, can save one. A new heart must be created. “If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” 2 Corinthians 5:17. And the same reading is again suggested here: “If any man be in Christ, there is a new creation,” and that is the very idea of conversion, that it is a creative work.

The things that are created, are evidences to us of the divinity of Jesus Christ; for it pleased the Father that in Him should all fullness dwell, even the fullness of the Godhead bodily. But do we have anything which calls our attention to the things that are created, that thus we might be reminded of the power and divinity of Jesus Christ?

The Memorial Of Creation

“The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and His righteousness endures forever. He has made His wonderful works to be remembered.” Psalm 111:2-4. In the Jewish translation the last clause reads: “He has made a memorial of His wonderful works.” What, then, is the memorial? “Remember the Sabbath day to keep it holy. Six days shall thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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.” Exodus 20:8-11. What is the reason given for the institution of the Sabbath? That in six days the Lord made heaven and earth, and rested on the seventh day. Therefore the Sabbath is designed to call our attention to the Creator. It is His memorial. But we have already learned that God created the heavens and the earth through Jesus Christ; therefore it was Jesus Christ who rested on the seventh day, who blessed; hallowed, and sanctified the seventh day; and the purpose of this day thus blessed, hallowed, and sanctified, is to call the attention of men everywhere to the Creator. But the Creator is Jesus Christ. Therefore, the purpose of all created things to which our attention is thus called by the Sabbath, is that we may understand the power and the divinity of Jesus Christ. This is made clear by another scripture: “And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God.” Ezekiel 20:20.

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But all we can know about God and His character, is what is revealed to us in Jesus Christ. So the force of the scripture is this: That you may know Christ, that thus knowing Him you may know the Father.

So the Sabbath institution is for the purpose of revealing Jesus Christ, of teaching us of His power, of His divinity. And it follows, therefore, that he who observes the seventh day, the day upon which God in Jesus Christ rested, the day upon which God in Christ let His blessing rest, the day which was thus hallowed and sanctified, acknowledges by this act before heaven and earth that he believes in the divinity of Jesus Christ.

The Sabbath is the sign to all the world that Jesus Christ is the divine Son of God; that it is through Christ that the power of God is manifested as it was in creation, when He made the heavens and the earth by the word of His mouth, as it is also in re-creation, or redemption, when we are created anew in Christ Jesus. The power that was manifested through Christ in the creation of the heavens and the earth is the power that is manifested through the same agency that we may be created anew. And so the Sabbath is the sign, not merely of the power of God manifested through Jesus Christ in the creation of the heavens and the earth, but it is also the sign of that power which saves, which redeems. And when we recognize the memorial which God Himself has set up as the sign of that power in Jesus Christ, we thereby acknowledge that we believe in the divinity of Christ, and that we believe in the power of God through Christ unto salvation; that He who created us is also our Redeemer, and that our confidence and our trust for salvation are in the God of the heavens and the earth, who reveals Himself to the world in Jesus Christ only.

Spiritual Rest

The record in the second chapter of Genesis, which is the first mention that we have of the Sabbath, says, "He rested on the seventh day from all His work which He had made." It is apparent at once that the Creator of the ends of the earth, who never wearies, and who never is faint (Isaiah 40: 28), did not rest on that first seventh day because He had become weary from the work of creation. Said Christ to the woman of Samaria, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." God being spirit, His rest must be spiritual rest. And that is a matter of no small importance, because we overlook the true idea of the Sabbath when we take it to mean merely a day of physical rest. Who rested on that day? Christ, who was the agent in creation. Because He was tired? Not in, any sense. It was a spiritual rest. He rested and was refreshed. He took delight in viewing the works which He had made. Sabbath means rest, and from the very nature of the institution of the Sabbath, it means spiritual rest. If physical rest is the only idea of the Sabbath, man can rest on one day just as well as another and keep the Sabbath.

He can do more; he can divide up his rest during the several days of the week, and rest three or four hours each day, as may suit him. He may rest rainy days and work -sunshiny days if he pleases, and still keep the Sabbath, if physical rest is the only idea of the Sabbath.

Let it be understood that merely refraining from work is not God's idea of Sabbath-keeping. It may be Saturday-keeping; it may be Friday-keeping; it may be Sunday-keeping; but it is not Sabbath-keeping.

In no other way can the Sabbath be kept in the fullness of its meaning than as a spiritual rest. It will therefore be seen at once that all theories of Sabbath keeping which rest upon the idea of physical recuperation, are good for nothing. Man can enforce abstinence from labor, but he cannot enforce Sabbath-keeping. It is a spiritual thing entirely.

It is true that in genuine Sabbath-keeping there will be an entire cessation from unnecessary physical work; but that is not in itself Sabbath-keeping. The reason why we are to cease from our labor on the seventh day, the Sabbath of our Lord Jesus Christ, is that we may be at liberty to contemplate God as manifested to us in Christ. And the resting from physical labor should be an outward sign that we have ceased from sin. For we which have believed do enter into rest," and he that has entered into His rest, he also has ceased from his own works, as God did from His." Hebrews 4:3, 10

The one who is converted, in whom the power of God through Christ has been manifested to create him anew, has ceased from his own works. The Sabbath was a memorial of the fact that God in Christ rested from His work. The Sabbath is the sign to the Christian that he has rested from his own work, and that the power of God is working in him "both to will and to do of His good pleasure." When we cease from our own works, which are sinful, we are saved from sin. But it is creative power alone which can save from sin, and that creative power is always manifested through Christ. And this work going on in us is the work of sanctification. Then the blessing of the Sabbath is the blessing of sanctification by the power of God working through Christ.

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The Sabbath Blessing

A blessing was placed upon the seventh day. In the plan of redemption one of the purposes of the blessing of God is to turn men away from their sins. "Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Act 3: 26. The blessing of God is put upon a man not because he is good, but to make him good. It is to turn him away from his iniquities. Now the Sabbath is designed as a memorial of this very thing; for it is the memorial of the power of God in Christ, and it is the power of God in Christ that saves from sin, Can anyone truly keep the Sabbath of our Lord Jesus Christ unless he is a converted person? He cannot. Only that man in whom creative power has wrought can keep the Sabbath of our Lord and Savior Jesus Christ. The Sabbath becomes to him a sign, a memorial of the great power of God working in him to turn him away from his iniquities.

The Lord blessed the seventh day, sanctified and hallowed it. We read in Genesis 12:2 concerning Abraham: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shall be a blessing." The blessing of God put upon any person or any thing is for the purpose of making that person or that thing a blessing to some one else. So when He blessed the seventh day, He designed that it should be a blessing to men. Wherever Abraham went, he was a blessing to the people with whom he was associated. In the same way, wherever the Sabbath comes and is recognized, it is a blessing. Those who came under the influence of Abraham were blessed because God had blessed him to make him a blessing to others. Likewise, those who observe the Sabbath, which God has blessed, share in a blessing because God made it a blessing by putting His blessing upon it.

The idea of Sabbath is rest. That is the meaning of the term. Moses requested the Lord not to carry him and the people up, unless He went with them. So the Lord said, "My presence shall go with thee, and I will give thee rest." Who was it that went with the children of Israel?-And "they drank of that spiritual Rock that went with them, and that Rock was Christ." 1 Corinthians 10:4, margin. Whose presence was it, then, that was to give them rest?-It was the presence of Christ. With this agree the words of Christ Himself in Matthew 11:28: "Come unto Me, all you that labor and are heavy laden, and I will give you rest." It does not make any difference when it is, whether before the first advent of Christ or since that time, it is the presence of Christ that gives rest. It is the presence of Christ in the Sabbath that makes it a Sabbath day, a rest day, that is, spiritual rest.

Not only did He rest on that day, and bless it, and make it a rest day for man, a time for spiritual refreshing, but He hallowed the day; that is, He made it holy. The very thing that made it a Sabbath, hallowed it, made it holy. When the Lord called Moses to Him out of the bush, He said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou stands is holy ground." The day before that time the ground around that bush was not particularly holy ground; but just as soon as Christ revealed Himself there, that place became holy because of His presence. When the Prince of the host of the Lord appeared to Joshua, He said: "Loose thy shoe from off thy foot; for the place whereon thou stands is holy." It seems likely that that was a place where Joshua retired for secret prayer. It is more than likely that he had visited this place before, and no such word had come to him; but here was the personal presence of the Prince of the host of the Lord; Christ Himself was there. The presence of Christ made that ground holy.

When the law was rehearsed by Christ on Mount Sinai, bounds were placed about the mount, and the people could not pass beyond them. Previous to that time that mount was not especially distinguished from other mountains in that neighborhood; but when the Lord Himself, Jesus Christ, the agent in creation and in redemption, came down there in person, and proclaimed anew to the world the law of God, by His own voice, His presence there made that mount holy. If any one stepped beyond the boundary, upon the mount made holy by the presence of Christ, it was certain death to him.

As the presence of Christ at the burning bush made the ground there holy, as the presence of Christ with Joshua made the ground in that place holy, as His presence on Mount Sinai made that place holy, so the presence of Christ in the Sabbath makes that day holy. And just as there was a particular portion of the ground made holy in all these other cases, so there was a particular portion of time made holy. The presence of Jesus Christ has made holy the seventh day, the Sabbath, and so the scripture says: "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isaiah 58: 13. Man may go about as usual, may attend to his usual avocations on six days of the week; but when he comes to that boundary line which marks off the time that Christ has made holy by His own presence in it, if he knowingly steps over that line, and treats that time just as he treats the other time, he does it at the risk of his own life. It is true

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that “because sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil;” but this does not lessen the force of the conclusion. The Lord has indicated His mind in this matter, and He will “give every man according to his ways and according to the fruit of his doings.”

When the children of Israel came up to the boundary of Sinai, they knew it. God did not leave them in ignorance of the boundary line between the common and the sacred. God has not left us in ignorance. He has appointed means that we may know when we come up to that portion of time which He has made holy by His own presence in it, and by His own blessing upon it. But as the presence of Christ at Sinai made that mount holy, as His presence in the Sabbath makes that holy, so the presence of Christ in the individual makes him holy.

The Sabbath was designed as a constant reminder of the work of God through Christ in redemption. Without holiness no man shall see the Lord. We are commanded, “Be you holy, for I am holy.” But we cannot make ourselves holy. There is one thing that always makes holy, and that is the presence of Jesus Christ. When Christ dwells in our hearts by faith, we are made holy by His presence, and this is the blessing of Sabbath-keeping. That is Christian experience; that is the Christian life.

Double Blessing On The Sabbath

But is it not true that we have the blessing of God and the presence of Christ on other days besides the Sabbath day?—Most certainly it is. But there is a difference between the blessing of God upon man and the blessing of God upon the day. In the beginning, speaking of the creation of man, the Word says, “And God blessed them.” When it came to the seventh day, and God in Christ rested from His work, He then blessed the seventh day. Now, there is the blessing upon man, and that blessing has continued, for every one who will receive it, until the present time; there is also the blessing upon the day, and that blessing has continued upon that day, and is there now.

But God in Christ never blessed any other day. He blesses man upon every day, but He has blessed only one day, and that is the seventh day. So when man, upon whom the blessing of God already rests, comes to the seventh day, upon which a blessing rests, there are two blessings, and both of them for man; and so it is possible upon the seventh day of the week to enjoy a blessing which cannot be enjoyed upon any other day, because it is not there. When the Sabbath goes by us, the Sabbath blessing goes along with it. God’s blessing is still with us upon the first day of the week, His blessing remains upon us wherever we go, His blessing remains upon the Sabbath wherever it goes; and when it comes around to us again, the blessing is still upon it, and it has a blessing in addition to the blessing that God has given us. This is the blessing of the Sabbath; this is the blessing of Sabbath-keeping.

But not only is it said that God in Christ blessed the Sabbath day and hallowed it, but He sanctified it. Notice what it is that sanctifies “And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory.” Exodus 29:43. What is it that sanctifies? It is the presence, the glory of God in Christ. And just as Christ dwelling in the-tabernacle sanctified it, so Christ in the believer sanctifies him.

Now read Ezekiel 20:12: “Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that Sanctify them.” Or, as another translation reads, “I am Jehovah their sanctifier.” And in connection with that read Exodus 31:13: “Speak thou also unto the children of Israel, saying, Verily My Sabbaths you shall keep; for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that does sanctify you.” Another translation says, “I, Jehovah, am sanctifying you.” Now, of what is the Sabbath to be a sign to us as it comes week after week? It is to be a sign that “I, Jehovah, am sanctifying you,” and every succeeding Sabbath marks the progress of that work of sanctification. We receive the blessing of God on one Sabbath; the next one comes, and if we have been growing in grace and in the knowledge of our Lord and Savior Jesus Christ, the blessing of the next Sabbath is an added blessing. It teaches us more and more of the power of God in creation and in redemption. We add to our experience, and it is a sign continually, “I, Jehovah, am sanctifying you,” making you holy. Thus it appears again that the blessing of the Sabbath is the blessing of sanctification. And as this blessing comes through Christ, He being to the believer not only wisdom and righteousness, but also sanctification (1 Corinthians 1:30), it follows that the Sabbath is the sign of what Christ is to the believer.

We read of the testimony that the Father bore of Christ when He was here upon the earth (Matthew 3: 17): “And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.” Another translation gives this version of this text Lo, a voice out of the heavens, saying, This is

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My Son, the beloved, in whom I did delight.” Read, in connection with that, the prophecy of Isaiah 42:1: “Behold My servant, whom I uphold; Mine elect, in whom My soul delights.” This is a prophecy of Christ. So when Christ came, the testimony was, “This is My Son, the beloved, in whom I did delight.” Now read that familiar scripture in the fifty-eighth chapter of Isaiah, the thirteenth verse: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then shall thou delight thyself in the Lord.”

Another translation brings out the idea in a little plainer way, although not changing the sense at all. It says, “And has cried to the Sabbath, A delight.” The authorized version says, “And has called the Sabbath a delight;” this translation says, “And has cried to the Sabbath [called out as the Sabbath came], A delight,” and to the, holy of the Lord cried out also, “Honored.” Put these texts together.

The prophecy in Isaiah 42:1 speaks of Christ as God’s delight; and when Christ came, the record is in Matthew 3: 17, “This Is My Son, the Beloved, in whom I did delight.” When the Sabbath comes, we are instructed to call out to it, to cry to it as it comes, “A delight!” Why? Because He in whom the Lord did delight, the delight of the Lord, the delight of the soul, is in the Sabbath. Jesus Christ is in the Sabbath, and so when the Sabbath comes, we are to call to the holy of Jehovah, “Honored!” It is the holy of Jehovah. And Christ was the holy child Jesus, and it is the holy day because Christ is in the day. And the Scripture says that if we do call to the Sabbath, “A delight!” and to the holy of Jehovah, “Honored!” then shall thou delight thyself in the Lord. Why? Because the Lord, who is the delight of the soul, is in the Sabbath.

And so we shall delight ourselves in the Lord on the Lord’s day. That makes the Sabbath a glorious thing. At every step of the way, when it is properly understood, the Sabbath is suggesting Christ and His work for us. At every point it is Christ and His power; it is the creative power pledged for our redemption. It is the sign of Christ to bless, to give rest, to make holy, to sanctify. It is the sign of Christ, the delight of the soul; it is the sign of Christ, the Holy One. It is the sign of Christ, whom we are to honor. As the Sabbath suggests at every point, Christ as Creator, as Redeemer, as Savior, and as we are to honor the Son even as we honor the Father (John 5: 23), therefore it is impossible that one should honor Christ when he knowingly dishonors Christ’s day. For that reason no people can exalt Jesus Christ as can the people who honor Him in the observance of the day which He has blessed and sanctified. Therefore, there is no way in which we can exalt Jesus Christ from first to last, as Creator, as Redeemer, as Savior, when we knowingly and willfully trample upon the seventh day, the day which He has blessed and sanctified.

The ninety-second psalm is a psalm, or song, for the Sabbath day: “It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High; to show forth Thy loving-kindness in the morning, and Thy faithfulness every night, upon an instrument of ten, strings, and upon the psaltery; upon the harp with a solemn sound. For Thou, Lord, has made me glad through Thy work; I will triumph in the works of Thy hands.” How is it that the Lord makes us glad? Why, when we behold His works, and behold His power, in those works, we remember that that power is pledged to us for salvation. And so we triumph in the works of His hands, and it is indeed a psalm, or song, for the Sabbath day, because that day reminds us of the power of God in Christ manifested in creation, and with that comes the blessed assurance that He who has created has also redeemed.

The Sabbath always has been, and always will be, a sign of the power of God manifested through Christ. The reason given in the commandment for setting apart the seventh day as the Sabbath, is that “in six days the Lord made heaven and earth, and rested the seventh day.” The Sabbath day, therefore, is a sign of creative power. This sign” of creative power always calls our attention to the One who made the heavens and the earth; and it is true that if the Sabbath had always been kept, there never would have been any false religion or idolatry; for the minds of men would have been constantly kept upon the true God, the Creator of the heavens and the earth, as revealed in Jesus Christ.

And the Sabbath is the one sign to men of this creative power of God whenever it is manifested. There is a striking example of this in the experience of the children of Israel: “For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one aide of heaven unto the other, whether there has been any such thing as this great thing is, or bath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou has heard, and live? Or bath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?” Deuteronomy 4: 32-34. Mark the inquiry. You ask from one end of heaven to the other, and you go back to

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the very day that man was created, and inquire whether there has been from that time to this present time such a display of the power of God as was seen in the deliverance of the children of Israel from Egypt.

A moments thought will show that it was creative power then displayed. This people were delivered by signs and wonders, which, were a display of creative power. It took the same power to change Aaron's rod into a serpent when it was cast down before Pharaoh as it did to create the serpent in the first place. It took the same power to bring darkness over all the face of the land-darkness that could be felt-and yet have light in the dwellings of the children of Israel, as it took in the first place, when God said, "Let there be light," and there was light. It took the same power to divide the waters of the Red Sea, that the children of Israel could go through on dry land, as it did in the first place when the waters were created. After the children of Israel had been delivered by such creative power, the Sabbath obligation was repeated, and the Lord said: "And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deuteronomy 5: 15. Some make the mistake of thinking that the Sabbath was merely a sign to the children of Israel of their deliverance from Egypt, and has nothing to do with any other people. The Sabbath was the sign of creative power, and when the children of Israel were delivered from Egypt, that same power wrought for their deliverance. When the same God uses the same power, He calls attention again to the same sign as the sign of that power; and so to the children of Israel after their deliverance, the Sabbath was a sign of God's creative power manifested through Christ in making the heaven and the earth, and it was also a sign of His creative power in delivering them from the land of Egypt.

We have already learned that the Sabbath rest is a spiritual rest, and it is therefore impossible for one to keep the Sabbath unless Christ, whose presence gives rest, dwells in his heart by faith. Every case of conversion is a display of the creative power of God in calling out of darkness into light, in delivering from the power of darkness and translating into the kingdom of His dear Son; and the true Sabbath is a sign to, every Christian of the creative power that has thus wrought for his deliverance, and which is to uphold him through all his varied experiences as he journeys toward the eternal kingdom. As the Israelites were enabled to keep the Sabbath after they were brought out of Egypt, so the Christian, who has been delivered from the bondage of sin, can enjoy the spiritual rest.

So the Sabbath is a sign to every Christian of the creative power of God in his deliverance from the power of sin. It is a sign to him of the blessing of God in turning him away from his iniquities. It is a sign to him of the presence of Christ to make him holy. It is a sign to him of the presence of Christ in him to sanctify him.

But the real purpose of God in creation will not be fully carried out, until all who receive Jesus Christ have been created anew, until the body has been fashioned anew, "that it may be conformed to the body of His glory," until the new heavens and the new earth are made.

Then, with the new heavens and the new earth, with the body conformed to His glorious body, and with the character of God in Jesus Christ wrought in them by faith, the earth will be peopled with a righteous people, just as God intended in His original plan of creation.

And so in the new earth the Sabbath will remain the sign of God's power in a completed creation. "For as the new heavens and the new earth, which I will make, shall remain before Me, said the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord." Isaiah 66:22, 23. And so onward through all the ages of eternity, the Sabbath will always be the sign of the creative power of God.

What, then, is the Sabbath? It is the memorial of the power of God manifested to the world through Jesus Christ, not only in the creation of the heavens and the earth, but in the re-creation of the individual. What, then, is Sabbath-keeping? It is a sign to the Christian that he trusts for salvation in the power that created all things. It is a sign to him that his hope, his confidence, are entirely in Jesus Christ, who is the Creator and Redeemer. It is a sign of his growth in Jesus Christ. What, then, is the Sabbath blessing? It is the blessing of sanctification by the power of God working through Jesus Christ.

When it is understood what the Sabbath really is and what Sabbath-keeping is, there is not a person who desires Jesus Christ, there is not a person who longs for the blessings and the rest that there are in Jesus Christ, who would hesitate one moment as to what day it is. It is what it is rather than when it is that we must consider, because when we study what it is, we shall at the same time find out in the most emphatic way when it is. One day will do just as well as another in which to rest physically; but there is

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only one day on which we can keep Sabbath; there is only one day that has the blessing by the presence of Christ in this way. Come to the Sabbath blessing; come to Sabbath-keeping.

The Sabbath Satan's Object Of Attack

Since Satan's expulsion from heaven and the fall of our first parents, Satan's purpose has been to defeat the plan of God for the salvation of men. From that time to this he has tried to put himself in the place of Christ. He has tried to turn men away from God as manifested through Christ. He has sought to induce the human family to put their trust in him and his power, instead of in Christ and His power.

It being evident that the Sabbath is designed to turn men's minds toward the true God and Jesus Christ as the agent in creation and in redemption, it follows that if any movement is to be made to defeat the plan of God in the salvation of man, in the re-creation of man, the first thing to be done is to turn men away from the Sabbath, the reminder of Jesus Christ as the only Savior. If men's minds can be turned away from Christ, they will fail of salvation. The most certain way to defeat the plan of God in Christ for the salvation of men, is to turn men's minds away from Christ; and the first thing to be done, then, is to turn men's minds away from that which reminds them of Christ. Therefore, if the Sabbath can be hidden, if men's minds can be turned from the Sabbath and the meaning of the Sabbath, a successful move has been made in turning men away from the plan of salvation in Jesus Christ.

Sun Worship And Sunday

Our worship is due to God as revealed in Jesus Christ, since He is the Creator; and to pay that homage to any other person or thing is idolatry. All idolatry is instigated by Satan in his efforts to turn men from the true God, and is in essence a worship of Satan as opposed to the worship of the true God. The most ancient and widespread form of idolatry was Sun worship. Under one name or another, and represented by different symbols the sun was worshipped by all the heathen nations of antiquity; and as this worship took the lead, the day devoted to this worship - Sun's day, or Sunday-was a special day in the heathen calendar. And there is a reason why Sunday, the first day of the week, was dedicated to the sun. It is said of God that He dwells "in the light which no man can approach unto" (1 Timothy 6: 16), that He covers Himself "with light as with a garment." Psalm 104:1, 2. Light, therefore, may be considered an outward representation, as it were, of God. But light was created on the first day of the week. Therefore, as men's minds were turned away from God, who dwells in light, and who covers Himself with light as with a garment, to the light and the light-bearer, and were led to worship and serve the creature rather than the Creator (Romans 1:25), they naturally dedicated the day on which light was created to the sun in their worship of it.

We have traces of sun-worship all through the Scriptures. "If I beheld the sun when it shined, or the moon walking in brightness; and my heart has been secretly enticed, or my mouth has kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above." Job 31:26-28. The manner of worship was to salute the sun as it rose, or the images of the sun, by kissing the hand; and job, as the proof of his loyalty to the true God, appeals to the fact that he never worshipped either the sun or the moon.

The sun, rising in the east, was worshipped toward the east. This sort of worship was pronounced by God to be the greatest abomination. After the prophet Ezekiel had been shown a variety of abominations that had come into the worship, on the part of the children of Israel, who had departed from the true God, the Scripture says: "Then said He unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shall see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Ezekiel 8:15, 16.

So particular was God to guard His people against even the semblance of sun worship that He ordered His tabernacle to be pitched with the door toward the east; then, when they came into the temple of God, they turned their backs on the sun and turned their faces toward the true God. That was His invitation: "Look unto Me, and be you saved, all the ends of the earth; for I am God, and there is none else."

But when they worshipped toward the east, they turned their backs upon God and the law of God

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in His temple; they cast the law of God behind their backs. So, every time we turn away from the true Sabbath, we turn our backs upon the law of God, and our faces toward the false gods.

It is not simply a question of an observance of days as such, whether we shall stop work upon Saturday or stop work upon Sunday, but the question is, What God are we to serve? In what power are we to trust? In whom are we depending for deliverance? It is a question of allegiance to the true God, or allegiance to some rival or pretended power. That is the thing that is in Sabbath-keeping now; and all the people, every where, ought to know it. And they will know it; for we read: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

The highest form of worship is obedience. To worship Him who made heaven and earth, the sea and the fountains of waters, is to yield obedience to Him. And this message, given everywhere, calls attention to the worship of the true God, the Creator, and really contains the essence of Sabbath reform, in that it calls upon us to worship the true God, the Creator, by obedience to Him, and that we observe the day which is a sign, or a mark, of His creative power. The observance of the true Sabbath shows our allegiance to the true God, the Creator of the heavens and the earth.

It is therefore necessary that the truth in regard to the Sabbath should be proclaimed to all men, that everywhere there may be an understanding choice in this matter; that everywhere men may know what is the sign of the power of God in Christ to save, and may hasten to yield themselves and to put their trust and their confidence in Him for salvation.

But the question is asked at once, Are there no Christians except those who keep the seventh day? Have there not been Christians in all ages who never kept the seventh day? Are there not Christians now of every name and denomination who do not keep the seventh day? Most certainly. Well, then, what difference does it make? And why call attention to this matter now? Notice this, it is the root of the whole matter; he is a true Christian who yields himself to God; he is a true Christian who follows all the light that God causes to shine upon his pathway. We are responsible for the use we make of the light given to us of God. Now when one is a true Christian, he desires to be conformed to the life of Christ, and he wants to know every truth revealed to him concerning the life, the power, the work of Jesus Christ. But just as soon as the true Christian receives light which he has not known before, and refuses to obey it, that instant he ceases to be a true Christian. When light comes, and he refuses the light, he turns against God; and although up to that moment he may have stood a justified child of God, yet when God reveals to him more light, and says to him, "This is the way, walk you in it," and he says, "No," just then he loses his standing as a justified child of God; just then his Christian experience stops, and it does not make any difference whether the invitation of God to him is to observe the true Sabbath in the true meaning, or whether it is to perform some other duty.

Furthermore, the people who are to be prepared for the coming of Christ, who are to be changed in a moment, in the twinkling of an eye, who are to be translated without seeing death, are to have the character of Christ perfectly wrought in them, so that it shall be said of them, "And in their mouth was found no guile; for they are without fault before the throne of God." Revelation 14:5. What did Pilate say of Christ? "I find no fault in Him." What is said of the people who are ready and are translated at the second coming of Christ? "They are without fault."

That is to say, they are just like Christ; the character of Christ is wrought completely in them. But in order that this should be so, their lives must be in perfect harmony with the character of God, because Christ was a representation to the world of the character of God. He interpreted God to the world. But the law of God is a transcript of the character of God. It is a statement of what God is, and when the life of man is made in harmony with the law of God, it is then that he is without fault; it is then that he is like Christ. It is therefore necessary that the attention of the people who are to be translated should be called to the fact that in disregarding the Sabbath of the Lord they are, in that point, out of harmony with the life of Christ, and so out of harmony with the character of God; and if they are to be translated without seeing death, and to be without fault before the throne of God, that defect in character must be remedied.

And so before the coming of Christ, the people must be told what the meaning of Sabbath-keeping really is, and what day is the Lord's day, and that, in choosing that day, they thereby take upon themselves the mark indicating that they belong to God; that they are trusting in the power of God in Christ for salvation, as against any rival power. So arises the Sabbath controversy. In every country the Sabbath question is being agitated. Everywhere attention is being called to the fact that the seventh day is the

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Sabbath of the Lord, the Lord's day, the sign of the power of God in Christ to create and save. In every country likewise, Sunday laws are coming to the front for the enforcement of the rival Sabbath. Already the agitation is world-wide. It is the manifestation of a rival power against Jesus Christ. Every effort to compel the consciences of men is Satanic. God wins by the power of love; He leaves every one free to choose; Satan tries to compel. Every law tending to bind men's consciences in their relation to God, is purely Satanic. In this alone may be discerned the difference in the nature and origin of the two institutions.

The question for every one to settle is, To whom shall I yield my allegiance? And the mark of whose power shall I receive?

Receive Jesus Christ, the only Savior, and receive His Sabbath, the sign of what He is to everyone who believes in Him.

W. W. PRESCOTT

11. Jesus And The Sabbath

THE Sabbath is the divinely appointed memorial of creation. The psalmist says, "He has made his wonderful works to be remembered," or, as in Leeser's translation, "He has made a memorial of his wonderful works." Psalm 111:4. The fourth commandment points to the Sabbath as this memorial. "Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shall not do any work. . . . 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." Exodus 20: 8-11.

Christ was the Creator. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made." John 1:1-3. "By Him were all things created, that are in heaven, and that are in earth; all things were created by Him and for Him. And He is before all things, and by Him all things consist." Colossians 1:16-18; Hebrews 1:2.

Therefore the Sabbath, in commemorating creation, is a memorial of the power of Christ. It is his. The power of creation is the power of redemption. The power that originally created man from the dust of the earth is the same that re-creates, that imparts life to the soul "dead in trespasses and sins." Ephesians 2:1. The psalmist prayed, "Create in me a clean heart, O God." Psalm 51:10. The apostle Paul says that we are "his [God's] workmanship, created in Christ Jesus unto good works." Ephesians 2:10. Again he says, "Put on the new man, which after God is created in righteousness and true holiness." "If any man is in Christ, there is a new creation." Ephesians 4: 24; 2 Corinthians 5: 17, R.V., margin.

During his life on earth, Jesus kept the Sabbath. "He came to Nazareth, where He had been brought up; and He entered, as his custom was, into the synagogue on the Sabbath day. Luke 4:16, R.V. And just before his death He said, "I have kept my Father's commandments." John 15: 10

Christ declared Himself Lord of the Sabbath. He said, "The Sabbath was made for man, therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. The word "therefore" indicates a conclusion. Because the Sabbath was made for man, for this reason, Christ is its Lord. Since both creation and redemption are the work of Christ, the human race are given wholly into his hands, and all that pertains to man is in the Savior's keeping. Jesus says, "No man cometh unto the Father but by Me." John 14:6. "The Father loves the Son, and has given all things into his hand." John 3: 35. The Sabbath, being instituted as a blessing to man, belongs to Christ as Creator and Redeemer.

As Lord of the Sabbath, and therefore its protector, Christ freed it from the burdensome exactions of the Jews. See Matthew 12:9-4

Both by precept and example He declared what it was "lawful" that is, in harmony with the Sabbath law-to do on that day. He Himself taught the people, healed the sick, cast out devils on the Sabbath, declaring that "it is lawful to do well on the Sabbath days." Matthew 12:12.

He recognized the obligation of the Sabbath, and gave directions for its observance. In his prophecy concerning the destruction of Jerusalem, which took place AD 70, nearly forty years after his

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resurrection, Christ bade the disciples, "Pray you that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20.

The disciples who had been for three years under the personal instruction of Christ, kept the Sabbath. After the crucifixion the holy women who prepared spices to anoint his body, "rested the Sabbath day according to the commandment" (Luke 23:56), deferring their visit to the sepulcher until the sacred hours of the Sabbath were past. And this fact is recorded by Luke more than twenty years after the Savior's resurrection and ascension.

Paul, the great apostle to the Gentiles, who received the gospel by the personal revelation of Christ, kept the Sabbath. See Acts 13: 14-44; 18:3, 4.

It is only "in Christ" that the Sabbath can be kept. Mere cessation from labor, or an observance of the external forms of worship, is not Sabbath-keeping. The commandment is, "Remember the Sabbath day to keep it holy." But only He who is Himself holy can keep holy the Sabbath. "Who can bring a clean thing out of an unclean? Not one." Job 14:4. Jesus Says "Without Me you can do nothing." John 15:5. Man's heart must be renewed by the grace of God, he must receive the righteousness of Christ, before he can keep the Sabbath.

"The Spirit of Christ," speaking through the prophets (1 Peter 1:11), pronounces a blessing upon those who keep the Sabbath in the gospel dispensation. Looking forward to the time when "My salvation is near to come, and my righteousness to be revealed," the Lord declares by the prophet Isaiah, "Blessed is the man that doeth this, and the son of man that lays hold on it; that keeps the Sabbath from polluting it." Isaiah 56:1, 2.

In the eternal state the Sabbath will be kept. "For as the new heavens and the new earth, which I will make, shall remain before me said the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me." Isaiah 66: 22, 23.

Christ Himself, in his last message to the church through the Revelation, more than sixty years after his ascension, pronounces a blessing upon all who keep God's holy law, in the very bosom of which is the fourth commandment. He says, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

12. The New Testament Sabbath

"Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; In it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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." Exodus 20:8-10,

The Sabbath was made when the world was created. And afterward, when God gave the Ten Commandments to man on Mount Sinai, and wrote them on tables of stone, the Sabbath was placed in the very centre of that law. This Sabbath commandment has stood on the statute book of God's word ever since.

But, for some reason, many people are observing Sunday, the first day of the week, instead of Saturday, the seventh day. Why are they doing this? Have they any authority for making this change? How does the great Law-giver regard it?

When any law in our State is changed or repealed, a record is made of it in the statute book. If God has changed His law, He certainly would have given us a record of it in the statute book of His word; but in no place in the Bible is any such change of His Sabbath recorded.

The apostle Paul says that we "shall be judged by the law." Romans 2: 12. So if the law is changed, a record of the change must be found in God's word the Bible, for that is the only rule by which we shall be judged. And, if God has changed His law, and has not recorded that change, then His word is not a perfect rule and guide for us. It would be unjust to judge us by it if it fails to give all of God's will to us.

But while no such change is to be found in God's word, some have thought that evidence of a change in the Sabbath may be found in the example of Christ and the apostles.

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It is asserted that although there is no command for the change of the Sabbath either in the Old or the New Testament, yet Christ and the apostles kept Sunday as the Sabbath, in commemoration of the resurrection, which proves it to be the right day to keep.

But did Christ and the apostles observe Sunday? We will examine the several texts given as evidence for this supposition, and see what they prove.

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Pence be unto you.” John 20:19.

First Meeting After The Resurrection

It is claimed that the disciples were assembled on this occasion to observe the new Sabbath, or Sunday, in honor of the resurrection of Christ from the dead; and that Christ met with them and blessed them for so doing. Let us compare this with the facts in the case.

First. The disciples did not meet at this time to keep a new Sabbath, but they assembled, and shut the doors “for fear of the Jews.” John 20:19. They retired to their place of abode, so that they might be as safe as possible. Acts 1:12, 13,

Second. The disciples did not meet at this time to celebrate the resurrection of, Jesus, for they did not believe that He had risen. Mary had seen Jesus, but they did not believe her report. Mark 16:9-11. Two of the disciples met Jesus on their way to Emmaus, and came back and told the others. But “neither believed they them.” Mark 16:13.

And while they were yet talking about it, “Jesus Himself stood in the midst of them. But they were terrified and affrighted.” Luke 24:36, 37. And He “upbraided them with their unbelief, because they believed not them which had seen Him after He was risen.” Mark 16:14.

Certainly they could not have met to celebrate the resurrection, and to keep Sunday in honor of it, when they did not believe that the Savior had been raised from the dead.

The Second Meeting “After Eight Days”

We are told that this was the next Sunday, just one week after the first meeting. But there are only seven days in a week. Then how can “after eight days” bring us to the next Sunday? Seven days after the first meeting would bring us to the next Sunday, at evening. Eight days bring us to the day after Sunday, or Monday. Notice the following diagram: So this second meeting was not held on Sunday at all.

Paul At Troas

“And 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 till midnight.” Acts 20:7.

Some have thought that this was a public meeting, called by Paul on the first day of the week, or Sunday, for the purpose of celebrating the Lord’s supper, and that this proves Sunday to be the new, or Christian Sabbath. But is this so? This was a night meeting, for “there were many lights” burning, and Paul “continued his speech till midnight.” Acts 20:7, 8. And this was the night of the “first day of the week.” Verse 7.

God’s plan of reckoning the day was from evening to evening. “And the evening and the morning were the first day.” Genesis 1:5. “From even unto even, shall you celebrate your Sabbath.” Leviticus 23:32. The Jews, as well as Christ and the apostles, reckoned the sunset as the ending of one day, and the beginning of another. “And at even, when the sun did set, they brought unto Him all that were diseased.” Mark 1: 32. They waited until the Sabbath was past, at sundown, before bringing their sick to be healed.

The meeting at Troas was held at night, before Sunday morning, and continued “even till break of day.” At break of day, Sunday morning, Paul started on foot for Assos, nineteen miles away. The following diagram will explain what Paul did:

Note. The present plan of beginning the day at midnight is not God’s way. God’s time for ending one day, and beginning another, is when the sun goes down. Man has changed this to midnight, with no sign in the heavens to mark it. Has man in this improved on the order that God established? We make a

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mistake when we try to improve God's ways. Let us see to it that we do not work contrary to God's plans. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Proverbs 30:6.

It is easy to see that the time of Paul's meeting at Troas was simply a matter of convenience, and not because the day was the Sabbath. For, when Sunday morning came, he bade the people good-by, and started on that long walk to Assos. Here he met the ship that had been sailing around by water during the night, while he was preaching. Acts 20:13, 14.

The Collection at Corinth

"Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." I Corinthians 16:2.

It is stated that Paul here commands the church at Corinth to take up a public collection on the first day of the week, or Sunday, and that if this was so, it must have been the day observed by them as the Sabbath. But the words of the text prove beyond a question that Paul is not here speaking of a public collection.

Where was it to be laid by? "Lay by him in store." Each individual was to have some place, where, on the first day of the week, he could "lay by," or lay aside, his weekly offering for the support of the cause of God. Many other translations of this verse give the meaning that each one was to lay by "himself, at home." This cannot: then, refer to a public collection.

"On the Lord's Day"

"I Was in the Spirit on the Lord's day." Revelation 1:10.

It is assumed that the "Lord's day" in the text is Sunday, and so Sunday must be the Sabbath. But this is assuming the point that should be proved. What day is the Lord's day? "But the seventh day is the Sabbath of the Lord thy God." Exodus 20:10. "If thou turn thy foot from the Sabbath, from doing thy pleasure on My holy day." Isaiah 58:13.

"Therefore the Son of man is Lord also of the Sabbath." Mark 2:28. Why is Christ Lord of the Sabbath? Because He made it. "All things were made by Him; and without Him was not anything made that was made." "He was in the world, and the world was made by Him." John 1: 3, 10. See also Colossians 1:16.

It was the word spoken by Christ which created the world. Then it is Christ of whom it is said, "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." Exodus 20:11.

It was Christ who made the world in six days. It was Christ who "rested the seventh day." It was Christ who "blessed the Sabbath day and hallowed it." Arid for these reasons He is "Lord also of the Sabbath." Nowhere in the Bible is, any other day than the Sabbath of the commandment called the "Lord's day." This text really proves that, far away on the Isle of Patmos, the beloved disciple observed and revered the day which the Lord made at creation, and has always called His own.

New Testament Example for the Seventh Day

We have now carefully considered those texts which are sometimes given to prove that after the resurrection Christ and His apostles kept Sunday as the Sabbath. As a result, we have found that they do not prove this at all. More than this, we find that in these texts Sunday, or the first day of the week, is spoken of as one of the six regular working days.

We shall now examine some other Scriptures to see what the example of Christ' and His followers really was. It is important for us to know this; for it is only by following in His footsteps, and doing as He did, that we shall be saved.

As His Custom Was

"And became to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. "And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke 4:31.

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It was the custom of Christ, wherever He was, to go into the synagogue on the Sabbath, and there preach the gospel to the people. He ever upheld the law of God in all its completeness. Both His teaching and His life showed how sacredly He regarded it.

Isaiah foretold this when he prophesied of Christ, "He will magnify the law, and make it honorable." Isaiah 42:21. To magnify is to make larger and broader, to raise to a higher position than before. We have examples of how Christ did this on a number of occasions. On the Sabbath day He healed the sick, gave sight to the blind, restored the lame, and did many wonderful works of mercy to the suffering.

This was contrary to the traditions of the Pharisees, and they accused Him of breaking the Sabbath. He answered, "It is lawful to do well on the Sabbath days." Matthew 12:12. In this answer Christ brushed away their traditions, and yet upheld the Sabbath law.

"Lawful" means "according to law." So, in doing these merciful deeds, He was showing them the very highest type of obedience to the law which says, "Remember the Sabbath day to keep it holy." For examples of how He magnified other of the Ten Commandments, please read Matthew 15:2-9; 5:21, 22; 5:27, 28, etc.

David's prophecy of Christ says, "I delight to do Thy will, O My God: yes, Thy law is within My heart." Psalm 40:8. And in John 15: 10, Christ tells how He fulfilled this prophecy, saying, "I have kept My Father's commandments." And to prevent anyone from believing or teaching that He had come to do away with the law, He says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matthew 5:17. James 2:8 teaches us that to fulfill is to keep.

So Christ did not come to do away with the law of God, but to keep it. He lived His life on earth, and left an example, that we "should follow His steps." 1 Peter 2:21. Why was He so particular in regard to the sacredness of God's law as shown forth in His life and teachings That He might leave a perfect example for us to follow.

To show, how He regarded the law in all its permanent completeness, He said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:18.

To those who would tamper with any part of the law, He gives this warning: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:19.

If any persons think that when they keep all the rest of the commandments, God will not hold them strictly accountable for the Sabbath, let them consider the words of the apostle: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10

Prayer of the Christians for Forty Years

But pray you that your flight be not in the winter, neither on the Sabbath day." Matthew 24: 20. This refers to the flight of the followers of Christ which they were to take from Jerusalem just before it was destroyed. This did not occur until about, forty years after Christ ascended to heaven. So, for forty years after Christ left them. His followers were to pray that they might not be compelled to break the Sabbath by taking their flight from Jerusalem on that day.

Which Day is the Seventh, or the Sabbath?

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." Matthew 28:1.

From this, we see that the Sabbath had passed when the first day of the week began. Notice a few questions: Why do you keep Sunday? Because Christ, rose on that day. On what day did Christ rise from the dead?" Now when Jesus was risen early the first day of the week." Mark 16:9. See also Matthew 28:1, 6; Mark 16:1, 2.

What day is Sunday? The first day of the week. What did these women do?" And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment." Luke 23:56. They prepared spices and ointments on Friday, rested the Sabbath, and on Sunday morning came to complete the embalming of the Lord, a work that they would not do on the Sabbath. Luke 24:1.

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What does the commandment say? "Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Exodus 20:9, 10.

What day, then, is the Sabbath of the commandment? The seventh day, or Saturday. The Sabbath, whenever referred to in the New Testament, always means the seventh day, or Saturday.

The Word Sabbath in the New Testament

Christ rose from the grave on Sunday, and this fact is offered as a reason for keeping it as the Sabbath. But Mark, writing about it ten years after the resurrection, called Sunday simply the first day of the week. Mark 16:9. He did not call it the Sabbath.

Matthew said that Christ rose on "the first day of the week," and that the first day of the week began at the "end of the Sabbath." Matthew 28:1. So Matthew did not know of any change in the Sabbath when he wrote, six years this side of Christ. He calls the seventh day the Sabbath.

The book of Luke was written twenty-eight years after Christ ascended to heaven. In his account of the resurrection, Luke said the women "rested the Sabbath day according to the commandment." And the next day, which was the "first day of the week" they "came unto the sepulcher." Luke 23:56; 24:1. Here, twenty eight years after the resurrection, he calls the seventh day the Sabbath, while he calls Sunday the "first day of the week." He certainly did not consider Sunday as a sacred day.

The gospel of John was written sixty-three years after the resurrection, and yet this apostle calls Sunday, which was the day of the resurrection, the "first day of the week." John 20:1. He speaks of it as an ordinary working day, and does not call it the Sabbath.

The Jews always met for worship in their synagogue on the seventh day, or Saturday. In the book of Acts we are told of numerous occasions when Paul met with them on that day. He met with them twice at Antioch, three times at Thessalonica, once at Philippi, and regularly for some time at Corinth. And in every case it is called the Sabbath. The book of Acts was written thirty-eight years after the resurrection.

When Constantine made his famous decree, more than three hundred years after Christ, that all people in the cities and villages should rest from work on the first day of the week, even he did not call it the Sabbath, but called it the "Venerable Day of the Sun;" and from this heathen festival, the name "Sunday" originated.

It was not till about one thousand five hundred years after Christ that Sunday began to be called the Sabbath.

And in nearly all the old family Bibles, Saturday is called the "seventh day, or the Sabbath." The following table gives the days of the week exactly as recorded in these Bibles. So, clear down to the time when our old family Bibles were printed, less than a hundred years ago, it was accepted that Saturday was the real Sabbath, the seventh day of the week.

As Paul's Manner Was

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. (At Thessalonica.)

Here we are told that it was Paul's manner, or custom; to preach the word on the Sabbath day. At Antioch Paul preached to both Jews and Gentiles on the Sabbath. Acts 13:14. At the close the Gentiles asked him to preach the same things to them the next Sabbath. Verse 42. This shows that the Gentiles did not have a new Sabbath. And the next Sabbath nearly the whole city came out to hear Paul. Verse 44.

At Philippi Paul met the people on the Sabbath, and there preached to them. Acts 16:13.

Paul at Corinth

"And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 3. 4.

Paul supported himself while in Corinth by making tents during the week. But when the Sabbath came, he went into the synagogue, and there preached Jesus Christ and Him crucified. This scripture alone gives sufficient evidence of the light in which Paul, the apostle to the Gentiles, regarded the two days, and how he was in the habit of spending them.

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Reader, with these plain statements from the word of God before us, can we not see clearly that Christ and His apostles observed the seventh day as the Sabbath, and that it is our duty, as His professed followers, to do the same?

13. Which Day Do You Keep And Why?

NEARLY all professed Christians observe some day as a Sabbath unto the Lord. Some keep the day which God appointed; but most, doubtless conscientiously, rest on Sunday. Well, it is presumed that all who read this tract are interested to know which day is the right one to keep; for certainly there cannot be two Sabbaths, and so we will present a few facts about Sabbath and Sunday. Will you look at them carefully? Take your Bibles and examine the texts of Scripture quoted. Here are the facts referred to:

Facts About The Sabbath

God made the Sabbath at creation. Genesis 2:2-3; Exodus 20:11.

It was observed before the law was given on Sinai. Exodus 16:23-30,

The command to observe it is associated with nine moral precepts, which are binding upon all men during all time. It is placed in the bosom of the unchangeable law. Exodus 20:8-11.

It is a sign between God and his people. Exodus 31: 17; Ezekiel 20:20.

Wrath came upon ancient Israel for breaking the Sabbath. Nehemiah.13:15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed. Jeremiah 17: 24, 25.

Prophecy foretells a reform on the Sabbath. Isaiah 58:12-14

The Sabbath will exist in the new earth. Isaiah 66 Christ observed the Sabbath. Mark 1:21.

He called Himself its Lord. Mark 2:28.

It was his "custom" to preach on that day. Luke 4:16.

The disciples "rested" on the Sabbath while Christ was lying in the grave. Luke 23: 56.

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution. Matthew 24: 20; 28:1; Mark 16:1; Luke 23:56.

It was Paul's "manner" to make the Sabbath a preaching day: Acts 17:2.

The "Gentile" believers also observed the Sabbath. Acts 13:42, 44.

Paul preached by a "river side" on the Sabbath, where there was no synagogue. Acts 16:13.

He reasoned in the synagogue at Corinth "every Sabbath." Acts 18:4

He continued there a year and six months (seventy eight Sabbaths) "teaching the word of God." Acts 18:11.

