

Sabbath Compendium



COLLECTED PERIODICAL ARTICLES

E. J. WAGGONER

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Signs of the Times

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*No weapon that is formed against you shall prosper;
and every tongue
that shall rise against you in judgment
you shall condemn.
This is the heritage of the servants of the Lord,
and their righteousness is of me, says the Lord.
Isaiah 54:17*

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About the “Fragments” Series

THE *Fragments* series is composed of 12 books of articles, gathered from the various periodicals which E. J. Waggoner contributed to during his lifetime. There is a separate and parallel series devoted to the writings of Waggoner’s companion in the gospel, A. T. Jones.

In order to bring some cohesion to these articles, the books are topical: that is, articles are organized according to their topic, and there is a separate book for each topic. So there are books on Gospel, Law and Sabbath, Healing and Temperance, the Bible, Religious Liberty, the Holy Spirit, the Prophetic Word, etc.

While trying to make this as complete a collection as possible, at times I have not included some smaller articles that carried only local news or material that would not be relevant to our time. Even at that, the amount of included material is quite vast.

In most cases, I have left out articles that already appear in other books. For example, often Waggoner would write a series of articles, and then later publish them as a book. Since these books are available on our website, I did not see the need to duplicate this material.

Also, some articles crossed over many topics. For example, an article on the Sabbath could fit into the “Law and Sabbath” book, but it might also cover “Religious Liberty”, “The Gospel”, and even “The Prophetic Word.” In most cases, I did not think it wise to duplicate articles, so I tried to fit these kinds of articles into the book that most matched its topic, or where there were a series of articles that it belonged to.

What these books demonstrate is that E. J. Waggoner produced a lot of precious material, much of which was never organized or reprinted after his death. Jesus taught us to “gather the fragments that none be lost.” *John* 6:12. Since much depends on how we receive and appreciate the light that God gives through His chosen messengers, I felt a burden to put these forgotten treasures into an orderly and easily accessible format.

May the Spirit that gave them, bless you as you read!

*“If human beings would open the windows of the soul heavenward,
in appreciation of the divine gifts,
a flood of healing virtue would pour in.”*

Ellen White, Ministry of Healing, p. 116

About This Volume

THE articles collected into this volume consist of holy arguments and Biblical reasons in support of the seventh-day Sabbath, and the “rest” that the Gospel gives, of which the day is commemorative, instructional, and alive with the living power of God’s word.

Due to the large number of articles that Waggoner produced on the Sabbath, I have split the material into two volumes:

1. Volume 9A – *The Law and the Sabbath*: contains the articles on the Law (with perhaps a sub-interest in the Sabbath); and
2. Volume 9B – *Sabbath Compendium*: contains the articles that are primarily concerned with the Sabbath (with perhaps a sub-interest in the Law).

This volume contains a treasure-trove of Gospel-based reasoning on the Sabbath commandment, showing the spiritual nature of the command. The articles also address almost every kind of argument used to try and either remove the commandment altogether, or to put Sunday in its place.

Ecclesiastes 7

²⁹ God has made man upright, but they have sought out many inventions.

But the Sabbath is part of the moral law, which defines righteousness. And therefore, any teaching of “righteousness by faith” which does not include the Sabbath, is defective and incomplete, and certainly not “the everlasting gospel” which Waggoner preached, and which is to be preached until Christ returns.

Please note that there are articles in other volumes that also may relate to the Sabbath:

1. *Religious Liberty*: contains many articles related to the Sabbath/Sunday controversy, the spiritual freedom that the Sabbath represents as opposed to the oppressive human laws used to enforce Sunday observance.
2. *The Prophetic Word*: contains articles on the Sabbath as related to prophecy, particularly the mark of the Beast versus the seal of God.
3. *The Great Falling Away*: contains articles regarding the history behind the substitution of Sabbath for Sunday, the exaltation of tradition above the Bible, and man’s law above God’s law.

So, none of these collections should be considered as exhaustive, but a full grasp of the writings on a particular subject will require consulting more than one of the volumes.

1881-1884

1. When Does the Sabbath Commence?

Signs of the Times, June 30, 1881

THIS has been a puzzling question to very many. They cannot understand why Sabbath-keepers should commence their rest at the setting of the sun, while other people regard the day as commencing at midnight. Some have thought that it was all arbitrary distinction, more for the purpose of peculiarity than anything else; but a little reference to the Scriptures will suffice to clear the subject of all doubts.

In the first place we have evidence that the first day of time began in the evening. That is, the dark portion of the day preceded the light portion.

Genesis 1

⁵ The evening and the morning were the first day.

That this was necessarily the case, may be seen from the order of events in the creation. Time, as distinguished from eternity, commenced with the first creative act of God. The first act was the bringing of the earth into existence.

¹ In the beginning God created the heaven and the earth.

That this occupied but a brief space of time, and not a long extended period, is proved by the context, also by:

Psalms 33

⁶ By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.

⁹ For He spoke, and it was done, He commanded, and it stood fast.

But at that time there was no light, nothing but intense darkness, for we read that:

Genesis 1

² ...darkness was upon the face of the deep.

The next act was to create light.

³ And God said, Let there be light, and there was light.

God then ordained that darkness and light should henceforth succeed each other in continuous round, and a period of darkness and one of light, called respectively night and day, should constitute one entire day. This completed the first day's work.

The first day commenced with darkness, and ended as darkness began once more to overspread the earth. As though to establish beyond question the fact that this was to be the order of all days, it is stated of the first six days that the "evening and the morning" constituted the day.

But if the first six days commenced with the evening, and ended with the following evening, it is evident that every succeeding day, the Sabbath with the rest, must begin and end in the same manner. This is further verified in *Leviticus* 23, where the Lord says,

Leviticus 23

³² From even to even shall you celebrate your Sabbath.

Having settled the fact that the day begins and ends at evening, the only thing necessary to an understanding of the main question is to find when the evening commences. This is easily settled by the following passages:

Deuteronomy 16

⁹ But at the place which the Lord your God shall choose to place His name in, there you shall sacrifice the Passover at even at the going down of the sun.

Joshua 8

²⁰ And the king of Ai he hanged on a tree till eventide; and, as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree.

Also,

Joshua 10

²⁶ Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening.

²⁷ And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees.

These texts plainly show that the evening and the setting of the sun are identical. In the New Testament we have additional testimony. In the first chapter of *Mark* we have an account of the events of one Sabbath in the life of Christ. First He went into the synagogue on the Sabbath day, and taught.

Mark 1

²¹ And they went into Capernaum; and straightway on the sabbath day He entered into the synagogue, and taught.

Here he found a man with an unclean spirit, whom he healed.

²³ And there was in their synagogue a man with an unclean spirit; and he cried out,

²⁴ Saying, Let us alone; what have we to do with You, you Jesus of Nazareth? are You come to destroy us? I know You who You are, the Holy One of God.

²⁵ And Jesus rebuked him, saying, Hold your peace, and come out of him.

²⁶ And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

²⁷ And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority He commands even the unclean spirits, and they obey Him.

The rest of the people, however, dared not ask him to heal their sick during the hours of the Sabbath, but waited till its close.

³¹ And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with

devils.

Thus we see that the people unanimously regarded sunset as the close of the Sabbath, and, of course, of its commencement. This was the divinely appointed order.

The question then arises, How does it happen that people nowadays commence and end the day at midnight? The answer is this:

When men became idolaters, and did not like to retain God in their knowledge,¹ they soon lost all knowledge of the institutions and commandments of God, so that their forms of worship and daily life differed entirely from those of God's people. Each nation had gods of its own, and customs peculiar to itself. The Persians and Assyrians worshiped the sun, and commenced the day at sunrise.

That the Jews, during their captivity, did not lose their reckoning, and conform to that of the Babylonians, is proved by the passage in *Mark* already quoted.

The Romans, for some reason, selected midnight as the time for the beginning and ending of their day. The barbarous tribes that conquered Rome, accepted her customs, and transmitted them to their descendants. Thus the Roman method of commencing the day has become the settled custom in Europe and America.

Since it is an established custom, it is necessary, in order to be understood, to conform to the usage in speaking with others, also in business, since the custom is fixed by law.

¹ **Romans 1:** ²⁸ And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. ²² Professing themselves to be wise, they became fools, ²³ And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

But in the observance of the Sabbath, God's order is unchangeable. Those who accept the Sunday festival, which is a man-made institution emanating from Rome, may be allowed to keep it in such a manner as man decrees; but those who keep God's rest-day—the memorial of His creative power—will take the day just as God gave it, and not offer a substitute by patching a portion of two days together.

2. Religious Infidelity Against the Sabbath

Signs of the Times, August 25, 1881

IN noticing a statement of the *Christian Union* that the account of the creation and the fall of man as given by Moses was a mere matter of tradition, and not a revelation from God, we saw that the truthfulness of the whole Bible depends on the truthfulness of the writings of Moses.² If they are not what they purport to be, plain declarations of facts, given by inspiration of God, then the entire Bible is unreliable, and the whole fabric of the Christian religion falls to the ground.

All can see, then, the danger of, in any way, diminishing the confidence of men in this portion of the Bible—the foundation of the whole structure. And yet, strangely enough, this is the very part of which religious teachers are accustomed to speak the most slightly. And their disbelief is the more dangerous that it is veiled under a semblance of belief.

Men can be on their guard against an open enemy, but the insidious foe that comes under the guise of friendship, can destroy the strongest. So the rantings of the atheist may make no impression, but the teachings of one virtually repudiating the very groundwork of the Bible while professing reverence for it, cannot fail to lead some astray.

In the article noticed, the following passage occurred:

The essential truths in the first chapters of *Genesis* are the religious truths, and these are unaffected by the question whether the story is to be regarded as purely historical, or partially allegorical and parabolic.

As stated before, the first chapters of *Genesis* have not the appearance of an allegory, but are given with as much positiveness as is the account of the departure of the Israelites

² See the article, "Was the Bible Inspired," from July 28, 1881 (contained in *Fragments, Volume 6: The Bible*).

from Egypt, and their journeyings through the wilderness. Now the only things in the first chapters of *Genesis* that pertain to religion, are the creation and the fall of man, and if these be not true, what religious truth can they teach?

If these are allegorical are not the gospels also allegorical? The plan of redemption can be no more extensive than the fall, and if this is allegorical, that must certainly be. Then the prophecies of David and Isaiah concerning Christ are of no account. The statement of the angel concerning Jesus,

Matthew 1

²¹ You shall call His name JESUS; for He shall save His people from their sins,

—must be a myth also; for if the story of the fall of man be not true, there is no such thing as sin, and consequently no need of a Saviour.

It must not be supposed, however, that those professed religious teachers who discredit the Mosaic account of creation, intend to deny the authority of the Bible as a whole. They do not usually look so far ahead for the result of their teachings.

But there is a reason for their doubts, and it seems to be made quite plain in the following paragraph from an article on the Sabbath question in quite a prominent religious paper:

If we believe that the days of creation were periods, as geology quite conclusively shows, then it is difficult to say which day of our week was first observed as a Sabbath.

It is very evident that the writer of the above paragraph knows that if the days of creation were not long periods, but literal days, then we can tell which day was the Sabbath at first, and what day ought now to be kept. He recognizes the plain fact that the fourth commandment and the first and second chapters of *Genesis* have the most intimate connection.

He might have added that if the days of creation were vast periods, it makes no earthly difference to us what day was first kept as the Sabbath; for since the fourth commandment and *Genesis* 1 and 2 are so interdependent, if the latter is not literally true, the former cannot be.

But is it true geology conclusively shows that the creation days were not literal days? It has been well said that:

“Whether or not geologists contradict Moses, it is certain that they contradict each other.”

Although many professed scientists claim that the creation covered a vast period of time, no two of them have ever come within a million years of agreeing as to how long that period was. If a case were in court, and of fifty witnesses each hold a different story, their testimony would not be worth much. And after all, the authors of these theories of creation claim no more for them than that they are hypotheses.

If a certain stratum is so many thousand years in forming, and if another stratum was formed in the same manner and at the same rate, then the earth must have been so many millions of years forming itself into its present shape, to say nothing of the myriads of years that it took it to evolve itself from the self-evolved protoplasm.

And what is the object of this theorizing? Simply to prove that the Bible is inconsistent with itself. Infidels propound these theories and call them “science”; religious teachers who know a little of science and still less of the Bible, fearful that they may be thought ignorant if they do not acquiesce in everything asserted by “science,” eagerly swallow down these theories, reckless of consequences. And with as little understanding of the real point at issue as the ancient Ephesians had (*Acts* 19:28) are ready to exclaim,

“Great is science of the nineteenth century!”

Let us rather say with Paul,

Romans 3

⁴ Yea, let God be true, but every man a liar.

A few words must suffice to show how these so-called scientific theories make the Bible inconsistent with itself. The day is declared to be composed of the “evening and the morning”—the darkness and the light.

Genesis 1

⁵ And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

⁸ And God called the firmament Heaven. And the evening and the morning were the second day.

¹³ And the evening and the morning were the third day.

¹⁹ And the evening and the morning were the fourth day.

²³ And the evening and the morning were the fifth day.

³¹ And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

In verse 16 it is declared that:

¹⁶ God made two great lights; the greater light to rule the day, and the lesser light to rule the night.

The days mentioned in this chapter, then, are such as are marked by the appearance and disappearance of the sun. To say that they are long periods is to make nonsense of the chapter.

Again in *Exodus* 20:8-11, we are commanded to do our work in six days, and rest on the seventh, because God, after working six days in creating the heavens and the earth, rested on the seventh, as recorded in *Genesis* 2:1-3. To say that God labored during six long periods, and rested on the seventh period, and that He commanded men to do likewise, would be to charge God with folly.

But, says one, it does not seem reasonable that God created the world in six literal days, we cannot comprehend it. Paul says that:

1 Corinthians 1

²¹ ...the world by wisdom knew not God,

—and the world by wisdom cannot expect to know His works. Are we not to believe anything that we cannot comprehend? If so our creeds will be exceedingly limited.

Job 11

⁷ Can you by searching find out God? Can you find out the Almighty to perfection?

If we could comprehend the works of God, He would be on a level with ourselves, and would not be a God worthy of worship. The work of creation is an infinite work, and cannot be grasped by a finite mind. It is just as much beyond the comprehension of man how God could perform the work of creation in a hundred million years, as it is that He could do it in six days.

As the child has to receive his first ideas on trust and wait for maturer years to teach him the reason, so in the things pertaining to God, we must, with our limited understanding, accept them as truth, content to...

2 Corinthians 13

⁹ ...know in part,

—and wait till the time when we shall...

¹² ...know even as we are known,

—for their full solution.

In regard to those things which relate to our duty to God, the Bible is not obscure. There is no commandment that is more explicit than the fourth. A child can understand it. Indeed, if all spent as much time and energy in trying to ascertain the will of God, as they do in conjectures over what could

not benefit them, even if it were possible for them to understand it, none would go astray.

Deuteronomy 29

²⁹ The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

3. Which Day?

Signs of the Times, September 15, 1881

“The question of obedience, and the observance of the Sabbath is a real question with us, far more than whether we should keep the first, third, or seventh day of the week as the Sabbath.”

SUCH are the closing words of a recent article on the Sabbath question. It has been said that words are used to conceal ideas, and it must be the case in the above instance; for if the writer had any idea in his mind, he most effectually concealed it. A great amount of study on the paragraph has failed to show the logical connection of its two parts.

“The question of obedience, and the observance of the Sabbath is the real question.”

That is plain enough. It is correct too. Just such a statement as any one might make, who earnestly desires to obey God. What next?

“We will therefore consult the word of God, to see how the Sabbath should be kept”?

We should expect that, but we are disappointed.

“Obedience and the observance of the Sabbath is the question with us, far more than whether we should keep the first, third, or seventh day of the week as the Sabbath.”

If he had said,

“The observance of *a Sabbath* is the real question with us,”

—there would be nothing inconsistent in what follows. Since “Sabbath” simply means “rest.” A Sabbath may be kept on the first or the third day of the week. But he says,

“The observance of *the Sabbath*,”

–and the only Sabbath the Bible recognizes is the seventh day:

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

Exodus 16

⁴ Then said the Lord unto Moses, 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.

⁵ And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

¹⁹ And Moses said, Let no man leave of it till the morning.

²⁰ Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

²¹ And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

²² And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

²³ And he said unto them, This is that which the Lord has said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which you will bake today, and seethe that you will seethe; and that which remains over lay up for you to be kept until the morning.

²⁴ And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

²⁵ And Moses said, Eat that today; for today is a sabbath unto the Lord: today you shall not find it in the field.

²⁶ Six days you shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

²⁷ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

²⁸ And the Lord said unto Moses, How long do you refuse to keep my commandments and my laws?

²⁹ See, for that the Lord has given you the sabbath, therefore He gives you on the sixth day the bread of two days; abide every man in his place, let no man go out of his place on the seventh day.

³⁰ So the people rested on *the seventh day*.

Exodus 20

⁸ Remember the sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But *the seventh day* is the sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

Luke 23

⁵⁴ And that day was the preparation, and the sabbath drew on.

⁵⁵ And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

⁵⁶ 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.

And yet, our friend seems to have the idea that the Sabbath may be kept on any day of the week. It is as if he had said:

“Patriotism, and the celebration of our independence anniversary, is the real question with us, more than whether we should observe the first, third, or fourth day of July.”

The amount of fog that hangs around questions of Bible truth and religious duty is perplexing to the seeker for truth, and would be truly wonderful did we not remember that just such a state of things has been predicted. Paul said that in the latter days men would not endure...

2 Timothy 4

³ ...sound doctrine,...

⁴ And they shall turn away their ears from the truth and be turned unto fables.

Our Lord himself said to his disciples,

John 15

²⁰ If they have kept my saying, they will keep yours also,

—plainly intimating that the manner in which His teaching was received would be an index of the manner in which the truth would be received in subsequent times.

When we consider the skepticism, the blind, and reasoning disbelief, and the cavils that opposed Christ’s teachings even when accompanied by the most wonderful miracles, we cannot wonder that so few nowadays receive...

2 Thessalonians 2

¹⁰ ...the love of the truth that they might be saved.

2 Corinthians 4

⁴ The god of this world has blinded the minds...

of men in all ages, and will continue to do so until the end. And it is a fact that the same reason that hindered so many from believing on Christ eighteen hundred years ago, still operates to keep men from observing the Sabbath: self-interest,—the immediate result upon themselves, and their own convenience.

These considerations are very weighty. It does not take much argument to persuade a man that a certain course is right, if his inclination is in that direction. And so the idea obtains to a greater or lesser extent, that it doesn't make so much difference what a man does if he is only sincere.

Thus men get the idea that the rest is the all-important point in the fourth commandment, regardless of when that rest is taken. In other words the principle or spirit of the law is to be kept, and not the letter. This course of proceeding may be illustrated as follows:

A farmer tells his son that he wishes him on the next day to go to a certain village five miles to the east, in order to buy some necessary articles. On the following day John mounts his horse, and deliberately rides off to a town five miles to the west, and there makes his purchases. His father calls him to account for his disobedience.

He replies that although he did not strictly obey the letter of his instructions, he did obey the spirit—the essential part. He claims that the principle contained in his instructions was to get the articles, and that although the place where he should get them was definitely specified, yet this was not necessary to obedience to the requirement.

Anyone can see that the boy disobeyed his father, by going west when he was told to go east, yet many who would so decide, claim that men may go as far as possible in the opposite direction from the requirement of the fourth commandment, and still be obedient.

A good illustration of how strict God is in His requirements is found in the case of Nadab and Abihu recorded in *Leviticus* 10:1-2. God had specified the fire that should be used in the services of the Sanctuary. Certain fire was set apart for this use and called holy. None other was to be used.

Nadab and Abihu could not perceive the difference between the fire that was holy and that that was unsanctified, and came before the Lord with strange fire. For this rash act they were instantly slain. They might have reasoned thus:

“The spirit of the Lord’s requirement is that fire should be used. It makes no difference what fire we use if we only do it in the right manner. There is no difference in the fire.”

Precisely the same language is used now in regard to the Sabbath. But God showed His displeasure, and taught the people that he was particular to have them...

Leviticus 10

¹⁰ ...put difference between holy and unholy, and between unclean and clean.

Is it possible that God is less particular now than He was then? Several hundred years later than that event that we find Him using similar language to the above, and in regard to the Sabbath, speaking by the mouth of the prophet Ezekiel, He says:

Ezekiel 22

²⁶ Her priests have violated my law, and have profaned my holy thing; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them.

³¹ Therefore I have poured out my indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their own heads, says the Lord.

God testifies of himself thus:

Malachi 3

⁶ I change not.

Therefore we are not justified in assuming that He will look with any degree of favor upon any deviation from the letter of

His requirements. Indeed, if we consider carefully the context of the above passage, we shall find that while the words were addressed to the Jews, and were applicable to them, they have a special application to these last days.

The words of Christ were addressed to His disciples and the Jews who were with Him, but they apply to all men even to the close of time. So it is with the words of the prophet.

But men were careless of their duty to God in the days when they saw visible manifestations of His displeasure, and it is to be expected that they will be so still, when His judgments are reserved.

Ecclesiastes 8

¹¹ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Nevertheless the long-delayed punishment will surely come.

Proverbs 28

⁹ He that turns away his ear from hearing the law, even his prayer shall be abomination.

4. A Definite Sabbath

Signs of the Times, September 22, 1881

IN the article concerning the Sabbath, which was noticed last week,³ in which the ground was taken that it is of no particular importance which day of the week is observed as the Sabbath, the following passage occurs:

“Doubtless all would prefer the regular hebdomadal [weekly] successor of the original, if there was no doubt as to which was the original.”

Although the theory that the Sabbath has been lost is by no means a new one, it is sometimes interesting to note the reasons which different ones give for their expressed belief that it has been lost.

The writer starts out with the statement that:

“Under the Mosaic dispensation, our Saturday, the seventh day of the week, was observed as the Sabbath day.”

He goes on further to say that there is no doubt that:

“...the Sabbath was ordained and observed, together with the law of marriage, in Paradise, and that both these statutes survived the fall, and were observed by the sons of God.”

Having admitted these facts it would not seem that there could be much doubt as to the identity of the Sabbath, for the Mosaic dispensation brings us down to the time of Christ. If the seventh day was observed in Paradise, was kept by the patriarchs, and was the recognized Sabbath under all the Mosaic dispensation, all the time that has been lost must be in the Christian era, the possibility of which will be duly considered.

³ See the previous article “Which Day?” (from *Signs of the Times*, September 15, 1881).

But our friend is evidently bound to be in doubt as to which was the original seventh day, although he has stated facts which clearly prove that there can be no doubt. He says:

“After the flood Noah may have begun a series of Sabbaths quite irrespective of the regular day according to the customs before the flood, for we find him upon his coming out of the ark, sacrificing to God. It is not likely that he moved out of the ark upon the then ordained Sabbath, but it is probable that he observed every seventh day after this worship-day—the eventful day of beginning life anew upon the earth—as his Sabbath to the Lord.”

This is at best only a feeble supposition that the day was lost; but since there are many with whom a supposition against the Sabbath is of more force than a command in favor of it, we will see if this one has any foundation.

The fact that Noah sacrificed to God, shows that he was in communication with Him, and is therefore evidence that he did not forget God’s commandments. Can we suppose that the man who, in the wicked generation before the flood walked with God, should forget Him immediately after his miraculous deliverance?

Our friend has admitted that the seventh day was the God-ordained Sabbath in Paradise, and through the Mosaic dispensation. And the wise man says:

Proverbs 28

⁹ He that turns away his ear from hearing the law, even his prayer shall be abomination.

The fact, therefore, that God accepted Noah’s sacrifice, proves conclusively that in no respect had Noah willfully neglected to keep God’s law.

The mistake which our friend makes is in supposing that sacrifices were offered only on the Sabbath, or on the day which was observed as such. In the 29th chapter of *Exodus*,

where the directions are given for consecrating the priests and the altar, we read the following:

Exodus 29

³⁶ And you shall offer *every day* a bullock for a sin offering for atonement.

Again in the 38th verse:

³⁸ Now this is that which you shall offer upon the altar; two lambs of the first year *day by day* continually.

Again in *Leviticus 4*, we read the directions for sin offerings. When a person had committed a sin through ignorance,

Leviticus 4

²³ If his sin, which he has sinned, come to his knowledge, then he shall bring his offering, a kid of the goats, a male without blemish.

Thus we see that although special provision was made for sacrifices on the Sabbath, sacrifices were not limited to that day.

But to make assurance doubly sure, our friend has the Sabbath changed once more, at the time of the exodus from Egypt. Referring to the supposition that Noah lost the day, he says:

“Though this is not surely known, yet it is true, and well known, that the Jewish Sabbath was fixed upon the day before the rest-day of the patriarchs and the gentile nations; and that it was so fixed, not because it was, or was not, the regular seventh day from the original Sabbath, but simply to commemorate the redemption of Israel from Egypt.”

It would have been more satisfactory if he had given his authority for the statement that the Sabbath was changed at that time. To be sure he cites another individual who says the same thing, but how either of them found it out remains a mystery. The Bible gives no hint of it.

On the contrary, when the law was given on Sinai, only a short time after the Israelites left Egypt, they were plainly told that the Sabbath which they were to remember was the one which was sanctified in Eden. That should be allowed to settle all controversy.

But right here we notice a curious inconsistency in the statements of our friend. He says that the Sabbath which God gave to the Jews, was fixed upon the day before the Sabbath which the patriarchs kept.

The Jews, as all know, have adhered to the observance of that day until the present time. It was the seventh day of the week, the day before the day which is observed by Catholics and the majority of Protestants.

He has stated that the Sabbath ordained in Paradise, and kept throughout the Mosaic dispensation, was the seventh day of the week (our Saturday), a fact which we fully believe.

Now if this be true, how could the Jews keep the day previous to this, and also keep the seventh day? Were there two seventh days in close succession?

There is something very curious about the Sunday. Notwithstanding the numerous changes which are alleged to have been made, and the great amount of time which we hear has been lost beyond the possibility of recovery, this wonderful day preserves the identity, and ever comes to the front as the true Sabbath beyond a doubt. Its vitality is marvelous.

Besides the cases already noticed, it is claimed that the Sabbath was lost at the time of the Babylonish captivity. But when we remember that this calamity was brought upon the Jews as a direct punishment for their violation of the Sabbath, and that in consequence of this terrible lesson, they observed the Sabbath with unusual strictness from that time until the time of Christ, any one can readily see that such a thing as a loss of the Sabbath was impossible.

To complete the evidence that the Sabbath observed by the Jews, and by some Christians, is the original seventh day which God sanctified at Creation, we have only to consider the period of time since Christ's ministry on earth. At that time the Jews were keeping the day for the violation of which they had been severely punished. It certainly was the Sabbath, or there would have been no justice in their punishment. Christ himself recognized it, and kept it.

Matthew 24

²⁰ But pray that your flight be not in the winter, neither on the sabbath day.

Luke 4

¹⁶ 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.

Even allowing that the day had been lost centuries before, there cannot be the shadow of a doubt that the original Sabbath was known and kept at this time.

Since then, the Jews, who have constantly adhered to the observance of the same day, have been scattered among all nations, but there is a remarkable unanimity among them as to which day is the seventh day. If the Sabbath had been lost, there would be a disagreement among them.

Again, all Catholics and Protestants agree with the Jews in their reckoning, for they unite in the observance of the first day, the day following the seventh day, and urge as one reason for doing so that our Lord rose from the dead on that day. This shows that they do not believe that any time has been lost. They would not commemorate Christ's resurrection on that day, if they did not believe that He rose on that identical day.

We have now examined the indefinite theory of an indefinite Sabbath, very briefly, it is true, but still to greater length

than its real merits deserve. It remains only to notice in what position those persons place themselves, who argue that the Sabbath of God's appointment has been lost.

God rested upon and blessed the seventh day in the beginning, and sanctified it, and He commanded Adam, and through him, all his posterity, to keep it holy.

Genesis 2

² 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.

³ 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.

He afterwards repeated the commandment on Mt. Sinai, and by His prophets frequently enjoined it upon all people. The law of which this commandment is a part, is declared to be the standard by which God judges men; those who keep it shall have eternal life, and those who violate it will have death everlasting.

Ecclesiastes 12

¹⁴ Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

James 2

¹² So speak you, and so do, as they that shall be judged by the law of liberty.

Matthew 19

¹⁶ And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?

¹⁷ And He said unto him, Why do you call me good? there is none good but one, that is, God: but if you will enter into life, keep the commandments.

Isaiah 48

¹⁸ O that you had hearkened to my commandments! then had your peace been as a river, and your righteousness as the waves of the sea.

Deuteronomy 7

⁹ Know therefore that the Lord your God, He is God, the faithful God, which keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations;

¹⁰ And repays them that hate Him to their face, to destroy them: He will not be slack to him that hates Him, He will repay him to his face.

¹¹ You shall therefore keep the commandments, and the statutes, and the judgments, which I command you this day, to do them.

¹² Wherefore it shall come to pass, if you hearken to these judgments, and keep, and do them, that the Lord your God shall keep unto you the covenant and the mercy which He swore unto your fathers:

¹³ And He will love you, and bless you, and multiply you: He will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your kine, and the flocks of your sheep, in the land which He swore unto your fathers to give you.

¹⁴ You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle.

¹⁵ And the Lord will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all them that hate you.

Romans 6

²³ For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

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.

Moreover, He has stated that He changes not:

Malachi 3

⁶ For I am the Lord, I change not; therefore you sons of Jacob are not consumed.

And He has repeatedly stated in His word that these commandments by which men are to be judged, are to endure forever.

Psalms 119

⁸⁹ For ever, O Lord, your word is settled in heaven.

¹⁴² Your righteousness is an everlasting righteousness, and your law is the truth.

¹⁴⁴ The righteousness of your testimonies is everlasting: give me understanding, and I shall live.

¹⁵² Concerning your testimonies, I have known of old that You have founded them for ever.

¹⁶⁰ Your word is true from the beginning: and every one of your righteous judgments endures for ever.

Isaiah 40

⁸ The grass withers, the flower fades: but the word of our God shall stand for ever.

Isaiah 51

⁶ Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

⁷ Hearken unto me, you that know righteousness, the people in whose heart is my law; fear not the reproach of men, neither be afraid of their revilings.

⁸ For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

¹⁸ 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.

¹⁹ 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.

Now those who allow that there is even a possibility of enlightened people losing the Sabbath, thus making it impossible for them to keep the law, impeach God's justice. They virtually say that God will punish men for violating His commandments when He has put it out of their power to keep them.

It is very easy for a person to convince himself that he has a good excuse for disobeying God's law, but we have no reason to suppose that God will accept man's opinion as the standard of the Judgment.

The very fact that people offer excuses for not keeping the Sabbath is proof that in their hearts they believe that the Sabbath law is still binding. If it were not, there would be no need of an excuse.

5. Why Not?

Signs of the Times, November 2, 1882

WE ARE constantly told by the adherents to Sunday observance that the main idea of the fourth commandment is rest, that:

- the particular day on which men should rest is of minor importance;
- the Lord saw that rest would be a necessity to mankind, and wisely provided for it, but left it for men to determine which day would best suit their convenience.
- people can worship God just as well on Sunday as on Saturday; and since this is so, it is evident that the day which is most convenient for the majority, is the day which the Lord intended should be kept.

Thus they argue. Now for a practical application:

The President of the United States has appointed Thursday, November 30, as a day of public thanksgiving and prayer. Any individual can plainly see by reading the proclamation, that the greatest stress is laid on the giving of thanks, and that but very little is said in regard to the day on which thanksgiving services should be held. If people are only properly thankful it can certainly make no difference to the President on what day they express their thanks, since there is nothing in the day itself.

Now, it is a fact that to stop work, and shut up stores on Thursday, November 30, as many good people will feel under obligation to do, will be a great inconvenience. Not only will it be an inconvenience to those who thus rest, but it will seriously interfere with the business of many who do not intend to pay any attention to the President's proclamation.

And since the giving of thanks, and not the observance of any specified day, is the real point of the proclamation, it is

evident that its requirements will be fully met if the people meet in their respective churches on Sunday, December 3. That day will be the most convenient for the great majority of the people, and hence it seems clear that the President really designed that the thanksgiving services should take place on that day.

And further, there may be some eccentric people who will imagine that the President really meant what he said, and will keep the identical day mentioned in the proclamation, thus showing that they are bound by the form, and cannot grasp the spirit of the proclamation.

But since such fanatical persons will form only a small minority of the inhabitants of any State, it will be highly proper, and absolutely necessary, that the majority should pass a law compelling all to keep thanksgiving on the third day of December. This will insure uniformity.

It is true that uniformity of practice might be gained by all uniting to celebrate the day which the President appointed, but since, on account of the inconvenience, all will not do this, it is manifestly better to choose some day upon which nearly all can agree, than to have many people observing no day of thanksgiving whatever.

And now we ask our Sunday friends:

“Would such a course be obeying the President’s proclamation? Would it be showing proper respect to the Chief Magistrate of the United States? Would it not be putting the will of the governed above that of the ruler?”

No one will hesitate to say that such a course would be, to say the least, highly disrespectful. And now the question arises,

“Is not the great Jehovah, the Creator of the universe, entitled to be treated with as much respect as the President of the United States? If not, why not?”

6. Why It Is

Signs of the Times, December 14, 1882

A man who has been out in a very dark night finds it impossible to see objects distinctly, if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions.

So also, a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of forms begin to be seen, and finally everything stands out in full relief.

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him.

Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek.

Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumbly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired.

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is, or can be, the Sabbath of the Lord. But the question comes up,

Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the Reformers keep the Sabbath?

The question is already answered. For centuries the Catholic Church had supreme sway. Its policy was to keep men in ignorance, especially of the Bible;—that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic.

The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.

Among the common people the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing, whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people.

The small portions of the Bible that the church allowed the priests to have, were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank; for where there is ignorance of the Bible, there is ignorance of the deepest kind.

Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night; and the darkness, like that of Egypt, could indeed be felt.

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that schools could bestow. They

had been moved to acquire this knowledge by a desire to benefit their fellowmen. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that:

John 7

¹⁷ If any man will do His will, he shall know of the doctrine.

And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it. The Reformation gave the Bible to the people; but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church, that it took a long time for their minds to comprehend them.

The one great point then needed, was to make men understand that the Pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God.

Romans 1

¹⁷ The just shall live by faith,

This was the watchword of the Reformation. People must first learn to believe that the Bible, not the Pope, could alone point out the way of life.

Some of the Reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed.

Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures.

And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once, any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question,

Why were these things not found out before?

7. Facts vs. Misrepresentations

Signs of the Times, February 8, 1883

Editor, Signs of the Times:

Dear Brother, I have before me the December number of the *Richmond Star*, a paper published monthly at Richmond, Ind., by Milton Wright, a preacher and, I believe, bishop of the church of the United Brethren in Christ. The motto of the paper is: "First pure; then peaceable."

On the first page is an article which I give below, and I wish to know if it is true. – *F. G. Harris.*

Sabbatarian Misrepresentations

Perhaps scarcely any class of Christian professors practice false quotation from authorities so much as Seventh-day Adventists. They have widely asserted that Dr. Mosheim states, in his celebrated "Church History," that it was by a decree of the Emperor Constantine in the fourth century, that the Christian day of worship was change from the seventh day of the week to the first day of the week.

A few quotations from Dr. Mosheim's "Church History" will show that he testifies the very opposite from what he is represented by these Sabbatarians as doing.

In the history of the first century of the church, chap. 4, sec. 4, Mr. Mosheim says:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded on the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimony of the most credible writers. The seventh day of the week was also observed as a festival, not by Christians in general, but by such churches only as were

composed of Jewish converts; nor did the other Christians censure this custom as criminal or unlawful.”

Dr. Mosheim, in his history of the second century chap. 4, sec. 4 says:

“The first Christians assembled for the purpose of divine worship, in private houses, in caves, and in vaults where the dead were buried. Their meetings were on the first day of the week; and in some places they assembled on the seventh, which was celebrated by the Jews. Many also observed the fourth day of the week, on which Christ was betrayed, and the sixth, which was the day of his crucifixion.”

Now after the foregoing most explicit testimonies concerning the universal observance of the first day of the week for Christian worship during the first and second centuries, Dr. Mosheim, in his history of the fourth century, uses the language which has been so misrepresented by Seventh-day Adventists. He says in his history of the fourth century, chap. 4, sec. v:

“The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been.”

How differed are these testimonies of the learned and judicious Dr. Mosheim from those stated by Seventh-day Adventists to deceive the unlearned and ignorant. It is a great injustice to avert a wise historian’s testimony to just the opposite of what he has testified. It seems to be the work of “those who love and make a lie.” – *Editor*.

TO the brother’s inquiry we reply that the article is both true and false—principally false. Seventh-day Adventists do not claim that Mosheim states in his *Church History* or anywhere else, that the Sabbath was changed by the decree of Constantine. No such claim can be found in any of our writings.

It will be noticed that the writer of the article does not attempt to substantiate his charge, by showing just where the false quotations may be found. It is very easy to make charges in a general matter, but an accusation, in order to be valid, must be backed up by proof. But of this he had none, and he is therefore guilty of what he charges upon us—misrepresentation.

Now as to the truth of his quotations. If the brother will take the pains, he will find them all in *The History of the Sabbath and First Day of the Week*, by Elder J. N. Andrews, for sale at this office. This work, which is complete on this subject, contains these and many other quotations from first-day historians. In fact, all that is quoted from early writers in support of the Sunday, will be found in this book. Instead of claiming that the Sabbath was changed in consequence of Constantine's law, evidence is given to show that Sunday was kept long before his time.

It may not be amiss, in passing, to call attention to the first quotation from Mosheim, in which it is stated that "all Christians were unanimous in setting apart the first day of the week," etc. This passage is taken from *Maclaine's translation of Mosheim's History*, and is always quoted by first-day writers, because it accords so nearly with what they wish to prove true. Now Dr. McLaine did not profess to give a strictly accurate translation of Mosheim. He himself says in his preface:

"I have sometimes taken considerable liberties with my author, and followed the spirit of his narrative without adhering strictly to the letter; and have often added a few sentences to render an observation more striking, a fact more clear, a portrait more finished."

That is, he has not hesitated to exaggerate what Mosheim really said, whenever he wished to do so. Other writers, not Sabbatarians, say that Dr. McLaine:

“...has interwoven his own sentiments in such a manner with those of the original author, both in the notes and in the text, that it is impossible for a mere English reader to distinguish them; and in diverse instances he has entirely contradicted him.”

In the translation of Dr. Murdock, who has given “a close, literal version,” the passage is materially modified. Although Dr. Mosheim states that Sunday was observed in the first century, he does not state that “all Christians were unanimous” in so doing. As far as we are concerned, however, we are willing to let the passage stand as quoted. We mention it merely to show that first-day writers are not over-scrupulous as to the means they use to advance the interest of the Sunday.

As for selves, we are anxious that the exact truth on this Sunday question should be given in every instance; for the more the truth shines upon it, the more clearly it is seen that there is no divine authority for Sunday-keeping.

And now what do Seventh-day Adventists claim in regard to Constantine’s law? They claim, not that Sunday was not kept previous to its enactment, but that it was the first law ever given in favor of Sunday observance. And that we do not make this claim rashly, the following testimonies will prove:

It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire.⁴

Chambers’ Encyclopedia, published by J. B. Lippincott & Co., under the heading “Sabbath,” says:

But whatever may have been the opinion and practice of these early Christians in regard to cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is

⁴ *Encyclopedia Britannica*, article “Sunday.”

known to have been ordained, is the edict of Constantine, 321 AD.

There is no one who will presume to dispute these authorities. There is no one who can find any law for Sunday-keeping prior to this edict of Constantine. From these authors we learn that while many Christians did keep Sunday before Constantine's time, they did it voluntarily, and not on account of any law which had been given. From *Chambers' Encyclopedia*, article "Sabbath," we quote as follows:

At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information either in the New Testament or in the writings of the Fathers of the church. 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 for example of Jesus or his apostles, or on an anti-Mosaic Sabbath law promulgated to mankind at creation, and continuing in force after the coming of Christ.

If anyone wishes to verify this statement, he will find in a little work entitled, *Testimony of the Fathers Concerning the Sabbath and First Day of the Week*, for sale at this office, every passage in the writings of the Fathers of the first three centuries, in which an allusion, or even a supposed allusion, is made to the Sabbath or first day.

Kitto, in his *Cyclopedia of Biblical Literature*, in the article "Lord's Day," after noticing the text commonly produced in favor of Sunday observance, says:

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 have contended for. Nor do these writers in any instance pretend to allege any divine command, or even apostolic practice, in

support of it.

Now for another quotation from Mosheim. We are always pleased when it is brought forward in favor of Sunday observance. We give the passage as quoted by our reverend critic:

The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been.

That law of Constantine's reads as follows:

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

If, as Mosheim states, the Sunday was, in consequence of this law, "observed with greater solemnity than it had formerly been," the reader may well wonder how much sacredness was attached to Sunday before this time. Not much, certainly. This statement of Mosheim is not of much use to the Sunday cause.

But our opponents will still say with a triumphant air:

"Nevertheless the Sunday was kept by the expressed appointment of the apostles, or at least on account of their example."

Why, how do you know that?

"Because Mosheim says so."

Very well, and how did Mosheim find it out? Did he live in the apostles' time? Did he confer with them? They will be compelled to answer that he did not; that he was a modern

writer, born more than two hundred years after the discovery of America. How then did he learn what the apostles wrote? He had the New Testament, wherein their writings are contained.

But we have the same, and so have our first-day friends; why then, instead of quoting from Mosheim that the apostles commanded the observance of Sunday, do they not go direct to the writings of the apostles, and point out the passage wherein such command is made? For the very reason that no such passage can be found, as they very well know.

But why does Mosheim say that Sunday observance was founded on the express appointment of the apostles, if it is not really so? For the same reason that many first-day theologians of the present time make reckless assertions which they cannot prove. He believed in Sunday sacredness, having been taught it from his youth. In his reading of early history he found that some Christians kept that day; and since he could find no commandment anywhere else for Sunday-keeping, he straightway concluded that the apostles themselves must have commanded it. If they did not, who did? Sure enough, who did?

We are not at all alarmed for the Sabbath, when told that Sunday was kept very soon after the apostles' time. We learn that the fourth day of the week and likewise the sixth was observed also. We learn also, according to Tertullian, that the custom of praying for the dead was common in the second century, and that the invocation of saints, the superstitious use of images, the sign of the cross, etc., were common in the fourth century. Apostolic authority was claimed for all of these. Will our first-day friends accept them on this authority? Certainly not. And why not? They will tell you:

“Because, these things are forbidden in the Bible, and we find nothing in the writings of the apostles sanctioning them.”

Exactly; and so we say about the Sunday. It matters not how early a custom was established, so long as it does not have the sanction of divine authority. We find that an abominable practice⁵ was prevalent among certain Christians, even while the apostles were yet alive. Shall we therefore conclude that all Christians are in duty bound to do likewise? Assuredly not.

Even among Christ's chosen twelve there was a thief, and yet we do not conclude from this fact that Christ sanctioned robbery.

Paul knew that abuses would creep into the church, and warned the disciples against being led astray:

Acts 20

²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

He stated that even in his day the "mystery of iniquity" was working, and the great apostasy had commenced:

2 Thessalonians 2

⁷ For the mystery of iniquity already works: only he who now lets will let, until he be taken out of the way.

Let no one think it strange, then, that we find men in the early centuries adopting the Sunday festival, along with other heathen customs. Sin has always existed even within the professed church of God, and will continue to exist until He shall come:

Matthew 3

¹² Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire.

⁵ **1 Corinthians 5:** ¹ It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

8. Time of Christ's Resurrection

Signs of the Times, February 8, 1883

A friend in Oregon questions the correctness of a statement incidentally made in the Sabbath-school department of the *Signs* a few weeks ago, to the fact that Christ rested in the tomb on the Sabbath day, and rose on the morning of the first day of the week; and he asks,

Is there any Scripture evidence to prove that our Lord rose from the grave on the first day of the week?

To this we reply that we think there is. It is true that we are not told in so many words when the resurrection took place, but the evidence seems to be clear nevertheless.

Jesus told his disciples several times that he would be crucified and rise again the third day. *Matthew* 16:21; 17:23; 20:19; *Mark* 9:31; *Luke* 9:22, etc. Christ was crucified on Friday. This fact is plainly stated by Luke, who closes the account of the crucifixion and burial of Christ with these words:

Luke 23

⁵⁴ And that day was the preparation, and the Sabbath drew on.

Then he still further identifies the time by saying that the women who saw the burial,

⁵⁶ ...returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment.

Now it does not require any mathematical skill to determine that "the third day" could not by any possibility be earlier than the first day of the week following, and that it was not later, we know from the record. Therefore the first day of the week must have been the resurrection day.

Matthew 28:1 is quoted as proof that Christ rose on the Sabbath; but the statement here is simply (according to our version) that the women came to the sepulcher "in the end of the Sabbath." But the original of this passage allows perfect harmony with *Mark* 16:1, which says that it was "when the Sabbath was past." These Scriptures have to do simply with the coming of the women to the tomb. They came very early on the first day of the week and found the grave empty; but the argument given above is, we think, conclusive as proving that the resurrection did not take place before the beginning of that first day.

"But," some will say, "this gives a stronger argument to the believers in Sunday observance."

Not at all. The fact that Christ rose on the first day of the week has no more to do with the Sabbath question than with the doctrine of the temporal millennium. There is no commandment for the observance of the resurrection day; not even an intimation that that day was henceforth to be the Sabbath. From the time of the crucifixion onward, the disciples observed the Sabbath the same as before.

Whoever tries to prove that Christ did not rise on the first day a week, wastes his time, and strengthens those who are keeping Sunday in their determination to do so. Better far to admit at once that Christ rose on the first day of the week, and then show that Sabbath sacredness is not affected in the least by that fact.

9. Time of Christ's Resurrection: Questions

Signs of the Times, March 15, 1883

THE following questions have been received from a subscriber who does not agree with the position taken in a short article a few weeks ago⁶—that Christ rose from the grave on the first day of the week:

1. What are we to understand by *Daniel* 9:27: “and in the midst of the week he shall cause the sacrifice and the oblation to cease”?

The time mentioned in this chapter is prophetic time—one day standing for a year. The one week of verse 27 then, is seven years, and the seventy years, and the seventy weeks of verse 24 are 490 years. This period is divided into three portions:

7 weeks – 62 weeks – 1 week

The first two portions (69 weeks, or 483 years) were to reach to the Messiah:

Daniel 9

²⁵ Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem *unto the Messiah the Prince* shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

They ended when Christ commenced His work as the Messiah, the Anointed, at His baptism. It was to this period that He referred when He went into Galilee proclaiming,

Mark 1

¹⁵ The time is fulfilled.

⁶ See the previous article, “Time of Christ’s Resurrection” (*Signs of the Times*, February 8, 1883).

But there yet remained 1 week (7 years) of the 70 weeks of years; and it was in the midst of this that Christ was to be cut off, i.e., crucified. In fulfillment of this, Christ was crucified just three and one-half years from His baptism. This is the interpretation given by all commentators; with it the prophecy is the strongest proof of the Messiahship of Christ; without it, the prophecy cannot be explained.

We would ask our friend to give an explanation of this entire chapter, and tell us where the seventy weeks apply, if they are only 490 literal days. An attempt to prove from this chapter that Christ was crucified on Wednesday, will involve the person making it, in hopeless confusion. For an explanation of this prophecy in detail, see *Thoughts on the Book of Daniel*, for sale at this Office.

The second question is stated so obscurely that it is impossible to tell what is meant.

3. Did the Passover that year come on fifth-day?

It undoubtedly commenced at the close of the fifth day, or what we now term Thursday night. It was at this time that the Passover supper was eaten.

4. Were their feast days ever termed Sabbaths? *Leviticus* 23:2

Yes; read the remainder of *Leviticus* 23, especially verse 32, and you can see for yourself.

5. Could the women that saw where He was laid have had time to prepare spices before the weekly Sabbath, if it was the sixth-day at sunset that He was laid in the tomb?

“If it was sixth-day at sunset” that Christ was laid in the tomb, of course nothing could have been done after that be-

fore the beginning of the Sabbath, as it would have been already Sabbath. But where did you learn that it was sunset when the burial took place? The Bible does not intimate such a thing.

6. Did not the earthquake happen at sunset (in the end of the Sabbath), the same time of day that He was laid in the grave? *Matthew* 28:1-2

No one can tell the time of the earthquake, since it is not revealed. The words, "In the end of the Sabbath" (*Matthew* 28:1), referred to the time when the women came to the sepulcher, and the earthquake had occurred when they made their visit. See margin of verse 2.

Now are we to understand that the women came to the sepulcher on the Sabbath? Not if we have any regard for the harmony of Scripture, for the testimony of the most eminent critics.

We regard it as beyond dispute that the accounts of this event as told by *Matthew* and *Mark* must agree. *Mark* says plainly that the visit of the women was:

Mark 16

¹ When the Sabbath was past.

The best authorities translate *Matthew* 28:1 in harmony with this. This is done, not to strain the text to make it agree with a preconceived idea, but because it more clearly expresses the real meaning of the original. Thus Dr. Clarke says on this text:

"After the end of the week;" this is the translation given by several eminent critics; and in this way the word *ophse* is used by the most eminent Greek writers.

He quotes several passages from Greek authors, in which the word *ophse*, here translated "end," is used in the sense of "after." Campbell and McKnight's version of the text is,

Sabbath being over, and the first day of the week beginning to dawn.

Dr. Barnes says,

The word “end” here means the same as “after the Sabbath”—that is, after the Sabbath was fully completed or finished.

We see then, from the combined testimony of the evangelists, that the visit to the sepulcher was made on the first day of the week; that Christ rose on the same day will be briefly shown in answer to the next question.

7. Was Jonah three days and three nights in the whale's belly? If so, may we not conclude that Jesus was three whole days and nights in the heart of the earth?

Yes; if you will first prove that Jonah was “three whole days and nights” in the whale's belly. You assume the very thing that ought to be proved in order to make your argument sound. But that cannot be proved, as the Bible makes no such assertion. It does say that:

Matthew 12

⁴⁰ As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

This gives us no more light than we had before; but by collating the texts which speak of Christ's crucifixion and resurrection, we shall have an inspired comment on the expression, “three days and three nights.” In addition to the one already quoted, we give the following:

Matthew 16

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

Matthew 20

¹⁷ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

¹⁸ Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death,

¹⁹ And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again.

Matthew 17

²³ And they shall kill Him, and the third day He shall be raised again.

Mark 8

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

Mark 9

³⁰ And they departed thence, and passed through Galilee; and He would not that any man should know it.

³¹ For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.

Luke 18

³¹ Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

³² For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit upon:

³³ And they shall scourge Him, and put Him to death; and the third day He shall rise again.

Luke 9

²² Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

We have given all the different expressions used concerning this event. Remember that these texts are the language of our Lord himself, and that in all of them He is speaking of only the one thing.

Now since we cannot allow that Jesus would contradict himself, or that He would state the case differently on one occasion from what He did on another, we must admit that the expressions, “three days and three nights,” “after three days,” and “the third day,” all designate precisely the same period of time. Let this be borne in mind.

Now one more text will show what Christ meant by the expression, “the third day.” When told that Herod would kill Him, He replied,

Luke 13

³² Go, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

This text cannot be made plainer by comment. No one would think that by it he meant to include more than a part of two days, with one whole day intervening. But remember still that the expressions, “three days and three nights,” and “after three days,” are used of the same period of time.⁷

One step more concludes this brief argument. Christ was crucified on Friday, and was buried toward the close of that day. We learn this from:

Luke 23

⁵³ And he [Joseph] took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid.

⁵⁴ And that day was the preparation, and the Sabbath drew on.

⁷ Editor's note: for a more recent and full discussion of the phrase, “three days and three nights in the heart of the earth,” see the booklet by F. T. Wright, *Living Righteousness and the Sabbath of God*.

From verse 56 we learn that this was the weekly Sabbath, as it is distinguished as being:

⁵⁶ ...the Sabbath day according to the commandment.

See *Exodus* 20:8-11. Keeping in mind the fact that Christ was not to rise till the third day, we readily see that He could not have risen on the Sabbath, as that would have been only the second day. So we are forced to conclude that He rose on the first day; and this exactly fulfills His prediction, as we have already proved.

8. Do not the Scriptures affirm that these things happened as He said before His crucifixion?

Yes; see answer to question 7 for proof that they did.

9. Do we gain or lose by compromising this question with our opponents?

We always lose by compromising with the error, and we lose just as much, and even more, by denying a fact, no matter how important the truth which we are trying to sustain. Indeed, the greater the truth for which we are arguing, the more necessary is it that we make no false assumptions.

Those who hold the view that our friend does, seem to think that it is impossible for an opponent to have any truth on his side. The Sabbath cause is not strengthened by such an assumption. There is probably no error that has not some truth in its composition.

The reason why so many err in regard to Bible doctrine is not because they hold to no truth, but because they draw false conclusions from the truth that they do hold. Now we must reject their error, but we must not with it throw away the truth. Deadly poison may be carried in a silver cup; but we need not throw away the cup in order to get rid of the poison.

Many persons argue most zealously that the fourth commandment is still in force, and binding upon all men, and claim that it enjoins the observance of the first day of the week. Shall we, in order to refute their claim, deny the fourth commandment? By no means; we simply show that their conclusion is unwarranted from their premises.

So in regard to the question before us. First-day keepers, driven to extremities for a warrant for their practice, claim that the fact that Jesus rose on the first day of the week sanctifies that day. But their conclusion is unsound, for it has nothing to support it.

The resurrection of Christ had no effect whatever on the Sunday. If anyone tells us that it did, we shall simply ask him to give us Bible proof of the fact. If He had risen on Sabbath it would not have added one whit to the sacredness of that day.

It is strange that our friends cannot see that by attempting to prove that Christ rose on Sabbath instead of on Sunday, they virtually admit that first-day keepers are correct in their argument. It is they, and not we, who are compromising with our opponents.

By the course which they pursue, they proclaim their belief that the day on which Christ rose became, in consequence of that action, the Sabbath. Now as you cannot convince a Sunday-keeper, or indeed anybody who carefully considers the matter, that Christ did not rise on Sunday, you lose all power to convince them that the seventh day is the Sabbath. You can do nothing further with them.

These questions might have been considered at much greater length. If all the conflicting opinions had been given, one issue of the *Signs* would not have contained them. But, having considered them all, we have tried to state as clearly and briefly as possible the view that harmonizes with the Bible narrative.

We have treated the subject at some greater length, not because we think the subject itself worthy of such consideration, but because we know that Sabbath truth is in danger of being brought into disrepute by the injudicious course of some of its friends.

Truth differs from error in that it does not depend on technicalities. We are not obliged to resort to “doubtful disputations” (*Romans* 14:1) in support of the Sabbath. God has spoken plainly in regard to it; and we can find no stronger evidence than the unchanging word of God. The Sunday lacks the support, as can be easily shown.

God has made ample provision for the support of His truth; we do not need to manufacture evidence. It is a trick of the enemy to cause those who would defend the truth, to turn aside from the main point and discuss unimportant questions. Do not be thus deceived.

We have an important truth to present to the world. Let us do it faithfully and understandingly, using the arguments that God has provided for us, and not those which the enemy would put into our hands.

10. Is It a Violation of the Sabbath?

Signs of the Times, April 5, 1883

FROM a gentleman in Iowa what we have received the following:

Several of my Adventist neighbors claim to conform to all the teachings of Bible, and still they tend to a great many horses, cattle, and hogs, and hitch up and drive their horses some nine miles to meeting on Saturday; I claim that every one of these acts is in direct violation of passages and the Bible. I refer to the fourth commandment, *Exodus* 23:12; 31:15, etc. – F. C.

In answering this we will leave the hogs out of the question, and consider the stock merely as horses and cattle,—animals that are useful to man. The hog was an unclean animal long before the time of Moses, and his nature remains the same under the gospel dispensation.

Man may be purified by the gospel; the hog never can. He is simply a scavenger, and should no more be raised and eaten than should the vulture or the buzzard. If the Sabbath is ever desecrated by the care of animals, it is certainly done when that care is bestowed upon the filthy swine.

But, hogs aside, is it a violation of the Sabbath to take care of stock on that day? The answering of another question will go far toward settling this. Is it right to keep stock at all? Most certainly it is, will be the reply of everybody. The commandment itself recognizes that cattle will be kept. They are necessary to man's existence.

Then we answer that the person who has such a Pharisaic regard for the Sabbath that he will let the dumb brutes which are dependent on him suffer for food and water, would do well to...

Matthew 9

¹³ Go and learn what that means, I will have mercy, and not sacrifice.

The Scribes and Pharisees accused Jesus of breaking the Sabbath, because He healed the sick on that day; but He showed them⁸, that to relieve the sick of their infirmities was as proper as to lead their dumb animals to water in order that they might not suffer. Both are acts of mercy, and as such may be done on the Sabbath day, upon which it is lawful to do good.

Of course judgment must be used. We have simply stated the bare fact that it is proper to care for stock on the Sabbath. But we are aware that unnecessary work is performed on the Sabbath; many things are done that might have been provided for the day before; but this does not disprove the truth of our statement.

Now as to hitching up a team and driving to meeting. Whether or not this is a violation of the commandment depends on the purpose for which we go to meeting. The commandment says of...

Exodus 20

⁹ Six days shall you labor, and do all your work;

⁸ **Luke 13:** ¹¹ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. ¹² And when Jesus saw her, He called her to Him, and said unto her, Woman, you are loosed from your infirmity. ¹³ And He laid His hands on her: and immediately she was made straight, and glorified God. ¹⁴ And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. ¹⁵ The Lord then answered him, and said, You hypocrite, does not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? ¹⁶ And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years, be loosed from this bond on the sabbath day? ¹⁷ And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

It forbids the doing of any work, and yet, by the express command of God, the priest did manual labor on the Sabbath day, in preparing in changing the showbread, and making extra offerings, and were of course blameless.

Leviticus 24

⁵ And you shall take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

⁶ And you shall set them in two rows, six on a row, upon the pure table before the Lord.

⁷ And you shall put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.

⁸ Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.

Numbers 28

⁹ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

¹⁰ This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

Matthew 12

⁵ Or have you not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

Why were they blameless? Because they were doing the Lord's work. Then we learn that when the commandment says that we shall not do any work it means that we shall not do *our own work*. So if we go to meeting simply for a pleasant drive, or to exchange gossip with acquaintances whom we cannot conveniently meet on any other day, it is undoubtedly a sin; but if we go to worship God, it is pleasing to Him.

This will answer the objection on *Exodus* 23:12. If men may do certain work (the Lord's work) on the Sabbath without violating the commandment, then it is evident that they may use their beasts whenever it is necessary to the accomplishment of that work.

Mark 3

⁴ It is lawful to do good on the Sabbath day.

This means not merely that we are permitted to do good on the Sabbath day, but that we are under obligation to do so; "lawful" means,

"conformable to law; constituted by law."

If we do not do good on the Sabbath day, then we are Sabbath-breakers. To lie in bed the greater part for the whole of the Sabbath, unless on account sickness or to lazily lounge about the house, is most emphatically a violation of the fourth commandment.

We do not know our friend's religious opinions, but we judge him to be one who does not keep the Sabbath, and who seeks to justify himself in his course by magnifying the real or imaginary faults of others. This is a very frequently done.

But if this be his position he has condemned himself, for if he means what he says when he criticizes the action of his neighbors, he believes that the Bible teaches the observance of the seventh day. Then we would tell him in all kindness that their misdeeds will not justify him.

If his neighbors are doing wrong, that will not excuse him for doing wrong too. If his neighbors do violate the Sabbath, that will not take away a particle of his guilt if he breaks it also. His only course is to set them an example of well-doing.

But let him be careful not to base his action on a distorted view of a single passage. The Bible is not divided against itself, and no one can go astray who follows its teachings as a

whole. As the gospel is of no force without the law, so the law cannot be understood without the gospel.

Hebrews 12

²⁵ See that you refuse not Him that speaks,

—both in the Old Testament and in the New.

11. Establishment of the Sabbath

Signs of the Times, April 12, 1883

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

IF THERE were no other facts given concerning the Sabbath than those contained in the above commandment, we would still have everything that is needed to guide us to its proper observance.

Indeed, since it is the law on the subject, we should expect as much, even without reading it, for a law concerning anything must contain within itself all the affirmation necessary to enable one to obey it understandingly. This is the case with the other precepts of the decalogue. They are explicit, allowing no chance for differences of opinion. The only difference between the fourth commandment and the rest is that it is more full and explicit than any of them.

But the wise man has truly said,

Ecclesiastes 7

²⁹ God has made man upright; but they have sought out many inventions.

And for no purpose have “inventions” been more persistently sought out than for the purpose of the evading the plain import of this fourth commandment. Many are not satisfied with the simple reading of the law, vainly thinking that somewhere in the record of God’s dealings with men, they

will find that which will warrant them in disregarding His spoken word. It therefore is necessary to consider everything that has a bearing on the subject.

It is evident that a law can never mean anything more or less than it did when first pronounced. If the conditions on which the law is based change, or the will of the law-giver changes concerning these conditions, then the law itself may be changed; but such change must be clearly indicated. The terms of the law must be changed, for another law enacted with the express declaration that it is to supersede the first.

Until this is done, the original law remains in full force, even though the will of the law-making power should change; for how can the people know the will of the power having authority, unless that will is plainly expressed?

Again, if any change in a law is made, the new law must not only be expressed in as clear language as the old, but it must be as widely circulated. All who are subject to the law and are expected to keep it, must be informed of the change, or else they cannot keep it. To punish a person for the violation of a law with which he had not been allowed to become familiar, would be an act of injustice.

God does not so deal with His creatures. In every instance when the execution of His judgments is recorded, we are plainly informed as to the command which was violated; and a penalty is never threatened in the Bible without an explicit statement being made of what course of action will make one liable to that penalty.

With these statements, we proceed to dissect, as it were, the Sabbath law, to see if it really means what it appears to; and we will also see if it has in any way been modified, or been superseded by another law.

It is evident from the reading of the fourth commandment that the Sabbath did not originate at Sinai, for we are re-

ferred to the creation of the earth, and told that at the conclusion of that work God “blessed” and “hallowed” the Sabbath day. It must, therefore, have been in existence at that time; a thing that has no existence cannot be blessed, neither can it be hallowed.

This will be still more evident when we consider the meaning of the word “hallow.” Webster defines it thus:

To make holy; to set apart for holy or religious use; to consecrate.

The word in the original is defined similarly. It is the same word that is rendered “sanctified” in *Genesis* 2:3, and “appoint” in *Joshua* 20:7. The fourth commandment, then, tells us plainly that God commanded the Sabbath to be kept holy in the beginning.

Turning to the 1st chapter of *Genesis* we read the record of the first six days of time, in which the heavens and the earth, and all that they contain, were created, the work of each day being specified. At the close of the sixth day God looked over the whole of His creation,

Genesis 1

³¹ ...and behold, it was a very good.

He was satisfied with His work, because it was perfect. The record continues:

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

We have here the record of the first Sabbath commandment. That in *Exodus* 20:8-11 is the same in every respect, being simply a renewal of the commandment as given at creation. In the institution of the Sabbath there was a three-fold act on the part of God:

1. He rested on the seventh day. This made that day Sabbath, for Sabbath means rest. Because the Lord rested, it is called the Sabbath, or rest, of the Lord.

But this act did not place man under any obligation to rest on that day. If the record stopped here, we would have no interest in it except as a matter of history.

2. God pronounced a blessing upon the day. It was thus exalted above other days in that it was a Sabbath, and blessed.

Still these two acts were not sufficient to make its observance obligatory on man.

3. He sanctified the day, that is, set it apart for holy or religious use; He appointed that it should be regarded holy.

This was the crowning act which placed man under obligation to keep it.

Let it be remembered that it required these three acts to institute the Sabbath in the beginning. It certainly can take nothing less to institute a new Sabbath, should there be such a thing; and therefore whenever we find men claiming that some other day is entitled to recognition as the true Sabbath, we have only to apply these tests:

1. Did God ever rest upon it?
2. Did He ever pronounce a blessing upon it?
3. Did He ever pronounce it holy, and set it apart for sacred observance?

If these three questions in regard to any other day cannot be truthfully answered by a simple affirmation, then that day does not approach in honor and sacredness to the original Sabbath of the Lord.

Man may rest upon any other day, and that day will thus become his rest, or sabbath; but man cannot pronounce a blessing upon the day, thus elevating it above other days, neither can he sanctify the day; he cannot make it holy, and he has no right to command anybody else to rest upon it.

And since there is no record that God ever did these three things for any other day than the seventh, that day stands alone, distinguished above all other days as being the Sabbath of the Lord.

12. Extent of the Sabbath Commandment

Signs of the Times, April 19, 1883

ALTHOUGH there is no indication either in the Sabbath commandment as spoken from Mount Sinai, or as recorded in *Genesis* 2:1-3, the fact that many claim that it was limited in its application, makes it necessary for us to consider the question:

“For whom was the Sabbath sanctified?”

Or, in other words,

“Who were commanded to keep the Sabbath holy?”

When we consider that the day was sanctified, i.e., appointed or commanded, in Eden, there can be but one answer:

“The commandment was given to those then living.”

It is not possible that it could have been otherwise; i.e. that the account here is anticipative, and that the Sabbath was then sanctified for the use of some future generation, for to every command there must be two parties:

1. The one commanding, and
2. The one commanded.

A command cannot be made unless someone is present to receive it. In this case God issued the command, and Adam and Eve were the ones to whom it was directed. But they represent all who should afterward live upon the earth.

Genesis 3

²⁰ And Adam called his wife's name Eve [Hebrew: Chavah: that is, *Living*]; because she was the mother of all living.

It follows, then, that the Sabbath commandment embraces the whole world; all who have descended from Adam and Eve.

In harmony with this conclusion we have the words of our Saviour:

Mark 2

²⁷ The Sabbath was made for man.

This can be nothing less than the whole human race, for the word “man,” when used without any limiting word, means “mankind; the totality of men.” When the word is limited, it means man to the exclusion of women; and no one will claim that women are not under obligation to keep the Sabbath, to whatever race or class of people the commandment is directed. No one will be found old enough to claim that the word “man” has a different meaning from what it has in:

Genesis 1

²⁷ So God created man in His own image, in the image of God He created him; male and female He created them.

Genesis 2

⁷ And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

This being the case, it is manifestly improper to speak of the Sabbath as the “Jewish Sabbath,” for it belongs to no special class of men. It belongs to no man at all, but is the property of God; He claims it as His own.⁹

If men, regardless of the commandment, choose to rest on some other day, they may call it their Sabbath, or give it the name they please; but the Bible speaks of only one Sabbath, and that is the one that the Lord claims as His own; to apply to that day any other term than that which the Lord gave it, is sacrilege.

We see that the commandment as given at creation and renewed on Sinai furnishes no warrant whatever to the idea that the Sabbath was to be local, or was given simply to the

⁹ See the fourth commandment in *Exodus* 20:8-11, also *Isaiah* 58:13, etc.

Jews. Not only this, but even in the Old Testament it is expressly stated that the Sabbath was not designed for the Jews alone. Thus we read:

Isaiah 56

² Blessed is the man that does this, and the son of man that lays hold on it; that keeps the Sabbath from polluting it, and keeps his hand from doing any evil.

⁶ Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keeps the Sabbath from polluting it, and takes hold of my covenant;

⁷ Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon my altar; for my house shall be called a house of prayer for all people.

The position of the commandment in the law of God is also enough of itself to convince anyone that it is binding upon all men. Even profane persons will admit that it is wrong to take God's name in vain; and then claim that there is any privileged class who may swear with impunity. The fifth commandment is almost universally disregarded, yet no one thinks of asserting that its obligation does not extend to all mankind. The sixth, seventh, eighth, ninth, and tenth are admitted to be of universal obligation, yet they are no more emphatic than the fourth, and the penalty for disregarding them is no more severe than that for violating the Sabbath commandment.

It is true that the Sabbath rests solely on the commandment. This is urged by some as an objection. They say that it was always wrong to kill or to steal, but was not always wrong to break the Sabbath, since the Sabbath did not always exist. As they claim that the Sabbath is not moral. To this we reply:

1. That the Sabbath has existed ever since day and night existed;

2. That God has always been the Supreme Being, and it has always been wrong to disobey Him. Therefore whenever He issues a command it is man's moral duty to obey.
3. The Lord claims the Sabbath as His own; He calls it "My holy day;" He has set bounds about it, and forbidden man to trespass upon it, He warns us not to venture to take it for our own use.

Now if we violate this commandment, we take that which is not our own, and are guilty of that, a thing which is admitted by all to be immoral. Many other proofs might be adduced to show the morality of the fourth commandment.

There are some who, to get rid of the Sabbath, make the bold claim that none of the law is binding; that it is all done away, and that Christians are under no obligation to law. With such we have nothing to do at present.

Even they bear witness to the fact that the fourth commandment is of as much importance as any of the ten, because they plainly see that in order to get rid of it they have to throw all away. The fact that law is a unit, that it stands complete as a whole, and cannot be divided, will be noticed hereafter.

But although "the Sabbath was made for man," it does not thereby become his property, to do with as he pleases. It was made for his use, not for his abuse. Paul says that:

1 Corinthians 11

⁹ The woman was made for the man.

He does not mean that she was made to be the slave of man, who could be taken or put away at his pleasure, as in heathen lands, but that she was made as a help, a blessing to man. So the Sabbath was made for man, i.e., not against him; it was designed to aid him both spiritually and physically.

A farmer who has hired servants may, in order to lighten their labor, buy certain tools for them. But no one would suppose that the servants would have any right to sell those tools which their employer had thus purchased. All would understand that he bought them for the servants to use, and to use in his service only.

On this subject the “Speakers Commentary” uses the following forcible language:

On what principle of legislation can be maintained that, because laws are imposed by the ruler for the benefit of the subject, therefore they may be dispensed with by the subject at his own convenience? This is utterly untenable as regards all laws of man; still more as regards the laws of God.

13. The Day of the Sabbath

Signs of the Times, May 24, 1883

Exodus 20

⁸ Remember the Sabbath day to keep holy.

⁹ Six days shall you labor and do all your work;

¹⁰ But THE SEVENTH DAY is the Sabbath of the Lord your God: in IT you shall not do any work;...

¹¹ 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.

LANGUAGE could not be framed so as to express more clearly the fact that the Sabbath of the Lord was permanently fixed upon a definite, specified day. The last charge to be brought against the fourth commandment is that of indefiniteness. If it is not definite, then language cannot be made to convey ideas.

But among the “inventions” that men have “sought out” is the theory that the commandment does not prescribe the observance of a certain day recurring at regular intervals, but that it enjoins the observance of one-seventh part of our time.

The term “sought out” is fitly applied to this intervention, for no trace of this theory appears in the commandment. It was brought to light about two hundred years ago as the only alternative to those who wished to persuade themselves and others that they were keeping the commandment, while at the same time they were observing a day of their own choosing.

But this is one of the thinnest disguises ever invented. It is a very easy matter to show its absurdity, as we will demonstrate. Notice carefully the following argument:

1. If God sanctified an indefinite seventh part of time, He must of necessity have left it optional with man to choose which day he would keep;

2. The only thing commanded is the rest; man could suit his own convenience as to time.
3. It would then follow that whenever a man should choose to rest upon, that would be the portion of time sanctified; and
4. Thus the act of the Creator would be dependent on the act of the creature.

But it is not at all consistent with the dignity of even a human lawgiver to make the meaning of his enactment contingent on the caprice of the people; much less would such a course reflect honor upon the Government of God.

But this is not the worst result that would naturally follow. If an indefinite seventh part of time were sanctified, then not only would it be left to men to choose the day for rest, but each individual would be at liberty to rest upon the day which might please his fancy. One man might take the seventh day, and another might take the fourth, and then, according to this theory, not one-seventh but two-sevenths of the time would be sanctified.

Or, to suppose a case which would be very likely to happen if men should actually try to put their theory into practice, every day in the week might be kept by different individuals, and then it would appear that in the beginning God had sanctified or set apart all time! But in that case what would become of the theory that He sanctified only a seventh? We submit to anyone that this is not a forced conclusion; if the conclusion is absurd, it simply proves that the theory in question is absurd.

But before men reach this point in their endeavors to evade the law of God, they usually recover their reasoning faculties to some extent, and say that it is necessary for all men to keep one and the same day. The exigencies of business require it. Then we ask,

“Who shall appoint the day? What man is there whose judgment all will follow?”

There is no man or class of men whose authority even a majority of persons will acknowledge, so as to defer to it. In a case that is left open, every man is on an equality with every other. There is positively no way out of this dilemma but to admit what the commandment plainly declares,—that God, in the beginning, decided definitely which day of the week should be observed.

So we see that the one-seventh-part-of-time theory is an impossibility when reduced to practice. And even if it were possible for all men to agree upon some day of their own choosing, that day would be their sabbath and not the Sabbath of the Lord, which the commandment enjoins.

But some will still say,

“Granting that a definite day was set apart, how can we tell which one it was?”

This must be an easy question to answer, else it were useless to have a definite day appointed. The commandment says,

Exodus 20

¹⁰ The seventh day is the Sabbath.

Mark, *the* seventh day, not *a* seventh day. The seventh day of what? Not of the month, for that would not meet the demand for a rest after six days of labor. For the same reason it cannot mean the seventh day of the year. It must mean the seventh day of a period of time of which seven days is the sum. But this is the week; and we therefore are shut up to the conclusion that the commandment enjoins the observance of the seventh day of the week. The really candid, thoughtful person could not decide otherwise.

For further proof that the seventh day of the week is meant, read *Luke 23:54-56; 24:1*. The sacred historian after describing the crucifixion and burial of Christ, says,

Luke 23

⁵⁴ And that day was the preparation, and the Sabbath drew on.

⁵⁵ And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid.

⁵⁶ And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

Now if we can find what day it was on which they rested, we shall know beyond all doubt which day is “the Sabbath day according to the commandment.” The next verse says:

Luke 24

¹ 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.

To avoid any possibility of cavil, we turn to *Mark 14*, and there read that this visit took place...

Mark 14

¹ ...when the Sabbath was past.

Luke, then, has given us in consecutive order the record of three days, as follows:

1. Christ was crucified on “the preparation day;”
2. The day following was the Sabbath, upon which the women rested “according to the commandment;” and
3. The next day was the first day of the week.

This proves unmistakably that the Sabbath of the commandment is the seventh day of the week.

14. When Did They Worship

Signs of the Times, May 31, 1883

MUCH stress is laid by the advocates of Sunday observance, upon the statement made by some modern historians that the early Christians met for worship on the first day of the week. This argument is their stronghold; in fact, it is the only hold they have, for, as many of them will admit, the Bible does not command or authorize the observance of that day.

Now we do not regard it as the slightest consequence, as far as our duty is concerned, whether some of the early Christians met on Sunday or on Monday, or whether they refrained from meeting at all. We do not remember that the Bible sets up any men or set of men as patterns for the rest of mankind. In short, we depend for the knowledge of our duty upon what the Bible says, and not upon what someone did.

Jeremiah 17

⁹ The heart is deceitful above all things, and desperately wicked,

—says the prophet; and another inspired writer says that:

Romans 3 [Psalm 14:3; 53:3]

¹² ...there is none that does good; no, not one.

But we know that:

Psalms 12

⁶ The words of the Lord are pure words,

—and that man is to live by...

Matthew 4 [Deuteronomy 8:3]

⁴ ...every word that proceeds out of the mouth of God.

There is no man who is not liable to err; the Bible alone is infallible. In regard to the Scriptures, we hold to the faith of

the primitive Methodists, and the published beliefs of the later Methodists, that:

“Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that should be believed as an article of faith, or be thought requisite or necessary to salvation.”¹⁰

This is why we do not keep Sunday on the authority of tradition.

But this does not answer the question at the head of this article. If, therefore, we were asked to give a definite answer to the question,

“Upon what day did the earliest Christians meet to worship?”

We would say without hesitation that the Bible Christians worshiped, and kept holy, the seventh day of the week, commonly known as Saturday—the day which the Jews have observed since they existed as a nation.

That there were some who did not keep the Bible Sabbath but yielded to the custom of the heathen around them, and partially observed Sunday, we have not the slightest doubt. There are always those who want to have religion popular; those who are glad to make themselves believe that what the majority does is right. It was in this way that Sunday observance was instituted; it is largely in this way that it is maintained.

We say that it would make no difference as far as our duty is concerned, whether some of the early Christians met on Sunday or not. So long as the Bible says,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work,

¹⁰ *Methodist Articles of Religion*, 1784 to today.

—we are under obligation to keep the seventh day. The fact that others do wrong will not justify us in a wrong course.

But we are far from believing that the apostles taught their converts, either Jewish or Gentile, to observe any other than the seventh day of the week. We derive this opinion from the Bible; but a little incidental testimony has lately come under our notice, that may be of interest to some.

We were reading in Coneybeare and Howson's *Life and Epistles of Paul*, the account of his labors at Corinth, as told in *Acts* 16:1-18. It will be remembered that when the Jews rejected Paul's teaching, he left them, and went to the Gentiles. Being driven out of the synagogue,

Acts 18

⁷ He...entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue.

Of this act the book above mentioned says:

Whatever we may surmise concerning the motive of this choice, certain consequences must have followed from the contiguity of the church and the synagogue, and some incident resulting from it may have suggested the mention of the fact. The Jewish and Christian congregations would often meet face to face in the street, and all the success of the gospel would become more palpable and conspicuous.

Mark well this sentence:

The Jewish and Christian congregations would often meet face to face in the street.

When did the Jews congregate for worship? On the seventh day, as did everybody. So well settled is this fact that the seventh day is very commonly spoken of as the "Jewish Sabbath," or, to indicate the contempt felt for it, "The Old Jewish Sabbath."

Then on what day must the Corinthian Christians have met for worship, in order to meet Jewish congregations face to face in the street? On the seventh day, of course. Here we have the opinion of these historians, themselves first-day men, as to the day on which Christians were accustomed to worship. To be sure the testimony is incidental, but it is all the more forcible on that account.

Our opponents usually say, when confronted with such texts as *Acts* 13:42, 44; 16:13; 17:2, and 18:4, that the apostles preached on the Sabbath in order that they might reach the Jews, who assembled on that day. But in this case Paul had ceased to labor for the Jews, and was preaching only to the Gentiles, in the house of a Gentile.

“But,” someone will now say, “this testimony that you have quoted is not Bible; it is only the opinion of fallible men.”

And is it the case, then, that testimony of men is good when it favors Sunday observance, and worthless when it is unfavorable to that custom? When men come to such a conclusion, testimony or argument is useless.

We admit that the paragraph which we quote is only the opinion of a man, but it is the testimony of a man who is not a believer in the seventh-day Sabbath, and as such is entitled to far more credence than are the mere opinions of first-day men in favor of Sunday observance.

In conclusion we will briefly state a point from the Bible, which will prove that this opinion is correct; that Paul did worship on the seventh-day Sabbath.

Sometime after Paul's labors in Corinth, he returned to Jerusalem, where he was seized by the Jews, and put on trial for his life. He was accused of sedition, and of seeking to overthrow the customs of the Jews. In his reply he expressly stated that he believed...

Acts 24

¹⁴ ...all things which are written in the law and in the prophets.

Then certainly he believed that the seventh day is the Sabbath, for that is a very prominent part of the law and the prophets. And Paul was not a man to act contrary to his belief. In a later discourse he said:

Acts 28

¹⁷ I have committed nothing against the people, or the customs of our fathers.

One custom of the “fathers” among the Jews, was to keep the seventh-day Sabbath. Now when Paul says that he had done nothing contrary to those customs, who dare dispute his word, and say that he violated the Sabbath?