Finally, in the last mention of it in the Bible, it is called the "Lord's day." Revelation 1:10. (Compare this text with Exodus 20:10; Isaiah 58:13; Mark 2:28.)

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Facts About The First Day Of The Week, Or Sunday

Christ rose from the dead on that day. Mark 16:9; Matthew 28:1; Mark 16:2; John 20:1. (But He did not say it was therefore the Sabbath.)

The women brought spices to the grave of the Savior on that day. Luke 24:1. (Which they would not do on the Sabbath. See Luke 23:56.)

Christ appeared to his disciples on that day, the doors being shut for fear of the Jews. John 20:19. (They were not assembled to keep the Sabbath, but had closed the doors for personal safety.)

Paul once preached on the evening of the first day (Acts 20:7), corresponding with our Saturday night. (But the next morning, answering to our Sunday morning, he continued his journey toward Jerusalem, nine hundred miles distant.)

The Corinthians were commanded to lay by a "collection for the saints" on the first day. 1 Corinthians 16:2. (This might be money or goods. It was not a public donation, but a private setting apart.)

The foregoing, dear reader, are ALL the texts which speak of the "first day of the week." There are just eight of them. But what do they prove? Nothing at all in favor of Sunday. Carefully examined, they prove the reverse.

The Bible tells us that "sin is the transgression of the law." 1 John 3:4. But what law do we "transgress" when we work on Sunday? If the reader will find a text which says, "Thou shalt do no work on the first day of the week," or, "Remember Sunday to keep it holy," or its equivalent, then will his Sunday observance, in place of God's Sabbath, stand the test of the judgment, otherwise it will not. Will you consider this point?

The Savior says, "Blessed are they that do his [i.e., God the Father's, ten] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. But where is that commandment that speaks about Sunday? It is not in the Bible, but it is in the Roman Catholic catechisms. Read your Bibles through a hundred times with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following notable facts:

1. There is no divine command for Sunday observance
 2. There is not the least hint of a Sunday institution.
 3. Christ never changed God's Sabbath to Sunday.
 4. He never observed Sunday as the Sabbath.
 5. The apostles never kept Sunday for the Sabbath.
 6. There is no prophecy that Sunday would ever take the place of the Sabbath.
 7. The word Sunday never occurs in the Bible.
 8. Neither God, Christ, angels, nor inspired men have ever said one word in favor of Sunday as a holy day.
- These are the facts in the case in regard to the Sabbath and Sunday, and it is hoped the reader will search the Bible to see whether these things are so. (See Acts 17:11.) Again let me inquire, WHICH day do you keep? And Way? G. W. A

Answers To Excuses For Not Keeping The Sabbath

1. It is inconvenient to keep the seventh day.

ANSWER. (Matthew 16:24), "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Chap 10:38; Mark 8:34; Luke 9:23; 14:27.

2. I have a family to support; it will interfere with my business.

ANSWER. (Matthew 16:25, 26.) "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matthew 6:24, 31-33; Luke 12:15-37; 1 Timothy 4:8; Psalm 37:3; Isaiah 65:13, 14.

3. Everybody keeps the first day.

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ANSWER. (Matthew 7:13, 14.) “Enter you in at the strait gate; for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leads unto life, and few there be that find it.” Proverbs 11:21; 16:5; Exodus 23:2.

4. Many learned men teach that it is right.

ANSWER. (Hosea 10:13.) “You have ploughed wickedness, you have reaped iniquity; you have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men.” 1 Corinthians 1:25-27; Revelation 18:23.

5. We are unlearned, and must look to them for instruction.

ANSWER. (Proverbs 19:27.) “Cease, my son, to hear the instruction that causes to err from the words of knowledge.” 2 Timothy 3:1-7.

6. The laws of our country enforces it.

ANSWER. Acts 4:19. “Whether it be right in the sight of God to hearken unto you more than unto God, judge you.” Acts 5:29; Daniel 3:16-18: 6:10.

7. It causes trouble and division.

ANSWER. (Luke 12:51, 52.) “Suppose you that I am come to give peace on earth? I tell you, Nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three.” Verse 49; Matthew 10:34-37; John 15:19; 17:14; 1 Kings 18:17, 18.

8. I shall lose my influence and bring reproach.

ANSWER. (Matthew 5:11, 12.) “Blessed are you, when weft shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.” Luke 6:22, 23, 26; 1 John 4:5.

9. It makes no difference what day I keep if I keep it right.

ANSWER. (Exodus 20:9, 10.) “Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of- the Lord thy God; in it thou shall not do any work.” Matthew 15:3, 9. To keep any day right, is to keep it as God’s law directs; otherwise, his law is not right. To keep every day right, is to work on the first six, and rest on the seventh.

10. I am afraid of new doctrines.

ANSWER. (Exodus 20:11.) “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.” Genesis 2:1-3:

11. I do not think these old laws are binding.

ANSWER. (Jeremiah 6:16.) “Thus said the Lord, Stand you in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest for your souls.” Jeremiah 2:11-13; 18:15.

12. The apostle teaches that old things are passed away

ANSWER. (2 Corinthians 5:17.) “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” The “old” man of sin must pass away. Then the man becomes new-not the law. 2 Timothy 3:16, 17: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”

Proverbs 30:5, 6: “Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto his words, lest He reprove thee, and thou be found a liar.”

Ecclesiastes 12:13, 14: “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

Revelation 22:14: “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

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THE WORD OF THE LORD ENDURES FOREVER

Bible Reasons For The Seventh Day

God claimed the seventh day as his own, in many scriptures and at many different times.
He never so claimed the first day, but gave in to man for labor.

He blessed and sanctified the seventh day.
He neither blessed nor sanctified the first day.

He commanded that the seventh day be kept holy.
He never commanded to keep the first day.

There is but one commandment in the Bible for a weekly Sabbath, and that says the seventh day.
God uttered fearful threatening against those who profane the seventh day.
He has spoken nothing against laboring on the first day.

He has given great and precious promises to those who keep holy the seventh day.
He has not spoken one word of promise or blessing for keeping the first day.

Everything that is necessary to give importance to the day-that is calculated to induce a proper observance of the day-is produced in favor of the seventh day.
But nothing of this kind can be produced in favor of the first day-no sanctity, no commandment, no penalty, no blessing.

J. H. W.

14. Is Sunday the Sabbath?

By M. C. WILCOX

Is SUNDAY the Sabbath of the Lord? Is it the "Lord's day"? Is it holy? In replying to these questions the first thing which confronts us is the fact that the great majority of the Christian church regard Sunday as a holy day. Many of these men are eminently learned and great. Surely this wealth of numbers and power and influence all upon one side may well make us pause to consider whether the question is worth asking, Is Sunday the Sabbath, or Lord's day? A very small part of the great body of Christians observe the seventh day. Why do they do this?

Were these questions to be decided by the preponderance of numbers, there would not be needed a moment's consideration. We could decide only in favor of Sunday. But this manner of deciding would satisfy no true Protestant among Sunday observers. Numbers, are of no value whatever in such questions as the above. The Scriptures expressly declare that we should not follow a multitude to sin (Exodus 23:2), and the Lord tells Israel that they have eaten the fruit of lies, because they trusted in the multitude of their mighty men. Hosea 10:13. The principle would hold just as good as regards following or trusting a minority. Numbers are nothing in deciding duty to God. What is the truth of the matter? Will be what the honest in heart will ask.

The question of the Sabbath is a Bible question. The Sabbath originated with God; to the revealed will of God we must go to ascertain the truth. What say the Scriptures? Will be the question of every true Protestant, will be the question of every true Bible believer, will be the question of every Christian. How was it regarded by the Lord Jesus Christ, our only perfect pattern? What was his example? All other considerations sink into insignificance compared with these. Where the word of the Most High speaks, where the example of the divine, Word is before us, what are numbers, or customs, or anything human?

In the Scriptures, God has revealed not only man's duty but his whole duty. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all-good works." 2 Timothy

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3:16, 17. If the Scriptures thoroughly furnish to perfection the man of God “unto all good works,” his whole duty is most certainly contained therein.

What the Scriptures say concerning the first day of the week is very brief. It is mentioned only eight times in all the New Testament as follows:

“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.” Matthew 28:1.

“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 [Jesus]. 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.

“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.

“And they [the women who followed Jesus] returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment. 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 23:56; 24:1.

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and sees the stone taken away from the sepulcher.” John 20:11.

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you.” John 20:19.

“And 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,” Acts 20:7.

“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do you. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come.” 1 Corinthians 16:1, 2.

Here is every instance in which “the first day” occurs in the entire New Testament. The first six of these instances refer to one and the same first day, the day on which our Savior rose from the dead, though it is from these texts we must learn the sacredness or non-sacredness of the day. It is upon these texts that first-day observance as a Christian duty, or a moral obligation, must be based. It is argued from these texts that Christ rose from the dead on that day; that He sanctioned the day as one of religious observance by repeatedly (some say, “invariably”) meeting with his disciples on that day, thus leaving us a divine example of our duty with reference to first-day obligation. But do these texts reveal this? Have we a right to draw from them unwarranted conclusions?

The first, second, fourth, and fifth texts record the simple fact that after the Sabbath, on the morning of the first day, those women who loved our Savior went to the sepulcher and found He was not there. The third text declares that Jesus appeared first to Mary Magdalene. The sixth text (John 20:19) speaks of a gathering on that day, that Jesus met with that gathering, and said, “Peace be unto you.” There is no precept or example thus far which proves first-day sacredness, unless it be the last text. The above, of course, would not be a fair examination of these passages. We must take the context into consideration. What lessons can we learn from these accounts of that first day?

1. We learn from the record that the first day of the week was not the Sabbath, but was the day following the Sabbath. See the first three texts. Therefore, as the next day after the day called by the New Testament writers “the Sabbath,” was “the first day of the week,” it follows without controversy that the Sabbath was the seventh, or last, day of the week in the time when the gospels were written, namely, Matthew in AD 38, Mark in AD 61, Luke in AD 63, John in AD 97. And it certainly follows that as the seventh day was the Sabbath, the first day was not the Sabbath.

2. We learn from the sacred record that there was no meeting on that first day until its very close, or evening. Luke 24:29-36; John 20:19.

3. The first part of this day was spent by two of the disciples in going to Emmaus, some seven and one-half miles from Jerusalem. Luke 24:13-35.

4. Those women who had seen Christ after He had risen, and the two who had met with Jesus at Emmaus, told the eleven, “neither believed they them.” Jesus soon after met with them and “upbraided them with their unbelief.” Mark 16:9-14.

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5. The meeting, of the eleven was not a religious meeting in honor of the day; for (1) the disciples did not believe that Jesus had risen; (2) they were only gathered in their own common abode (Acts 1:13), at the very close of that day, and had shut -the door for fear of the Jews. John 20:19.

6. When Jesus met them, they supposed that He was an apparition. Luke 24: 36-41. They -were certainly not met together to honor the day, for they knew no reason why it should be honored.

7. If it was designed of God to set apart Sunday as his Sabbath, He would (reasoning from analogy) have performed some act connected with this object, something which would show the connection between the resurrection, and Sunday-keeping. Now there is nothing whatever to indicate this. The record does not say when Jesus rose. He had risen early Sunday morning; that is all. The disciples met at their own room, and when Jesus met with them, the day must have closed or have been closing. It was “far spent” when the disciples were at Emmaus, before their evening meal. Luke 24:29. From that meal they walked seven and one-half miles back to Jerusalem, when they told the story to the eleven, who did not believe. Mark 16:12, 13. Afterward Jesus appeared. A few possible moments of Sunday is a poor foundation for a Sabbath.

The record of six texts teaches no more than the above. The entire day was one of busy activity or settled despair on the part of the disciples, with that almost universal belief that He had not risen; and the meeting of Jesus with them indicated in no way that He designed to honor the day, or that He was laying the basis of a religious institution. His appearance was to convince them, by “many infallible proofs,” that He had risen. Acts 1:3.

His next meeting with his disciples was when Thomas was present, after eight days from the time He first met with .them. “After eight days” from Sunday night would carry it at least over to the next Monday or Tuesday. John 20:26. The reason why Jesus appeared this second time is expressly stated. Thomas, who had doubted the testimony of his brethren, was present. There is not a shadow of inference for first day sacredness here.

The third meeting with his disciples is recorded in John 21, and was on a fishing occasion, certainly not on that of a religious meeting. The time might have been the first day of the week, but it certainly was not a day holy unto the Lord.

The seventh text in which the first day of the week occurs is Acts 20:7, before quoted. From this passage and its context the following conclusions can justly be drawn:

1. This is the only religious meeting occurring on the first day of the week recorded in the New Testament.

2. It occurred on what would be our Saturday night, the Bible day beginning at sunset. It was, therefore, at the close of the Sabbath, Paul wishing to hold communion with them before he departed. That it was in the evening is indicated by the fact that there were “many lights.” Paul preached till midnight. At this time Eutychus fell from the window, and was restored to life by Paul. The breaking of bread then took place, after which Paul preached till daybreak. Sunday morning then having been reached, Paul departed on his journey across the isthmus to Assos, a distance of some nineteen miles. Verses 8-14.

3. While Paul was holding his closing meeting at Troas, his companions, among them Luke, were navigating their boat around the promontory, a distance of some fifty miles, meeting Paul at Assos the next night. Verses 13, 14

4. The reason why the narrative of the meeting is given is evidently to reveal the working of God’s power in the raising of the dead. We can come to no other conclusion than this. The day had nothing whatever of a Sabbatarian character about it; for the meeting might have been held on any day by a traveling preacher. The whole of the day was spent in travel by Paul. For this reason the Holy Spirit mentions “the first day of the week “ to forever show to the world that legitimate work on any working-day was just as legitimate on the first day. Would that our zealous Sunday law advocates might heed the lesson.

The last text in which “the first day of the week” is found is 1 Corinthians 16:2. What does it teach? That every one was to put funds into the collection of the church as God prospered him? The text says, “Lay by him in store;” does this mean to lay away from him? To lay by him in store is to lay up in his own house, or in his own presence, as every version and translation proves. After the working-days of the previous week and the Sabbath were past, he would know what could be spent for the poor saints. The text teaches a secular duty by implication, namely, the reckoning up of accounts: This must be done in order to know how much they were prospered. Had the term “third day of the week” been in the text instead of “first day of the week,” those who now argued that it is a proof of Sunday sacredness would in that case consider the text of no importance whatever as proving a Sabbath.

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Here are the eight passages of Scripture which speak of the first day of the week. What do they teach? What is their import? Simply this:

That the first day was not commanded as a Sabbath or holy day; that there is no example that it was regarded as a holy day by either Christ or his apostles. But is it not called the "Lord's day" in the text, "I was in the Spirit on the Lord's day"? Revelation 1:10. The text does not say what day of the week the Lord's day was: we must learn this from other scriptures.

In Mark 2:27 Jesus says, "The Son of man is Lord also of the Sabbath." We have clearly seen that the texts which we have considered call that day the Sabbath which immediately preceded the first day; and God expressly declares that "the seventh day is the Sabbath of the Lord thy God." Exodus 20:10. The Lord through Isaiah calls it, "My holy day. Isaiah 58:13. Therefore, according to the Holy Scriptures, which "cannot be broken" (John 10:35), the seventh day of the week is at once both the holy Sabbath and Lord's day, while the first day has no claims whatever to either.

Now, candid reader, how will we decide? Here is the testimony of the Word of God to the first day. That Word our Savior says is truth. John 17:17. It is the duty of all who worship God to worship Him not only in spirit but in truth. John 4:24. Shall we continue to observe or revere an institution which has no foundation- in Scripture, but is based on the uncertain traditions of an apostate church? Or will we heed that institution based on the sure and unchangeable word of God, by which we will be judged in the last day? God would-justify our transgression while we were walking according to the best light we had in the past; but "to him that knows to do good, and doeth it not, to him it is sin." James 4: 17. Christ lived our example. He never kept the first day of the week as sacred; He ever kept the Sabbath. John 15:10. He died to redeem us from sin (the transgression of the law, 1 John 3:4), and "from all iniquity" (lawlessness, Titus 2:14). Will we not follow Him instead of error? It is "will-worship" to do what He has not commanded; it is living "faith which works by love" that keeps God's commandments. 1 John 5:3; Galatians 5:6.

15. The Reasons For Sunday Observance

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 1 Timothy 3:16, 17.

IN this text we are assured that every word of the Sacred Scriptures was given by the Holy Spirit; that every doctrine which men should believe is therein revealed; that every fault is therein reprov'd; that every error is corrected by its words of truth; and that perfect instruction in all righteousness is therein given.

The design of its Author in providing such a book was, that the man of God might thereby be made perfect, thoroughly furnished unto all good works. This is the treasure which God has given to his church. Nor is this all that he has done. To those who are willing to obey the teachings of his Word he has promised the Spirit to guide them into all truth.

To men thus situated, the Lord says, "Prove all things, hold fast that which is good." 1 Thessalonians 5:21. That is, bring every part of your faith and practice to the test of God's sure Word; ask the Holy Spirit's aid, that your mind may be delivered from prejudice, and your understanding enlightened in the Word of Truth. Then, what you find revealed in that Word, hold fast; it is of priceless value; but relinquish at once every precept or doctrine not therein recorded, lest you make the doctrines of men of equal weight with the commandments of God. "What is the chaff to the wheat? said the Lord."

As the first day of the week is now almost universally observed in the place of the Sabbath of the fourth commandment, we design in this tract to examine the grounds on which this observance rests. Those who are willing to submit their opinion to the test of Scripture and of reason are invited to unite with us in the examination of this subject. For what reason do men prefer the first day of the week to the ancient Sabbath of the Lord? On what authority do men continually violate the day which God sanctified and commanded mankind to keep holy? Come, now, and let us reason together. Here is the commandment which it is said has been changed:

"Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shall 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." Exodus 20:8-11.

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That this commandment requires men to remember and keep holy the rest-day of the Creator, which he hallowed at the close of the first week of time, none can deny. We now ask for the authority for the change of this commandment.

Papists believe that their church had power to change the fourth commandment; and on that authority alone, they are perfectly satisfied in observing the first day-of the week.

Protestants deny the authority of the church of Rome, and attempt to vindicate the change of the Sabbath by an appeal to the Bible. This is what we wish them to do. We ask them; therefore, to present a single text in which it is said that God has changed his Sabbath to the first day of the week. The advocates of the change have none to offer. If they cannot present such a text, will they give us one which testifies that God ever blessed and sanctified the first day of the week? Its observers admit that they have none to present. But will they not give us one text in which men are required to keep the first day holy, as a Sabbath unto the Lord? They acknowledge that they have none. How, then, do they dare to exalt the first day of the week, above the Sabbath of the Lord, which the commandment requires us to remember, and keep holy?

The Bible thoroughly furnishes the man of God unto all good works. Can Sunday-keeping be a very good work when the Bible has never said anything in its favor? Or, if it be a good work, can men be very thoroughly furnished in its defense when God has said nothing in its favor? Instead of being a good work, must it not be a sin against God to thus pervert the fourth commandment, when once the mind has been enlightened on the subject?

But there are several reasons urged for the observance of the first day of the week, which we will here notice.

First Reason

Redemption is greater than creation therefore we ought to keep the day of Christ's resurrection, instead of the ancient Sabbath of the Lord.

Where has God said this? Those who make this claim are compelled to admit that he never did say it. What right, then, has any man to make such an assertion, and then to base the change of the Sabbath upon it? But suppose that redemption is greater than creation, who knows that we ought to keep the first day of the week on that account? God has never required men to keep any day as a memorial of redemption. But if it were a duty to observe one day of the week for this reason, most certainly the crucifixion day presents the strongest claims. It is not said that we have redemption through Christ's resurrection; but it is said that we have redemption through the shedding of his blood. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou was slain, and has redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Revelation 5:9. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Ephesians 1:7; Colossians 1:14; Hebrews 9:12, 15.

Then redemption is through the death of the Lord Jesus; consequently the day on which he shed his precious blood to redeem us, and said, "It is finished" (John 19 :30), is the day that should be kept as a memorial of redemption, if any should be observed for that purpose.

Nor can it be urged that the resurrection day is the most remarkable day in the history of redemption. It needs but a word to prove that, in this respect, it is far exceeded by the day of the crucifixion. Which is the more remarkable event, the act of Jehovah in giving his beloved and only Son to die for a race of rebels, or the act of that Father in raising that beloved Son from the dead? There is only one answer that can be given: It was not remarkable that God should raise his Son from the dead; but the act of the Father in giving his Son to die for sinners was a spectacle of redeeming love on which the universe might gaze, and adore the wondrous love of God to all eternity. Who can wonder that the sin was veiled in darkness, and that all nature trembled at the sight? The crucifixion day, therefore, has far greater claims than the day of the resurrection. God has not enjoined the observance of either; and is it not a fearful act to make void the commandments of God by that wisdom which is folly in his sight? 1 Corinthians 1:19, 20.

We should commemorate redemption; but there is no necessity of robbing the Lord's rest-day of its holiness in order to do it. When truth takes from us our errors, it always has something better to take their place. So the false memorial of redemption being taken out of the way, the Word presents in its stead those which are true. God has provided us with memorials, bearing his own signature; and these we may observe with the blessing of Heaven, Would you commemorate the death of our Lord? You need not keep the day of his crucifixion. The Bible tells you how to do it.

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“For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do you, as oft as you drink-it, in remembrance of me. For as often as you eat this bread, and drink this cup, you do show the Lord’s death till he come.” 1 Corinthians 11:23-26.

Would you commemorate the burial and resurrection of the Savior? You need not keep the first day of the week. The Lord ordained a very different and far more appropriate memorial. “Know you not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Romans 6:3-5. “Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who has raised him from the dead.” Colossians 2:12.

It is true that the church in the early ages sought to change this ordinance to sprinkling. She-also laid hold of the Lord’s Sabbath, thinking to change it to the first day of the week, thus destroying the sacred memorial of the Creator’s rest. The Lord says: “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” Isaiah 24:5, 6. When will the professed church cease to pervert the right ways of the Lord?

Second Reason

The disciples met on the day of our Lord’s resurrection to commemorate that event, and the Savior sanctioned this meeting by uniting with them. John 20:19.

If every word of this were truth, it would not prove that the Sabbath of the Lord has been changed. But to show the utter absurdity of this inference, listen to a few facts. The disciples did not then believe that their Lord had risen from the dead, but were assembled for the purpose of eating a common meal, and to seclude themselves from the Jews. The words of Mark and of John make this clear: “He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” Mark 16:12-14. John says: “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you.” John 20:19.

It is a fact, therefore, that the disciples were not commemorating the resurrection of the Savior; it is equally evident that they had not the slightest idea of a change of the Sabbath. At the burial of the Savior, the women who had followed him to the tomb returned and prepared spices and ointments to embalm him: the Sabbath drew on or they rested the Sabbath day according to the commandment; and when the Sabbath was past, they came to the sepulcher upon the first day of the week to embalm their Lord. Luke 23:55, 56; 24:1. They kept the Sabbath according to the commandment, and resumed their labor on the first day of the week.

Third Reason

After eight days, Jesus met with his disciples again. John 20:26. This must have been the first day of the week, which is thereby proved to be the Christian Sabbath.

Were it certain that this occurred on the first day of the week, it would not furnish a particle of evidence that that day had become the Sabbath of the Lord. But who can be certain that “after eight days” means just a week? It would be nearer a literal construction of the language to conclude that this was upon the ninth day. As an illustration, read Matthew 17:1: “And after six days, Jesus takes Peter, James, and John,” etc. Now turn to Luke 9:28: “And it came to pass about an eight days after these sayings, he took Peter, and John, and James,” etc. Then, “after six days” is about eight days in this instance. But if “after eight days” means just a week, how does this prove that Sunday has taken the place of the Lord’s Sabbath? Rather, how does it prove that Sunday has become the Christian Sabbath, when there is not a particle of evidence that either Christ or his apostles ever rested on that day? There is no such term as Christian Sabbath found in the Bible. The only weekly Sabbath named in the Bible is called the Sabbath of the Lord.

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Was the act of Christ in appearing to his disciples sufficient to constitute the day on which it occurred the Sabbath? If so, why did he next select a fishing day as the time to manifest himself to them? John 21. If it is not sufficient, then the Sunday on which he was first seen of them, the fishing day on which they next saw him, and the Thursday on which he was last, seen of them, may not be Sabbaths. It was not very remarkable that Christ should find his disciples together, inasmuch as they had one common abode. Acts 1:13.

Fourth Reason

The Holy Spirit descended upon the disciples on the day of Pentecost, which was the first day of the week. Therefore, the first day of the week should be observed instead of the Sabbath of the Lord. Acts 2:1, 2.

Admitting that the day of Pentecost occurred upon the first day of the week, it remains to be proved that that day thereby became the Sabbath. But that it was the feast of Pentecost, and not the first day of the week, that God designed to honor, the following facts demonstrate:

1. While the day of Pentecost is distinctly named, the day of the week on which it occurred is passed in silence.

2. The disciples had been engaged in earnest prayer for the space of ten days; for the day of Pentecost was fifty days from the resurrection of Christ, and forty of those days he spent with his disciples. Acts 1. Forty days from his resurrection would expire on Thursday, the day of his ascension. A period of ten days after his ascension on Thursday would include two first-days, the last of which would be the day of Pentecost. If the design of God had been to honor the first day of the week, why did not the Holy Ghost descend on the first of those first-days? Why must the-day of Pentecost come before the Holy Ghost could descend? The answer is obvious: It was not the design of Heaven to honor the first day of the week, but to mark the antitype of the feast of Pentecost. Hence the first day of the week is passed in silence.

The slaying of the paschal lamb on the fourteenth day of the first month had met its antitype in the death of the Lamb of God on that day. Exodus 12; John 19; 1 Corinthians 5:7. The offering of the first-fruits on the sixteenth day of the first month had met its antitype in the resurrection of our Lord on that day, the first-fruits of them that slept. Leviticus 23; 1 Corinthians 15:20-23. It remained that the day of Pentecost, fifty days later, should also meet its antitype. Leviticus 23:15-21. The fulfillment of that type is what the pen of inspiration has recorded in Acts 2:1, 2. God has spoken nothing in this place respecting a change of his Sabbath. Yet grave men, calling themselves doctors of divinity, consider this text one of their strongest testimonies for their so-called Christian Sabbath. They might be profited by this advice of the wise man: "Add thou not unto his words, lest he reprove thee." Proverbs 30:6.

Fifth Reason

Paul once broke bread on the first day of the week at Troas. Hence this day was observed as the Christian Sabbath. Acts 20:7.

We answer that at one period the apostolic church at Jerusalem broke bread every day. Acts 2:42-46. If a single instance of breaking bread at Troas upon the first day of the week was quite sufficient to constitute it the Sabbath, would not the continued practice of the apostolic church at Jerusalem in breaking bread every day be amply sufficient to make every day a Sabbath? Moreover, as the act of the great Head of the church in breaking bread must be quite as important as that of his servant Paul, must not the day of the crucifixion be preeminently the Christian Sabbath, as Christ instituted and performed this ordinance on the evening with which that day commenced? 1 Corinthians 11:23-26.

But on what day of the week did this act of Paul's occur? For if it is of sufficient importance to make the day of its occurrence the future Sabbath of the church, the day is worth determining. The act of breaking bread was after midnight; for Paul preached to the disciples until midnight, then healed Eutychus, and after this attended to breaking bread. Acts 20:7-11. If, as time is reckoned at the present day, the first day of the week terminated at midnight; then Paul's act of breaking bread was performed upon the second day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

But if the Bible method of commencing the day, viz., from sunset, was followed, it would appear that the disciples came together at the close of the Sabbath for an evening meeting, as the apostle was to depart in the morning. If it was not an evening meeting, why did they have many lights there?

Paul preached unto them until midnight, and then broke bread with the disciples early in the

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morning of the first day of the week. Did this act constitute that day the Sabbath? If so, then why did Paul, as soon as it was light, start on his long journey to Jerusalem? If Paul believed that Sunday was the Christian Sabbath, why did he thus- openly violate it? If he did not believe it had become the Sabbath, why should you? And why do you grasp, as evidence that the Sabbath has been changed, a single instance in which an evening meeting was held on Sunday, while you overlook the fact that it was the custom of this same apostle to preach every Sabbath, not only to the Jews, but also to the Gentiles? Acts 13:14, 42, 44; 16:13; 17:2; 18:4-11.

Paul broke bread on the first day of the week, and then immediately started on his long journey to Jerusalem. So that this, the strongest argument for the first day of the week, furnishes direct proof that Sunday is not the Sabbath.

Sixth Reason

Paul commanded the church at Corinth to take up a public collection on the first day of the week; therefore it follows that this must have been a day of public worship, and consequently is the Christian Sabbath. I Corinthians 16:2.

We answer, It is a remarkable fact that Paul enjoins exactly the reverse of a public collection. He does not say, Place your alms in the public treasury on the first day of the week; but he says, "Upon the first day of the week let every one of you lay by him in store." J. W. Morton, in his "Vindication of the True Sabbath," pages 51-52, says "The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'by one's self, i.e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it, 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chea soe;' at his own house, at home. The German of Luther, 'bei sich selbst,' by himself, at home. The Dutch, 'by hemselven,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portuguese of Ferreira, 'para isso,' with himself. The Swedish, 'nar stkselvf,' near himself. I know not how much this list of authorities might be swelled; for I have not examined one translation that differs from those quoted above."

The text, therefore, does not prove that the Corinthian church was assembled for public worship on that day; but, on the contrary, it does prove that each must be at his own home where he could examine his worldly affairs, and lay by himself in store as God had prospered him. If each one should thus, from week to week, collect his earnings, when the apostle should come their bounty would be ready, and each would be able to present to him what he had gathered. So that, if the first-day Sabbath has no better foundation than the inference drawn from this text, it truly rests upon sliding sand.

Seventh Reason

John was in the Spirit on the Lord's day, which was the first day of the week. Revelation 1:10.

This is assuming the very point that ought to be proved. The text, as is true, furnishes direct proof that there is a day in the gospel dispensation which the Lord claims as his; but is there one text in the Bible which testifies that the first day of the week is the Lord's day? There is not one. Has God ever claimed that day as his? Never. Has God ever claimed any day' as his, and reserved it to himself? He has. "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." Genesis 2:3. "Tomorrow is the rest of the holy Sabbath unto the Lord." Exodus 16:23. "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," etc. Isaiah 58:13. "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

Then the seventh day is the day which God reserved to himself when he gave to man the other six, and the day he calls his holy day. This is the day which the New Testament declares the Son of man to be Lord of. Is there one testimony in the Scriptures that the Lord of the Sabbath has put away his holy day and chosen another? Not one. Then that day which the Bible designates as the Lord's day is none other than the Sabbath of the fourth commandment.

J. N. A.

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16. Elihu On The Sabbath

This little work was placed in the hands of Pastor James White in 1853, in tract form, without date, bearing imply the signature of "Elihu." Since that time over one million copies have been published and circulated.

IN reviewing the subject of "the Sabbath," I design, not to follow any previous writer, but simply, plainly, and briefly, to convince sinners of sin, let their profession be what it may. And this I hope and pray may be done without giving offense to those who love the truth more than error; for God has many servants on earth, who would gladly exchange error for truth, and many who do exchange their former traditions for the precious and everlasting truths of God as contained in his word.

Now, the New Testament witnesses to the law and to the prophets; and that book is said to have been written thus: Matthew's gospel, six years after the resurrection of Christ; Mark's gospel, ten years after the church commenced; Luke's gospel, twenty-eight years after; John's gospel, sixty-three years after; the Acts of the Apostles, thirty years after; the epistle to the Romans, and two to the Corinthians and Galatians, twenty-four years after; Ephesians, Colossians, and Hebrews, twenty-nine years; to Timothy, Titus, and the second epistle of Peter, thirty years; the Revelation of John, sixty-one years; his three epistles, about sixty-five years after the resurrection, and after the church had properly commenced. And it is easy for us to understand how these apostles understood and practiced with regard to the Sabbath; and they are the "foundation" next after Christ himself. Therefore, if there was any such institution known and frequently spoken of in the church as "Sabbath," in those different ages of the church, we can easily know what was then meant by it. Some say if we keep the seventh day of the week, we shall keep a "Jewish Sabbath!" Well, we have no Savior to trust in but Jesus Christ, who was according to the flesh, a Jew-no other apostles and prophets but Jewish-no other than Jewish Scriptures-and, indeed, Jesus said himself that "salvation is of the Jews." John 4: 22. And what did the writers of the New Testament mean by the words "Sabbath" and "Sabbath day"?

What did Matthew mean in the sixth year of the Christian church? He certainly did not mean the first day of the week, but he meant the day before the first day of the week. See Matthew 28: 1. He meant what all other Jewish writers ever meant; viz., "the seventh day is the Sabbath of the Lord thy God." But neither Matthew nor any of the apostles ever told us a word about the Sabbath being changed from the seventh to the first day of the week. Now, if the Scriptures cannot be broken, but everywhere mean one and the same thing, viz., "the seventh day is the Sabbath of the Lord," then, if ministers contradict this, and say the seventh day is not the Sabbath of the Lord, but the first day of the week is the Sabbath, will they not in this bear witness clearly and positively against themselves, unless they bring forward the chapter and verse where God commanded the Sabbath to be changed? What did Mark mean by the word Sabbath? He meant, also, that the Sabbath was the day before the first day of the week.

Mark 16: 1, 2. Surely, if the Sabbath had been changed at the resurrection of Christ, Mark would have known it within ten years afterward. What did Luke mean, who wrote twenty-eight years after the resurrection of Christ? He also meant that the Sabbath was the day before the first day of the week; for he says that the women who prepared the ointment rested the Sabbath day, according to the commandment. Luke 23:56. Thus Luke understood the words "Sabbath day," in the fifty-eighth year of the Christian era, to mean the day immediately preceding the first day of the week. How did John understand this subject in the sixty-third year of the Christian church? He not only speaks of the Sabbath day as the others did, but he shows plainly that the first day of the week was considered a business day by the disciples after the resurrection. John 20:1. See also Luke 24: 13. But what did the writer of the Acts of the Apostles mean by the words Sabbath and Sabbath day, thirty years after the Christian church was fully commenced? In writing, he often mentions the Sabbath, and once mentions the first day of the week, as meaning quite another thing in plain distinction from the Sabbath, Acts 13: 14, 42, 44; 20: 7. The practice of the Jews was then, as it is now, to meet in the synagogue on the seventh day. And again: "The next Sabbath day came almost the whole city together to hear the word of God."

He does not say this was the Jewish Sabbath, but the Sabbath day; this was the seventh day; and the first day of the week was not then known as a Sabbath by this writer; because he says the next Sabbath day the Jews and the Gentiles most all came together again. I say there would not have been any next Sabbath in the week till the next seventh day. Again, Acts 16:13 "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made." He does not say on the Jewish, nor on one of the Sabbaths, as though there were two Sabbaths then, but on the Sabbath, i.e., the seventh day, as understood

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by all Jewish writers to this day. Again, Acts 17:2: Paul, as his manner was, went in among the Jews, and three Sabbath days reasoned with them out of the Scriptures. Thus have I proved that the apostles of Christ understood that one day in the week should be called the Sabbath day; and further, I have proved that this day was the day before the first day of the week, which is the seventh day; and you cannot deny it, nor by the Scriptures disprove it; consequently, if the apostles of our Lord always called the seventh day the Sabbath day, six, ten, twenty-eight, thirty, and sixty-three years after the church was fully commenced, then it must be the Sabbath day now. And every one of the Lord's ministers, who calls any other day the Sabbath besides the one so called by the writers of the New Testament, gives it a title which is nowhere found in the Scriptures; for when they say the Sabbath day, they mean something very different from what the New Testament means. It is already proved that the apostles called the seventh day of the week the Sabbath and the Sabbath day, for many years after the church was fully commenced.

Now, we are to show what sin is; and we are not left to guess at it, or to suppose it; but we have a given rule to know with certainty what constitutes sin. "By the law," then, "is the knowledge of sin." By what law was the knowledge of sin twenty-four years after the resurrection of Christ? Answer. The very same law that was given when it was said, "Thou shall not covet." The law, then, by which sin is known, is the Ten Commandments, and you cannot deny it! This law says, "The seventh day is the Sabbath of the Lord thy God; in it thou shall 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." Exodus 20: 10, 11. Now, until this law is altered or abrogated (and Christ says he "came not to destroy the law") by the same power that enacted it, a willful transgression of it is a willful sin, let your profession be what it may; for sin is the transgression of the law. He that offends in one point, or in one of these commandments, is guilty of all; i.e., is a transgressor of the law, a sinner in the sight of God. Now, a regenerated soul, a true-hearted Christian, says with Paul, "I delight in the law of God after the inward man." "The law is holy, and the commandment holy, just and good." And any person who is not willing to keep the commandments of God, when plainly understood, has still a carnal mind, which "is not subject to the law of God, neither indeed can be." Will you say this is judging too hard? or, This is a hard saying, who can hear it? I wish to judge no man; but the word that the Lord has spoken, the same shall judge you in the last day. John 12: 48. "As many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans 2: 12, 16. Then those who shall hold the truth in unrighteousness, those who pretend to keep the law differently from what God appointed it, those who, in fact, lay aside the commandments of God (the seventh day or any other command), and teach for doctrine the commandments of men (the first day instead of the seventh), such, the word says, are vain worshipers. Mark 7:7. But you say, It makes no difference which day is kept or called the Sabbath day, provided we keep one-seventh part of the time! This is not correct, because God never said so.

God is not to be mocked in this way! He has been very good and kind to make the Sabbath for man, to appoint the day, and the particular time of the day when the Sabbath is to commence, and when it is to end; it is the seventh day in order from the creation -the seventh day in the creation; and he said, "From even unto even shall you celebrate your Sabbaths;" as the evening and the morning were reckoned for the day. God did not leave this subject undecided, so that his people would appoint different days, and then for every one to call his own the Sabbath day. But God blessed and sanctified the seventh day, and proved that particular day to be designated by him, in the face and eyes of about six hundred thousand witnesses, by a miracle directly from Heaven, in withholding the manna on that day, and in giving the food for that day on the day before; and you cannot deny it, nor disprove it. Again, you say, How shall we know which is the seventh day? I answer, Do you wish to know? Then ask the Jews; for God has committed the lively oracles to them, and then scattered them among all nations. Do you know when the first day of the week comes? Well, the Sabbath is always the day before the first day of the week. Matthew 28:1. But you may say, Do not the majority of honest-hearted Christians keep the first day of the week? and have they not for centuries done common labor on the seventh day, and observed the first in obedience to the fourth command, and still been honest in their motives, and living Christians? I answer, What is that to us, so long as the true light of the Sabbath did not come to their minds?

Now, we certainly know what sin is; not by what popular writers say-not by the popular traditions of our fathers--not altogether by our feelings-but by the law of God is this knowledge; for sin is the transgression of the law; and all who have the law of God have an infallible and everlasting rule to know what sin is. Art thou a willful transgressor of the law of God? Then by the law is the knowledge that thou

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art a willful sinner before God. But if thou art an ignorant transgressor of the law of God, then by the law is the knowledge that thou art an ignorant sinner before God. To say nothing of presumptuous sins, I say, If thou has ignorantly sinned, then repent and reform, and God will heal you. Leviticus 4: 2, 13.

By the law of God, then, is the clear knowledge of sin. I speak to you, Protestants, who keep the Sunday, a day formerly dedicated to the worship of the sun by the pagans, and afterward brought into the church by Constantine and Roman Catholics, and called the Christian Sabbath, a name never known for the first day of the week by any of the writers of the New Testament. I speak to you, Protestants, and ask you if you have any given rule to know what sin is? Have you any certain rule to know whether Roman Catholics sin or not, in bowing down to images? They say they do not sin! You say you know they do sin! But how do you know it is sin to bow down to images, when they say it is not sin? Answer. By the law, you say, you know this is sin, and you know it by no other rule; for you "I had not known sin but by the law." Well, by the same rule I know what sin is. You say it is not sin to work and do common labor on the seventh day. But we know, not by your assertion, but by the law, whether you sin or not. You say you know by the law that it is sin to bow down to images. I say (by your own rule), I know by the law that it is sin to do common labor on the seventh day; and you cannot deny it!

And, if you know it is the duty of Roman Catholics to repent of their sins for transgressing the second command, then I know it is also your duty to repent of your sins for transgressing the fourth command. He who said, Thou shall not kill-Thou shall not steal-Thou shall not bow down to images, neither serve them, and also said, "The seventh day is the Sabbath."

I would that you could see the weakness of your argument; viz., that one-seventh part of time was meant in the law, without regard to any particular day. In this, you make the commandments of God of no effect through your tradition. Yes, you make void the part of the command which says, "The seventh day is the Sabbath of the Lord thy God." We read, not that the Lord blessed the seventh part of time, or the Sabbath institution, as you say, but the seventh day in particular. Why do you wish to take out and make void this part of the fourth command, when Christ bath said, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law"? It was just as necessary that the particular day should be designated as it was that there should be a Sabbath made for man. It would not have been according to Divine Wisdom to say, Thou shall keep one-seventh part of time, or one day in seven, because this would have left mankind in as much confusion as your theory could make them! One might have kept one day, another, the next, till seven Sabbaths were kept in one family. Thus much for your seventh part of time.

Suppose a parent should command his child to do a certain piece of labor on a certain day, and that the child should, without any just cause, neglect to perform the labor on the day specified, and should perform it on the next day. Would this show any respect for the authority of the parent? or would the parent approbate such conduct in his child? You must say, No. Or, if a governor should command all the military to do duty two days in the year, and leave each one to select his own days, there would be as much wisdom in this as in your seventh part of time for the Sabbath of the Lord. God is not the author of confusion, but of order; while your theory of one-seventh part of time, or one whole day in seven, instead of the seventh day, impeaches the Divine Wisdom, and makes God the author of confusion. Thus your theory, not the law of God, leads to anarchy and confusion, and the observance of no Sabbath; and you cannot deny it. What reasonable objection have you to the law of God? What fault can you find with it just as it stands? Have you wisdom enough to change it for the better? "The law of the Lord is perfect, converting the soul." Psalm 19: 7. Yes, it is so perfect that it has already converted the souls of many, even from the doctrines and commandments of men, to keep the Sabbath of the Lord, and I trust in God it will convert many more. Because the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes-more to be desired are they than gold, yes, than much fine gold; sweeter than honey and the honey-comb.

Verses 8, 10. "Wherefore the law is holy, and the commandment holy, and just, and good. For I [Paul] delight in the law of God, after the inward man." Reader, dost thou delight in the law of God after the inward man? If not, thy soul should be converted, by praying for the law of God to be put into thy heart, and written in thy mind. But, if the law of God is already thy delight, then why not be reconciled to it? Why not be subject to it just as it stands? Why wish to make void one jot or tittle of it? I do not present the law for justification; but as a perfect rule of right in this life; first, between man and his Creator; secondly, between man and his fellow-man. "Whosoever; therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

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The Westminster Divines found contradicting the writer of the Acts of the Apostles. These divines say, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath."

1. Luke (the writer of the Acts of the Apostles) says, Acts 13:14, Paul and his company went into a synagogue of the Jews on the Sabbath day. This was, according to our account, AD 45, and twelve years after the resurrection of Christ. Luke says this was on the Sabbath day, then, at that time. But the divines say this was not on the Sabbath day at that time, but on Saturday, and that the seventh day was not then the Sabbath, neither had been for twelve years. Thus they contradict Luke, plainly and pointedly.

2. Luke says, Acts 13: 42, 44, that "when the Jews were gone out of the synagogue, the Gentiles besought that these words [of the gospel] might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." This, Luke says, was on the Sabbath day at that time, twelve years after the resurrection. But the divines say that it was not on the Sabbath at that time; for Sunday had been the Sabbath for twelve years.

3. Luke says, Acts 16:13, "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made;" AD 53, twenty years after the resurrection, and ten years before the Acts of the Apostles was written. This, Luke says, was actually on the Sabbath day at that time but the divines contradict him, saying this was not the Sabbath at that time, but on Saturday; for the seventh day was not then the Sabbath, neither had been for twenty years-never since the resurrection of Christ! Thus they contradict Luke again; for all admit that Luke always called the seventh day, the day the Jews met in their synagogue, the Sabbath, in the Acts of the Apostles.

4. Luke says, Acts 17:2-4, Paul, at Thessalonica, "as his manner was," went into a synagogue of the Jews, and so preached Christ and the resurrection three Sabbath days, that some Jews and a great multitude of Gentiles believed. This was twenty years after the resurrection of Christ. This, Luke says, was on three Sabbath days then at that time. But the divines deny this also, because they say that the Sabbath had been changed from the seventh to the first day of the week twenty years before. Thus they give Luke the lie.

5. Luke says, Acts 18:3, 4, Paul, at Corinth, labored with his hands, as tent-maker (on the other days, as we should understand), but "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." This was AD 54, twenty-one years after the resurrection of Christ, and nine years before the Acts of the Apostles was written. This, Luke said, or wrote, AD 63, the thirtieth year after the resurrection, and the thirtieth year of the Christian church, that this preaching of Paul was on every Sabbath; that is, on every seventh day, the same day that the Jews always met in their synagogue for worship. This is plain, pointed, and positive proof that the seventh day was the Sabbath, at least thirty years after the resurrection of Christ; for Luke testified again and again that those meetings of the Jews and Gentiles were held on the Sabbath, and if Luke was a Christian, then the seventh day was the Christian Sabbath thirty years after the resurrection, the Westminster divines to the contrary notwithstanding. And if the seventh day was the Sabbath thirty years after the resurrection of Christ, as Luke says it was, then it is the Sabbath now. For you will admit that no man or body of men have had any lawful right to alter or change this command of God since AD 63. But we find not one word in favor of the idea, not even the least hint or allusion in all the New Testament, that the first day of the week was ever so much as thought of as a Christian Sabbath by any of the apostles while they lived. And you must give it up; yes, and you will give it up, if you search the Scriptures carefully and prayerfully on this subject, and if you have a spirit of discernment, and are willing to forsake error for truth, and if you are an honest Christian in the sight of God.

Now, if the Scriptures are able to make one wise unto salvation through faith in Jesus Christ, then why need I stop to examine all the various doctrines of popes, councils, and fathers, when in searching I should find pope against pope, council against council, and fathers against fathers? This would be like two companies fighting at great distance, with small arms. But if we wish to come at close action, let us take the armor of truth, which will most assuredly prevail; and the closer the action, the sooner the victory will be won on the side of truth. Now, my dear reader, if you will take the Scriptures and search them as above requested, then you will find the following valuable treasures of knowledge among the many therein contained:

1. You will find Christ himself saying, "The Sabbath was made for man," and that it was made when the first seven days were made, before man had sinned. The Sabbath was thus made, not for the Jews in particular, but as a gift of God to man. i.e., mankind universally, of all nations and all ages of the world.

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2. You will find that before the law was given at Mount Sinai, this was a law and a commandment; Exodus 16; that it was also written by the finger of God, with the “lively oracles,” which God committed to the Jews, to give to us; that this law, by which is the clear knowledge of sin, is an infallible and everlasting rule by which to know what is sin, and what is not sin; that sin is the transgression of the law; and that to act against it, or to do things contrary to it, is sin; but “where no law is, there is no transgression; “that this law Christ came not to destroy, abrogate, or make void; that the law is holy, and just, and good; and that Christians delight in it. And as Paul “had not known lust, except the law had said, Thou shall not covet,” so we had not known which day of the week was the Sabbath, except the law had said, “The seventh day is the Sabbath of the Lord thy God.” Now we know by the law that this is the Sabbath, without the help of commentators.

3. You can find that the resurrection of our Savior has nothing to do with changing the Sabbath, any more than his birth, his death, or his ascension. Whether he was risen near the end of the Sabbath, or some time before the common time or commencing the first-day Sabbath, so-called, has nothing to do with altering one jot or one tittle of the law of God.