We never lay any stress on “apostolic practice,” nevertheless we are content to follow their practice in regard to Sabbath observance.

15. Review of Sermon on the “Christian Sabbath”

Signs of the Times, September 20, 1883

A FEW weeks since we received a copy of the *Stockton Independent* (Cal.), which contained the synopsis of a sermon on “The Christian Sabbath, and the Abrogation of the Jewish Sabbath,” by Rev. W. T. Fleenor, pastor of the First Baptist Church of that city.

Having received several requests to review the sermon, we decided to do so, but have been hindered hitherto by press of other matter. We offer no apology for the number of articles that appear in the *Signs*, nor even for repeating arguments again and again; for we believe the Sabbath reform is the message for this time, and we know that:

Isaiah 28

¹⁰ Precept must be upon precept, precept upon precept; line upon line, line upon line; here all little and their little.

The most unpleasant part of the work, is that of reviewing articles or sermons in opposition to the truth, because:

1. The arguments urged against the Sabbath are so weak and puerile, and so self-contradictory that it seems almost a waste of time to notice them; and:
2. We do not like to seem to be finding fault with others, when we have no personal feeling in the matter at all.

We do so, however, because arguments that appear very weak to those familiar with Bible truth may seem strong to others, who have heard little or nothing of the evidence in favor of the Sabbath of the Lord. And these arguments, weak though they may be, often afford an excellent opportunity to bring out the strait testimony of the Bible.

But that we may save space, in this instance, we will not repeat all the arguments which the speaker brought forward, but will simply present the Bible evidence of the truth that has been assailed.

There is no fact more susceptible of proof than that the Sabbath began at the close of the creation week, and that the first Sabbath commandment was spoken at that time. Notice the following points:

1. "Sabbath," as is generally known, means "rest;" it is nothing more than the Hebrew word for "rest."
2. When God had completed His work in six days, and pronounced everything very good, He rested on the seventh day.

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

If "Sabbath" means "rest," then this text plainly declares that God made the Sabbath at the close of the first week of time; for He not only rested, but He blessed the day of His rest and sanctified it, or set it apart for a holy use.

3. Our Saviour declared that "the Sabbath was made for man" (*Mark 2:27*); it was not given to man centuries after it was made, but it was made for him; it was designed for his especial use.
4. Again, to sanctify is to set apart. God sanctified the seventh day; from what did He set it apart? From the other days of the week. This was a part of the work of making the Sabbath.

Now to say that the Lord made the Sabbath for man, and set it apart for his use, and yet told him nothing about it, is to charge God with folly. We do not see how the evidence could be any clearer than it is, that in the beginning, in Eden, God commanded men to keep the Sabbath.

The Speaker's Commentary says on *Genesis* 2:3:

The natural interpretation of these words is that the blessing of the Sabbath was immediately consequent on the first creation of man, for whom the Sabbath was made.

The record says that:

Genesis 2

³ God blessed the seventh day and sanctified it.

Our objector says:

The seventh day of what? Not of the week, for the days of creation were long periods of time. No one can keep that day.

We say that God blessed and sanctified the seventh day of the week, and none other. The commandment, *Exodus* 20:8-11, teaches us that we are to keep holy the Sabbath day, because God rested upon and hallowed it. We are to rest upon the same day upon which God rested.

What day of the week this was may be learned from *Luke* 23:54-56; 24:1. The women who followed Jesus to the tomb,

Luke 23

⁵⁶ ...returned and prepared spices and ointments, and rested the Sabbath day according to the commandment.

Then whatever day of the week they kept, was the day of the week which the commandment enjoins. That must be admitted by all. The very next day (*Matthew* 28:1) they came again to the sepulcher. This visit was made on "the first day of the week;" consequently the day previous—the Sabbath ac-

ording to the commandment—was the seventh day of the week.

The days of creation were literal days of twenty-four hours each.

1. They were days composed of an evening and a morning. *Genesis* 1:5, 8, 13, 19, 23, 31.
2. They were days over which the sun and moon were made to rule. *Genesis* 1:16.
3. As above stated, God commanded men to rest upon the same day that He did.

To claim, then, that the day was a long, indefinite period of time, is to charge God with trifling with man. The theory of an indefinite period of time for creation, is the offering of...

1 Timothy 6

²⁰ ...science falsely so-called,

—to the cause of infidelity. No proof for such a theory can be brought forward; it rests solely on infidel conjecture.

It is urged that we do not find the patriarchs keeping the Sabbath; that for a period of 2500 years no mention is made of the Sabbath. The men who make this objection seem to think that the book of *Genesis* is a diary kept by the patriarchs, and that Adam, Noah, Abraham, Isaac, and Jacob, each contributed to the complete history of his own time. Nothing could be further from the truth.

The book of *Genesis* contains the history of 2500 years, the events have all taken place. It was written to show God's plan in regard to mankind, and to trace the genealogy of Christ.

The record does not state that Enoch, or Noah, or Abraham refrained from blasphemy and theft, but we do not therefore conclude that these men were thieves and blasphemers; neither have we any reason to conclude that they were Sabbath-

breakers, because particular mention is not made concerning each one that he kept the Sabbath.

God had given the Sabbath commandment; to say, then, that a certain man was a good man is equivalent to saying that he kept the Sabbath.

Of Enoch and Noah is said that they “walked with God” (*Genesis* 5:22, 6:9), and of Abraham that he kept God’s commandments, statutes and laws:

Genesis 26

⁵ Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

But even if no one from Adam to Moses had observed the Sabbath, it would not have affected God’s commandment in the least.

We close for this week with the following testimony from Dr. Scott, comment on *Genesis* 2:3:

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

And the silence of Moses concerning the observation of the Sabbath by the patriarchs, so far from proving that they were not commanded to observe it, will not render it so much as probable that they did not actually keep it, to those who attentively consider how much darkness rests upon many similar subjects, in the Scriptural history of the Church. Yet some intimations are given in this book, which show that the patriarchs divided the time into weeks, and observed the seventh

day.

16. The Seventh Day is the Sabbath

Signs of the Times, June 26, 1884

A CARD lately received from Mendocino County, Cal., informs us that the writer was somewhat disturbed by reading what the *Signs* has to say on the Sabbath question, but that after searching the Scriptures, and reading Baptist publications (especially the latter), he is satisfied that we are wrong.

The writer also promises to send us papers containing a sermon on the subject of the Sabbath, which he wishes us to read with care, looking up the references, and thinks that it will convince us of our error.

The papers have come, and prove to be copies of the Tennessee Baptist, the sermon being by Dr. E. Daniel, a Presbyterian minister, of Memphis, Tenn. We thank our unknown friend for his kindly interest in our welfare, but we are obliged to say that after reading this sermon we are not convinced that we are wrong.

The little tract, "Seven Reasons for Sunday-keeping Examined," published at this office, takes up all the Scripture texts referred to in the article, and many more. There are, however, in the sermon, some good things, which serve to counterbalance the errors. We quote a few of them:

The Sabbath was not for the Mosaic or Jewish dispensation only, because the Sabbath law was not originally given to Moses; but the institution runs parallel with the history of the human race from the beginning of time. Proof of this proposition is found in the Old Testament, of course. At the end of the week of creation, God blessed the seventh day and sanctified it. Marriage and the Sabbath are the two divinely ordained institutions which we can trace backward to Eden....

At the gathering of manna we read, "Tomorrow is the rest of the holy Sabbath unto the Lord. Bake that you will bake today, and seethe that you will seethe, and that which remains over lay up for you to be kept until the morning. And Moses said, "Eat that today; for today is a Sabbath to the Lord. Six days you shall gather it, but on the seventh, which is the Sabbath, there shall be none."

Let it be remembered that this gathering of the manna here referred to was before the Israelites had come to Mount Sinai, and consequently before the typical law was given. How, then, can the Sabbath be of merely a positive and ceremonial nature, to be abrogated as a part of the ceremonial law, when we find its origin in Eden, traces of its observance through all the patriarchal dispensations, and indisputable evidence of its existence before the Israelites had ever received their ceremonial law? Is not the conclusion irresistible, that it was given originally to the whole race in Eden, and as it did not begin with the Sinaitic positive enactments, so it did not end with them at the coming of Christ?

That is good, and now besides that we want to place one more quotation from the same sermon:

The Sabbath, in its essence, as already defined, is not a part of the ceremonial law, because it is found in the heart of the moral law. It is one of the ten commandments. It belongs to the great decalogue. Whoever may sweep away one of those grand moral precepts, binding all men, as men, Jew or Gentile alike, may sweep away them all. But these words are written on the rock, and while time endures, they shall abide.

The reader may ask, If the Dr. believes that which he has written, as quoted above, how can he agree for first-day observance? We will let him speak:

The substance of the Sabbath may be defined as this: The setting apart of one day in seven for purposes of rest and of religious worship. This is substantially all that is to be included as essential in a definition of the Sabbath. All else concerning it, as, for example, which day is to be observed, is a

matter of positive enactments, and may be changed, and has been changed.

Here we disagree with him, no more so than he does with himself. He has said above that the Sabbath originated in Eden, together with marriage. In the record of creation what do we read? That God blessed the Sabbath *institution*? Not at all,

Genesis 2

³ And God blessed the seventh day, and sanctified it.

It was the day that was sanctified and blessed. Again we come to the gathering of the manna. The Doctor says that this was before the typical, ceremonial law was given. Very good. Now what does Moses say?

Exodus 16

²³ Tomorrow is the rest of the holy Sabbath;

²⁶ On the seventh day, which is the Sabbath, there shall be none.

Here we find that the day is the proper thing; yet it is claimed that the matter of which day is to be observed is ceremonial. We submit to the intelligent reader that if the typical law was not yet given, then there can be nothing typical about the day.

Once more; it is said that the Sabbath cannot be done away, like ceremonial ordinances, because it is a part of the Decalogue,—enshrined in the heart of the moral law. We agree. Now let us read a portion of the commandment.

Exodus 20

⁸ Remember the Sabbath day [literally, the day of the Sabbath], to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: IN IT you shall not do any work.

Here we find the day of the Sabbath clearly specified in the moral law. If the Sabbath is not ceremonial, but as enduring as the rock, because it is found in the heart of the moral law, then the day of the Sabbath must be unchangeable, because that is found there also.

Nay, more; if the keeping of a definite day be not necessary to the observance of the true Sabbath,—if that part of the commandment is ceremonial, and has been changed,—then we have no moral precept for Sabbath observance at all; for that being taken out, nothing is left.

Will our friends please try to read the fourth commandment, leaving out that part which refers to a definite day? They would have to omit the first clause, for that says,

⁸ Remember the Sabbath day.

The next clause would likewise have to be omitted, for the words, “six days shall you labor,” are simply introductory to the definite statement that:

¹⁰ The seventh day is the Sabbath of the Lord your God.

The next two words, “in it,” clearly show that something definite has been mentioned; they must therefore be dropped. The whole of the latter part of the commandment is simply historical and explanatory, telling why God gave such a precepts.

Leaving out, then, all of the commandment which enjoins the observance of a specified day, we have this much left:

“You shall not do any work.”

This would be indefinite enough for anybody. Let us try this “indefinite” argument on the first commandment. The Lord says:

Exodus 20

³ You shall have no other gods before me.

Why may we not say:

“Man is a worshipping being; he must have some object of adoration. This commandment recognizes that fact, in providing a deity. The act of reverential worship is all that is essential; all else, as, for example, the specific object to be worshiped, is a matter of positive enactments, and may be changed.”

This reasoning is exactly parallel to that which we so often hear concerning the fourth commandment; yet the man who should act upon it would be called a heathen.

Now will someone tell us the exact difference between ignoring the Creator entirely by setting up some god in His stead, and refusing obedience to plainly worded commandments, and especially that one of all the rest by which we recognize His creative power? The Saviour says,

Luke 6

⁴⁶ Why do you call me Lord, Lord, and do not the things which I say?

Let everyone who calls upon the name of the Lord remember that Christ and the Father are one, and then consider that question as addressed directly to him. It will do to meditate upon.

17. The Reason Why

Signs of the Times, July 31, 1884

FOR years people were content to keep the first day of the week as the Sabbath because they were taught from childhood that this was right. No one felt called upon to give a special reason for doing that which no one questioned.

We say that no one questioned the correctness of their action, not because there were none who condemned first-day observance both by word and act, but because those who kept the seventh day were so few in number as to be practically unknown.

And so people kept Sunday because their parents did, and were content. Whenever the good people wished to reason with a worldling who would persist in finding his own pleasure on the first day of the week, they would quote,

Exodus 20

⁸ Remember the Sabbath day, to keep it holy,

—taking it as a matter of course that “Sabbath” meant Sunday, and that the fourth commandment was gotten up for the express purpose of protecting the first day from worldly toil and pleasure.

But the time came when their quiet was disturbed. Those who read the commandment far enough to find out that:

¹⁰ The seventh day is the Sabbath of the Lord,

—and had the courage to obey the commandment as it reads, preached the “new” doctrine with such vigor as to attract general attention.

To the surprise of all the people who were quietly following custom, and to the disgust of many of them, it was found that the seventh day really is the Sabbath of the Bible, that it was that day that received the divine blessing and sanctification in

the beginning, and that unfortunately the Bible writers had omitted to say anything about a change of the day of weekly rest.

Some persons very sensibly concluded that if the Lord had wanted men to observe the first day of the week instead of the seventh He would have said something about it, and immediately adopted God's original plan. They reasoned that God was abundantly able to make known His will, that He had done so very clearly in times past, even concerning matters of seemingly little importance, and that when He had not spoken it was very presumptuous in man to speak for Him.

Ezekiel 13

⁷ Have you not seen a vain vision, and have you not spoken a lying divination, whereas you say, The Lord says it; albeit I have not spoken?

Others, however, acted on the principle that Sunday-keeping must be right because,

1. It has been kept by nearly all the world for many centuries;
2. The leaders of the church do not accept the seventh-day Sabbath,¹¹ and they certainly ought to know what is right;
3. It would be very inconvenient to make a change; and therefore,
4. They were determined not to change.

Having come to this conclusion, they felt that it was incumbent on them to give some reason for their course of action, especially since they were very strongly urged to do so by those who kept the Sabbath "according to the commandment." Accordingly they promptly gave, substantially, the following "reasons":

¹¹ **John 7:** ⁴⁷ Then the Pharisees answered them, Are you also deceived?

⁴⁸ Have any of the rulers or of the Pharisees believed on Him?

1. The Sabbath was changed from the seventh to the first day of the week, because Christ rose from the dead on that day.
2. The first day of the week is the one that was originally sanctified. The Jews were too wicked to be allowed to keep it, so the Lord let them keep Saturday for a while; but there has really been no change at all in the Sabbath day.
3. We keep Sunday because the world is round, and it is impossible to keep any one day.
4. The seventh day is indeed the Sabbath, and all men ought to keep it, for it is plainly commanded; but we can't tell which day of the week is the seventh, and therefore we keep the first.
5. The seventh day was the Sabbath from the beginning, but the Jews lost their reckoning while in Egypt, and since that time nobody has had the correct reckoning of the time.
6. The Jews lost the correct reckoning during the Babylonian captivity, and consequently no one can tell whether or not the day that they now keep is the true seventh day.
7. Christ kept the seventh-day Sabbath, and so did His disciples, "according to the commandment;" but during the dark ages of papal supremacy much time was lost; indeed, no reckoning whatever was kept for a long time, and so it is absolutely impossible to tell whether our Saturday is the seventh or the fourth day of the week, or even to tell in what year of the Christian era we are now living.
8. We keep the first day of the week because, after the resurrection of Christ, the apostles kept it, and from their time to the present we have an uninterrupted record of Sunday observance.

9. The commandment enjoins the observance of the only a seventh part of time; there is nowhere in the Bible a command to keep a definite day, so we keep Sunday.
10. The ten commandments are now abolished, and the New Testament is the Christians only guide; but it is not a book of laws, and we don't find in it the express command for Sabbath observance, and we therefore observe the first day of the week.

These are only a few of the many “reasons” given for keeping Sunday rather than the seventh day. As will be readily surmised, they were not developed in council, but were “sought out” by different individuals as occasion required.

We but state the simple truth, however, when we say we have heard every one of the above “reasons” given in a single discourse, and that by a minister who was held in high repute as a man of learning. Whenever the above-mentioned “reasons” seemed unsatisfactory, others were given that were equally conclusive!

In spite of all this, people would wonder why the Bible contains no command for Sunday observance. The “new” Sunday-keeping was right, but they felt hurt that the Lord had not vouchsafed them one word of encouragement. If only one text could be found, what a relief it would be.

Such ones may set their minds at rest. The Rev. J. M. Bailey, D. D., has found out just the reason why the Bible is silent on the subject of first-day observance; and he has given his discovery to the world through the columns of the *Morning Star*, a Free-Will Baptist journal published in Dover, N. H. He says:

It appears that the convocation was changed from the seventh to the first on the very day of the resurrection of Christ. *What He said* to the disciples about it to convince them, *we have no means of knowing*. [Italics ours.] He met some of them several times that day, and then appeared in their assembly where they met with closed doors for fear of the

Jews, and sanctioned their meeting by breathing on them the Holy Spirit, and sending them forth as the Father had sent Him. Probably *for fear of the Jews, what He said against Judaism, or in favor of the Christian Sabbath, was not published.*

Do not smile, dear reader. This was written in sober earnest, by a learned D. D., for the express purpose of combating the errors of seventh-day keepers. We do not know how he regards his work, but it is our opinion that he leaves nothing more to be said.

Before closing we wish to ask, Who was it that was so fearful? Was it Christ, who denounced the Jews to their face, calling them hypocrites? Of course he did not fear personal violence to himself. Was it Peter who feared to tell what Christ did say against the Sabbath and in favor of Sunday?—he who faced the Jewish Sanhedrin, and, charging that body with the murder of Jesus, boldly declared that:

Acts 5

²⁹ We ought to obey God rather than man.

Paul was not present on that night, but he was...

2 Corinthians 11

⁵ ...not a whit behind the very chieftest apostles,

—being taught by the Lord Jesus himself.

Galatians 1

¹¹ But I certify you, brethren, that the gospel which was preached of me is not after man.

¹² For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

No one can accuse him of fearing to preach the word, and he himself declared that:

Acts 20

²⁷ I have not shunned to declare unto you all the counsel of God.

But he has left nothing on record concerning Sunday-keeping.

We need not pursue the subject further. We will simply say that we too believe that fear operated to a certain extent to prevent the disciples from preaching that the Sabbath was changed. Not the fear of the Jews, but:

1. Fear of disobeying Christ's instruction:

Matthew 28

¹⁹ Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ Teaching them to observe all things *whatsoever I have commanded you*.

2. Fear of being found false witnesses of God, and bringing upon themselves the curse recorded in:

Galatians 1

⁸ But though we, or an angel from heaven, preach *any other gospel* unto you than that which we have preached unto you, let him be accursed.

⁹ As we said before, so say I now again, If any man preach *any other gospel* unto you than that you have received, let him be accursed.

1885-1886

1. Easy Conversion

Signs of the Times, January 15, 1885

MUCH ado has been made over the announcement that Mr. M. K. Schermerhorn, one of the most prominent of Unitarian preachers, has been admitted into the Episcopal Church, and this taken orders therein, and “the church” has been congratulated upon so valuable an accession.

According to Mr. Schermerhorn’s own statement, however, his “conversion” does not seem to have been prompted wholly by unselfish motives. He says:

As to Unitarianism, I will say that it has been a constant disappointment to me, though I always tried to make the best of it. I have seen the Unitarian cause steadily declining. Out of fifteen societies in the New York and Hudson River Conferences, for instance, six have died outright during the past twelve years. No new ones have been started, and those remaining are, with three or four exceptions, just alive, and that is all. This same is more or less true all over America and England, too.

In short, I lost all hope for any permanent growth of Unitarianism long before I left Newport, and this, in part, was what (providentially, as I now feel) caused me to turn my studies and thought in the direction of the older churches and faith.

Even in politics such an avowal as that would not be considered a credit to any man. Much has been said, especially during the last campaign, about standing up for a principle, even though the party be in the minority.

But here we find a clergyman openly announcing that he has left the church of which he was long champion, solely because he had no hope that it would ever rival other denominations, and people do not think that there is anything out of the way in his course.

Well, why should they? Isn't popularity getting to be the standard of orthodoxy? Of late the discussion between Catholics and Protestants has waxed hot, as to whether Catholicism has really made the progress that is claimed for it, as though its character were to be judged by its ability to gain converts.

One of the most common objections that we hear against the Sabbath of the Lord is:

“Oh, there is only a mere handful of people that keep it, anyway.”

And the argument upon which Sunday advocates are willing to rest their cause is that:

“Everybody keeps Sunday.”

When people can pass from one church to another, or from the world to the church, so easily, what is to hinder the whole world from being “converted”? And then the millennium will be ushered in...?

It is natural for man to love to be on the winning side; and as soon as the church can demonstrate that she is the strongest power in the world, people without number will feel “providentially” directed to join her communion.

2. A Puzzled Correspondent

Signs of the Times, January 15, 1885

FROM a gentlemen in Medina, Ohio, who has read a few copies of the *Signs*, we have received a letter which contains objections that are common to so many, and which seems to indicate a spirit of kindness and candor on the part of the writer, so that we are constrained to print it entire. It reads as follows:

Dear Brethren:

I have just received a copy of the *Signs*, and have read it with great pleasure and profit, though the journal is not new to me. Your views of the second advent, immortality through Christ, etc., all meet my views exactly.

I do not understand the Sunday question, however, as you do. You seem to imply that if we begin on Sabbath, December 5, 1884, and go back by sevens, we should arrive at the Sabbath which God gave to Moses; but as no sane man pretends to tell the year the law was given, of course we cannot tell where to stop, and hence all is guess-work. I am just as sure that today [December 7] is the truth Sabbath, as you can be that December 5 was.

But even if we did know this, what then? I profess to be a Christian, and hence I care no more for what Moses commanded, than I do for what Mohammed commanded. Christ is the end of the law to everyone that believes. He who follows Christ does more honor to Moses and the law than he does who worships law only. Christ elaborated every one of the commandments in the decalogue except regarding Sunday, or the "Sabbath," and of that He speaks as though it were more for us than we for it.

If infidels cared nothing for Sunday, how can you make them respect Saturday? Why not change their hearts instead of their calendar? Yours in Christ, -W.P.R.

Our brother has got things sorely confused in his mind, but we will endeavor to set him straight in regard to them.

In the first place, we shall inform him that since December 5 fell on Friday, we do not count that day either backward or forward, to find the Sabbath. We are Christians, not Mohammedans. He says,

I am just as sure that today [December 7, the date of the letter] is the true Sabbath, as you can be that December 5 was.

Granted; but unless his confidence exceeds that, he will not be likely to do much homage to the Sunday. We can say ourselves that we also are “just as sure” that Sunday, December 7, was the Sabbath as we are that Friday, December 5, was, and not one particle more so. There is just the same Bible authority for keeping Sunday that there is for keeping Friday, and that is—just none at all.

Of one thing we are just as certain as it is possible to be of anything, and that is that if, beginning with any Sabbath (Saturday), we should count back by sevens, we should find that we have the same seventh-day Sabbath which God commanded the Jews to keep, and upon which He rested in the beginning. It is not at all necessary that we should know the exact age of the world, nor the exact year in which the law was given. The following points establish the matter beyond all controversy:

1. The Sabbath of the fourth commandment is the one upon which God rested at creation.

Exodus 20

⁸ Remember the sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

Genesis 2

² 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.

³ 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.

2. It was the same day that was kept in the time of Christ, and of which He declared himself Lord:

Mark 2

²⁸ Therefore the Son of man is Lord also of the sabbath,

—for the women who followed Jesus to the sepulcher...

Luke 23

⁵⁶ ...returned...and rested the Sabbath day according to the commandment.

3. It is not possible that the reckoning of days since that time could have been lost, for the Jews, who as a nation have kept the Sabbath quite strictly ever since the Babylonian captivity, were dispersed to every nation under the heavens, and there is not the slightest disagreement among them as to which day is the true Sabbath, no matter how widely separated they may be.

Moreover, within a comparatively short time after the days of Christ, His professed followers adopted the day of the heathen festival of the sun,—the first day of the week,—professing to do it in honor of Christ's resurrection on the first day of the week; not in whatever part of the world you go, you invariably find that the so-called "Christian Sabbath" is the day following the Sabbath which to Jews observe. Thus we know that the day of the Sabbath has never been lost since the cre-

ation. On this point, Bishop E. O. Haven, of the M. E. Church, said:

There is no good reason for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or of the genuine week.¹²

And now that we know that we have the original seventh-day Sabbath, "what then?" Our brother says,

I profess to be a Christian, and hence I care no more for what Moses commanded than I do for what Mohammed commanded.

Well, we profess to be Christians too, yet we care, far more for Moses than we do for Mohammed, because...

John 9

²⁹ We know that God spoke unto Moses.

Numbers 12

⁶ And He said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

⁷ My servant Moses is not so, who is faithful in all my house.

⁸ With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were you not afraid to speak against my servant Moses?

Deuteronomy 34

¹⁰ And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

There is no evidence that God ever manifested himself in any way to Mohammed.

Christ was the prophet the Lord was to raise up, like unto Moses:

¹² *Pillars of Truth*, p. 89.

Deuteronomy 18

¹⁸ I will raise them up a Prophet from among their brethren, like unto you, and will put my words in His mouth; and He shall speak unto them all that I shall command Him.

¹⁹ 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.

Acts 3

²² For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall you hear in all things whatsoever He shall say unto you.

²³ And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

²⁴ Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

²⁵ You are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in your seed shall all the kindreds of the earth be blessed.

²⁶ 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.

Jesus reproved the Jews because they did not really believe the words of Moses. Indeed He plainly says that they could not believe on Him unless they first believed the words of Moses:

John 5

⁴⁶ For had you believed Moses, you would have believed me: for he wrote of me.

⁴⁷ But if you believe not his writings, how shall you believe my words?

And therefore if our brother really cares no more for Moses than he does for Mohammed, he has the word of Christ before for it that his profession of Christianity amounts to nothing;

that without believing Moses, he cannot be a Christian. We do not believe that he carefully considered what he was writing.

But the Sabbath commandment does not rest on the authority of Moses.

Exodus 20

¹ And God spoke all these words, saying,...

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

Deuteronomy 5

²² These words the Lord spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me.

Certainly our brother cares something for what the Lord commanded, even if he has no regard for Moses.

Christ is the end of the law to everyone that believes.

True; but must we therefore conclude that with every believer in Christ there must be an end of keeping the law? Let us try a case, and see if our brother will agree with us. I believe in Christ, therefore I will curse and swear, because Christ is the end of the law which says,

Exodus 20

⁷ You shall not take the name of the Lord your God in vain.

Again, because I believe in Christ, who is the end of the law, I will shoot the next man I meet, and take his watch and purse.

“No, no,” our friend will surely say, “that would not do; if you believe in Christ you must forsake sin.”

Exactly; so say the Scriptures:

1 John 2

⁶ He that says he abides in Him [Christ] ought himself also so to walk, even as He walked.

And,

1 Peter 2

²² [He] did no sin, neither was guile found in His mouth.

1 John 3

⁴ Sin is the transgression of the law.

So then if we profess to abide in Christ we must cease transgressing the law, or, in other words, we must keep the law. Now by what rule does our brother decide that, because Christ is the end of law, we are at liberty to violate the fourth commandment, and are not at liberty to violate the third, sixth, or eighth?

Ezekiel 18

²⁵ Are not your ways unequal?

Is the follower of Christ at liberty to break the law in any particular? Listen to the words of Jesus himself:

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

¹⁸ 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.

¹⁹ 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 7

²¹ Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my

Father which is in heaven.

The follower of Christ it is not free to break the law, although Christ is the end of the law. Then in what sense is He the end of the it? In this sense, that in the present state of the world, Christ is the object of the law; i.e., the law, having no power of itself to make sinful man perfect, drives them to Christ, in whom they may attain all the perfection which the law requires. Paul clearly expresses the case in a few words:

Romans 8

³ 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:

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

He who follows Christ does more honor to Moses and the law than he does who worships the law only.

Very true; for if any one “worships the law only,” he will make a miserable failure.

John 15

⁵ Without me, [says Christ,] you can do nothing.

Christ’s office is to enable us to do, as well as to cleanse us from past transgressions. One cannot be a follower of Christ without keeping the law.

Christ elaborated every one of the commandments of the decalogue, except regarding Sunday, or the “Sabbath.”

Very much mixed. Christ said nothing about the second commandment, and did not elaborate the eighth, ninth, nor tenth; yet we do not feel of liberty to slight them on that account. And He certainly did not elaborate the commandment regarding Sunday, because no such commandment was in ex-

istence until the rise of the “man of sin,” many years after the time of Christ’s earthly ministry.

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath.

These are the expressed, not implied, words of Christ. It was made for man’s use. Now if our brother wishes to know just how God designs that man shall use the Sabbath, let him read the fourth commandment, and he will find out. God made the Sabbath for man to keep holy. Will our brother keep it so, and thus use the Sabbath as God intended it should be used?

The paragraph concerning infidels and the Sabbath will be noticed in another article.¹³

¹³ See the next article, “Will Worship, and No Worship.”

3. Will Worship, and No Worship

Signs of the Times, January 22, 1885

THE last paragraph of the letter upon which we commented last week¹⁴ reads as follows:

If infidels care nothing for Sunday, how can you make them respect Saturday? Why not change their hearts instead of their calendar?

We will notice the last question first. That such a question could be asked, is evidence of the almost entire absence of thought concerning the subject of the Sabbath. How the questioner could have obtained the idea that anybody wants to change the calendar, is beyond all comprehension. It is certain that we do not desire any such thing.

We are satisfied with the calendar that we have. With Bishop Haven, we believe that our week corresponds to the Hebrew week,—the genuine week,—and that “the Jewish Sabbath,” as he termed Saturday, is the true seventh day, the one which God blessed and sanctified.

All the change we desire, is a change in men’s hearts, a change which will be indicated by their changed practices. Keeping the calendar that they have, we want them to rest upon the day which God appointed, instead of on one of which He spoke nothing; to obey the word of the Lord, instead of their own inclinations.

If we were in the habit of going to San Francisco every Wednesday, and should change our custom and afterward go on Tuesday, would we thereby change the calendar, or the reckoning of days? Of course not. Why cannot people of reason as intelligently in regard to moral duties as they do concerning ordinary, temporal affairs?

¹⁴ See the previous article, “A Puzzled Correspondent.”

The first question in the paragraph above quoted indicates another erroneous idea that has obtained considerable currency. It is imagined that if people lose their confidence in the Sunday institution they will pay no regard to any day; and from this point people jump to the conclusion that we do wrong in exposing the fraud by which Sunday is made to appear to be the Sabbath. We shall see how much truth there is in these conclusions.

If infidels care nothing for Sunday, how can you make them respect Saturday?

In turn, we would ask,

“If people do not lose their respect for Sunday as a sacred institution, how can they be made to respect the Sabbath of the Lord?”

Said the Saviour,

Matthew 6

²⁴ No man can serve two masters...You cannot serve God and Mammon.

So no man can regard the Sabbath as holy to the Lord, and at the same time give equal homage to Sunday. To answer more directly, we say that we would get them to respect the Sabbath, by inducing them to respect its Author. Let their hearts be changed, so that they will reverence God and His word, and the work is already done.

If people really have reverence for God's word (not merely such portions as suit their fancy, but the whole of it), they will reverence the fourth commandment; and if they respect the fourth commandment, they must necessarily keep the seventh day,—Saturday,—as is therein enjoined.

As a matter of fact there are thousands who now respect God's holy Sabbath, who have not the slightest regard for Sunday; and the number of such persons is being increased

every day. We readily grant that the great majority of people cannot be induced to respect the Sabbath; but shall we for this reason cease to work for those who will accept the truth? Because we cannot rescue all the inmates of a burning building, shall we make no effort to save any?

And now we would like to ask our friend a question:

“If a man is an infidel, what difference will it make whether he respect Sunday or not? Will the respect that he may have for Sunday atone for his unbelief?”

Perhaps there are not many who would answer this question in the affirmative, and yet it is the position that thousands of professed Christians really hold. There is a society called the “National Reform Association,” which puts a premium on just such religion as that. To have Sunday kept strictly is really the one great point for which they labor. Says its organ, concerning some officials who travel on Sunday,

“Not one of those men is fit to hold office in the nation.”

It would introduce a new kind of civil service reform, and make one’s zeal for the Sunday, and his strictness in observing it, the test of his fitness for office. Now when that party gets strong enough to dictate to the nation, how long will it be before every politician, whether infidel or Jew, will be a strict Sunday-keeper? Not long; and by the National Reform Association this will be counted to them for righteousness. Yet these same people charge Adventists with having no religion but the Sabbath.

A frequent charge against Seventh-day Adventists is that they destroyed people’s confidence in the Sunday Sabbath, and do not succeed in persuading them to keep Saturday. It is claimed that these people are left in a worse condition than they were before, and that therefore the work of Seventh-day Adventists is wholly bad. The charge is not true.

As we before stated, the number of Sabbath-keepers is being daily increased; and these accessions, from the ranks of infidelity as well as from those who have always revered the Bible, and who have walked in all the light that they had. But not all that hear the truth obey. Now are these in a worse condition than before? Undoubtedly; a man cannot reject light with impunity. The preaching of Christ, while it won some, hardened others. He himself said,

John 15

²² If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

Will our friends charge Christ with doing a bad work because He left some people worse than they were before? And yet, in the particular case under consideration, we doubt if persons are made any worse by losing faith in the supposed sacredness of Sunday, even if they do not accept the true Sabbath. Is one error better than another? We know that it is a grievous sin for a man to refuse to regard any day as a holy day, when the Lord has said,

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

But is that man disobeying God any more than the one who not only deliberately refuses to obey the command of the Lord, but who shows his contempt for that command by doing something exactly the opposite? We would not wish to occupy the position of either one.

Here is a father who has two sons. One of them hears his father's wishes and commands, and then invariably goes contrary to them, and the other refuses to do anything; would you say that the first is better than the second? Would you not rather say that both are bad and deserving of punishment?

Take the first commandment. Our friends can use their reason in regard to this commandment, because their own inter-

ests are not directly affected by it. But there are millions who now practice the grossest form of idolatry. Now it is a fact that thousands who hear the teaching of the missionaries, never accept it. Take the Japanese, for instance. As a nation they are idolaters. Much missionary work has been done among them, and now Christianity is tolerated in Japan. There are many Japanese Christians, many native Japanese who are preaching the gospel to their fellow-men.

But we now find that of the educated Japanese the great majority are infidels. This is a noted fact. They look on the worship of God and the worship of idols with equal disdain. Why is this? They have been led to see something of the foolishness of worshiping gods of wood or bronze, and have gone to the other extreme, believing in nothing.

Shall we call back the missionaries from Japan? Shall we conclude that they are doing a bad work? Will our opposers say that it would be better to let all the Japanese remain heathen than to convert a few at the expense of making the rest infidels? Is it better to worship a log of wood than to worship nothing? To all these questions we think we hear an emphatic, "No." Better that a few be saved than that all perish.

We would that all could see this matter in its true light. We have known people who acknowledged that Saturday—the seventh day—is the only true Sabbath, but who thought that they would appease the wrath of God against their disobedience by keeping Sunday very strictly. How deceitful is sin! It blinds men so that they call evil good, and good evil.

May the Lord enable our brother and many others who are in a like position, to realize that obedience is what is required, and that all stubbornness is iniquity and idolatry.

4. How It Was Done, and Why

Signs of the Times, January 29, 1885

THE Sunday-schools of the country are now engaged in studying the book of *Acts*, having recently begun with the 20th chapter, where they left off six months ago.

That chapter notes a certain meeting that was held by the disciples, on the first day of the week, and it was to be expected that many lesson commentators would make as much out of it as possible, to bolster up Sunday observance. In looking over the list, we find that they are all about the same. The following from the *New York Independent*, as of December 25, 1884, is a fair sample of the whole:

At Troas we find the brethren assembled on a Sunday. Indeed the early churches there was an observance of the seventh day and the first day both. The observance of the seventh day has never been formally abrogated; but it died out gradually, as the converted Jew of today does not circumcise his children, though the command to circumcise has never been formally repealed.

Among the converted Gentiles the Lord's Day [by this term the *Independent* means Sunday, and not the Sabbath] would naturally command a more general observance than the seventh day, and as Christianity ceased to make converts among the Jews, but increased among the Gentiles, the observance of the first day became general and that of the seventh was gradually discontinued.

In nothing else would scholars, such as the editors of the *Independent*, tolerate jumping at conclusions in this way. A single meeting on the first day of the week is accepted as proof that Sunday was the regular day of worship among the early Christians. If this be logic, what conclusion must we draw from the fact that, beginning with the day of Pentecost, they held meetings every day?

The Sunday controversy affords proof that the keenest logicians may be led by self-interest to take leave of logic, and reason like infants. Let us notice in detail the *Independent's* position on the introduction of the Sunday into the Christian church.

In the early churches there was an observance of the seventh day and the first day both.

Well, then, if we are to be guided by the practice of the early church, why do not all the churches now observe both days? Why is it that the *Independent*, which believes in following the example of the early church, has omitted one important item? One thing is certain: The *Independent* has no ground on which to condemn Seventh-day Adventists. It acknowledges that Christians generally have departed from the custom of the early church, which it regards as authoritative.

For our part we make no claim to follow a certain course simply because someone did so long ago. The Scriptures are the only guide, and we can read them and understand them as well as people ever could.

The observance of the seventh day has never been formally abrogated.

But it was formally enjoined, and is therefore still binding.

Yet [the observance of the seventh day] died out gradually.

Will the *Independent* please tell us what constitutes sin? Is it violation of law, or violation of custom? Among certain nations the worship of the true God gradually died out, until it ceased altogether. Must we conclude that in those countries the old law which says,

Exodus 20

³ You shall have no other gods before me,

–is not binding? that the worship of idols is alright? Why cannot people remember that the command,

Exodus 23

² You shall not follow a multitude to do evil,

–is for all time, and that wrong cannot be made right, no matter how many people practice it. The New Testament bears this testimony:

1 John 3

⁴ Whosoever commits sin transgresses also the law, for sin is the transgression of the law.

Modern and uninspired teachers would have us accept this version:

“Whosoever commits sin transgresses also *custom*; for sin is the transgression of *custom*.”

We do not accept this new version. “The older is better.” If the law enjoining the observance of the seventh day has not been abrogated, then everyone who does not observe the seventh day is, to that extent, a sinner. With many, such action may be a sin of ignorance, but it is a sin nevertheless.

But the *Independent* claims to present a parallel to the neglect of Sabbath observance. It says:

It died out gradually, as the converted Jew of today does not circumcise his children, though the commandment to circumcise has never been formally repealed.

If a text could be found which should say,

“Sabbath-keeping is nothing,”

–as *1 Corinthians* 7:19 says of circumcision, how readily it would be quoted. Of circumcision Paul says:

Romans 2

²⁸ For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh;

²⁹ But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter.

If now the *Independent* could find a text, saying,

“For he is not a Sabbath-keeper, who observes the seventh day;...but he is a Sabbath-keeper, who observes the first day,”

—then it would have as good ground for Sabbath desecration as it has for not practicing circumcision. The *Independent* well knows that there is no point of comparison between circumcision and the Sabbath.

By the style of argument which it uses, every one of the precepts of the moral law may be trampled upon without sin. The Spiritualist says,

“Whatever is, is right.”

That is, custom and the inclination must be allowed to settle questions of right and wrong.

“Oh, no,” says the *Independent*, “You must not say so of everything; that is true only when applied to the fourth commandment.”

But it will not be long before Christian people who give custom and inclination as reasons for disregarding the Sabbath of the Lord, will find the same argument thrown back on them concerning the sixth, seventh, and eighth commandments. Those who thus set at naught a portion of the law of God, are opening the flood-gates of the iniquity, and will certainly be responsible for the wickedness that follows.