4. You can find that the common reasoning of men, that Christ frequently met with his disciples on the first day of the week, after his resurrection, any more than other days, are false and without foundation; that he went with two of them to Emmaus, about seven and a half miles, and returned to Jerusalem, which would plainly show that he did not regard that day as a Sabbath; that, he met with his disciples in the evening, which must have been after the commencement of the second day of the week, see Genesis 1:8, when they were met, but not to celebrate the resurrection, as false reasoners pretend; that he met with them again “after eight days,” i.e., near the middle of the next week, and again they were together fishing, so that the fishing-day would prove a Sabbath, as much as either of the first two visits.

5. You can find that Luke has not forgotten the distinction between the “first day of the week” and “the Sabbath day,” Acts 20: 7, in his recording the meeting of the disciples to break bread on that day, and that this is the only time the first day of the week is mentioned in all the Acts of the Apostles; and it is the only notice of Paul’s preaching on that particular day, or rather, evening, and that on a particular occasion, viz., in order to be “ready to depart on the morrow;” that this one instance of the first day’s being mentioned proves that it was not on the Sabbath, and that the many meetings of the Jews and Gentiles, believers and unbelievers, where Paul preached “every Sabbath,” certainly did not occur on the first day of the week.

6. You may find that Paul, in giving orders to some of the churches to lay by themselves in store, something, according as God had prospered them, on the first day of the week, for the poor saints at Jerusalem, 1 Corinthians 16:2, does not prove that to be the Sabbath day, but that it was not the Sabbath day, nor suitable to a Sabbath day’s work; but rather as an offering to the Lord of “the first ripe fruits of their increase;” to be the first business attended to in the week, to reckon up their earnings and incomes, and devote, a part of the same, and lay it by itself, so that it would be ready when Paul came. This was a good calculation for the first business of the week.

7. You can find that there is no law of God against doing common labor on the first day of the week, so it is no sin, nor transgression of any law other than the laws and commandments of men.

8. You can find that the Savior said to his disciples, “If you love me, keep my commandments.” again, “He that has my commandments, and keeps them, he it is that loves me; and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.” Again; “Jesus answered and said unto him [Jude], If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.”

Now, my dear reader, if you neglect or refuse to obey this fourth command of the Ten Commandments, you are left without excuse, and you can plead nothing in extenuation of your neglect. “For God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil.”

17. The Sabbath Not Changed

THE question, Who changed the Sabbath? Would be most correctly answered by a denial that such a change has ever taken place. Should it be asked us, When and by whom were the principles of righteousness changed? We should certainly be justified in claiming that those principles are immutable; that they grow out of the relations existing between the Creator and the creatures, and between fellow-

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creatures; and therefore as long as those relations exist, the principles must remain unchanged. It is sometimes said that the requirement to observe the seventh day is an arbitrary one, to which it may be with force replied that arbitrary institutions often represent moral principles. The duties of children are often expressed in arbitrary requirements, which are right and proper, and which possess the moral force of the principle upon which the fifth commandment is based. So this requirement to observe the seventh day becomes intensely moral, because it embodies the principle of fealty and allegiance of the creature to the Creator. This obligation is one of the most sacred nature.

The sole object of the Sabbath, as expressed in the Scriptures, is to perpetuate the knowledge of, and loyalty to, the Creator, by commemorating creation's work. This high and holy principle is the basis of the Sabbath institution, and the sacredness was vested in the seventh day, which was set apart by the act of God and sanctified by divine command. The day itself was rendered holy, and became, by appointment of God, a day of rest, a Sabbath, a memorial of creation's work, and as such cannot be changed. It would be as reasonable to attempt to change the Queen's birthday from its present date to the fourth of July, as to attempt to change creation's birthday to the first day of the week. The first attempt would be a dishonor to the Sovereign Lady, and the other would be to place contempt on the Author of creation.

Should another event occur demanding a similar commemoration, this circumstance would not annul the principle involved in the observance of the Sabbath, or abate its force.

The Sabbath was not a temporary or a local institution to be reckoned among the ceremonial days and annual Sabbaths of the Jews. "The Sabbath was made for man," and it was made when man was first made; hence in its origin and obligation it is both primeval and universal. This fact is most indubitably proved by the concurrent evidence found in the languages of the world, a majority of which, both dead and living, designate the seventh day as the Sabbath. This is especially true of all those languages whose vocabulary of the week was not formed under the direct influence of pagan worship; and some of those nations which were subject to pagan influence still observe this most time-honored example, set by Jehovah himself, of calling the Sabbath by its proper name rather than Saturn's day.

A proper conception of the Sabbath institution associates it inseparably with the seventh day. The seventh day was the original rest day, it was blessed and sanctified; so that while other days remain common, this day was rendered intrinsically holy. The precept which says, "The seventh day is the Sabbath of the Lord thy God; in it thou shall not do any work," is not one which may be applied at human will to any day of the seven, or transferred from one day to another.

When the mind is disabused of the idea that the Sabbath may be changed subject to man's caprice or convenience it will be better prepared to consider the great question before us, How and by what authority, was the custom of observing the first day of the week substituted for Sabbath observance? And to decide as to the validity of the change which has been effected in the practice of God's people.

Though there is no doubt in the mind of any who believe the Bible that the seventh day, commonly called Saturday, was once regarded as the sacred rest-day by all those who professed to obey God, still it is evident that at the present time but few Christians so observe it. Our fathers and forefathers have for centuries in the past observed with Sabbath honor the day which derives its name from the very ancient worship of the Sun, while the day which was sanctified by the act and mandate of God has become a day of labor, pleasure, and traffic. Certainly, it is sufficient reason for if this innovation exists, its prominence and importance should be such as to raise it entirely above obscurity and uncertainty. It must at least have divine sanction, either in words or example.

But we emphatically state, that the custom of observing the first day of the week, or Sunday, as the Sabbath, has no sanction in the Bible, in either the Old or the New Testament. Reader, do not lay this subject aside at this statement. It gives us no pleasure to find that we are in error, but it should cause us great joy to find the truth. And we only find the truth by candidly facing the facts. It is entirely true to say that neither Christ nor his apostles ever rested upon the first day of the week or ever taught any one so to do, so far as we have any record of their deeds and words. Do you say, I don't believe that statement? Then it remains for you to disprove it; and in the love of truth, you are invited to do so. In Acts 20 it is recorded that Paul held a night meeting at Troas upon this day, which must have corresponded with our Saturday night, and the following day he traveled on foot twenty miles to Assos, while his companions sailed the ship around to the same point. And this is the only record of a meeting for religious purposes on that day to be found in the entire Scriptures.

We state what we believe to be an undeniable fact when we say that the change in the custom of God's people in regard to the observance of the Sabbath, took place this side of the close of the Sacred Volume. Paul, in his defense before the chief of the Jews, in Rome, stated that he had "committed nothing

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against the people or customs of our fathers,” Acts 28:17, which he could not have said had he observed the first day of the week instead of the Sabbath. This is supposed to have been as late as the year 63 A. D. Reference to the following texts will show that the Sabbath was observed through the apostolic days: Luke 23:56; Acts 13:42-44; 16:13; 17:2; 18:4.

But there are many who discriminate between the Sabbath and the first day by admitting that the former term applies to the seventh day, while to its rival the term “Lord’s day” is given. Those who take this position do not stand upon consistent ground; for though they claim that the two institutions are distinct, they have discontinued to observe the Sabbath, while the reason for its observance is as good as ever; and the practice of calling Sunday “the Lord’s day” has no divine sanction or example. An expression found in Revelation 1:10, “I was in the Spirit on the Lord’s day,” is taken to indicate the first day of the week; but the conclusion is a gratuitous assumption. This day is mentioned in each of the four Gospels and in the Acts as the “first day of the week” simply. According to Bloomfield, Olshausen, Dr. Hales, Horne, Cottage Bible, Union Bible Dictionary, Comprehensive Bible, and many others, the writer of Revelation 1:10 wrote his Gospel after he had written the Revelation; still, in his later writing he does not so designate the first day of the week.

The Sacred Book closes without recording any change of the Sabbath. And as it is our present purpose to try to discover how the change in the practice of the church was brought about, we must leave the precincts of the inspired Word, and consider the subsequent actions of those whose course represents the times in which they lived.

Although the Bible affords no record of the transition for the history of which we purpose to search, it is not altogether silent in its prophetic statements regarding this extraordinary action. Through the prophet Daniel, the Lord points out that great antichristian power, the papacy, and delineates fully, yet concisely, its blasphemous and devastating work. Concerning this power, we read: “He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [the law, R.V.]; and they shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25. For the fulfillment of this prediction, we must turn to post Scriptural history.

That period of the church covered by the lives of the apostles is called the “apostolic church.” Succeeding that time is a period of indefinite beginning or close, during which “the Fathers” are regarded as directing religious thought and church affairs. These men and their writings have been held in great veneration by those ecclesiastical bodies of subsequent centuries who have been driven to their authority to support doctrines and practices found in the church without the wedding garment of divine sanction.

Into the period of “the Fathers,” then, we must trace the history of the Sabbath to discover, if possible, by what means its observance gave place to the observance of Sunday, the first day of the week.

As Paul the apostle looked forward into the near future, he spoke forebodingly of the influences to which the church would be subjected. To the elders of Ephesus he said:

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Acts 20:29-30

The mystery of iniquity, which was to result in the development of the man of sin, Paul declared to be already at work. 2 Thessalonians 2:7. And the historians of those days have many times told us of the corrupting influences which encircled the cause of true religion, and gradually became woven into its fabric. The celebrated Dr. Adam Clarke, in his comments on Proverbs 8, says of these illustrious “Fathers”

“But of these we may safely state that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Roman church that may not challenge them as its abettors. In points of doctrine, their authority is, with me nothing. The Word of God alone contains my creed. On a number of points I can go to the Greek and Latin Fathers of the church to know what they believed, and what the people their respective communions believed; but after all this, I must return to God’s Word to know what I would have me to believe.”

Much more testimony of similar import might be adduced were it necessary, the result of which would be to show that whatever may have been their action in reference to changing God’s ordinances, it would be unwise and unsafe to follow their tradition against the command of God. Notwithstanding this undeniable and most Protestant truth, the observance of Sunday rests with many people solely on what it is claimed that the early churchmen did and wrote. But it is a remarkable fact that even these claims are almost without any foundation in truth. Not one of these so-called Fathers ever alluded to the change the Sabbath. Not one of them ever called the first day of the week the Sabbath, nor did they even represent it as

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a day of which ordinary labor was sinful. Not one of them informs us as to the time, reason, or manner of the substitution of the first day for the seventh day as a day of rest.

The facts, as they will appear, will show that the change was introduced by a very gradual process through influences which prevailed in the church at an early date; and that it was consummated by the power indicated by the prophecy of Daniel already referred to.

The observance of the Sabbath was not discontinued for several centuries after the apostolic era as may be proved by unimpeachable testimony. After the introduction of Sunday observance, the two institutions stood side by side in the Christian church—the usurper warmed and nourished by a spirit of worldly wisdom coupled with a pretended veneration for Christ; while the honored Sabbath was gradually suffered to fall into disrepute and disused until it was finally placed under the bail of papal anathema. Sunday not only possessed the attraction of having been that day of the week on which Christ rose from the dead, but it held still greater attraction for the nations to whom the having was carried by having been from the most ancient times dedicated to the worship of the sun-gods of those heathen nations. As the North British Review, volume 18, page 409, states, it was “the wild solar holiday of all pagan times.” It was the amalgamation of Christianity with the traditions and errors of heathenism that produced that hideous religious deformity which was placed under the domination of the popes, and which from the Revelator received the title of “Mystery, Babylon the great, the mother of harlots.” Keeping pace with the development of this great apostasy, as one brought up with it, was the innovator, “the venerable Sun-day,” gradually triumphing over the downfall of the ancient Sabbath.

How well the Sabbath held on to the regard of God’s people is indicated by the following extracts taken from various writers, none of whom wrote from a standpoint favoring its observance:

Coleman, in *Ancient Christianity Exemplified*, chapter 26, section 2, says:

“Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.”

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

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

Sir William Domville says:

“Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbath edict of Constantine in AD 321.” - *Examination of the Six Texts*, page 291.

Prynne says:

“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 [AD 364] first settled the observation of the Lord’s day.” - *Dissertation on the Lord’s Day*, 1633, page 163.

John Ley, an English writer of 1640, says:

“From the apostles’ time until the Council of Laodicea, which was about the year 364 AD, the holy observance of the Jew’s Sabbath continued, as may be proved out of many authors; yes, notwithstanding the decree of that Council against it.” - *Sunday a Sabbath*, page 163.

The Apostolical Constitutions, written not earlier than the third or fourth century, enjoins the observance of both days in the following words (8:33): “Let the slaves work five days; but on the Sabbath day and the Lord’s day let them have leisure to go to church for instruction in piety.” And in another place (5:20; cp. 2:59, 7:23) it is enjoined to “hold your solemn assemblies and rejoice every Sabbath day (excepting one) and every Lord’s day.” In the Eastern churches the Sabbath did not yield its place as readily as in the Western churches, for the reason that in the former the Jewish Christians predominated in numbers and influence, while in the latter the converts to Christianity were more generally from the ranks of paganism, hence less strongly attached to the Ten Commandments and already accustomed to regarding Sunday as a holiday sacred to their former deities. And this peculiarity is still perpetuated by the descendants of those Eastern churches; for it is stated on good authority (see Chambers’s *Encyclopedia*, art. Sabbath) that: “Down to the present time, however, Sabbath-keeping and various other Jewish rites continue to be practiced along with Christian observances by the Christians of Abyssinia.”

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The Introduction Of Sunday Observance

If we set out to ascertain the date at which the observance of the first day of the week by Christians was instituted, or the act by which it was originated, we shall follow a vain pursuit. Some of its advocates claim for it Scriptural example; but we have already referred to the only instance in which a meeting for religious purposes on that day is mentioned in the Bible. It is not claimed by any of its friends that its observance was ever enjoined by any precept of Christ or his apostles. Archdeacon Hesse, in his Bampton Lectures, page 29, comforts his readers on this point by saying, "If you desire dogmatic statements on this class of subjects, I may say to the Sabbatarians, You will not find them in Scripture in reference to confirmation, orders, infant baptism, any more than in reference to the ordinance now in question." This may have some force with churchmen, but can have none but a negative force with those who reject the ordinances enumerated. The same author says, on page 35, "The first day of the week has only arrived by degrees at the honor which we suppose the apostles by divine direction have assigned to it."

Traces of Sunday being recognized as a day of peculiar joy begin to appear like flitting shadows in the writings of the early centuries; but the earliest testimonies to which we are referred are notoriously spurious. They occur in the apocryphal epistles of "Ignatius to the Magnesians" and of "Barnabas." The passage referred to in the former is often translated thus:

"Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope; no longer observing Sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death."

There are two sufficient reasons for rejecting this testimony. 1. The Epistle is a fraud according to the best authority. Dr. Killen, in his *Ancient Church*, page 427, says:

"It is no mean proof of the sagacity of the great Calvin, that, upwards of three hundred years ago, he passed a sweeping sentence of condemnation on these Ignatian epistles."

Of the three epistles of Ignatius still claimed as genuine, Prof. C. F. Hudson speaks as follows. He does not include the one to the Magnesians:

"Ignatius of Antioch was martyred probably AD 115. Of the eight epistles ascribed to him, three are genuine; viz., those addressed to Polycarp, the Ephesians, and the Romans."

Robinson, an eminent English Baptist writer of the last century, expresses the following opinion of the epistles ascribed to Ignatius and Barnabas:

"If any of the writings attributed to those who are called apostolical fathers, as Ignatius, teacher at Antioch, Polycarp at Smyrna, Barnabas, who was half a Jew, and Hermas, who was brother to Pius, teacher at Rome, if any of these be genuine, of which there is great reason to doubt, they only prove the piety and illiteracy of the good men. Some are worse, and the best not better, than the godly epistles of the lower sort of Baptists and Quakers in the time of the civil war in England. Barnabas and Hermas both mention baptism; but both of these books are contemptible reveries of wild and irregular geniuses."

2. The expression "Lord's day" is not in the text. Even Dr. Hesse, in quoting its authority in support of the Sunday, translates it as follows:

"No longer observing the Sabbath, but living according to the lord's life, by which our life sprung up by him and by his death."

The next testimony to which we are cited is from that ridiculous imposture called the Epistle of Barnabas, falsely attributed to the companion of Paul. The following is the passage:

"Lastly, he said unto them, Your new moons and your Sabbaths, I cannot bear them. Consider what he means by it; the Sabbaths, says he, which you now keep, are not acceptable unto me, but those which I have made; when, resting from all things, I shall begin the eighth day, that is, the beginning of the other world."

"For which cause we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested himself to his disciples, ascended into heaven."

The celebrated historian Mosheim says of this Epistle: "As to what is suggested by some, of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself; several of the opinions and interpretations of Scripture which it contains having in them so little of either truth, dignity, or force as to render it impossible that they could ever have proceeded from the pen of a man divinely instructed."

Kitto, in his *Encyclopedia*, says:

"The inference is unavoidable that Barnabas, the 'son of prophecy,' 'the man full of the Holy Spirit and of faith,' was not the author of this Epistle."

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And this evidence might be indefinitely extended. But the most positive witness to the spuriousness of the production is found in the letter itself.

The third authority quoted for Sunday sacredness is a pagan document, the letter of Pliny, a Roman governor of Pontus and Bithynia, to Emperor Trajan. The "Christians" form the subject of the letter, and the extract in which we are interested is this:

"The Christians affirmed the whole of their guilt or error to be, that they were accustomed to assemble together on a stated day, before it was light, and sing hymns to Christ as a God," etc. It is assumed, not proven, that this "stated day" was the first day of the week. By Justin Martyr, who wrote an "Apology" for Christians addressed to the Emperor, about AD 140, we have the first mention of religious services being connected customarily with the Sunday, in the following words:

"On the day that is called Sunday is an assembly of all who live either in the cities or in rural districts, and the memoirs of the apostles and the writings of the prophets are read."

Justin was formerly a pagan philosopher. He was apologizing for Christians to a pagan emperor, who, with his nation, regarded Sunday with veneration. The day is not called Lord's day, as some would have us believe, nor yet the first day of the week, as in the New Testament, but by its heathen name, Sunday, or the day of the sun.

Here, then, near the middle of the second century, we have the first reliable mention of any recognition being accorded to the Sunday by the Christian church. But to properly estimate the force of this fact, it is necessary to consider the state of religion, the relation of the church to worldly influences, and also the nature of the honors with which the day was now regarded. This is not necessary to a decisive conclusion as to the nature of Sunday-keeping; for no action of the church at this date or at any time should be allowed to supplant an institution established and sanctified by the Word of God.

As we look closely into the history of those times, we shall see the sad picture prophetically drawn by the apostles being enacted in real life. There are many allusions in the sacred epistles to the impending flood of corruption and apostasy which was about to overwhelm the cause of truth. Paul's warning to the Ephesian elders has already been alluded to. To the Thessalonians he writes that there would come a "falling away," and that "the man of sin" would be revealed from the midst of the church. Jude exhorts those to whom he addresses his Epistle to "Earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 1:3, 4.

Before the first century of the Christian era had passed away, the testimony of the inspired apostles had ceased, and the administration of the truth and cause of Christ passed into other hands. The results were very marked. It would be far from just to state that the men who now wrought for the cause were universally corrupt. Many of them were eminent for their devotion to Christ. But most of those whose names appear in the annals of the church, after those of the apostles, were men who were born and tutored in heathenism. They did not enjoy all the clear light that marks our day; they were subject to many considerations and influences which led them to open gradually the gates to the muddy waters of pagan mythology, whereby the pure stream of gospel truth became greatly defiled, and finally flooded. No candid writer of those times hesitates to testify to the deep suffering inflicted upon the interests of truth during the years succeeding the lives of the apostles. One or two quotations must suffice for this place. The celebrated Dr. Killen, in the preface to his "History of the Ancient Church," says:

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use and then claimed the rank of divine institutions. Officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention and to be named apostolic."

The learned church historian Mosheim bears testimony to the same effect, and he also tells how it came to pass that unscriptural practices were introduced into the church. He says:

"It is certain that to religious worship, both public and private, many rites were added without necessity and to the great offense of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who are more delighted with the pomp and splendor of external forms and pageantry, than with the true devotion of the heart, and who despise whatever does not gratify their eyes and ears. But other and additional causes may be mentioned, which, though they suppose no bad design, yet clearly betray indiscretion."

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“First, there is good reason to suppose that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them. For both these classes had been accustomed to numerous and splendid ceremonies from their infancy, and had made no question of their constituting an essential part of religion. And hence when they saw the new religion to be destitute of such ceremonies, they thought it too simple, and therefore despised it. To obviate this objection, the rulers of the Christian churches deemed it proper for them to be more formal and splendid in their public worship.

“Secondly, the simplicity of the worship which Christians offered to the Deity had given occasion to certain calumnies, maintained both by the Jews and the pagan priests. The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist; for unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites which would strike the senses of the people; so that they could maintain that they really had all those things of which Christians were charged with being destitute, though under different forms.”- Ecclesiastical History, book 1, century 2 part 2, chapter 4, section 1-3.

The gospel was carried to those nations which knew not God; whose conceptions of religion were sensual and gross; whose moral perceptions were exceedingly crude, if not altogether obliterated. To conciliate these tribes to the claims of Christianity, and to lead them away from their vanities to the service of the true God, was indeed a gigantic work--a work which only a divine power could accomplish. But in undertaking to achieve it, human weakness trembled before the great task, and sought to render it more feasible by a spirit of compromise.

In saying this much we are speaking with sufficient mildness and charity of those men and their times. It was under such circumstances that Justin Martyr wrote his Apology. Chambers's Encyclopedia, article Sabbath, gives this testimony as follows:

“By Justin in whose Apology for the Christians to Antoninus Pius, written between 138 and 150 AD, the earliest undoubted mention of Sunday meetings in the works of the Fathers occurs, several reasons for holding them then are assigned, the first being, that on this day of the week the world and light were created; and the second being the resurrection of Christ. ‘We all of us,’ says he, ‘assemble together on Sunday, because it is the first day in which God changed darkness and matter, and made the world. On the same day also, Jesus Christ our Savior rose from the dead; for he was crucified on the day before that of Saturn, and on the day after that of Saturn, which is that of the Sun, he appeared to his apostles and disciples, and taught them what we now submit to your consideration.’”

It is worth while to notice the reasons here set forth, especially the first one: “Because it is the first day in which God changed darkness and matter, and made the world.” This reason is brought forward out of regard for those who worshipped the sun, the fountain of light.

The day is called by that title which it obtained among the pagans as being sacred to the sun. The argument contained in this reason is directed to Christians -the day deserves particular honors because God created light upon it-a very acceptable reason with pagans, and, as he thought, a plausible one for Christians. But in its antagonism to the Sabbath of the fourth commandment, it was sugar-coated heathenism. It was one of the steps by which paganism was amalgamated with Christianity. The real elements of this testimony appear in the prominence given to the pagan names by which both the first and the seventh day are designated. The resurrection of Christ is mentioned almost incidentally, and in a way not to offend the feelings of those who might be looking with favor upon the new religion.

We have already seen that the observance of Sunday with some religious regard was in response to a peculiar demand of the times. Its inimical relation to the Sabbath was not then as apparent as now. There is not the slightest evidence that those who were instrumental in introducing the festival of Sunday into the Christian church had the object of supplanting the Sabbath, nor that they regarded the first day of the week as being Sabbatical. Chambers's Encyclopedia, which we can safely appeal to as being free from any bias in favor of the ancient Sabbath, says:

“By none of the Fathers before the fourth century is it [the first day of the week] identified with the Sabbath; nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or his apostles.”

Dr. Hesse, though an advocate of the sanctity of Sunday, says of the period down to the fifth century:

“In no passage is there any hint of the transfer of the Sabbath to the Lord's day [Sunday], or of the planting of the Lord's day on the ruins of the Sabbath, those fictions of modern times. If the Sabbath appears, it appears as a perfectly distinct day. And what is still more to our purpose, looking at the matter as

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a practical one, though law proceedings are forbidden, and labors for gain (at any rate in towns) are forbidden, and amusements unseemly for a Christian on any day are forbidden, no symptom is as yet discoverable of compulsory restrictions of, or conscientious abstinence from, such recreations and necessary duties (other than trades and professions) as are permissible on other days, so long as they do not interfere with divine worship, and the things connected with it and appropriate to the Lord's day."-Bampton Lectures, page 86, edition 1889.

Bishop Jeremy Taylor has said:

"The primitive Christians did all manner of work upon the Lord's day, even in the times of persecutions, when they were the strictest observers of all the divine commandments; but in this they knew there was none; and therefore, when Constantine, the emperor, had made an edict against working on the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandmen whatsoever."-Ductor Dubitantium, part 1, book 2, chapter 2, rule 6, section 59.

Through all these centuries, the Sunday sustained the character of a usurper, gradually gaining favor with the people as reproach and contumely were placed upon the Sabbath. We make no attempt to allude to all the evidence which might be produced to show that the state of the Sabbath question during the early centuries of the Christian age was as we have indicated; viz.:

1. The Sabbath was observed, but with a care which gradually diminished, as enmity towards Judaism, and everything with which the Jews had to do, increased. In fostering this antipathy, the "Fathers" imagined they were doing honor to Christ; and they were indeed placating the prejudices of the nations.

2. Sunday enjoyed special favor with the pagans, and in the resurrection of Christ and other specious excuses, the "Fathers" found a plausible reason for Christian regard being shown for that day.

3. The day was not observed as a Sabbath, religious meetings at first being held upon it to take the place, we may suppose, of the heathen orgies with which it had hitherto been associated. But, returning from these meetings, business and mirth filled up the remainder of the day. These phases of the question became more marked in the Western churches than in the Eastern, on account of their being more subject to the influence of the Gentile nations.

In the early part of the fourth century, the church entered upon a new epoch. The powerful Roman emperor Constantine became the protector of the Christian name, He was induced to take this attitude in order to harmonize the conflicting elements in his dominion. And in doing so he did not turn his back upon the paganism of his ancestors, and which he had already adopted as his own religion. People who have heard only of his acts of tolerance and patronage toward the Christian religion are prone to regard the emperor Constantine as foremost among the godly benefactors of our race, and a stalwart Christian hero. Those who are better acquainted with his life hold him to have been designing and crafty, a man whose principal motive was selfish ambition, whose chief object was to secure to himself the supreme power and influence in a mighty empire which was rapidly disintegrating through civil and religious corruption and schism. To accomplish this, he sought to conciliate heathenism and Christianity by coalition. He saw an opportunity to facilitate this in the exaltation of the Sunday festival. Accordingly he issued a decree for this purpose, bearing the date of March 7, AD 321. Chambers's Encyclopedia, in the article already referred to, says:

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 AD, of which the following is a translation: 'Let all judges, inhabitants of the cities, and artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows on us.'"

Testimony might be greatly multiplied showing that this edict furnishes the first enactment, human or divine, enjoining the observance of the first day of the week. If any dispute this fact, we earnestly call upon them for anything of prior date. But before we pass this interesting point, the place here Sunday makes its formal debut in the Christian world, we wish to look into some of the circumstances. Many regard this as a most devout religious action on the part of Constantine for promoting the Christian observance of the Lord's day. It was nothing of the kind. He denominates it "the venerable day of the Sun," not Sabbath nor Lord's day. On the next day, March 8, we have dated another edict, issued by the same man, for the examination of entrails of beasts for the consultation of the astrologers. These two edicts taken together sufficiently disprove any claim that could be made in behalf of the Christian piety of this prince. Indeed, his pretended conversion to Christianity is not dated until 323 AD. Dr. Hesse, in Bampton Lectures, pa 60, says:

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“Others have looked at the transaction in a totally different light, and refuse to discover in the document, or to suppose in the mind of the enactor, any recognition of the Lord’s day as a matter of divine obligation. They remark, and very truly, that Constantine designates it by its astrological or heathen title, dies solis, and insist that the epithet venerabilis, with which it is introduced, has reference to the rites performed on that day in honor of Hercules, Apollo, and Mithras. And in support of their assertion they urge that in the same year Constantine promulgated an edict of an unquestionably heathen character for the better observance of sacrificial customs.”

Dr. Philip Schaff stands high in the present world of religious literature and research. He is a warm friend of Sunday-keeping, but speaks in the following candid manner of this edict:

“He enjoined the observance, or rather forbade the public desecration, of Sunday, not under the name of Sabbatum or dies Domini, but under its own astrological or heathenish title, dies solis, familiar to all his subjects, so that the law was as applicable to the worshippers of Hercules, Apollo, or Mithras as to the Christians.” - History of The Christian Church, period 3, section 2.

The North British Review, volume 18, page 409, thus defends this step:

“That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it their Lord’s day and their Sabbath. If the authority of the church is to be ignored altogether by Protestants, there is no matter; because opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent or undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival.”

In the light of the facts, this first Sunday law becomes a heathen decree, issued in honor of a heathen day, which Christians were, many of them, already regarding as a festival. It applies much more directly to the pagan than to the Christian phase of its observance; in fact, the latter is not at all considered. After the beginning of the third century, there are references to the first day of the week under the title “Lord’s day;” but it is not until very near this period that any good evidence exists that it was thus designated. This edict of Constantine gives it standing among the recognized institutions of the Roman Empire. But it was not yet clothed with Sabbath honors. Cessation from labor was only required in certain cases. It was constituted a national holiday. As a festival it may be traced back to about AD 140, when it is mentioned by Justin Martyr as “the day called Sunday.” But in no authentic instance is any sacred name attached to this day until very near the close of the second century. A brief reference only can be made to the various evidences which are adduced by the Sunday-Lord’s-day advocates that the day was thus designated before this point of time. First, John the Revelator wrote, “I was in the Spirit on the Lord’s day.”

But he does not identify this with Sunday. On the contrary, in his Gospel, doubtless written after the Revelation, he simply calls the day “the first day of the week.” Christ said that he himself was Lord also of the Sabbath day, which, with other Bible testimonies, identifies the Sabbath as the Scriptural Lord’s day. Next, the spurious epistles of Ignatius and Barnabas are quoted. But granting their authenticity, which no one will insist upon, it is true that one says the “Lord’s life,” while the other calls it the “eighth day.” Justin Martyr calls it “the day called Sunday.”

The next in order is Dionysius, bishop of Corinth, AD 170. Only a fragment of his letter is preserved by Eusebius, in which the expression occurs, “Today we kept the Lord’s holy day, in which we read your letter.” But what day is God’s holy day? If we let the Bible answer, it will be the seventh day every time. This writer does not identify it with Sunday. The fact that he calls it the “Lord’s holy day” would indicate to an unbiased mind that he referred to the only day which God ever blessed and rendered holy. It is then claimed that Melito, bishop of Sardis, wrote a treatise on the Lord’s day. This is but a supposition. Dr. Hessey refers to it very lightly, simply saying:

“Melito, bishop of Sardis, is stated to have composed, among other works, a treatise on the Lord’s day.”-Bampton lectures, page 44.

The fact is, the book is not preserved. Its title was *Ho Peri tes Kuriakes Logos* – “A Discourse Concerning the Lord;” but the word for day is not there. It may have been concerning the Lord’s life. Irenaeus, bishop of Lyons, AD 178, is next brought forward. Concerning this testimony, Andrews, “History of the Sabbath,” page 2 17, says that, “Every word of this pretended testimony of Irenaeus is a fraud. Nor is there a single instance in which the term Lord’s day is to be found in any of his works, or any fragment of

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his works preserved in other authors." Thus the attempt to attach a sacred or Christian title to the first day of the week prior to the close of the second century entirely fails.

It is true, as we have stated, that soon after this period the Sunday was thus designated. And it is but natural that the friends of that day should wish to carry its sacred nomenclature as far back toward apostolic times as they possibly could. And in order to do so, resort has been had to misrepresentation.

During these times, many errors were introduced into the sacred precincts of the Christian religion. The faith once delivered to the saints became corrupted in nearly every feature; and through the succeeding hundred years, these errors grew with the growth of the cause, and strengthened as the church gained worldly strength. And now that Constantine had elevated the day by the dignity of an imperial edict, the attention of the people was more than ever attracted to it.

But down to this time the seventh-day Sabbath was still being observed. John Ley, an old English author, says:

"From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yes, notwithstanding the decree of that council against it."

William Prynne, famous in the history of English Puritanism, also says:

"It is certain that Christ himself, his apostles, and the primitive Christians, for some good space of time, did constantly observe the seventh-day Sabbath, the evangelists and St. Luke in the Acts ever styling it the Sabbath-day, and making mention of its solemnization by the apostles and other Christians, it being still solemnized by many Christians after the apostles' times, even till the Council of Laodicea [AD 364], as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs thus: 'Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day [which many did refuse at that time to do]. But preferring in honor the Lord's day [there being then a great controversy among Christians which of these two days should have precedence]; if they desire to rest, they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.' 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 first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."

Coleman speaks as follows on this subject:

"The last day of the week was strictly kept in connection with the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity diminishing until it was wholly discontinued."

And speaking of the first day, he says:

"During the early ages of the church, it was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity."-Ancient Christianity Exemplified, chapter 26, section 2.

A learned English writer of the seventeenth century, William Twisse, D. D., thus states the early history of these two days:

"Yet for some hundred years in the primitive church, not the Lord's day only, but the seventh also, was religiously observed, not by Ebion and Corinthus alone, but by the pious Christians also, as Baronius writes and Gomarus confesses, and Rivet also, that we are bound in conscience, under the gospel, to allow for God's service a better proportion of time than the Jews did under the law, rather than a worse."-Morality of the Fourth Commandment, page 9, London, 1641.

The learned Giesler also states the same fact, and that this practice of observing the seventh day was not confined to the Jewish converts:

"While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the Passover, with reference to the last scenes of Jesus' life, but without Jewish superstition." - Ecclesiastical History, volume 1, chapter 2, section 30.

Bishop Jeremy Taylor, a man of great learning, also bears testimony incidentally to the same facts:

"It [the Lord's day] was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."-Ductor Duhitantium, part 1, book 2, chapter 2, rule 6, section 51.

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Testimony to almost any length might be brought forward upon this important phase of the question, showing that the change of the Sabbath was not a matter of divine arrangement or direction, but was accomplished by a gradual process, extending several centuries into the Christian age. We have the fact indubitably established that the Sabbath, the seventh day, was observed by the faithful disciples of Christ for several hundred years after our Savior's death and ascension. This practice was adhered to with a conscientious tenacity by those who preferred the pure word of God to the errors and compromises which many of the leading theologians of those days adopted. This is shown by the numerous invectives which were hurled at them; by the disrepute into which many writers of those days sought to throw the Sabbath by identifying it with Judaism; and finally by the anathemas and persecutions attached to its observance.

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These words were spoken prophetically of that power which was to arise within the lines of the Roman Empire, and of which it was also said, that as a power he should be diverse from other kings; "and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws [the law, R. V.]; and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25. All Protestants agree that this refers to the papacy. There can be no reasonable doubt of it. History attests how well it has fulfilled the specifications. We shall not take up the argument in detail, but undertake only to show how well its character as a meddler with the "times" and "law" established by the hand of God, has been sustained. It would be without signification to say that the expression refers to human laws. "The law" is the law of God. This power was to think to change thus law, and the "times" established by divine authority. And in this presumptive work he was apparently to succeed; they were to be given for a long period into his hand. Although the papacy has, in expunging the second commandment of the Ten Commandments and in its open disobedience to it, and in the mutilation of the tenth, abundantly sustained its predicted reputation for sacrilegious contempt for the divine commands, we believe that it is in its efforts to change the Sabbath of the fourth commandment that it especially fulfills its part in thinking to change the times and the law.

At the beginning of the fourth century, we see that the custom of holding religious assemblies on the first day (if the week had been introduced into the church, and a sacred title, "Lord's day," had begun to be applied to that day, In 321 AD the elevation of the Sunday to sacred honors was greatly accelerated by the edict of Constantine. As yet, no ecclesiastical promulgation in its favor had gone to the world. The church had not yet come to that high estate from which it could command the obedience of the world. Until the days of Constantine, Christianity struggled for an existence under the iron heel of persecution; and at last escaped front that persecution by surrendering her purity of faith to the pagan world, and accepting the sheltering patronage of the civil power. From being the protégé of the Roman power, the church rapidly arose until in apocalyptic vision she is seen seated upon the scarlet beast with seven heads and ten horns, the symbol of Roman power. Controlling that power, and using it for her own aggrandizement, this apostate church cast the truth down to the ground. She wore out the saints, and raised her Heaven-defying hand against God and his law.

Down to the time of Constantine's edict in behalf of the venerable day of the sun, there was not a single Christian feature attached by authority to the observance of Sunday. Nor did this edict change the aspect of the case. But as the ecclesiastical power arose, it elevated with its own development the prestige of Sunday observance. Heylyn, the honored and honest historian, speaking of a lime a century later than that of Constantine, says

"The faithful, being united letter than before, became more uniform in matters of devotion; and in that uniformity did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, but by degrees, the fifth and sixth centuries being well-nigh spent before it came into that height which has since continued. The emperors and the prelates in these times had the same affections, being earnest to advance this day above all others; and to the edicts of the one, and ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyed." - History of the Sabbath, Part 2, chapter 4, section 1.

Dr. Hase in his "Church History" (Part 1, division 2, AD 100-312, section 69) thus testifies:

"The Roman Church regarded Saturday as a fast-day, in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival, in which all fasting and worldly business was avoided as much as possible, but the original commandment of the Ten Commandments respecting the Sabbath was not then applied to that day."

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And Dr. Heylyn again speaks of this state of things thus:

“In this difference it stood a long time together, till in the end the Roman Church obtained the cause, and Saturday became a fast almost through all parts of the Western world. I say the western world, and of that alone, the Eastern churches being so far from altering their ancient custom that in the sixth council of Constantinople, AD 692, they did admonish those of Rome to forbear fasting on that day, upon pain of censure.” - History of the Sabbath, Part 2, chapter 2, section 3.

It was by casting gloom and reproach upon the Sabbath that this work was carried successfully on. The Council of Laodicea, which sat AD 364, adopted among other canons, the following, which is numbered twenty-nine:

“Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day; but, preferring the Lord’s day, should rest, if possible, as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.”

Here for the first time the church speaks authoritatively in behalf of first-day observance; and with its behest is coupled derision of the Sabbath and an anathema against those who observe it. Constantine did not strike against the Sabbath of the Bible in his edict for “the venerable day of the sun.” This was left for that ecclesiastical power, the papal church, to do. And as we have seen, one of her first acts on attaining a degree of power was to begin this Heaven-predicted work of apostasy. The decree of the Laodicean Council did all that any council or act of the church could do toward changing the Sabbath. It enjoined the observance of Sunday, the first day of the week, and placed the observance of the seventh-day Sabbath of the Lord under a curse.

From this time forward, the papacy, “the man of sin,” was rapidly “revealed.” By no one act was the supremacy of the Roman See established; by slow and often painful steps, the bishop of Rome climbed to the supreme pontifical seat. But it is an interesting fact in our investigation, that with every degree of power attained by the papacy there was additional strength given to the change which this power was endeavoring to work in God’s law, a change which must date from the Council of Laodicea in 364 AD.

It has been our endeavor to trace the action by which Sunday observance was elevated to the place of the ancient Sabbath, to the power indicated in Daniel 7:25 this power is without doubt the papal church, or that power which appeared on earth as the result of a monstrous coalition of the Christian religion with the Roman Empire. We have succeeded in establishing this point by tracing the gradual rise of Sunday sacredness through the second and third centuries, to a time when power and prestige were placed in the hands of the church. In accepting the gift, she broke her allegiance to God, and, following the example of the Roman emperor, she at once decreed in favor of the heathen holiday, under the assumed title of Lord’s day; and exceeded his example by hurling a curse at the fourth commandment.

We shall not follow the history of this matter further. The testimony we have quoted from Dr. Heylyn sufficiently indicates how Sunday observance became fully established. It was by decrees of popes and decisions of councils. It was enforced upon the superstitious by reputed miracles. Chambers’s Encyclopedia says:

“But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the third council of Orleans) and this expressly that the people might have more leisure to go to church and say their prayers; nor was it till about the ninth century that the emperor Leo, ‘the philosopher,’ repealed the exemption which it enjoyed under the edict of Constantine. And now, the Lord’s day being thoroughly established by law as a Sabbath, the fourth commandment would more than ever be employed by the clergy as a means of persuading to its observance.” - Article Sabbath.

To complete the evidence, we have but to refer to the authorities of the Catholic Church. Among them there is a most unanimous affirmation of the fact that the first day of the week is kept solely upon the action of that church in substituting Sunday observance for that of the Sabbath. Should any one doubt this statement, we refer him to the means of testing its truthfulness which are always at hand, either by consulting any intelligent Catholic, or the catechisms where their faith is taught. For the benefit of those who do not feel disposed to do this, we give some passages taken from their standard works. The “Roman Decretalia” is authority with them, and it speaks as follows of the power of the pope:

“He can pronounce sentences and judgments in contradiction to the right of nations and to the law of God and man. He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament,” etc.

“The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ.” - Decretal de Translat, Episca. Cap.

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“The pope’s will stands for reason. He can dispense above the law, and of wrong make right by correcting and changing laws.” – Pope Nicholas, Discourse 96.

“The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime.” –Discourse 40.

Here, then, is the power which is to “think to change times and laws.” In the “Catholic Catechism of Christian Religion,” we have the following questions and answer:

“Question. What does God ordain by this commandment?

“Answer. He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

“Question. What is this day of rest?

“Answer. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Genesis 2:2; Hebrews 4:1, etc.

“Question. Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

“Answer. During the old law, Saturday was the day sanctified; But the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.

“Question. Had the church power to make such change?

“Answer. Certainly; since the Spirit of God is her guide, the change is inspired by the Holy Spirit.”

In another Catholic work called the “Abridgment of Christian Doctrine,” page 58, the Catholic Church asserts its power to change the law, in the following manner:

“Question. How prove you that the -church has power to command feasts and holy days?

“Answer. 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.

“Question. How prove you that?

“Answer. 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 by her commanded, they again deny, in fact, the same power.”

The “Doctrinal Catechism,” pages 174, 352, offers proof that Protestants are not guided by the Scriptures. We present two of the questions and answers:

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

“Answer. 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.”

“Question. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith, do they find this permission clearly laid down in the Sacred Volume?

“Answer. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday they violate one of God’s commandments, which he has never clearly abrogated! Remember that thou keep holy the Sabbath day.”

But little more needs to be said. The task to which we addressed ourselves was to show that the Sabbath of the fourth commandment stands immutably sustained and unchanged by that omnipotent Power which instituted it. The change which has been wrought in the custom of Christendom, substituting the observance of the first day of the week for that of the seventh day, was not divinely inspired, but was prophetically ascribed to, and was actually wrought by, an apostate church inspired by a worldly policy. The testimony we have brought forward, while it abundantly substantiates the truth, is but a modicum of that which exists upon these points.

The, period of time during which the “times and laws” were to be given into the hands of this power has passed away; light and knowledge upon the truth are being shed abroad, and now God says to all his people, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable, then shall thou delight thyself in the Lord.” Isaiah 58:13. And John on Patmos, looking down through the ages, saw the people of God just before the second coming of Christ, and said of them: “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.”

He then saw a “white cloud,” and upon it the Son of man coming to reap the harvest of the earth.

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This can be specifically said only of those who obey the whole ten precepts of God's law. That time is now here, and the Lord calls upon his people to forsake the traditions of men and keep the commandments of God

18. Who Changed the Sabbath?

That the seventh day of the weekly cycle, the day on which the Creator rested, was set apart at the creation of the world as the Sabbath of Jehovah, all Christians, with but few exceptions, admit. That it was enjoined in the Decalogue, and kept by patriarch, prophet, and the faithfully obedient for the first four thousand years of earth's history, is also admitted. That it has been kept by some from the first advent of Christ to the present time can be clearly proved by history. But, on the other hand, the great majority of professed Christians are observing with more or less devotion and strictness the first day of the week, commonly called Sunday. These facts are generally admitted.

There is another important fact in connection with the Sabbath question which is obvious to all. It is the most agitated, and most widely agitated, religious question in the world at the present time. It is not only agitated in religious circles, but in municipal councils, in the courts of law, and in State and National Legislatures. The above facts, and others which might be mentioned, have led many thousands of earnest-minded men and women to examine anew the evidences on which Sunday observance is based; and many of these persons have been thus compelled by their own convictions of duty to abandon the customs of the churches with which they have been connected, and the general practice of Christendom, and begin the observance of the seventh-day Sabbath. This has, of course, led to increased agitation of the subject.

Out of this agitation the following questions have arisen in many anxious hearts: "Who changed the Sabbath?" "Was it not changed by Christ at His crucifixion or resurrection?" "Did not the apostles change the Sabbath By what power was it changed?"

These questions, dear reader, we hope to answer in this little tract, and the source from which we wish to draw our evidence concerning this change is the word of God, and reliable historical testimony in harmony therewith. What that word reveals every sincere Christian Protestant will accept. A counterfeit coin is no nearer genuine because of having been so considered by honest men for many years; and he would be a foe to the government and law who would continue its circulation after he knew it to be spurious. Neither is error any less error by having been by the good of past generations considered as truth. What does the word of God say? Let us inquire (1) what the prophets said Christ's attitude would be toward that law of which the Sabbath is a part; and (2) how were these prophecies fulfilled by Christ in His teaching and example.

What Did The Prophets Say

1. We have the statement through Moses that Christ would not come as a lawgiver, but as a teacher of God; and what He would teach would not be a new doctrine of His own, but the words which God would give Him. This is what the Lord through the prophet says:

I will raise them up a Prophet from among their brethren, like unto thee, and will put: My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of Him. Deuteronomy 18: 18, 19.

2. The Lord tells us through Isaiah that when Christ, the manifestation in living character of Jehovah's righteousness, comes, he will instead of in anywise degrading or repealing God's law, magnify it and make it honorable, and because of that the Father would be well pleased. This is what the prophet says:

The Lord is well pleased for His [Christ's] righteousness' sake He [Christ] will magnify the law, and make it honorable. Isaiah 42:21.

That this refers to Christ, see verse 19 of the same chapter.

3. The Spirit of Christ spoke through the prophets. 1 Peter 1:10, 11. Christ, speaking by that Spirit through David, His great ancestor, said to Himself at His first advent:

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Lo, I come; in the volume of the book it is written of Me. I delight to do Thy will, O My God; yes, Thy law is within My heart. Psalm 40: 7, 8.

Compare with Hebrews 10:5-10, where this scripture is applied to Christ.

How Fulfilled In Christ's Teaching And Example.

1. Christ by His own mouth declares again and again that He came, not to give a new law, but to teach God's will, or law. Take the following, among many evidences of this:

I do nothing of Myself; but as My Father has taught Me, I speak these things. John 8: 28.

I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. John 12:49.

2. Did Christ, as the prophet declared He would, magnify God's holy law, and thus show the honor which belonged to it? Listen to Him as He speaks in His first recorded sermon:

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or on tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matthew 5:17-19.

It is difficult to see how language could be stronger than the above. The Son of God came not to destroy the law but to fulfill. To fulfill a law, is to do it. See Galatians 6: 2. He goes even further than this: He declares in the clearest possible language that He did not come to change it, even to the extent of a jot (or yod), the smallest letter in the Hebrew alphabet, or to a tittle, a little point which serves to distinguish one letter from another. Certainly the fourth commandment, Which declares that "the seventh day is the Sabbath of the Lord thy God," and gives the reason therefore, could not be changed to read, "The first day is the Sabbath," with the requisite reason, without a change of many jots and tittles. And Christ further declares that "Till heaven and earth pass" no such change should take place.

In Luke 16: 17 He thus states the impossibility of changing that law: "It is easier for heaven and earth to pass, than, one tittle of the law to fail." Why? Because heaven and earth might pass, and God could create another heaven and earth in their place without affecting His Deity but if His law should fail, or be shown to be imperfect, His government would be impeached and the very integrity of His character would be shattered. For His commandments are an expression of His righteous character (Psalm 119:172), and His "righteousness shall not be abolished" (Isaiah 51:6). In fact, the first day of the week, in the very nature of the case, could not be the rest day of God, for the Creator never rested on that day.