Among the converted Gentiles the Lord’s Day [Sunday] would naturally command a more general observance than the seventh day.

Of course it would; and so, likewise, falsehood, and demon-worship accompanied by licentious rites would naturally command more general observance than would the pure worship of Jehovah; but that would not make such practices right.

In the last part of the paragraph quoted, the *Independent* has let us into the true secret of the change from the seventh to the first day of the week. The first day was the heathen festival day. Around that day clustered memories of wild revels in honor of their god; in fact, all their old religious prejudices were naturally in favor of that day, and as they increased in numbers until the true disciples became only a small minority, the old customs were indeed gradually brought in.

And because a horde of them chose to call themselves Christians while retaining their heathen customs, Christians of today think that they must follow their example. Dr. Killen, in *The Ancient Church*, p. 440, gives us another custom for which these nominally converted heathen manifested a natural fondness. He says:

The code of heathen morality supplied a ready apology for falsehood, and its accommodating principles soon found too much encouragement within the pale of the church. Hence the pious frauds which were now perpetrated. Various works made their appearance with the name of some apostolic man appended to them, their fabricators thus hoping to give currency to opinions or practices which might otherwise have encountered much opposition. At the same time many evinced a disposition to supplement the silence of the written word by the aid of tradition.

And the successors of those persons are now numbered by the million. Tradition is now exalted far above the law of God. Why do not the churches adopt lying as a Christian ordinance? It was practiced in the early church.

To be sure there is a law against lying, and it was never formally abrogated, but the converts from among the Gentiles

had a natural tendency to lie, and so a strict regard for truth began gradually to die out. If it is right to keep Sunday, then it is right to lie and deceive, for both practices stand on the same foundation, namely, the custom of the majority. Verily,

Jeremiah 10

³ The customs of the people are vain.

5. Handling the Word Deceitfully

Signs of the Times, August 27, 1885

A FRIEND who is quite active as a canvasser for the *Signs*, tells us that in the place where he is now working there is among the people quite a deep interest on the Sabbath question.

In consequence of this interest, the Presbyterian minister in that place, is troubled, feeling that some of his flock will keep “the Sabbath of the Lord” instead of “the venerable day of the sun.”

To satisfy the people that their previous custom of keeping Sunday is correct, and to make them believe that the seventh day is no longer the Sabbath, he resorts to a trick that is worthy of a Jesuit. He tells them that, in the original, the word in the New Testament for Sabbath, is an entirely different word from that which in the Old Testament is translated Sabbath, and that they do not have the same meaning.

To some, the sophistry and the falsehood contained in such a statement would be apparent at once, but many honest persons would be thrown into confusion by a statement concerning languages with which they have no acquaintance. We think that we can easily relieve the minds of such, so that if the objection of that clergyman is all that troubles them, they need have no hesitancy in obeying the commandment.

It is true that the word for Sabbath in the original of the New Testament is different from that translated Sabbath, from the original of the Old. How is this? Simply because the New Testament was written in Greek, and the Old Testament in Hebrew. As a matter of course, the word for Sabbath would not be identical in both languages. Yet the thing mentioned is the same.

A parallel to that minister's statement would be to claim that because the word for "horse" is not the same in France that it is in Germany, therefore the animal has an entirely different nature in the two countries. It is on a par with the statement of the late Spiritualist "Professor" Denton, that the word "resurrection" is not found in the Greek Testament. Of course not, for resurrection is an English word; but there is in the Greek Testament a word corresponding to it and having the very same meaning.

Even so we would not expect to find the Greek word for Sabbath in the Hebrew Old Testament, nor the Hebrew word for Sabbath in the Greek New Testament. Yet both words have the same meaning that the English word Sabbath has.

When Martin Luther was before the Diet at Worms, he first made his defense in his native Germany, and afterward at the request of the emperor, who did not like the German, he repeated it in Latin. Does anybody suppose that his second speech had a different meaning from the first, because in the two languages things were called by different names? Of course not.

These illustrations are sufficient to enable all to see through the trick to which the aforesaid clergyman resorted.

The lexicons will show that the Hebrew, Greek and English words for Sabbath have all one meaning. But one who knows nothing of either Hebrew or Greek may prove the fact for himself. The sacred historian, after describing the crucifixion of Christ, says:

Luke 23

⁵⁴ And that day was the preparation, and the Sabbath drew on.

⁵⁵ And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid.

⁵⁶ And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

The “commandment” is found in the Old Testament, in *Exodus* 20:8-11, and since the Sabbath on which the women rested was “according to the commandment,” we have a positive evidence that the Sabbath of the New Testament is identical with that of the Old. And the fact that the Sabbath mentioned by *Luke*, immediately preceded the first day of the week, shows that the Sabbath of the Old and the New Testament is the seventh day of the week.

The requirements of courtesy make it impossible to characterize the course of that minister as it deserves. To say the least, it is dishonorable, and should at once deprive him of the respect and confidence of the people who know of it.

And what should they think of a cause that requires its advocates to stoop to such mean evasions of truth? They must certainly conclude that the cause itself is the opposite of truth.

For a man to adopt such methods of argument, is to confess in advance that the cause which he defends is a weak one, but that he is determined to win by deceit where he cannot by fair means. The course which he adopted to uphold Sunday is eminently worthy of an institution which owes its existence to fraud.

Thank God, the truth does not require its advocates to resort to the tricks of the pettifogger.¹⁵

¹⁵ Pettifogger: an inferior legal practitioner, especially one who deals with petty cases or employs dubious practices.

6. Whom Shall We Obey?

Signs of the Times, September 10, 1885

WE HAVE received the following from a subscriber in Ohio:

I have been a reader of your paper since last spring, and am much interested in the reading of it. I am of your belief in regard to the Sabbath, but am at a loss to know what to do. The commandment says Sabbath, and our civil law is very strict on Sunday observance. Paul says, "Servants, obey your masters," "Obey the magistrates," and many other passages teach us the same thing. If we disobey the law, we disobey the Testament; if we do that, we disobey God. Give me light.

This we can easily do. Once Peter and John were brought before the magistrates, and were commanded with threatenings as not to speak any more in the name of Jesus. Without the least hesitation they replied:

Acts 4

¹⁹ Whether it be right in the sight of God to hearken unto you more than unto God, you judge.

²⁰ For we cannot but speak the things which we have seen and heard.

This refusal to obey the command of the magistrates was no idle boast, for when the two apostles were liberated, they went to preaching the same as before. Then the whole company of apostles were arrested and thrown into jail. When they were brought before the rulers, and reminded of the prohibition that had been laid on them, Peter, and all the other apostles answered boldly,

Acts 5

²⁹ We ought to obey God rather than men.

It is the duty of every man to live a quiet, peaceful life. We are to submit to every ordinance of man for the Lord's sake,¹⁶ and to be subject for conscience sake¹⁷. But it would be impossible for a man to break the law of God for the Lord's sake, or to disobey God for conscience sake. Therefore the sacred writers evidently mean that we are to obey men when civil laws do not interfere with the law of God.

We are to be subject to the "higher powers," but there is no earthly power equal to God. He is the Most High. We say emphatically, that when human laws directly conflict with the law of God, those human laws must be broken. And the man who thus breaks human law, in order that he may keep God's law, will have a conscience void of offense both toward God and toward man.

This is one of the first principles of human law. Blackstone, in his commentary, says that if a law of man is in direct opposition to the law of God, we are in duty bound to break that law.¹⁸ Earthly rulers derive their power from God, therefore they have no power to contravene His will.

The three Hebrew children in the court of King Nebuchadnezzar, refused to obey the monarch's unqualified demand for every one to bow before the image which he had set up.

Daniel 3

¹⁶ Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer you in this matter.

¹⁷ If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of

¹⁶ **1 Peter 2:** ¹³ Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; ¹⁴ Or unto governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well.

¹⁷ **Romans 13:** ⁵ Wherefore you must needs be subject, not only for wrath, but also for conscience sake.

¹⁸ William Blackstone's Commentaries on the Laws of England.

your hand, O king.

¹⁸ But if not, be it known unto you, O king, that we will not serve your gods, nor worship the golden image which you have set up.

The fact that their refusal would subject them to serious “inconvenience,” did not affect them in the least. They boldly told the king that they would not disobey God in order to please him, took the consequences, and by their sturdy faithfulness gained a place in the inspired role of honor as those who through faith...

Hebrews 11

³⁴ Quenched the violence of fire.

They did not know, however, that they would be thus delivered, but that made no difference.

Daniel, also, the only man of whom it is recorded that the Lord sent him a message telling him that he was “greatly beloved” (*Daniel* 9:23), had a similar experience. He was a faithful servant of the king, leaving no duty unperformed, and yet when a decree was issued interfering with his duty to God, he paid no attention to it. In his forced disregard of the edict, he honored the king with all the respect possible, but much as he honored the king, he honored God more.

Who does not know that these faithful men, who dared to obey God in spite of the laws and threats of kings, were more faithful in the service of the rulers than were any of the troop of time-serving politicians who professed great respect for the laws of men, while they despised the authority of God?

It is more difficult for people to reason correctly in regard to the Sabbath than about almost anything else. Christians who applaud Daniel and his companions for their course, are afraid to keep the Sabbath of the Lord, lest they should offend man.

- Suppose the Government should pass a law making it obligatory on men to blaspheme the name of God;

would the brother feel that he is in duty bound to swear?

- Suppose a law should be passed commanding him to steal, would the brother's conscience compel him to steal?
- If adultery were made legal, and severe penalties were pronounced against those who should refuse to engage in it, would he feel it to be his plain duty to violate the seventh commandment?

Of course he would not. Well, the third, seventh, and eighth commandments are on the same foundation as the fourth. God says:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

No man, nor set of men, nor entire nation, has any right to pass a law conflicting with that. They have no right to say that any individual shall not keep that day, or to attempt to compel him to refrain from working on any other day; for the commandment which sets apart the seventh day for rest, also sets apart the other six days for work. If the civil law says,

“You must keep Sunday instead of the Sabbath,”

—it is not only my privilege, but it is my duty to break that law. Under whatever circumstances we are placed, we must remember that:

Acts 5

²⁹ We ought to obey God rather than men.

That sentence settles the whole matter.

So far as this special case is concerned, we would say that we have many hundred brethren in Ohio, and none of them have as yet found any serious difficulty in keeping the Sabbath. Should they be brought to the issue where they must de-

cide between God's law and a conflicting civil law, we trust that they would have no hesitancy in deciding what to do.

7. The Lord's Sabbath Definite

Signs of the Times, October 1, 1885

“The great majority of Christians believe that the [fourth] commandment only requires the observance of one day in seven, and that it believes the children of God at liberty to select the day, and they accordingly accept the first instead of the seventh day, because tradition and the habit of the church have hallowed it.” –*Christian Union*

WE QUOTE these words simply because they do express the belief of the “great majority of Christians,” and therefore in what we say it may not seem that we are beating the air.

We wish to call attention to the fourth commandment, and to the popular belief concerning it, in such a way that all who desire truth may be able to discern it.

What reason have the great majority of Christians, or any class of people, whether few or many, to believe that the fourth commandment requires the observance of one day in seven, and not a definitely specified day? Is not the commandment plain enough in its declarations and injunctions? Let us read it and see.

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

Literally it reads,

“Remember the day of the Sabbath.”

That certainly carries the idea of definiteness. Our attention is called not to “the Sabbath institution,” but to “the Sabbath day.” It is “the Sabbath day,” indicating that there is only one, just as we say “the Lord;” for while there be...

1 Corinthians 8

⁵ ...lords many,

⁶ To us there is but one Lord Jesus Christ, by whom are all things.

Different people may have Sabbaths of their own, but the Bible knows but one Sabbath. Having indicated that there is but one Sabbath, and that it is a definite day, the commandment goes on to tell what day the Sabbath is.

Exodus 20

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

Here is a definiteness. The Sabbath is “the seventh day.” Note that it is not said, nor are we warranted in saying that the Sabbath *comes*, or *did come*, on the seventh day, but that the Sabbath *is* the seventh day. The seventh day and the Sabbath are inseparable. When God said,

“Remember the Sabbath day,”

—it was the same as though He said,

“Remember the seventh day.”

And after it has been stated that:

¹⁰ The seventh day is the Sabbath,

when it is said that:

¹¹ God blessed the Sabbath day, and hallowed it,

—we know that God blessed the seventh day, and hallowed it. This point is made emphatic in *Genesis 2:3*, to which the command of refers:

Genesis 2

³ And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created in made.

If anyone thinks there is any doubt as to which day of the week the seventh day is, let him consult the almanac, the dictionary, or the first man he may meet on the street. Ask your neighbor some Sunday morning,

“What day of the week is today?”

And without an instant’s hesitation he will answer,

“The first.”

Read the extract at the beginning of this article, where it is said that “the great majority of Christians” observe the first day of the week instead of the seventh; and knowing that “the day called Sunday” is the popular day of “rest and recreation,” you can have no trouble in accounting and determining which is the seventh day.

That there may be no possibility for doubt, we will state another point, which has often been noted. The crucifixion of Christ, as is generally conceded, was on Friday; the record says,

Luke 23

⁵⁴ And that day was the preparation, and the Sabbath drew on.

⁵⁵ And the women...followed after, and beheld the sepulcher, and how His body was laid.

⁵⁶ 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 sepulcher, bringing the spices which they had prepared, and certain others with them.

No first-day advocates ever dreams that these events did not occur in order on Friday, Saturday, and Sunday; and concede that the day on which the women rested was the seventh day of the week, because it immediately preceded the first day of

the week. Therefore it is as clear as a mathematical demonstration that the fourth commandment declares the seventh day of the week to be the Sabbath.

Now then, we ask, What right have “the great majority of Christians” to believe that the commandment requires simply one-seventh portion of our time, and not rest on a definite day? What right has anybody to so believe? None whatever. There is no excuse for such a belief on the part of one who can read the commandment.

Suppose that the commandment did leave it optional with us, as to which day we would observe, what would be the result? Nothing but confusion. If the commandment does not specify any day to be observed, then one person has as much liberty of choice as another. If it were so, then no man would have any right to require another for differing with him. Every man would be a law unto himself.

It is a fact, however, that the majority of people do not believe that the commandment leaves to individuals the choice of selecting the day upon which they will rest; if they did so believe, they would exercise their right, and there would not be the uniformity which we now see. If there is uniformity of practice, someone must be recognized as competent to declare which day must be observed. This leads directly to popery, and it is a fact that Roman Catholics are the only Sunday-keepers whose practice is consistent with their profession.

Given these two things, definiteness in the commandment, and the desirability of uniformity of practice, and a pope is an absolute necessity. For ourselves we will accept no pope, nor the dogmas of a pope, and the commandment does not lay us under any such necessity. It is as plain and definite as Infinite Wisdom could make it.

The people have accepted the first day,

...because tradition and the habit of the church have hallowed it.

And that is indeed all the hallowing that the first day of the week has ever received, and that is just none at all.

- Can the custom or decision of any man determine the sacredness of a day? No.
- Can the custom and decision of two men hallow the day? No.

And so all will say. Then the question arises,

“How many men does it take to reverse the decrees of God, and make wrong right?”

If in comparison with God the inhabitants of the earth...

Isaiah 40

²² ...are as grasshoppers,

and,

¹⁵ [all] the nations are as a drop of a bucket, and are counted as the small dust of the balance,

—yea, even as...

¹⁷ ...less than nothing, and vanity,

—then the custom and decision of a majority of the people of the earth, or even of all of them, are of themselves of no more account than the custom and decision of a single man.

Man is sinful; he cannot hallow anything. Even if he were perfect, his power to hallow anything would be no greater. The mightiest angel in Heaven could not hallow any day which God had not hallowed.

Psalm 62

¹¹ God has spoken once; twice have I heard this; that power belongs unto God.

The “tradition and the habit of the church,” when contrary to the word of God, are of no more consequence than the tradition and habit of infidels or pagans.

Compare the two days. Of the seventh day of the week it is said that:

Exodus 20

¹¹ God blessed the seventh day and hallowed it.

The most that can be said of the first day of the week, is that:

“Tradition and the habit of the church have hallowed it.”

God hallowed the seventh; man “hallowed” the first. Reader, which will you choose? Whom will you obey?

Joshua 24

¹⁵ Choose you this day whom you will serve;

—whether the Lord Jehovah, or the apostate church of Rome. May God help you to remember that under all circumstances,

Acts 5

²⁹ We ought to obey God rather than men.

8. What is the Use?

Signs of the Times, November 5, 1885

THIS is called a practical age. Men always ask before engaging in any business, Will it pay? And this is correct. It is useless to work to no profit, and so we have Scripture warrant for counting the cost before beginning any enterprise.

But men are not always wise in their estimates. Sometimes, indeed in the majority of instances, the results will showed that the entire cost has not been counted. Some factor has been omitted, or else the individual has not looked far enough ahead. We might cite two instances:

It is generally considered a prudent thing for men to amass wealth.

Psalm 49

¹⁸ Men will praise you, when you do well to yourself.

Indeed, so fixed is the idea that to get rich is the one thing essential, that few, before praising the prosperous men, stop to inquire by what means he obtained his wealth. But according to the Bible standard, the gathering of great wealth may be the most foolish thing a man can do. The wise man says:

Proverbs 28

⁸ He that by usury and unjust gain increases his substance, he shall gather it for him that will pity the poor.

If people knew that men who are toiling and planning night and day in order to accumulate property, were simply working for someone else, and that they themselves should enjoy none of their savings, they would say,

“How foolish to work so hard for nothing.”

Well, that is just what the Bible says.

Jeremiah 17

¹¹ He that gets riches, and not by right, shall leave them in the midst of his day, and at his end shall be a fool.

How many foolish people there are, who by the world are counted wise.

All this exposes another shortsighted calculation that is very common, viz., that it is safe to do anything which is done by the majority of people. Precedent is a thing that has great weight, both in court and public opinion, oftentimes to the exclusion of justice.

But numbers can never make wrong right, nor will the Lord remit the punishment due for the commission of crime, because very many are engaged in it.

Proverbs 11

²¹ Though hand join in hand, the wicked shall not be unpunished.

And the truth of this statement has often been demonstrated. In the days of Noah,

Genesis 6

¹¹ ...the earth was filled with violence,

⁵ [because] every imagination of the thoughts of his [man's] heart was only evil continually.

Only Noah was found righteous. Yet the Lord preserved Noah, and destroyed all the wicked,

2 Peter 2

⁵ ...bringing in the flood upon the world of the ungodly.

In the days of Lot,

Genesis 13

¹³ The men of Sodom were wicked and sinners before the Lord exceedingly.

In all that city, careful search was made,¹⁹ and, besides Lot, not a righteous man was found. But the Lord had no respect to numbers,

2 Peter 2

⁶ And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

There was also a time when a single man, Elijah, stood out against the whole kingdom of Israel. He was not content with simply disagreeing with the majority, but he was earnest in reproving both monarch and subject.

Baal-worship was popular, and was, moreover, the State religion. How presumptuous that one man attempt to teach the priests and rulers! How was it possible that he alone of all the people should have the truth? And even allowing his claims, what headway could one man hope to make against a nation? What was the use of his engaging in such an unprofitable task?

Thus, in doubt, many reasoned at that time. But God vindicated the faithfulness of His servant. The prophets of Baal were slain; the wicked king and queen had the death of a dog; the apostate nation was carried into captivity; and he Elijah, who was not afraid to engage in an unpopular and seemingly unprofitable work, was taken to heaven in a chariot of fire. Who will now say that his work was to no profit? Not one.

But why is it that men can now approve Elijah's course? Simply because the sins which he particularly denounced are not now popular. For proof of this assertion, we quote from the *Friend*, a religious journal published at Honolulu, HI. It says:

We have for a year or more had a couple of good brethren who among us, who have been devoting their time and

¹⁹ *Genesis* 18:23-33; 19:12-14.

strength, and the means of the organization that sent them, to the task of disseminating the idea that Saturday instead of Sunday should be observed as the day holy unto Lord. We have often wished that the two brethren might see their way clear to engage in a worthier and more promising enterprise.

One of them, Brother Scott, we think has gone back to whence he came, and we wish him well. The other brother still tarries among us, and we would not have him depart; but we hope in his behalf for more useful employment.

And then it quotes as follows from an exchange, concerning those were working in behalf of the Lord's Sabbath:

We are sorry to see such a waste of time and pain. If the past shows anything, it shows that the vast majority of Christendom always has been, and it is now, firmly persuaded that the first day of the week is the day of rest by divine appointment. Can this judgment be reversed? Is there the remotest possibility that it ever will be?

It seems to us that there can be but one answer to these questions. If so, then all the good intentions and conscientious convictions of our brethren do not hinder their efforts from being thrown away. Besides, there is the injurious effect of turning men's thoughts away from the due observance of the day to the very subordinate question of its numerical designation.

Not one hint of a question do we find in the above, as to whether those who educate the observance of the seventh day are really in the right, but only the consideration of popularity.

The vast majority of Christendom always has been, and it is now, firmly persuaded that the first day of the week is the day of rest.

And since there is no probability that this verdict will ever be reversed, what is the use of trying to show its fallacy?

So the people might have talked in the days of Noah.

We are fully persuaded that the course which to us seems good is right, and you might as well quit your preaching. Better come and join us.

Likewise when Lot went out to warn the inhabitants of Sodom,

Genesis 19

¹⁴ He seemed as one that mocked.

No doubt he was called an old fool for his pains. And in both of these cases it was found that there was not any possibility of changing the universal verdict. Will the *Friend* say that they ought to have ceased preaching? What does the Lord say?

Isaiah 58

¹ Cry aloud, spare not, lift up your voice like a trumpet, and show my people there transgression, and the house of Jacob their sins.

Ezekiel 2

³ Son of man, I send you to the children of Israel, to a rebellious nation that has rebelled against me; they and their fathers have transgressed against me, even unto this very day.

⁷ And you shall speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

The question to be asked, then, is not,

“Is the prevailing sentiment favorable to my message?”

or,

“Is there any hope of changing the general opinion?”

but,

“What is truth?”

As a matter of fact, the majority of people have never been in the right, in spite of all efforts to lead them in the right

way, and there is indeed no hope that they ever will be. Let us cite two authorities.

Luther, as a reformer, was very much like Elijah. In reality he was more alone than was the prophet. But the strongest arguments brought against his work was that the pope, bishops, divines, counsels, and universities were against him, and that he could not hope to convince them that they were in error. The majority never were convinced, but Luther replied as follows:

Moses was alone when the Israelites were led out of Egypt; Elijah was alone in the time of King Ahab; Ezekiel was alone at Babylon. God has never chosen for his prophet either the high priest, or any other person of exalted rank; he has generally chosen men of a mean and low condition,—in the instance of Amos, even a simple shepherd.

The saints in every age have been called upon to rebuke the great of this world,—kings and princes, priests and scholars,—and to fulfill the office at the peril of their lives....I say not that I am a prophet; but I say that they have the more reason to fear because I am alone, and they are many. Of this I am sure, that the word of God is with me, and that it is not with them.

But it is further objected that men high in station pursued me with their censures. What then! Do not the Scriptures clearly show...that the majority has always been on the side of falsehood, and that the minority only on the side of truth? It is the fate of truth to occasion an outcry.²⁰

The second authority, we have only to refer to the overwhelming wickedness in the times of Noah and Lot, and then read these words of Christ, which brings the matter home to our own day:

²⁰ D'Aubigne's *History of the Reformation*, Part 1, Book 7, par. 168, 173.

Luke 17

²⁶ And as it was in the days of Noah, so shall it be also in the days of the Son of man.

²⁷ They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

²⁸ Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built;

²⁹ But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

³⁰ Even thus shall it be in the day when the Son of man is revealed.

These illustrations are sufficient to show us that instead of appealing to common custom for proof of the correctness of any practice, that very fact ought to cause us to doubt.

Jeremiah 10

³ The customs of the people are vain.

And it will not do to say that, in the instances mentioned, those who were in the majority, and wrong, were heathen, while, in the matter of Sunday observance, the majority are Christians. In Elijah's time it was the house of Israel—the church—that had taken Baal in preference to Jehovah. Ezekiel was sent with his warnings to the church of God; and in order that he might perform his thankless task, it was necessary that his face should be made...

Ezekiel 3

⁹ ...harder than flint.

Moreover, he was plainly told that the house of Israel would not listen to him.

Ezekiel 3

⁴ And He said unto me, Son of man, go, get unto the house of Israel, and speak with my words unto them.

⁵ For you are not sent to a people of a strange speech and of a hard language, but to the house of Israel;

⁶ Not to many people of a strange speech and of a hard language, whose words you cannot understand. Surely, had I sent you to them, they would have hearkened unto you.

⁷ But the house of Israel will not hearken unto you; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.

⁸ Behold, I have made your face strong against their faces, and your forehead strong against their foreheads.

⁹ As an adamant harder than flint have I made your forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

- Isaiah was commanded to show *God's people* their transgression.
- John the Baptist lifted up his voice in the wilderness against the sins of the very leaders *of the church*.
- And it was solely on account of the corruption *of the church* that Luther began to preach the reformation.

Since our reverence for God is measured only by our obedience, and not by our profession, all those who persist in violating any of God's commandments are termed heathen. Throughout the Bible, the judgments of God are pronounced only against the heathen; and many who say, "Lord, Lord," will receive those judgments.

Matthew 7

²¹ Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven.

²² Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?

²³ And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

So in this matter, if it can be shown that God has commanded us to keep the seventh day of the week, those who

work to that end are engaged in a profitable business, even though the professed church will not hear. Those who...

Revelation 22

¹⁴ ...do His commandments, [shall] have right to the tree of life.

Next week²¹ we shall continue this subject, and show that the “numerical designation” of the day is not a “subordinate question,” and that whatever “injurious effects” may follow the preaching of truth, no blame can be attached to the few who thus labor against the majority.

²¹ See the next article, *Numerical Designation of the Sabbath Commandment*.

9. Numerical Designation of the Sabbath Commandment

Signs of the Times, November 19, 1885

IN an article recently quoted from the *Friend*, was the statement that the agitation of the Sabbath question tends to turn men's thoughts...

“...away from the proper observance of the day, to the very subordinate question of its numerical designation.”

In that sentence the writer expressed a very popular idea, one which we regard as a grave error; namely, that the “numerical designation” of the day is a minor affair in Sabbath observance. It seems to be the general idea that the main question concerning the Sabbath is,

“How should it be kept?”

and not,

“When should it be kept?”

We consider both questions highly important, but think their order should be reversed.

While it is impossible to say that one of two things is more important than the other when both are absolutely essential, we may readily determine which of them must first be considered. We have therefore no hesitation in saying that the “numerical designation” of the day is the first thing of importance in considering the question of Sabbath observance. If a man is told,

“You ought to keep the Sabbath day,”

—the first question he would ask, if he knew nothing at all about the subject would be,

“What is the Sabbath day?”

Now if we read the commandment we shall find that this is indeed the first point considered.

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

We see that in the commandment the Sabbath is introduced as an institution already well known. Then the first thing after the commandment proper, which is contained in the first clause, is the “numerical designation” of the day.

⁹ Six days shall you labor, and do all your work:

¹⁰ But *the seventh day* is the Sabbath of the Lord your God.

So important did the Lord regard the “numerical designation” of the day, that he fixed that as the very first thing. Then come directions for the proper observance of the day.

¹⁰ ...in it you shall not do any work.

That is, any of your work, which must be performed in the preceding six days.

There are but seven days in a week, and the first day is the one commonly called Sunday. Every calendar and dictionary bears witness to this. More than this, the chief and indeed the only reason given for Sunday observance is that it commemorates the resurrection of Christ. But the resurrection of Christ was on the first day of the week; and thus Sunday observers everywhere and always record their belief that Sunday is the first day of the week.

To deny that fact would be to overthrow their only argument for Sunday observance. But just as surely as Sunday is the first day of the week, Saturday is the seventh day. Well, the Lord says,

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

If the “numerical designation” of the day is a matter of minor importance, will our friends please explain the fourth commandment?

We repeat that before we can consider the “proper observance of the day” of the Sabbath, it is absolutely necessary that we determine what particular day of the week the Sabbath is. For no matter how strictly we observe a day, abstaining from our own labor on it, and devoting its hours to the worship of God, that cannot constitute “proper observance of the Sabbath,” if the day itself is not the Sabbath. This fact seems so self-evident as to make argument useless.

Moreover, if the rest and worship mentioned above be upon some one of the six days which God has devoted to labor, then that rest is not a proper observance of that day. We do not say that Sunday or Monday or any other day of the week may not be used, on occasions for religious worship, but we do say that for a regular practice, the only “proper observance” of Sunday, as well as of the five days following, is labor, and the only “proper observance of the Sabbath” is rest and worship on the seventh day of the week, commonly called Saturday. And this we say “by the word of the Lord.”

Exodus 16

²² And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

²³ And he said unto them, This is that which the LORD has said, Tomorrow is the rest of the holy sabbath unto the LORD: bake that which you will bake today, and seethe that

you will seethe; and that which remains over lay up for you to be kept until the morning.

²⁴ And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

²⁵ And Moses said, Eat that today; for today is a sabbath unto the LORD: today you shall not find it in the field.

²⁶ Six days you shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

²⁷ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

²⁸ And the LORD said unto Moses, How long do you refuse to keep my commandments and my laws?

²⁹ See, for that the LORD has given you the sabbath, therefore He gives you on the sixth day the bread of two days; abide every man in his place, let no man go out of his place on the seventh day.

³⁰ So the people rested on the seventh day.

Exodus 20

⁸ Remember the sabbath day, to keep it holy.

⁹ Six days shalt you labor, and do all your work:

¹⁰ But the seventh day is the sabbath of the LORD your 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 your stranger that is within your gates:

¹¹ 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.

Luke 23

⁵⁴ And that day was the preparation, and the sabbath drew on.

⁵⁵ And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

⁵⁶ And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

10. Making Trouble

Signs of the Times, November 19, 1885

1 Kings 18

¹⁷ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Are you he that troubles Israel?

THIS question was asked when Elijah met Ahab as he and his servants were searching for water.

What had Elijah done, that he should be accused of troubling Israel? He had rebuked them for their idolatry, into which they had been led by Ahab and his father. In consequence of the almost universal wickedness, Elijah had declared, from the Lord, that there should be no rain. For three years there had been no rain, and yet idolatry did not cease, nor did Ahab abate his wickedness.

To some people it would seem that Elijah's preaching was in vain, and that, since no one heeded it, it would have been better to leave the people to worship their idols in peace. And no doubt Ahab voiced the sentiment of the people, when he accused Elijah of being the author of all their trouble.

But what did Elijah say?

¹⁸ And he answered, I have not troubled Israel; but you, and your father's house, in that you have forsaken the commandment of the Lord, and you have followed Baalim.

Here Elijah threw the entire responsibility upon Ahab and his family, because they had led the people into idolatry. How could that be, when the people were enjoying peace and quiet until Elijah came with his stern message? The reason is, the people were violating God's commandments, a thing which always brings His displeasure. The judgments of God will be visited upon those who persist in violating His law.

But God never punishes any people until He has faithfully warned them of their sin. This was the part which Elijah had

performed. He was God's messenger. After he had warned them to no purpose, a slight manifestation of God's wrath against ungodliness was made. But who was responsible for this manifestation of wrath? Was it Elijah? All will agree with Elijah, that the responsibility rested upon those who had done the wrong. The case against them is clear.

Now another point. Since even the people of Israel could not be induced to leave their idols and serve Jehovah (for although they acknowledged that the Lord is God, they went back into idolatry, and were destroyed as a nation in consequence), would it not have been better to leave them alone? If they were determined not to serve Jehovah, was it not wrong for Elijah to cause them to lose confidence in Baal, by showing his lack of power? Who will say yes? Not one.

Baal-worship would do no good, and they might better worship nothing. There was no power in Baal to reward them for worshiping him, or to protect them from the wrath of Jehovah, and therefore they might as well be atheists as to serve Baal. No person will have the hardihood to say that the worship of Baal was any improvement on no worship at all.

The Parallel in Our Day

Now for the parallel. In these days we find that a large majority of the people professing Christianity call the first day of the week the holy rest-day—the Lord's day. But God says,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

Moreover, as He commanded the people anciently to break their images, so He commands people to trample upon Sunday as a day of rest, saying,

Exodus 20

⁹ Six days shall you labor, and do all your work.

Exodus 34

²¹ Six days you shall work; but on the seventh day you shall rest.

But now it comes to pass when the truth on the Sabbath question is preached, while very many acknowledge, and many more are convinced at heart, that the seventh day—Saturday—is the Bible Sabbath, very few have the courage of their convictions, and walk in obedience to the commandment.

Still further, the most of those who are convinced that the seventh day is the Sabbath, and do not keep it, having seen the utter absence of any Bible proof to sustain the Sunday-Sabbath, very naturally lose much of their respect for that day. And on this account it is often said that the preaching of the seventh-day Sabbath has an injurious effect; it unsettles the faith of many in regard to their present practice, while few make a radical change.

We now ask,

“Is this an injury?”

And if it is, who is responsible for the injurious effects? Is it more pleasing in the sight of God to keep Sunday than to regard no day as holy? To keep the first day and violate the seventh, is direct disobedience to God’s law. Any transgression of the law is sin.

To break the Sabbath, and keep no day at all, is also direct violation of the law. This also is sin. Who can say that the latter sin is worse than the former? And if it be decided that the second is the greater sin, what is the advantage, since both are sins? God does not tell us to choose the smaller of two sins, but to put away all sin.

Question:

“Is it simply a spirit of worship that is required by the first commandment, or is it the worship of a special object?”

You say,

“It is the worship of one particular Being,—the Lord of heaven and earth.”

Then the design of the commandment can in nowise be met by worshiping some other object? Of course not; for that commandment particularly forbids the worship of anything except the true God.

Well, the fourth commandment requires the observance of a special day of the week—the seventh—and forbids the observance of any other. The commandment does not simply require rest in the abstract, but rest upon the day which He has appointed. To offer Him any other day, is simply to ask Him to be satisfied with a counterfeit.

When a laborer goes to his employer’s office to receive his wages, he confidently expects to receive the amount before agreed upon, in good coin. Will he be satisfied with counterfeit money? By no means. But will not the counterfeit money be better than nothing? Not a bit; indeed, it may prove to be worse than no money; for while he cannot purchase a morsel of bread with it, he may get into serious trouble if he attempts to pass it.

We think the illustration will hold good in every particular when applied to the Sabbath question. The seventh day is the genuine Sabbath; it has God’s stamp upon it. The Sunday is only a base counterfeit; it bears none of the marks of genuineness.

Now while this counterfeit Sabbath is worth nothing, it may get us into serious trouble if we persist in attempting to pass it instead of the genuine. See *Revelation* 14:9-12. As with the counterfeit coin, so with the counterfeit Sabbath,—honest ig-

norance that it is counterfeit may be accepted as an excuse; but when the man is told, or has an opportunity to know, that the coin is counterfeit, what excuse can he make? His unbelief will not save him.

The one who detects a counterfeit coin, and informs the one who holds it that is of no value, is not called a troublesome fellow, although he materially mars the peace of the possessor of the coin. The one who made the base coin, and they who persist in circulating it, are the real enemies of their fellows.

So those who make known the truth concerning the Lord's Sabbath and its counterfeit are the friends, not the enemies, of their fellow-men. They are obeying the command of God:

Isaiah 58

¹ Cry aloud, spare not, lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

The man who detects a counterfeit coin in his neighbor's possession does not offer a good one in its place; but those who show the worthlessness of the Sunday-sabbath, offer in its stead the Sabbath which bears the stamp of Jehovah, and which will be accepted at the gate of Heaven. If men refuse to accept the genuine, and go without any, it is their own fault. When the true Sabbath is presented,

Isaiah 56

² Blessed is the man that does this, and the son of man that lays hold on it; that keeps the Sabbath from polluting it, and keeps his hand from doing any evil.

11. Throwing the Bible Aside

Signs of the Times, March 4, 1886

A LITTLE over a year ago (January 8, 1885) the *Christian at Work* used the following language:

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.

This is not very definite; for the “early Christian church” covers quite a space of time, including the time of Christ and the apostles; and people might be led to think that the *Christian at Work* claimed apostolic authority for Sunday observance. But that is not the case, as the following from the same paper, February 18, 1886, shows:

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 time for the establishment of Sunday observance.

Very true; and we knew it before the *Christian at Work* said it; for we have read the Bible. But here is a point for consideration. We are told:

The Sabbath and Sabbath rest are woven into the warp and woof of Scripture.

Now what day is it that is thus identified in the Scriptures as the Sabbath? It is the seventh day, and no other. This the *Christian at Work* admits when it says that “the church” has taken the liberty of discarding the day designated in the fourth commandment, and that this was done this side the time of the apostles.

We would ask, then, how it is possible to reconcile Sunday observance with reverence for the Bible? If a man takes the Bible, and that alone, as his guide, he must keep the seventh day of the week; and (according to the above quotations with which we agree), if he accept Sunday he must go directly against the Bible.

It ought not to take any candid person long to decide what to do in this matter, for it is evident that:

Deuteronomy 32

³¹ Their rock is not as our Rock, even our enemies themselves being judges.

And, besides, one who was foremost among the apostles has said:

Galatians 1

⁸ But though we, or an angel from Heaven, preach any other gospel unto you than that you have received, let him be accursed.

12. The Handwriting of Ordinances

Signs of the Times, April 22, 1886

Colossians 2

¹³ And you, being dead in your sins and the uncircumcision of your flesh, has He quickened together with Him, having forgiven you all trespasses;

¹⁴ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;

¹⁵ And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

¹⁶ Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the Sabbath days;

¹⁷ Which are a shadow of things to come; but the body is of Christ.

THE text, like *Ephesians* 2:15-16, is often misapplied; it cannot, however, be applied to those things contained in the ten commandments, unless the texts which show the enduring nature of that law are either forgotten or ignored. The ten commandments were graven on tables of stone, by the finger of God.

Exodus 32

¹⁵ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

¹⁶ And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

Deuteronomy 4

¹² And the Lord spoke unto you out of the midst of the fire: you heard the voice of the words, but saw no similitude; only you heard a voice.

¹³ And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.

Blotted Out

Now the Bible is a consistent book, and has respect to the fitness of things; but it is evident enough that there would be no fitness in speaking of “blotting out” something that was chiseled in the rock. Neither is it an appropriate figure to speak of nailing tables of stone to a cross. Therefore even if the Bible did not assure us that the commandments of God...

Psalm 111

⁸ ...stand fast forever and ever,

—we should know that the apostle has in this text no reference whatever to the law of God.

The things which God gave through Moses were written in a book, and only in a book; consequently it is perfectly appropriate to speak of blotting them out.

If it be objected that the ten commandments were also written by Moses in a book, we reply that it makes no difference; since the ten commandments were engraved in stone, they could not be blotted out even though all the books in the world were destroyed.

Ending at the Cross

The fact that the thing here spoken of came to an end by the cross of Christ, should cause us to conclude that the same thing is here spoken of that is spoken of in *Ephesians* 2:15-16 as having been abolished “in his flesh.” In this text it is said to have been “contrary;” in the other it is called “enmity;” and Peter called it a burdensome yoke. This, Paul says, was “against us.” But,

Romans 7

¹² The law [of God] is holy, and just, and good [in its requirements].

We conclude, therefore, that the “handwriting of ordinances,” which was nailed to the cross of Christ, was the

Levitical law. The ceremonies were typical of the sacrifice of Christ, and when that sacrifice was actually made on the cross, the types at the same time ceased.

Ceremonial Sabbaths

We notice that because these ordinances have been blotted out, therefore we are not to be judged concerning certain things. This indicates that those things were part of the ordinances. Paul enumerates them as:

- meats and drinks,
- feast days,
- new moons, and
- sabbaths;

Colossians 2

¹⁷ Which are a shadow of things to come.

The very enumeration of these things shows us that the law of God is not here under discussion, for none of these things formed a part of it.