Christ further declares that whosoever should break even so much as one of the least of the precepts of that law of which the Sabbath is a part, shall be called the least, or, as translated in the "Living Oracles," by Campbell, MacKnight, and Doddridge, "of no esteem," in the kingdom of heaven; but the teacher and doer of them would be great in that kingdom. He then shows how far reaching is that law. Its righteousness extends not alone to the outward act, but to the very heart motives which prompt the act, so that cherished hatred is a transgression of the sixth commandment, and cherished lust of the seventh. Matthew 5:20-22, 27, 28. Truly He magnified the law, and made it honorable.

3. He came to do God's will; God's law was in His heart. Did He keep the law? He says:

I have kept My Father's commandments, and abide in His love. John 15: 10.

And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. Luke 4: 16.

When reproved by the Pharisees for breaking the Sabbath in healing the sick, He defended Himself by an appeal to their own practice, and concluded by saying, "therefore it is lawful to do well on the Sabbath days." "Lawful" means according to law. His work was therefore according to the law of the Sabbath, the fourth commandment, and is a positive proof that He observed it according to that law.

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Again: “Christ died to save men from sin.” Matthew 1:21; Titus 2:14. But “sin is the transgression of the law.” 1 John 3:4. Christ, therefore, died to save men from transgressing His law; and the law was so holy as to demand the death of the Son of God in order to release man from its claims. The law was honored before heaven and earth in the death on the cross of the spotless Lamb of God.

Truly, as He declared, Christ came not to seek His own will, but the will of the Father who sent Him. John 5:30. Or, as He says again concerning both His teaching and practice, “I speak not of Myself; but the Father that dwells in Me, He doeth the works.” John 14: 10.

Of the followers of Christ it is said that they “rested the Sabbath day according to the commandment.” Luke 23:56. The apostle Paul declares that faith establishes the law in the heart of the believer (Romans 3: 31), and that the righteousness of the law is fulfilled in those who walk after the Spirit, while the carnal mind is not subject to the law of God. Romans 8:4-7. In harmony with all this the apostle James bears the following testimony to the obligation, the oneness, and the perpetuity of the law of Ten Commandments:

If you fulfill the royal law according to the scripture, Thou shall love thy neighbor as thyself, you do well; but if ye have respect to persons, you commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said [margin, “that law which said”], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak you, and so do, as they that shall be judged by the law of liberty. James 2: 8-12.

The Psalmist says: “O how love I Thy law! It is my meditation all the day. Thou through Thy commandments has made me wiser than mine enemies; for they are ever with me.” Psalm 119:97, 95: And the same voice of love is echoed by the beloved disciple: “For this is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John 5: 3.

From the above (and much more testimony might be given), it is clearly evident that neither Christ nor His apostles abrogated, repealed, or changed God’s law, or any part of it. They taught its absolute integrity and perpetuity.

Christ, our great and only Example, kept it; and we are commanded to follow Him (.John 21:22), to walk as He walked (1 John 2: 6). This is absolutely conclusive.

The Sabbath, therefore, has never been changed by divine authority. It remains forever the same. Who, then, did make the change from the seventh to the first day of the week? Do the Scriptures reveal this? Yes, most clearly. The word of God, even back as far as five centuries before Christ, points out the criminal who should think to lay his hand upon the law of Jehovah, wrench from thence the commandment which expressly points out the jurisdiction and power of the great Law Giver, and substitute in its place a law which would turn men from the worship of the true God; and we also have the confession of the criminal himself that he has so done this deed. Note the evidence

The Prediction Of The Crime And The Criminal

1. The apostle Paul said to the church of Christ:

For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Acts 20:29, 30.

2. In 2 Thessalonians 2:7 he declares that “the mystery of iniquity (lawlessness, law breaking) doth already work,” but was then hindered from its full development. Its rise and fuller growth he describes in verses 3 and 4: Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple [or church, see 1 Corinthians 3:16; Ephesians 2:20-22] of God, showing himself that he is God.

But the great head of the church is the Lord Jesus Christ (Ephesians 1: 22, 23), and the law of the church is the word of God, which came through Christ. Now the only way for a power to oppose God is to enact laws contrary to God’s law, and demand obedience thereto. The only way in which it could exalt itself above God is to demand that its law shall be obeyed in preference to God’s law. The same law promulgated by two rival powers in the same territory would be an impossibility, and would show no

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distinction between the adherents of the two powers. There must be a difference in the laws, and therefore this power must change God's law, and this change or difference between the law of God and the law of this usurping power must be the very mark of opposition to God and exaltation above Him.

3. Just how the man of sin will introduce such a law as this is predicted by Inspiration. In the portrayal of the Papacy under the symbol of the little horn in Daniel 7, the prophet thus describes its work: And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. Verse 25.

Here are given three specifications of crime: (1) He shall speak great words against the Most High; (2) he shall wear out the saints of the Most High; (3) he shall think to change the times and laws (or better, the law), evidently of the Most High. We have space to treat only of -the third specification here. The "law" does not refer to human laws, which every human power has a right to change within proper limits, but to a law which this power could not really change, but only think to change. This must be God's law. The Douay Bible reads, He shall "think himself able" to do this. The Revised Version, "He shall think to change the times and the law." Wintle and Spurrell read, "Shall presume to change the appointed times and the law."

The very first "time" appointed of God was the day. See Genesis 1. It began at evening and closed at evening. See Leviticus 23:32; Mark 1:32. The other "time" appointed of God in the beginning was the week, marked by the Sabbath. A change in the beginning of the day, and a change in the day of the Sabbath, is certainly a change of the "times," which would change God's law in its most vital part, namely, the fourth commandment, the only commandment in the law which pertains to time, and which requires the sanctification of the seventh day.

The above are a part of the divine prediction of the character and work of the criminal. He opposes and exalts himself above, God in presuming to change that very law which Christ or God in the very nature of the case cannot change, and he thinks to change it in that very part which refers to times divinely appointed. This shows that the criminal's work must have reference to the fourth commandment, the only one of the ten which relates to time. Were these predictions fulfilled?

The Shameless Confession Of The Criminal

The apostate church, the Roman Catholic Church, or the Papacy, declares that she has done the very thing which the prophecy predicted. Note the evidence:

1. Take the testimony of Eusebius, one of the most eminent "Fathers" of the Catholic Church, the contemporary, the apologist, and the deifier of the corrupt Constantine. He says: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day (Sunday)." The "we" to whom he refers are Constantine, Pope Sylvester, and such bishops as Eusebius.

2. In "Butler's Catechism," a work used in Catholic schools, the first and second commandments are counted as one, and the fourth is counted the third. Upon the third, or Sabbath, commandment are the following questions and answers:

Question. Say the third commandment.

Answer. Remember that thou keep holy the Sabbath day.

Question. What is commanded by the third commandment?

Answer. To spend the Sunday in prayer and other religious duties,

But all know that that is what is not commanded by the Sabbath commandment.

3. The "Doctrinal Catechism," pages 101, 174. 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:

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

Answer. 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.

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Question. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the scripture as their only rule of faith? Do they find this permission clearly laid down in the Sacred Volume?

Answer. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated, "Remember that you keep holy the Sabbath day."

4. In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:

Question. How prove you that the church has power to command feasts and holy days?

Answer. 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.

Question. How prove you that?

Answer. 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 by her commanded, they again deny, in fact, the same power.

5. The following letter, written by the Reverend Father Enright, a Catholic priest in charge of the Redemptorist College, Kansas City, Mo., to Mr. E. E. Franke, 43 Bond Street, New York City, is to the point:-

JANUARY 11, 1892.

DEAR FRIEND

Your letter reached me only a few days ago. The paper you speak of I've not seen. My words were: "I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy:" There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, "Remember that thou keep holy the Sabbath day." The Catholic Church says, "No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week." And, lo the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church. Excuse delay in answering.

Yours respectfully,

T. ENRIGHT, CSSR

Lock Box 75, Kansas City, Mo.

Mr. Franke then wrote to Archbishop Ryan, of Philadelphia, stating Father Enright's position, and received the following reply:

ARCHDIOCESE OF PHILADELPHIA,
Chancellor's Office, 225 North Eighteenth Street,
Philadelphia, Pennsylvania.

MR. E. E. FRANKE.

DEAR SIR,

Of course Father Enright is correct. There is not a word in the New Testament about Christ's changing the day. On the contrary, he always observed the Sabbath, the seventh day. Consult any Catholic work that has a chapter on tradition, and you should find what you need. The church alone is authority for the transfer from Saturday to Sunday. Truly yours,

IGNATIUS F. HOOSTMAN,

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Chancellor.

6. We give one more testimony from Roman Catholic sources, namely, a letter from Cardinal Gibbons to Mr. John R. Ashley, of Rock Hall,

CARDINAL'S RESIDENCE,
Baltimore, Maryland, February 25, 1892.

JOHN R. ASHLEY, ESQ.

DEAR SIR,

In answer to your first question, directed by the cardinal to reply to your letter, I will say:

1. Who changed the Sabbath?

Answer. The holy Catholic Church.

2. Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?

Answer. The Protestants are following the custom introduced by the holy Catholic Church.

3. The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only.

I am faithfully yours,

C. F. THOMAS, Chancellor.

Protestant Testimony

Some may be inclined to doubt the statements, and disbelieve the testimony of Romanists upon this question, but it should be remembered that the Church of Rome stands before the court of public opinion charged by the word of God with three offenses, as before noted: (1) Speaking great words against the Most High; (2) wearing out the saints of the Most High; (3) thinking to change times and the law. Daniel. 7: 25. She may deny the first two counts in the indictment, but she confesses to have committed the offense charged in the third, as shown by the testimonies already cited. All the witnesses agree in their testimony against her on the first two charges, and, when coupled with her confession concerning the third, we have ample proof of her guilt, because the Scriptures make all these charges against the same power.

The statements and claims of the representative men of that church, already cited, are really of great value to the jury of public opinion, and are entitled to great weight in determining the guilt of the accused, especially so as her statements are free and voluntary, given without any pressure, whatever. We are not dependent upon the confessions of the criminal, however, in proving that the Church of Rome sought to change the law of God in respect to the day to be observed as the Sabbath, for the testimony of history proves that this change was effected through the influence and power of that church, as foretold by the prophecy. This testimony will prove that the change in the day observed was made later than the first century, and will serve to confirm and establish the position already clearly proved from the Scriptures, that Christ did not change the Sabbath in His day.

The facts, as they will appear, will show that the change was introduced by a very gradual process, through influences which prevailed in the church at an early date, and that it was consummated by the power indicated by the prophecy of Daniel already quoted.

That the observance of the Sabbath was continued after the apostolic era may be proved by unimpeachable testimony. After the introduction of Sunday observance, the two institutions stood side by side in the Christian church—the usurper warmed and nourished by a spirit of worldly wisdom coupled with a pretended veneration for Christ, while the honored Sabbath was gradually suffered to fall into disrepute, until it was finally placed under the ban of papal anathema.

The testimony of the Protestant writers will now be given to show when and by whom the change was introduced. It should be remembered, too, that these testimonies are not from observers or friends of

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the seventh-day Sabbath, and that, in the language of President Mahan, “admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence.” Sir William Domville says:

Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in AD 321. Examination of the Six Texts, page 291.

Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or His apostles. Examination of the Six Texts, Supplement, pages 6, 7.

Chambers' Encyclopedia, to which we can safely appeal as being free from any bias in favor of the ancient Sabbath, says:

By none of the Fathers before the fourth century is it [the first day of the week] identified with the Sabbath; nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or His apostles.

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 AD, of which the following is a translation:—"Let all judges, inhabitants of the cities, and artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and the planting of vines cannot be so advantageously performed on any other day; least, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows on us."

But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the third Council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers; nor was it till about the ninth century that the emperor Leo, "the philosopher," repealed the exemption which it enjoyed under the edict of Constantine. And now, the Lord's day being thoroughly established by law as a Sabbath, the fourth commandment would more than ever be employed by the clergy as a means of persuading to its observance. Article Sabbath.

Mosheim, referring to the law of Constantine quoted above, states that in consequence of that law, the first day of the week was "observed with greater solemnity than it had formerly been." – "Ecclesiastical History," Century 4, part 2, Chapter 1.

Dr. Hase, in his "Church History" (part 1, division 2, AD 100-312, section 69), thus testifies:

The Roman Church regarded Saturday as a fast day, in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival, in which all fasting and worldly business were avoided as much as possible, but the original commandment of the Decalogue respecting the Sabbath was not then applied to that day.

Dr. Heylyn speaks of this state of things as follows:

In this difference it stood a long time together, till in the end the Roman Church obtained the cause, and Saturday became a fast almost through all parts of the Western world. I say the Western world, and of that alone, the Eastern churches being so far from altering their ancient custom that in the sixth Council of Constantinople, AD 692, they did admonish those of Rome to forbear fasting on that day, upon pain of censure. History of the Sabbath, part 2, chapter 2, section 3.

It was by casting gloom and reproach upon the Sabbath that this work was successfully carried on. Heylyn says of the use of the term "Sabbath," by the writers of the ancient church:

The Saturday is called among them by no other name than that which formerly it had, the Sabbath, So that whenever, for a thousand years and upwards, we meet with Sabbatum in any writer of what name so ever-it must be understood of no day but Saturday, History Sabbath, Part 2, chapter 4, section 3,

He also states, in part 2, chapter 5, section 13 of the same work, that Petrus Alfonsus, in the twelfth century, was the first one who called Sunday the Christian Sabbath.

Neander says:

Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath, The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place, for men appeared by that time to have considered laboring on Sunday as a sin. Church History, Rose's Translation, page 168.

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The Catholic Church Did Change The Sabbath

William Prynne, a celebrated English divine, thus quotes and comments upon the 29th canon of the Council of Laodicea, AD 364:

Because Christians ought not to Judaize, and to rest in the Sabbath but to work in that day (which many did at that time refuse to do), But preferring in honor the Lord's day (there being then a great controversy among Christians which of these two days should have precedence), if they desired to rest, they should do this as Christians. Because if they shall be found to Judaize, let them be accursed by Christ. The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. The Council of Laodicea, AD 364, first settled the observance of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema. Dissertation on Lord's Day, page 32.

The Augsburg Confession, drawn up by Melancthon says:

The observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church. Cox's Sabbath Manual, part 2, section 10; also History of the Sabbath, page 434.

Our Lord's day [Sunday] has come to us strained through the usages of the Medieval Age and church; but largely we have received it from the hands of our Puritan ancestors. Christian Union, May 1, 1872.

Lyman Abbott, editor of the "Christian Union," says in that paper of January 19, 1882:

The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.

"The Watchman" (Baptist), in reply to a correspondent, says:

The Scriptures nowhere call the first day of the week the Sabbath. There is no scriptural authority for so doing, nor, of course, any scriptural obligation.

The Protestant Episcopal Church says:

The day is now changed from the seventh to the first day, but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church. Explanation of Catechism.

The "Christian at Work" in January, 1884, says:

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of the Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

In its issue of January 8, 1885, the same paper says:

The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and none other does the Christian Sabbath, the first day of the week, rightly rest.

More evidence from the Scriptures and from history might be given, but this is ample in establishing the positions taken. Let us briefly sum up the argument:-

1. The Scriptures foretell the work of Christ and His relation to the divine law, both in His teaching and His practice. He would magnify the law and make it honorable, delight in it, and have it in His heart.

2. This was fulfilled in His life and teaching, as proved by the New Testament writers. He taught its perpetuity and unchangeable nature, that "it is easier for heaven and earth to pass than for one tittle of the law to fail," and, instead of making or authorizing a change in the Sabbath day commanded in that law, He taught how it should be observed, and set an example of what it was "lawful" to do on that day.

3. The Scriptures foretell the work of the Church of Rome and its relation to the law of God. It would, in addition to other offenses, think to change times and the law, and hence it is designated by Paul as the man of sin, who opposes and exalts himself above God.

4. This has been fulfilled by the Papacy, as abundantly proved by the confessions of the accused and the concurrent testimony of the eminent historians and writers herein quoted. Shall we charge Christ or His apostles with the crime which the word of God and the testimony of history lays at the door of the apostate church, and which that church acknowledges to be her own?

This important fact should be noted, that we do not base our faith, or our argument on this question, upon the testimony of history, but upon the inspired word of God, and its fulfillment as proved by the testimony of accredited historians. It is proper to go to history to show the fulfillment of God's word, but it is quite a different thing to go there to learn our duty to God, or to find something which will justify

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us in doing that for which there is no warrant in the Scriptures. The latter is to abandon the Protestant doctrine, the Bible, and the Bible alone, as our rule of faith and practice, and adopt the Roman doctrine of tradition instead of the Bible. This is really to reject the Bible and its Author, and accept of Rome and her traditions, which make void the word of God.

In conclusion we would call attention to two important points:

1. The origin of Sunday observance. Let it be remembered that Sunday as a subject of prophecy is Sunday as related to Christianity. The question, then, is, What power or influence established this observance in the Christian church? It was brought in by the working of that influence which finally: resulted in the establishment of the Papacy. The Papacy existed in embryo long before Constantine's time. The mystery of iniquity worked even in Paul's day (2 Thessalonians. 2: 7), waiting only the removal of the restraining influence of paganism to reveal before the world the Papacy in its full strength. The root of this monstrous system of evil runs back far into the centuries before its open development, like the tree which sends its' taproot far down into the earth beyond the sight of the observer. Through that root the Sunday has found its way into the professed church of Christ; and on that tree it appears as one of the most characteristic fruits. As an institution, Sunday is both pagan and papal; as a rival of the Sabbath of the Lord, it is wholly papal.

2. The unchangeable nature of the Sabbath of the Lord. Although this work is entitled, "Who Changed the Sabbath?" it is a fact that the Sabbath, like every part of the divine law, cannot be changed, any more than can the nature or the character of its Author. The law, being an expression of the divine mind and will, must be as unchangeable as the Lord Himself, and He changes not. The Sabbath also involves an historical event, and hence cannot be changed, for the facts of history admit no possibility of the change. To illustrate:

January 1, 1901, was the day when the six Australian states were united together under one Federal government. That day saw the Commonwealth of Australia established amidst much pomp and ceremony. This is a fact of history. The same is true of a person's birthday. Can the birthday be changed from the day on which it occurred to some other day on which it did not occur? Can a correct historical date be changed and still be correct? Manifestly not. It will forever remain true that the Commonwealth of Australia was inaugurated on the first day of the twentieth century, January 1, 1901, and no power can change it to some other date.

The same is true of the Sabbath. Sabbath means rest. The Sabbath of the Lord is the Lord's rest day. "He rested on the seventh day." Genesis 2: 2. Can it ever be true that He rested on the first day, or any other day of the week? Nay, verily. Therefore when the fourth commandment says that "the seventh day is the Sabbath of the Lord thy God" (Exodus 20:10), it states an unchangeable and an eternal truth; hence to call the first day, or Sunday, the Sabbath, or rest day, of the Lord, is to state what is not true, because God's word declares that the seventh day is the Sabbath, or rest day, of the Lord. He cannot change the day of His rest, or Sabbath, for He cannot deny Himself, or His own; word, which would be the same thing.

So when we speak of the change of the Sabbath, we refer not to any actual change in the Sabbath law itself, but to the change which the Church of Rome has thought to make, and the change it has effected in the practice of the people in regard to the day of observance.

Dear reader, what power shall we obey? What path shall we choose? Whose Sabbath shall we keep? Shall we obey the word of God or hold to the traditions of men? Shall we follow Christ or antichrist? Shall we observe the Sabbath of the Lord, or the rival Sabbath of the "man of sin"? Shall we obey the law of God as it came from the Law Giver, and observe the Bible Sabbath or shall we obey the law as changed by the Papacy, and observe the Roman Sunday?

The Savior says, "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9. "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." Revelation 22: 14.

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19. Rome's Challenge

Why do Protestants keep Sunday?

Most Christians assume that Sunday is the biblically approved day of worship. The Roman catholic church protests that it transferred Christian worship from the biblical Sabbath (Saturday) to Sunday, and that to try to argue that the change was made in the Bible is both dishonest and a denial of Catholic authority. If Protestantism wants to base its teachings only on the Bible, it should worship on Saturday.

A number of years ago the Catholic Mirror ran a series of articles discussing the right of the Protestant churches to worship on Sunday.

The articles stressed that unless one was willing to accept the authority of the Catholic Church to designate the day of worship, the Christian should observe Saturday. This is a reprint of those articles.

February 24, 1893, the General Conference of Seventh day Adventists adopted certain resolutions appealing to the government and people of the United States from the decision of the Supreme Court declaring this to be a Christian nation, and from the action of Congress in legislating upon the subject of religion, and the remonstrating against the principle and all the consequences of the same. In March, 1893, the International Religious Liberty Association printed these resolutions in a tract entitled Appeal and Remonstrance. On receipt of one of these, the editor of the Catholic Mirror of Baltimore, Maryland, published a series of four editorials, which appeared in that paper September 2, 9, 16, and 23, 1893. The Catholic Mirror was the official organ of Cardinal Gibbons and the Papacy in the United States. These articles, therefore, although not written by the Cardinal's own hand, appeared under his official sanction, and as the expression of the Papacy on this subject, are the open challenge of the Papacy to Protestantism, and the demand of the Papacy that Protestants shall render to the Papacy an account of why they keep Sunday and also of how they keep it.

The following matter (excepting the footnotes, the editor's note in brackets beginning on page 25 and ending on page 27, and the two Appendixes) is a verbatim reprint of these editorials, including the title on page 2.

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. (From the Catholic Mirror of September 2, 1893.)

Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages published by the International Religious Liberty Association entitled, "Appeal and Remonstrance." embodying resolutions adopted by the General Conference of the Seventh-day Adventists (February 24, 1893). The resolutions criticize and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of day from the seventh to the first. Hence their appellation, "Seventh-day Adventists". Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God Himself, repeatedly reiterated in the sacred books of the Old and New Testaments, literally obeyed by the children of Israel for thousands of years to this day and endorsed by the teaching and practice of the Son of God whilst on earth.

Per contra, the Protestants of the world, the Adventists excepted, with the same Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the sixteenth century, with the time honored practice of the Jewish people before their eyes have rejected the day named for His worship by God and assumed in apparent contradiction of His command, a day for His worship never once referred to for that purpose, in the pages of that Sacred Volume.

What Protestant pulpit does not ring almost every Sunday with loud and impassioned invectives against Sabbath violation? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land against opening the gates of the World's Fair on Sunday? The thousands of petitions, signed by millions, to save the Lord's Day from desecration? Surely, such general and

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widespread excitement and noisy remonstrance could not have existed without the strongest grounds for such animated protests.

And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expression of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition.

Doubtless, our Calvinistic brethren deserved and shared the sympathy of all the other sects, who, however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

They thus became "a spectacle to the world, to angels, and to men," although their Protestant brethren, who failed to share the monopoly, were uncharitably and enviously disposed to attribute their steadfast adherence to religious principle, to Pharisaical pride and dogged obstinacy.

Our purpose in throwing off this article, is to shed such light on this all important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their "Cheshire cheese".) that our readers may be able to comprehend the question in all its bearings, and thus reach a clear conviction.

The Christian world is, morally speaking, united on the question and practice of worshipping God on the first day of the week.

The Israelites, scattered all over the earth, keep the last day of the week sacred to the worship of the Deity. In this particular, the Seventh-day Adventists (a sect of Christians numerically few) have also selected the same day.

Israelites and Adventists both appeal to the Bible for the divine command, persistently obliging the strict observance of Saturday.

The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same ground as the Old: viz. an inspired record also. He finds that the Bible, his teacher, is consistent in both parts, that the Redeemer, during His mortal life, never kept any other day than Saturday. The gospels plainly evince to him this fact; whilst, in the pages of the Acts of the Apostles, the Epistles, and the Apocalypse, not the vestige of an act canceling the Saturday arrangement can be found.

The Adventists, therefore, in common with the Israelites, derive their belief from the Old Testament, which position is confirmed by the New Testament, endorsing fully by the life and practice of the Redeemer and His apostles the teaching of the Sacred Word for nearly a century of the Christian era.

Numerically considered, the Seventh-day Adventists form an insignificant portion of the Protestant population of the earth, but, as the question is not one of numbers, but of truth, fact, and right, a strict sense of justice forbids the condemnation of this little sect without a calm and unbiased investigation: this is none of our funeral.

The Protestant world has been, from its infancy, in the sixteenth century, in thorough accord with the Catholic Church, in keeping "holy," not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice for over 300 years must help toward placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible, the sole recognized teacher of both litigants, being the umpire and witness. If, however, on the other hand, the latter furnish arguments, incontrovertible by the great mass of Protestants, both classes of litigants, appealing to their common teacher, the Bible, the great body of Protestants so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other recourse left than the admission that they have been teaching and practicing what is Scripturally false for over three centuries, by adopting the teaching and practice of the what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture. To add to the intensity of this Scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: "Remember the Sabbath day, to keep it holy."

No Protestant living today has ever yet obeyed that command preferring to follow the apostate church referred to than his teacher, the Bible which from Genesis to Revelation, teaches no other doctrine, should the Israelites and Seventh-day Adventists be correct. Both sides appeal to the Bible as their "infallible" teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and, whereas a false position on this all-important question involves terrible penalties, threatened by God Himself, against the transgressor of this "perpetual covenant," we shall enter

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on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions easy of solution:

1st. Which day of the week does the Bible enjoin to be kept holy?

2nd. Has the New Testament modified by precept or practice the original command?

3rd. Have Protestants, since the sixteenth century, obeyed the command of God by keeping "holy" the day enjoined by their infallible guide and teacher, the Bible? and if not, why not?

To the above three questions, we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error.

(From the Catholic Mirror of September 9, 1893)

"But faith, fanatic faith, once wedded fast To some dear falsehood, hugs it to the last" Moore

Conformably to our promise in our last issue, we proceed to unmask one of the most flagrant errors and most unpardonable inconsistencies of the Biblical rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognizes no rule of faith, no teacher, save the "infallible Bible." As the Catholic yields his judgment in spiritual matters implicitly, and with unreserved confidence, to the voice of his church, so, too, the Protestant recognizes no teacher but the Bible. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through his sole inspired teacher. It embodies his religion, his faith, and his practice. The language of Chillingworth, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," is only one form of the same idea multifariously convertible into other forms, such as "the book of God," "the Charter of Our Salvation," "the Oracle of Our Christian Faith," "God's Text-Book to the race of Mankind," etc. etc. It is, then, an incontrovertible fact that the Bible alone is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue.

Recognizing what is undeniable, the fact of a direct contradiction between the teaching and practice of Protestant Christianity --the Seventh-day Adventists excepted--on the one hand, and that of the Jewish people on the other, both observing different days of the week for the worship of God, we will proceed to take the testimony of the only available witness in the premises: viz., the testimony of the teacher common to both claimants, the Bible. The first expression with which we come in contact in the Sacred Word, is found in Genesis 2:2: "And on the seventh day He [God] rested from all His work which He had made." The next reference to this matter is to be found in Exodus 20, where God commanded the seventh day to be kept, because He had Himself rested from the work of creation on that day: and the sacred text informs us that for that reason He desired it kept, in the following words: "Wherefore, the Lord blessed the seventh day and sanctified it." Again, we read in chapter 31, verse 15: "Six days you shall do work: in the seventh day is the Sabbath, the rest holy to the Lord:" sixteenth verse: "It is an everlasting covenant," "and a perpetual sign," "for in six days the Lord made heaven and earth, and in the seventh He ceased from work."

In the Old Testament, reference is made on hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God Himself first kept it, making it obligatory on all as "a perpetual covenant." Nor can we imagine any one foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel have been keeping the Saturday from the giving of the law, A.M. 2514 to AD 1893, a period of 3383 years with the example of the Israelites before our eyes today, there is no historical fact better established than that referred to: viz., that the chosen people of God, the guardians of the Old Testament, the living representatives of the only divine religion hitherto, had for a period of 1490 years anterior to Christianity, preserved by weekly practice the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept "holy to the Lord," which tradition they have extended by their practice to an additional period of 1893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point, for reasons that will appear more fully hereafter. The Bible--Old Testament--confirmed by the living tradition of a weekly practice for 3383

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years by the chosen people of God, teaches then, with absolute certainty, that God had, Himself, named the day to be “kept holy to Him,”--that the day was Saturday, and that any violation of that command was punishable with death. “Keep you My Sabbath, for it is holy unto you: he that shall profane it shall be put to death: he that shall do any work in it, his soul shall perish in the midst of his people.” Exodus 31:14.

It is impossible to realize a more severe penalty than that so solemnly uttered by God Himself in the above text, on all who violate a command referred to no less than one hundred and twenty-six times in the old law. The Ten Commandments of the Old Testament are formally impressed on the memory of the child of the Biblical Christian as soon as possible, but there is not one of the ten made more emphatically familiar, both in Sunday school and pulpit, than that of keeping “holy” the Sabbath day.

Having secured with absolute certainty the will of God as regards the day to be kept holy, from His Sacred word, because he rested on that day, which day is confirmed to us by the practice of His chosen people for thousands of years, we are naturally induced to inquire when and where God changed the day for His worship; for it is patent to the world that a change of day has taken place, and inasmuch as no indication of such change can be found within the pages of the Old Testament, nor in the practice of the Jewish people who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the exponent of the Christian dispensation: viz., the New Testament, for the command of God canceling the old Sabbath, Saturday.

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental divine teacher--the New Testament--contains a decree canceling the mandate of the old law, and, at the same time, substituting a day for the divinely instituted Sabbath of the old law. Viz. Saturday; for, inasmuch as Saturday was the day kept and ordered to be kept by God.

Divine authority alone, under the form of a canceling decree, could abolish the Saturday covenant, and another divine mandate, appointing by name another day to be kept “holy,” other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognized by the Biblical Christian, the Old Testament failing to point out a change of day and yet another day than Saturday being kept “holy” by the Biblical world, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament, the new divine decree repealing that of Saturday and substituting that of Sunday, kept by Biblicals since the dawn of the Reformation.

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find, too, that the Savior invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The four Gospels refer to the Sabbath (Saturday) fifty-one times.

In one instance the Redeemer refers to Himself as “the Lord of the Sabbath,” as mentioned by Matthew and Luke, but during the whole record of His life, whilst invariably keeping and utilizing the day (Saturday). He never once hinted at a desire to change it. His apostles and personal friends afford to us a striking instance of their scrupulous observance of it after His death, and, whilst His body was yet in the tomb, Luke (23:56) informs us: “And they returned and prepared spices and ointments and rested on the Sabbath day according to the commandment.” “But on the first day of the week, very early in the morning, they came, bringing the spices they had prepared Good Friday evening, because the Sabbath drew near.” Verse 54. This action on the part of the personal friends of the Savior, proves beyond contradiction that after His death they kept “holy” the Saturday and regarded the Sunday as any other day of the week. Can anything, therefore, be more conclusive than that the apostles and the holy women never knew any Sabbath but Saturday, up to the day of Christ’s death?

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the canceling act can be discovered in the practice of the apostles during that protracted period.

But alas! We are once more doomed to disappointment. Nine times do we find the Sabbath referred to in the Acts, but it is the Saturday (the Old Sabbath). Should our readers desire the proof, we refer them to chapter and verse in each instance. Acts 13:14, 27, 42, 44. Once more, Acts 15: 21; again, Acts 16: 13; 17:2; 18:4. “And he (Paul) reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.” Thus the Sabbath (Saturday) from Genesis to Revelation!!! Thus, it is impossible to find in the New Testament the slightest interference by the Savior or His apostles with the original Sabbath, but on the contrary, an entire acquiescence in the original arrangement; nay, a plenary endorsement by Him, whilst living: and an unvaried, active participation in the keeping of that day and no other by the apostles for thirty years after His death, as the Acts of the Apostles has abundantly testified to us.

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Hence the conclusion is inevitable: viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday. More anon. [From the Catholic Mirror of September 16, 1893.]

When his satanic majesty, who was “a murderer from the beginning,” “and the father of lies,” undertook to open the eyes of our first mother, Eve, by stimulating her ambition, “You shall be as gods, knowing good and evil” his action was but the first of many plausible and successful efforts employed later, in the seduction of millions of her children. Like Eve, they learn too late. Alas! the value of the inducements held out to allure her weak children from allegiance to God. Nor does the subject matter of this discussion form an exception to the usual tactics of his sable majesty.

Over three centuries since, he plausibly represented to a large number of discontented and ambitious Christians the bright prospect of the successful inauguration of a “new departure,” by the abandonment of the Church instituted by the Son of God, as their teacher, and the assumption of a new teacher--the Bible alone--as their newly fledged oracle.

The sagacity of the evil one foresaw but the brilliant success of this maneuver. Nor did the result fall short of his most sanguine expectations.

A bold and adventurous spirit was alone needed to head the expedition. Him his satanic majesty soon found in the apostate monk, Luther, who himself repeatedly testifies to the close familiarity that existed between his master and himself, in his “Table Talk,” and other works published in 1558, at Wittenberg, under the inspection of Melancthon. His colloquies with Satan on various occasions, are testified to by Luther himself--a witness worthy of all credibility. What the agency of the serpent tended so effectually to achieve in the garden, the agency of Luther achieved in the Christian world.

“Give them a pilot to their wandering fleet,
Bold in his art, and tutored to deceit:
Whose hand adventurous shall their helm misguide
To hostile shores, or whelm them in the tide.”

As the end proposed to himself by the evil one in his raid on the church of Christ was the destruction of Christianity, we are now engaged in sifting the means adopted by him to insure his success therein. So far, they have been found to be misleading, self-contradictory, and fallacious. We will now proceed with the further investigation of this imposture.

Having proved to a demonstration that the Redeemer, in no instance, had, during the period of His life, deviated from the faithful observance of the Sabbath (Saturday), referred to by the four evangelists fifty-one times, although He had designated Himself “Lord of the Sabbath,” He never having once, by command or practice hinted at a desire on His part to change the day by the substitution of another and having called special attention to the conduct of the apostles and the holy women, the very evening of His death, securing beforehand spices and ointments to be used in embalming His body the morning after the Sabbath (Saturday) as St. Luke so clearly informs us (Luke 24:1), thereby placing beyond peradventure, the divine action and will of the son of God during life by keeping the Sabbath steadfastly; and having called attention to the action of His living representatives after His death, as proved by St. Luke, having also placed before our readers the indisputable fact that the apostles for the following thirty years (Acts) never deviated from the practice of their divine Master in this particular, as St. Luke, Acts 18:1 assures us: “And he [Paul] reasoned in the synagogues every Sabbath (Saturday, and persuaded the Jews and the Greeks.” The Gentile converts were, as we see from the text, equally instructed with the Jews, to keep the Saturday, having been converted to Christianity on that day, “the Jews and the Greeks” collectively.

Having also called attention to the texts of the Acts bearing on the exclusive use of the Sabbath by the Jews and Christians for thirty years after the death of the Savior as the only day of the week observed by Christ and His apostles, which period exhausts the inspired record, we now proceed to supplement our proofs that the Sabbath (Saturday) enjoyed this exclusive privilege, by calling attention to every instance wherein the sacred record refers to the first day of the week.

The first reference to Sunday after the resurrection of Christ is to be found in St. Luke’s gospel, chapter 24, verses 33-40, and St. John 20:19.

The above texts themselves refer to the sole motive of this gathering on the part of the apostles. It took place on the day of the resurrection (Easter Sunday), not for the purpose of inaugurating “the new

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departure” from the old Sabbath (Saturday) by keeping “holy” the new day, for there is not a hint given of prayer, exhortation, or the reading of the Scriptures, but it indicates the utter demoralization of the apostles by informing mankind that they were huddled together in that room in Jerusalem “for fear of the Jews”, as St. John, quoted above, plainly informs us.

The second reference to Sunday is to be found in St. John’s Gospel, 20th chapter, 26th to 29th verses: “And after eight days, the disciples were again within, and Thomas with them.” The resurrected Redeemer availed Himself of this meeting of all the apostles to confound the incredulity of Thomas, who had been absent from the gathering on Easter Sunday evening. This would have furnished a golden opportunity to the Redeemer to change the day in the presence of all His apostles, but we state the simple fact that, on this occasion, as on Easter day, not a word is said of prayer, praise, or reading of the Scriptures.

The third instance on record, wherein the apostles were assembled on Sunday, is to be found in Acts 2:1; “The apostles were all of one accord in one place.” (Feast of Pentecost--Sunday) Now, will this text afford to our Biblical Christian brethren a vestige of hope that Sunday substitutes, at length, Saturday? For when we inform them that the Jews had been keeping this Sunday for 1500 years and have been keeping it for eighteen centuries after the establishment of Christianity, at the same time keeping the weekly Sabbath, there is not to be found either consolation or comfort in this text. Pentecost is the fiftieth day after the Passover, which was called the Sabbath of weeks consisting of seven times seven days and the day after the completion of the seventh weekly Sabbath day, was the chief day of the entire festival, necessarily Sunday. What Israelite would not pity the cause that would seek to discover the origin of the keeping of the first day of the week in his festival of Pentecost, that has been kept by him yearly for over 3,000 years? Who but the Biblical Christians, driven to the wall for a pretext to excuse his sacrilegious desecration of the Sabbath, always kept by Christ and His apostles would have resorted to the Jewish festival of Pentecost for his act of rebellion against his God and his teacher, the Bible.

Once more, the Biblical apologists for the change of day call our attention to the Acts, chapter 20, verses 6 and 7; “And upon the first day of the week, when the disciples came together to break bread.” etc. To all appearances the above text should furnish some consolation to our disgruntled Biblical friends, but being a Marplot, we cannot allow them even this crumb of comfort. We reply by the axiom: “Quod probat nimis, probat nihil”--“What proves too much, proves nothing.” Let us call attention to the same, Acts 2:46; “And they, continuing daily in the temple, and breaking bread from house to house,” etc. Who does not see at a glance that the text produced to prove the exclusive prerogative of Sunday, vanishes into thin air--an ignis fatuus--when placed in juxtaposition with the 46th verse of the same chapter? What the Biblical Christian claims by this text for Sunday alone the same authority, St. Luke, informs us was common to every day of the week; “and they, continuing daily in the temple, and breaking bread from house to house.”

One text more presents itself, apparently leaning toward a substitution of Sunday for Saturday. It is taken from St. Paul, I Corinthians 16:1,2; “Now concerning the collection for the saints.” “On the first day of the week, let every one of you lay by him in store,” etc. Presuming that the request of St. Paul had been strictly attended to, let us call attention to what had been done each Saturday during the Savior’s life and continued for thirty years after, as the book of Acts informs us.

The followers of the Master met “every Sabbath” to hear the word of God; the scriptures were read “every Sabbath day.” “And Paul, as his manner was to reason in the synagogue every Sabbath, interposing the name of the Lord Jesus,” etc. Acts 18:4. What more absurd conclusion than to infer that reading of the Scriptures, prayer, exhortation and preaching, which formed the routine duties of every Saturday, as has been abundantly proved, were over slaughtered by a request to take up a collection on another day of the week?

In order to appreciate fully the value of this text now under consideration, it is only needful to recall the action of the apostles and holy women on Good Friday before sundown. They bought the spices and ointments after He was taken down from the cross; they suspended all action until the Sabbath “holy to the Lord” had pass, and then took steps on Sunday morning to complete the process of embalming the sacred body of Jesus.

Why, may we ask, did they not proceed to complete the work of embalming on Saturday?-- Because they knew well that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount; and until it can be shown that the Sabbath day immediately preceding the Sunday of our text had not been kept (which would be false, inasmuch as every Sabbath had been kept), the request of St. Paul to make the collection on Sunday remains to be classified with the work of the embalming of Christ’s body, which could not be effected on

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the Sabbath, and was consequently deferred to the next convenient day: viz. Sunday, or the first day of the week.

Having disposed of every text to be found in the New Testament referring to the Sabbath (Saturday), and to the first day of the week (Sunday); and having shown conclusively from these texts, that, so far, not a shadow of pretext can be found in the Sacred Volume for the Biblical substitution of Sunday for Saturday; it only remains for us to investigate the meaning of the expressions "Lord's Day," and "day of the Lord," to be found in the New Testament, which we propose to do in our next article, and conclude with apposite remarks on the incongruities of a system of religion which we shall have proved to be indefensible, self-contradictory, and suicidal.

[From the Catholic Mirror of September 23, 1893.]

"Halting on crutches of unequal size,
One leg by truth supported, one by lies,
Thus sidle to the goal with awkward pace,
Secure of nothing but to lose the race."

In the present article we propose to investigate carefully a new (and the last) class of proof assumed to convince the biblical Christian that God had substituted Sunday for Saturday for His worship in the new law, and that the divine will is to be found recorded by the Holy Ghost in apostolic writings.

We are informed that this radical change has found expression, over and over again, in a series of texts in which the expression, "the day of the Lord," or "the Lord's day," is to be found.

The class of texts in the New Testament, under the title "Sabbath," numbering sixty-one in the Gospels, Acts, and Epistles; and the second class, in which "the first day of the week," or Sunday, having been critically examined (the latter class numbering nine [eight]); and having been found not to afford the slightest clue to a change of will on the part of God as to His day of worship by man, we now proceed to examine the third and last class of texts relied on to save the Biblical system from the arraignment of seeking to palm off on the world, in the name of God a decree for which there is not the slightest warrant or authority from their teacher, the Bible.

The first text of this class is to be found in the Acts of the Apostles 2:20: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come." How many Sundays have rolled by since that prophecy was spoken? So much for that effort to pervert the meaning of the sacred text from the judgment day to Sunday!

The second text of this class is to be found in I Corinthians 1:8; "Who shall also confirm you unto the end. That you may be blameless in the day of our Lord Jesus Christ." What simpleton does not see that the apostle here plainly indicates the day of judgment? The next text of this class that presents itself is to be found in the same Epistle, chapter 5:5; "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The incestuous Corinthian was, of course, saved on the Sunday next following!! How pitiable such a makeshift as this! The fourth text, 2 Corinthians 1:13,14; "And I trust you shall acknowledge even to the end, even as you also are ours in the day of our Lord Jesus." Sunday, or the day of judgment, which? The fifth text is from St. Paul to the Philippians, chapter 1, verse 6: "Being confident of this very thing, that He who has begun a good work in you, will perfect it until the day of Jesus Christ." The good people of Philippi, in attaining perfection on the following Sunday, could afford to laugh at our modern rapid transit!

We beg leave to submit our sixth of the class; viz. Philippians, first chapter, tenth verse: "That he may be sincere without offense unto the day of Christ." That day was next Sunday, forsooth! not so long to wait after all. The seventh text, 2 Peter 3:10; "But the day of the Lord will come as a thief in the night." The application of this text to Sunday passes the bounds of absurdity.

The eighth text, 2 Peter 3:12; "Waiting for and hastening unto the coming of the day of the Lord, by which the heavens being on fire, shall be dissolved." etc. This day of the Lord is the same referred to in the previous text, the application of both of which to Sunday next would have left the Christian world sleepless the next Saturday night.

We have presented to our readers eight of the nine texts relied on to bolster up by text of Scripture the sacrilegious effort to palm off the "Lord's day" for Sunday, and with what result? Each furnishes prima facie evidence of the last day, referring to it directly, absolutely, and unequivocally.

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The ninth text wherein we meet the expression “the Lord’s day,” is the last to be found in the apostolic writings. The Apocalypse, or Revelation, chapter 1:10, furnishes it in the following words of St. John: “I was in the Spirit on the Lord’s day;” but it will afford no more comfort to our Biblical friends than its predecessors of the same series. Has St. John used the expression previously in his Gospel or Epistles?--Emphatically, No. Has he had occasion to refer to Sunday hitherto?--Yes, twice. How did he designate Sunday on these occasions? Easter Sunday was called by him (John 20:1) “The first day of the week.”

Again, chapter twenty, nineteenth verse: “Now when it was late that same day, being the first day of the week.” Evidently, although inspired, both in his gospel and Epistles, he called Sunday “the first day of the week.” On what grounds then, can it be assumed that he dropped that designation? Was he more inspired when he wrote the apocalypse, or did he adopt a new title for Sunday because it was now in vogue?

A reply to these questions would be supererogatory especially to the latter, seeing that the same expression had been used eight times already by St. Luke, St. Paul, and St. Peter, all under divine inspiration and surely the Holy spirit would not inspire St. John to call Sunday the Lord’s day whilst He inspired St. Luke, Paul, and Peter, collectively, to entitle the day of judgment “the Lord’s day.” Dialecticians reckon amongst the infallible motives of certitude, the moral motive of analogy or induction, by which we are enabled to conclude with certainty from the known to the unknown being absolutely certain of the meaning of an expression uttered eight times, we conclude that the same expression can have only the same meaning when uttered the ninth time, especially when we know that on the nine occasions the expressions were inspired by the Holy Spirit.

Nor are the strongest intrinsic grounds wanting to prove that this like its sister texts, contains the same meaning, St. John (Revelation 1:10) says: “I was in the Spirit on the Lord’s day;” but he furnishes us the key to this expression, chapter four, first and second verses; “After this I looked and behold a door was opened in heaven.” A voice said to him; “Come up hither, and I will show you the things which must be hereafter,” Let us ascend in spirit with John. Whither?--through that “door in heaven,” to heaven. And what shall we see?--“The things that must be hereafter,” Chapter four, first verse. He ascended in spirit to heaven. He was ordered to write, in full, his vision of what is to take place antecedent to and concomitantly with, “the Lord’s day,” or the day of judgment; the expression “Lords day” being confined in Scripture to the day of judgment, exclusively.

We have studiously and accurately collected from the New Testament every available proof that could be adduced in favor of a law canceling the Sabbath day of the old law, or one substituting another day for the Christian dispensation. We have been careful to make the above distinction, lest it might be advanced that the third (in the Catholic enumeration the Sabbath commandment is the third of the commandments) commandment was abrogated under the new law. Any such plea has been overruled by the action of the Methodist Episcopal bishops in their pastoral 1874, and quoted by the New York Herald of the same date, of the following tenor; “The Sabbath instituted in the beginning and confirmed again and again by Moses and the prophets, has never been abrogated. A part of the moral law, not a part or tittle of its sanctity has been taken away.” The above official pronouncement has committed that large body of Biblical Christians to the permanence of the third commandment under the new law.

We again beg leave to call the special attention of our readers to the twentieth of “the thirty-nine articles of religion” of the Book of Common Prayer: “It is not lawful for the church to ordain anything that is contrary to God’s written word”

Conclusion

We have in this series of articles, taken much pains from the instruction of our readers to prepare them by presenting a number of undeniable facts found in the word of God to arrive at a conclusion absolutely irrefragable. When the Biblical system put in an appearance in the sixteenth century, it not only seized on the temporal possessions of the Church, but in its vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its Founder, of the holy sacrifice, etc., etc., retaining nothing but the Bible, which its exponents pronounced their sole teacher in Christian doctrine and morals.

Chief amongst their articles of belief was, and is today, the permanent necessity of keeping the Sabbath holy. In fact, it has been for the past 300 years the only article of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries as contrasted with the proper, Christian, self-satisfied

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mode of keeping the day in Biblical countries. Who can ever forget the virtuous indignation manifested by the Biblical preachers throughout the length and breadth of our country, from every Protestant pulpit as long as the question of opening the World's Fair on Sunday was yet undecided; and who does not know today, that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their bible carefully, can find their counterpart in a certain class of unco-good people in the days of the Redeemer, who haunted Him night and day, distressed beyond measure, and scandalized beyond forbearance, because He did not keep the Sabbath in as straight-laced manner as themselves.

They hated Him for using common sense in reference to the day, and He found no epithets expressive enough of His supreme contempt for their Pharisaical pride. And it is very probable that the divine mind has not modified its views today anent the blatant outcry of their followers and sympathizers at the close of this nineteenth century. But when we add to all this the fact that whilst the Pharisees of old kept the true Sabbath, our modern Pharisees, counting on the credulity and simplicity of their dupes, have never once in their lives kept the true Sabbath which their divine Master kept to His dying day and which His apostles kept, after His example, for thirty years afterward according to the Sacred Record, the most glaring contradiction involving a deliberate sacrilegious rejection of a most positive precept is presented to us today in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watchword of Protestantism: but we have demonstrated that it is the Bible against their Sabbath. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their biblical ancestors nor themselves have ever kept one Sabbath day in their lives.

The Israelites and Seventh-day Adventists are witnesses of their weekly desecration of the day named by God so repeatedly, and whilst they have ignored and condemned their teacher, the bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God enjoining Saturday to be kept which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognizing it as "the only infallible teacher," whilst the disciples of that teacher have not once for over three hundred years observed the divine precept! That immense concourse of Biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, whilst the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the twentieth article of religion, already quoted, to the ordinance that the Church cannot lawfully ordain anything "contrary to God's written word." god's written word enjoins His worship to be observed on Saturday absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the Biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! "Iniquitas mentita est sibi"- "Iniquity has lied to itself." Proposing to follow the Bible only as a teacher, yet before the world, the sole teacher is ignominiously thrust aside, and the teaching and practice of the Catholic Church - "the mother of abominations," when it suits their purpose so to designate her - adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, "Remember to keep holy the Sabbath."

Before closing this series of articles, we beg to call the attention of our readers once more to our caption, introductory of each; vis., 1. The Christian Sabbath, the genuine offspring of the union of the Holy Spirit with the Catholic Church His spouse. 2. The claim of Protestantism to any part therein proved to be groundless, self-contradictory and suicidal.

The first proposition needs little proof. 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 hears you, hears 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 the teacher from him- a charter as infallible as perpetual. The Protestant world at its birth 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

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day, the acknowledged offspring of the Catholic Church as spouse of the holy Ghost without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with the Bible alone as the teacher most emphatically forbids any change in the day for paramount reasons. The command calls for a “perpetual covenant.” The day commanded to be kept by the teacher has never once been kept. Thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express.

Nor are the limits of demoralization yet reached. Far from it. Their pretense for leaving the bosom of the Catholic Church was for apostasy from the truth as taught in the written word. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved; and by a perversity as willful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated “a mockery, a delusion, and a snare.”

[Editor’s note--It was upon this very point that the Reformation was condemned by the Council of Trent. The Reformers had constantly charged, as here stated that the Catholic Church had apostatized from the truth as contained in the written word. “The written word,” “The Bible and the Bible only,” “Thus said the Lord,” these were their constant watchwords; and “The Scripture as in the written word the sole standard of appeal.” This was the proclaimed platform of the Reformation and of Protestantism. “The Scripture and tradition.” “The bible as interpreted by the Church and according to the unanimous consent of the fathers.” This was the position and claim of the Catholic Church. This was the main issue in the Council of Trent, which was called especially to consider the questions that had been raised and forced upon the attention of Europe by the Reformers. The very first question concerning faith that was considered by the council was the question involved in this issue. There was a strong party even of the Catholics within the council who were in favor of abandoning tradition and adopting the Scriptures only, as the standard of authority. This view was so decidedly held in the debates in the council that the pope’s legates actually wrote to him that there was “as strong tendency to set aside tradition altogether and to make Scripture the sole standard of appeal.” But to do this would manifestly be to go a long way toward justifying the claim of the Protestants.

By this crisis there was developed upon the ultra-Catholic portion of the council the task of convincing the others that “Scripture and tradition” were the only sure ground to stand upon. If this could be done, the council could be carried to issue a decree condemning the Reformation, otherwise not. The question was debated day after day, until the council was fairly brought to a standstill. Finally, after a long and intensive mental strain, the Archbishop of Reggio came into the council with substantially the following argument to the party who held for scripture alone:

“The Protestants claim to stand upon the written word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written word and follows tradition. Now the Protestant’s claim, that they stand upon the written word only is not true. Their profession of holding the Scripture alone as the standard of faith, is false. PROOF: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as their standard, they would be observing the seventh day as is enjoined in the scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the Church. Consequently the claim of “Scripture alone as the standard.” fails; and the doctrine of “Scripture and tradition” as essential, is fully established, the Protestants themselves being judges.”

There was no getting around this, for the Protestants own statement of faith--the Augsburg Confession 1530--had clearly admitted that “the observation of the Lord’s day” had been appointed by “the Church” only.

The argument was hailed in the council as of Inspiration only; the party for “Scripture alone,” surrendered; and the council at once unanimously condemned Protestantism and the whole Reformation as only an unwarranted revolt from the communion and authority of the Catholic Church; and proceeded, April 8, 1546 “to the promulgation of two decrees, the first of which enacts, under anathema, that Scripture and tradition are to be received and venerated equally, and that the deuterocanonical {the apocryphal} books are part of the canon of Scripture. The second decree declares the Vulgate to be the sole authentic and standard Latin version, and gives it such authority as to supersede the original tests; forbids the

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interpretation of Scripture contrary to the sense received by the Church, "or even contrary to the unanimous consent of the Fathers," etc.

Thus it was the inconsistency of the Protestant practice with the Protestant profession that gave to the Catholic Church her long-sought and anxiously desired ground upon which to condemn Protestantism and the whole Reformation movement as only a selfishly ambitious rebellion against church authority. And in this vital controversy the key, the chief and culminative expression, of the Protestant inconsistency was in the rejection of the Sabbath of the Lord, the seventh day, enjoined in the Scriptures and the adoption and observance of the Sunday as enjoined by the Catholic Church.

And this is today the position of the respective parties to this controversy. Today, as this document shows, this is the vital issue upon which the Catholic Church arraigns Protestantism, and upon which she condemns the course of popular Protestantism as being "indefensible, self-contradictory, and suicidal," What will these Protestants, what will this Protestantism, do?]

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, the Bible Sabbath, think well of entering a protest against our logical and Scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the disjectamembra of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part.

But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this anti scriptural question would necessarily entail. Their policy now is to "lay low" and they are sure to adopt it.

Appendix 1

These articles are reprinted, and this leaflet is sent forth by the publishers, because it gives from an undeniable source and in no uncertain tone, the latest phase of the Sunday-observance controversy, which is now, and which indeed for some time has been, not only a national question, with leading nations, but also an international question. Not that we are glad to have it so; we would that it were far otherwise. We would that Protestants everywhere were so thoroughly consistent in profession and practice that there could be no possible room for the relations between them and Rome ever to take the shape which they have no taken.

But the situation in this matter is now as it is herein set forth. There is no escaping this fact. It therefore becomes the duty of the International religious Liberty Association to make known as widely as possible the true phase of this great question as it now stands.

Not because we are pleased to have it so, but because it is so, whatever we or anybody else would or would not be pleased to have.

It is true that we have been looking for years for this question to assume precisely that attitude which it has now assumed, and which it so plainly set forth in this leaflet. We have told the people repeatedly, and Protestants especially, and yet more especially have we told those who were advocating Sunday laws and the recognition and legal establishment of Sunday by the United States, that in the course that was being pursued they were playing directly into the hands of Rome, and that as certainly as they succeeded, they would inevitably be called upon by Rome and Rome in possession of power too, to render to her an account as to why Sunday should be kept.

This, we have told the people for years, would surely come. And now that it has come, it is only our duty to make it known as widely as it lies in our power to do.

It may be asked, Why did not Rome come out as boldly as this before? Why did she wait so long? It was not for her interest to do so before. When she should move, she desired to move with power, and power as yet she did not have. But in their strenuous efforts for the national governmental recognition and establishment of Sunday, the Protestants of the United States were doing more for her than she could possibly do for herself in the way of getting governmental power in her hands. This she well knew, and therefore only waited. And now that the Protestants, in alliance with her, have accomplished this awful thing, she at once rises up in all her native arrogance and old-time spirit, and calls upon the Protestants to answer to her for their observance of Sunday. This, too, she does because she is secure in the power which the Protestants have so blindly placed in her hands. In other words, the power which the Protestants have thus put into her hands she will now use to their destruction. Is any other evidence needed to show that the Catholic Mirror (Which means the Cardinal and the Catholic Church in America) has been waiting for this,

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than that furnished on page 21 of this leaflet? Please turn back and look at that page and see the quotation clipped from the New York Herald in 1874, and which is now brought forth thus. Does not this show plainly that that statement of the Methodist bishops, just such a time as this? And more than this, the Protestants will find more such things which have been so laid up, and which will yet be used in a way that will both surprise and confound them.

This at present is a controversy between the Catholic Church and Protestants. As such only do we reproduce these editorials of the Catholic Mirror. The points controverted are points which are claimed by Protestants as in their favor. The argument is made by the Catholic Church; the answer devolves upon those Protestants who observe Sunday, not upon us. We can truly say, "This is none of our funeral."

If they do not answer, she will make their silence their confession that is right, and she will use that against them accordingly. If they do answer she will use against them their own words, and as occasion may demand, the power which they have put into her hands. So that, so far as she is concerned, whether the Protestants answer or not, it is all the same. And how she looks upon them, and the spirit in which she proposes to deal with them henceforth is clearly manifested in the challenge made in the last paragraph of the reprint articles.

There is just one refuge left for the Protestants. That is to take their stand squarely and fully upon "the written word only," "the Bible and the Bible alone," and thus upon the Sabbath of the Lord. Thus acknowledging no authority but God's, wearing no sigh but His (Ezekiel 20: 12, 20), obeying His command, and shielded by His power, they shall have the victory over Rome and all her alliances, and stand upon the sea of glass, bearing the harps of God, with which their triumph shall be forever celebrated. (Revelation 18, and 15:2-4)

It is not yet too late for Protestants to redeem themselves. Will they do it? Will they stand consistently upon the Protestant profession? Or will they still continue to occupy the "indefensible, self-contradictory, and suicidal position of professing to be Protestants, yet standing on Catholic ground, receiving Catholic insult, and bearing Catholic condemnation? Will they indeed take the written word only, the Scripture alone, as their sole authority and their sole standard? Or will they still hold the "indefensible, self-contradictory, and suicidal "doctrine and practice of following the authority of the Catholic Church and of wearing the sign of her authority? Will they keep the Sabbath of the Lord, the seventh day, according to Scripture? or will they keep the Sunday according to the tradition of the Catholic Church? Dear reader, which will you do?

Appendix 2

Since the first edition of this publication was printed, the following appeared in an editorial in the Catholic Mirror in Dec. 23, 1893:

"The avidity with which these editorials have been sought, and the appearance of a reprint of them by the International Religious Liberty Association, published in Chicago, entitled, 'Rome's Challenge: Why Do Protestants Keep Sunday?' and offered for sale in Chicago, New York, California, Tennessee, London, Australia, Cape Town, Africa, and Ontario, Canada, together with the continuous demand, have prompted the Mirror to give permanent form to them, and thus comply with the demand.

"The pages of this brochure unfold to the reader one of the most glaringly conceivable contradictions existing between the practice and theory of the Protestant world, and unsusceptible of any rational solution, the theory claiming the Bible alone as the teacher, which unequivocally and most positively commands Saturday to be kept 'holy,' whilst their practice proves that they utterly ignore the unequivocal requirements of their teacher, the Bible, and occupying Catholic ground for three centuries and a half, by abandonment of their theory, they stand before the world today the representatives of a system the most indefensible, self-contradictory, and suicidal that can be imagined.

"We felt that we cannot interest our readers more than to produce the 'Appendix' which the International Religious Liberty Association, an ultra-Protestant organization, has added to the reprint of our articles. The perusal of the Appendix will confirm the fact that our argument is unanswerable, and that to retire from Catholic territory where they have is either to retire from Catholic territory where they have been squatting for three centuries and a half, and accepting their own teacher, the Bible, in good faith, as so clearly suggested by the writer of the 'Appendix,' commence forthwith to keep the Saturday, the day enjoined by the Bible from Genesis to Revelation; or, abandoning the Bible as their sole teacher, cease to be squatters, and a living contradiction of their own principles, and taking out letters of adoption as citizens

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of the kingdom of Christ on earth - His Church - be no longer victims of self-delusive and necessary self-contradiction.

“The arguments contained in this pamphlet are firmly grounded on the word of God, and having been closely studied with the Bible in hand, leave no escape for the conscientious Protestant except the abandonment of Sunday worship and the return to Saturday, commanded by their teacher, the Bible, or, unwilling to abandon the tradition of the Catholic Church, which enjoins the keeping of Sunday, and which they have accepted in direct opposition to their teacher, the Bible, consistently accept her in all her teachings.

Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible.”

20. Rome's Arraignment Of Sabbath-Breakers

[The gentleman referred to is a priest of prominence in the Roman Catholic diocese of Baltimore, Maryland, and the paper that thus publishes the sermon is the leading Catholic paper of America, the organ of Cardinal Gibbons. The Scripture quotations are sometimes from the Douay or Catholic versions and sometimes from the King James version. The reader will find no essential difference. We leave them unchanged, merely correcting typographical errors, and, punctuating in the ordinary way.]

On last Sunday Reverend J. O'Keefe* delivered a sermon at St. John's Church, which will be of interest to our readers to reproduce in full. He spoke as follows:

“But these men blaspheme whatever things they know not; and what things so ever they naturally know, like dumb beasts, in these they are corrupted.” Jude 1:10.

The morning paper of last Monday spread before its readers a compendium of seven sermons delivered the day before, by as many Baptist preachers, on the topic of Sabbath desecration. This simultaneous concert of action was the result of previous arrangement.

As it is the duty of every citizen who has at heart the public welfare to aid, as far as possible, in promoting the diffusion of knowledge, and at the same time in the correction of error, I feel I would be guilty of a gross injustice to my fellow citizens were I not to furnish them with the exact truth, especially since false ideas are being constantly promulgated by men either grossly and criminally ignorant of what they should know, and who, assuming the office of public guides, convey false information derived either from false premises, or inconsecutive conclusions from the same, or knowing better, maliciously and unscrupulously abuse the influence they accidentally wield over simple and unsophisticated people, by deliberately impregnating their ductile and plastic minds with erroneous views that practically interfere with the rational exercise of their liberty in the ordinary routine of life.

In the fifteenth chapter, tenth verse, of the Acts of the Apostles, we read of a case in point. A sect of the Pharisees (converts to Christianity) gave much annoyance to the primitive Christians by requiring circumcision and the full observance of the Mosaic law. Peter arose in the assembly and asked, “Now, therefore, why tempt you God, to put a yoke on the necks of the disciples, which neither our fathers nor we have been able to bear?” A sect of the same order of modern Pharisees, in their self-righteousness, gave vent to their mock solicitude for the spiritual welfare of their contemporaries by denouncing most emphatically the practices of bar-rooms, cigars, tobacco, soda water, bicycles, confectionery, parks, trolley cars, Sunday papers, reporters, ice-cream saloons, etc., etc., on Sunday, with a highly commendable and virtuous indignation; but it is my purpose to meet their crusade in the spirit of common sense, and ask with St. Peter, “Why, therefore, tempt you God, to put a yoke on the necks of the disciples, which neither our fathers nor we have been able to bear?” And this is precisely what these self constituted guides of the people undertake to do when they assume to dictate into what is permitted and what forbidden on the Sabbath.

And, just here, I boldly proclaim that this meddlesome interference with the God-given liberties of our citizens is an assumption of authority that have no warrant whatsoever in God's law, and amounts to what may be truthfully designated an impertinent attempt at an unauthorized despotism. For whilst the American people are tolerant of every law divine and human that appeals to their reason, yet they must be convinced that the ordinance has a divine or human sanction for the enforcement of its obligations.

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It is my purpose to submit to my fellow citizens for the obligation of cessation from labor one day of the week, and of the duty of sanctifying the same day.

The True Grounds

The seven reverend gentlemen who on last Sunday assumed to impose their views on their fellow-citizens anent the question of Sabbath desecration, have no warrant whatever for such imposition, save what can be found in their acknowledged teacher, the Bible. Let us then open the pages of this guide and teacher, and learn from it the commands of God on this point. We are at least equally intelligent with them in construing the expressed will of God, in drawing rational conclusions, and in inferring conclusively the correctness or falsity of their claim to impose their views on us.

The first intimation that reaches us of God's will on this important point is found in Genesis 2:2: "And on the seventh day He (God) rested from all His work, which He had made." And it is conclusive that the patriarchs, under the immediate direction of God, continued, by oral tradition, the same observance of God's Sabbath, until He gave through Moses the same commandment by written tradition (Exodus 20:8-11), "Remember the Sabbath day to keep it holy;" and the sacred text informs us that He did so command for that reason, viz.: "Therefore the Lord blessed the Sabbath day, and sanctified it." Again, the Lord calls the Sabbath "a perpetual covenant," Exodus 31:16.

Once more, we will refer to the most positive repetition of this command (Deuteronomy 5:12, 13, 14): "Six days shall thou labor, and shall do all thy work. The seventh is the day of the Sabbath, that is, the rest of the Lord thy God. You shall not do any work therein," etc.

On a careful examination of the Old Testament, we find this reference to the Sabbath 126 times. And now it is incumbent on us to ascertain on which God rested, and which He blessed and sanctified; which day, also, He designated as "a perpetual covenant."

Which is the Seventh Day

The answer to this question is furnished by the Hebrew race, who all through the patriarchal age to Moses' day, over 2,500 years, thence from Moses 2514 AM to 1897 AD, a period of 5,897 years, have scrupulously kept every Saturday, from the days of Adam, who walked with God, through the days of the patriarchs, the law, and the prophets, and through the full period of the New Law to yesterday. Thus the Hebrew race forms a living historical chain of nearly 5,900 annual links-a perpetual, living testimony of God's rest (His Sabbath) to today, through oral and written tradition. Therefore, if the testimony of men could- ever be regarded as an infallible motive of credibility, it must be recognized as such in the constant weekly keeping of God's Sabbath synchronous with time itself.

The Old Testament is also, from the days of Moses, the living witness of this undeniable fact, sustained by the oral living testimony of the Hebrew people to the advent of the Messiah. To deny this effectively, it would be necessary to destroy the Jewish people and the Old Testament.

Having placed beyond the reach of all successful denial the grand historical fact that up to the coming of the Messiah the Lord's Sabbath-that of the seventh day was alone recognized and kept, from the last day of creation to the coming of the Messiah-this by the positive precept of God in the Old Law and the ever-living testimony and practice of the Hebrew race, it now behooves us to trace the history of this arrangement to date, or as far, at least, as the apostolic records testify under the New Law. On approaching this period, involving as it does an era of nearly nineteen full centuries, we naturally inquire whether a divine statute, which God Himself was pleased to designate a "perpetual covenant" continued to be observed by the people of Israel and Christians collectively; that is, whether the day enjoined by God (Saturday) has always been kept by Christians and Jews collectively for these nineteen centuries, or, if not, where in the pages of the New Testament is found canceling the mandate of the Old Law, and at the same time specifying the day to substitute Saturday?

A Divine Decree

For inasmuch as Saturday was ordered to be kept, by divine authority, so, also, divine authority, under the form of a canceling decree, is absolutely necessary to do away with Saturday, and another decree emanating from the same divine source is equally necessary to appoint another Sabbath. A close and

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critical examination of the New Testament is now necessary to discover these two decrees—the one canceling Saturday, the other selecting another day to replace it.

The Hebrew Sabbath, or Saturday, is referred to in the ‘New Testament sixty-one times. In the four Gospels the same Sabbath (Saturday) is mentioned fifty-one times. We find that the Savior during life constantly adopted the same day to teach in the synagogues and to work miracles.

In one instance, quoted by Matthew and Luke (Mark), He designated himself the “Lord of the Sabbath” but to the last hour of His life He utilized that day, and gives no indication of a desire to change it. After His crucifixion, His apostles and personal friends kept it (Saturday) strictly, whilst yet in the tomb; that St. Luke informs us of (23:56): “And they returned and prepared spices and ointments, and rested on the Sabbath day according to the commandment.” And having strictly kept the Sabbath as St. Luke has just now described, they felt themselves free to commence the new week with the corporal work of mercy, viz., embalming the body of their Master.

This proceeding is quoted by St. Luke in the next verse (24:1): “And on the first day of the week (Sunday) very early in the morning they came to the sepulcher, bringing the spices they had prepared.” Can anything be more conclusive than that up to the day of Christ’s death, from St. Luke’s testimony?

No Sabbath Other than Saturday

Thus we are forced from all we read in the Gospels to conclude that the “Lord of the Sabbath,” as Christ calls Himself, Never Kept During His Mortal Life Any Other Sabbath than Saturday, testifying His respect for it on several occasions by His severe rebukes to the scribes and Pharisees for their fanatical mode of keeping it; and after His, death the apostles and the holy women, who were the best exponents of His will, followed His example by doing on Sunday what the commandment forbade them to do on Saturday. It is then undeniable that the Jewish Saturday was alone kept by the Savior, His apostles and friends up to the period of His death, covering thirty-three years of the Christian era.

Come we now to examine the history of this interesting question for thirty years more after Christ’s death, as recorded by the evangelist St., Luke, in his Acts of the Apostles. Surely we must find some trace of the canceling act during this period involving a lifetime. But, alas! Not a vestige of it can be discovered; and, what is worse, we find in the nine passages referred to in the Acts of the Apostles that they invariably kept Saturday. I shall quote them: “They went into the synagogue on the Sabbath day, and after the reading of the law and the prophets,” etc. Acts 13:14, Again, verse 27: “For they, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath,” etc. Behold here the testimony of St. Paul to the practice of reading the Scriptures every Sabbath. He does not say “were read,” but “are read,” thus bearing witness to a time honored practice.

Again, verse 42: “And when the Jews had - gone out, the Gentiles besought that these words might be preached to them the next Sabbath,” not the next Sunday. Observe next how the Greeks or Gentiles kept the Sabbath with the Jews (verse 44): “And the next Sabbath came almost the whole city to hear the word of God.” Not Sunday, but the Sabbath still!

Once more (Acts 15:21); James, the apostle, publicly says: “Men and brethren, hear now to me. For Moses of old time has in every city them that preach him, being read in the synagogues every Sabbath day.” No vestige of a change to Sunday yet. Again (Acts 17:2): “And Paul, as his manner was, went unto them, and three Sabbath days reasoned with them out of the Scriptures.” And, to cap the climax and exhaust all scriptural resources (Acts 18:4): “And he (Paul) reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.”

Thus it is absolutely certain that neither our Lord during His life of thirty-three years, nor His apostles for thirty years subsequently, ever kept any Sabbath save Saturday.

But, before I close my argument, I propose to answer the argument of the apologists for not to be found in the New Testament.

The Change of Day

Their arguments are grounded on the words “the Lord’s day” and “the day of the Lord,” as the drowning man grasps a straw. The first of these (Acts 2:20): “The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord shall come.” Is this Sunday? Again (1 Corinthians 1:8): “Who shall also confirm you unto the end that you may be blameless in the day of our

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Lord Jesus Christ.” Who is silly enough to interpret these words as Sunday? Again (1 Corinthians 5:5): “To deliver such a one to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus Christ.” Is this Sunday? Again (2 Corinthians 1:13-14): “And I trust you shall acknowledge even to the end, even as you also are ours in the day of the Lord Jesus Christ.” Is this day Sunday or the day of judgment? Whilst once more (Philippians 1:6): “Being confident of this very thing that He who has begun a good work in you will perform it until the day of Jesus Christ.” Until next Sunday, of course. Sixth text (Philippians 1:10): “That you may be sincere and without offence till the day of Christ.” Till next Sunday, forsooth. Seventh text (2 Peter 3:10): “But the day of the Lord will come as a thief in the night.” Sunday next! Eighth text (2 Peter 3:12): “Looking out for and hastening unto the coming of the day of the Lord wherein the heavens being on fire, shall be dissolved.” Look out for the fireworks on Sun day, if not too late today.

I have thus disposed of eight of nine texts from the apostolic writings which the apologists for the change of day grounded on the words, “the day of the Lord,” “the Lord’s day,” “the day of Christ,” and shown the absurdity of their application to Sunday, referring in each instance to the day of judgment. There is a ninth, and the only one left which does not bear its own interpretation like the other, Revelation 1:10. St. John says, “I was in the spirit on the Lord’s day.” The rule of analogy, a certain motive of judging whereby we are enabled to conclude with certainty of an unknown quantity, from the known, applies here unqualifiedly. Eight texts, of a similar form and character to a ninth, have been shown to unite in one meaning exclusively. Dialecticians conclude that the ninth must be so interpreted. Or, to present a more intelligible example from physical laws: Eight stones thrown into the air fall by the law of gravity to the surface; the ninth it is conclusive must obey the same law. Hence the words of St. John admit of the same interpretation by analogy as the eight preceding texts.

Any attempt to interpret the above texts, the day of the Lord or the Lord’s day, as meaning Sunday, is therefore absurd. And what will confirm this reasoning beyond all doubt is the language of the same St. John in two passages in his Gospels; speaking of Sunday (Easter) he does not say, “on the Lord’s day,” but, “on the first day of the week” (John 20:1); and speaking of the following Sunday, he does not designate it “the Lord’s day,” but (chapter 20:19), “Now when it was late that same day, the first of the week.” This disposes for ever of St. John’s, “I was in the spirit on the Lord’s day,” interpreted as Sunday.

Fifthly and finally, we are invited to 1 Corinthians 16:1, 2: “Now concerning the collection for the saints. On the first day of the week, let every one of you lay by him in store,” etc. Presuming that this was done as St. Paul requested, I will call your attention to what was regularly done the day before (Saturday) and contrast the acts of each day. I have already quoted St. Paul’s testimony (Acts 13:27) of the practice of reading the Scriptures “every Sabbath day.”

What more absurd conclusion than to infer that the reading of the Scriptures, exhortation, and praying, which formed the routine duties of every Saturday or Sabbath, were over sloughed by a request to take up a collection, on a particular occasion, another day of the week? Which occupation was more in keeping with the service of the Lord’s day?

To conclude my proofs, I propose to call attention to and reply to an argument that would suppose a change of day. Five times the first day of the week is referred to as being the day substituted for the Sabbath in five passages of the Gospels, Acts, and Epistles. St. Luke 24:33-40 and St. John 20:19 both refer to the meetings of Jesus with the apostles on Easter Sunday. This would appear to furnish a clue to the substitution of Saturday; but the texts themselves record

The Motive of Their Meeting

It was not for prayer, for exhortation, or reading of the Scriptures, but they were huddled together in that room “for fear of the Jews,” as St. John tells us.

The third occasion was the meeting of Christ arisen, with the eleven (including Thomas), for the purpose of confounding the incredulity of Thomas, as St. John assures us. Chapter 20:26-29. There is not a word to be found in these texts of prayer, praise, or reading of the Scriptures. Again (Acts 2:1), “The apostles were all of one accord in one place” on the feast of Pentecost (Sunday). Nor can this fourth instance of meeting on Sunday afford the slightest hope of finding an escape; for Pentecost was the fiftieth day from the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the seventh weekly Sabbath was the chief day in the entire festival, necessarily Sunday, which had been kept by the Jews annually for over fifteen centuries before Christianity.

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This was over a Jewish- festival, and no comfort can be derived from its introduction in favor of a change of day, from the sacred volume.

And the apologists for the change of day call attention to Acts 20:6, 7: “And upon the first day of the week, when the disciples came together to break bread,” etc. The application of the axiom in logic, “Quod probat nimis, probat nihil” (What proves too much, proves nothing), puts a quietus on this text when I introduce words from the Acts (2:46): “And they continuing daily in the temple, and breaking bread from house to house,” etc., which shows that this was a daily practice which is claimed in this instance for Sunday.

The Summing Up

Having placed before you all the references in the sacred writings, Gospels, Acts, and Epistles, I will now sum up the result of my examination of the relative use of the Sundays and Saturdays from these same records, constituting the New Testament, and covering a period of over sixty years. Every Sabbath or Saturday was kept, according to the record, 3,276 times by Christ and His apostles, whilst the beggarly record of the Sunday meetings by the apostles number five within the same period, viz., Easter Sunday (finding Sunday) comes first; next, Sunday (doubting Sunday) when Thomas was converted; but not a prayer nor reading of the Scripture, nor preaching on either occasion. Pentecost Sunday, a part of the ceremonial law of the Jews kept for 1,500 years before; the Sunday referred to in Acts 20:6, 7, where the breaking of bread alone is referred to, but which in Acts 2:46 is designated a daily work; and fifthly, collection Sunday (1 Corinthians 16:12) has no vestige of prayer, reading of Scripture, sermon, or any other act of divine worship connected with it. Add “to these nine references to the “Lord’s day;” “the day of the Lord,” “the day of Christ,” mentioned nine times, each one of which refers, as I have proved, to the day of judgment, and you have every vestige of any claim that might be made of a change of day from Saturday during the period of over sixty years from the dawn of Christianity.

With this truthful and exhaustive exposition before us, based in the Sacred Writings, and against which I defy successful contradiction, let us apply our valuable information practically to the existing position of Protestantism and its relative bearing on Judaism, because they both acknowledge the same teacher, the Bible, with this difference, however, whilst the Jew’s teacher, the Old Testament, closes with the Messiah’s coming, the Biblical Christian has the New Testament superadded to the Old, whilst he enjoys the teaching and practice of the Savior together with those of the apostles for over sixty years, and all these in perfect conformity with the Old Testament. For whilst the Jewish people-patriarchs, law, and prophets-have, after the example of God Himself, kept “the Sabbath of the Lord” for nearly 6,000 years, up to yesterday, the New Testament, the supplemental teacher of Protestantism, testifies to the positive teachings of the Savior, “Remember the Sabbath day to keep it holy;” and His life and those of the apostles, as we learn from the Sacred Record, were in perfect keeping with the practice of the Jewish people. Today, however, so-called followers of Christ, who was Himself to the hour of His death an obedient follower of the law of the Sabbath, in direct contradiction of the law and the Gospel, have for over three centuries raised the flag of revolt against this “perpetual, covenant,” as God Himself is pleased to call it, and for fully ten generations not one representative of Protestant Christianity, with a feigned and hypocritical affectation of respect for his teacher, the Bible, has once kept the day ordered to be kept over 160 times by the Old Testament and over sixty times by the New.

A More Transparent Contradiction, involving millions of human beings, does not exist in the earth today-a teacher, assumed to be of divine origin by its disciples, utterly ignored, and the voice of God Himself echoing in every page, as they profess to believe, utterly disregarded by every Protestant Christian on earth today, for not one of them has once obeyed His command to keep His Sabbath during life.

Christ, as their teacher, informs them, “If thou wilt enter into life, keep the commandments,” and the chief and most empathic of these is, “Remember the Sabbath day.”

Viewing the situation from a common-sense standpoint, it is almost incredible that men endowed with average intelligence could consent to occupy before the world, for an hour, such a self-stultifying, self-contradictory position as this. Professing to adore God, professing to obey His commands, yet they stand today before heaven and earth, with His written Word clasped to their breast, and which they profess to obey, the most pronounced Sabbath-breakers on earth.

The Jew is rational, he obeys his teacher, the Bible, pointing to the command, Keep holy the Sabbath; the Catholic is ever rational, he obeys the teacher (the Church) appointed him by Christ; but the Protestant obeys neither God nor his teacher, the Bible. Thus I have in this sermon shown his utter abandonment of his professed teacher, the Bible, and his public apostasy from the positive injunctions of

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God, speaking to him through it; but he has descended to a still lower depth of degradation. Having abandoned the teachings of his Bible, and having poured out the vials of his apparently honest indignation against the Catholic Church, all his life, he is found today, after having consummated his apostasy from his own religious principles and teacher, knocking at the door of the Catholic Church to notify her that he is about to borrow her day; thus this traitor to his professed teacher and guide throws open the doors of his meeting-house on each Sunday with a notice overhead,

“OPEN EVERY ROMAN CATHOLIC SABBATH,
CLOSED EVERY BIBLE SABBATH.”

whilst-the notice on every synagogue on Saturday reads,

“OPEN TODAY, THE BIBLE SABBATH.”

Nor does his unscrupulous treachery to his Bible end here; but with insolent swagger and cool effrontery, like Cain addressing his descendants on brotherly love, with the broad brand of murderer on his brow; like Judas moralizing on deicide; like the squatter who insolently intrudes himself; and like the robber glorying in his ill-gotten goods; in a word, like Satan rebuking sin, lie inveighs, through his seven clerical drummers, against bar rooms, cigars, tobacco, soda water, bicycles, confectionery, parks, trolley cars, Sunday papers, reporters, ice-cream saloons, etc., etc., whilst there is not a living representative of these different avocations whose records before the bar of reason, religion, and God are not comparatively immaculate when contrasted with the record of these very people who stand before God, reason, and religion as the most strict Sabbath-breakers on earth.

Before closing this discourse, I publicly invite those seven reverends, and all their confederate Sabbath breakers, to purge themselves from the above imputation. But I predict with absolute certainty that the seven eloquent drat ors of last Sunday will be mute and dumb next and future Sundays on this subject.

Editorial Remarks

In the foregoing paper we do not adopt nor do we commend the harshness, sharpness, or acerbity of language in which Mr. O’Keefe has set forth the two solemn facts: (1) That the only Bible Sabbath is the seventh day; and (2) that for first-day sacredness or observance there is no Bible warrant. We would that these facts had been told in milder manner, in language which it seems to us would be more consonant with the Gospel of Christ; but we beg the Protestant reader to forget the acidity of the writing, and weigh the solemn facts in the light of the Bible and the judgment.

21. The Seal Of God And The Mark Of The Beast

F. L. Sharp

WHEN the Lord was about to deliver ancient Israel from the yoke of Egyptian bondage, and just as He was about to inflict the last plague upon the Egyptians, He also designed at the same time to apply a test to all the children of Israel. Before obtaining their freedom they were to give evidence of their loyalty and faith by their obedience.

In Exodus 12:1-23 we read that on the evening of their deliverance each family was to kill the Passover lamb and then take of its blood and strike it on the two side posts and on the upper door posts of the houses, and none were to go out of the doors of their houses until the morning.

On that night the Lord was to pass through and “smite all the firstborn in the land of Egypt, both man and beast.” To Israel the Lord said, “The blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt.”

Had the Israelites in any particular disregarded the directions of the Lord in not separating their children from the Egyptians or in going out of their houses that night, they would not have been secure.

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Above all, had any household neglected to sprinkle the blood upon the door posts and lintel-even though they might have slain the lamb-the firstborn in any such home would not have escaped the destroying hand of the angel of death.

That time to the children of Israel was a most solemn one, and we can imagine how extremely careful the fathers and mothers in Israel would be to see that the Lord's instructions were faithfully carried out especially the one that would forbid the entrance of the destroying angel into their homes.

And what was to be the sign, to that angel that he was not to enter there? The blood.

And all who were delivered that night had this sign upon their doors, while in every other home in Egypt the firstborn was slain.

This was the first time that the Lord set His hand to deliver His people Israel.

Now we read in Isaiah 11:11, 12: "It shall come to pass . . . that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left, and He shall set up an ensign for the nations."

The "remnant" of God's people will be the last portion of His Church on earth; while an "ensign" is a badge or mark of distinction. In the final gathering, therefore, when the Lord sets His hand to recover the remnant of His Church from among the nations, He will have for them also a mark of distinction.

The Distinguishing Mark

In Ezekiel 9:1-6 the prophet makes reference to this. Here is brought to view a man with a writer's inkhorn placing a mark in the foreheads of those who sigh and cry for the abominations done in the earth. When his task is finished, six others, with slaughter weapons in their hands; are instructed to go after him and "slay utterly old and young, both maids, and little children, and women," but they were forbidden to come near any upon whose forehead the mark was placed.

What this distinguishing mark is we are not here told. We are told, however, of a mark that is to be placed in the foreheads of men in Revelation 7: 1-3, and this time it is spoken of as "the seal of the living God."

If we ascertain what "the seal of the living God" is, we shall then understand the nature of the mark.

Now a seal is that which gives authenticity to legal documents and enactments, and without which no law is binding or of any force.

That being so, we should expect, then, to find the seal of God somewhere connected with His law, especially as the Ten Commandments are the only words in the whole Bible that were written with the finger of God.

Before examining the law, however, it should be first understood that a seal must show three things. First, the name of the giver; second, his right or authority to act; third, the territory over which he rules. Without such a seal the law would be utterly worthless.

With this in mind, let us now examine God's law as found in the twentieth chapter of Exodus. The first commandment says: "Thou shall have no other gods before Me." But before whom? The idolater says, "My god-he is the author of this commandment." And who can disprove his claim, seeing that the author's name is not given in the commandment? The seal of God then is not in this command.

The second and third commandments certainly do make mention of "the Lord thy God," but still there is nothing in either of them by which to identify any god in particular; so the idolater again says, "My god is the author of these."

We pass over the fourth precept as, owing to the day of worship having been changed, by many this command is regarded as being obsolete and no longer binding.

The fifth precept, like the second and third, makes reference to "the Lord thy God," but again, What God? There is nothing whatever in this precept by which it can be determined, It also lacks the seal, and the idolater once more says, "This is a command of my god."

Then in examining the sixth to the tenth commandments we find that the name of God is not even mentioned. Thus we see that in the first three and the last six commandments, there is nothing by which it can be truly and conclusively shown who is the real author of the law. Consequently the heathen worshipper-of any deity can claim his particular god to be the giver. In proof of this, a missionary writing from China has stated that "when these commandments are read, the idolaters say it is their god that is speaking."

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Failing thus far, in any of these nine precepts, to identify the real Author of the law or to discover His seal, we will now turn to the only remaining one of the code, the fourth.

“Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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.”

Here, in this precept, we learn who “the Lord thy God” is. He is none other than the Creator of the heavens and the earth and all that in them is.

Then of all the commandments, this one, and this only, identifies and reveals the true God, the Author and Giver of the law.

And what now becomes of the claims of the idolaters -those who worship the sun, Buddha, Mohammed, etc.? They must vanish. The Giver of this law is the God who created the sun and all things else, and is therefore superior to and above them all.

Jehovah is His name; Creator-His title; the Universe-His territory.

And here too is “the seal of the living God,” and we find it only in the fourth precept-that precept which above all others is so lightly set by-the one that enjoins the keeping holy of the seventh day-God’s Sabbath.

With what importance, then, is this fourth commandment invested, containing, as it does, the signet of its Author, giving authenticity to the whole law. Shorn of this precept or even of any portion of it, the law at once becomes divested of its seal, and is rendered void and worthless.

And how clearly manifest does it become, that the keeping of God’s Sabbath constitutes the sign - or seal that marks very definitely the servants of the living God. For in view of the foregoing examination of the law, plainly idolater -be he sun-worshipper, Mohammedan, Buddha worshipper at any other heathen shrine-though he, and consistently can be, a strict observer of all the other nine precepts, yet his observance of those precepts will never reveal the Identity of his god. On the other hand, the observer of the fourth commandment is at once identified as a worshipper of the God of heaven-the Creator; and not only so but God Himself has declared that the keeping of the fourth commandment-the observance of the seventh day-is the sign by which the observer of it “may know” that his God is the God of heaven.

“And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God.” Ezekiel 20:20. [Italics ours.]

Now the words “sign” and “seal” are synonymous (in the Latin Bible both, come from the same original word “signum”), and are used interchangeably by translators.

This is demonstrated in the translation of Revelation 7: 2. In the Authorized Version of the Bible, the angel ascending from the east is represented as “having the seal of the living God,” while other translations (Wycliffe’s and Douay Version) render it as “having the sign of the living God.”

The Mark of Deliverance

The Sabbath, then, is not only God’s declared sign but it is also His seal.

And the sealing of God’s servants in their foreheads (Revelation 7: 3), and the setting of the mark on men’s foreheads by the man with the writer’s inkhorn (Ezekiel 9: 4) must unquestionably be the placing of the Sabbath truth in the minds of the honest hearted, resulting in their compliance with God’s command to keep His Sabbath-the seventh day-holy.

Here, then, is revealed the mark of distinction that is to identify the remnant Church of God when He “shall set His hand again the second time to recover the remnant-His people.” And just as the blood was the sign of deliverance for ancient Israel, so the seal-the Sabbath of Jehovah -will be the sign of deliverance for the remnant Church. And just as every home in Egypt that was without the blood mark on the door posts was entered by the angel of death, so in the final gathering everyone upon whom the seal of God is not found will fall victim to the slaughter weapons of the six men who follow the man with the writer’s inkhorn, and none will be spared.

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Satan's Counterfeit-The Mark of the Beast

Having seen what the seal of God is, we will now notice another mark that is to be placed upon men. In Revelation 13:1-3, under the figure of a beast "having seven heads and ten horns," Rome is brought, to view. Rome had seven successive forms of government and was divided into ten parts. The wounding of one of its heads (verse 3) represents the overthrow of the Papal rule in AD 1798, when the Pope was taken prisoner and the Church shorn of its temporal power.

Subsequently John beheld another beast coming up exercising "all the power of the first beast" and causing "the earth and them which dwell therein to worship the first beast whose deadly wound was healed," saying also "to them that dwell on the earth that they should make an image to the beast. . . . And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Revelation 13:11-16.

That the first beast represents the Papacy there can be no question. Upon this point practically all are agreed. Verse 18, however, identifies him. "Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." The Pope as head of the Papal Church has assumed many titles, and among them is the one, "Vicarius Filii Dei" – "instead of the Son of God."

The numeral letters comprised in this title, when added together, make just 666, which identifies the Papal Church as the beast referred to.

And what is the mark? It is something that is to be given in connection with the worship of the beast, and something, too, that is extremely offensive to God, for a most terrible warning against receiving it is given in Revelation 14:9-11. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand; the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

But to find the mark. In 2 Thessalonians 2:3, 4 we read of "the man of sin," "the son of perdition," "who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God."

This is the Papacy. Listen to his boastings:

To make war with the Pope is to make war against God, seeing the POPE IS GOD, AND GOD IS THE POPE. - Moreri's History.

The Pope is all, in all, and above all, so that GOD HIMSELF AND THE POPE, the Vicar of God, ARE BUT ONE CONSISTORY.-Hostiensis Cap.,

Thus, the head of the Papal Church, in "showing himself that he is God," reveals himself as "the man of sin," "the son of perdition."

But how has he exalted himself "above all that is called God"? There is but one way-by overriding or changing God's law. And this he claims he has power to do, as the following statements taken from the Roman "Decretalia," will show:

The Pope's will stands for reason. He can dispense above the law, and of wrong make right by correcting and changing laws. -Pope - Nicholas, Dist. 96.

The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man.-Desret, de Transtat. Ep: cop. Cap.

Then in demonstration of this claim we find that the Papal Church has presumptuously laid its unholy hands, upon that all-important precept which alone reveals the true God-the fourth commandment-and has wrenched from it the seal by abolishing the observance of the seventh-day Sabbath, and in its place instituted the observance of Sunday. Nor do they seek to hide this fact, but on the contrary, boast of their power to do it. Listen again to their boastings:

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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. 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 (Card. Gibbons' official organ), September 23, 1893.

The Bible says, "Remember that thou keep holy the Sabbath day." The Catholic Church says, No ! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week. And, lo, the entire civilized world bows down in reverent obedience to the commands of the holy Catholic Church!" Father T. Enright, C.S.S. R., of Redemptorist College, Kansas City, Missouri, in American Sentinel, June 1, 1893.

Sunday as a day of the week set apart for the obligatory public worship of Almighty God is purely a creation of the Catholic Church. American Catholic Quarterly Review, January, 1883.

The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, i.e., Saturday; for we know Sunday to be the first day of the week. I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. The observance of Sunday is solely a law of the Catholic Church. The Church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church." Father Enright, of the College of Redemptorist Fathers, Kansas City, Mo., in Hartford (Mo.) Weekly Call, February 22, 1884.

But not only is the Sunday institution claimed to be a child of the Papacy, but it is also held by the Papal Church to be a mark of its power and authority. To the question, "Does the Roman Catholic Church claim the act of changing the observance of the Sabbath from the seventh to the first day of the week, as a mark of her power?"

Cardinal Gibbons, through his secretary, replied as follows:

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her, and the act is a mark of her ecclesiastical power and authority in religious matters."

Then the following from the Catholic "Abridgment of Christian Doctrine":

Question. How prove you that the Church has power to command feasts and holy days?

Answer. 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

Again, from "The Doctrinal Catechism":

Question. Have you any other way of proving that the Church has power to institute festivals of precept?

Answer. 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.

From these quotations it will be seen that the Papacy refers directly to their act of substituting Sunday for the Sabbath as the sign or mark of their power and authority.

What, then, is the mark of the beast? It is just what the Papacy claims it to be—the Sunday institution.

And this is the mark that is to be enforced on all, "both small and great, rich and poor, free and bond," when the image to the beast is fully formed. And this will be fully formed when apostate Protestantism clasps hands with Roman Catholicism (which it will yet do), and in the form of a Church Union or Confederation, move the State to pass laws to compel the observance of the first day of the week.

"And when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God to obey a

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precept which has no higher authority than that of Rome, will thereby honor Popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image.”

Now we do not say that all those who observe Sunday today have the mark of the beast. Far from it. There are many good people-God’s children who are now worshipping on that day, who know nothing of the true facts in the case, and who honestly believe that Sunday is the Sabbath of divine appointment; and we believe God accepts the honest service of such.

But when men become enlightened and have had their attention drawn to the counterfeit nature of this spurious, man-made Sabbath, and after investigation, or in their failure to investigate, they continue in their observance of that day, then they will undoubtedly be held responsible.

“As men, then, reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome The Mark of the Beast. And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive the Mark of the Beast.

Many people think that it makes no difference which day we keep as long as we keep one day holy. But there is only one day that has ever been made holy, and that is the seventh day. God only can make a day holy-man never can do that. And since God has never made the first day holy, it is impossible for man to keep it holy.

Again, it is thought to be honoring to Christ to observe the first day of the week in commemoration of His resurrection. But Christ has never required this of us, nor can one verse of Scripture be produced which authorizes the observance of that day, or empowers anyone to institute its observance. Consequently, in observing the first day and rejecting the seventh, we rather dishonor Him, inasmuch as that we disobey His own command, the fourth precept, in which He specifically enjoins the observance of the seventh day.

But more, are we not adding insult to disobedience by offering to Him common time in place of holy, time?

Unquestionably so, when it is done with a full knowledge of these facts.

The, old command, “Remember the Sabbath day to keep it holy,” etc., is still in force, and we should not forget that “to obey is better than sacrifice.” Then Paul says, “Know you not that to whom you yield yourselves servants to obey, his servants you are.” Romans 6: 16. Obedience is the highest form of worship.

In obeying God and keeping His Sabbath, we are worshipping Him, and receive His seal in our foreheads. But if, with a full knowledge of the facts, as now brought before us, that Sunday observance is not of God, but merely an institution of the Papacy, and we then continue to keep the Sunday, we are yielding obedience to the Papacy, worshipping the beast, and thus permitting his mark to be placed upon us. Thus the issue is clearly before us. All will receive the one mark or the other coupled with the wrath of God or the wrath of man: The Seal of God and the Wrath of the Beast or The Mark of the Beast and the Wrath of God. Which shall we choose?

The beast may rage and fume and threaten with, death, and indeed he will do. But it is possible to get the victory over him, and some will do, and will sing the song of victory before God’s throne. Revelation 15:2, 3. On the other hand, when God shall pour out His unmingled wrath upon those who receive the mark of the beast (Revelation 14:9-11), who can escape it? The choice is with us individually.

“CHOOSE YOU THIS DAY WHOM YOU WILL SERVE.”

“His servants you are to whom you obey.”

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22. The Change of the Sabbath

“Who changed the Sabbath?” is a question frequently asked. Anciently God’s people observed the seventh day of the week. For more than four thousand years of the world’s history no other day was spoken of as the Sabbath.

A change has taken place in the practice of the majority of those who observe a weekly rest-day. Another day of the week-the first-is now called, and observed as the Sabbath. How came this about? Was it God or man who made the change? This is an interesting and important question.