It is true that the fourth commandment is concerning the Sabbath; but the Sabbath of the fourth commandment dates from creation (compare *Exodus* 20:8-11; *Genesis* 2:2-3), before the fall of man made the coming of Christ a necessity; while the sabbaths mentioned in *Colossians* were shadows of things in the work of Christ. These sabbaths are given in *Leviticus* 23, in the ceremonial law. They occurred only once a year, and were:

1. The first and seventh days of unleavened bread (*Leviticus* 23:5-8);
2. The day of Pentecost (*Leviticus* 23:15-21);
3. The first day of the seventh month, being the memorial of blowing of trumpets (*Leviticus* 23:24-25);
4. The tenth day of the seventh month, or the day of atonement (*Leviticus* 23:27-32); and

5. The first and eighth days of the feast of tabernacles.

Leviticus 23:34-36.

All these days, as is seen at once in the case of the passover and the day of atonement, were feast days typifying certain parts of Christ's mediatorial work for sinners. Of them the Lord said:

Leviticus 23

³⁷ These are the feasts of the Lord, which you shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day.

Notice: The Lord said to Moses,

"These are the feast days...which you shall proclaim to be holy convocations."

These are some of the things which God gave by the hand of Moses;²² but the Sabbath of the fourth commandment was proclaimed by God's own voice. This distinction is plainly marked, for after enumerating the ceremonial sabbaths which were to be observed by the people, the Lord added:

Leviticus 23

³⁸ Beside the Sabbaths of the Lord.

This shows beyond all question that the sabbaths which ceased when the "handwriting of ordinances" was blotted out, were the ceremonial sabbaths, and consequently that it was not the moral law, but the ceremonial law, which constituted that "handwriting of ordinances."

²² **Nehemiah 9** ¹³ You came down also upon mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments: ¹⁴ And made known unto them your holy sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses your servant.

Learned Commentators

In addition to these proofs, it may not be amiss to cite the following statements of learned commentators, to show that the same proofs were conclusive to their minds also. Says Dr. Clark:

The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, viz., the distinction of meats and drinks, what was clean and what unclean, according to the law; and the necessity of observing certain holy days or festivals, such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity....

There is no intimation here that the Sabbath was done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere that, "Remember the Sabbath day, to keep it holy," is a command of perpetual obligation.

Dr. Barnes also says on the same point:

There is no evidence, from this passage, that he would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to declare that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number—"the Sabbath," it would then, of course, have been clear that he meant to affirm that that commandment ceased to be binding, and that a Sabbath was no longer to be observed.

But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not on the moral law, or the ten commandments. No part of the moral law, no one of the ten commandments, could be spoken of as "a shadow of things to come." These commandments are, from the nature of moral law, of perpetual and universal obligation.

In Practical Terms

A few words now concerning the different relations which the people sustained toward the moral law and toward the ceremonial law. The moral law was of primary obligation, and it was binding upon all men alike. The Gentile as well as the Jew was under obligation to worship God, to keep His Sabbath, and to abstain from murder, adultery, and theft. It was the moral law which convicted men of sin,²³ and which showed all the world to be guilty before God.

Romans 3

¹⁹ Now we know that what things soever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

The ceremonial law, on the other hand, was not of primary obligation. Having reference only to the mediatorial work of Christ, it had no existence before man fell. Moreover it was not of universal obligation.

It would have been thought sacrilegious for an uncircumcised person, an idolater, or an atheist, to attempt to engage in the Jewish ceremonies. Yet whenever a Gentile accepted the true religion, he was, through circumcision, admitted on an equal footing with the Jew.

Where, then, in individual experience, did the ceremonial law come in? Read what Paul says of Abraham, in this connection:

Romans 4

⁹ We say that faith was reckoned to Abraham for righteousness.

¹⁰ How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

²³ **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, You shall not covet.

¹¹ And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.

From this we learn, what none will deny, that circumcision and its kindred ceremonies, while they pointed forward to the real work of Christ, did not precede faith in Christ. They were the means by which the people signified that faith which was necessary before they could participate in them. To the man who had never heard of Christ, those ceremonies were meaningless; but to the one who had faith in Christ and His promised work for man, they were a beautiful means of expressing that faith.

The moral law, being of primary and universal obligation, would be impressed by the Holy Spirit on the heart of a heathen. By it he would see himself to be a sinner. Earnestly seeking freedom from condemnation, he would find that the Messiah for whose coming the pious Jews looked with longing hearts, was the only one who could take away his sin.

Joyfully seizing upon this hope, he would separate himself from his heathen associates; by circumcision he would signify the putting off of his own sinful habits; and henceforth, so long as he retained his faith in Christ, he would gladly manifest that faith, and with each manifestation thereof quicken it into renewed activity, by celebrating the ordinances which prefigured the promised sacrifice and atonement of Christ.

But when the reality came, the types ceased. Not so the moral law, the ten commandments of God. Being the foundation of God's Government, there was nothing in them of a fleeting or shadowy nature. They still remain of primary, universal, and eternal obligation. They still convict of sin; and he who by them is convinced of his need of One who can save from sin, may still come to a Saviour who has suffered for sin, and may obtain pardon.

Through the ordinances of the Lord's house,—baptism and the Lord's Supper,—he may show his faith in a sacrifice already made, until his promised redemption is consummated by the return of his Lord; and then from Sabbath to Sabbath he may worship before the Lord, and see His face; and the law, which stands fast forever and ever, will witness to his loyalty to the Creator.

13. Dr. Munhall on the Sabbath

Signs of the Times, May 20 and 27, 1886

WE HAD the pleasure one day last week of listening to a “Bible-reading” on the Sabbath question, given by Dr. L. Munhall, the evangelist who has been holding revival services in San Francisco for several weeks.

It was advertised to be a Bible-reading, but was, in fact, a short sermon, with a few more Scripture quotations than are usually heard in the popular modern sermon. The “reading,” however, was more pointed and interesting than any other Sabbath study we ever heard from a first-day preacher.

The Doctor began by saying that the law of the Sabbath was given long before Mount Sinai. He quoted:

Exodus 16

²⁵ And Moses said, Eat that today; for today is a Sabbath unto the Lord; today you shall not find it in the field.

²⁶ Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

These words, [said the speaker,] indicate that the Sabbath was not first given at Sinai, but was kept before. The law of the Sabbath is as old as creation. The Fourth Commandment found in *Exodus* 20:8-11, connects itself with what was said at the first, recorded in *Genesis* 2:1-3, and makes good the law that obtained among God’s people even before the thunders of Sinai. The Sabbath was the seventh day of creation.

In the above paragraph we have given the exact expressions of Mr. Munhall. No one could have made a better statement on the case, for it is the exact truth. The speaker then read the following texts:

Exodus 34

²¹ Six days you shall work, but on the seventh day you shall rest: in earing [plowing] time and in harvest you shall rest.

Exodus 35

² Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord; whosoever does work therein shall be put to death.

These, [said Mr. Munhall,] are explicit statements with reference to the Sabbath law. We are to cease on the Sabbath from our usual daily employments. The Sabbath is to be a day of rest. It is not to be spent in idleness, sleeping half the forenoon, eating a big dinner, and taking a buggy ride in the afternoon. Rest doesn't mean idleness. But the Sabbath is to be spent in work for God, because it was hallowed by Him.

The Doctor then read *Nehemiah* 10:31; 13:15, as another point on the way the Sabbaths should be kept. They read thus:

Nehemiah 10

³¹ And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day; and that we would leave the seventh year, and the exaction of every debt.

Nehemiah 13

¹⁵ In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals.

On these texts the following strange comments were made:

This touches a point that needs to be noted by Christian people. Some of you will send your children to market on Sunday morning for meat. Or you will step into a cigar store, or stop and get a glass of soda on your way home from church on Sunday.

But you will say, "Suppose I should forget to get my beef-steak on Saturday night; but not be necessary to get it on Sunday morning?" You have no business to forget. If you do forget, you must go without. Every desire of a heart and stomach is not to be gratified at the expense of God's law. If

your grain will spoil if you don't work on Sunday, then lose your grain. If you are a produce dealer, and your provisions will spoil if you don't work on Sunday, then lose your provisions. Obey God.

To the last sentence in the above paragraph we can heartily subscribe. So we could to all the rest, if the speaker had used the word "Sabbath" instead of "Sunday."

He had previously said that the seventh day was set apart at creation, and that was kept by the people of God before the commandment for its observance was given upon Mount Sinai.

Of course the seventh day must have been kept by God's people after the specific law for its observance had been given amid the thunders of Sinai; and this is allowed by Mr. Munhall, for later in his discourse he said that no day but the seventh day is the Sabbath.

How then can he learn from *Exodus* 34:21; 35:2; *Nehemiah* 10:31, and 13:15 how Sunday should be kept? We agreed that the things of which he speaks ought not to be done on the Sabbath, because God has forbidden them. "Obey God," says Mr. Munhall. So we say; and therefore we refrain from labor on the seventh day of the week, as God as commanded.

But how can a man obey God by doing something which God never commanded? Impossible. Mr. Munhall exhorts the people to obey God by refraining from labor on Sunday, and in the same discourse tells them that:

There is no "Thus says the Lord" for the observe of Sunday, and that:

The Sabbath has never been transferred from the seventh to the first day.

But a still more wonderful exposition followed. The Doctor said:

I may be called a Puritan, because of my rigid observance of Sunday. Very well, I am willing. There are specific reasons in God's word why this day should be kept. *Exodus* 20: He says: "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." God has hallowed this day. Because He has hallowed it, we must keep it holy.

God has hallowed the seventh day, and therefore we must keep the first day holy!? If the Doctor had designed to give us an example of a *non sequitur*²⁴, he could not have done better. Yet he was in sober earnest. God commands us to do a certain thing, and we obey Him by doing something directly contrary! People never reason that way in regard to the laws of men.

Ezekiel 20

¹² Moreover also I gave them my Sabbaths, to be a sign between me and them, that they may know that I am the Lord that sanctify them.

On this text, the Doctor made the following true statement:

Unless we observe the Sabbath as God has directed, we shall forget God. There was never a nation that ignored the Sabbath that did not forget God. France is an example, and the same thing is coming upon this country. [The speaker then quoted *Exodus* 31:15-16; *Nehemiah* 13:18; and *Ezekiel* 20:20-21.] These also have direct reference to God's ancient people, and to the troubles that came upon them because they violated the Sabbath. Their land was filled with mourning.

The Sabbath was made for men (*Mark* 2:27), for the welfare of society. The violation of the Sabbath always brings trouble. Look at the riots in Chicago, St. Louis, and Cincinnati. In the cities the Sabbath is almost universally trampled under foot.

²⁴ A *non sequitur* is a conclusion or reply that doesn't follow logically from the previous statement.

There will also be riot and bloodshed in San Francisco if the Sabbath is not observed better. Show me a city where there is riot and bloodshed, and I will show you one where the Sabbath is disregarded.

It is true that the violation of the Sabbath is always accompanied by forgetfulness of God. If all people kept the Sabbath, there would be no heathenism, and prosperity might be expected. But Sabbath-keeping is not a national, but an individual affair. That is, a nation, in its national capacity, cannot keep the Sabbath.

A nation can be said to keep the Sabbath only when all the individuals composing a nation are Sabbath-keepers. And when any considerable number of people in a nation do not observe the Sabbath, any number of legislative acts in favor of Sabbath-keeping will not make that nation a Sabbath-keeping nation. The same is true with regard to any other act which God requires.

But it is the keeping of the Sabbath that makes people know the true God. Now Doctor Munhall himself declares that the seventh day, and that only, is the Sabbath:

- It alone was rested upon by the Creator;
- The seventh day alone was blessed by Him; and
- The seventh day, and no other, was by the Creator appointed to be kept holy. No other day could be kept holy, because no other day was ever made holy.

How then is it possible for Dr. Munhall, while acknowledging all these facts, to say that the disregard of *Sunday* is responsible for the prevailing godlessness?

Further: Since the keeping of the Sabbath is the only evidence given to indicate that people know God, must we not conclude that the keeping of the day which is not the Sabbath, and the consequent profanation of the only day which God ever appointed as the Sabbath, is evidence that people have

largely forgotten God? It cannot be otherwise. And when a nation goes so far as to enjoin the observance of Sunday, then we may know that God is practically ignored.

And still further: When we find legislators and ministers of the gospel combining to enact laws devoting the Sabbath of God's appointment to pleasure, in order that men may rest on Sunday, concerning which God has said nothing except to command us to work upon it, we have overwhelming evidence that men are not only ignoring God, but that they have so forgotten Him that they can heap insult upon Him without the slightest fear of His power.

Colossians 3

⁶ For which things' sake the wrath of God comes on the children of disobedience.

Most true it is that terrible judgments are coming upon this land because of the insults which the people have offered to the one great Lawgiver; and we cannot help trembling for the fate of men who use their influence as ministers of the gospel to induce people to disregard the true Sabbath of the Lord for a day which they acknowledge has no "Thus says the Lord" in its behalf.

The Doctor seemed nettled because some reporters and doctors had poohed at a statement by him that man is built on a seventh-day plan, so that the Sabbath rest is a demand of his physical nature. We are willing to accept that statement.

Mark 2

²⁷ The Sabbath was made for man,

And we believe that the Lord made no mistake in the amount of time which He allotted to men for rest. But this is not given in the Bible as a reason for Sabbath observance. The Sabbath was given to man that he might remember God; and the fact that God commanded its observance is sufficient reason why we should keep it.

Notice this fact: Nobody ever heard a Sabbath-keeper urge man's physical necessity as a reason for Sabbath observance; with a Sabbath-keeper, the commandment of God suffices. But the fact that man needs a rest one day in seven is the most prominent reason given for Sunday observance by the advocates of that day. It is the only thing they can urge; but as a Sunday argument it is useless from the fact that God has said nothing about it, and it is applicable to any other day of the week.

In behalf of Sunday as the Sabbath, the Doctor simply read *Acts* 20:7; *1 Corinthians* 16:2; and *Revelation* 1:10, without comment. Since the last mentioned text makes no mention of the first day of the week, and since concerning the other two the Doctor said,

The fact that the disciples met to break bread on the first day of the week is no authority for the sanctification of Sunday,

—we may safely say that he does not believe that the Bible anywhere authorizes Sunday observance. In fact, we know that he does not, for he said:

The resurrection of Jesus Christ had no more to do with sanctification of Sunday than did His crucifixion on Friday. Some people think that it did, but there is no “Thus says the Lord” for it.

Again he said:

There is no “Thus says the Lord” for keeping the first day of the week, and there is no use saying there is when there isn't. The seventh day was hallowed by the Lord, and there has been no transfer.

We would that Dr. Munhall's hearers remember these words, and then follow his exhortation to “obey God.” But

someone may be anxious to know why he keeps Sunday, holding the views that he does. Well, here is his “reason”:

We find evidence that the disciples did keep the first day, and therefore we keep it; though why they kept it I do not know, for they gave no reason, and there is no “Thus says the Lord” for it.

The “evidence” that the disciples kept the first day is all found in *Acts* 20:7, and *1 Corinthians* 16:2, which is just no evidence at all. But allowing the Doctor’s claim, that the disciples did keep Sunday, what then? Why, we have been doing something for which they have given no reason, and for which no reason could be given.

One of the same disciples charges us to...

1 Peter 3

¹⁵ Be ready always to give an answer to every man that asks you a reason for the hope that is in you.

How can we do this if we keep Sunday, since the apostles themselves gave no reason for it, and the Lord never commanded it? The fact that the Lord never commanded Sunday observance, and that the apostles, while exhorting Christians to be able to give a reason for their faith and practice, gave no reason for Sunday observance, should convince anybody that the apostles never kept Sunday.

In closing, the Doctor said:

I know that I can’t observe the law of the Sabbath on the seventh day.

Well, then, in the name of common sense, how can the law of the Sabbath be observed? That law enjoins the observance of the seventh day of the week, and no other. This law Dr. Munhall proposes to observe by keeping Sunday! And by the same token we propose to celebrate next Fourth of July on the first of August. It will be just as easy for us to observe the

Fourth of July on the first of August, as it is for Dr. Munhall to observe the law of the Sabbath on the first day of the week.

But why cannot the Doctor “observe the law of the Sabbath” on the seventh day, the day which the law of the Sabbath designates? Because “as things are in the world,” it is inconvenient! Is this the same man who half an hour before said:

You have no business to forget; you must not think that every desire is to be gratified at the expense of God’s commandment. If your business will suffer if you keep the Sabbath, let it suffer. Obey God. That is all you have to do. The man who lives up to an honest conviction and does right, must expect to suffer inconvenience.

Yes, it is a very same man who now says that “as things are in this world” he cannot keep the Sabbath. And then in the next breath he urges his hearers “to have a conscience in this matter”!

In Bunyan’s *Pilgrim’s Progress*, we read of one Mr. By-ends, one of whose kinsmen was Mr. Facing-both-ways, who earned his money as a waterman, “looking one way and rowing another.” The Saviour described the same class of men when He said:

Matthew 23

² The scribes and Pharisees sit in Moses’s seat:

³ All therefore whatsoever they bid you observe, that observe and do; but do not after their works; for they say, and do not.

It was not by accident that Bunyan made Mr. By-ends a relative of Mr. Facing-both-ways; for when a man acknowledges a certain obligation, and then says that circumstances will not allow him to regard it, he faces both ways, and advertises himself as a man who has ends of his own to serve.

We might sum up Dr. Munhall’s discourse as follows:

1. The law of the Sabbath was given at creation, and simply reaffirmed at Sinai.

2. The seventh day of the week, and no other, is the Sabbath.
3. The Sabbath is a memorial of creation, and was given that men might remember God.
4. Those people and nations that disregard the Sabbath will have to suffer disastrous consequences.
5. No man has any business to forget the Sabbath, or to allow business or pleasure to interfere with his observance of it. God requires us to obey Him whether it is convenient or not.
6. The first day of the week is not the Sabbath, and there is no use in saying that it is. God rested upon and sanctified only the seventh day, and no transfer has ever been made. There is no “Thus says the Lord” for the observance of Sunday. God never required it.

This is good Bible doctrine: whenever the Doctor preaches such doctrine, we shall be glad to assist him in his work by giving it wide circulation. And in connection with the above, we hope no one will fail to remember Dr. Munhall’s only “reason” for keeping Sunday. It is this:

I believe that the apostles kept Sunday, though I don’t know of any reason why they did so. The seventh day of the week is the Sabbath, but it isn’t convenient to keep it.

In conclusion, we would urge our readers to heed the Doctor’s exhortation to “have a conscience in this matter.”

14. The Real Point Involved

Signs of the Times, June 10, 1886

THERE is one strange thing about this Sunday-sabbath: an argument which is universally used by its advocates, and is relied on as conclusive, is not considered of any force whatever when used in favor of the Sabbath.

For instance, an extended Sunday argument is scarcely ever made without reference to the number of times that Christ met with His disciples on Sunday, and the number of religious meetings held on that day.

Now the facts are these: We have a record of just one meeting of Christ and His disciples on the first day of the week, and of but one meeting of people for worship. The first meeting was while the disciples sat at supper in which they were joined by Christ, and the second was an evening meeting just before Paul was to take leave of the brethren at Troas after a week of labor among them.

Concerning Sabbath worship we have the following: It was the “custom” of Jesus to worship in the synagogue on the Sabbath day.

Luke 4

¹⁶ 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.

He also told His disciples that because it was made for man, not against him, they would not be violating it by doing a charitable action that day.

We also find Sabbath meetings spoken of in the following verses:

Acts 13

¹⁴ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day,

and sat down.

⁴² And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

⁴⁴ And the next sabbath day came almost the whole city together to hear the word of God.

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 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

We find also that it was Paul's "manner" to hold meetings on the Sabbath. Now if custom is to be taken as evidence, in favor of the day, certainly the verdict must be in favor of the seventh day.

But this is not all, nor is it the main point at all. The mere fact that meetings were held on a certain day proves nothing, because the disciples were accustomed to meet "every day":

Acts 2

⁴⁶ And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

And Christ and the apostles preached every day:

Luke 21 [RV]

³⁷ And every day He was teaching in the temple.

Acts 5 [RV]

⁴² And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

Here is a point: The first day of the week is invariably spoken of as "the first day of the week." No sacred title is ever applied to it. There is absolutely nothing in connection with the mention of it to indicate that any sacredness was attached to

it. On the contrary it is spoken of as being devoted to secular employments, and is designated, the same as the other working days, only by its number.

The seventh day, however, the Sabbath, is always spoken of as “the Sabbath”—the rest day. This is wherein we find evidence in favor of the seventh-day Sabbath in the New Testament. Christian men, moved by the Spirit of God to write for Christians, writing at periods varying from five to thirty years after Christ’s ascension, invariably referred to the particular day enjoined in the fourth commandment as “the Sabbath.”

Surely, then, there can be no doubt as to what day is the only Sabbath for Christians to keep. The Spirit of God has set its seal on the seventh day, and has declared that is the Sabbath day.

Still further, the inspired apostles have left on record the statement that only the seventh day is the Sabbath. There is no question but that the day on which the Jews met for worship was the seventh day of the week. Now Paul, when he was at Antioch, in Pisidia, showed, in the following words, how inconsistent the Jews were in rejecting Christ:

Acts 13

²⁷ For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him.

If the Scriptures were read in the Jewish synagogues on the seventh day, which no one will think of denying, then, according to Paul, they were read every Sabbath day, which effectually shuts Sunday out of the claim to be called Sabbath.

The apostle James, also, in an assembly of the apostles and elders, which is generally spoken of as “the first Christian council,” and where the Holy Ghost was present to direct, said,

Acts 15

²¹ For Moses of old time has in every city them that preach him, being read in the synagogues every Sabbath day.

Here we have, in an assembly of Christians twenty years after the crucifixion, an unmistakably Christian declaration to the fact that the day on which the Jews read the books of Moses in their synagogues,—the seventh day,—is the Sabbath to the exclusion of every other day.

We cannot see how Christians can ignore such facts as these.

- If the Holy Spirit declares that the seventh day is the Sabbath, and the only Sabbath, why should we not say so too?
- How can we be Christians if we walk not as Christ and the apostles walked, and talk not as they talked?
- If holy men spoke as they were moved by the Holy Ghost, why should not their words be an end of all strife?

For our part we will maintain before the world that the seventh day of the week is the only Sabbath, and the day which God and Christ demand shall be kept by Christians; and we know that this position cannot be contradicted by the Scriptures.

15. When Is It Sunset?

Signs of the Times, July 1, 1886

A COLORADO correspondent sends us the following statement of fact and question:

I live a mile from the base of the mountain which is three to five thousand feet higher than where I live. As the mountain is west of us it hides the sun from our view and casts a shadow over us long before it is sunset east of us. Is it sunset when the shadow comes on us while the sun is shining east of us?

No; it is not sunset until the sun has gone down. When we say that the sun has gone down, we do not mean that it has gone behind a cloud, or that some intervening obstruction keeps its rays from coming direct to our eyes; but we mean that the sun is below the horizon and no longer sheds light upon the part of the earth where we live.

If a man should spend the entire day on the east side of a barn, he would not think of calling it sunset at two o'clock in the afternoon, just because he could not see the body of the sun, but he would have as good reason to do so as he would under the circumstances indicated by our correspondent.

If we were to go on the principle that the sun has set when we no longer receive its direct rays, a man living in a deep canyon would have a very short day. As a matter of fact, the sun sets to such a man at exactly the same time that it does to his neighbor who lives on the plain.

He can tell when the sun sets, just the same as the man on the plain can when the day is so cloudy that he cannot see the sun at all. The sun sets when it sinks below the horizon, and not when it passes behind a barn or a mountain.

16. Plain Facts on the Sunday Question

Signs of the Times, July 29, 1886

AMONG the letters on the Sunday question, published in the *St. Louis Republican* of July 4, is one from a Catholic priest, D. S. Phelan, of the St. Louis, which states the facts relative to the Sunday in such a plain language that we reproduce it entire. We earnestly invite all Protestants to give it a careful perusal:

St. Louis, July 3.

Editor Republican:

I have been asked my view on the question of Sunday observance. I have no views. It is a matter of positive law. Dogmas of faith and canons of discipline are great and stubborn things; views are trifles light as air. The Sunday is an institution of the church. The attempt to identify it with the Jewish Sabbath, or to make it heir to its rights and ceremonies is futile and absurd. The ceremonial law of Moses is abrogated—buried in the same grave with the synagogue. The Lord's day is the creation of the church in its specific form, although the obligation to sanctify one day in the week would seem to be of divine origin.

When the church set apart the first day of the week for public worship, she enacted that all her children who reached the years of discretion should first hear mass, and secondly abstain from servile works on that day. This is positive law, and any man's views contrary to this enactment are treasonable. The mass is the one great sacrifice of the new law, and all the faithful are obliged to assist it on the Lord's day. Sunday is likewise a day of rest—made so by the church's enactment. She says we may not do any work on that day which is of servile or ordinary wage-earning character.

But how all about games and amusement on the Lord's day? "What says the law?" the Church does not condemn them, although she encourages the faithful to works of piety and prayer. She knows the world too well to impose a burden

they cannot bear. She is satisfied with what is essential, while counseling what is of supererogation. It would be well for all Christians to spend all of Sunday in church, but the church obliges them to about one hour.

Why do our separated brethren place so much stress in observing this Sunday ordinance of the Catholic Church? They are more Catholic than the Catholic Church. But they are Catholic only on Sunday. On Friday they are pagans. Why do they eat meat on the latter day? The church, who presented the method of Sunday observance, forbids the use of flesh meat on Friday. Why, too, do they not observe the laws of the Lenten season? They emanate from the same authority which fixed the time and method of the weekly public worship.

The Pharisees were in the habit of haggling about trifles, while they neglected the weightier things of the Mosaic law. Our separated brethren are in the same predicament. They take the Sunday from the church, and they get the scarecrow of Christendom, while they throw away the Friday abstinence, and the Lenten fast, not to speak of the annual confession and communion.

The only thing in the above that we would criticize is the implication that by the abrogation of the ceremonial law the Sabbath was also abolished. The fourth commandment had in it nothing of a ceremonial nature, consequently it was not affected by the blotting out of the handwriting of ordinances.²⁵

So when “the church” set apart Sunday as a demi-semi-holy day, there were two weekly days of worship claiming man’s allegiance:

- one given by man himself;
- the other, the original Sabbath which God gave to man.

We wish now to call our readers special attention to the following points in the letter of “Father” Phelan:

²⁵ **Colossians 2** ¹⁴ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.

1. "The Sunday is an institution of the church." It has no connection with the Sabbath, and derives none of its "authority" from the command enjoining the observance of what is termed the "Jewish Sabbath."

2. "The Lord's day [an erroneous title for Sunday] is the creation of the church, in its specific form, although the obligation to sanctify one day in the week would seem to be of divine origin." But why should it "see" that the obligation to observe one day in the week is of divine origin? If the Sabbath commandment be abolished along with the ceremonial law, the obligation to observe one day in the week must also be gone; for the fourth commandment is the only place where such obligation is expressed.

But if there is now obligation to observe one day in the week, and that of divine origin, it must be derived from the fourth commandment, which specifies particularly which gave the week shall be observed. Note this point: Our Catholic friend distinguishes between the obligation that is of "divine origin," and the "obligation" which originated in the "church." This is as it should be. The observance of one day in the week is enjoined by the Creator, in the fourth commandment; the setting apart of the first day, instead of the seventh "according to the commandment," rests solely on the authority of men. There is nothing divine about it.

3. The same power that set apart the Sunday also originated the mass; and the Sunday was set apart so late for the celebration of this mummary. Notice:

[The church] is satisfied with what is essential, while counseling what is of supererogation. It would be well for Christians to spend the whole of Sunday in church, but the church obliges them to about one hour.

Outside of that hour, the people may engage in anything except servile work. Thus the only essential thing about Sunday

is the mass. If professed Protestants want to know how to keep Sunday, why do they not go to the only source of authority on that subject?

The remainder of the letter speaks for itself. We commend to all Protestants the questions which it contains. If they are determined to follow, and even to exceed, the Catholic ordinance concerning Sunday, why not be consistent, and attend mass on that day, abstain from meat on Friday, and go to confession?

But if they are determined to be Protestants indeed, the way is plain. We do not acknowledge the Pope's authority, and the only treason that we know of in matters pertaining to morals, is disobedience to the commandments of God.

17. The Sabbath and Conversion

Signs of the Times, September 30, 1886

THE following question and answer we find in the report of a “gospel service” in San Francisco on a recent Sunday night:

Q. Is the Sabbath done away with?

A. If you are a Jew, No. But it is deplorable to see a person claiming to be a Christian, and going back to Judaism. The Sabbath is the seventh day, but they are not converted people who keep it. Some people devote so much attention to the Sabbath question that their religion is all Sabbath and no Christ.

That is, the thing is done and it is not done. We leave the question as to how a thing can at the same time both be and not be, to those who are more skilled in casuistry²⁶ than we are. We read that:

Mark 2

²⁷ The Sabbath was made for man.

Then if it is abolished, it must be abolished for man; and if it is not abolished, it must remain for man. We have great respect for the Jews, but we do not believe that they were any more entitled to be called men than we are; therefore we do not believe the Sabbath was made specially for them.

The Sabbath was made for all who are included in the general term “man.” If there are any people to whom the term “man” will not apply, then perhaps the Sabbath was not made for them. Keeping the Sabbath is no more Jewish than is worshipping the true God, or refraining from blasphemy, murder, and adultery. Therefore to keep the Sabbath is not to go back to Judaism.

²⁶ Casuistry: the use of clever but unsound reasoning, especially in relation to moral questions. (Oxford’s English Dictionary)

“The Sabbath is the seventh day, but they are not converted people who keep it.”

The seventh-day Sabbath is the Sabbath commanded in the law, and the psalmist says,

Psalm 19

⁷ The law of the Lord is perfect, converting the soul.

The law, including the Sabbath, is that which converts the soul, and brings it to Christ; now if a man, having come to Christ, rejects that which alone could bring him to Christ, he necessarily, in so doing, rejects Christ. Therefore to say that the Sabbath-keeper cannot be a converted man is unscriptural and false.

If the man had said that not all who keep the Sabbath are converted, we should be obliged to agree with him. Not all who profess to worship the true God, are converted; not all who profess to accept Christ as their Saviour, are converted. Said Christ:

Matthew 7

²² Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?

²³ And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

But this does not prove that no one can be converted if he worships God or prophesies in the name of Christ. Yet we might as well say that it does, as to say that a Sabbath-keeper cannot be converted.

Answers such as the one quoted above may satisfy those who “love to have it so” (*Jeremiah* 5:31); but the fact that these questions are continually being asked, shows that people are thinking about the Sabbath; and in these investigations many will reject the foolishness of men, and will accept...

1 Peter 1

²⁵ ...the word of the Lord [which] endures forever.

Answers
to
Dr. Dobbs
(1885)

1. The Sabbath in Eden

Signs of the Times, July 16, 1885

IT HAS BEEN our constant aim to avoid controversy as far as was possible. Believing that the coming of the Lord is here, and that the strict observance of the ten commandments (with divine assistance) is necessary to a complete preparation for that event, we design to get these truths before the people in the most direct manner possible.

While, therefore, we deprecate debate, we dare not lower the standard of truth because it is opposed. Whenever we make strictures upon those who teach differently, we do so, not because they have assailed “our position,” but because they oppose what we firmly believe to be Bible truth.

We do not consider ourselves as standing in opposition to anybody, but as simply lifting up the truth, which is being trodden down.

Quite frequently newspaper articles and reports of sermons in opposition to the Sabbath, are sent to us, with the request that we reply to them. Of course these articles contain no argument for objection that has not been met and answered hundreds of times, and our first impulse is usually to throw them aside as unworthy of further notice.

But we recollect that the old objection which to us seems so flimsy, is to many a new one, and a real stumbling-block. Therefore we feel constrained to give them notice. If that notice be often extended, it is not because we fear that truth itself will suffer by the opposition, but that honest minds that have not been accustomed to think upon Bible themes, may not be entangled in error.

It is for this reason that we begin to briefly notice a series of articles on the Sabbath question, by C. E. W. Dobbs, D. D., recently published in the *Indiana Baptist*. The writer takes the

position throughout, that Sunday (invariably called by him the “Lord’s day”) is not the Sabbath, and that its observance, although being obligatory upon Christians, derives no force from the fourth commandment; that it is purely a...

...gospel institution, and that the fourth commandment, enjoining the observance of Saturday, has, with the rest of the Decalogue, entirely passed away.

One word concerning the idea that the Sunday-sabbath is a gospel institution. If this were so, then it must stand upon the same plane as other gospel ordinances,—baptism and the Lord’s Supper. No Christian, whatever denomination, thinks of allowing unbelievers to participate in these ordinances. If the Sunday-sabbath be a gospel institution, then no unbeliever must be allowed, much less compelled, to observe it.

But Dr. Dobbs does not believe this theory any more than do his Baptist brethren. This is proved by their own actions. A Baptist father would not invite his unconverted children to partake of the Lord’s Supper, nor would he allow them, while still unconverted, to be baptized, yet he would require them, while they were subject to his authority, to observe Sunday. Notwithstanding what men may say, their actions show that they do not really believe that Sunday is a Christian ordinance.

We most heartily agree with the Doctor in his claims that Sunday observance finds no authority in the fourth commandment. But, knowing that there is no Bible authority outside of the fourth commandment for the observance of any day as sacred, we conclude that the Doctor’s admission rules Sunday out of the question.

By the side of that admission, we wish to place a few others. In its issue of March 1, 1882, the *California Christian Advocate* said:

When we plead for a law for it [Sunday] as a day of rest, we can justify that only on the ground that it is according to the law of nature, and necessary to man....We cannot sustain it before the people, if we claim its sanctity as a religious institution.

Very true, only it would be difficult for the *Advocate* to show how to rest on Sunday meets the wants of man's nature, anymore than rest on Saturday. The *Christian at Work*, in its issue of April 19, 1883, said:

Some plant the observance of the Sabbath [Sunday] squarely on the fourth commandment, which was an exquisite injunction to observe Saturday, and no other day, as a holy day unto the Lord....The truth is, so soon as we appeal to the *litera scripta* [i.e., the plain reading] of the Bible, the Sab-batarians have the best of the argument.

Again, in its issue of January 8, 1885, the *Christian at Work* says:

We rest of the designation of Sunday on the church having "set it apart of its own authority." The seventh-day rest was commanded in the fourth commandment, as it is written in every tissue and trembling fiber of the human frame. 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.

All true; but if the observance of Sunday was brought about by the "gradual concurrence" of the church, then of course it was not instituted by Christ; and if it was not instituted by Christ, then it is obviously not a Christian institution; and therefore, although "the church" did gradually effect this change, it was to that extent at least unchristian.

But now for the argument against the Sabbath. We quote:

Some find evidence of the Edenic institution of the Sabbath in *Genesis* 2:3: "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work." This is supposed to be the enactment of the Sabbath law for the race. But it is an exceedingly frail support for such an institution. The language is only the historian's statement that the Sabbath, instituted two thousand years afterwards, had a commemorative relation to creation. It is barely mentioned by him proleptically, as giving the divine determination to sanctify the seventh day, and to constitute it a religious rest day in the future ceremonial law.

How does the Doctor or anyone else find so much in *Genesis* 2:3? Those who say that *Genesis* 2:3 records what the Lord designed to do two thousand years in the future, seem to be wise "above that which is written" (*1 Corinthians* 4:6), for there is not the slightest intimation of such a thing in the text. Just as reasonably might we affirm that:

"There was no marriage institution until two thousand years after the creation, the statement in *Genesis* 2:24, that a man "shall cleave unto his wife; and they shall be one flesh," being only the historian's statement that the marriage relation, instituted two thousand years afterward, had a commemorative relation to the union of the first pair. It is merely mentioned by him proleptically, as giving the divine determination to sanctify the marriage relation, and to constitute it the sacred ordinance in the decalogue,"

—which, by the way, is in no sense a ceremonial law. But no sane man would accept such an interpretation, or rather perversion, of the Scriptures in regard to marriage; and no unprejudiced person can for a moment regard such reasoning as just when applied to the Sabbath.

What, then, may we learn from *Genesis* 2:3? The text is plain:

Genesis 2

³ 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.

This immediately follows the statement that:

² God...rested on the seventh day from all His work which He had made.

Now we submit it to any candid person, that in *Genesis* 2:1-3 events are mentioned in historical order. From the reading of the text, no one would imagine that the third verse refers to something two thousand years after the event mentioned in the second; and there is nowhere in the Bible any intimation that such is the case.

It is a fact, then, that the blessing and sanctifying of the seventh day immediately followed God's resting upon it, after the six days of creation were ended. To deny this is simply to make an assertion contrary to a plain declaration. Now we will find out what was comprehended in that act of sanctifying, and then we shall see upon what foundation the Edenic Sabbath rests.

To "sanctify" means:

"To set apart for a sacred or religious use; to make holy."
(Webster).

Its use, as applied to inanimate objects, may be learned from the following instances: When the Lord was about to come down on Mount Sinai, He said to Moses,

Exodus 19

¹² And you shall set bounds unto the people round about, saying, Take heed to yourselves, that you go not up into the mount, or touch the border of it: whosoever touches the mount shall be surely put to death.

In verse 23 we read,

²³ And Moses said unto the Lord, The people cannot come up to mount Sinai; for you charged us, saying, Set bounds about the mount, and sanctify it.

The mountain was sanctified, or set apart for a sacred use, and a barrier was built around it, so that none need be in doubt as to how far they might go.

Again, in *Joshua* 20 we find that the Lord told Joshua to appoint six cities to which men who had accidentally slain a man might flee for refuge.

Joshua 20

⁷ And they appointed [margin: “sanctified”] Kedesh in Galilee in mount Naphtali,...

Here the same word is used as in *Genesis* 2:3. In what did the sanctification of these cities consist? In setting them apart for the use for which they were designed, by letting everybody know which cities were the cities of refuge. Indeed, that is just what the sanctification was,—a public setting apart. Without thus informing the people, the sanctification would have been a farce.

So with the Sabbath. First, God rested on the seventh day; then He blessed it, or spoke well of it; and lastly, He sanctified it, that is, He appointed that it should be preserved sacred. Just as Moses set bounds around the mount, so the Lord placed around the Sabbath the sanctions of His law.

Now as we have seen that the sanctification immediately followed the resting and the blessing, we know to whom the Lord made the statement that the day was to be kept holy;—it was to all who were then living—Adam and Eve. But this pair represented all the inhabitants of the earth, for they had been commanded to...

Genesis 1

²² Be fruitful, and multiply, and replenish the earth.

We find, then, that *Genesis* 2:3 teaches, in the most unmistakable language, that the seventh-day Sabbath was instituted at creation, and that it was designed for and given to all mankind.

We may add, however, that in *Genesis* 2:3 we do not find the enactment of the Sabbatic law before the race, but the statement, as a fact of history, that such a law was made in creation. This point, borne in mind, removes the next objection, which shall be noticed next week.²⁷

²⁷ See the next article, "Human Ignorance vs. Divine Knowledge."

2. Human Ignorance vs. Divine Knowledge

Signs of the Times, July 23, 1885

LAST WEEK, in the article entitled “The Sabbath in Eden,”²⁸ we showed that *Genesis* 2:3 is an explicit declaration that the seventh day was sanctified immediately following God’s rest upon it at the close of creation, and that to sanctify means to set apart, to appoint; so that we have the inspired record that, in Eden, God decreed that men should observe the seventh day as the Sabbath.

We cannot be so sure that George Washington commanded the American army during the war of the Revolution, as we are that in Eden God appointed the seventh day to be kept by all mankind. For the knowledge of the war we are dependent on human evidence, while this fact of the sabbath is made known to us “by inspiration of God.”

But Dr. Dobbs says of *Genesis* 2:3:

To make the passage of any value as proof in this matter, it must be assumed that *Genesis* was an historic book, coming down from patriarchal times.

It makes no difference when the book of *Genesis* was written, so far as this case is concerned. The Doctor might as well have said that:

“We cannot know that God created the heavens and the earth in six days, because Moses was not there to see it done, and to make the record on the spot.”