It is said by some that Rome changed the practice of Sabbath observance. Others, disliking to think that they are in any way paying homage to that power, deny this. What, therefore, are the facts in the case?

What Constitutes A Change?

Before proceeding to study this question, it will be well to consider what is necessary in order to constitute a change of the Sabbath. The Sabbath was instituted by Divine appointment-the day, the purpose, and manner of its observance. If, therefore, any rightful or legitimate change is to be made in any of these particulars, that change must be made and proclaimed by the same Divine authority.

The act of professed Christians in holding meetings on the first day of the week, or even of religiously observing that day, would not prove that such a change had been made. Both the seventh and the first days might have been religiously observed by the same people, and as a matter of fact, such was the case for a time.

The seventh day was generally observed as the Sabbath by Christians for centuries. The first day of the week was not observed as a Sabbath for nearly two hundred years after Christ’s ascension, and it was not until the fifth century that its observance had finally superseded that of the seventh day.

The Sabbath Long Observed By Christians

Mr. Morer, a learned clergyman of the Church of England, says:

The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves. Dialogues on the Lord’s Day, page 189.

Professor E. Brerewood, of Gresham College, London, says of the seventh day:

That Sabbath was religiously observed in the East Church: three hundred years and more after our Savior’s passion. Learned Treatise of the Sabbath, page 77

Bishop Jeremy Taylor, an eminent Church of England writer, speaks thus of Sunday observance: It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment. Ductor Dubitantium, part 1, book 2, chapter 2.

John Ley, another English author, says:

From the apostles’ time until the Council of Laodicea, which was about the year 364, the holy observation of the Jews’ Sabbath continued, as may be proved out of many authors; yes, notwithstanding the decrees of that council against it. Sunday a Sabbath, page 163.

Lyman Coleman, an extensive writer and authority of note, speaks thus:

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, section 2, chapter 26.

The historian Socrates, writing about the middle of the fifth century, says:

Although 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. Book 5, chapter 22.

Sozomen, another historian of the same period, makes this remark:

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. Book 7, chapter 19.

Neander, the greatest church historian of the nineteenth century, testifies:

The festival Sunday, like all other festivals, was always only a human ordinance; and it is far from the intention of the apostles to establish a divine command in this respect-far from them,-and from the early

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apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin. Neander's Church History, Rose's Translation, page 168.

These clearly show that the Bible Sabbath was long observed by Christians, that Sunday, was not observed as a Sabbath for a considerable time, that the Sunday Sabbath was always "only a human ordinance," and that the change came about gradually. Who brought it about?

The Change Made By Rome

No change ever could, or ever can, be made in the Sabbath itself, except by the same power that instituted and commanded the observance of the Sabbath. But there is abundant evidence to show that the church of Rome is responsible for the change that has occurred in the practice of the people in the matter of Sabbath observance. Neander, the prince of church historians, testifies thus:

Opposition to Judaism early led to the special observance of Sunday in the place of the Sabbath.- Church History, Torrey's Translation, Volume 1, page 402.

Note, he does not say a divine command led to the change, but "opposition to Judaism." And from whence came this opposition? From Western Rome, and especially from the Church of Rome itself. Proof: The Eastern churches would not consent to degrade the Sabbath by making it a fast day, Neander informs us, but, he says:

In the Western, and especially in the Roman Church, where the opposition against Judaism predominated, the custom, on the other hand, grew out of this opposition, of observing the Sabbath also as a fast day. Idem, page 404.

Opposition to Judaism early led to the observance of Sunday in the place of Sabbath," he says; and this opposition "predominated" and was especially manifested "in the Roman Church." And yet some deny that Rome changed the Sabbath, and challenge anyone to produce the "slightest historical proof" of it. Here is more than slight proof. Rome led in elevating the Sunday, and in trampling the Sabbath of the Lord out of sight.

The Eastern churches observed the Passover (erroneously called Easter), on the fourteenth day of the first month, as God had appointed; the Western churches, and especially the Roman Church, on a Sunday. In 196 AD, Victor, Bishop of Rome, commanded the Eastern churches to imitate the Western in this respect. They refused. Then says Neander:

The Roman Bishop, actuated by that hierarchical spirit, which, as we have already observed, had already begun to show itself in the Roman Church, published sentence of excommunication against the churches of Asia Minor on account of this trivial point of dispute. Idem, page 409.

The point in dispute was, they would not honor Sunday as Rome wished them to, so she excommunicated them. This act Bower styles "the first essay of papal usurpation," and Dowling, the "earliest instance of Roman assumption." And it was simply an attempt on the part of Rome to elevate the Sunday at the expense of a divine appointment.

Eusebius (270-338 AD), an early bishop and the reputed father of ecclesiastical history, says: All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day. Commentary on Psalm 92.

The whole system of papal hierarchical apostasy was engaged in changing the Sabbath, and this system had its head in the Bishop of Rome. In 459 AD, Leo, Pope of Rome, made the following decree:

"We ordain, according to the true meaning of the Holy Ghost and the apostles as thereby directed, that on the sacred day wherein our own integrity was restored, all do rest and cease from labor." Dr. Justin Edward's Sabbath Manual, page 123.

Alexander Campbell, founder of the Disciple denomination, spoke truly when he said of the Sabbath: "If it be changed, it was that august person changed it who changes-times and laws, ex-officio; I think his name is Dr. Antichrist." - Bible Advocate, January, 1848.

Twenty-five hundred years ago God described the power that would attempt to change the Sabbath. He said: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Daniel 7:25. Why, then, should anyone be in doubt as to who changed the practice of Sabbath observance? There is the prophecy; here is the history-though but a fragment of what might be presented.

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Some may deny that Rome claims the change of the Sabbath as -the mark of her authority. But she does. She asks: "How prove you that the church has power to command feasts and holy days? Answer. By the very act of changing the Sabbath into Sunday." - Douay. Catechism, page 58. It is not, as some teach, "the claim to remit sins." Sin is the transgression of the law. The claim to forgive transgressions of the law is certainly not so great as that of changing the law itself. But the prophecy settles the point. He was to think to "change times and laws" - the very thing the Papacy has done in attempting to change the Sabbath and law of God. This, therefore, is its mark.

A Gradual Change

Just as the Papacy grew, so Sabbath observance was changed! Of the former, Fisher, in his "History of the Church," page 104, says: "The hierarchical organization gradually became perfected." Coleman, as already noted, says the seventh day was observed "with a rigor gradually diminishing, until it was wholly discontinued;" and Farrar, that "the Christian Church made no formal, but a gradual, and almost unconscious, transference of the one day to the other."

The apostate church called Sunday the Lord's day. God nowhere claims this as His day, but He does the seventh. The Papacy claims the first. Prior to the fourth century there was no law, human or divine, for its sabbatical observance. Says Chamber's Encyclopedia:

Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 AD. Article Sabbath. That edict reads as follows:

Let all judges and townspeople and all artisans 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 cultivation of their fields; because it often happens that no other day is so fit for sowing corn or planting vines; lest, by neglecting the proper occasion, they should lose the benefits granted by Divine bounty. (Given the 7th day of March, 321, Crispus and Constantine being consuls for the second time.)

Prynne says:

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 (A.D. 364) . . . first settled the observation of the Lord's Day. Dissertation on the Lord's Day, 1633. Page 163.

Labor in the country (on Sunday) was not prohibited till the Council of Orleans, AD 538. IT WAS THUS AN INSTITUTION OF THE CHURCH, as Dr. Paley has remarked. The early Christians met on the morning of that day for prayer and the singing of hymns in commemoration of Christ's resurrection, and then went about their usual duties. Dictionary of Chronology, page 813, article Sunday.

After enumerating the various Sunday laws passed by "the Roman government from 321 to 425, at the instance of church bishops, Neander says: "In this way the church received help from the state for the furtherance of her ends." (Volume 3, page 405) Yes, "in this way," Church and State were united, and the Papacy gained her power and supremacy. Sunday laws are the badge and sign of church and state union. Men are seeking to unite these in this same way again today. In this way they are forming "an image" to the Papacy, and seeking to enforce its "mark." Read Revelation 13.

The countries, enlightened by the Reformation, which continued to observe Sunday and enforce Sunday, laws have never wholly severed connection with Rome. There still exists a bond of sympathy-between them and Rome, they are steadily drifting back toward Rome, and will yet clasp hands with her over the Sunday Sabbath and its enforcement by oppressive laws. That is what all this present agitation for Sunday laws means; and that is where it will all end, in oppressing those who keep the commandments of God, and have the testimony of Jesus Christ." Read Revelation 12, 13, and 14.

In the name of Christ we warn all to take the other side of this question. "Fear God and give glory to Him; for the hour of His judgment is come," and His law is the standard in the judgment. Revelation 14:6, 7; Ecclesiastes 12:13, 14. Will it not be safe to keep the day God kept in the beginning, the day He specifies in His holy law and claims as His "sign" (Exodus 31:12-17; Ezekiel 20: 12, 20), and the day Christ, our example, kept all His life on earth? Let all say with Joshua, "As for me and my house, we will serve the Lord."

W. A. COLCORD

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23. Evolution And The Sabbath

By George Mc Cready Price

www.AnswersInGenesis.org

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If you or I were to go to Africa or India or China to preach the gospel, what is probably the first thing that we would have to teach the natives there before we could get them to receive the gospel message?

Doubtless it would be the idea of God as their Creator, who has thus the right and the power to command our worship and obedience. We could do nothing until we had led them to receive this as a great fundamental fact. But how strange and sad to think that if we were to go to any university in Europe or America to teach the old-fashioned gospel story-even to many theological schools-we would still be confronted with the same problem, and would have to begin thus at the very fundamentals, and lay the foundation of all religion.

What is the very first fact revealed in the Bible?" In the beginning God created the heaven and the earth." Genesis 1:1.

Are we, definitely informed concerning the order followed and the time occupied in the formation of the earth?

Yes; the record is very plain that it occupied a period of six literal days; and that on each successive day some additional conditions or beings were brought into existence, first 'the lower forms of animals and vegetation, then the higher forms, and finally, man. It was clearly a regular and beautiful order of progress or unfolding; and it certainly took time, and was not all brought about instantaneously. But instead of taking millions and millions of years, the record is very plain that it took only six literal days; while, instead of the higher forms growing out of the lower forms by a long drawn-out conflict and struggle for survival, man himself being only the outgrowth of bestial and savage types, the record is clear that each type was created independently of the others, directly called into existence from the inorganic elements at the word of the Infinite One, and pronounced "very good."

At the end of this first week of time, God instituted the Sabbath as a reminder of this fact that He had made the world in six days of the same length and character as the seventh, or Sabbath. His blessing and sanctifying it were for the purpose of giving it over to man as a memorial, or reminder, of this most fundamental fact, and to perpetuate among the human race the constant acknowledgment of their relationship to Him as His creatures.

A Wall Against Idolatry

Had the Sabbath been always thus observed them, could never have been a heathen or an idolater. And even now the observance of the Sabbath, in the spirit of its original design, is an acknowledgment on the part of those who observe it that they believe in a literal creation during a week of the same kind of days as the Sabbath which they observe-days which consisted of an "evening" and a "morning" like all that have succeeded. For if the first six days were six immense periods of time, then the seventh, or Sabbath, must also be an immense period of time, which would rob the Sabbath of its beauty and make it meaningless.

It has just been said that the observance of the Sabbath would have saved the world from heathenism and idolatry. Not only so, but there could never have arisen any false world-philosophy or cosmogony such as the modern doctrine of evolution which is only-the embryonic stage of another great system of false religion, for in a very similar manner did all the great systems of philosophic religion, such as Buddhism, Brahmanism, Parseism, etc., take their rise. We in our day are seeing the birth of a very similar system of false religion, the so-called "Theistic Evolution," or "New Theology," a system utterly, impossible unless the world had forgotten the blessed institution which God gave the race in the beginning to keep them from this very thing.

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Uncertain Basis of Evolution

The modern revival of the observance of God's long neglected Sabbath dates from about the middle of the nineteenth century. It thus runs parallel with the spread of the doctrine of evolution; and two more antagonistic ideas it would be difficult to think of. The nature of this antagonism is the subject before us. But besides the very fundamental moral and religious; principles that are opposed to the evolution doctrine, I must first state some scientific reasons why I cannot believe in it. One of the primary reasons is because I do not believe in geology as currently taught, and upon the accuracy of which evolution depends for its very life.

I do not for a moment believe in the geological ages of the text-books. And it is not by any means merely a question of length of time. The vital point in geology on which evolution depends for support is that only certain types of life were in existence at a certain period, that these types disappeared and were replaced by certain new types, these in turn being replaced by other forms, and so on until the higher, animals appeared, and finally man. But while the early writers on this science supposed that these different fossil forms represented distinct successive ages, it is now clearly seen that their method of arriving at this conclusion violated the essential principles of true scientific research as, laid down by Bacon and Newton: In addition to this, modern discoveries among the rocks have given us whole hosts of facts that positively contradict this hasty, unscientific conclusion of the early geologists, that these fossil forms represent successive ages of life that have peopled the world. There is absolutely no line of scientific reasoning that can prove one kind of fossil intrinsically older than another. From the very beginning of the science these successive ages have been only the subjective imaginings .of crude speculation, mere shadows of the mind's own throwing, put forth by men who thought they had discovered what they had only invented.

If any reader still thinks that the current geological ages have been scientifically established, he can very soon settle the matter by asking the next college professor he meets how to prove that the Cambrian fossils are essentially older than the-Cretaceous. To quote but one example out of many similar instances: In Alberta, Canada, Cambrian ("older") rocks are on top, while deep down beneath them are the Cretaceous ("younger"), the whole extending over many square miles of territory, and having every possible physical appearance of having been deposited as we find them. Such things are leading-modern scientific thinkers to examine anew the foundation principles of geology, with the result, as above stated, that no one kind of fossil form can be proved to be essentially older than another. The fossil world is a unit as far-as we know, and we cannot possibly prove that one type lived before another.

Built On Assumptions

Hence the scheme of evolution, which has incorporated into its system such a mess of nonsense as the geological succession of life, and without which it would be meaningless, falls to pieces like a house of cards at the slightest breath of common sense and true inductive science. Darwin could never have induced half a dozen schoolboys to listen to him if the geologists had not erected a pretentious tower from which he could address the awestruck world, and his modern followers are always nonplussed when brought face to face with the childish, unscientific way in which this life-succession doctrine was first built up from absurd assumptions and mistakes and then treated as an actual fact.

Therefore it is easy to see that the enlightened Sabbath-keeper, the true Biblical Christian, has absolutely no regard for the evolution doctrine of the origin of things, and, with the very good scientific reason that he does not believe in the geological theories upon which it depends. The mere question of the length of time involved has little if anything to do with the logic of the case. Knowing as we do that the geological scheme of life-succession is a myth and not a fact, it is useless to talk to us about the higher forms of life, or man himself having developed, out of the lower ones, for one is found fossil as truly as the other, and nothing can prove that they were not all living contemporaneously together in that older world, and were buried approximately together, as the Bible teaches, The evolution theory is a piece of elaborate nonsense without a vestige of-true inductive science in its support.

How It Came About

With the great fossil world before us, and the succession-of-life theory put into limbo as an unscientific, fancy, it is quite easy even in a scientific way to see the true inductive conclusion of it all. The land and water have somehow changed places, and myriads of living species of plants and animals, together

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with man himself, have been buried in the rocks by the water. That a tremendous aqueous catastrophe has happened to our world is as self-evident as a violent death would be if we found a corpse with a bullet hole through the head. And as the Christian remembers something in the seventh and eighth chapters of Genesis that speaks of an event just like this, he is but further encouraged as he sees the earth herself opening her stony lips and mutely telling of the same awful disaster, while looming up behind it all, as the fogs and mists of evolution clear away, appears that grandest and most august thought of the human mind, "hi the beginning God created the heaven and the earth."

Was the World Always Thus?

But now we must look at the moral phase of the problem and show what the Sabbath really means to our modern world. Did God make the world as we find it today, a seething mass of wretchedness from China to Ireland, and from Maine to California; and not only this now, but as far back as our knowledge can extend her search? According to evolution and its mother, the current geology, this sin and misery of our modern world, "here where men sit and hear each other groan," is only the latest chapter in the long drawn-out torture of the ages, for "nature, red in tooth and claw," has ever been what we now see it, and the last chapter in the long tragedy is still to be unfolded from the dim uncertainty of the future; while with the degeneration and retrograde movements so thickly scattered along the whole backward path of evolution, we have not the slightest guarantee even in the logic of the theory that "somehow good will be the final goal of all."

Evolution Has No Explanation

For the sin and misery of our world except to make it a part of the nature of things which God Himself could not avoid when He started the world evolving. Here are the words of Le Conte, "What we call evil is not a unique phenomenon confined to man, and is not in any way connected with man's free will as an intelligent being rebelling against his Creator. It must be a great fact pervading all nature and a part of its very constitution." But man having ascended from the lower animals through the long-drawn-out struggle for existence, still carries about with him, a large inheritance of animal selfishness and passion. Hence, for any of us to sin is simply to give way to the animal within us. Or, to quote John Fiske, "Theology has much to say about original sin. This original sin is neither more nor less than the brute inheritance which every man carries with him."

But it is evident that evolution thus makes God the author of sin, and hence also of the misery which is, sin's natural result. The fundamental evil which Le Gonte says pervades all nature and is a part of its-very constitution, must be something which God deliberately saddled upon the universe when He started it evolving, or else He is not all-powerful and all-wise. According to evolution, sin and misery are either the deliberate result of God's purpose, or something which He could not help, being inherent in the very nature of the material (matter) on which He was working. Certainly, according to this theory; it is not man's fault but his misfortune that he is a sinner, and if there is any being in the universe who is responsible for the present conditions, it must be God Himself.

What The Bible Tells Us

In contrast with this essentially heathen doctrine, let us see what the Scriptures teach. The record in Genesis is that man was created in thee image or likeness of God, and that after he was thus created God Himself pronounced him "very good." But man, by a free act of choice, choosing deliberately to disobey one of the very lightest possible restrictions, lost this God-likeness, and by a sympathetic or reflex influence of his acts, dragged down with him in his fall all that surrounding nature over which he had been placed as king, God choosing to let all nature thus witness to him of his fall, and to make the hardship and suffering consequent upon this change one of the means of .teaching him the need of salvation. The Sabbath thus becomes an additional reminder to fallen man that he was created holy, in the likeness of God, and is an everlasting protest against the idea that he was created as-we now find him. It is emphatically a souvenir which man has brought with him from Eden, a reminder of that long-lost home of bliss, and thus also a pledge of the time when those bright Edenic conditions will be again restored.

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More than this, the Bible teaches that it takes creative power to bring man back into harmony with God. David prayed, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10); while Paul says, "If any man be in Christ, he is a new creature," or "there is a new creation." Nothing but a supernatural element coming into man's life from above can bring him back into harmony with God and God's original design. It is creative power which redeems, and redemption is simply recreation.

A Protest Against False Theories

Hence we might reasonably suppose that the Sabbath, as the memorial of man's original creation in the likeness of God, would also be appropriate as the memorial of the soul's creation, or his new birth. Is it really a fact, or is it just a brilliant conception which we in modern times have invented by our shrewd reasoning? Let Ezekiel answer: Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20: 12.

But this beautiful thought is centuries older than Ezekiel, for it was taught away back in the days of Moses, when, according to the old theories of the critics, all the Oriental nations were little better than roving tribes of semi barbarians, though the monuments and inscriptions of Egypt and Babylonia have now dissipated this notion. Here are the Lord's words to Israel through Moses: Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that doth sanctify you." Exodus 31:13.

To sanctify is to make holy; hence Me Sabbath is the sign that God makes us holy, the sign that it takes creative power to renew us in the image of God, just as it took creative power to bring us into existence, in the first place. And as the Sabbath was originally a protest against all false ideas of creation, such as the modern theory of evolution and all other heathen ideas of the world's origin, so now it becomes a protest against all false ideas of redemption, against any doctrine that man has in any sense within himself the power to save himself from sin and its consequences.

A False Hope of Salvation

But the latter is just the teaching of evolution. For in the light of the above-mentioned statements of this theory concerning sin, it would be only natural to suppose that regeneration and conversion would be diluted down and explained away until it would simply mean to combat against the animal within us, and to struggle for the higher nature. And it is a fact that all "Christian" evolutionists, who hold sin to be inherited animalism, invariably substitute development and culture for regeneration and conversion. In the words of Fiske, "The process of evolution is an, advance toward true salvation." Another enthusiastic exponent of these views, a one-time celebrated evangelist, declares, "What is needed more than anything else today is to get rid of the idea that the human race needs redemption or a mediator, and to understand that we are a part of God ourselves."

Not long ago the editor of The Independent (New York) reviewed a new book which taught the old fashioned doctrine of the sacrificial death of Christ. He criticized the book very severely, saying that this book is arguing a lost cause, and affirming that there is actually a generation growing up who never heard the sacrificial explanation of the death of Christ. He goes even so far as to declare that many-young people in the churches would be shocked by the statement that Jesus died that they might not die.

Still more recently we have seen these same ideas paraded before the public both in Europe and Australia under the heading of "The New Theology." And the sad thing about it all is that this modern apostasy, as indicated, by this revival of heathenism, is practically universal all over the world, conterminous with civilization.

Hence the Sabbath is doubly precious to us moderns not only as a protest against the papal form of the doctrine of salvation by works, but also as a Protest against the doctrine of salvation by development or evolution, as taught by modern apostate Protestantism. The amazing sacrifice required to effect a remedy for the condition called sin is a standing proof that man could not be developed or educated out of it in any other way. And the Sabbath, as the reminder of this blood-bought redemption, becomes one of the sweetest gifts that God has given to man.

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Creation And Redemption

O, truly it must have been with divine insight, into the real meaning of things, that the old Hebrew seers were continually coupling God's creative power with His love and ability to save and redeem!

Witness the following rapturous declaration given through Isaiah: "But now thus said the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." Isaiah 43:1. It is because we are God's creatures that we are under infinite and perpetual obligation to love and serve Him as our Creator. In this inherent obligation of the creature to his Creator is laid the whole basis of all morality. Hence the Sabbath, as the perpetual sign or reminder of this relationship, is the sign or reminder of all moral obligation. And therefore it is not in any mere arbitrary or captious way that it is in the book of Revelation called the sign or "seal" of God, in contrast with the sign or "mark" of the apostate powers which are opposing God and His people in the last days.

See Revelation 7:2-4; 14:1, 12; Isaiah 8:16; also Revelation 13:16; 14:9-14. And thus we see how appropriate it is that God is today calling upon this age of evolutionists: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of "waters." Revelation 14:7. And how timely is now the renewed proclamation of the claims and meaning of God's long-forgotten Sabbath, the memorial of a literal, creation, and a protest against all false ideas of creation by evolution and redemption by development.

Further: How long will it be worthy of commemoration that God created us, that He is our Creator and we His creatures? Evidently as long as we exist, to all eternity. But after redemption is accomplished, after sin and its long train of wretchedness is but a memory of the past, after creative power has again made "all things new," and the new heaven and the new earth stand before the enraptured universe as the tangible proof of God's love and His willingness to sacrifice the best gift of heaven for the good of His creatures, how long will it be appropriate that we commemorate this glorious redemption? Evidently as long as redeemed beings exist, time without end. And thus throughout eternity the Sabbath; as the memorial now of both a creation and a completed redemption, a regeneration, a remaking, the everlasting reminder of God's power in creating and His love in redeeming; will be gratefully observed by all the loyal beings of His universe.

But is not this at least simply the product of our fancy; is it possible that the people in ancient time had this broad view of the Sabbath as an institution that was to survive time and the present mortal conditions? Yes; they certainly had 'this knowledge away back in the long ago, hundreds of years before the birth of Christ. This is the promise given through the prophet Isaiah: "For as the new heavens and the new earth, which I will make, shall remain before Me, said the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all' flesh come to worship before Me, said the Lord." Isaiah 66:22, 23.

"Even so, come, Lord Jesus;" come quickly.

24. The Sabbath In The Pacific

George Teasdale

THE Mesopotamian valley is frequently called, "the cradle of the human race," for there, until the building of the tower of Babel, the descendants of Noah all dwelt together, and they had "one language and one speech." At the building of the tower, God confounded their language so that they could not understand one another, and "the Lord scattered them abroad from thence upon the face of the whole earth."

This confusion of tongues and consequent dispersion of man into nationalities, occurred in the days of the great great-grandsons of Shem: "Unto Eber were born two sons: the name of one was Peleg [that is, Division] ; for in his days was the earth divided." Genesis 10: 25. Peleg was born one hundred and one years after the flood, so the dispersion occurred sometime in the first half of the second century after the-deluge.

The descendants of Shem spread over parts of Asia Minor, Arabia, Palestine, and the country immediately east of Mesopotamia. The Hamites occupied the north of Africa, a portion of Arabia, and the western coast of India. The remaining portions of the world were, generally speaking, occupied by the sons of Japheth.

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From their homes on the banks of the Euphrates and the Tigris, these descendants of Noah carried with them traditions and customs that, even today, can be traced to the most remote corners of the earth. As they migrated east and west they retained some practices which prove that the whole human race has come from one common stock.

The Week

The weekly cycle of time is known and observed by all modern nations, and also was, in one way or another; by many of the great nations of antiquity. Recent explorations in Babylon, and researches in Egypt, show that those nations, in the earliest periods of their history, were acquainted with the septenary division of time. Before the Exodus of the Israelites from Egypt, or the giving of the law from Sinai, the Sabbath, or rest day, was recognized in the calendars of Babylon. So closely identified is the week with that ancient nation that it is supposed by, some authorities that the word "Sabbath," which marks the weekly recurrence, is of Babylonian origin.

The division of time into periods of seven days is entirely arbitrary: No astronomic reasons whatever can be given for it, as are given for the month and the year. On this subject the writer of the article entitled, "Calendar," in the "Encyclopedia Britannica," makes the following remarks: "The week is a period of seven days, having no reference whatever to the celestial motions, a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."-Volume 4, page 988. Also under the title of "Sabbath" in the same book the following observation is made: "The significance of seven throughout Babylonian literature is very marked. It is quite consistent with the evidence to suppose that a seven-day week was in use in Babylonia."-Volume 23, page 962.

The Antiquity Of The Week

Seeing then that the division of time into weeks can be traced back to the first post-Flood nation, and the only reasonable explanation for the institution is that contained in the Bible which associates it with creation, we can with complete assurance conclude that -the knowledge of the week, as recognized in the calendars or in the customs of the nations, was brought by them from Babylon when the descendants of Noah were dispersed by the confusion of tongues.

The universality of this septenary cycle as recognized in the world's languages, both dead and living, is most astonishing when it is remembered that the only reason for it dates back to creation, and to custom as it was written in the, languages of the families and tribes when they migrated from their original home in Mesopotamia.

In the year 1886 Revelation Mead Jones, DD, compiled a list of one hundred and sixty ancient and modern languages, all of which agree in the enumeration of the days of the week; and of the one hundred and sixty, one hundred and eight call the seventh day of the week by some word or term that indicates worship, or rest day, the equivalent of the Hebrew word Sabbath. The compilation is entitled, "A Chart of the Week" showing the unchanged order of the days and the true position of the Sabbath as proved by the combined testimony of Ancient and Modern Languages." In his note concerning the ancient Babylonian language, in which the names of the days of the week were written, the author says, "A written language 3800 BC." Of the days of the week in the ancient Chinese language, he makes the following remark: "This method of reckoning the week is very old, and is a fourfold witness to the unchanged order of the series of seven days so well known in ancient and modern times. It has been a safeguard against the loss of a day of the week, and of one day being exchanged for another. Each day has its name assigned by four different planetary names." In regard to the Sanscrit, the ancient language of India, in which the weekly cycle is definitely recognized, Dr. Jones says, "A classic language of India since 2000 BC: Many other very ancient languages are given from both the east and the west which remove beyond controversy a knowledge of the week in very earliest times; and with the week, the Sabbath, for it is the only event that marks off the week.

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Abraham and Israel

The children of Israel at Mount Sinai were warned in impressive tones; and by awe-inspiring demonstrations, to “Remember the Sabbath Day.” Such language implies a previous knowledge of the Sabbath and the week. The Israelites were descendants of Abraham, a man who kept the commandments of God (Genesis 26: 5), and who, with his father and his brethren, migrated from Ur of the Chaldees, a city of Mesopotamia. From that country, in common with other emigrants, he took with him a knowledge of the week and the Sabbath. For this reason we are not surprised that the Sabbath of the Bible, the day kept by the Jews, Abraham’s descendants, is in perfect accord with the weekly cycle carried by the other descendants of Noah, east and west to all quarters of the earth.

Christ and the Week

There is no necessity, however, to go back to creation, or even to the flood, to demonstrate that the present weekly cycle is in perfect accord with the original week. After the exodus from Egypt, the Israelites for forty years had the week measured out to them by Jehovah, so that the recurrence of the Sabbath was impressed upon the nation in a manner never to be forgotten. Then, Christ, at His first advent, set His seal upon the week by keeping the Sabbath day according to His Father’s commandment; proving conclusively that the week two thousand years ago synchronized with the week as first given to man.

Now I want the reader to notice particularly that the week sanctioned by our Lord in Palestine, and virtually re-affirmed by Him, is in perfect accord; day for day, with the week of ancient Babylon as revealed in its tablet calendars of clay, and embedded in its earliest written language, which reaches back to Babel. Also this weekly cycle and the Sabbath were so well established in the minds of the people at the time of the building of the tower of Babel, that, when their language was confounded, and the different tribes and families dispersed, they took with them to their most distant settlements a knowledge of the week, and of the Sabbath which measures off the week. And although in the course of centuries, they forgot the import of the Sabbath institution, yet the fact that they once knew it is indelibly marked in their languages. The different nations, after all their wanderings and all their wars and all their disagreements, agree in their enumerations of the days of the week.

And most of them also agree in calling the seventh day by some name or term that means rest, or worship. Whether the language be an ancient form of Mongolian or Tartan, or a recently unearthed dialect of the defunct Inca in Peru, it bears its testimony that the tribe or empire which used that language originally came from the “cradle of the human race,” the valley of Mesopotamia, and sometime had a knowledge of the week and of the Sabbath.

Round the Earth

As the two great masses of humanity migrated, east and west, further and further from their original home, the time came, after the course of centuries, when they met on the opposite side of the earth from which they started. Both parties carried with them a knowledge of the week as they had preserved it in their languages. Both had obtained their knowledge of it from the same original home in Mesopotamia. Both, during the long centuries of their migrations, had constantly compared their weeks with the weeks, first, of the nations that had not migrated from the Euphrates; then, afterward, with the weeks of the nations that had migrated, and there was always perfect agreement between them; their weeks and the days of the week exactly corresponded. When people met each other in their travels from Europe east to Asia, or from Asia west to Europe, and later to America, the enumeration of their days agreed. But when the two human tides met on the other side of the earth from their original starting place, and compared their respective weeks, they found there was a difference between them of just one day.

A Discrepancy

This variance of time is easily accounted for in a natural way, by a little thought. For every fifteen degrees that man travels westward he has one hour more of time than he would have in the same number of days if he remained at home. And for every fifteen degrees he travels eastward he has one hour fewer in the same number of days, than if he had stayed at home. There is then a difference between these two travelers

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of two hours, and by the time the two meet in their travels eastward and westward, the difference in their reckoning of time will be just twenty-four hours.

In other words, persons remaining in one place for ten days have 240 hours in, that time. If, however, a man travels in ten days, fifteen degrees westward (the way the sun appears to travel), he will see the sun one hour longer than he would had he not traveled, and his ten days will consist of 241 hours. But if, on the other hand, he travels in ten days fifteen degrees eastward (in the opposite direction to the sun), the sun will set one hour earlier where he is than it will set in the place from which he started; for this reason his ten days will consist of only 239 hours.

Why a Day Is Dropped or Added

The earth's circle equals three hundred and sixty degrees. Fifteen degrees equal one hour of time; therefore three hundred and sixty degrees equal twenty-four hours of time, or one day.

The circumference of the earth at the equator is 24,000 miles. A degree at the equator equals sixty-six and two-thirds miles. Fifteen degrees are one thousand miles. One thousand miles are one twenty-fourth of the earth's circumference at the equator. The Biblical day is measured from sunset to sunset. If a person travels at the equator, in the same direction as the sun, one thousand miles in a day (from sunset to sunset), he will see the sun, approximately, one hour longer than he will see it if he remains at home. In other words, he will have a day twenty-five hours long instead of twenty-four. For this reason, if he continues to travel at the same rate for twenty four days; completely encircling the earth, he will have in his twenty-four days as many hours as the person who stays at home has in twenty-five days. Therefore, in order to adjust his time with the time of the person who has not traveled, he will add one day to his reckoning by calling his twenty-four days twenty-five. To accomplish this he will have a week with six days only in it, and count it as if it contained the usual number of seven.

But, if, instead of traveling with the sun, a person travels eastward, or against- the sun, at the rate of one thousand miles a day (from sunset to sunset), his day will be twenty-three hours long; the sun will set one hour earlier with him than it will set at the place that he left. For this reason, if he continues to travel at the same rate for twenty-four days, completely encircling the earth, he will have in his twenty-four days only as many hours as the person who stays at home has in twenty-three days. In order to adjust his time with that of the person who stays at home, he will drop one day from his reckoning by calling his twenty-four days twenty-three. To accomplish this he will have a week of eight days, and count it as if it contained only seven.

Man Reaches the Pacific

The great masses of humanity flowed eastward and westward from the valley of the Euphrates, until they reached the opposite shores of the Pacific Ocean. Then they began to cross the Pacific and to inhabit its beautiful groups of islands. Some came from the east and some came from the west, bringing their time with them. And now arose a difficulty. For reasons already shown there was a difference between their reckoning of time of one day. What was to be done? During the course of years the Bible was searched to ascertain if Inspiration had made any provision for the emergency. But not one definite word on the subject can be found between the lids of that Sacred Book. Under the circumstances, the inhabitants of the different groups of islands did the only reasonable thing they could do; they deliberately considered whether they would adopt eastern or western time, and decided as they thought best, taking into consideration their geographical, political, economic, and social conditions and connections. And when other people go to those places, the only thing they can do is to ascertain which time the inhabitants have adopted, and regulate their time accordingly.

Both times, come from the same source, only in different directions. Therefore, whichever time the inhabitants brought with them, or for just reasons adopted, is correct.

The Line of Demarcation

Between those islands that have adopted eastern time and that have adopted western time, is usually termed, the date or day-line. This line was not originally established by any international authority, but by the action of the inhabitants of the different groups of islands, when they deliberately decided

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whether they would adopt the time that had come to them, or which they had brought from Mesopotamia by way of Europe and America, or that which had come by way of Asia.

Let this fact be kept constantly in mind, the variance of one day in the reckoning of time, between those who came into the Pacific from the east, and those who came from the west, was adjusted by the people who were affected by the variance, and they adjusted it in the place where it occurred—in the Pacific.

The colonist, the advance guard of civilization, was not the only one who met the time difficulty in the Pacific and settled it there. Mariners, and astronomers also, required a specific meridian where one day would cease and another day begin; and they chose the meridian 180 degrees from Greenwich, first, because it more nearly corresponds with the time of the inhabitants of the adjacent islands, than any other meridian; second, because it is the exact antipodes of the meridian at Greenwich, from which most mariners reckon their time; and third, because it passes through open water almost its whole length. Mariners met the difficulty in the Pacific and adjusted it there; and astronomers saw no reason why they should not accept the conclusions of those who, for practical purposes that best serve the exigencies of life, deliberately decided to adopt either eastern or western time and in that way determined what is known as the date-line.

On this subject the "Encyclopedia Britannica" in its article on the Antipodes has the following note: "Mariners have generally adopted the meridian 180° from Greenwich, situated in the Pacific Ocean, as a convenient line for coordinating dates. The so-called 'International Date-Line,' which is, however, practically due to American initiative, is designed to remove certain objections to the meridian 180° West, the most important of which is that groups of islands lying about this meridian differ in date by a day, although only a few miles apart. Several forms have been suggested; these generally agree in, retaining the meridian of 180° in the mid-Pacific, with a bend in the north in order to make the Aleutian Islands and Alaska of the same time as America, and, also in the south so as to bring certain of the South Sea Islands into line with Australia and New Zealand." Volume 2, page 134.

The "New International Encyclopedia," dated 1903, makes the following observations concerning the International Date-Line:

"An irregular line drawn somewhat arbitrarily on the map of the Pacific Ocean, near the 180th meridian of longitude. It mars the place where navigators change their date on the trans-Pacific voyage.

"Since the line is an arbitrary one, we might expect cartographic authorities to differ considerably in its delineation; and this is, in fact, the case.

"In the absence of international agreement, it is possible at least to make out the line as it is actually used in the Pacific islands. For this purpose it is merely necessary to find out, by correspondence with all the various settlement's, whether the date in public use is the American (western), or Asiatic (eastern) one. Correspondence of this kind was carried on by Prof. George Davidson, of the University of California. His results have been published." They form the basis of a chart showing the date-line.

A Summery

The reader will have observed the following fundamental facts:

- (a) That as man in his travels compassed the earth, westward or-eastward, it was necessary that he should, as the case might be, drop a day from, or add a day to, his reckoning of time.
- (b) That the necessity was first met and realized in the Pacific, and that in the Pacific the difficulty was adjusted by those whom it immediately affected.
- (c) That commerce and science are in perfect accord with the method and place of adjustment.
- (d) That in the absence of any instruction from the Lord it is perfectly right for, in fact incumbent upon, man to make such adjustments as will dispose of the difficulty.
- (e) That God is a lover of order, and that whenever He has not given explicit directions concerning anything that is essential for man's order and welfare, it is because He has endowed man with judgment sufficient to settle the matter for himself.

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(f) That the custom of adding a day to, or dropping a day from, the reckoning of time in crossing the Pacific, produces order out of that which would otherwise be confusion, and meets the case to the entire satisfaction of all the world.

Conclusion

From the facts enumerated above it is reasonable to conclude that the custom of coordinating dates in the Pacific Ocean is a providential appointment; and that, although not explicitly commanded, it is obligatory in its nature, and should be recognized by those who visit the islands of the Pacific, or cross its broad waters. The time, eastern or western, decided upon by those who inhabit the islands, is the time the stranger should adopt, as he adopts the time of any other place to which he may go.

The powers that be are ordained of God.” How are they ordained? Not by revelation; not miraculously; but providentially through the will of the people. We say recent discoveries in Babylon and Egypt are providential, for by them the genuineness of the Old Testament records is proved; and this especially at a time when unwavering faith in the Word of God is required. We can see the hand of Providence in the affairs of both Church and State. The same sense it can be said that the custom of adjusting time in the Pacific to which man is committed by circumstances over which he has no control-is divinely ordained. It is for the benefit of all. It exalts no individual, no nation, no religious sect. The custom reflects unfavorably upon none. It detracts no honor from God; neither does it interfere with the keeping of His law in any way; but rather, in certain difficulties, simplifies its observance.

The So-Called Edenic Day-Line

Of recent years the suggestion has been advanced that the first Sabbath began at Eden and ended there. For this reason, it is affirmed, a meridian immediately east of the supposed site of the garden is the true date-line, and that at that meridian a day should be dropped or added as people travel east or west.

For this proposed change there are no economic, geographical, or social reasons advanced. Existing conditions do not demand a date-line at that meridian. Neither is the plea made that this Edenic day-line would be less confusing than the present line in the Pacific.

Indeed it is admitted that the present custom of coordinating dates at the 180th meridian serves the purpose far better than any other plan suggested. The reasons advanced for this proposed alteration are wholly religious in their nature.

Therefore, because they are religious, they must be based on plain Scriptural declarations, or they will be of less value than no reasons at all. A religious dogma that lacks Biblical support is of less moral worth than legitimate custom or expediency.

Generally, it is safe to assume, such is positively dangerous.

The Sabbath and Eden

There are some men who confidently believe that Adam spent his first Sabbath in the Garden of Eden, and that there God rested from all His labors, virtually creating the Sabbath in the garden. This may be so, or it may not; the Bible is silent on the subject. Evidently the information is of no importance to man, or the Lord would have revealed it in plain terms for our admonition or edification. Certainly we read that heaven is God’s home, and that He looks down upon the children of men; but whether He came and spent that memorable day with Adam and Eve in the garden, or not, we cannot tell. Neither are we told that Adam spent the day there, or even that the garden was planted at that time. God certainly finished His creative work within the week, but whether planting a garden was considered by the Almighty to be an act of creation, or whether it was not is not stated. And that which God does not reveal is not necessary for man to know. Opinions concerning His work maybe right, or they may be wrong, but unless they are accredited by revelation they are of no evidential value.

Where did, the seventh day (and God declares that day to be the Sabbath) begin? Nature and common sense tell us that it began and ended just where the sixth day began and ended, irrespective of either Eden or Adam. And the sixth the fifth, the fifth the fourth, and so back to the first day, before even

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the sun and the moon received their commission. The fact is, the beginning of day is one of those secret things the Lord has not seen fit to reveal to man. It is hidden in the mysteries of creation.

Where Is Eden?

Neither has Inspiration given definite information concerning the location of Eden sufficient to enable men to determine upon its exact site. Good men with confidence in God's Word, of profound erudition, with no dogmas to uphold or purposes to serve, and possessing facilities with which to pursue their quest, have searched diligently for traces of the garden, but have failed to find any. Or if they think they have, they differ in their opinions as to their value.

The names of the four branches of the river that "went out of Eden to water the garden," are indeterminate, and are evidently not intended to furnish information on which to establish an important doctrine. Revelation T. K. Cheyne, M.A., D.D., in his article on Eden, says concerning the rivers: "In verses 11-14 [Genesis 2] the names of the four rivers are given, but in spite of the descriptive supplements attached to three of them, only that one which has no supplement can be identified with much probability.

In fact Perath may, without any obvious difficulty, be 'Euphrates,' except in Jeremiah 13, where a more southerly stream seems indicated, but to the identification of Hiddekel with Tigris the presence of the initial Hi in the Hebrew is an objection." - Other writers place three of the rivers in Arabia, where they think they see indications of the original Eden.

Various other places have been suggested by different ones as likely sites of that ancient, home of man. The Chinese have traditions that locate it in their ancient empire. In the East Indies we are assured that Java was the original Garden of Eden. Others affirm that its location is now covered by Lake Van in the country of Armenia. The "Encyclopedia Britannica" makes the following remark concerning Babylon: "The alluvial plain of Babylon was called Edin, the Eden of Genesis 2." Then in a learned article it discusses some of the names of the district showing that they correspond with Biblical names.

Lake Van

Those responsible for the Edenic day-line theory look with most favor upon the claims of Lake Van, and have decided that its saline waters now hide the primeval home of man. This lake in its greatest length stretches east and, west about sixty-five miles. Its breadth is fifty miles. The meridian 43° E. longitude crosses the lake thirty; miles from its eastern extremity, and thirty-five miles from its western. The lake is 5,100 feet above sea level,

Why this particular site is chosen, rather than one of the others, on which to base so important a dogma, as, we are told, the Edenic day-line theory is, literature on-the subject does not clearly reveal. Those best informed admit that the exact location of the garden is largely, a matter of conjecture; and even if it were in the region of Lake Van, there is no specific information concerning it that justifies making the position of the lake the basis of a religious doctrine.

The Case Assumed

Assuming, however, for sake of the case, that Lake Van is the exact birthplace of the human species, still other necessary information is lacking on which to establish a definite date-line. Seeing this proposed line passes through so much land, which at different times in the earth's history has been very thickly populated, it is imperative that the exact meridian where the day began, to the minute and the second, should be revealed. If there is any doubt about this meridian, then thousands of people living directly north and south of the lake can never remember to keep the Sabbath day, for they can never know which day is the Sabbath.

We are told that the point immediately east of Eden, that is of Lake Van, is God's day-line; and yet those who make the affirmation give the meridian 43 degrees east longitude, as about the place where time should be adjusted. Certainly the qualifying word "about" is used, yet it is well to note that there is a distance of at least thirty miles between that particular meridian and the eastern extremity of the lake; and at the equator the distance between the two meridians is twice as great. This leaves a, strip of earth from the north to the south poles, varying in width from thirty miles at Lake Van to sixty miles at the equator, and

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gradually narrowing again to the south, where between the theory of the Edenic day-line and its actual practice, it would be absolutely impossible for people to know which day was the Sabbath.

The Lost Day-Line

When we remember that even the position of the garden is not known, much less its exact eastern point; and that there is a most vital margin of doubt between the theory and the practice of those who advocate the initial day-line idea-when we remember these facts, it is not difficult to recognize that the doctrine under consideration is not based upon revelation, neither is its invention providential. It serves no purpose, either religious or secular.

Seeing then that revelation is absolutely silent concerning "Eden's initial day-line," we turn to ancient history and the earliest traditions of antiquity. But nowhere do we find any evidence that it was known or ever had been known. Plenty of traditions there are concerning creation, Adam and Eve, Eden, the day, the week, the Sabbath, the deluge, but there is not one scintilla of a suggestion concerning "Eden's initial day-line." Those early Babylonian astronomers: were keen observers of the heavens, and remarkably accurate in their records of time; yet not one hint do they give of a knowledge of a day-line, although armies and individuals crossed and re-crossed the suggested meridian from prehistoric times.

Not Recognized

Faithful Abraham and his family migrated from the plains of Mesopotamia to the land of Palestine. On their journey they crossed "Eden's initial day-line," yet they made no adjustment of their time. The Sabbath kept by Abraham and his descendants, was the seventh day of the Babylonians, as recorded in their calendars.

The whole twelve tribes crossed and re-crossed, the meridian 430 east Longitude, yet our Lord gave them no instruction concerning any change of time. Ezra, Nehemiah, Daniel, Ezekiel, and other good men in favor with God, traveled back and forth yet they say not one word about dropping a day, from, or adding a day to, their reckoning, although they were all very earnest and enthusiastic keepers of the law, and Nehemiah especially was a pronounced Sabbath reformer.

Christ lived in the vicinity of this supposed day-line, and His followers in discharging His Commission to "go you into all the world," crossed the line times without number. They made disciples on either side of it, and probably within the thirty or forty miles of uncertainty, suggested by the following quotation from the little book entitled "Eden's Initial Day Line."

"As the lines of longitude are counted from Greenwich, England, 43 degrees east longitude from Greenwich would be about the place from whence Eden's Initial Day-Line, should be reckoned." - Page 18. The word "about" covers the difference between the longitude mentioned, and the exact longitude that passes immediately east of Lake Van. On this unfortunate strip of country it would be difficult for the disciples to know which day was the Sabbath, if "Eden's initial day-line" were Scriptural.

A Very New Idea

Throughout Europe, Asia, and Africa, on either side of the line, Christians, Mohammedans, and Jews, and all others, have always counted, and still do count, their days of the week the same. Josephus says, "There is not any city of the Grecians; nor any of the barbarians, nor any nation whatsoever whither our custom of resting on the seventh day bath not come." This Edenic day-line is a very new thing: It is not known in Scripture or history. Tradition, custom, the languages of the nations, contain no suggestion of it. Necessity or expediency does not require it. It is entirely a human and modern invention designed to mystify those who desire, or to justify those who do not desire, to keep the commandments of God. It throws one third of the world into confusion.

All Scriptural doctrines are as old as Christianity itself. The Second Advent, the judgment, baptism, Sabbath-keeping, are sometimes called new doctrines. But the word, "new" is used in an accommodated sense only, to indicate that they are new to certain ones who have not previously known them. The doctrines themselves were believed and observed by God's people in all ages. Not so with the Edenic Day-Line; it is new absolutely, and carries with it no recommendation.

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Man and the Day

The objection has been urged that the day travels west with the sun, therefore when men left their home in the Euphrates valley, or in Armenia, as the case may be, and traveled east, they could not take the day with them, because it does not go in that direction. We reply, it should be remembered that the day as such cannot be carried about by man; all he can do is to take the measurement of the day (from sunset to sunset) with him from place to place, and also his count of the day in weeks and months and years. Thus when he travels east he measures his days from sunset to sunset, and counts them in weeks and years, just as he does when he travels west. A man moving along the banks of a river uses the water higher up in the same way, and for the same purposes, as he does lower down. He does not think of taking the river with him. So with the stream of time. Man moved further and further east until finally he came to the source, where the east meets the west.

Or he moved further and further west until he reached the mouth, where the west meets the east. There, in the Pacific, the nature of things predestinated that the two great tides of humanity should meet. There the eastern and western calendars of the week meet. There is a difference of one day between them, but both are correct. The man who moves from the country which brought its reckoning of time west from Mesopotamia, into the country of the man who brought his time east from Mesopotamia, and the reverse, must adjust his time to that of the country to which he moves. Scripture does not settle the date-line question, which in itself is evidence that it is not necessary that Scripture should. Nature has the matter well in hand, and she has adjusted it in a manner easily understood, and which is satisfactory and orderly. Man is the medium through which she worked. And who can doubt, in view of all the evidence that behind it all is the hand of Providence?

Some Facts Considered

The objection is raised: Why should it be necessary to have the exact meridian of longitude if the Edenic day, line were Scriptural, any more than it is necessary to have an exact meridian in the Pacific? The conditions are entirely different. Eden's initial day-line is supposed to have Scriptural authority for its support, and Scripture, when mandatory, is always exact. We do not read that almost the seventh day is the Sabbath; Nor that almost one tenth of a man's income is the Lord's; nor if a person almost believes, and is nearly baptized he will be saved. And so with that particular meridian of longitude; if it were the true date-line it would be so stated by Scripture, and with no ambiguity, especially as uncertainty would throw thousands into confusion.

And in addition to this, since God gives no command without reason, He would give in connection with His instruction concerning that particular meridian, reasons why people should make a change in their dates. This certainly would have astonished the ancients, for they did not even know that the world was round, and without that knowledge a date-line would be folly confounded. No, the Word of God is silent concerning a date line, and concerning the necessity for it.

If Eden's initial day-line were Scriptural, it would decide exactly that the people living to the east of it should keep eastern time, and those on its west, western time. Not so with the Pacific line. The inhabitants of the different islands themselves decided whether they would adopt eastern or western time, and their decision decided the dateline. In the Pacific natural conditions created the line; in Armenia and countries immediately north and south of it, Eden's initial day-line would create very unnatural conditions.

Moreover, in order that Eden's initial day-line theory might be effective, an expensive survey from the farthest habitable regions of the north to similar regions in the south would be necessary. This could be satisfactorily done only by the different governments through whose country the line would pass. These governments are antagonistic to Sabbath-keeping and will continue to be until the end. God does not let the effective keeping of His law, by the humblest of His creatures, depend upon any government action, much less favor.

A further objection has been suggested: Seeing that for the Pacific date-line there is no actual Scriptural authority, what is to prevent a man who lives east of that line, and who desires to keep the seventh-day Sabbath, from moving to some country west of the line, and still continue to observe eastern time, thus making his seventh day agree with the first day of the country in which he settles? There is nothing to prevent him from doing so, if he so desires, except that the Bible says that God is not mocked. There would be no more reason in it than there would be in persons persisting in keeping the exact time in

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Australia that they kept in England, or in any other part of the world. Man is to keep the seventh day of the place in which he lives.

Prophecy and Eden's Initial Day-Line

Scripture is by no means silent concerning the fact that we are living in the last days of this world's history. A message of serious import is being proclaimed far and wide warning the world of the judgment and the second coming of Christ, and exhorting mankind to arouse and prepare for the great and fateful day when probation will close.

Everywhere people are being urged to closely examine their beliefs and practices to make sure that they harmonize with the Word of God. Special attention is being called to Sabbath observance. By means familiar to all students of the Bible and history, an apostate church has succeeded in substituting the observance of the first day, in place of the seventh which is so emphatically enjoined in the Scriptures.

The Seal and the Mark

The keeping of the seventh day is declared to be the seal of God in the forehead, which all must have who will finally be translated. The keeping of Sunday, in known violation of God's law, for religious, social, business, or any other reasons, constitutes the mark of the beast in the right hand or in the forehead. All who, on the closing day of probation, are found bearing this mark will suffer the terrors of the seven last plagues, and be subject to the wrath of God with which no mercy will be mixed.

Those found keeping the true Sabbath, or in other words, who have the seal of God in their foreheads, will be recipients of blessings untold, and be translated at the second coming of Christ. Sabbath-keeping and Sunday-keeping are two signs indicating, respectively, loyalty and disloyalty to God. The gap between them is clear and distinct, and easily understood.

In the thirteenth chapter of the book of Revelation it is recorded that the dragon, the beast, and the image to the beast, or the false prophet, will monopolize the worship of the whole world, with the exception of comparatively few in every country who acknowledge their allegiance to the true God by observing His Sabbath. Sunday-keeping, which is declared to be an outstanding feature of this beast Worship (apostasy), is practically accepted and acknowledged throughout the whole civilized world, whether Protestant or Catholic.

Also in some heathen countries its observance is being advocated as a religious doctrine, or the governments are being influenced to make its non-observance an offence against the civil law.

The Three Angels' Messages

Of the fourteenth chapter of Revelation are now being proclaimed to all the world, in accordance with divine command; and men and women are being warned against the mark of the beast: (Sunday-keeping), which is not to be received, either in the forehead- or in the hand. God's people are not to consent to Sunday-keeping either outwardly or inwardly. Also people are being urged to receive the seal of God in their foreheads; that is, to keep the Sabbath of the Lord intelligently.

Will the reader please note that if Eden's initial day line be Scriptural, then Sunday of apostate Christendom, and also of heathenism, will, between the meridians 43° and 180 degree east longitude, be identical, in the main, with the Sabbath of the Lord. Or, in other words, amongst nearly one-half of the inhabitants of the earth there will be no practical difference between the seal of God and the mark of the beast.

The thought is advanced that the vital difference will be in the minds of the people. Some will keep the day as the Sabbath, or seventh day; others will keep the same day as Sunday, or the first day of the week. Such an argument is self-stultifying. Many Sunday-keepers, convinced that they should keep the Sabbath, ease their consciences by averring that in their minds they do not keep Sunday as a sign of the power of the papacy, but in response to the fourth commandment. By such reasoning much that is mandatory in the Word of God could be annulled.

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The Beast and the Day-Line

Prophecy informs us that a power would arise which would think itself able to change God's law. This power has arisen, and has accomplished its designs by substituting Sunday observance for Sabbath observance. But if Eden's initial day-line be Scriptural then prophecy is mistaken, and this power has changed the law in only a little more than half the world. But prophecy is true; all the world worships the beast, and Eden's initial day-line is wrong. It is against the prophecy; by it the beast would be the only power advocating the true Sabbath to the millions who dwell in China, Japan, India, Australia, and many other countries.

If Eden's initial day-line were Scriptural, Sunday in all those regions would be the seventh day, and Sunday is the day apostate Christendom is forcing upon all the world.

In Conclusion

The reader will pardon me if I call his attention to the fact that Eden's initial day-line is based entirely upon assumptions. It assumes:

- (a) That the Garden of Eden marked the beginning of day, although the Bible explicitly states that when light was brought into existence was the first day and this was at least six or seven days before the garden was planted.
- (b) That God rested and made the Sabbath in the Garden of Eden.
- (c) That Adam was created in the garden and kept his first Sabbath there.
- (d) That the, true date-line was immediately east of the garden.
- (e) That Lake Van covers the location of the garden.
- (f) That a meridian passing through the middle of the lake is identical with the one that passed immediately east of the garden.
- (g) That God requires His followers to recognize the meridian 43° east longitude as the right meridian for coordinating -dates.

For not one of the foregoing propositions can a passage of Scripture be found. Certain statements made by different-Seventh-day Adventist writers are produced to prove the case. But in the majority of instances the articles from which the statements are taken do not relate to the date-line, and were not written with that subject in mind. For this reason such use of the extracts is manifestly unfair. Quotations, it matters not from whose writings they are taken, prove nothing, unless they can be substantiated by a plain declaration of Scripture. Every man has a right to his own opinion. But whether an opinion is, or is-not, correct, as proof of a Christian doctrine it has no value. Eden's initial day-line is man-made. Almost all other false doctrines have at least an appearance of Scriptural authority, but this has absolutely none. It serves no legitimate purpose, either religious or secular. It directs attention to no principles, either great or fundamental. Its only recommendation seems to be its abstruseness that places it just beyond the comprehension of many.

The question is sometimes asked, 'How can I be sure that I am keeping the real seventh day? For answer I would say, Christ kept the Sabbath. Go to Palestine, and there keep the actual time that our Master kept; then come to Australia, go to England or elsewhere, by the most natural route, counting the days carefully, and you will find that the time of the place to which you go will exactly correspond with the time our Savior observed in Palestine. Twice I have come from that country to this; once as a Sunday-keeper with my parents, and once as a Sabbath keeper. We carefully counted every day and found the days of New Zealand and Australia correspond with the days of Palestine. Thousands of others have done the same, including the apostles who carried the gospel to India, and who observed the same days of the week as we do in Australia.

Do not, dear reader, let this wind of doctrine distract your attention from the vital things that pertain to eternal life. There is a great work to be done, from which Satan would gladly turn your minds. A

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world is to be warned, and a plain straight testimony is to be given that will stir the souls of men. This must not be neutralized by any man-made dogmas that will confuse the mind. Always remember that God is not the author of confusion, but of peace.

25. How The Sabbath Came To Me

By Mrs. S. M. I. Henry

TO my associates in Christian work in Church and W.C.T.U., and to those whom God has given me the great happiness of leading a few steps on the way to Christ, I have a story to tell, a story which I must send if possible, at least as far as my influence as a Bible teacher may have gone. As a teacher, I have always given the best I knew, and if, in these shut-in months, the opportunity of better knowledge has come to me, I cannot but hasten to divide my gains with those whom I love in the gospel.

First, that I may be the better understood all the way, and that I may pay a just tribute to the Chart by which we steer, as well as to him who gave me my first lessons in its use, I wish to tell briefly how I began in the school of this world. My first nineteen years, with only a brief exception, were spent with my father in the closest companionship. He was my teacher. The Bible was the one Book by which all others were judged. It was the text-book. From it I learned to read and spell. Connected with its teachings, in familiar talks I was taught the rudiments of botany, geology, zoology, government; and in fact it was the basis of all teaching with us. Lessons were given in which my own articles of clothing, the ordinary furniture of the house, the horse and carriage, with many other familiar objects, were used as topics.

The method pursued was to begin with Genesis, and go through to Revelation, taking every text in which the selected topic was mentioned. My father taught me that every truth had its root in Genesis, and branched out through history, prophecy; gospel, and epistle, until it blossomed in Revelation. The teaching of the life of Christ was of course first and last; beginning with the prophecies, following the fulfillment in His nativity, His ministry, and going on through to the promise of His second coming.

I have therefore always believed in the soon reappearing of Christ, and as my father did before me, indulged many dreams of the possibility that it might happen in my day. He died in 1859, in the ministry of the Church, which he loved with a peculiar love, and to which he gave most laborious service.

Matters went on in a quiet and happy way, with nothing to disturb my spiritual equilibrium, until I was compelled to visit a medical institution in consequence of serious illness. One evening, some friends, fellow patients, representing different denominations,—Methodist, Congregational, Presbyterian, came to my room to ask me to help them out in an investigation of the Sabbath question. They had become stirred up on the subject, not by reading or interference, but from the Sabbath-keeping in the institution. They asked me for the authority upon which the keeping of Sunday rested. They came to me as to a Bible teacher, because they thought I could help them out in their difficulty. I supposed that I could do so very easily; but when I began to state the reasons as I knew them, I was chagrined to find how they fell flat from my lips, like the words of men, where only the Word of God had a right to speak. I was simply giving a second-hand tradition, and felt how unsatisfactory it was to, myself, and began to cast about for something from the Bible. Please recall what I said in the beginning concerning my life-long study of God's Word.

I had the truth put away where it was ready for use, and the only marvel to me is that it had not been called for before. My memory immediately seized upon the New Testament statements concerning the Sabbath and the first day of the week. The history, as given in the Gospels and in the Acts, flashed before me, and I felt a heavy responsibility settle upon me. The statement of Christ concerning those who should "break one of these least commandments," and "teach men so," immediately came to my mind. This transpired in a process so rapid that no one could have noticed or understood what was passing in my thoughts. But the result was to make me hesitate to interfere in what was evidently a matter of awakened conviction. I would not become conscience for any one. Those who had come to talk with me were old enough and intelligent enough to, study for themselves, and take their own share of responsibility. I felt that I must decline to answer. In fact I found that I had no answer to give.

When they were gone, and I was alone, I thought, What if these had been converted under your own work? Suppose they were your own children, for whom you were responsible? What would you say to them? I determined that since I had nothing to say, I would go through the Scriptures which touched this subject, until I should find a reply. I never thought of going out of God's Word for such a reply.

Accordingly, the next day, as soon as I was at liberty, I took my old Bible and began to read the

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first passages in Genesis. But my strength was small, my Bible heavy, and I soon found that it was too wearisome to search the Scriptures. Besides, the thought kept coming, Why search and labor for what you already have? I knew what the Word said already. I looked at my Bible, which is worn to rags, as it lay beside me, and it answered me with reproach. It shows all through the marks of long use. I could not disguise from myself the fact that I had a hoard of hidden truths hid away, and I felt a sudden sense of responsibility not unmingled with humiliation. I wondered that I could have been so slow to understand. However, it did not yet occur to me that I had come face to face with a vital question, which might change the entire tenor of my life. I am prepared for any revelation of my own ignorance, and of the richness of the Word of God, which is yet to be, opened up to me. I have known that it was a deep mine, but how deep I only begin now to comprehend.

The next morning, as I met the chaplain, I said to him, "Why do you not have both sides of the Sabbath question here, in some convenient form, for us to read? People have come to me who want to know about it, and I would like to read it myself. I certainly think you ought to give us both sides." He replied, "I don't know but that would be a good thing."

The next morning, he brought me what he described as both sides of the question, in a pamphlet which he was sure would meet my want. I took the book eagerly, thinking that I would read and circulate it. I was only too glad to think that I might in this way satisfy my questioners without overloading myself with responsibility. But when I came to look it through, before reading, as is my habit with any book, I discovered that it was purely controversial.

I have always looked upon religious controversy as vicious. Candid discussion I consider legitimate, but for controversy I have no use. I am, in fact, afraid of it; for it always arouses in me a spirit which does not conduce to enlightenment. I laid the book down with the keenest disappointment for myself and those to whom I had thought to pass it on.

While I was lying on my couch under the shadow of this disappointment, a friend of past years—herself an Adventist—came in. I told her of this, which had become a real annoyance, vexing me greatly. She took the book and said, "If you are interested in the subject, what you want is a history of the Sabbath."

"Certainly," I replied; "that will be the book for me. Take this one away. Tell the chaplain that I want nothing controversial. I promised God years ago that I would walk in the light and keep my mind open to truth. I don't want any antagonism aroused in me on any Scriptural subject."

"I understand," she said, "I will take this away and bring you just what you want."

I did not see her for days. I waited with considerable interest and no little wonder. Once or twice—the thought occurred, "These people are, very slow in furnishing one with anything to read." My mind was not idle, however. I was not positively restless, but the situation was not conducive to perfect peace. Never before had I been left with a question to dispose of, out of which I could get no satisfaction for myself or any one else. Suggestions which I could not for a moment consistently entertain, kept coming into my mind. I have always believed Satan to be a real being, and know well enough that he was busy with me during those days.

"It is very foolish to give this subject any thought." "When you leave here, you will not know which day to keep." "You can't go on keeping the seventh day and Sunday always." "You are wasting spiritual strength that you need for other things." "If you were convinced that the seventh day is the Sabbath, you would not be able to keep it, associated as you are." Such were some of the vexing thoughts that came to me during those days, and which I constantly thrust aside as utterly unworthy; I had recognized the source. I knew that the Spirit of Truth would never suggest that I could see truth and not obey it. I met this, therefore, with the stern resolution that I would do anything anywhere which I was convinced was right. I said to myself, There is no power to keep me from doing what God's Word commands. In this determination I rested, waiting for "something to read."

One morning after worship, I again met the chaplain, and said to him,

"I am having a very hard time to get hold of anything to read on this Sabbath question."

"Did you not get the book I sent you, the 'History of the Sabbath'?" he asked.

"I have not had anything but that controversy which I returned."

"Well," he said "I will get you another copy."

This he fetched from his office, a large volume which was almost more than I could take from his hand. Evidently, literature on this subject is not intended for invalids, I said to myself. It was impossible for me even to make a beginning of this book. I could not get into any position where I could hold it long enough to read a full page. I am careful in making these statements for a reason which I think will appear later on.

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While I was lying with the book beside me, discouraged by my efforts to use it, the same friend to whom I have referred, came in with a duplicate copy under her arm, and a handful of leaflets.

She said, "I have brought you this volume, 'History of the Sabbath,' but I know it is too heavy, so I have also brought these leaflets. They contain the gist of the matter, mostly the Scriptures. If you are interested to look them through, they will be easy to handle." I thanked her, laid them aside, and we talked on other and lighter matters.

That evening, when I was alone and quiet in my room, I concluded to begin to read these leaflets. I took up one which seemed to be a compilation of excerpts from the Fathers; then another, which contained simply the Bible references to the Sabbath and the first day of the week, in the order in which they appear in the Scriptures, without comment. This I studied for some time, while the same conviction recurred as when I first began to look up the passages in my Bible, that I was simply walking back over familiar ground, with no purpose whatever, unless it were to gain time before taking the final step, which would lead me out of the old into the unknown and unexpected. I laid the leaflet down and turned the scriptures over in my mind. One after another there came to me statements in the New Testament, the old; sweet, beautiful words which, precious as they were in themselves, must necessarily fall under criticism if they were compelled to stand as sponsors for a Sunday Sabbath. The necessary attitude of the apostles toward the Sabbath and the first day of the week came plainly to my mind. Considering that John, the latest of the apostolic historians, wrote about forty years after the ascension of Christ, and that he made a very clear distinction between the Sabbath and the first day of the week at that distance, I could not but see that he, as well as his yoke-fellows in the gospel, must have kept the seventh day as the Sabbath, according to the law which. Christ came not to abrogate but to fulfill.

Further, considering the bitterness with which the Jews persecuted every infringement of the traditions which, among them, passed for law, certainly, if the followers of the hated Jesus had tried to create another Sabbath, it would have been a cause of accusation, and they would have brought as much force as they could control to bear against it. Things must have happened which would have been recorded in the Acts of the Apostles, the Epistles, and the histories of those days. Such an innovation could not have been passed over in utter silence.

I had supposed all my life that the Sabbath day had been changed from the seventh to the first day of the week by divine authority. I remembered, however, that, in a pastoral letter issued by some of the fathers of my own Church, a number of years ago, the statement was made that the "Sabbath as given through Moses on Sinai had never been abrogated." This suddenly came to me as a declaration that my own Church still believed that the seventh day was the Sabbath. Why, then; have we not kept it all this time? Was the query which startled me.

Then began a mental search for such fragments of Church history as I might be able to rake out of the dust of memory. I saw that we had been drawn on by the same power which first changed the day, away back in early times that the responsible agents had gone to their account, leaving to innocent generations a legacy of error, which God had evidently condoned because of honest service and true love which had been given, in place of actual obedience to the law that had been covered from their eyes; but that, in some way that I did not understand, the vision of this later generation had been opened to recognize the long-neglected commandment, so that these modern "fathers" had been compelled in honor toward God and the Church to declare the fact that the "Sabbath as given through Moses on Sinai had never been abrogated." The more I thought, the more I became convinced that they were right, and that some solemn conviction of truth must have prompted this utterance.

It would take a volume to record the things that passed in review before me. I have always believed that the richest mental pabulum that could be stored away, is God's word. I know it now as never before. If I had been obliged to search the Bible to find the truth, my strength would not have allowed it, and I should have been left to waver under the steady blows of conviction, afraid to follow whither they were driving me, for fear, after all these years, of becoming a prey to some fanatical error. But I was not left to this desolation, thanks to my dear father, whom, with his faithful teaching of God's Word, I had never appreciated as now. I was not being left, but led by the same Word which, as the "man of my counsel," had commanded my lifelong obedience. There could be nothing in that to fear. A spiritual impression "I might question, but God's Word, never.

From this contemplation of the relation of Christ, His disciples, and the apostolic Church, to the Sabbath and the first day of the week, I went over the commandment in its various forms of reiteration through the Old Testament, the manner in which it has followed the race down from the garden of Eden, having been the one landmark, or series of landmarks, which, like milestones along the path of human

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existence, at regular intervals has indicated the point at which God has especially sought to force recognition of Himself from His people.

The thought came that if the Sabbath day had been changed, it was a great misfortune. I could not believe that if Christ had done it, it would have been passed over in silence; and I knew that if He did not, no apostle or any other man had authority to do it, and I could not but believe that for: any one to have done it, revealed a very great lack of that peculiar gift which is always ready to seize upon and hold the point of vantage. For what could be more beautiful, more perfect, in the economy of God's dealings with men, aside from the atonement (of which it is no small part), than the perpetual sanctification for worship, rest, and doing good, of the very day in which He Himself rested when He had finished the work of creation!

Together with these meditations over the teachings of God's Word, as I sat in my wheel-chair, with my eyes closed, looking deeper into the Bible than I could have done with it open before me, there came again and again suggestions which I knew were not from the Spirit of Truth, of such a nature that I became thoroughly aroused to the fact that I had entered upon an almost mortal conflict.

"You will never decide in favor of the seventh day. You will never do it." "You could not stand to this position if you were to take it." "If your soul's salvation depends upon this, then your soul is lost." These were some of the suggestions. Immediately I said: "My soul is not lost! It is in God's keeping. I will do what He makes clear to me as right."

I never before came face to face with a more solemn moment than that which followed this mental declaration. I had nothing to help me.

I seemed utterly alone. But my faith in God held me steady. I lifted my soul in prayer, and laid the case before Him. I said: "You know, my Heavenly Father, all about this matter. You know me and mine, the truth, and all the difficulties. Now help me to see clearly. I will decide this question here and now. It must be decided now forever." Those who have passed through any similar experience will not be surprised that I received a direct answer to my prayer, in an illumination on the Word of God (by which I had determined to stand), which made decision easy, especially since long ago I had formed the habit of obedience to recognized truth or duty. This experience was more like that through which I passed when I was called into the temperance work, in 1874, than anything else which has ever come to me. I said, in reply to the light which shone upon me, "That settles the question forever. From this time I keep the Sabbath; the Lord's own, day, which He appointed from the beginning."

I had no sooner decided than the real conflict began. Up to this time all temptation had been of a quiet nature, simply suggestions which were easily put aside by a reiteration of the fact that I would follow truth at all hazards. But now began a genuine battle with harassing suggestions of difficulties-petty, small, mean difficulties which, like the prick of a thistle in the hands of a mischievous tormentor, had in them a vast resource of annoyance.

I saw that I had before me a wakeful night, and determined that upon one point I would have no conflict; that I would put this decision outside of myself, beyond all possible reach of controversy. So I rang for a call-boy and sent, for my physician, a Christian woman, who has been as a daughter to me, but between whom and myself there had never passed a word upon this subject. When she came, it seemed for a long time that my tongue was tied. I think she was alarmed at the fact that I evidently had something of great importance to communicate, and yet was unable to speak it. It seemed impossible to put into words the conclusion to which I had come. I thought I had passed the crisis of my life, but instead found that I had only just reached it. Should I tell her, now that she had come, just what had happened? There was yet time to retreat. I could keep it to myself; quietly observe the Sabbath, and Sunday, if need be, say nothing to any one, and so avoid a great deal of trouble. Why should I, in my shut-in life, be compelled to make so great a change as this involved?

This, and much more, passed through my brain with the rapidity of thought; but I understood too well what was involved. God had accepted my Sunday service all my life, because it was honest. He would never do that again! I had suddenly come into knowledge which would have compelled me to keep the seventh day as the Sabbath whether it had ever been so kept by any Christian or not, if I would be at peace with God. I must have peace with God. He and I have lived together so long I could not endure a separation now. Cost what it would, I would speak, and I did.

And for that same reason I speak again, in this more public way. I must try to send out my testimony to the truth, to at least those who may have looked to me as a teacher. I wish I could tell those to whom this comes, of what this Sabbath truth has opened up to me in the Bible. I can only partly express it in one little bit of the experience. It seemed that a high wall which had bounded my horizon on one side of my life way, but of which I had had no knowledge, had suddenly been opened by the swinging of a wide

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gate, and I saw through into a vast field of beauty and delights, of the existence of which I had never dreamed, but for which my soul was unconsciously hungry. I not only saw, but entered, and am enriched as I had never hoped to be, because I did not know enough to have such a hope. I thought I knew my Bible, but I find so much now to learn that I am as eager for years in which to study it as though I had only just begun.

I thought the remainder of life must be endured as patiently as is possible to one whose best 'was all in the past. I was trying to be reconciled and happy under great difficulties. But now my life has become so large and full and opulent that difficulties do not count. I forget from hour to hour to endure, only remembering to be glad; and I thank God with all my heart for His use of those things called afflictions, which have proved to be, in my case, only some of Hannah Whitall Smith's "chariots," in which I have been brought up to this mount of vision, from which to behold that which I would not have missed for the world.

But whether there had been any glad surprises or not, the fact would have remained that the Sabbath must be kept holy, and that the seventh day is the Sabbath. I believe this to be the pivotal point upon which the destiny of the organic Church must turn, and that soon; and cannot but hope that those who read this will study the Word of God, and allow Him to do for them what He has for me. But abstain from substituting the traditions of the "early Church" for that Word. If the teachings of the Fathers can satisfy you, God will leave you with the Fathers to the end.

Before bringing this history to a close, I must give the glimpses of the "other side," which have been brought to view in replies to letters which I wrote asking for help or stating my conclusions.

In the first surprise and consternation at finding myself the centre of a revolution, I wrote letters to some of my oldest and best friends, asking them to answer this question will serve the purpose.

One writes, "Christ never spoke a word in favor of it [the seventh day]." I thought, as I read this, That silence is one of the very things that startled me. It hedges the seventh day about with all the force of an actual repetition of the commandment. If He had found that the Sabbath had been forgotten, would He not have spoken? He rebuked the substitution of the tradition of the Pharisees for the simple words of the law, and taught by precept and example how He would have the day observed by loving service to the helpless as well as by worship in the sanctuary; just as today He seems, by His Spirit and reopened Word, to rebuke the tradition of the Fathers, and to be teaching with new emphasis what day is His own. That day which was hallowed from the beginning, and proclaimed amid the thunders of Sinai, could not be abrogated by silence. The voice that changed it must have spoken in unmistakable terms. At least I could not be satisfied now with any uncertain authority for substituting any other for the seventh day.

Another one of our strongest men writes me: "I sympathize with you in your honest difficulty. Part of the difficulty comes from the overstatement of some of our friends. It is hard to prove from the Bible that our Sunday is the only Sabbath. It is clear to me that, for some reason, the people who were nearest to Christ, made the change."

Here, then, is a marvel, I thought. It is not known in human affairs that any lesser authority can change or invalidate any law that was ever made, than the power that made it. Think of the legislature of the State of Illinois undertaking to change the most trifling act of the Congress of the United States! It would make itself ridiculous. It seems to me that something like that caused us four years of bloody war. The Christian world, I suppose, agrees that Christ, in His prenatal majesty, was the Creator of all things-the Word, by whom all things were made (John 1:1-3); and that He was therefore the One who made the Sabbath for man in the beginning. He was, from the first, the Lord of the Sabbath. That being so, He could have at least "Why, as a Church, do we keep Sunday?" The letters and names of these revered leaders in the Church, and beloved friends, I must keep sacred; but a few quotations, followed by some thoughts which they suggested, changed it to any day, or wiped it out entirely, if He had chosen to do so; but with Him ends forever the right to meddle with it. I cannot believe the apostles would have been so presumptuous as to try. It is evident that they did not do it, because of the clear distinction made by each one of them between the seventh day and the first day, and the recognition which they give to the seventh day as the Sabbath, as long as they had anything to say about it, as may be readily discovered by looking into the Bible. Go to the Fathers, however, and you will find that other story which it will doubtless be easier to receive in this day.

The letter last quoted says further: "It is not needful to prove that God expressly ordained a different Sabbath after the time of Christ's advent. We pay our debts by giving one-seventh of our time, and then being as industrious and devoted on the other six as on anybody's seventh day." This breathes the true spirit which consecrates all days and all labor to God, nothing short of which will satisfy the soul that truly

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loves our Lord; but it also ignores the important fact that God had a specific purpose in marking time from the beginning by one holy day, a purpose so great that it must not be allowed to fail. The substitution of another day would be like saying, "My train goes at 6:15 sharp, but I will set my watch one minute late, because it suits me to do so, and reach the station at 6:15 by my own time, regardless."

Much that is closed to the Bible reader, much that it is impossible for the best teachers to make clear, becomes plain as day to a very ordinary mind, when you start with the true Sabbath clue in your hand. To take hold of this truth is, in Bible reading, like seizing the right end of the thread if you would open a machine-sewed seam. Begin at the wrong end, and you must cut every stitch, and your thread is in fragments; find the right end, and the seam falls open, the thread comes out whole in your hand, leaving no refuse.

A letter just received from one of those whose questions first aroused me to this subject, says that she has been reading and investigating, and has concluded that "Sunday is the Christian Sabbath as truly as Saturday was the Jewish rest day." But I am reminded that the seventh day was not a Jewish rest day. It was the Lord's Sabbath day from the beginning, and by Him given to man more than two thousand years before there was a Jew. It never called the Jewish rest day, nor the Jewish Sabbath until the leaders of the early Church had ceased to have the "mind of Christ" toward those who were with them heirs of both sin and salvation, and had taken it upon themselves to judge those whom Christ would not judge, but of whom He said; "Father forgive them, they know not what they do."

Not for a moment did Christ tolerate the class idea which separates man from man, race from race; but it crept in as the "mind of Christ" was thrust out. He said: "The Sabbath [speaking of the seventh day] was made for man." He did not say "for the Jews," but "for man."

I will quote once more, and that with reference to the Woman's Christian Temperance Union. When I first announced among the people in the Sanitarium that I had discovered the Sabbath, and should keep it from this time, a fellow patient said to me, "You will not be allowed to retain your position in the W.C.T.U., or to remain in your Church." But I knew that the local Union that would lay the weight of its finger on any sister because of her religious belief was not up in the principles of the organization. I could not be mistaken in this, for I had been so intimately acquainted with it from the first; but that I might have somewhat more than my own word to give to those who were interested, I wrote to some of those who ought to know best, and from some of their replies I quote.

From the first one quoted, I purposely withheld in my inquiry any statement concerning the new light which I had received, so that no one should be able to say the answer was in any way influenced by personal regard. I quote: "One thing is sure, the friends who believe in keeping the seventh day are Christians; and when any portion of the WCTU ostracizes our Seventh-day comrades, they do not represent us." She also says, "The Sabbath Observance Department concerns itself only with a principle, and with the encroachments of those who want no Sabbath."

One whom we all revere writes: "These are days in which we are learning that creed and cant amount to less than mutual love and respect for honest opinion, however much they may differ. I am glad that you have had a new light."

Some questions which have been asked me within the last few days, and which will arise in the mind of any one who begins to look this truth in the face, I will give here, together with the answers which I have gathered out of my Bible, for my own satisfaction.

"Was not the old Sabbath one of the ordinances mentioned in Leviticus 23, and which were 'nailed to the cross'? Colossians 2: 14. I answered that a clear distinction is made between the ordinances of the ceremonial law and the moral law proclaimed by God Himself. The ordinances referred to the sacrificial service which would come to an end in Christ. The law was for all time.

"How can we know that the day has been preserved? Was it not lost in the long interval between the fall of man and the proclamation on Sinai?" It may have been: lost to man but not to God. We cannot but believe that the Sabbath was at least known by the experience connected with the fall of manna. They may not have kept it holy, or truly remembered it until then, but from that time, the first part of the commandment was kept-the day perfectly remembered. Christ found it remembered when He came; but as is always the case with man, as the Jews fell into spiritual declension and many lusts, they sought to cover the broken commandments by "exacting labors" of those which they had really kept; that is, they kept a part of the law with over zeal, while they lived in violation of the rest. In this way they so loaded the fourth commandment with over-observance and man-made conditions, that it became a burden and an offense. It could neither be forgotten nor (by the time Christ had begun to teach) endured. Christ therefore rebuked

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their traditional observance of it, but never once hinted that it of any other part of the law had been placed among the ordinances that were to be cancelled by His sacrifice of Himself.

“Did not the Holy Spirit probably teach the apostles to make this change of Sabbath days?”

I find that this claim was made by those who stood sponsors for Sunday as Sabbath. But a most careful search of the Scriptures by themselves, aside from commentators, proves to me just the contrary. No word of Christ or any apostle gives any warrant for such a supposition. The Holy Spirit was not sent to make changes, but to bring to remembrance things which had been already plainly taught.

John 14:26. He was not to utter any new word, nor dispute or set at naught that which had been already spoken, or belittle its authority. He was to abide in it, go with it, use it, and testify to its truth, making it effective in the lives of men. He was sent to be a constant, living witness to the perfection of the work and word of Christ, not to devise either in the least degree. He was left behind to continue this testimony until Christ should come again, because He could be trusted. 1 John 5: 6-11.

Such is the peculiar sphere of the Holy Spirit; having to do with the personal, inner consciousness of the individual man; and such is the nature of man, who cannot be trusted to report correctly what goes on in that inner council chamber, that it would have been a very uncertain arrangement to have made it possible that in the future of the gospel any man should be able to arise and say, “I have had an interview with the Holy Spirit, by which I am authorized to change this, and substitute that.” This is the very claim on which a thousand errors have been promulgated; and the only safety was in leaving a word which could not be changed or destroyed, and withholding any right to such individual use of the power of the Spirit.

He was also to qualify other witnesses, who should testify to the same things-not change anything, but testify, and establish the clearly taught truth (Acts 1:8) as left in both law and gospel. It is evident that the apostles never considered that the Holy Spirit was trying to teach them a new Sabbath law; for over fifty years after Christ’s ascension, they were still remembering that the seventh day was the Sabbath. They doubtless did much gospel work on all the other days, but a careful study of the text will show that this was not regular, but done at any time when a soul or body could be helped.

If any of our busy people who read this find other questions arising, and will let me know, I, in my quiet corner, will try to find an answer in God’s Word. Never outside of that, however, when anything concerning obedience to His law is in question.

Church history is another thing from the Word of God; with that we can have nothing to do in such a matter as this. If the Church comes into controversy with God on this or any other subject, I, for one, wish to stand out of the way.

Now I have made a frank and full statement, for reasons which I am sure will appear, and have found a great delight in so doing. It has not been easy to pass through these straits; I have known such crucifixion as never before; but I am glad, with great joy, to have come to this day. During the passage I was overcome with anguish, because I had not been enlightened years ago, when I could have made wider and better use of the truth. I felt like asking my Heavenly Father if He was sure He could not have trusted me with these things until now. But I soon bethought me that this is His secret, not mine to meddle with. He knows what I might have done with it better than I. It is mine to be grateful for the light that now shines, and to show my gratitude until I go, or He comes.

I said in the beginning that I have always believed in His soon reappearing in person. I believe it more and more as the time draws on apace. I would like to send this message to all to whom these pages may come. He, our dear Lord, is surely coming soon. He has not left His people to doubt, but has given data in His Word from which any one, who will, may reach conclusions for themselves, which will sober the most careless, and make the child of God rejoice with unspeakable joy. As He has told us, we cannot know the day nor the hour of His coming, He has made it impossible for any man or angel so to read the heavens or the earth or the movement of the nations that he can say, “The hour will strike just then.” But we can see that the sure word is being wrought out with startling literalness in the events which are transpiring about us in the world. He is at the door, and soon every eye shall see Him as He is, clothed with power and glory. In view of these facts, nothing should count with us, who love Him, but that we each have a sheaf of souls to lay by in His garner.

In looking back over my life I see nothing to give me pleasure, excepting those things that have been honestly done and spent for Him.

But in them I have a sweet comfort in every hour of weakness.

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26. Why We Keep Sunday

A Reply to Dudley M. Canright

“ALMOST universally Christians regard Sunday as a sacred day,” says Mr. Canright in his tract on this subject. Yes; almost universally they practice sprinkling instead of immersion, which Mr. C., as a “Baptist minister,” and the Disciples, also immersionists, and who print his literature, must necessarily condemn. The great majority of professed Christians also believe in popery, purgatory, saint worship, etc. Such “reasons” prove nothing, unless it be the weakness of the cause which calls for them. Since the fall of man, the majority have always been on the wrong side. Matthew 7:13, 14. The Lord says, “Thou shall not follow a multitude to do evil.” Exodus 23:2. Universality proves nothing as to truth.

Of Sabbath-keeping Mr. Canright says: “I became satisfied that it was an error.” Cardinal Newman also became satisfied that Protestantism was an error, and went over to Catholicism. A terrible delusion it is when men become satisfied that keeping the commandments of God is an error! See Ecclesiastes 12: 13, 14; I Corinthians 7:19; Revelation 12: 17; 14:12; 22:14.

Again he says, “We keep Sunday to commemorate the resurrection,” but in the language of the Lord’ we ask, “Who has required this at your hand?” Isaiah 1:12. Where has God said do it? With many, one command for keeping the seventh day is not sufficient; they must find two, or the first commanded over again. But they are satisfied to keep Sunday without any command; nay, more, they demand that others shall be compelled to keep it also.

Says Mr. Canright, “Of all things used to commemorate past events, a memorial day is the best.” How does he know? Who told him so?

Evidently that memorial is best which is most fitting, most like the thing to be remembered. The one God gives is always best; we may depend upon that, regardless of what D. M. Canright or any other man on earth may say.

As related to the year, the “fifteenth day” of the first month was the resurrection day. As related to the crucifixion, the “third day” was the resurrection day. As related to the week, the “first day” was the day. But what is the week, and how comes there to be a “first day of the week”? Had it not been for the Sabbath, men would have known nothing of the first day of the week; for they would have known nothing of the week. It took the Sabbath to make the first week of time, and it has taken it to make every week of time since then.

Whether men have always kept it or not, makes no difference. A week consists of seven days, but “the seventh day is the Sabbath.” Men might have known of the first day of the month or of the year without the Sabbath, but not the first day of the week. With this there can be no recurring-first day without the ever-recurring seventh. The Sabbath ever has, and ever must, mark off time into weekly cycles.

This is the toll of the bell on the weekly dial of time. The week itself is dependent upon it. The weekly cycle, or septenary order of days, rests upon the great facts of creation, and ever will. When creation is lost sight of, the foundation for the week itself is gone. But as long as the fact remains that God created the heavens and the earth in six days, and rested the seventh, the week stands, and the Sabbath therefore remains.

There is nothing in the death, burial, and resurrection of Christ that suggests this order of days. Christ did not lie in the grave six days, and rise the seventh. If any order of days were to be selected for this, the most natural one would be the triple order; for this is the number of days He lay in the grave, and the New Testament no less than sixteen times refers to “the third day” as the resurrection day, while it mentions “the first day of the week” only six times as such.

When God selects a memorial to commemorate anything, He takes something in which there will be some resemblance to the thing that is to be commemorated. Look at the Lord’s supper. The wine—the shed blood; the bread—the broken body. How appropriate! How like the thing commemorated! Take the Sabbath. God worked six days, then rested on, and hallowed, the seventh. To keep Him in mind He tells mankind to do the same-work six days, and keep holy the seventh. How natural! How fitting! To commemorate Christ’s burial and resurrection, the Bible ordains baptism. Christ went down into the grave, and was raised up out of it. Says Paul: “Buried with Him by baptism,” and “like as Christ was raised up from the dead, even so we also should walk in newness of life.” Romans 6:3-5. See also Colossians 2:12.

Perfect figure! Most wonderful likeness! But where is the appropriateness in keeping a day, or one day in seven, to commemorate the resurrection? What has the resurrection to do with the week? Why not take one day in the month, or one day in the year? More than this, what need of taking a day at all, when

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God Himself has given a memorial, and one so fitting, so like the thing itself? There is none. This is man's invention.

And further, where in the Bible is the command for it? Where there is no law, there can be no obligation, and no sin. Duties, God has not left in this way. Baptism, the Sabbath, and the Lord's supper are all commanded, but not the keeping of Sunday. Here it fails utterly.

Lastly, why rob creation of its memorial to give to the resurrection two? God has never done it. The finger-prints of the usurper are here. To the supporters of this institution the words of Christ apply with peculiar force: "Thus have you made the commandment of God of none effect by your tradition." "In vain do they worship Me, teaching for doctrines the commandments of men." Matthew 15:6, 9.

Of this man-made Sunday memorial we may say it is inappropriate, unnecessary, unscriptural, a human invention, a supplanter of creation's memorial, a usurper of the Lord's own day, a sign of apostasy.

Says the tract: "Around this day cluster all the hopes of a lost but redeemed world." No, no; around Christ cluster all the hopes of the redeemed. The day has not been set apart by God to be any such central figure. It is still one of the "six working days." Ezekiel 46:1.

Jesus met with the disciples on the day of His resurrection, that they might know and be witnesses of the fact that He had risen on the third day from the crucifixion, as He had said He would, and not because it was the first day of the week.

The "after eight days" of John 20:26, says the tract, "was the next Sunday. Strange mathematics! "After six days" (Matthew 17:1), according to Luke (9:28) means "about an eight days after." After eight, then, would be about ten. "After seven days" is the Bible expression for a week. 1 Chronicles 9:25, 32. The third time the Savior met with the disciples after His resurrection they were fishing. John 21. Perhaps this was Sunday. The last time was on Thursday (Acts 1:3-9), the day of His ascension.

Says Mr. Canright: "The apostolic church met on the first day of the week to break bread and hear the gospel preached." But what scriptural ground is there for this statement? The brethren at Troas once came together to break bread and have an evening farewell meeting with Paul on the first day of the week (Acts 20:7-11), the only religious meeting in apostolic times spoken of in all the New Testament as having been held on that day. But the apostolic church once continued to meet and break bread "daily."

Acts 2:46. Does this prove all days to be sacred, or make such a practice obligatory? Every one knows it does not, and for the simple reason that we find no divine blessing placed on all days, and no scriptural command for religiously observing them. And just here Sunday fails also. No special blessing of God was ever placed upon it, and no command of God was ever given for its observance as a Sabbath or religious day.

Paul directed the brethren of certain of the early churches in making their contributions for the poor saints in Judea, each one to "lay by him in store" on the first day "as God has prospered him." 1 Corinthians 16:2. This was an individual and not a church or assembly work. It involved a reckoning which (like the work of embalming the Savior that was deferred by the holy women until the day after the Sabbath) Paul would not have thought of directing them to do on the Sabbath.

Referring to the first day, Mr. Canright says, "John called that day 'the Lord's day.'" Neither John, nor any of the so-called early fathers for nearly a century after John, ever called the first day the Lord's day. After a time these "fathers" began to call it by that title, but without any Scripture warrant. John was in the Spirit on the Sabbath, the only day the Lord has ever claimed as His. Revelation 1:10; Mark 2:27; Exodus 20:10; Isaiah 58:13. Christ created all things. Colossians 1:14-16. He therefore worked on the first six days and rested on the seventh. "All things were made by Him." John 1:3. The Sabbath was made (Mark 2:27); therefore Christ made the Sabbath. He blessed it. It is His day.

Then says Mr. Canright: "The apostolic fathers and all eminent Christian writers, from that day to the present, bear witness that the first day is the one appointed by the Lord of the Sabbath for us to keep." They do no such thing. Says Chambers' Encyclopedia: "By none of the fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them; either on the fourth commandment, or on the precept of Jesus or His apostles." Article Sabbath. Sir William Domville says: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles." Examination of the Six Texts, Supplement, pages 6, 7. Melancthon, in the Augsburg Confession, says: "The observance of the Lord's day is founded, not on any command of God, but on the authority of the church." Albert Barnes thus bears witness: "No precept for it is found in the New Testament." Dr. Lyman Abbott, editor Christian Union (issue June 26, 1890), asserts that, "the current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh is absolutely without any authority in the New Testament." The M. E. Theological Compendium, pages 180,

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181, says: "It is true that there is no positive command for infant baptism, nor is there any for keeping holy the first day of the week."

And Neander, who is called the prince of church historians, thus affirms: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday, Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." - Neander's Church History (Rose's translation), page 186. With these agree Bishop Jeremy Taylor, Dr. Heylyn, Richard Watson, Buck, Coleman, Morer, Kitto, and many others.

This shows how reckless and unreliable are Mr. Canright's statements.

He confounds Sunday observance with the change of the Sabbath. If it can be found that any regarded Sunday sacredly, or as a day of worship, previous to the fourth century, then, he says, "the Sabbatarian position is overthrown." How so? Sunday observance is not the change of the Sabbath. The change consists in substituting Sunday keeping for Sabbath-keeping. After Sunday observance began, both days were regarded by many for centuries. Says Lyman Coleman: "Down even to the fifth century the observance of the Jewish [Bible] Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued." - Ancient Christianity Exemplified, chapter 26, section 2.

The change was made gradually. Says Archdeacon Farrar: "The Christian church made no formal, but a gradual and almost unconscious, transfer of the one day to the other." The Voice from Sinai, page 167.

And Eusebius, bishop of Nicomedia, who wrote in the fourth century, in his comments on the 92nd psalm, makes this confession as to who changed the day:

"And all things whatsoever it was duty to do on the Sabbath, these we have transferred to the [miscalled] Lord's day." - Cox's Sabbath Literature, volume 1, page 361.

So it was the bishops of the Catholic Church that made the change, and this had been effected before the close of the fourth century. This is what we have said all along, and so stand the facts of history.

Lastly, Mr. Canright, conscious, evidently, of the fact that he had thus far proved nothing as to the divine appointment of the day, proceeds to present a sort of "apostolic succession" to show that Sunday-keeping is divine. It is kept now, he says, was kept 1400 years ago, and from Peter, bishop of Alexandria, in Egypt, A. D. 306, back through a line of bishops and "fathers," - Victorinus, Anatolius, Cyprian, Tertullian, Clement, Bardesanes, Dionysius, and Barnabas, to Justin Martyr, AD 140, he traces the Sunday institution to within "only forty-four years after St. John died."

Likewise papists hold to the "primacy of Peter," and trace the various popes, 258 in number, back through a line of "apostolic succession," to within less than a year of the death of St. Peter. The two arguments are worthy each other, as are also the two institutions. The Papacy puts itself in the place of God, and the Sunday institution has insinuated itself in the place of the Sabbath.

This being so, and the Papacy having itself wrought the change of days, little wonder that similar arguments should be used in support of each.

But the fact still remains that Sunday is no more the rightful and legitimate successor of the Bible Sabbath than is the pope of the apostle. Peter. Many, yet in darkness, may honestly believe both to be of divine appointment; but the time has come for the masks to be torn from these usurpers, and the God of our salvation, and the Sabbath of our God, to be made known among all the people.

Those who having once known the truth, now, in the face of all the light now shining, turn away from the truth to defend error, poison the minds of men, and keep the people in darkness, error, and superstition, have a fearful reckoning before them.

"Though no troubles their pathway encompass,
Triumphant through life though they go,
I'll envy them not for their journey
Ends only in sorrow and woe."

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27. The Jewish Sabbath Abolished

Reply to Dudley M. Canright's Attacks

THE opening sentence of Mr. Canright's tract under this head is calculated only to create doubt. It says, "If Adam or the patriarchs before Moses kept the Sabbath, it is not stated in the Bible." But that is not the question whether they kept it or not. Did it exist? It certainly did, as the record of creation clearly shows. Genesis 2:2, 3. Abraham, four hundred years before Moses, kept it; for he kept God's commandments. Genesis 26:5. One of these is the Sabbath commandment.