The reader must remember that *Genesis* 2:3 is not the commandment for Sabbath observance, but is simply the inspired record that such a command had been made. The patriarchs were not dependent on the record in *Genesis*, for their knowledge of the Sabbath, any more than the early colonists

²⁸ See the previous article.

were dependent on Ridpath's *History of the United States*, for their knowledge of the wars with the Indians or with Great Britain. We do not need a history to inform us of that in which we are the actors.

The lives of three men—Adam, Methuselah, and Shem—reach from the creation to Isaac. Methuselah was two hundred and forty-three years old when Adam died, Shem was ninety-seven years old when Methuselah died, and Isaac was fifty years old when Shem died. There certainly was opportunity enough for the patriarchs to know of the appointment of the Sabbath in Eden, even though no records were kept.

Dr. Cunningham Geikie, speaking of the call of Abraham, says:

No details are given of the creed of Abraham, but, in addition to his confession of the one only living God, it must have included all that was true in the popular beliefs of Chaldea. This would imply his knowledge of the Sabbath; for the seventh day, by a tradition handed down from Eden, was “holy,” in his Eastern native land, and was honored by the cessation of all work on it.²⁹

Dr. Geikie says that even the heathen had at that time preserved the tradition of the Sabbath from Eden; but whether they did or not, it is beyond controversy that the patriarchs knew all about the sanctification of the Sabbath in Eden.

But even if it were possible that they did not, their ignorance would not in the least affect the fact, for we have the word of the Lord for it, that the seventh-day Sabbath was set apart in Eden. Our relation to the Sabbath of the Lord must be regulated by His commandment concerning it, and not by somebody else's knowledge or lack of knowledge, nor by the time its institution was recorded.

Again we quote from Dr. Dobbs:

²⁹ *Hours with the Bible*, vol. 1, chap. 20, paragraph 9.

Just here it may be well to state that the Jewish Talmud, so scholars tell us, knows nothing of any ante-Mosaic Sabbath. Their doctors universally date the Sabbath from the Mosaic institution, generally referring its commencement to *Exodus* 15:25: "There He made a statute," etc.

We have never read the Talmud, so we, with Dr. Dobbs, must depend for a knowledge of its content, on what "scholars tell us." Grant that the Talmud knows nothing of an Ante-Mosaic Sabbath, and what does it prove? Nothing. Whether the Talmud knows anything about the Sabbath either before or after Moses, or whether it does not, matters not one whit.

The Bible knows all about it, and it tells us in unmistakable language. We desire our knowledge of our duty to God, not from the Talmud, but from the Bible. If one honest man bears witness on a given point, the fact that a dozen other men know nothing about it does not overthrow his evidence.

In other words, one man's knowledge of the fact, cannot be made of no effect by another one's ignorance. If all the man-made books in the world ignored the Sabbath, or knew nothing about its institution, it would make no difference; God's book remains unchanged.

But what of the statement that:

Their doctors universally date the Sabbath from the Mosaic legislation, generally referring its commencement to *Exodus* 15:25: "There He made a statute," etc.

The preceding paragraph answers this statement also. If it were true that "their doctors" referred the institution of the Sabbath to the time when the Israelites were at Marah, that would not make it true, when the inspired record plainly tells us that it was instituted at creation. It is not an unheard-of thing for "doctors" to be mistaken.

We have known doctors to say, in the face of the statement in *Genesis* 2:3, that God never blessed the seventh day; and we

were presumptuous enough to believe the Bible in preference to the doctors. Whatever the Talmud may or may not say concerning an ante-Mosaic Sabbath, Josephus says:

Accordingly Moses says that in just six days the world and all that is therein was made; and that the seventh day was a rest, and a release from the labor of such operations;—whence it is that we celebrate a rest from our labors on that day, and call it the Sabbath.³⁰

It is a matter for curiosity, however a man who can see no proof whatever for Sabbath observance, in *Genesis* 2:3, which speaks directly on a point, can find in *Exodus* 15:25 evidence of its institution, when the latter text makes no hint of the Sabbath. But the human mind, when controlled by prejudice, is not subject to laws.

We have space in this article for just one more quotation:

It is worthy of remark also that no Christian “Fathers,” among the writings which have come down to us from the first three centuries, ever based the observance of the Lord’s day [by this term the Doctor means Sunday] upon either the fourth commandment or a primeval and patriarchal Sabbath law.

And it is worthy of remark that this indicates the good sense of the “Fathers,” more than anything which they did write. They did well not to base Sabbath observance upon the fourth commandment, nor upon any other commandment found in the Bible. It would be well if some of their successors in the Christian church would be as discreet.

It is true that the “Fathers” did not base the observance of Sunday on the fourth commandment, but that need not hinder us from basing the observance of the seventh day, Saturday—the true Lord’s day—upon the commandment.

³⁰ Josephus, *Antiquities*, Book 1, chap.1, section 1.

The reader will notice that thus far all of Dr. Dobb's argument against the Sabbath has been negative—consisting of what certain ones do not know about the Sabbath. In our next article we shall examine what he claims to know about it.

3. The Sabbath at the Exode

Signs of the Times, July 30, 1885

IT WILL be remembered that in last week's review of Dr. Dobbs,³¹ we noticed his position that the Sabbath was first instituted at the waters of Marah:

Exodus 15

²⁵ And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there He made for them a statute and an ordinance, and there He proved them.

Whether he had some doubts of that, or whether it was simply because he is determined to prove that it is not commanded at creation, we do not know, but in his second article he takes the position that it was instituted in the Wilderness of Sin (*Exodus* 16). On this point he says:

The first mention of the Sabbath is in *Exodus* 16:23, "Tomorrow is the rest of the holy Sabbath"—where, by the way, the Hebrew has no definite article, reading "a rest of a holy Sabbath." The first intimation of this rest is verses four and five, where Jehovah tells Moses of the double rate of manna to be gathered on the sixth day. In verse 22 we find the people doing this, and the rulers of the congregation, apparently not having heard, or at least not remembering the injunction given in verse five, came to tell Moses. He explains to them: "It is that rest which Jehovah has spoken of, a rest—a holy Sabbath—is tomorrow." It is only in verse 29 that we have the definite article "the Sabbath."...Everything in the whole narrative seems to point to this as the first knowledge of the Sabbath. Careful study has convinced me that the weight of critical exegesis and scholarly interpretation places the beginning of the institution just here.

³¹ See the previous article.

The last statement, that “the weight of a critical exegesis and scholarly interpretation” places the institution of the Sabbath in the wilderness, gives us opportunity to quote from some critical scholars. The *Bible Commentary*, by a company of “Bishops of the Anglican Church,” has the following on *Genesis* 2:3:

The natural interpretation of these words is that the blessing of the Sabbath was immediately consequent on the first creation man, for whom the Sabbath was first made (*Mark* 2:27)....Moreover, it appears that, before the giving of the commandments from Mount Sinai, the Israelites were acquainted with the law of the Sabbath. In *Exodus* 16:5 a double portion of manna is promised on the sixth day, that none need be gathered on the Sabbath. This has all the appearance of belonging to an acknowledged, though perhaps neglected, ordinance of divine service; not as if then for the first time the Sabbath were ordained and consecrated.

The same authority says that *Exodus* 16:23...

...is at once a statement and an injunction. The people knew it as the Sabbath, they were to observe it as a great festival.

Dr. Scott, in his comment on *Genesis* 2:3, says:

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

Other testimony to the same intent is given by Dr. Scott. Dr. Adam Clarke as an observer of the first day of the week, and a

most critical scholar, was not able to find, either in the Hebrew or in any translation of *Exodus* 16, any authority for supposing that the Sabbath was first given in the wilderness. On *Exodus* 16:23, he says:

There is nothing either in the text or context, that seems to intimate that the Sabbath was now first given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now renewed; because they might have supposed that in their unsettled state in the wilderness, they might have been exempted from the observance of it. Thus we find, (1) That when God finished His creation, He instituted the Sabbath; (2) When He brought the people out of Egypt, He insisted on the strict observance of it; (3) When He gave the law, He made it a tenth part of the whole; such importance has this institution in the eyes of the Supreme Being.

It may be well to state that “the weight of critical exegesis and scholarly criticism,” which places the institution of the Sabbath at the exode, is found among those German theologians who throw overboard a large portion of the Pentateuch as of a doubtful nature, and attribute a large portion of the remainder to a later age than that of Moses.

Concerning the statement that there is no definite article in the Hebrew of *Exodus* 16:23, but little need be said. In fact the Doctor makes no argument from it, but simply makes the statement. He has doubtless heard the statement made, or has read it somewhere, and thinks it must surely be an argument against the Sabbath, although he doesn't know just how to make it, so he throws it in at random.

As a matter of fact, although the definite article is not found in the Hebrew of *Exodus* 16:23, the word Sabbath is just as definite as it is in verse 29, where the definite article occurs. For instance, I may say,

“I went to church last Sabbath.”

Now although I use no definite article, the word “Sabbath” is just as definite as it is possible to make it. Two paragraphs from a review of Armstrong’s Sunday book will be sufficient to put the matter clearly:

There are two methods of determining whether or not a Hebrew substantive is definite. 1. By the presence of the article. 2. By “construction.” A noun may be determined to be definite as certainly and as easily in the absence of the article as in its presence, if the construction demands it. The article is then understood.

The word “Sabbath” in *Exodus* 16, and in the decalogue, *Exodus* 20, is definite in every instance of its occurrence. It is made definite in chapter 16:29 and 20:8, 11, by the use of the article; it is equally definite in chapter 16:23, 25 and 20:10, by construction, in the absence of the article.

The reader will doubtless wonder what bearing the absence of the article from verse 23 and its presence in verse 29 has on the Sabbath question. It has just this bearing: Many people who know nothing of the Hebrew will read such a statement from a man who writes “D. D.” after his name, and although they cannot see any point to it, they think it certainly must mean something, and as that supposed something is in harmony with their prejudices, they rest content.

The “reverend” men who make use of such “argument” know very well that a title, and a few phrases from, or allusions to, a foreign language, are wonderful conscience easers.

4. The Sabbath of the Decalogue

Signs of the Times, August 13, 1885

IN THE third article by Dr. Dobbs, on the Sabbath question, we find the following:

The Sabbath of the Sinaitic decalogue was essentially and designedly a ceremonial institution of the Mosaic law, and as such was given and confined to that people whom the Lord their God had brought out of the land of Egypt. It was a sign between God and Israel only.

In the next paragraph, he says:

Some good brethren, while assenting in the main to my proposition, have thought the use of the word “ceremonial” unfortunate and misleading. I class the Sabbath institution with the other positive rites of Judaism. To my mind, the Sabbath is no more spiritual or moral than are the Passover and the new moon festival observances, commanded in the law of Moses. It, as well as they, was but a part of the “shadows” which were to “pass away” when the “body” should come.

In answer to the Doctor’s statement that to his mind there is nothing spiritual or moral about the Sabbath, we would quote the words of Paul:

1 Corinthians 2

¹⁴ But the natural man receives not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

This Scripture has direct application in this case, for the apostle plainly declares that the one who refuses submission to the law of God, is not spiritual, but carnal.

Romans 8

⁷ Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

The same apostle plainly declares that:

Romans 7

¹² ...the law is spiritual;

¹⁴ ...the law is holy, and the commandment is holy, and just, and good.

If the law is spiritual, then the fourth precept of the law is spiritual. It is impossible to separate the fourth commandment from the rest of the decalogue. It is, as a whole, the moral law. The psalmist was speaking of the law as it was pronounced from Sinai, when he declared that it “is perfect” (*Psalms* 19:7), and he certainly referred to the words which were spoken amid the thunders of Sinai, when he said,

Psalm 119

¹⁶⁰ Your word is true from the beginning; and every one of your righteous judgments endures forever.

Is the decalogue ceremonial and shadowy? If the fourth commandment is, the whole must be. When God said,

Exodus 20

³ You shall have no other gods before me,

—what did that typify? When God said,

⁷ You shall not take the name of the Lord your God in vain,

—what portion of the work of Christ was shadowed forth? Can anyone tell? The truth is, there is not a single one of the ten commandments which has in it anything whatever of a ceremonial nature.

Think a moment, reader. Did you ever hear anybody mention anything in the life, sufferings, or death of Christ, of which the Sabbath was typical? No one ever attempted to show in Christ’s work the antitype of the Sabbath. The antitype of every portion of the ceremonial law may be traced in the work of Christ, but not so with the moral law. That is not a shadow, but the substance which, when trampled upon, made it necessary for Christ’s work to be performed. The apostle says,

1 Corinthians 7

¹⁹ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Some men claim that the Sabbath was given as a type of the saint's eternal rest. We have never seen any proof of such a thing, and we do not accept the statement as true; but if it were true, it would show that the Sabbath is still binding upon mankind, for the saints have not yet received their eternal rest, and the shadow can never stop until it reaches the substance.

The declaration of our Saviour, in *Matthew* 5:17-18, is of itself sufficient to show that the law of God is not typical or shadowy:

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

¹⁸ 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.

Till all *what* be fulfilled? Till all the prophets be fulfilled. Christ's coming to earth was, as He said, in fulfillment of prophecy, for:

Acts 10

⁴³ To Him give all the prophets witness, that through His name whosoever believes in Him shall receive remission of sins.

But Christ did not at His first coming fulfill all that the prophets had spoken, for David, prophesying of Him, said:

Psalms 89

²⁸ My mercy will I keep for Him for evermore, and my covenant shall stand fast with Him.

²⁹ His seed also will I make [to endure] for ever, and His throne as the days of Heaven.

Here is a prophecy that cannot be completely fulfilled as long as the days of Heaven exist—in other words, it reaches to eternity;—and therefore since not a jot nor a tittle can pass from the law until all be fulfilled, it is evident that the ten commandments will exist in full force, without the slightest change, as long as eternity endures.

Now what about the statement that the Sabbath was given because God brought the Jews out of Egypt? The falsity of that assertion has already been shown, by the fact that the Sabbath was given to man in Eden. If it was given in Eden, and was kept centuries before the Egyptian bondage, as we have already shown, then it was not given to commemorate the deliverance from that bondage.

There was something given which, while it served as a shadow of something good to be done for the race, commemorated the deliverance from bondage. This was the Passover, described in *Exodus* 12. But the Passover was eaten in the night, and therefore Moses said:

Exodus 12

⁴² It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations.

The objector, as he reads this, will think of *Deuteronomy* 5:15, which reads thus:

Deuteronomy 5

¹⁵ And remember that you were a servant in the land of Egypt, and that the Lord your God brought you out thence through a mighty hand and by a stretched out arm; therefore the Lord your God commanded you to keep the Sabbath day.

That passage can afford no help to the opposers of Sabbath observance. Mark it well. It does not say that the Lord gave them the Sabbath day because He brought them out of Egypt,

but that for that reason, He commanded them to keep it. There is quite a difference.

The Sabbath was given to men at creation. When the children of Israel were in hard and cruel bondage in Egypt, they had grievous tasks placed upon them, and their taskmasters would not allow them any respite. They were not allowed to keep the Sabbath.

Moses demanded of Pharaoh that he should let the people go, so that they might serve the Lord. Pharaoh refused, and the Lord compelled him to let them go. When God, with a wonderful exhibition of His power, had brought them out of bondage, that they might serve Him, what could be expected but that He would command them to do so?

The fact that God at that time commanded them to keep the Sabbath is no evidence that a previous command had not been given to do the same thing. If it were, then it would appear that it was never wrong to steal, nor do any other thing forbidden in the ten commandments, until the deliverance from Egypt, for we read as follows:

Leviticus 19

³⁶ Just balances, just weights, a just ephah, and a just hin, shall you have; I am the Lord your God, which brought you out of the land of Egypt.

³⁷ Therefore shall you observe all my statutes, and all my judgments, and do them.

Even Dr. Dobbs would scarcely claim that there was anything shadowy or ceremonial in dealing justly, or that the obligation to do so has passed away. Then why should he make that assertion in the case of the Sabbath?

The Sabbath was in no sense a memorial of the deliverance from Egypt; but the fact that God had miraculously delivered His people so that they might serve Him, made it eminently proper that He should renew His command to them to keep an already-existing institution.

5. The Sabbath a Sign

Signs of the Times, August 20, 1885

LAST week we quoted a paragraph which stated that the Sabbath was a ceremonial institution, given to commemorate the deliverance from Egypt, and that it was only a sign for the Jews, a distinguishing mark.

The first statement we considered, showing its fallacy; this week we have briefly to consider the Sabbath as a sign. We shall quote the texts referred to by Dr. Dobbs.

Exodus 31

¹³ Speak 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 sanctifies you.

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.

²⁰ 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.

These three verses tell us plainly what purpose the Sabbath served as a sign. Strange to say, it was not a sign between the Jews and the Gentiles, not a mark of national distinction, but that the people might know the God of Heaven.

Each one of these verses tells the same thing. It was a sign by which they might know the Lord. But mark: It was the Sabbath when hallowed that enabled them to know the Lord. The Sabbath institution, a mere theory, could have no such effect; but when they kept the Sabbath, they could know the true God—the God that would sanctify them.

Heathen gods could not sanctify; and since the people could not know the true God unless they kept the Sabbath, it fol-

lows that keeping the Sabbath was necessary to sanctification. And this is just as true now as it was then.

Right here we have one strong evidence that the Sabbath was designed for all men. Thus: It is very certain that God wants all men to acknowledge Him and to give Him the reverence and homage which is His due. It is hardly necessary to quote Scripture proof of this, since none will deny it. We will refer to one or two:

Revelation 4

¹¹ You are worthy, O Lord, to receive glory and honor and power; for You have created all things, and for your pleasure they are and were created.

Paul also said that:

Acts 17

³⁰ [God] commands all men everywhere to repent.

This repentance is to be...

Acts 29

²¹ ...toward God.

Now if all men everywhere are called upon to show repentance toward God, it is evident that it is the duty of all men to know and serve Him.

Again, those who know not God are to be punished with everlasting destruction:

2 Thessalonians 1

⁸ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

⁹ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

It is evident, then, that it is the duty of all men to know God. But the text above quoted (*Ezekiel 20:20*), says that it was only by keeping the Sabbath that the children of Israel could know who was God. If it was the keeping of the Sabbath that

caused them to know the true God, it must be the keeping of the Sabbath that insures a knowledge of God to other people. Therefore since God wants to be known by all, He wants His Sabbath to be kept by all.

But how is it that the keeping of the Sabbath can perpetuate the knowledge of the true God? Read the words of the Lord concerning the Sabbath:

Exodus 31

¹⁷ It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

Now we have it. The keeping of the Sabbath causes our thoughts to turn to the creation, and thus we remember the true God, for it is His creative power that distinguishes Him from false gods.

Psalms 96

⁵ For all the gods of the nations are idols; but the Lord made the heavens.

Jeremiah 10

¹¹ Thus shall you say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

¹² He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His discretion.

Now the only thing whatever to keep this truth prominently before the minds of men is the Sabbath. That and that alone is the memorial of the creation.

Some may say that the works of creation are ever before us, and that we can ever keep the Creator in mind. But God foresaw that without the Sabbath man would not remember Him, and the result has demonstrated His wisdom, for the people who disregard the Sabbath, very soon forget God. Without the weekly rest, in which they can meditate upon God's great

power, they will soon cease to think of Him at all; but the proper keeping of the Sabbath insures continual remembrance of God; for the Sabbath, to be kept properly, must be remembered throughout the week.

“But,” says one, “the Sabbath, after all, was a sign only to Israel.”

This brings us to a brief consideration of why the Israelites are especially mentioned, and why it was that only the Israelites were gathered about the base of Sinai, to hear the law. Two reasons may be given:

1. Of all the people on earth, the Jews alone retained the knowledge of the true God.

Abraham had been called to separate from his heathen relatives, in order that he and his descendants might not, by heathen associations, be turned from their allegiance to Him. God called Abraham for the same reason that four hundred years before He had chosen Noah,—because he alone was righteous.

The people of the country in which he and his descendants were sojourners, were those who had sold themselves to the devil, and the Egyptians, to whom the Israelites were in bondage, were gross idolaters.

In all the earth there was but one people, and that was Israel, that could have been induced to hearken to the voice of God. The law was therefore intrusted to them, with repeated injunctions not to forget it, in order that the knowledge of God might not become wholly extinct. Their duty was to hold up its light so that the nations might see it, and thus some be led to glorify God.

2. Because Israel alone had preserved the knowledge of the true God, He made a special promise to them, on condition that they should continue in His law.

This was the first covenant, and when that was broken He made another, not with the Gentiles, but with the same people—the house of Israel and Judah.

Jeremiah 31

³¹ Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

³² Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, says the Lord:

³³ But this shall be the covenant that I will make with the house of Israel; After those days, says the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

³⁴ And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, says the Lord: for I will forgive their iniquity, and I will remember their sin no more.

The promises of God are to none but the Israelites:

Romans 9

⁴ Who are Israelites; to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

And therefore all who are saved must be of Israel.

Romans 11

²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

The heavenly city, into which the redeemed shall enter, has but twelve gates, and on these gates are the names of the twelve tribes of the children of Israel.

Revelation 21

¹² And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

We can readily see the reasonableness of this, when we remember that “Israel” signifies, “one who prevails,” for none but the overcomers, those who prevail, can expect a place in the kingdom of God. And in this we find the strongest proof that God designed the seventh-day Sabbath to be kept by His people in all ages, because it is to be a sign between Him and His people Israel forever.

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

6. Sabbath and Sunday

Signs of the Times, August 27, 1885

THERE are only a few more things in Dr. Dobbs' Sunday article which we wish to notice at present, and these are all of a favorable nature, that is, favorable to the Lord's Sabbath. In article five, we find the following statement, every clause of which he thinks is worthy of emphatic iteration:

The Holy Spirit never calls the first day of the week the Sabbath. Wherever that word is found in the New Testament, it is the name of the Jewish institution, and refers to the seventh day—Saturday. We ought not to be wiser than the Scripture.

Amen. With the exception of the term "Jewish institution," as applied to the Sabbath, we could heartily say to the above, amen and amen. We need not stop to argue concerning the objectionable term, for all our readers know that the Sabbath is the Lord's, that He claims it as His own:

Exodus 20

¹⁰ But the seventh day is the *sabbath of the Lord* your God: in it you shall not do any work.

Exodus 31

¹³ Speak 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 sanctifies you.

Isaiah 58

¹³ If you turn away your foot from the sabbath, from doing your 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:

¹⁴ Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the

Lord has spoken it.

Mark 2

²⁷ And He said unto them, The sabbath was *made for man*, and not man for the sabbath:

²⁸ Therefore the Son of man is Lord also of the sabbath.

And it was observed in Eden, centuries before there was a Jew, and while...

Genesis 11

¹ ...the whole earth was of one language and of one speech.

With the exception of that single expression (“Jewish institution”), the previous quotation from Dr. Dobbs would seem to be the language of an earnest Sabbatarian. No one would suspect that is from one who hates the Sabbath of the Lord.

Our readers will of course understand that the Doctor’s emphatic statement concerning the seventh day as the Sabbath of the Bible, is not because of any love for the Sabbath, nor disregard for Sunday, but simply because he would have Sunday called the “Lord’s day,” and would not have men observe any day as a Sabbath.

Now let us see how his theory and practice agree. He is a Baptist preacher, and therefore whatever we find in the Baptist “Confession of Faith” may be quoted as his own words, since they have his endorsement. Following is the first article of that document:

The Scriptures: We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly construction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

The twelfth article reads as follows:

The Law and the Gospel: We believe the Scriptures teach 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 man to fulfill all its precepts, arises entirely from 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 by grace connected with the establishment of the visible church.

Doctor Dobbs, having subscribed his name to these articles, says that according to the Scriptures, the seventh day,—Saturday,—and that alone is the Sabbath, yet refuses to obey the commandment which says,

Exodus 20

⁸ Remember the Sabbath day to keep it holy;

¹⁰ ...in it you shall not do any work.

Now if we accept him as our guide in matters of religion, how shall we know which of his utterances we are to be guided by? Our Saviour said:

Matthew 23

² The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do;

³ But do not after their works; for they say, and do not.

He could say this with safety, for whatever their practice, the scribes always taught that the strictest obedience was to be rendered to the law. But we cannot say this of our modern teachers, for they do not always "say;" they give an uncertain sound, sometimes teaching strict conformity to the Bible, and again teaching that it is not to be obeyed. In such a case, we prefer to listen to the Bible alone.

"We ought not to be wiser than the Scriptures."

We cannot refrain from noting one other point, to show the inconsistency of calling the seventh day “the Jewish Sabbath.” As correctly stated above,

The Holy Spirit never calls the first day of the week [Sunday] the Sabbath. Wherever that word is found in the New Testament, it...refers to the seventh day—Saturday.

Now it is not only admitted, but zealously claimed, that the New Testament was written for the purpose of teaching Christianity. Its language is the language for Christians to use, and those who accept it indeed, are Christians. (We also believe the same in regard to the Old Testament.)

Then it necessarily follows that the Sabbath is just as much a Christian as it is a Jewish institution. As a matter of fact it is neither Jewish nor Christian; it belongs to no race nor age; it is the Sabbath *of the Lord*.

But the law of God, which the Baptist “Confession of Faith” justly calls “the eternal and unchangeable rule” of God’s moral Government, says,

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

And the Holy Spirit teaches emphatically in the New Testament that there is no Sabbath day but the seventh day.

In the same paragraph we find the following, from the *Schaff-Herzog Encyclopedia*, quoted with approval:

The Lord’s day [Sunday] then was not a continuation of the Jewish Sabbath, which was at first also observed, but a substitute for it.

This is a fact, Sunday, improperly called Lord’s day, was substituted for the Sabbath of the Lord, just as the bishop of

Rome was substituted for the Lord, and sprinkling was substituted for immersion. We have the same authority for substituting sprinkling for baptism, or regarding the pope as the vicar of Christ, that we have for substituting Sunday for the Sabbath.

One more quotation, from Dr. Dobbs' sixth article:

It cannot be repeated too often that there is no Scripture authority for the transfer of the Sabbatic obligations from the seventh day to the first day. Of such "change of day," not only the New Testament, but also the Christian literature of the early centuries, is absolutely silent. It was several hundred years after Christ before Christians began to identify the Lord's day [Sunday, not the Lord's day] with the Sabbath, and to adduce the authority of the fourth commandment in support of its sanctity. Surely it is suggestive that such is the case.

Very suggestive indeed. Let every Baptist read the above paragraph, and then ask himself if he can consistently continue to keep a day which has no warrant from Scripture. The Doctor says that the fact that several hundred years after Christ, Christians began to adduce the fourth commandment in support of Sunday sanctity, is suggestive. Suggestive of what?

It shows that they knew that the fourth commandment is of eternal obligation, and that being determined not to give up their Sunday for the Lord's Sabbath, they found that the only way to satisfy people who wanted to be loyal to God, was to make them believe that the fourth commandment enjoined the observance of Sunday.

This they largely succeeded in doing; but as the end approaches, the light cannot be hid; truth will be fully manifest to all the honest in heart; and soon every individual who holds the faith of Jesus will also keep the commandments of God.

Revelation 14

¹² ...here are they that keep the commandments of God, and the faith of Jesus.

1887

1. The Primary Idea of Sunday Observance

Signs of the Times, January 13, 1887

Says the *Christian at Work*:

As to Sunday itself, there ought to be no question as to the underlying motive for its maintenance by the State; with the religious features of the day the State has nothing whatever to do; the primary idea is Rest, with a very big R—Rest for man and beast; that was the fundamental idea of its establishment by divine authority.

THE editor of the *Christian at Work* should occasionally look over the files of his paper to refresh his mind as to what he has said in time past. No longer ago than February 18, 1886, he said:

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that...it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

And on January 8, 1885, the *Christian at Work* said editorially:

We rest the designation of Sunday on the church's having set it apart of its own authority. The seventh-day rest was commanded in the fourth commandment....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.

Yet in the face of these candid admissions of fact, the same paper now speaks of the establishment of Sunday "by divine authority." We would like to ask a few questions:

1. Is "the church" divine authority for anything?

2. If it is, which part of the church has that exaltation? for it is well known that “the church” has many conflicting divisions, or as it is sometimes expressed, “There are many branches of our Zion.”
3. Does the *Christian at Work* claim that “divine authority” rests in “the church” as a whole, and that, like the infallible Popes of Rome, it can make contradictory opinions equally true? or when it speaks of “the church” does it mean to be understood as referring to the Roman Catholic Church?
4. And if it means this, why does it not adopt all other festivals imposed by the same “divine authority”?

The fact is, and the *Christian at Work* knows it very well, that there is no divine authority for Sunday-keeping. The fourth commandment is the only Sabbath commandment there is in the Bible, and that enjoins the observance of the seventh day of the week, and of no other day.

It is also a fact that the Bible is the only “divine authority” in the world, because it is the only revelation of the will of God. Therefore, it is also a fact that Sunday has no divine authority whatever, commanding it as a rest-day of any kind.

Moreover, divine commands are never gradually given. The ten commandments were given at one time, by the voice of God. But evil has always come in by the “gradual concurrence” of those who thought their own way preferable to the will of God. The fact that the observance of Sunday instead of the Sabbath was “brought about by the gradual concurrence of the early Christian church,” after the days of the apostles, unmistakably stamps that institution as a product of the great apostasy.

But granting the claim that Sunday was established by authority of some kind, let us notice the statement of the *Christian at Work*, that physical rest is the primary idea of that establishment. If that be the case, then no State has a right to

enforce its observance upon those who do not feel like resting. Night is the time for sleep, but no Government has the power to enact that a man shall be forced to sleep, if he is not sleepy. If Sunday is only for physical rest, then the State has no more right to say that a man must rest upon it if he is not tired, than it has to say that a dose of morphine shall be given to every man who does not feel like going to bed at ten o'clock at night.

But if the advocates of Sunday shall, in order to avoid this dilemma, claim that there is a religious idea also to the Sunday rest, then we still insist that the State has no right to enforce its observance, for civil Governments have nothing to do with matters of religion. Gallio of old had a just conception of the extent of his power as a civil ruler, when he said to the Jews who wanted him to condemn Paul:

Acts 18

¹⁴ If it were a matter of wrong or wicked lewdness, O you Jews, reason would that I should bear with you;

¹⁵ But if it be a question of words and names, and of your law, you look to it; for I will be no judge of such matters.

We leave Sunday worshipers to settle the matter among themselves as to the grounds upon which they observe Sunday, if it is possible to fix upon the "primary idea" of an institution that was established without precept.

But for the Sabbath we can say that the primary idea in its establishment is worship, and not physical rest. The Sabbath was made for man, in order that he might know and remember God, and not for his personal ease. And here we will say that the man who labors so hard during the week that physical rest becomes of necessity the primary idea in his Sabbath observance, does not remember the Sabbath day to keep it holy.

If a man feels in need of physical rest and recreation, there is no objection to his taking it on Sunday; but there is a com-

mandment from the Lord himself, for every man to rest on the Sabbath, and that without regard to the wants of his physical nature.

2. The Day of Salvation

Signs of the Times, January 27, 1887

A subscriber asks,

What day is the psalmist speaking of in the twenty-fourth verse of the 118th Psalm?

The text is easily answered if we consider the context, which is as follows:

Psalm 118

¹⁹ Open to me the gates of righteousness: I will go into them, and I will praise the Lord;

²⁰ This gate of the Lord, into which the righteous shall enter.

²¹ I will praise You; for You have heard me, and are become my salvation.

²² The stone which the builders refused is become the head stone of the corner.

²³ This is the Lord's doing; it is marvelous in our eyes.

²⁴ This is the day which the Lord has made; we will rejoice and be glad in it.

The subject under consideration is salvation, for which the psalmist is praising the Lord. This appears still more clearly when we read the entire chapter. He recognizes the fact that salvation comes through Christ, by saying:

²² The stone which the builders refused is become the head-stone of the corner.

The fact that the subject of salvation is under consideration, and that he says,

¹⁹ Open to me the gates of righteousness; I will go into them, and I will praise the Lord,

—is evidence that the psalmist is not speaking of any special literal day, but that he uses the word “day” in the sense of a period of time, as in:

Proverbs 24

¹⁰ If you faint in the day of adversity, your strength is small.

Ecclesiastes 7

¹⁴ In the day of prosperity be joyful, but in the day of adversity consider: God also has set the one over against the other, to the end that man should find nothing after him;

—and other places. Just as there is no special day of the week when men may have prosperity or adversity, so there is no special day when men may enter the gates of righteousness or may seek salvation. Ever since the fall, men could enter the gates of righteousness at any time they chose. Thus it will be until probation ends.

And so the day spoken of here by the psalmist, is the day of salvation of which Paul speaks when he says:

2 Corinthians 6

² For He says, I have heard you in a time accepted, and in the day of salvation have I succored you; behold, now is the accepted time; behold, now is the day of salvation.

That this is not limited to any particular day, nor even to what is called the Christian dispensation, may be seen from the fact that these words were written seven hundred years before Christ, and are quoted by Paul.

Isaiah 49

⁸ Thus says the Lord, In an acceptable time have I heard you, and in a day of salvation have I helped you: and I will preserve you, and give you for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

Again, the day spoken of is the day in which the stone which the builders rejected becomes the headstone of the corner. It is the day of salvation, that is, the whole period of time in which God's grace is manifest toward sinners, that Christ is the head of the corner, because the entire plan of salvation centers in Him. Paul says to the Ephesians:

Ephesians 2

¹⁹ Now therefore you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

²⁰ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

This shows that Christ was the corner-stone in the days of the apostles and prophets, and this is only in harmony with what Paul says in:

1 Corinthians 3

¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ.

Again Christ refers to the same day to which David does, where He said of the Jews:

John 8

⁵⁶ Your father Abraham rejoiced to see my day; and he saw it, and was glad.

Abraham saw the day of salvation, and entered into the gates of righteousness. The gospel was preached unto him³² and he rejoiced in it as did David. To say that *John* 8:56 refers to a certain day of the week, would make nonsense of the text; but no more than it would to limit *Psalms* 118:24 in like manner.

With the above explanation it is unnecessary to enter into an argument to show that the day to which David refers is not the first day of the week. Indeed, that has been shown already.

It is not on Sunday or upon any other special day of the week alone that men can enter into the gates of righteousness and rejoice because of salvation. But “now”—that is, the

³² **Galatians 3:** ⁸ And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In you shall all nations be blessed.

present time, this period of probation—“now is the accepted time;” “now is the day of salvation;” therefore Paul says:

Philippians 4

⁴ Rejoice in the Lord always; and again I say, Rejoice.

3. A Weighty and Timely Utterance

Signs of the Times, February 3 to March 24, 1887

OUR good friend, the editor of the *Herald of Truth* (Baptist), has shown zeal in his efforts to uphold the Sunday-Sabbath, which would be commendable if it were in a better cause.

He has ransacked the coast from Washington Territory to Southern California to find men who had skill in making assertions appear to be argument, and has had several different men try their hands at building under the Sunday institution a cobweb support which would look strong and beautiful if not examined too closely.

It has been of slight importance that these men have differed materially in many of their statements, since they all agreed in one thing, namely, that Sunday is the Sabbath, and this conclusion would serve to satisfy people who are already convinced.

It would seem, however, that their efforts have not fully satisfied the editor of the *Herald*, for of late he has been very earnest in his endeavor to have the State Legislature enact a law compelling all people to keep Sunday. From this it appears that he has not the utmost confidence in the power of the arguments of his correspondents to substantiate the claims of Sunday. The strongest argument for Sunday, namely, the law of the land, has been reserved for the last.

We do not wonder that the editor of the *Herald* thinks it necessary to appeal to something besides theological arguments, when we read the last one that was offered before he began to work for the civil argument. It was written by one Gilbert S. Bailey, D. D., and although the editor said in regard to it,

It is not often that the *Herald of Truth* carries such a weighty and timely utterance of an honored Baptist, as in this number,

—we think that on second reading he must have revised his opinion. The article, however, was thought worthy of being put in tract form for extensive circulation, and we notice it, not because it contains anything which the *Signs* has not answered again and again, but chiefly that our readers may understand just what, among California Baptists at least, is considered “a weighty and timely utterance” in behalf of Sunday.

After a paragraph of assertions, the Doctor states the following proposition, which he says he will prove:

The disciples of Christ commenced the religious observance of the first day of the week immediately after the resurrection of Christ, and Christ himself was present with them and gave them His sanction and blessing.

This proposition he considers under three heads:

1. The Scripture proof.
2. Proofs from church history.
3. Testimony of the Fathers.

The first text which he quotes in proof of his proposition is:

John 20

¹⁹ 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.

On this text the Doctor says:

Four times on this day of His resurrection He appeared to His disciples, and this last time is particularly described.

Jesus imparted to His disciples the Holy Spirit, and gave the highest possible approval of their meeting, and appointed them as ambassadors. They were thus endowed with the

Holy Spirit to guide their own conduct, and to guide them in teaching others.

In harmony with his statement that the disciples began the observance of the first day of the week immediately after the resurrection of Christ, the Doctor evidently means to convey the idea that the disciples were gathered together in a religious meeting in honor of Christ's resurrection.

That this assumption has no foundation whatever in fact, may be seen by anyone who will take the trouble to read a few texts of Scripture. We will notice those texts which refer to the day of His resurrection.

Mark 16

⁹ 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.

¹⁰ And she went and told them that had been with Him, as they mourned and wept.

¹¹ And they, when they had heard that He was alive, and had been seen of her, believed not.

No comment is needed on this, and we will let the sacred historian proceed with his narrative:

¹² After that He appeared in another form unto two of them, as they walked, and went into the country.

¹³ And they went and told it unto the residue; neither did they believe them.

This appearance to the two disciples who were going into the country is described in detail in *Luke* 24:13-25. There we learn that as they were walking along the road, Jesus joined them, but they did not recognize Him. They had heard the story of the women to whom Jesus had appeared earlier in the day, but did not believe that Jesus was risen. And it was not until they sat down to supper that Jesus made himself known to them.

Luke 24

³⁰ And it came to pass, as He sat at meat with them, He took bread, and blessed it, and broke, and gave to them.

³¹ And their eyes were opened, and they knew Him; and He vanished out of their sight.

This was at the close of the day.

²⁹ But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.

They immediately arose and returned to Jerusalem, a distance of eight miles, and found the eleven gathered together, to whom they told the experience of the day. But as we have already learned from *Mark* 16:12-13, the eleven, did not believe them.

This is made still more evident from Luke's account of the appearing of Christ to the eleven, for he says that when Jesus came into their midst and said,

Luke 24

³⁶ Peace be unto you,

—they were terrified. Jesus, noticing their terror, showed them His hands and His feet to convince them that He was a real being and the one whom they had seen crucified. And even then, although the truth was beginning to force itself upon them,

⁴¹ ...they yet believed not for joy.

Here, then, we have some of the particulars concerning the meeting spoken of in *John* 20:19, and we find that instead of having a meeting to commemorate Christ's resurrection, the disciples did not believe that He had risen. Thus the first text which the Doctor quotes in support of his proposition contradicts it.

But this is not all. Mark tells what they were doing there together that evening. After having told how Jesus appeared to the two as they went into the country, and how they had told the eleven but had not been believed, he continues:

Mark 16

¹⁴ 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.

Thus we find that instead of holding a religious meeting on the evening of that first day, they were simply eating supper, and so Christ appeared to them and asked them for something to eat, in order that He might convince them that He was not a phantom but a real being. They had food ready at hand,

Luke 24

⁴² And they gave Him a piece of a broiled fish, and of a honey-comb.

⁴³ And He took it, and did eat before them.

Now if the reader wishes to know how the disciples happened to be together that evening, he may read *Acts* 1:12-13, where he will find that they all lived at the same place. From the time of the last Passover until the day of Pentecost the disciples had one dwelling-place.

So, then, the idea that when Jesus met with the disciples on the evening of the resurrection they were holding a religious service in honor of His resurrection, is not merely an unwarranted assumption, but is a positive contradiction of the Scriptures.