Says the tract, "The Sabbath is first mentioned in Exodus 16: 23, over 2,500 years after creation." Another misleading statement. What is the fact? The Sabbath institution is first mentioned in Genesis 2:1-3, a record of what took place over 2,500 years before there was a Jew.

The tract continues: "Whether a Sabbath had been kept before or not, it is evident that a new day was given to the Jews at the exodus."

Just the opposite is the case. Proof: "Thou earnest down also upon Mount Sinai, and made known unto them Thy holy Sabbath." Nehemiah 9:13, 14. There is a vast difference between making a thing, and making it known. New things are made; old things are made known. In Egypt the Sabbath had well-nigh been lost sight of. God brought His people out that they might keep His law, the Sabbath with the rest. Psalm 105:43-45. Sabbath-keeping was the test of loyalty before the law was spoken on Sinai. Exodus 16:22-30. Hence the Sabbath existed before, and was kept before. Because God thus gave or made known to Israel His Sabbath, it is not therefore "Jewish," as stated in the tract. God gave them the Bible. Every Bible writer so far as known was a Jew. Is that also Jewish? Christ was a Jew, and said, "Salvation is of the Jews." Shall we reject Christ and salvation, and call them Jewish? As much reason for it as for rejecting the Sabbath and calling that Jewish. God said to the Jews, "I am the Lord your God." Exodus 6:7. Is He a Jewish God? Shall we reject Him and worship another? God has never released His ownership to the Sabbath. It is still His Sabbath, as it was when He gave it to Israel. He gave them the Sabbath, the Bible, the Savior, and the message, of salvation because He chose them for His people. These all are still for His people.

Those who seek to avoid the claims of God's law as respects the Sabbath get into the fog somehow very easily, and profess to find insurmountable obstacles to keeping it. The world is round, they say; and, in the words of Mr. Canright, they tell us that "in the extreme North," where "there are months together when the sun is not seen," "there they cannot obey this law." But somehow all these objections suddenly vanish when Sunday comes! Whether the earth becomes flat, and the poles turn to the sun on that day, they have not explained. Why not be consistent? God knew the earth was round when He made the Sabbath and gave it to man "to dwell on all the face of the earth." Acts 17:26. It is usually those who are transgressing God's law who say it cannot be kept.

Error always makes men illogical and drives them into inconsistencies. In this tract under review, Mr. Canright tries to convey the idea that God did not make the Sabbath in the beginning and for all mankind. But in his tract "Why We Keep Sunday," he argues that all men need rest one day in seven. He says, "The laws of our spiritual being require at least one day in seven for divine worship." He thus assumes to know more about man's need than God did in the beginning when He made man.

"Sabbath-breakers must be stoned," says Mr. Canright, and "this," he says, "shows that the Sabbath was not designed for all the world." Yes; so were murderers, adulterers, blasphemers, and the violaters of all the other Ten Commandments to be stoned, under the theocracy (Deuteronomy 13:6-11; 17:2-5; Leviticus 24:16; Exodus 31:15; Deuteronomy 21:18-21; Leviticus 24:17; 20:10; Joshua 7; Deuteronomy 16:16-19); and this, according to this sophisticated method of reasoning, shows that the commandments against murder, adultery, etc., were not designed for all the world! What proves too much proves nothing. Verily, there are still priests who are "partial in the law." Malachi 2:9.

The Sabbath days of Colossians 2:14-16 were those connected with "meats," "drinks," "feasts," etc., which were "beside the Sabbaths of the Lord." Leviticus 23: 37, 38. They were "a shadow of things to come." The Sabbath of the Lord is a memorial of that which is past, of creation.

They were annual Sabbaths; the other is weekly. "Let no man judge you," etc. Colossians 2:16. Just what Sunday advocates are doing, prosecuting and condemning those who refuse to keep Sunday.

"You observe days, and months, and times, and years." Galatians 4:10, 11. Precisely what Sunday-keepers are doing, honoring the papal and pagan Sunday, for which there is no divine command, and observing Christmas, Easter, Good Friday, etc. God warned His people against such observances at the

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very time He commanded them to keep the Sabbath. Leviticus 19:26, 30; Deuteronomy. 18:9-14. Galatians 4:10 lays against the Sunday rather than the Sabbath.

The “every day” of Romans 14:5, says Mr. Canright, “must include the Sabbath.” Not so. Concerning the manna God said, “The people shall go out and gather a certain rate every day” (Exodus 16:4), but He rebuked them for going out to gather it on the Sabbath. Exodus 16:26-30. The term “every day” does not therefore necessarily include the Sabbath.

To evade Sabbath-keeping this misapplied text is quoted, “Let every man be fully persuaded in his own mind.” Romans 14:15. But those who thus preach this text practice it least. Mr. Canright talks of “needed Sunday laws” to compel people to keep Sunday. (See his tract on Mrs. White.) About all the “letting” these defenders of the Sunday and opposers of God’s Sabbath believe in is to let everybody keep Sunday who will, and compel all the rest. Sunday-keeping leads to bad results. It leads men to declare that the Sabbath of the Lord is “abolished;” to say God’s perfect and holy law is “done away,” to reject God’s word as their only rule and rely on tradition; to unite church and state; to persecute those who do not agree with them, and especially Sabbath and commandment-keepers. Surely it cannot be a good tree that brings forth so much bad fruit.

Fifty-nine of the sixty times the word Sabbath occurs in the New Testament, it refers to the seventh-day Sabbath, as the connection clearly shows. In the other instance (Colossians 2: 16) it just as clearly refers to the seven annual, or typical Sabbaths of Leviticus 23. The limitation of verse 17 of Colossians 2, settles this beyond question. The weekly Sabbath was not a type of Christ. It was made before types and shadows were instituted. Says the tract, “It must have ended at the cross.” No, indeed. It is to be observed over in the new earth. Isaiah 66:22, 23.

Not gone yet then. Says Mr. Canright, “We do not keep the seventh day under the gospel, because we are under a new covenant.” Of this covenant God says: “This shall be the covenant that I will make, . . . I will put my law in their inward parts, and write it in their hearts.” Jeremiah 31:33. It is a poor claim to profess to be under the new covenant while disregarding and fighting against its chief feature, the law of God, saying it is “changed,” “done away,” and “nailed to the cross.” “Jesus never said keep it,” says the tract. Christ, foretelling the destruction of Jerusalem, AD 70, gave a command to His disciples for the observance of the Sabbath. Matthew 24:20. If He desired His followers to keep it in AD 70, there is no reason why He does not now. Jesus said, “Keep the commandments.” Matthew 19:17. These include the fourth.

Those who reject the Sabbath can find references in the New Testament to all the Ten Commandments except the fourth. This they say is missing. Strange indeed! The holy Christian women after the crucifixion “rested the Sabbath day according to the commandment.” Luke 23: 56. Jesus told how to keep it and what was “lawful” to do on that day (Matthew 12:12); went to church on the Sabbath “as His custom was” (Luke 4:16); gave commandment to His followers in regard to keeping it long after His resurrection (Matthew 24:20); and said whosoever should break one of these least commandments and teach men so should be called least in the kingdom of heaven. Matthew 5:19. Paul followed Christ’s example, and “as his manner was,” observed the Sabbath regularly. Acts 17:2; 18: 4.

Says Mr. Canright, “Every time Paul went to meeting on the Sabbath, it was to preach to the Jews.” Read Acts 13: 42, 44, where he preached to a whole city full of Gentiles on the Sabbath at their own request. They knew which day Paul kept as the Sabbath.

The keeping of God’s law, and especially the Sabbath, is declared by this modern antinomianism to be “a yoke of bondage.” No doubt it is to those who are not “willing and obedient.” Isaiah 1:19. But the words of Christ through the psalmist are, “I delight to do Thy will, O my God: yes, Thy law is within my heart.” Psalm 40: 8. So it will be with all His followers, all under the new covenant. Paul said, “I delight in the law of God after the inward man.” He must have delighted in the Sabbath then. And this is just what the Lord by the gospel prophet, Isaiah, tells us to call the Sabbath “a delight.” Isaiah 58: 13. No; the “yoke” refers to the law of which circumcision was a part, and not to the law of which the Sabbath is a part. As of old, men are misapplying and wresting the Scriptures.

All in the law of Moses, the prophets, and the psalms concerning the Messiah was fulfilled at Christ’s first advent.

Luke 24:44. Type met antitype and ceased by limitation as the shadow ceases at the substance. Christ also fulfilled in every particular the moral law of God, and suffered the penalty of our transgressions of it; but this did not do away with it any more than His being baptized to fulfill all righteousness (Matthew 3:13-15) did away with baptism. It redeemed believers from the curse of the law, so that they are no longer under its condemnation. Bearing one another’s burdens fulfils the law of Christ (Galatians 6:2), but it does

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not do away with it. Christ's death testifies to the immutability of the law of God as nothing else can. If that could have been abolished, He would not have needed to die. Faith in Christ does not make void the law of God. Romans 3:31.

The "ministration" of that law under the Mosaic system, or theocracy, which brought death to the offender, has been "done away" (2 Corinthians 3:7-11), and given place to the "ministration of the Spirit," which is life through Christ. The ministration has changed, not the law. The same law which was "written and engraved on stones" is, under the new covenant, by the Spirit, written in the heart. Jeremiah 31:33.

The law of which there was "of necessity a change" (Hebrews 7:12) was the law concerning the priesthood. The Levitical priesthood was "after the order of Aaron;" that of Christ is "after the order of Melchisedec." Verse 11. No ground here for changing the Sabbath.

Says Mr. Canright, "The Christian church from the very beginning has not observed the seventh day." But what are the facts? Christ observed it; the holy women kept it; Paul kept it; James said whosoever offended in one point of the Royal law was guilty of all. James 2:8-11. The "Apostolic Constitution," accredited to the period AD 200 to AD 300, says: "Have before your eyes the fear of God, and always remember the Ten Commandments of God. You shall observe the Sabbath, on account of Him who ceased His work of creation." - Book 2, section 4, Paragraph 36. "Christians are commanded to assemble for worship every day, morning and evening, but principally on the Sabbath day. And. on the day of our Lord's resurrection meet more diligently." - Section 7, paragraph 59. It taught the keeping of both days. Sunday observance was then coming in, but had not yet taken the place of the Sabbath. Morer, a learned clergy man of the Church of England, says: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons."-Dialogues on the Lord's Day, page 189. Professor E. Brerewood, of Gresham College, London, says: "The Sabbath was religiously observed in the East church three hundred years and more after our Savior's passion." - Learned Treatise on the Sabbath, page 77. Sosomen, a historian of the fifth century, thus writes: "The people of Constantinople, and of several other cities, assemble to ether on the Sabbath, as well as on the next day; which custom is never observed at Rome."-Book 7, chapter 19. Rome led in the great apostasy. The historian Socrates, who also wrote about the middle of the fifth century, says: "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." - Book 5, chapter 22.

Tract Number 118 of the American Presbyterian Board of Publications, states that "the observance of the seventh-day Sabbath did not cease till it was abolished after the empire became [professedly] Christian;" in other words, after it became papal. Those who are defending popular error may think they can afford to rest their cause on assumptions, but facts are a long way more reliable yet.

Against the Sabbath Mr. Canright quotes Justin Martyr, a convert from heathen philosophy, who never once, so far as his writings show, called Sunday the Lord's day, but did speak of it as "the day of the sun," and taught the keeping of "a perpetual Sabbath;" Barnabas, who taught (Epistle of Barnabas, chapter 9:8) that the hyena "every year changes its kind, and is sometimes male, and sometimes female;" Tertullian, who along with the unscriptural doctrine of Sabbath abrogation and Sunday observance, said, "We make offerings for the dead," and taught the tracing "upon the forehead the sign [of the cross]." Decorona, section 3. To try to get the truth from these so-called fathers, is indeed, as Luther says, "like unto one that strains milk through a coal-sack." - Table Talk, page 228.

And after producing these false witnesses, Mr. Canright attempts to twist the words of Elder J. N. Andrews (Seventh day Adventist) in reference to "the early fathers," into evidence that none of the Christians in the early centuries kept the Sabbath. Having done this, he concludes by asking, "What further need have we for witnesses?" - the very question asked by the wicked high priest after two false witnesses had testified against Christ, and Christ Himself had responded to the priest's adjuring demand. See Matthew 26:59-65. Manifestly those who are trying so hard to tear down the Sabbath of the Lord are inspired by the same spirit as were those who crucified the Lord of the Sabbath.

A position which leads men to teach the abolition of the law of God; to say that God has changed one of the precepts of His immutable, unchangeable law; to rest their case upon "the supposition that this change was made by divine authority," and go to the early fathers of the Catholic Church to prove the supposition; to malign, misrepresent, and fight against those who are teaching and upholding the commandments of God and the faith of Jesus (Revelation 14:12); and to use the words and arguments of those who crucified Christ, surely cannot be of God. At what a cost do men reject the Sabbath of the Lord and cling to tradition!

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28. Charts And Tables

The Ten Commandments Are God's Character

ATTRIBUTE	GOD	THE TEN COMMANDMENTS
JUST	Romans 3:26.	Romans 7:12.
TRUE	John 3:33.	Nehemiah 9:13.
PURE	1 John 3:3.	Psalms 19:7,8.
LIGHT	1 John 1:5.	Proverbs 6:23.
FAITHFUL	1 Corinthians 1:9.	Psalms 119:86.
GOOD	Nahum 1:7.	Romans 7:12,16.
SPIRITUAL	John 4:24.	Romans 7:14.
HOLY	Isaiah 6:3, 1 Peter 1:15.	Exodus 20:8, Romans 7:12.
TRUTH	John 14:6.	Psalms 119:142,151.
LIFE	John 14:6.	Matthew 19:17.
RIGHTEOUSNESS	Jeremiah 23:6.	Psalms 119:172.
PERFECT	Matthew 5:48.	James 1:25.
ETERNAL	John 8:35.	Psalms 111:7,8.
PEACE	Isaiah 9:6.	Psalms 119:165.
THE WAY	John 14:6.	Psalms 119:30-32
SURE	2 Timothy 2:19.	Psalms 19:7, 111:7,8
UNCHANGING	Malachi 3:6.	Psalms 111:7,8
SWEET	Psalms 34:8.	Psalms 19:10, 119:103
WISE	Psalms 111:10.	Psalms 19:7
OUR MEDITATION	Psalms 63:6.	Psalms 1:2
JUDGE	Psalms 50:6	James 2:12
ENLIGHTENMENT	Psalms 18:27	Psalms 19:8
LOVE	1 John 4:7,8.	Romans 13:8-10
CLEAN	Psalms 19:9.	Ezekiel 22:26
BLESSED	Psalms 28:6.	Exodus 20:11
DELIGHT	Psalms 37:4.	Psalms 1:2
WONDERFUL	Isaiah 9:6.	Psalms 119:18
LIBERTY	Isaiah 61:1.	James 1:25, Psalms 119:45
COMFORT	Psalms 23:4.	Psalms 119:50
OUR SONG	Revelation 15:3	Psalms 119:54
MERCIFUL	Exodus 34:5	Psalms 119:58
KNOWLEDGE	Isaiah 11:2	Psalms 119:66
HOPE	Psalms 130:7	Psalms 119:74
LIFE	Psalms 36:9	Proverbs 3:1,2
SOUND	Proverbs 8:13,14	Psalms 119:80
UNDERSTANDING	Psalms 147:5	Psalms 119:99
HAPPINESS	Psalms 146:5	Proverbs 29:18

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The Ceremonial Versus Moral Law

Attribute	The Ten Commandments	The Ceremonial Law
1. Spoken By	God Deuteronomy 4:12	Moses Leviticus 1:1-3
2. Written By	God Exodus 31:18	Moses Deuteronomy 31:9 Deuteronomy 10:3,4
3. Written On	Stone Exodus 31:18	Paper Deuteronomy 31:24 Deuteronomy 10:3,4
4. Inside Ark	Yes Deuteronomy 10:1-5	No Deuteronomy 31:26
5. Complete?	Yes Deuteronomy 5:22	No Leviticus 1:1-3, 4:1-3
6. Eternal?	Yes Psalm 111:7,8	No Hebrews 7:12
7. Good?	Yes Romans 7:12	No Colossians 2:14
8. Points Out?	Sin 1 John 3:4	Savior Leviticus 4:27-31 John 1:29
9. Obey?	Yes Matthew 5:19	No Acts 15:24
10. Spiritual?	Yes Romans 7:14	No Hebrews 7:16
11. Perfect	Yes Psalm 19:7	No Hebrews 7:19
12. Liberty	Yes James 2:11,12	No Galatians 5:1
13. Delight	Yes Psalm 119:17,77	No Acts 15:10
14. Christ Upheld	Yes Isaiah 42:21	No Ephesians 2:15
15. Till Eternity	Yes Matthew 5:18	No Galatians 3:19
16. Our Standard?	Yes James 2:8-12	No Colossians 2:16,17
17. Sabbath Began	Creation Exodus 20:8-11	Sinai Leviticus 23:24
18. Sabbath Began	Before Sin Genesis 2:1-3	After Sin Leviticus 23:24

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Commandment Keepers From Adam To Christ

PERSON	BIBLE TEXT	DATE - BC
Adam	Genesis 2:1-3	4000
Abraham	Genesis 26:5	2000
Job	Job 22:22	1700
Moses	Exodus 16:4-35, 20:1-17	1466
Joshua	Joshua 24:26	1406
Othniel	Judges 3:11	1367
Ehud	Judges 3:30	1309
Barak & Deborah	Judges 5:31	1209
Gideon	Judges 8:28	1209
Tola	Judges 10:2	1166
Jair	Judges 10:3-8	1143
Jepthah	Judges 12:9	1103
Ibzan	Judges 12:9	1097
Elon	Judges 12:11	1090
Abdon	Judges 12:14	1080
Eli	1 Samuel 1:1	1072
Kohathites	1 Chronicles 9:32, Numbers 3:30	1446
David	Psalms 119	1011
Solomon	Proverbs 28:7, Ecclesiastes 12:13,14	971
Asa	2 Chronicles 14:1-4	911
Jehosaphat	2 Chronicles 17:1-9	870
Jehoida	2 Chronicles 23:18, 2 Kings 11:5-9	835
Elijah & 7,000	1 Kings 18:18,19:18	874
Amos	Amos 2:4	781
Hosea	Hosea 4:6	781
Prophets	2 Kings 17:13	732
Hezekiah	2 Chronicles 30:1,16, 31:21	716
Isaiah	Isaiah 8:16, 20, 58:12-14	781
Josiah	2 Kings 22:8-11, 23:24	640
Zephaniah	Zephaniah 3:4	640
Ezekiel	Ezekiel 20:12, 20, 44:24	595
Jeremiah	Jeremiah 6:19, 17:27	627
Daniel	Daniel 9:14	607
Haggai	Haggai 2:11	521
Zechariah	Zechariah 7:12	521
Ezra	Ezra 7:10-12	457
Nehemiah	Nehemiah 13:15-22	445
Malachi	Malachi 2:9	397
Angels	Psalms 103:20	Eternally

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29. The New Testament Ten Commandments

Exodus 20:1-17

1. You shall have no other God's before me.

I am the LORD thy God, which have brought you out of the land of Egypt, out of the house of bondage.
You shall have no other gods before me. Exodus 2:2-3.

In the Four Gospels

Matthew 22:37

Jesus said unto him, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Matthew 4:10

Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shall worship the Lord thy God, and him only shall thou serve.

Matthew 6:33

But seek you first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Luke 2:14

Glory to God in the highest, and on earth peace, good will toward men.

Luke 1:16

And many of the children of Israel shall he turn to the Lord their God.

John 17:3

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.

After The Resurrection of Christ

Romans 1:20

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:

2 Thessalonians 2:4

Who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God.

Revelation 15:3,4

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous [are] thy works, Lord God Almighty; just and true [are] thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For [thou] only [art] holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Revelation 22:3

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

Observed In Heaven

Revelation 4:10-11

The four and twenty elders fall down before him that sat on the throne, and worship him that lives for ever and ever, and cast their crowns before the throne, saying, You art worthy, O Lord, to receive glory and honor and power. For You have created all things, and for thy pleasure they are and were created.

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Revelation 15:3-4

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true [are] thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for [thou] only [art] holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

2. You shall not make any graven images

You shall not make unto you any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down yourself to them, nor serve them. For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments. Exodus 20:4-6.

In the Four Gospels

John 4:24

God is a Spirit: and they that worship him must worship Him in spirit and in truth.

After The Resurrection of Christ

Acts 17:29

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Romans 11:4

But what said the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

1 Corinthians 10:19-21

What say I then? That the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that you should have fellowship with devils. You cannot drink the cup of the Lord, and the cup of devils: you cannot be partakers of the Lord's table, and of the table of devils.

1 John 5:21

Little children, keep yourselves from idols. Amen.

Revelation 9:20

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

Observed In Heaven

Revelation 21:8

But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

Revelation 21:22

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Revelation 22:15

For without are dogs, and sorcerers, and whore mongers, and murderers, and idolaters, and whosoever loves and makes a lie.

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3. You shall not take the name of God in vain.

You shall not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that takes his name in vain. Exodus 20:7.

In the Four Gospels

Matthew 6:9

After this manner therefore pray you: Our Father which art in heaven, Hallowed be thy name.

Matthew 27:29

And when they had platted a crown of thorns, they put [it] upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Matthew 12:31-32

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaks a word against the Son of man, it shall be forgiven him: but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Luke 12:10

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

John 19:3

And said, Hail, King of the Jews! and they smote him with their hands.

After The Resurrection of Christ

Acts 5:3

But Peter said, Ananias, why hath Satan filled your heart to lie to the Holy Ghost, and to keep back part of the price of the land?

Romans 2:24

For the name of God is blasphemed among the Gentiles through you, as it is written.

1 Timothy 1:20

Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 Timothy 3:2

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

Titus 2:5

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Revelation 17:3

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

Observed In Heaven

Matthew 12:31-32

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaks a word against the Son of

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man, it shall be forgiven him: but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Revelation 22:4

And they shall see his face; and his name shall be in their foreheads.

4. Remember the Sabbath day to keep it holy.

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: But the seventh day is the Sabbath of the LORD thy God. In it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor the stranger that is within your 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. Exodus 20:8-11

In the Four Gospels

Matthew 12:8

For the Son of man is Lord even of the Sabbath day.

Luke 23:54-56

And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

Luke 24:1

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

Mark 2:27-28

And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath.

After The Resurrection of Christ

Acts 13:42-44

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God.

Acts 16:13

And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted [thither].

Acts 17:2

And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures.

Acts 18:4-11

And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And he continued there a year and six months, [78 Sabbaths] teaching the word of God among them.

Hebrews 4:4-9

For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. There remains therefore a rest [Sabbath, Greek word for Saturday] to the people of God.

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Revelation 12:17

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 14:12

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Revelation 22:14

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Observed In Heaven

Isaiah 66:22

For as the new heavens and the new earth, which I will make, shall remain before me, said the LORD, so shall your seed and your name remain. And it shall come to pass, [that] from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, said the LORD.

5. Honor your Father and Mother

Honor your father and thy mother: that your days may be long upon the land which the LORD your God gives you. Exodus 20:12.

In the Four Gospels

Matthew 15:4

For God commanded, saying, Honor thy father and mother: and, He that curses father or mother, let him die the death.

Matthew 19:19

Honor thy father and thy mother: and, Thou shall love thy neighbor as thyself.

Mark 10:19

You know the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

After The Resurrection of Christ

Romans 1:30

Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

Ephesians 6:2

Honor thy father and mother; which is the first commandment with promise;

Colossians 3:20

Children, obey your parents in all things: for this is well pleasing unto the Lord.

1 Peter 1:14

As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

Observed In Heaven

Revelation 22:14

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

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6. You shall not kill

You shall not kill. Exodus 20:13.

In the Four Gospels

Matthew 19:18

He said unto him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness,

Mark 10:19

You know the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

John 7:19

Did not Moses give you the law, and [yet] none of you keeps the law? Why go you about to kill me?

After The Resurrection of Christ

Romans 13:9

For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shall love thy neighbor as thyself.

James 2:10-11

For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

1 John 3:15

Whosoever hates his brother is a murderer: and you know that no murderer hath eternal life abiding in him.

John 8:44

You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

Observed In Heaven

1 John 3:15

Whosoever hates his brother is a murderer: and you know that no murderer hath eternal life abiding in him.

7. You shall not commit adultery

You shall not commit adultery. Exodus 20:14.

In the Four Gospels

Matthew 19:9

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery: and who so marries her which is put away does commit adultery.

Matthew 19:18

He said unto him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness.

Mark 7:21

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, and murders.

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James 2:11

For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Hebrews 13:4

Marriage is honorable in all, and the bed undefiled: but whore mongers and adulterers God will judge.

Revelation 2:20-22

Notwithstanding I have a few things against thee, because thou suffers that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Observed In Heaven

Revelation 21:8

But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

Revelation 22:15

For without are dogs, and sorcerers, and whore mongers, and murderers, and idolaters, and whosoever loves and makes a lie.

8. You shall not steal

You shall not steal. Exodus 20:15.

In the Four Gospels

Matthew 19:18

He said unto him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness.

Luke 3:13

And he said unto them, Exact no more than that which is appointed you.

Luke 19:8

And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

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Romans 13:9

For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shall love thy neighbor as thyself.

Romans 2:21

Thou therefore which teaches another, teaches thou not thyself? Thou that preaches a man should not steal, does thou steal?

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James 5:4

Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cries: and the cries of them which have reaped are entered into the ears of the Lord of sabbath.

Ephesians 4:28

Let him that stole steal no more: but rather let him labor, working with [his] hands the thing which is good, that he may have to give to him that needs.

Observed In Heaven

Matthew 6:19-20

Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal.

9. You shall not bear false witness

You shall not bear false witness against your neighbor. Exodus 20:16.

In the Four Gospels

Matthew 19:18

He said unto him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness.

Matthew 15:19

For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies.

Mark 11:17

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But you have made it a den of thieves.

John 8:44

You are of [your] father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

After The Resurrection of Christ

Romans 13:9

For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shall love thy neighbor as thyself.

Titus 1:2

In hope of eternal life, which God, that cannot lie, promised before the world began;

1 John 1:6

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

2 John 1:7

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

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Observed In Heaven

Revelation 21:8

But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

Revelation 22:15

For without are dogs, and sorcerers, and whore mongers, and murderers, and idolaters, and whosoever loves and makes a lie.

10. You shall not covet

You shall not covet your neighbor's house, you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbor's. Exodus 20:17

In the Four Gospels

Matthew 19:21-22

Jesus said unto him, If thou wilt be perfect, go and sell that thou has, and give to the poor, and thou shall have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Matthew 5:28

But I say unto you, That whosoever looks on a woman to lust after her hath committed adultery with her already in his heart.

Mark 7:22

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

Luke 12:15

And he said unto them, Take heed, and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses.

After The Resurrection of Christ

Romans 13:9

For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shall love thy neighbor as thyself.

Romans 7:7

What shall we say then? [is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet.

1 Timothy 3:3

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.

Ephesians 5:3

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becomes saints.

Observed In Heaven

Revelation 7:15-17

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sits on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the

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sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

30. God's Law is Eternal

Old Testament References

1. Our meditation all the day long.

Blessed [is] the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. But his delight [is] in the law of the LORD; and in his law does he meditate day and night. And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper. **Psalm 1:1-3.**

2. The law of God is perfect converting the soul.

The law of the LORD [is] perfect, converting the soul: the testimony of the LORD [is] sure, making wise the simple. The statutes of the LORD [are] right, rejoicing the heart: the commandment of the LORD [is] pure, enlightening the eyes. **Psalm 19:7-8.**

3. God's law is a delight within our heart.

I delight to do thy will, O my God: yea, thy law is within my heart. **Psalm 40:8.**

4. The Ten Commandments are for His people.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. That the generation to come might know them, even the children which should be born. Who should arise and declare [them] to their children. That they might set their hope in God, and not forget the works of God, but keep his commandments. **Psalm 78:1-7.**

5. The eternal law of God

The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. **Psalm 111:7, 8.**

6. The angels keep the commandments of God.

To such as keep his covenant, and to those that remember his commandments to do them. The LORD hath prepared his throne in the heavens; and his kingdom rules over all. Bless the LORD, you his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. **Psalm 103:18-20.**

7. The Ten Commandments are binding for 20,000 years.

He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac. And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. **Psalm 105:8-10.**

8. God will destroy the lawless ones.

It is time for thee, LORD, to work: for they have made void thy law. They draw nigh that follow after mischief: they are far from thy law. **Psalm 119:126,150.**

9. The law is our guide and lamp.

Thy word is a lamp unto my feet, and a light unto my path. **Psalm 119:105.**

10. Depart from evil and obey the Commandments

Depart from me, you evildoers: for I will keep the commandments of my God. **Psalm 119:115.**

11. It is our peace and delight.

Great peace have they which love thy law: and nothing shall offend them. I have longed for thy salvation, O LORD; and thy law is my delight. **Psalm 119:165, 174.**

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12. Our whole duty before God.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. **Ecclesiastes 12:13, 14.**

13. God will seal the law among His disciples.

Bind up the testimony, seal the law among my disciples. **Isaiah 8:16.**

14. The commandments are a test of truth and error.

To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them. **Isaiah 8:20.**

15. The Sabbath will be kept in heaven.

For as the new heavens and the new earth, which I will make, shall remain before me, said the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, said the LORD. **Isaiah 66:22-24.**

New Testament References

1. Jesus came to uphold the Ten Commandments.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven. **Matthew 5:17-19.**

2. Keep the Ten Commandments to enter heaven Jesus said.

And he said unto him, Why do you call me good? There is none good but one, [that is], God: but if thou wilt enter into life, keep the commandments. He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. **Matthew 19:17-19.**

3. If you love Jesus keep the Commandments.

If you love me, keep my commandments. **John 14:15.**

3. Jesus is our example and He kept the law of God.

If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love. **John 15:10.**

4. The Sabbath still existed after Jesus died on the cross.

And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. **Luke 23:54-56.**

5. The doers of the law are justified.

For not the hearers of the law are just before God, but the doers of the law shall be justified. **Romans 2:13.**

6. Breaking the Commandments is Blasphemy

You therefore which teaches another, teaches you not thyself? You that preaches a man should not steal, do you steal? Thou that say a man should not commit adultery, do you commit adultery? You that abhors idols, do you commit sacrilege? You that make your boast of the law, through breaking the law dishonors God? For the name of God is blasphemed among the Gentiles through you, as it is written. **Romans 2:21-24**

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7. The law gives a knowledge of right and wrong.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. **Romans 3:20.**

8. We establish the law.

Do we then make void the law through faith? God forbid: yea, we establish the law. **Romans 3:31**

9. Sin is the breaking of the law.

Because the law works wrath: for where no law is, there is no transgression. **Romans 4:15.**

10. Sin is the breaking of the law and existed since Adam and Eve.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. **Romans 5:13-15.**

11. Sin is the breaking of the law.

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet. **Romans 7:7.**

12. The law is holy, just and good.

Wherefore the law is holy, and the commandment holy, and just, and good. **Romans 7:12.**

13. The true Christian serves the law of God.

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. **Romans 7:25.**

14. The true Christian obeys the righteous law of God.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. **Romans 8:1-4.**

15. The evil mind rejects keeping the commandments of God.

Because the carnal mind is enmity against God. For it is not subject to the law of God, neither indeed can be. **Romans 8:7.**

16. True love is obeying the law of God.

Owe no man any thing, but to love one another: for he that loves another hath fulfilled the law. For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shall love thy neighbor as thyself. Love works no ill to his neighbor: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. **Romans 13:8-10.**

17. Keeping the Commandments is what really matters.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. **1 Corinthians 7:19.**

18. Jesus gave the Ten Commandments at Mount Sinai.

Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. **1 Corinthians 10:1-4**

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19. The Ten Commandment Law is good in Paul's day.

But we know that the law is good, if a man use it lawfully. **1 Timothy 1:8**

20. The Sabbath rest remains on the seventh day.

For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. There remains therefore a rest [Greek - Sabbath] to the people of God. **Hebrews 4:4, 9.**

21. The Ten Commandment Law is part of the New Covenant.

For finding fault with them, he said, Behold, the days come, said the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, said the Lord. For this is the covenant that I will make with the house of Israel after those days, said the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. **Hebrews 8:8-10.**

22. The who keep the law are blessed by God in what they do.

But they who look into the perfect law of liberty, and continue therein, they being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. **James 1:25.**

23. We will be judged by the Ten Commandments.

If you fulfil the royal law according to the scripture, Thou shall love thy neighbor as thyself, you do well. But if you have respect to persons, you commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak you, and so do, as they that shall be judged by the law of liberty. **James 2:8-12.**

24. We must keep the Commandments to know Jesus.

And hereby we do know that we know him, if we keep his commandments. He that said, I know him, and keeps not his commandments, is a liar, and the truth is not in him. But who so keeps his word, in him verily is the love of God perfected: hereby know we that we are in him. **1 John 2:3, 4.**

25. We must keep the Commandments to abide in Jesus and the Holy Spirit.

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keeps his commandments dwells in him, and he in him. And hereby we know that he abides in us, by the Spirit which he hath given us. **1 John 3:22, 24.**

26. Sin is transgression of the law.

Whosoever commits sin transgresses also the law: for sin is the transgression of the law. **1 John 3:4.**

27. The love of God is to keep His Commandments.

By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. **1 John 5:2, 3.**

28. The Ark of the Ten Commandment Covenant still in heaven.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament. And there were lightning, and voices, and thundering, and an earthquake, and great hail. **Revelation 11:19.**

29. The Ark of the Ten Commandment Covenant still in heaven.

And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: **Revelation 15:5.**

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30. God's saints keep the commandments.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. **Revelation 12:17.**

31. God's saints keep the commandments.

Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus. **Revelation 14:12.**

32. Commandment breakers cast into the Lake of Fire.

But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death. **Revelation 21:8.**

33. God's saints keep the commandments.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. **Revelation 22:14.**

34. Lawless people are excluded from the Paradise of God.

For without are dogs, and sorcerers, and whore mongers, and murderers, and idolaters, and whosoever loves and makes a lie. **Revelation 22:15.**

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31. The Ten Commandments In The Gospels

1. You shall have no other gods before me.

Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shall worship the Lord thy God, and him only shall thou serve. **Matthew 4:10.**

Matthew 6:24	Matthew 22:37	Matthew 19:17	Matthew 4:10
Matthew 14:33	Matthew 10:37,38	Matthew 10:32,33	Matthew 6:33
Mark 12:24-32	Mark 8:33	Luke 2:14	Luke 4:8
Luke 12:8,9	Luke 1:16	Luke 11:2	Luke 12:31
John 19:15	John 17:3	John 11:25	John 4:24

2. You shall not make any graven images

God is a Spirit: and they that worship him must worship [him] in spirit and in truth.
John 4:24

3. You shall not take the name of the LORD in vain

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaks a word against the Son of man, it shall be forgiven him: but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. **Matthew 12:31, 32**

Matthew 27:29	Matthew 6:9,10	Matthew 15:19	Matthew 12:31,32
Matthew 27:39-43	Mark 15:18,19	Mark 14:65	Mark 7:22
Mark 3:28,29	Luke 11:2	Luke 22:64,65	Luke 23:36,37
Luke 12:10	Luke 23:39	John 19:3	

4. Remember the Sabbath day to keep it holy

And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath. **Mark 2:27-28.**

Matthew 12:2	Matthew 12:5	Matthew 12:8	Matthew 12:10
Matthew 12:11	Matthew 12:12	Matthew 24:20	Matthew 28:1
Matthew 12:1	Mark 3:4	Mark 16:9	Mark 16:2
Mark 16:1	Mark 6:2	Mark 1:21	Mark 2:28
Mark 2:27	Mark 2:24	Mark 2:23	Mark 3:2
Mark 15:42	Luke 4:31	Luke 13:10	Luke 6:9
Luke 6:7	Luke 6:6	Luke 6:5	Luke 6:1
Luke 4:16	Luke 13:15	Luke 13:16	Luke 6:2
Luke 14:1	Luke 14:3	Luke 14:5	Luke 18:12
Luke 23:54	Luke 23:56	Luke 24:1	Luke 13:14
John 19:31	John 20:1	John 9:16	John 9:14
John 7:22	John 5:18	John 5:10	John 5:9
John 7:23	John 20:19		

5. Honor your father and mother

Honor thy father and thy mother: and, Thou shall love thy neighbor as thyself.
Matthew 19:19

Matthew 19:18,19	Matthew 15:3,4	Matthew 12:31	Mark 10:19
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6. You shall not kill

He said unto him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness. **Matthew 19:18.**

Matthew 21:38	Matthew 27:22,23	Matthew 27:20	Matthew 27:3-5
Matthew 27:1	Matthew 26:59	Matthew 5:21	Matthew 26:14-16
Matthew 26:4	Matthew 24:9	Matthew 27:35	Matthew 23:31
Matthew 26:66	Matthew 20:18,19	Matthew 17:23	Matthew 14:8,10
Matthew 11:12	Matthew 10:28	Matthew 10:21	Matthew 22:6
Matthew 19:18	Matthew 15:19	Matthew 23:34,35	Matthew 26:52
Mark 12:5	Mark 7:21	Mark 10:19	Mark 3:6
Mark 6:16	Mark 6:19	Mark 10:33,34	Mark 12:7,8
Mark 13:12	Mark 15:20	Mark 9:31	Mark 15:24
Mark 14:1	Mark 15:13-15	Mark 14:64	Mark 14:55
Mark 14:21	Mark 14:10,11	Mark 6:24-27	Luke 22:2
Luke 10:30	Luke 18:20	Luke 9:9	Luke 24:7
Luke 23:33	Luke 23:23	Luke 22:5,6	Luke 20:19
Luke 20:14	Luke 19:47	Luke 18:33	Luke 13:31
Luke 11:47-51	Luke 9:22	Luke 4:29	Luke 12:4,5
John 19:6,7	John 16:2	John 8:44	John 13:2
John 7:19,20	John 19:15	John 7:1	John 8:37
John 12:10	John 11:50		

7. You shall not commit adultery

He said unto him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness. **Matthew 19:18.**

Matthew 12:39	Matthew 19:9,18	Matthew 15:19	Matthew 5:27-32
Matthew 14:4	Matthew 5:8	Matthew 16:4	Mark 6:18
Mark 8:38	Mark 10:2-12	Mark 7:21	Mark 10:19
Luke 16:18	Luke 7:37	Luke 15:30	John 8:3,4

8. You shall not steal

He said unto him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness. **Matthew 19:18.**

Matthew 19:18	Matthew 23:14	Matthew 21:38	Matthew 21:12,13
Matthew 6:19,20	Matthew 15:19	Mark 7:22	Mark 10:19
Mark 12:40	Mark 11:17	Luke 18:20	Luke 19:46
Luke 3:13	Luke 19:8	Luke 10:30	Luke 20:14
John 2:16			

9. You shall not bear false witness

He said unto him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness. **Matthew 19:18.**

Matthew 7:15	Matthew 27:63	Matthew 26:69-75	Matthew 26:34,35
Matthew 26:24,25	Matthew 26:14,16	Matthew 24:23,24	Matthew 28:13
Matthew 11:18,19	Matthew 27:12,13	Matthew 24:10,11	Matthew 26:59,60
Matthew 19:18	Matthew 5:11	Matthew 5:33	Matthew 15:19
Matthew 24:4	Matthew 26:48	Mark 13:21,22	Mark 10:19
Mark 13:22	Mark 3:22	Mark 7:22	Mark 13:12

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Mark 14:1	Mark 14:10,11	Mark 14:21	Mark 14:30,31
Mark 14:41	Mark 14:66-72	Mark 15:3,4	Mark 14:56,57
Mark 13:5,6	Luke 22:5,6	Luke 22:54-62	Luke 19:8
Luke 20:20	Luke 6:22	Luke 22:21	Luke 21:16
Luke 6:16	Luke 7:33,34	Luke 11:15-20	Luke 21:8
Luke 22:34	Luke 23:2	John 3:19-21	John 13:2
John 8:44,55	John 10:20	John 18:25-27	John 6:71
John 18:17	John 13:38		

10. You shall not covet

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

Mark 7:22

Matthew 26:14-16	Matthew 19:22	Matthew 21:38	Matthew 5:28
Mark 4:19	Mark 7:22	Mark 12:7,8	Mark 14:10,11
Mark 10:22	Luke 11:39	Luke 12:16-21	Luke 12:15
Luke 16:14	Luke 16:19-22	Luke 18:23	Luke 19:8
Luke 20:14	Luke 22:5, 6	John 8:44	John 2:16

32. Paul Kept The Ten Commandments After Calvary

1. You shall have no other gods before me.

One God and Father of all, who is above all, and through all, and in you all.

Ephesians 4:6

Acts 24:14	Acts 27:23	Romans 1:21-32	Romans 1:9
Romans 3:30	Romans 3:18	1 Corinthians 14:25	1 Corinthians 8:4,6
1 Corinthians 10:20,21	2 Corinthians 6:15	Ephesians 4:6	Philippians 3:19
Philippians 3:3	Colossians 2:18	1 Thessalonians 1:9	2 Thessalonians 2:4
1 Timothy 1:17	1 Timothy 2:5	1 Timothy 1:3	2 Timothy 3:4
Hebrews 12:28	Hebrews 9:14	Hebrews 3:12	

2. You shall not make any graven images

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. **Acts 17:29**

Acts 15:20,29	Acts 19:35	Acts 17:16,29	Acts 21:25
Romans 2:22	Romans 11:4	Romans 1:23	Romans 11:4
1 Corinthians 10:7,14	1 Corinthians 6:9	1 Corinthians 10:20,21	1 Corinthians 10:19
1 Corinthians 5:10,11	2 Corinthians 6:16	Galatians 5:20	Ephesians 5:5
Colossians 3:5	Colossians 5:21	1 Thessalonians 1:9	

3. You shall not take the name of the LORD in vain

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. **Titus 2:5**

Acts 18:6	Acts 26:11	Romans 2:24	Colossians 3:8
1 Timothy 1:13	1 Timothy 6:1	1 Timothy 1:20	2 Timothy 3:2
Titus 2:5			

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4. Remember the Sabbath day to keep it holy

For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. There remains therefore a rest [Greek - Sabbath] to the people of God. **Hebrews 4:4, 9.**

Acts 13:42	Acts 18:4-11	Acts 17:2	Acts 16:13
Acts 13:44	Acts 13:27	Acts 13:14	Acts 15:21
Hebrews 4:4, 9			

5. Honor your father and mother

Honor thy father and mother; which is the first commandment with promise.

Ephesians 6:2

Romans 1:30	Ephesians 6:2	Colossians 3:20	1 Timothy 5:4
1 Timothy 3:12	1 Timothy 3:4	2 Timothy 3:2	

6. You shall not kill

For this, You shall not commit adultery, You shall not kill, You shall not steal, Thou shall not bear false witness, You shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, You shall love thy neighbor as thyself. **Romans 13:9.**

Romans 3:15	Romans 11:3	Romans 1:29	Romans 13:9
Galatians 5:21	1 Thessalonians 2:15	1 Timothy 1:9	

7. You shall not commit adultery

For this, You shall not commit adultery, You shall not kill, You shall not steal, Thou shall not bear false witness, You shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, You shall love thy neighbor as thyself. **Romans 13:9.**

Acts 15:20	Acts 15:29	Romans 1:29	Romans 2:22
Romans 7:2,3	1 Corinthians 5:11	1 Corinthians 6:13	1 Corinthians 6:18
1 Corinthians 7:2	1 Corinthians 10:8,10	1 Corinthians 5:9	1 Corinthians 5:1
1 Corinthians 5:10	1 Corinthians 6:15	1 Corinthians 10:34,36,39	1 Corinthians 6:9
1 Corinthians 10:11,13	2 Corinthians 11:2	Galatians 5:19	Ephesians 5:3,5
Ephesians 5:23,33	Colossians 3:18,19	Colossians 3:5	1 Thessalonians 4:3
1 Timothy 3:2	1 Timothy 1:10	1 Timothy 3:12	2 Timothy 3:6
Titus 2:4,5	Titus 1:6	Hebrews 13:4	Hebrews 12:16

8. You shall not steal

For this, You shall not commit adultery, You shall not kill, You shall not steal, Thou shall not bear false witness, You shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, You shall love thy neighbor as thyself. **Romans 13:9.**

Romans 13:9	Romans 2:21	Romans 2:22	1 Corinthians 6:8
1 Corinthians 7:5	1 Corinthians 6:10	2 Corinthians 11:8	Ephesians 4:28
1 Thessalonians 4:6	1 Timothy 1:10		

9. You shall not bear false witness

For this, You shall not commit adultery, You shall not kill, You shall not steal, Thou shall not bear false witness, You shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, You shall love thy neighbor as thyself. **Romans 13:9.**

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Acts 13:6	Romans 3:4	Romans 3:13	Romans 13:9
Romans 1:25	1 Corinthians 6:8	2 Corinthians 11:13	2 Corinthians 11:31
2 Corinthians 11:3	Galatians 1:20	Galatians 1:6-8	Ephesians 5:6
Ephesians 4:25	Ephesians 4:14	Colossians 3:9	1 Thessalonians 2:3
1 Thessalonians 4:6	2 Thessalonians 2:11	1 Timothy 2:7	1 Timothy 4:2
1 Timothy 6:10,21	1 Timothy 1:10	2 Timothy 2:18	2 Timothy 4:4
2 Timothy 3:13	2 Timothy 3:3	Titus 1:2	Titus 2:3
Hebrews 6:18			

10. You shall not covet

For this, You shall not commit adultery, You shall not kill, You shall not steal, Thou shall not bear false witness, You shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, You shall love thy neighbor as thyself. **Romans 13:9.**

Romans 13:14	Romans 7:7	Romans 13:9	Romans 1:24
Romans 6:12	1 Corinthians 10:6	Galatians 5:16,24	Ephesians 2:3
Ephesians 4:19,22	Colossians 3:5	1 Thessalonians 2:5	1 Timothy 3:3,8
1 Timothy 6:10	1 Timothy 6:9	2 Timothy 4:3	2 Timothy 3:6
2 Timothy 2:22	2 Timothy 3:2	Titus 2:12	Titus 3:3
Hebrews 13:5			

33. The Ten Commandments In Revelation

1.			
Revelation 21:3	Revelation 22:9	Revelation 21:22	Revelation 13:4
Revelation 19:4,10	Revelation 4:8-11	Revelation 5:14	Revelation 7:13-17
Revelation 11:16	Revelation 22:3		
2.			
Revelation 22:15	Revelation 9:20	Revelation 13:14,15	Revelation 14:9,11
Revelation 15:2	Revelation 16:2	Revelation 21:22	Revelation 21:8
Revelation 2:20	Revelation 19:20	Revelation 2:14	Revelation 20:4
3.			
Revelation 2:9	Revelation 13:1,5,6	Revelation 17:1-5	Revelation 16:9
Revelation 16:11,21			
4.			
Revelation 14:7			
5.			
Revelation 12:17	Revelation 14:12	Revelation 22:14	(Matthew 17:17-22)
6.			
Revelation 21:8	Revelation 22:15	Revelation 2:13	Revelation 6:8-10
Revelation 11:7	Revelation 12:4	Revelation 13:15	Revelation 18:24
Revelation 17:6	Revelation 19:2	Revelation 9:21	

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7.

Revelation 2:14
Revelation 17:15,16
Revelation 21:2

Revelation 2:20-22
Revelation 18:3,9
Revelation 17:1-5

Revelation 9:21
Revelation 19:2
Revelation 21:9

Revelation 14:8
Revelation 22:15
Revelation 21:8

8.

Revelation 3:11

Revelation 9:21

9.

Revelation 18:23
Revelation 2:2
Revelation 21:27

Revelation 13:14
Revelation 20:3,8
Revelation 20:10

Revelation 12:9
Revelation 22:15

Revelation 21:8
Revelation 3:9

10.

Revelation 7:13-17

Revelation 18:9-19

Revelation 9:21

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