This is a fair specimen of these “weighty and timely utterances” in behalf of the Sunday. The editor of the *Herald of Truth* says that his paper is not often honored with such a “weighty and timely utterance” on the Sunday question as this of Mr. Bailey’s. If that is so, he has cause to congratulate himself.

But there is still another point. The Doctor quotes with great confidence the fact that Jesus said to the disciples,

Luke 24

³⁶ Peace be unto you.

He says:

Jesus imparted to His disciples His Holy Spirit and gave the highest possible approval of their meeting, and appointed them as ambassadors. They were thus endowed with the Holy Spirit to guide their own conduct and to guide them in teaching others.

But what has this to do with the sanctifying of Sunday? He said,

“Peace be unto you,”

and not,

“Blessed is this day.”

He endowed the disciples with the Holy Ghost, but imparted no sacredness to the day. First-day writers are wont to lay great stress on the fact that Jesus blessed His disciples one Sunday evening, as though that imparted any sacredness to the day. If they could show an instance where the day itself was blessed, it would be more to their purpose.

Some may, however, think with Dr. Bailey, that by thus breathing on the disciples and imparting to them the Holy Spirit, He “gave the highest possible approval to their meeting;” but when they remember what we have already proved, that their meeting was simply a family gathering around the supper-table, they will hardly think that an every-day affair like that needed a special act of divine approval.

If the reader will bear in mind that what Jesus said was to His disciples, and not about a day, they will be saved from jumping at a false conclusion. When Jesus said to His disci-

ples, "Peace be unto you," it was without the slightest thought of specially sanctioning what they were doing, but because they were terrified at His appearance when they supposed that He was dead. *John* 20:19 would never be quoted as an argument for the sacredness of Sunday if that institution were not in desperate straits. An unprejudiced person who did not know that the Sunday must be maintained at all hazards, would read that text a thousand times and never get the idea that it could be used as an argument for Sunday.

"After Eight Days," Pentecost, and Troas

The next "weighty utterance" that we find is the following:

We have no account of their meeting again until a week later, after eight days according to the Jewish reckoning. No meeting is mentioned on the old Jewish seventh day; but on the first day of the next week, their second Lord's day, they met again and Thomas was with them, and again he said, "Peace be unto you."

We never before heard that Thomas said to the disciples, "Peace be unto you," and perhaps Dr. Bailey did not mean to say so; but if he had positively declared that it was Thomas instead of the Lord that said, "Peace be unto you," he would have been no further out of the way than he is in saying that the second time Jesus met with the disciples was on the first day of the week.

The assurance with which he says, "We have no account of their meeting again until a week later," would lead a novice to suppose that John plainly states that it was just one week later, and that the "after eight days," which the Doctor repeats in an "aside," is simply his own explanation of the Bible term. What John really says is this:

John 20

²⁶ And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut,

and stood in the midst and said, Peace be unto you.

Dr. Bailey tells us that “after eight days” is the Jewish expression for one week. It would have been more satisfactory to the inquiring reader if he had given a few examples of such use of the expression, in proof of his statement. Since he did not, we will quote a few instances of similar expressions, which will plainly show that “after eight days” does not mean just one week. In *Hosea* 6:2 we read:

Hosea 6

² After two days will He revive us; in the third day He will raise us up, and we shall live in His sight.

If “after eight days” means just seven days, then “after two days” ought to mean just one day, and the prophet should have said,

“Tomorrow He will raise us up.”

But the prophet evidently said just what he meant, namely, that after two days is the third day. This is the Jewish as well as the common-sense mode of reckoning, and according to it “after eight days” would be the ninth day. Therefore if we begin our count with the day on which they first met, the earliest that we can place this second meeting would be the next Monday evening.

But someone will say that the Jews were not always exact in their reckoning of time. Very true, and we will give an instance of this inexactness. In his account of the transfiguration, Marks says:

Mark 9

² And after six days Jesus took with Him Peter, and James, and John, and led them up into a high mountain apart by themselves.

Luke, in relating the same event, says:

Luke 9

²⁸ And it came to pass about eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.

From these two accounts we find that “after six days” may mean “about eight days after;” therefore if it is claimed that John did not mean to express the exact time, we must admit that “after eight days” means at least about ten days after, and this would bring the meeting to the middle of the next week. But by no possible conclusion can the meeting recorded in *John* 20:26 be placed earlier in the week than Monday evening.

How, then, must we regard the statement which the Doctor makes immediately following, that this meeting is “specifically mentioned as on the first day of the week.” We are unwilling to believe that he would willfully tell an untruth in order to deceive those who might be ignorant of the exact wording of the text, and we are therefore obliged to suppose that when he wrote his article he did not look at the Bible, but simply quoted from a too treacherous memory. Whichever way it is, it shows the desperate straits in which a man is placed when he attempts to maintain Sunday sacredness.

Let us now look at the text itself a moment, and see how simple the narrative is. Remember that we have already shown that the disciples had one common dwelling-place at this time. On the evening of the resurrection, Jesus had come into the room while they were eating supper, to convince them that He had actually risen. For some cause not stated, Thomas was not in when Jesus came. Although they all lived at one place, it is not to be supposed that they never stirred from the house.

But after eight days (whether nine or ten or more, there is no means of knowing) they were all “within.” And then Jesus appeared to them again. Whether they were eating supper at

this time or not is not stated. But knowing the facts as they are stated, how foolish seems the following question:

What higher sanction could Jesus give to this meeting for worship on the first day of the week, this change from the seventh day to the Lord's day?

The Doctor's method of argument seems to be something like this: Assume that certain things were done at a certain time; if this assumption happens to be contrary to the Scripture, then change the assumption into an emphatic declaration, so as to make people think it must be so, even though the Bible says it is not; and then from these erroneous assumptions and declarations draw a conclusion with such an air of confidence that people will think that it must be so.

The next "argument" is the following:

We have no account of the disciples meeting for worship on any seventh-day Sabbath from the resurrection of Christ to the day of Pentecost, which was also on the first day of the week.

Inasmuch as the day of the week on which Pentecost came that year is not mentioned, it seems rather a lame thing from which to build an argument for Sunday sacredness. It is about equal to the argument on *John* 20:26. If the pouring out of the Spirit upon the disciples upon the day of Pentecost were intended as a sanction for Sunday observance, it certainly would not be too much to expect that something should have been said about Sunday.

On the contrary, however, no hint is given as to the day of the week, and some of the ablest commentators do not pretend to know what day it was, one among whom is Dr. Hackett, a Baptist commentator; he holds that Pentecost came that year on the seventh day of the week, while there are some who hold that it fell on Monday. This shows that they are of

the same opinion as Dr. Barnes, who says that it is a matter of no importance what day of the week it was.

And that is exactly true. If there were any significance as to the day of the week, the day would certainly have been mentioned. We could easily show from the Scriptures that this Pentecost was on the seventh day of the week, but we shall not take the time, because it would not add a particle of strength to the Sabbath argument. Even if it were plainly stated that the wonderful outpouring of the Spirit was on the seventh day of the week, we should not think of quoting that as an argument in favor of the Sabbath. At the close of creation God blessed the seventh day and sanctified it, and no subsequent act could add to the sacredness there put upon it.

And here we will say that even if the statements which Dr. Bailey has made concerning meetings for worship on the first day of the week were true, they lack the essential element to make them of any force in favor of the Sunday; namely, a Bible statement that any sacredness was ever imparted to Sunday. If the mere being together on a certain day were proof of the sacredness of that day, then we would have, according to *John* 20:26, either Monday, or Tuesday, or Wednesday as a sacred day, for it was on one of these days, we do not know which, that Jesus met with His disciples the week after the resurrection.

The day of the ascension of Christ, forty days after His resurrection,³³ was on Thursday, and on that day the disciples all met together with Jesus, and He blessed them, and they worshiped Him.

Luke 24

⁵⁰ And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.

³³ **Acts 1** ³ To whom also He showed himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

⁵¹ And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

⁵² And they worshiped Him, and returned to Jerusalem with great joy.

If Dr. Bailey has any confidence in his method of argument, he ought to keep Thursday. The fact that he does not keep Thursday as sacred, even though Jesus met with and blessed His disciples on that day, shows that he does not really believe that Christ's meeting with and blessing His disciples on the evening of the resurrection imparted any sacredness to that day. Yet that is all the argument he has in favor of Sunday. So far as the Bible is concerned, there is just as much authority for keeping Thursday as there is for keeping Sunday. The Doctor continues:

Was this new order of Sabbaths or meetings on the first day of the week kept up by the apostles and by the churches which they established under the guidance of the Holy Spirit? They bade the churches "not to forsake the assembling of themselves together." On what day did they meet to break bread, and worship? When Paul was at Troas, where a Christian church had been previously formed, we are told in *Acts* 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, and continued his speech until midnight." Here again is specifically recorded their customs of assembling on the first day of the week, led by an inspired apostle. Were they right or wrong in this?

Notice how adroitly everything is turned in behalf of the Sunday. The apostle says to the Hebrews:

Hebrews 10

²⁴ Let us consider one another to provoke unto love and good works;

²⁵ Not forsaking the assembling of ourselves together.

And behold, it is quoted as an argument for Sunday! Because he tells the disciples to meet together for exhortation, it

is taken for granted that he must mean for them to meet on Sunday. We are a little surprised that the Doctor did not say that we are here specifically commanded to meet on the first day of the week. We have heard *Hebrews 10:25* quoted thus:

“Not forsaking the assembling of ourselves together on the first day of the week.”

Dr. Bailey here neglected a rare opportunity to make another “weighty utterance” in behalf of Sunday.

But now what about this meeting at Troas? The apostle and his companions had been with the church there an entire week.

Acts 20

⁶ And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

If anyone thinks that Paul spent seven days with the church in Troas, and did not hold a meeting until just before he started away, he has read the life of Paul to little purpose. If Paul did not hold a meeting every day he was there, he did differently from his ordinary custom.

Acts 19

⁸ And he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

⁹ But when divers were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

¹⁰ And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

We have, however, the record of only one meeting with the church at Troas, and when did that take place? The record says,

Acts 20

⁷ Upon the first day of the week.

But on what part of the first day of the week was it? It was in the night, because they had “many lights,” and it is plainly stated that the meeting lasted all night. But according to Scripture reckoning, the day begins and ends at sunset:

Genesis 1

⁵ And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

⁸ And God called the firmament Heaven. And the evening and the morning were the second day.

¹³ And the evening and the morning were the third day.

Deuteronomy 16

⁶ But at the place which the Lord your God shall choose to place His name in, there you shall sacrifice the passover at even, at the going down of the sun, at the season that you came forth out of Egypt.

Leviticus 23

³² It shall be unto you a sabbath of rest, and you shall afflict your souls: in the ninth day of the month at even, from even unto even, shall you celebrate your sabbath.

The first day of the week, then, begins at sunset Saturday evening, and ends at sunset of the following evening. Therefore a night meeting on the first day of the week must be held on Saturday evening, and that is just when the meeting was held which is recorded in *Acts 20:7-11*.

Then having held this meeting in the night of the first day of the week, what did Paul do in the day-time? Luke tells that he departed when it was light, and traveled on foot to Assos. That this is the view that must necessarily be taken even by Sunday-keepers, when they are not specially set to uphold that institution at all hazards, will be seen by the following extract from Conybeare and Howson's *Life and Epistles of the Apostle Paul*:

The labors of the early days of the week that was spent at Troas are not related to us, but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel histories. It was the evening which succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all his followers.³⁴

After describing the meeting, the departure of the ship with Paul's companions, and Paul's departure on foot, the same writers says:

Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida.³⁵

So much for Paul's sanction for Sunday worship. Perhaps, however, some may insist that the meeting was held in the night following Sunday, and that Paul's journey was on Monday; then according to their assumption that Paul tarried there a week in order to be with them at their regular time of meeting, they must necessarily claim that he passed over the whole of the first day of the week without having any meeting, and did not meet with them until the setting of the sun and the gathering darkness showed that the first day had passed. Whichever way they fix it, the record of this meeting gives no aid or comfort to the advocates of Sunday observance.

Now one word about apostolic example, for that is the stronghold of Sunday advocates. If apostolic example has to be followed at all, it must be followed closely. It will not do to

³⁴ Chap. 20, par. 9.

³⁵ Par. 11.

discriminate and say that we must follow certain apostolic practices, but may neglect others.

Therefore our friends who are such sticklers for apostolic example, must hold their meetings in the dark part of the first day of the week, and never in the daytime on Sunday, for the entire Bible contains no account of a religious meeting on Sunday in the daytime. And the meeting at Troas is the only recorded instance of a meeting on the first day of the week, even in the night.

Laying By in Store

The next statement that is made is the following:

Sometimes they made collections for the poor. What day did Paul request them to attend to that? Was it the seventh day, the Jewish Sabbath? No; Paul said (*1 Corinthians 16:2*): “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.” Why should the first day of the week be designated instead of any other, unless it was a special day set apart for religious purposes?

Like many other Sunday advocates, Dr. Bailey needs only to find the words “first day of the week” in a text, in order to have an argument for Sunday. No matter what the subject of the text is, if it contains the expression, “first day of the week,” that seems to be sufficient to convince them that Sunday is the Sabbath.

On this text we have this to say: Paul did not tell them to attend to the business on the seventh day of the week, because it involved work which should not be done upon the Sabbath. The poor saints in Jerusalem needed help, and Paul had taken upon himself the work of securing contributions from the Gentile converts.

Galatians 2

⁹ And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

¹⁰ Only they would that we should remember the poor; the same which I also was forward to do.

And now in pursuance of this duty, he writes to the brethren in Corinth, directing them to each one by himself lay by in store a certain amount, according as he had been prospered. The amount to be laid by could only be determined by a consideration of the business of the preceding week, so that he might know what his profits had been.

There is no more similarity between what he directed them to do and the modern church collection, than there is between daylight and darkness. That these contributions were not taken to the church and there placed in the contribution box, is shown by what Paul wrote to these same brethren in his second epistle a year later. We quote:

2 Corinthians 9

¹ For as touching the ministering to the saints, it is superfluous for me to write to you:

² For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal has provoked very many.

³ Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, you may be ready:

⁴ Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

⁵ Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof you had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

Note the expressions in the above. Paul had boasted of the forwardness of the Corinthian brethren, and had thereby stirred up many to contribute liberally. Some of these liberal brethren of Macedonia were going with Paul to Jerusalem, and he feared that he might possibly arrive in Corinth and find the Corinthian brethren unprepared with their donation. In that case, both he and they would be put to shame before the Macedonian brethren.

To guard against this possibility, he sent some of the brethren ahead to gather up the individual contributions, so that everything might be ready when he should come. This text is of itself sufficient refutation of the assumption that in *1 Corinthians* 16:2 Paul directed the brethren to make a collection in church on the first day of the week.

In further proof that these weekly contributions were not to be made in church, we cite the words of the text itself:

1 Corinthians 16

² ...let every one of you lay by him in store.

Whoever can see in this a direction to put money in the church contribution box, might naturally be supposed to find in the first clause of the fourth commandment a direction to keep the first day. The man who drops his penny into the box or plate which the deacon passes before him in church, puts his money away from him, and not by him. The following translations of this clause will be sufficient to convince anybody that the contributions were not to be made in church:

- 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 soi," *with one's self, at home*.
- Three French translations, those of Martir, Osterwald, and De Sacy, "chuz soi," *at his own house, at home*.
- The German of Luther, "bei sich selbst," *by himself at home*.
- The Dutch, "by hemslven," same as the German.

- The Italian of Diodati, “appresso di se,” *in his own presence at home*.
- The Spanish of Felipe Sico, “en su cusa,” *in his own house*.
- The Portuguese of Ferreira, “para isso,” *with himself*.
- The Swedish, “nuce sig sief,” *near himself*.

I know not how much the list of authorities might be swelled; for I have not examined one translation that differs from those quoted above.³⁶

Let No Man Judge

The next “argument” from Scripture is the following:

In writing to the Colossians, Paul says (*Colossians* 2:16): “Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day.”...This letter to the Colossians was written by Paul thirty years after Christ’s death and resurrection. Thus we see that the customs of the disciples and apostles had been kept up, of meeting on the first day of the week.

Here again the Doctor has evidently quoted from memory; for in the text the last expression is plural instead of singular, thus, “of the sabbath days,” and not “of the Sabbath day.” How from this text he finds his conclusion that “the customs of the disciples and apostles had been kept up, of meeting on the first day of the week,” is entirely beyond our comprehension; for the text makes no mention of the first day of the week.

Let us see what the text really means. We quote it together with the seventeenth verse, which the Doctor found it convenient to omit:

Colossians 2

¹⁶ Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days;

¹⁷ Which are a shadow of things to come; but the body is of Christ.

³⁶ J. W. Morton, Former Missionary of the Reformed Presbyterian Church.

Here we have holy days, new moons, and the Sabbath days, which are shadows of things in the work of Christ. This shows that Paul has reference to the ceremonial ordinances which were introduced after the fall and the promise of the Messiah.

The 23rd chapter of *Leviticus* contains a record of the appointment of these Sabbath days. It will be noticed that they are all connected with meats and drinks:

Leviticus 23

³⁷ These are the feasts of the Lord, which you shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day.

And, further, that they are entirely distinct from the Sabbath of the Lord:

³⁸ Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give unto the Lord.

In the Sabbath of the Lord, the seventh day of the week, there is nothing shadowy,—which prefigures Christ,—because it was given in Eden when man was first created, and when there was no need of a sacrifice being made.

In the text in *Colossians*, Paul has not the slightest reference to the Sabbath of the Lord. In the preceding verse he has stated that the law of types and shadows had been nailed to the cross; since it consisted only of shadows, it necessarily ceased when the substance came; and therefore Paul says that no one need be judged for the performance or nonperformance of its provisions. To show that this conclusion is not a new idea of our own we quote the following:

The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, viz., the distinction of meats and drinks, what was clean and

what unclean, according to the law; and the necessity of observing certain holidays or festivals; such as the new moons, and particular Sabbaths, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way, and nailed to the cross, and were no longer of moral obligation.

There is no intimation here that the Sabbath was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere the “remember the Sabbath day to keep it holy,” is a command of perpetual obligation, and can never be superseded but by the final termination of time.³⁷

The word Sabbath in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, as the word is used in the plural number, and the apostle does not refer particularly to the Sabbath properly so called.

There is no evidence, from this passage, that he would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to declare that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number—“the Sabbath”—it would then, of course, have been clear that he meant to affirm that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed.

But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not on the moral law, or the ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as “a shadow of good things to come.” These commandments are, from the nature of moral law, of perpetual and universal obli-

³⁷ Clarke, on *Colossians* 2:16.

gation.³⁸

In the Spirit on the Lord's Day

The Doctor's "Scripture proof" of the proposition that Sunday is the Christian Sabbath, closes with the following:

In the closing book of the divine record, sixty years after the resurrection, the apostle John, who had leaned on Jesus's breast at the supper, exclaims, "I was in the Spirit on the Lord's day." *Revelation* 1:10. He held it in precious observance; and the Spirit, which was given so abundantly at Pentecost on the seventh Lord's day, comes again to John sixty years later so richly that he says: "I was in the Spirit on the Lord's day."

Thus not only the Christians at Jerusalem, but at Troas, Corinth, Colosse, and John in Patmos, places many hundred miles apart, are keeping the Lord's day, the first day of the week, as the Christians' day of religious worship, or the Christians' Sabbath.

The order of things, as we have seen, was sanctioned by Christ and the Holy Spirit immediately after the resurrection of Christ, and established by the inspired apostles wherever they preached the gospel. I have now presented the scriptural proofs of these facts.

What does *Revelation* 1:10 prove? Simply this: that John was in the Spirit on the Lord's day. The "reasoning" which allows that text to be used as a proof of Sunday sacredness is unworthy of a child. The apostle uses the term "Lord's day," and straightway grave doctors of divinity will assume that he must necessarily mean Sunday.

And what is the ground of this assumption? Simply this: that a few hundred years after the days of the apostles, men began to call Sunday "the Lord's day," and that custom has obtained quite general sanction in the Christian church. Now because men at the present day call Sunday "the Lord's day,"

³⁸ Barnes's Notes on *Colossians* 2:16.

they assume that John must have done the same. Thus they interpret the Bible according to their own ideas and practices, instead of regulating their ideas and practices by the Bible.

A more pernicious method of using the Bible cannot be conceived. It is by this sort of reasoning that the Catholic Church upholds the worship of images and all of its other abominations; and from that church professed Protestants have borrowed it in order to uphold the Papal institution of Sunday.

Throughout the New Testament we find no sacred title applied to the first day of the week. It is nowhere called the Sabbath, and nowhere is it said to be the Lord's day or a holy day. It is simply called the first day of the week.

If we could find one text stating that the first day of the week is the Lord's day, that would be sufficient, and we might then conclude that the apostle had reference to Sunday in *Revelation* 1:10; but in that case we should never hear our Sunday friends quote this latter text in favor of Sunday; they would most assuredly take the text which contained the proof.

But is it possible for us to know what day is referred to in *Revelation* 1:10? Certainly. The fourth commandment says:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

The Lord, through the prophet Isaiah, expressly mentions the Sabbath as His day, thus:

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on my holy day.

And Jesus, when the Jews had falsely accused Him of breaking the Sabbath, said:

Mark 2

²⁸ The Son of man is Lord also of the Sabbath.

These texts prove most emphatically that the Sabbath of the fourth commandment, the day which the Jews observed,—the seventh day of the week,—is the Lord's day. No other day of the week is entitled to that appellation.

We have now examined all the Scripture evidence that can be brought to bear in favor of Sunday as the Sabbath. And what have we found? No argument whatever, but evidence to show that the seventh day of the week is the Sabbath.

But suppose we had found that the disciples had held religious meetings on Sunday; suppose it were true that the meeting on the evening of Christ's resurrection was a religious service, and that the gathering "after eight days" could be shown to have fallen within the compass of a week of seven days, and that it also was a religious meeting, what would be lacking to couple this argument in favor of Sunday sacredness? The essential element of proof would be lacking.

No matter if we might have found the disciples meeting every first day, we could not call it the Sabbath unless the Bible called it so. Without a Bible statement authorizing the change, no man has a right to suppose that any change has been made. Those who would regard Sunday as the Sabbath, might learn a lesson from Balaam of old, who said:

Numbers 22

¹⁸ If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

Proofs from Church History

We now come to the examination of "proofs from church history." Under this head Dr. Bailey begins thus:

Mosheim, one of the most reliable of church historians, and chancellor of the University of Gottingen from 1747 to 1775, in Vol. I, p. 45, says: "All Christians were unanimous in setting apart the first day of the week on which the triumphant

Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches as appears from the united testimonies of the most credible writers.”

In *Murdock’s Mosheim* (book 1, cent. I, part 2, chap. 4, sec. 40, we find a statement somewhat similar to the one which Dr. Bailey credits to Mosheim, but it is not expressed in nearly so strong language. We presume the Doctor quoted from Maclaine’s translation, which is well known to be a paraphrase of Mosheim, rather than a translation. But we will accept the quotation just as it is given to us, for it is of no importance anyway.

According to the quotation given, Mosheim states that the observance of the first day of the week was founded “upon the express appointment of the apostles.” Now where did he learn this? Did Mosheim have access to some writings of the apostles that we have not? Is it true that we have only a fragment of the Bible, and that somewhere there are inspired writings hidden away, which no one but Dr. Mosheim has been privileged to see?

If there are such documents, and if Mosheim found in them an “express appointment of the apostles,” fixing the first day of the week as the Sabbath, it seems as though he might have had the goodness to give less favored mortals the exact words of that “express appointment.” But we have never heard of any Protestant so bold as to claim that there are in existence inspired writings of the apostles, other than those contained in the New Testament.

Now if the apostles did expressly appoint the first day of the week as the Sabbath, that appointment may be read by everybody. Why, then, did not Dr. Bailey quote direct from the

apostles, instead of saying that Mosheim says so? Simply because the apostles never made any such appointment. If they had, the reader may rest assured that Dr. Bailey would have given it in his “Scripture proofs.”

Right here it will be worthwhile to remind the reader that the apostles were not law givers. They had no authority to appoint a Sabbath day. All that they were commissioned to do was to declare the words of Christ.

Matthew 28

¹⁹ Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

But even Mosheim does not profess to make the statement credited to him, on the authority of the apostles. He states that it “appears from the united testimonies of the most credible writers,” that this example was derived from the appointment of the apostles.

We accept Mosheim as a standard church historian, but when he tells us what the apostles did, he is on ground where the most unlearned can judge of the truth of what he says. Although he was a very learned man, there is not a child fourteen years of age who may not be just as well informed as to what the apostles said and did as he was.

Mr. Bailey’s argument from history is simply this: He says that the apostles kept Sunday, and appointed its observance. We ask him what authority he has for such a statement, and he says that Dr. Mosheim says so, and Dr. Mosheim says, “The most credible writers” say so. There is altogether too much “they say” about this. We should prefer to hear the apostles themselves speak. They are “the most credible writers” of whom we have any knowledge.

Since the custom of the early church has been stated, we might cite a few instances from history. In note 4 of the section before referred to, Mosheim says:

Perhaps also Good Friday, the Friday on which our Saviour died, was from the earliest times regarded with more respect than other days of the week.

Again he says:

The Christians assembled for the worship of God in private dwelling-houses, in caves, and in the places where the dead were buried. They met on the first day of the week, and here and there on the seventh day, which was the Jewish Sabbath. Most of them likewise held sacred the fourth and sixth, the former being the day on which our Saviour was betrayed, and the latter on which he was crucified.³⁹

We hope that our friends who observe the first day of the week on the authority of Dr. Mosheim, will show their consistency by keeping also Wednesday and Friday.

Two or three quotations are also made from Neander, but as they are to the same effect, simply telling what certain professed Christians did, we will not stop to repeat them.

We are not so much interested in what some people may have done, as we are in what the Bible commands us to do. Even the best intentioned people do not always do what they ought to do. In *Galatians* 2:12-13, we find that even the apostles Barnabas and Peter were at one time guilty of dissimulation, but we do not therefore conclude that we ought to do the same.

Before leaving this part of the subject we will, however, give one of Mr. Bailey's quotations from Neander with his comments thereon:

³⁹ Book 1, cent. 2, part 2, chap. 4, sec. 3.

Again Neander says: "Those churches however which were composed of Jewish Christians, though they admitted with the rest the festival of Sunday, yet retained also that of the Sabbath; and it was from these that the custom became general in the Eastern churches of distinguishing this day as well as Sunday." That is, the custom of keeping the seventh day as well as the first, arose from these Judaizing Christians. Do we want to follow their example in direct opposition to inspired teaching?

This quotation shows that Christians in the early days observed the seventh day of the week, and Mosheim in the same paragraph from which a quotation has already been made, says that for doing this "the other Christians taxed them with no wrong." This proves positively that those in early church who observed the first day of the week did not do so because of any apostolic appointment, and that they did not know of any such appointment; for if they had, they would have taxed those who did not follow it with doing wrong. These facts prove what Dr. Scott says in his comment on *Acts* 20:7:

The change from the seventh to the first day of the week appears to have been gradually and silently introduced, by example rather than by express precept.

Mr. Bailey says:

The custom of keeping the seventh day as well as the first arose from these Judaizing Christians. Do we want to follow their example in direct opposition to inspired teaching?

We say most emphatically, No, to both sentences. We do not want to follow the example of anybody, in direct opposition to inspired teaching. And we say also that the custom of keeping the seventh day did not arise from "Judaizing Christians," but from the commandment of Jehovah, who said in thunder tones from Mount Sinai:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

We would that some people's professed fear of acting contrary to inspired teaching had more sincerity in it. All of the ten commandments were given to the Jews, who differed no more from the heathen around them in that they kept the seventh day, than they did in that they abstained from blasphemy and theft. Those who refuse to keep the Sabbath, lest they be like the Jews, can be consistent only by rejecting the entire Decalogue.

The Fathers: Their Unreliability

The next head under which Mr. Bailey "proves" his proposition is the testimony of the Fathers. And right here a quotation from the *Examiner and Chronicle*, a standard Baptist paper, is to the point. Some years ago a correspondent of this paper, signing himself Rev. Philetus Dobbs, D. D., stated that he had received a letter from a young minister, asking how he should prove a thing when there is nothing with which to prove it; and a portion of his reply is as follows:

I regard, however, a judicious use of the Fathers as being on the whole the best reliance for anyone who is in the situation of my querist. The advantages of the Fathers are twofold: First, they carry a good deal of weight with the masses; and secondly, you can find whatever you want in the Fathers. I do not believe that any opinion could be advanced so foolish, so manifestly absurd, but that you can find passages to sustain it on the pages of these venerable stagers. And to the common mind one of these is just as good as another.

If it happens that the point that you want to prove is one that never chanced to occur to the Fathers, why you can easily show that they would have taken your side if they had only thought of the matter.

And if, perchance, there is nothing bearing even remotely or constructively on the point, do not be discouraged; get a good, strong quotation, and put the name of the Fathers to it, and utter it with an air of triumph; it will be all just as well; nine-tenths of the people do not stop to ask whether a quotation bears on the matter in hand.

Yes, my brother, the Fathers are your stronghold. They are Heaven's best gift to the man who has a cause that cannot be sustained in any other way.

The aptness with which this applies to the case in hand will be seen as we proceed. But first we want to give a few quotations to show in what esteem that Fathers are held by some of the best writers, who are themselves first-day observers. We first quote from Mosheim. Speaking of certain works by Clement, Justin Martyr, Tatian, Theophilus, etc., he says that these works are lost, and adds:

But this loss is the less to be regretted, since it is certain that no one of these expositors could be pronounced a good interpreter. They believed the language of Scripture to contain two meanings, the one obvious, and corresponding with the direct import of the words, the other recondite, and concealed under the words like a nut by the shell; and, neglecting the former as being of little value, they bestowed their chief attention on the latter; that is, they were more intent on throwing obscurity over the sacred writings by the fictions of their own imaginations, than on searching out their true meaning.⁴⁰

Archdeacon Farrar in his latest work, "History of Interpretation," says of the Fathers:

There are but few of them whose pages are not rife with errors,—errors of method, errors of fact, errors of history, of grammar, and even of doctrine; this is the language of simple truth, and not of slighting disparagement.⁴¹

⁴⁰ *Ecclesiastical History*, book 1, cent. 2, part. 2, chap. 3, sec. 5.

⁴¹ *History of Interpretation*, pp. 162-163.

On page 164 of the same book, Farrar says:

Without deep learning, without linguistic knowledge, without literary culture, without any final principles either as to the nature of the sacred writings or the method by which they should be interpreted,—surrounded by Paganism, Judaism, and heresy of every description, and wholly dependent on a faulty translation,—the earliest Fathers and apologists add little or nothing to our understanding of Scripture....

Their acquaintance with the Old Testament is incorrect, popular, and full of mistakes; their scriptural arguments are often baseless; their exegesis—novel in application only—is a chaos of elements unconsciously borrowed on the one hand from Philo, and on the other from Rabbis and Kabbalists. They claim “a grace” of exposition, which is not justified by the results they offer, and they suppose themselves to be in possession of a Christian Gnosis, of which the specimens offered are for the most part entirely untenable.

Dr. Clarke in his comment on *Proverbs* 8 says of the 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 Romish Church that may not challenge them as its abettors. In points of doctrine their authority is with me nothing.

Chambers's Encyclopedia says of the Fathers:

Of those who head the list, the Apostolic Fathers—so called from their supposed connection with Christ and the apostles—very little need be said, as their writings, which are mostly of an ascetical character, have come down to us in a corrupt and mutilated state, and as the writers themselves owe their chief celebrity to the times in which they happened to live.

We might add many more testimonies to the incompetency and unreliability of the Fathers, but we will pass to notice the special ones which are referred to by Mr. Bailey. He begins thus:

Testimony of Barnabas

Barnabas was a fellow-laborer with Paul. Several of the epistles of Barnabas have been published, believed by many of the best scholars to be genuine, though not inspired. Yet as a witness of the customs of the early churches, we may believe his testimony. General epistle of Barnabas 13:9, 10: “Lastly he says 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 the disciples, He ascended into Heaven.” Did not Barnabas know what day the early churches were to keep as the Christian Sabbath?

We are strongly of the opinion that Mr. Bailey has never seen a set of the writings ascribed to the Fathers. He says “several of the epistles of Barnabas have been published.” We have two editions of the Anti-Nicene Fathers, and in neither of them is there more than one epistle ascribed to Barnabas. All the church historians of which we have any knowledge speak of “the epistle of Barnabas,” but never of the *epistles*. But that is a matter of no consequence, for if there were forty “epistles of Barnabas” the world would only be so much the worse off.

We will now investigate this so-called “epistle of Barnabas,” and its author. Bishop Arthur Cleveland Coxe, in his introductory note to the epistle of Barnabas, published by the Christian Literature Publishing Company, says:

The writer of this epistle is supposed to have been an Alexandrian Jew of the times of Trajan and Hadrian. He was a layman; but possibly he bore the name of “Barnabas” and so has been confounded with his holy apostolic namesake.

The original introductory note by those who translated the epistle for the Edinburgh edition contains the following:

Nothing certain is known as to the author of the following epistle. The writer's name is Barnabas, but scarcely any scholars now ascribe it to the illustrious friend and companion of St. Paul....

On perusing the epistle the reader will be in circumstances to judge of this matter for himself. He will be led to consider whether the spirit and tone of the writing, as so decidedly opposed to all respect for Judaism—the numerous inaccuracies which it contains with respect to Mosaic enactment; and observances—the absurd and trifling interpretations of Scripture which it suggests—and the many silly vaunts of superior knowledge in which its writer indulges—can possibly comport with its ascription to the fellow-laborer of St. Paul.

When it is remembered that no one ascribes the epistle to the apostolic Barnabas till the times of Clement of Alexandria, and that it is ranked by Eusebius among the “spurious” writings, which, however much known and read in the church, were never regarded as authoritative, little doubt can remain that the external evidence is of itself weak, and should not make us hesitate for a moment in refusing to ascribe this writing to Barnabas the apostle....

In point of style, both as respects thought and expression, a very low place must be assigned it. We know nothing certain of the region in which the author lived, or where the first readers were to be found.

The *Schaff-Herzog Encyclopedia* says of this epistle:

The opinion today is that Barnabas was not the author. The epistle was probably written in Alexandria at the beginning of the second century, and by a Gentile Christian.

Mosheim says:

The epistle of Barnabas, as it is called, was in my judgment the production of some Jewish Christian who lived in this century [the first] or the next, who had no bad intentions,

but possessed little genius and was infected with the fabulous opinions of the Jews. He was clearly a different person from Barnabas, the companion of St. Paul.⁴²

These last two quotations show how little is known about the man who wrote this epistle. One supposes that he was a Jew, the other a Gentile, and none pretend to know when he lived.

McClintock and Strong's Encyclopedia says:

An epistle has come down to us bearing the name of Barnabas, but clearly not written by him....The writer evidently has unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed.

Dr. Kitto in his *Encyclopedia of Religious Literature* says:

He makes unauthorized additions to various parts of the Jewish Cultus; his views of the Old Economy are confused and erroneous; and he adopts a mode of interpretation countenanced by none of the inspired writers, and at utter variance with every principle of sound criticism, being to the last degree puerile and absurd. 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.

Dr. Schaff, *History of the Christian Church*, sec. 121, says:

A genuine production of Barnabas would doubtless have found a place in the Canon, with the writings of Mark and Luke and the epistle to the Hebrews. Besides, the contents of this epistle are not worthy of him. It has many good ideas and forcible testimonies, such as that in favor of the observance of the Christian Sabbath, but it goes to extremes in opposition to Judaism, and indulges in all sorts of artificial, sometimes absurd and allegorical fancies.

⁴² *Ecclesiastical History*, book 1, cent. 1, part 2, chap. 2, sec. 21.

But what if he does? What if the epistle is a forgery made by some unknown and irresponsible person? What if its writer was an ignoramus who indulged in the most absurd notions? He gives “valuable testimony” in favor of the observance of the “Christian Sabbath,” and that is sufficient to secure the epistle a place in “Christian literature” as long as time lasts! It will not be long, we apprehend, before these principles will be carried out to a greater extent, and the vilest man will be welcome in so-called Christian churches, if he is only zealous in his observance of Sunday, and in persecuting those who do not observe it.

But what about this “valuable testimony” given by this fellow who steals the name of Barnabas? Why, he says that “we keep the eighth day with joyfulness.” Perhaps some admirer of this epistle will tell us when the “eighth day of the week” comes, and how Sunday can be both the first day and the eighth day of a week of seven days. We might quote from the epistle abundance of matter demonstrating the truth of what has been said about it, but much of it is unfit for publication in these columns. We will however give one quotation, which the author of the epistle regarded as much more valuable testimony than that concerning the “eighth day.” In the last part of chapter nine he says:

Learn, then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practiced that rite, having received the mysteries of the three letters. For (the Scripture) says, “And Abraham circumcised ten, and eight, and three hundred men of his household.” What then was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—ten by I, and eight by H. You have (the initials of the name of) Jesus. And because the cross was to express the grace (of our redemption), by the letter T, he says also, “Three hundred.” He signifies therefore Jesus by two letters, and the cross by one. He knows this who has put within us the engrafted gift of his

doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that you are worthy.

With this we leave the pseudo-Barnabas.

Testimony of Ignatius

The next Father who is quoted as authority for the observance of Sunday is Ignatius. We quote here all that Mr. Bailey claims for him.

Ignatius was the bishop or pastor of the church of Antioch in Syria from the year 70 to 107. He was a disciple of John, and was pastor at Antioch for twenty-five years before John's death. In his epistle to the Magnesians 3:3 he says: "Wherefore if they who were brought up in these ancient laws come nevertheless to 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, some deny.

Also Ignatius (quoted by Edwards in *Sabbath Manual*, p. 113) says: "Let us Christian no more Sabbatize, keep the Lord's day." "Let everyone that loves Christ keep holy the Lord's day, the resurrection they, the highest of all days."

Ignatius was arrested at Antioch when the Roman emperor, Trajan came there about the year 107, and was sent to Rome, where he suffered martyrdom, being torn in pieces by wild beasts. Did this early martyr and a disciple of John, who for thirty-seven years was pastor at Antioch Syria, a church which had the ministrations of inspired apostles—did he teach the people falsely in regard to the Lord's day, the Christian Sabbath and a day of worship? Incredible!

For the benefit of those who are not acquainted with the Fathers we will state that all of the epistles credited to Ignatius exist in two forms, the longer and the shorter. It is very evident, even allowing that Ignatius wrote any epistles, that both those forms cannot be correct. And there is no question, even

among scholars who endorse Ignatius but that the longer form is a corrupt text.

In the above quotation the reader will notice that two statements concerning the Sabbath are credited to Ignatius. When we state, however, that these are the same, both being taken from the ninth chapter of the epistle to the Magnesians, the first from the shorter form, and the longer, the reader will see that it is found necessary to multiply even spurious testimony, in order to uphold the Sunday institution.

We might state, moreover, what is the case, that in the original text of this so-called epistle by Ignatius, there is no reference whatever to the "Lord's day." But inasmuch as that statement, although a truth, must be taken by the general reader upon our word, we will allow the assumption that the epistle has been correctly translated, and will give argument upon which the reader can judge for himself.

It will be noted that considerable capital is made of the fact that Ignatius suffered martyrdom for the truth, and that therefore his testimony concerning the Sunday Lord's day must be valued. Thus Mr. Bailey says:

Did this early martyr and disciple of John, who for thirty-seven years was pastor at Antioch in Syria, a church which had the ministration of inspired apostles—did he teach the people falsely in regard to the Lord's day, the Christian sabbath and day of worship? Incredible!

To this question we have two answers:

1. Because a man lived in the days of the apostles, and even in a church which had their inspired ministrations, it adds nothing to the weight of his testimony. Hymeneus and Philetus had the benefit of the labors of the apostle Paul, yet they overthrew the faith of many Christians, by teaching that the resurrection was already passed:

2 Timothy 2

¹⁷ And their word will eat as does a canker: of whom is Hymenaeus and Philetus;

¹⁸ Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Diotrephes was not only one who loved to have the pre-eminence in the church, but he held a position of influence, since he had power to cast people out of the church; yet he openly rejected the teaching of the apostle John, and cast out of the church those who would receive it:

3 John

⁹ I wrote unto the church: but Diotrephes, who loves to have the preeminence among them, received us not.

¹⁰ Wherefore, if I come, I will remember his deeds which he does, prating against us with malicious words: and not content therewith, neither does he himself receive the brethren, and forbids them that would, and casts them out of the church.

Paul said to the elders of the church at Ephesus:

Acts 20

²⁹ I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

From this we know that very early in the history of the Christian church, men who were pastors in the church began to teach heresies; and that the heresies which they taught were not trivial is shown by Peter, who after writing about the giving of the prophecies said:

2 Peter 2

¹ But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.

The fact that Ignatius was a bishop, and that too in the first century, would not make his teaching any more to be believed than though he lived in the present day. Nay, more. When that teaching directly contradicted the teaching of the Scripture, it would only make him the more blameworthy. But we need not impeach the integrity of the Ignatius, for,

2. There is no reason to believe that Ignatius of Antioch ever wrote any epistle at all. In support of this assertion we shall make a few quotations. The translators of the so-called Ignatian epistles, in their introductory notice, after stating that there are fifteen of them, say:

It is now the universal opinion of critics, that of the first eight of these professedly Ignatian letters are spurious. They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome makes the least reference to them; and they are now by common consent set aside as forgeries, which work at various dates, and to several special purposes, put forth under the name of the celebrated bishop of Antioch.

But after the question has been thus simplified, it still remains sufficiently complex. Of the seven epistles which are acknowledged by Eusebius (*Hist. Eccl.* iii. 36), we possess two Greek recensions, a shorter and a longer period. It is plain that one or the other of these exhibits a corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius.

But although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevalent opinion among scholars that even it could not be regarded as absolutely free from interpolations, or as of undoubted authenticity. Thus said Lardner, in his *Credibility of the Gospel History* (1743):

“I have carefully compared the two editions, and am very well satisfied, upon that comparison, that the larger are an interpolation of the smaller, and not the smaller an epitome or abridgment of the larger...But whether the smaller them-

selves are the genuine writings of the Ignatius, bishop of Antioch, is a question that has been much disputed, and has employed the pens of the ablest critics. And whatever positiveness some may have shown on either side, I must own I have found it a very difficult question.”

Mosheim says:

A regard for truth requires it to be acknowledged that so considerable a degree of obscurity hangs over the question respecting the authenticity of not only a part, but the whole of the epistle ascribed to Ignatius, as to render it altogether a case of much intricacy and doubt.⁴³

Neander says of the so-called epistle of Ignatius:

Even the shorter and more trustworthy addition is very much interpolated.

Dr. Schaff says:

The doctrinal and churchly views of the Ignatian epistles are framed on a peculiar combination, and somewhat materialistic apprehension of John’s doctrine of the incarnation, and Paul’s idea of the church as the body of Jesus Christ. In the “Catholic Church”—an expression introduced by him—that is, the episcopal orthodox organization of his day, the author sees, as it were, its continuation of the mystery of the incarnation and the reality of which he outpoured great emphasis against the docetists; and in every bishop a visible representative of Christ, and a personal center of ecclesiastical unity, which he presses home upon his readers with the greatest solicitude, and almost passionate zeal.

He thus applies those ideas of the apostles directly to the outward constitution, and makes them subservient to the principle and institution of the growing hierarchy. Here lies the chief importance of these epistles; and in this respect we have found it necessary to distinguish them already in the section on the organization of the church.

⁴³ *History of Christianity*, cent. 1, sec. 52.

It is remarkable that the idea of the episcopal hierarchy should be first clearly and boldly brought out, not by the contemporary Roman bishops, Clement, but by a bishop of the Eastern Church; though it was transplanted by him to the soil of Rome, and there sealed by his martyr blood.

Equally noticeable is the circumstance that these boldest documents of the hierarchy even became so interpolate, curtailed, and mutilated by pious fraud, that it is today almost impossible to discover with certainty the genuine Ignatius of history under the hyper- and pseudo- Ignatius of tradition.⁴⁴

Dr. Killen:

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. At the time many were startled by the boldness of his language, and it was thought that he was somewhat precipitate pronouncing such a decisive judgment. But he saw distinctly, and he therefore spoke fearlessly.

There is a far more intimate connection than many are disposed to believe, between sound theology and sound criticism, for a right knowledge of the word of God strengthens the intellectual vision, and assists in the detection of error wherever it may reveal itself...

Calvin knew that an apostolic must have been acquainted with an apostolic doctrine, and he saw that these letters must have been the productions of an age when the pure white of Christianity was really obscured. Hence he denounced them so emphatically; and time has verified his deliverance.

His language respecting them has been often quoted, but we feel we cannot more appropriately close our observations on this subject than by another repetition of it. "There is nothing more abominable than that trash which is in circulation under the name of Ignatius."⁴⁵

⁴⁴ *History of the Christian Church*, Vol. , sec. 119.

⁴⁵ *Ancient Church*, Period 2, sec. 2, chap. 3, par. 12.

We might quote much more to the same effect if we had space, but it is not necessary. The argument from Ignatius may be summed up thus:

1. The testimony credited to him is in direct contradiction to the Scripture teaching.
2. The whole thing is a forgery.
3. It is quoted twice so as to increase the effect.

This is the kind of testimony which is invariably quoted to supplement the so-called argument from Scripture in favor of Sunday. Since it is customary to reserve the strongest argument for the last, this affords a good comment on the strength of the argument from Scripture for Sunday.

The Fathers and the Early Church

Justin Martyr is next quoted as follows:

On Sunday we all assemble in common, since that is the first day which God, and on the same day of our Saviour Jesus Christ rose from the dead.

This is an incorrect quotation, inasmuch as it makes Justin speak of the resurrection of Christ as a reason for worshipping on Sunday, when he made no mention of that event. What he really says is this:

And on the day called Sunday, all who live in cities or in the country gathered together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits.⁴⁶

This is a minor difference, but it serves to show how even the trashy stuff which the so-called Fathers wrote is garbled in order to bolster up the Sunday.

But it may be said that we have here evidence in favor of Sunday observance, since Justin really says that they met on

⁴⁶ *First Apology of Justin*, chap. 6.

the day called Sunday. To that we reply that we shall not attempt to deny that Sunday was observed to some extent at quite an early period, but the fact that a thing was done, is no evidence it ought to have been done. Within three hundred years after the crucifixion of Christ we can find every abomination of the Papacy in the Christian church. In the preface to the *Ancient Church* Dr. Killen 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.

Justin then was a Greek who lived in the second century; and concerning the condition of the church in that century has the following:

Among the Greeks and the people of the East nothing was held more sacred than what were called the Mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from vulgar; and they not only applied the terms used in the pagan mysteries to the Christian institutions, particularly baptism and the Lord's Supper; but they gradually introduced also the rites which were designated by those terms. This practice originated in the eastern provinces; and thence, after the times of Adrian (who first introduced the Grecian mysteries among the Latins), it spread among the Christians of the West. A large part, therefore, of the Christian observances and institutions, even in

this century, had the aspect of the pagan mysteries.⁴⁷

If antiquity were to be allowed as evidence of the correctness of the practice, nearly all error would be classed as truth. The question with us is not what people have done, but what they ought to have done, and the Bible alone can answer the question satisfactorily.

The next “evidence” that is brought to the support of Sunday is the following:

Theophilus, bishop of Antioch, about the year 162 says:
“Both custom and reason challenge from us that we should honor the Lord’s day, seeing on that day it was that our Lord Jesus completed His resurrection from the dead.”⁴⁸

It may strike the reader as strange that these testimonies are quoted from Dr. Edwards’ *Sabbath Manual*, and not directly from the Fathers themselves. But this means the responsibility for any wrong quotation is all thrown upon Dr. Edwards.

On this quotation from Theophilus, all that we have to say is that it is entirely manufactured. Not a line of it appears in his writings. He does not use the term “Lord’s day,” and nowhere even mentions the first day of the week. It is evident that Dr. Edwards, who is primarily responsible for this forged testimony, was no novice in the use of the Fathers, and did not stand in need of any instructions from the Rev. Philetus Dobbs.

We will say this, however, for the forged testimony from Theophilus, that it is just as good evidence for Sunday-keeping as any that can be found in any of the Fathers; and it is entitled to just as much weight as though Theophilus had actually written it. But the advocates of Sunday have the lack of testimony in its support, and the next quotation given is

⁴⁷ *Ecclesiastical History*, book 1, chap. 4, sections 1-5.

⁴⁸ Dr. Edwards, *Sabbath Manual*, p. 114.

“equally conclusive” with that from Theophilus. Dr. Bailey says:

Irenaeus, bishop of Lyons in France, and the disciple of Polycarp, in the year 167, says that the Lord’s day was the Christian Sabbath. “On the Lord’s day everyone of us Christians keep the Sabbath, meditating on the law and rejoicing in the works of God.” (Edwards’ *Manual*, p. 114.)

Of the lesson we have simply to say that the term “Lord’s day” nowhere occurs in the writings of Irenaeus. Our readers, though, have doubtless found out by this time that even if one of the Fathers did not happen to speak about a certain thing, it does not in the least invalidate the testimony quoted from him in favor of it. If he had only realized what straits the advocates of Sunday would be in for argument in the nineteenth century, he might possibly have said what they want him to say, and so it is just the same as though he had said it. This seems to be the plan adopted by those who quote the Fathers.

There is one little thing about the writings of Irenaeus which we never remember to have seen quoted, and while we are on this subject we will mention it here, that our readers may see the straightforwardness of the Fathers in general, and of Irenaeus in a particular area. In the introductory notice of the writings of Irenaeus, we find the following statement by the translators:

The great works of Irenaeus, and now for the first time translated into English, is unfortunately no longer extant in the original. It has come down to us only in an ancient version, with the exception of the greater part of the first book, which has been preserved in the original Greek, through means of copious quotations made by Hippolytus and Epiphanius. The text both Latin and Greek, is often most uncertain.

Only three MSS. of the work “Against Heresies” are at present known to exist. Others, however, were used in the

earliest printed editions put forth by Erasmus. And as these codices are more ancient than any available, it is greatly to be regretted that they have disappeared or perished. One of our difficulties throughout, has been to fix the readings we should adopt, especially in the first book. Varieties of reading, actual or conjectural, have been noted only when some point of special importance seemed to be involved.

After the text has been settled, according to the best judgment which can be formed, the work of translation remains; and that is, in this case, a matter of no small difficulty. Irenaeus even in the original Greek, is often a very obscure writer. At times he expresses himself with remarkable clearness and terseness; but, upon the whole, his style is very involved and prolix. And the Latin version adds to these difficulties of the original, by being itself of the most barbarous character. In fact, it is often necessary to make a conjectural re-translation of it into Greek, in order to obtain some inkling of what the author wrote.

Dodwell supposes this Latin version to have been made about the end of the fourth century; but as Tertullian seems to have used it, we must rather place it in the beginning of the third. Its author is unknown, but he was certainly little qualified for this task. We have endeavored to give as close and accurate a translation of the work as possible, but there are not a few passages in which a guess can only be made as to the probable meaning.

This assurance must be a great comfort to those who dote on Irenaeus. It must be a great satisfaction to his admirers to know that they have his exact language just as clearly as can be guessed at by people living 1,000 years after he died. The plan adopted by the translators is very much like trying to arrive at an exact amount of a certain sum of money by guessing at half of this and multiplying that by two.

And this is a specimen of the volume of all the writings of the so-called Fathers. Many of them are wholly forged, and the others have been altered and interpolated and garbled so

that the ones who wrote them would not recognize them, if they were alive. As Dr. Mosheim says, it is of no importance that much of the writings of the Fathers has been lost, since they are utterly unreliable.

We do not know that they are ever quoted except in support of a cause which cannot be sustained by the Bible. They are simply blind leaders of the blind. To go to them for light on the Bible is like taking the shades of midnight to illuminate the face of the sun.

We have followed Dr. Bailey thus far in his proofs from the Fathers, not because we thought it necessary to try to refute the so-called argument, but that our readers might see clearly the broken reed upon which the Sunday institution rests for support. We think enough has been said to demonstrate this point, and we will not follow it any further. Dr. Bailey says:

How silly and shallow is a falsehood that Constantine changed the Sabbath from the seventh to the first day of the week.

So we say; and we have never heard of a Sabbath keeper who was foolish enough to make such a claim. There was no man who could change the Sabbath from the seventh to the first day of the week. As Doctor Scott says, the truth is that the change was made gradually. All deviations from the right are made in the same way.

But it is true that the change from the seventh to the first day was made by “the man of sin,” “that Wicked,” the mystery of whose iniquity was working even in the days of the apostles; and it was just such perversions of truth as this that made the Papacy the “mystery of iniquity,” “the abomination of desolation.”

But while Constantine did not change the Sabbath, he did have a hand in perpetuating the wicked change that had already been made, and in establishing the Papacy on a firm ba-

sis. *Chambers's Encyclopedia*, speaking of the custom of the early church, says:

Whatever may have been the opinion or practice of the early Christians in regard to the cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that date is known to have been ordained, is the edict of Constantine 321 AD.

We have seen this statement denied by those who asserted that Christ and the apostles changed the Sabbath, but we have never known anyone to quote a commandment for Sunday-keeping earlier than that of Constantine. It is very easy to say that Christ changed the Sabbath, but it is impossible to find a commandment to that effect.

The End of Sabbaths

Dr. Bailey closes up his Sunday argument thus:

I present but one additional argument; and this I address to those who read the Greek language. If we translate literally the Greek Testament in all four of the evangelists, when speaking of the resurrection of Christ, it would show that a new order of Sabbaths began at that time.

In *Matthew* 28:1 it reads literally, "In the end of Sabbaths as it began to dawn towards the first of Sabbaths, came Mary Magdalene." The word Sabbath is *sabbatoon*, genitive plural, with no article preceding; so it is in end of Sabbaths; and the word translated week is also *sabbatoon*, genitive plural with no article. It reads *eis mian sabbatoon*, towards the first of Sabbaths, as if the old order of Sabbaths had passed away, and a new order of Sabbaths had begun.

In *Mark* 16:1 it reads literally, "And when the Sabbath (singular number) was past, Mary Magdalene," etc. Verse 2, "Now upon the first of Sabbaths they came to the sepulcher." The same transition is here marked from the old to the new Sabbaths.

In *Luke* 24:1 it reads: "Now upon the first of Sabbath, very early in the morning they came unto the sepulcher." Luke uses the article, the first of the Sabbaths, but his language, like that of Matthew and Mark, indicates a new order of things.

John 20:1 reads, literally: "The first of the Sabbaths comes Mary Magdalene while it was yet dark unto the sepulcher."

The only mistake in the above, from the Sunday point of view, is in addressing the "argument" to those who read the Greek language. The writer evidently gave it for the effect it would have on those who know nothing of the Greek, for no one who has even a little knowledge of that language would be deceived by statements so palpably absurd.

The translation of the passages to which he refers is literally exact in the *Authorized Version*, and no one having a reputation as a scholar to maintain, would dare attempt to translate them differently.

We dislike to refer to the Greek, when writing for the general reader, because those who do not read that language have not the power to verify what we say. But we must notice this perversion of the Scripture, and will try to do it in such a way as to be understood by all.

It is true that in *Matthew* 28:1; *Mark* 16:2, *Luke* 24:1 and *John* 20:1, the word rendered "week" is *sabbaton*. On this word Dr. Robinson, who by the way was a Baptist, in his *Lexicon of the New Testament* said:

Meton., a sabbath, put for the interval "from Sabbath to Sabbath;" hence a *se'unight*, *week*; so especially *Luke* 18:12, *nesteuo dis tou sabbatou*. Elsewhere only after numerals marking the days of the week; *Mark* 16:9, *prote (hemera) sabbatou*. Plur., *Matthew* 28:1, 1, 19; *Acts* 20:7; *1 Corinthians* 16:2.- So Heb. *shabbathoth*, *Sept.*, *hebdomadas*, *Leviticus* 23:15. Comp. *Deuteronomy* 16:9; also the Syriac version *Luke* 18:12. In the Talmudists the days of the week are written, *chadh be-*

shabboth, sheni besh, shelisha besh’, i.e., the first, second, third day in the Sabbath (week). See Lightfoot Hor. Heb. in *Matthew* 28:1.

The reader will notice that Dr. Robinson refers to several other texts where the same word occurs, and where it is properly rendered “week.” Let us try Mr. Bailey’s translation on these passages. Take:

Luke 18

¹² I fast twice in the week; I give tithes of all I possess.

The word rendered “week” is *sabbaton*. Dr. Bailey would translate the passage,

“I fast twice in the Sabbath,”

—and would explain it that the Pharisee was priding himself because he fasted twice every Sunday!

Mr. Bailey claims that in the texts to which he refers, the word *sabbaton* should be rendered “Sabbath,” so as to read, “the first of Sabbaths,” thus indicating, he says, that:

...the old order of Sabbaths had passed away and a new order of Sabbaths had begun.

But in *Acts* 20:7 we have the same expression again, in the narration of an event which took place thirty years after the crucifixion. Was this the first of a new order of Sabbaths? If so, what order was it? Mr. Bailey’s rendering would make a new order of Sabbaths to begin at the resurrection, and another order thirty years after, when Paul was at Troas.

Still further, the same expression occurs in *1 Corinthians* 16:2, where Paul directs the brethren to lay aside money “on the first day of the week.” Mr. Bailey’s rendering of the passage would make Paul direct the churches to lay by them in store on the first of every new order of Sabbaths! Unless a

new order of Sabbaths was instituted frequently, their liberality would not be greatly taxed.

It might be noted further that Mr. Bailey in his rendering of the expression entirely ignores the word *hemera* (day), which occurs in the text. But it is unnecessary to carry this point further, for anyone can see from the texts cited the absurdity of his so-called argument. Mr. Bailey himself seems to have enough knowledge of the Greek to have some sense of the absurdity of his own position, for he concludes:

Thus there is wonderful agreement of the four evangelists in using this singular expression. It seems to me to convey the idea of a grand change from one order of Sabbaths on the seventh day of the week, to another and new order of Sabbaths on the first day of the week. That such a change then and there actually occurred, I have abundantly shown from various other proofs, even if these passages be not literally translated as suggested above.

Said the Irish barrister:

“May it please the Court, if I am wrong on this point I have another that is equally conclusive.”

In all Sunday argument the idea seems to be that a good many weak points will make one strong one; that although a dozen statements may be individually fallacious, they will when combined make a true one. That is on the principle that if you add enough ciphers together you will get something of value.

The three lines of argument which Mr. Bailey gives from Scripture, from history, and from the Fathers, remind us of the plea in the famous kettle suit. The man who was charged with breaking his neighbor's kettle, made his defense under three heads, thus:

“First, the kettle was cracked when I borrowed it. Second, it was whole when I carried it back. Third, I never borrowed it.”

If one of these points was disproved, he had two others to fall back on. It made no difference if they did contradict each other, it was proof.

We have now followed Mr. Bailey through all the windings of his “weighty and timely utterance” in behalf of Sunday. We have done it not with any desire to depreciate Mr. Bailey, but in order to show the inherent weakness of the Sunday cause. We have no doubt that he did the best he could, and that his utterances are just as weighty as any that could be made.

In contrast with the vain attempts to put the first day in the place of the seventh as the Sabbath, we present the simple argument for the true Sabbath in the following words:

Exodus 20

¹ And God spoke all these words, saying,

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

Psalms 111

⁷ The works of His hands are verity and judgment; all His commandments are sure.

⁸ They stand fast for ever and ever, and are done in truth and uprightness.

Luke 16

¹⁷ And it is easier for heaven and earth to pass, than one tittle of the law to fail.

4. Something New But Untrue

Signs of the Times, March 10, 1887

WE THOUGHT we had heard all the arguments that could by any possibility be brought against the Sabbath; but we have just come across one that to us is absolutely new.

This one comes all the way from Texas, and is the joint product of a Methodist minister, a professor in a college, and an “orthodox theologian.” We find it in a little pamphlet entitled, *The Sabbath Day Examined*.

It is our design to give our readers the benefit of everything that is offered against the Sabbath, and so we give this. In deference to the high authority whence the book originates, we do not venture to change the grammatical construction in any particular. The reader will notice from the way the matter is introduced, that it is one of a class of similar arguments:

Before leaving this class of arguments, we will introduce one more which is of itself sufficiently strong to preclude the idea of the most sanguine Sabbatarian of going back to creation to begin with number seven for Sabbath.

I have before me a little book in which it is stated that an orthodox theologian asked a Sabbatarian, “From when do you date your Sabbath?” “From creation, sir,” was the reply. Now if you will just listen to me, I will prove that you do no such thing.

Is the Sabbath a moral or religious institution? Nay, has it the elements of good or evil in it? Please answer. Is it good or evil? If either, the observance of it by Adam would have been a violation of the law which God gave to him. “Of the tree of knowledge of good and evil, you shall not eat.” The same as to say, “The observance of the Sabbath by Adam before he sinned would have knowledge of good and evil, and of itself a sufficient reason for all the sin and misery that the world has ever known from that day until the present.”

We are not told what reply the Sabbatarian made to the “orthodox theologian” who got off the above. No doubt he was so much overwhelmed by such a torrent of “orthodox” theology and “orthodox” grammar and logic, too, that he could not reply. But we have had time to take breath since we read it, and so we venture to turn the tables on the “orthodox theologian” as follows:

1. Is marriage a moral or religious institution? Nay, has it the elements of good or evil in it? Please answer. Is it good or evil? If either, then the entering into the marriage state by Adam would have been a violation of the law of God, which forbade him to know good or evil. Therefore Adam, according to our orthodox theologian, was not married until after the fall, and was not in the transgression.
2. Has God the elements of good or evil in Him? Is he good or evil? If either, then if Adam had known anything about Him before the fall, it would have been a violation of the commandment which God gave to him, that he should know good or evil. But God is good; He is goodness itself; therefore, according to the argument of that “orthodox theologian,” we must conclude that:
 - a. Adam did not know God until after the fall;
 - b. Since he did not know God until after the fall, he never received from God any commandment concerning the tree of knowledge of good and evil; and that
 - c. Consequently, Adam never having received any commandment from the Lord, never fell, but continued a clam-like existence, neither good or evil, but half way between both, like Muhammad’s coffin suspended between heaven and earth!

But someone who has not had the superior advantages of that college professor or the “orthodox theologian,” may be simple enough to say,

“These conclusions directly contradict the plain statements of the Bible.”

Of course they do; and so does the conclusion of the “orthodox theologian,” in regard to the Sabbath. So also does every “argument” which is fabricated against the Sabbath which God gave to man in Eden, and proclaimed in thunder tones from Sinai. The lofty theories of many an “orthodox theologian” would tumble to the ground instantly, or, rather, would never be raised, if he should take counsel of the Bible, and should accept its plain statements.

The tree which was forbidden to Adam was the tree of the knowledge of good *and* evil, and not of the knowledge of good *or* evil. Adam knew good; so long as he regarded the command of the Lord, he could not know anything else, and God did not design that he should; but when he transgressed the Lord’s command, he knew evil as well as good.

This transgression, which made him evil, brought “death and all our woe,” and it also brought into the world a flood of just such absurd, contradictory, unscriptural, and wicked “arguments” as that put forth against the Sabbath by that reputed “orthodox theologian.”

5. Saturday or Sunday

Signs of the Times, March 17, 1887

THIS is the title of a four-page leaflet having a subtitle, "A letter to Seventh-Day believers." It was written by Mrs. J. C. Bateham, "Supt. Sabbath Observance Department, N. W. C. T." We give it a place in the *Signs* in compliance with the request which accompanied it, to "please publish." The letter is as follows:

Dear Christian Friends:

Many of you I know and love as conscientious Christian workers in our Women's Christian Temperance Union and elsewhere, and greatly respect your self sacrificing devotion to principle. I desire your earnest cooperation in efforts to save a weekly Sabbath for our beloved country, that without it must sink to heathenism and ruin. One your own writers, N. V. Hull says:

"By common consent, the weekly Sabbath is a necessary institution. It is in the interest of both civilization and religion, and the world without it would be in darkness and confusion. The loss of a Sabbath would be irreparable."

Yet today, so strong is the tide of Sabbath desecration, so determined, and successful the opposition from the liquor traffic and other Sabbath foes, that apparently only the united and earnest efforts of Christians can preserve it.

Surely no Christian should be found on the side of its enemies. Would that we might see eye to eye on the question that divides us, for it is a simple one: Does the Sabbath day of the Bible necessarily fall on Saturday? We think not.

In Eden, God set apart and blessed a day, not the seventh of time, but the seventh day, as the Holy Sabbath, we claim that no man can possibly tell on what day of the week that first Sabbath fell, since their names are not revealed. God's days were doubtless long ages—eons, during six of which the creation was finished, so that all earthly time is a part of God's Sabbath in which He rests from creative work.

The Sabbath was instituted after Eve was created. Time is reckoned from Adam's first day, but how much of that sixth eon Adam had lived before Eve's creation, there is no record. His creation was apparently toward the close, yet he lived single long enough to make the acquaintance of every living thing and give to each a name expressive of its peculiarities, and to find that not one was a suitable companion. Then he slept and Eve was created.

The next day was the Sabbath. It was Eve's first day, not seventh. Who shall tell how many days or weeks Adam had lived? If the particular day on which that Sabbath fell was important, God surely would have made it plain. The fair inference is that the particular day is immaterial. God worked in six of His days, then rested one. Man too was to labor six days then rest one.

First-day Christians as literally follow *Genesis* as do seventh-day believers, not accepting the hour of beginning the day, for our *Revised Version* says simply of each day, "there was evening and there was morning." These days being eons the phrase is figurative. A day's work is ended, a rest as of night follows. Then with the light a new day begins. Nature's division of time was followed. The phrase is not repeated for the seventh day, since the morning of verse 31 is the dawning of the seventh, showing this sixth complete.

Later in Israelitish history, the observance of Sabbath was apparently and of necessity lost during the 400 years of bitter Egyptian bondage among a people who measure time by tens instead of sevens; and Moses apparently re-instituted it by God's commandment, at the exodus on the day that just one week previous had been used for a long march by God's command. *Exodus* 14. Perhaps God designed thus to show that the particular day was immaterial.

The fourth commandment at Sinai again enjoins the holy keeping of the seventh day as Sabbath, without telling on what day by name that seventh day fell, and as it had been changed once and may have been changed, or lost, at other times before or after the flood, we can only infer that God commands a day—a whole day—kept holy, and this day itself

follows six of work, and thus be the seventh day. The Jewish nation as such had its beginning at the exodus, when God re-instituted the Sabbath and on a new day partly in memory of their birth as a nation. *Deuteronomy* 5:15.

The Eden Sabbath was for all mankind to the end of time. Day not known. The Jews since the exodus, so far as we know, have observed Saturday as their Sabbath. Christian nations observe Sunday. When was the change made? No one knows positively, nor is it at all important, as we believe. Had it been of consequence we should have definite information. Proof is abundant that Sunday was observed long before Emperor Constantine, and before the papal church had a beginning, with strong evidence that during the first few centuries both Saturday and Sunday were observed by believers, presumptive evidence that the change must have required high if not the highest authority, and to my mind satisfactory proof of apostolic usage.

Again, we know it is a geographical impossibility for persons living in different parts of the world to observe the same hour as a holy time. There is a gradual change extending over twenty-four hours, till on the adjacent Alaskan islands the Sunday of one is a Saturday of the other. Which, if either, is the Sabbath of Eden or the exodus, who can tell? More than nine-tenths of the Christian world insist that it is contrary to the spirit of Christianity to be thus bound by the letter (the Jewish usage of the seventh day) when every requirement of the Eden Sabbath for the fourth commandment is as fully met by those who keep their seventh day on Sunday as Saturday.

The tendency of all Christian growth is toward dropping nonessential and toward fellowship. The essentials to salvation are the atonement, repentance, and faith. The form of baptism or church government, or the day we celebrate, is certainly not essential to salvation. Success in saving souls and doing Christ's work, shows God's hearty cooperation with all. Let us be like-minded. "That they all may be one," is our Saviour's prayer, if not all Baptists or Methodists, but one in love and devotion. To this end, agreement in essentials—charity in non-essentials. Is there hope that Saturday will be

generally adopted as the Christian Sabbath? Apparently not. Then if the day is a nonessential, but the Sabbath of vast importance, there should be hearty cooperation to secure it.

But you say, How can we support Sabbath laws that oppress us? Exceptions should be made for certain classes. It should be sufficient defense to a prosecution for servile labor the first day of the week, that "the defendant uniformly keeps another day of the week as a holy time and does not labor upon that day, and that the labor complained of was done in such manner as not to interrupt or disturb other people in observing the first day of the week as a day of rest and religious worship. With this exception, our present laws are, if well enforced, usually satisfactory. In some States they need revision.

Law cannot control of religious belief or give us a religious Sabbath. It should give us a civil Sabbath, that is, a non-legal one, wherein governmental and public business shall be suspended, and all labor and recreation so far suspended as not to interfere with the enjoyment of a religious Sabbath off by those who wish it. This is all we ask and less would not protect the Sabbath. Such a law would be burdensome to those who have already abstained from labor one day, but could not violate their conscience, and with the above proviso the burden would be light as possible.

This burden we ask you to bear from love to God and religion and from motives of patriotism. The irreligious with false notions of personal liberty, object to having their rights infringed upon on any day of the week, but we answer, law must consult the greatest good of the greatest number, and the same rule applies to us all. If we cannot see alike, let us credit each other with candor, honesty, and a desire to obey the Lord of the Sabbath, and may none of us be found shrinking from any self-denial by which we may help preserve the Sabbath, and thus help save a world that Christ loved even unto death.

Comments on the Above

The sum of the above letter is this: Nine-tenths of the Christian world insists that it is wrong to rest upon the seventh day of the week, therefore those who believe that it is right so to do ought to throw aside their conscientious convictions and join with the nine-tenths of the Christian world in forcing the non-Christian world to adopt a certain form of religion. The appeal for help from the seventh-day observers is based on the attempted argument to show that Saturday is not the Sabbath, and therefore we will briefly notice the positions taken by Mrs. Bateham.

1. INDEFINITE DAYS

The claim is made that in Eden God set apart and blessed the Sabbath day, which was no day in particular. Says the writer:

God's days were doubtless long ages, during six of which the creation was finished, so that all earthly time is a part of God's Sabbath, in which He rests from creative work.

The word "doubtless" means, "without doubt or question; unquestionable." A thing that is so well established that there is no chance for question in regard to it, must be able to present a long array of positive proof. We look around for the proof that the days of creation were long ages, but we find none at all. All that we have ever heard offered is the vain imaginations of skeptical devotees of science falsely so-called, who ignore the agency of an almighty God in creation, and assert that it is impossible that the world should have been created in six literal days.

The great body of professed Christians, fearing lest they should be thought ignorant of the "latest deductions of modern science," have hastened to accept this baseless theory of infidel geologists and evolutionists, forgetting that by so doing they were either limiting the power of God, or else ignor-

ing Him as Creator. The idea that the world was formed during long ages of time, is a modern device gotten up expressly for the purpose of avoiding the necessity of admitting the power of God.

To be sure, some who hold to this theory admit that God had something to do with creation, that is, that He started it, and that after He had brought protoplasm into existence, the rest of the work did itself. But the logical result of the whole theory is to deny that God had anything to do with the creation of the world.

One thing is certain, it is no greater tax of faith to believe that God created the world in six literal days, than to suppose that He took six thousand or six million years. The Bible says that in six days God created the heaven and the earth, and we believe it.

The first chapter of *Genesis* informs us plainly what kind of days these days were. They were days composed of an evening and a morning, that is, a dark part and a light part. This succession of light and darkness is caused only by the revolution of the earth on its axis.

Those who hold to the eon theory, would confer a favor by telling us what there is besides the revolution of the earth on its axis which causes the succession of light and darkness on the earth, and also how much of each long period was dark and how much was light. Moreover, those days were such days as the sun and moon were made to rule over. See *Genesis* 1:14-19. Will Mrs. Bateham kindly inform us whether the sun and moon here referred to are the same bodies with which we are so familiar? And if they are, how does it happen that now they rule over days of just twenty-four hours' length, instead of long periods of time?

We are told that:

All earthly time is a part of God's Sabbath in which He rests from creative work.

That is to say, that the present time is God's Sabbath day. Let us see how well this agrees with the Scripture. In *Genesis* 2:2-3 we read that God rested on the seventh day from all His work which He had made, and that God blessed the seventh day and sanctified it,

Genesis 2

³ ...because that in it He had rested from all His work which God created and made.

This brings to view a Sabbath rest completed before the blessing was pronounced upon it. God blessed the seventh day because that in it He had rested. This simple statement of the Bible brushes away all the speculations of men, as an elephant would brush away a cobweb from his path. When the Bible says that God's rest upon the seventh day was in the past, and that He blessed it and sanctified it because He had rested, we care nothing for the human conjecture that God's Sabbath day is all earthly time.

Once more, the fourth commandment refers to the work of creation as recorded in the first chapter of *Genesis*, and repeats the statements found in *Genesis* 2:2-3. There we learn that we are commanded to rest upon the seventh day because God did so. To sanctify means "to appoint," as in:

Joel 1

¹⁴ Sanctify a fast, call a solemn assembly...

And thus we understand the fourth commandment and *Genesis* 2:3 to read that God blessed the seventh day and appointed it for man's observance, because that in it He had rested from all His work. And this allows no other conclusion but that the seventh day which man is commanded to observe, is of the same length as that upon which God rested.

It seems that Mrs. Bateham is a little confused in her own mind as to this matter, for in the same paragraph in which she says that all earthly time is a part of God's Sabbath, she also says,

We claim that no man can possibly tell on what day of the week that first Sabbath [or "the whole period of earthly time"] fell.

The less cannot include the greater; and if "the whole period of earthly time" should fall on one day of the week, it would crush it to almost as attenuated proportions as Mrs. Bateham's Sabbath argument.

She says also that time is reckoned from Adam's first day, but of how much of that sixth eon Adam had lived before Eve's creation, there is no record. Then she says:

The next day was the Sabbath; it was Eve's first day, not seventh day.

She has already told us that that Sabbath day is all earthly time, yet she says,

If the particular day upon which that Sabbath fell is important, God would surely have made it plain.

So we have two views offered us:

Adam and Eve died sometime in that seventh day, and that Adam did not live 930 years, but only a part of two days; also that Eve was created and died within the compass of that seventh day, but her last day.

And then coming down to the literal reckoning of time, we are told that the seventh day was Eve's first day. Thus it is implied that each individual must begin to reckon time for the observance of the Sabbath from the day following his birth.

And yet we are requested to join in a movement compelling all people to rest on Sunday, because it is claimed that that is

the true Sabbath day. Does Mrs. Bateham believe that everyone was born on Saturday?

2. THE SABBATH NOT LOST

Then we are told that the observance of the Sabbath was of necessity lost during the Egyptian bondage, because the Egyptians measured their time by tens instead of by sevens. That is as much as to say that if nine-tenths of the people should reckon their time by tens it would be impossible for the other tenth to reckon by sevens.

There is not the slightest evidence that the Sabbath was ever lost. It is very probable, however, that the Jews were compelled to labor on the Sabbath during a part, at least, of their Egyptian bondage; but God delivered them from that bondage in order that they might keep His Sabbath. And even allowing that they had lost all knowledge of the day, they certainly had full knowledge of it after God made it known to them in the wilderness. Moses did not re-enact the Sabbath, but he himself said,

Exodus 16

²⁹ See, for that the Lord has given you the Sabbath.

Mrs. Bateham says that:

Moses apparently re-instituted it by God's command, at the exodus on the day that just one week previous had been used for a long march by God's command. Ex. 14.

It is quite evident to our mind that Mrs. Bateham has not studied the Sabbath question very extensively; for *Exodus* 14 says nothing about any long march made by the Israelites, except their passage of the Red Sea, which was made in the night, and it says nothing about the Sabbath; neither does that chapter nor any other say anything about the Sabbath being re-instituted by Moses. With these three exceptions, her statement is correct.

Mrs. Bateham says that although the fourth commandment enjoins the keeping of the seventh day as the Sabbath, we cannot tell when it comes, because that day is not mentioned by name; and that...

...it had been changed once, and must have been changed or lost at other times before or after the flood; [and that consequently] we can only infer,...

What a delightfully indefinite foundation she has laid upon which to build and enforce the observance of a definite Sunday!

But the Sabbath of the fourth commandment is the same as that of creation; so it was not changed, and although the Sabbath "might have been lost," we know full well that it never was lost. It was kept constantly before the Israelites. Dire calamities were threatened them in case they should neglect its observance, and they were finally carried into captivity as a punishment for breaking the Sabbath. No one who believes in the justice of God can claim that He would punish His people for neglecting to observe a day which had been lost.

After the Babylonian captivity the Jews never again relapsed into idolatry, and when Christ came He recognized the day which they were observing as the Sabbath. Mrs. Bateham herself allows that the Sabbath has not been lost since that time, because she makes a claim for uninterrupted Sunday observance from that time to this. And so we are sure that the seventh day which we observe is the day which God sanctified in Eden.

Neither is it true that when the seventh day was set apart it was not named. God said,

Exodus 20

¹⁰ The seventh day is the Sabbath.

That is the name,—“seventh day.”

3. SUNDAY AND THE "MAN OF SIN"

A feeble attempt is made to rescue Sunday from its papal parentage, the only argument against its being a Papal institution being that it was observed before the Emperor Constantine, and before the Catholic Church had a beginning. The same argument would prove that purgatory, prayers for the dead, and the sign of the cross, are not Papal institutions, because they were in the Christian church long before the time of Constantine.

The fact that Sunday was observed from a comparatively early period, is no more evidence of divine authority for it, than is the fact that the sign of the cross was practiced by Christians in the second century, and that images were worshiped by Christians as early as the third century, any evidence that the apostles enjoined these ceremonies.

It may not take much evidence to satisfy Mrs. Bateham, but if she wishes to convince seventh-day believers that Sunday is the Sabbath, she will have to give direct and positive statements of Scripture and not "presumptive evidence." In a matter of this kind, we dare not presume.

But we will leave the Sabbath argument and notice briefly the plea for a civil law. On this we will say first, that Sunday legislation has not the slightest connection with the temperance cause, even though the Women's Christian Temperance Union has gone aside from its legitimate work to form a "Sabbath Observance Department." A man may observe Sunday strictly and be an intemperate man still. He may be a strict temperance man and not regard any day as the Sabbath.

Sunday legislation is in the interest of Sunday alone, and not of temperance. Those who observe the seventh day of the week are uniformly temperance people, but they do not believe that shutting up liquor saloons one day in the week would make any diminution of the cursed liquor traffic. Whenever it is proposed to submit to the people a constitu-

tional amendment entirely prohibiting the sale of liquor, we promise that seventh-day observers will, to a man, work with them. We believe it is a crime to sell intoxicating liquors, and we would have it prohibited just as the promiscuous sale of other poisons is prohibited. And if it is only in the interests of temperance that Sunday legislation is asked for, then entire prohibition would secure that end.

Second. It is idle to talk of the enforcement of Sunday as a civil institution. Sunday, although not a divine institution, is a religious institution. Its religious character was given to it by human authority; nevertheless, since it was appointed by "the church," it is primarily and wholly a religious institution.

Now under whatever pretext Sunday observance is enforced, it will be a fact that the State is enforcing the observance of a religious custom. The day cannot be separated from its churchly connection any more than a man can be separated from his character. So that to ask us to unite with them in securing laws in favor of Sunday, is simply asking us to help make laws to enforce the observance of Sunday as the Sabbath, when it has no shadow of claim to be regarded as the Sabbath.

Third. Sunday legislation is not Sabbath legislation. We believe in working for the upbuilding of the Sabbath, but we cannot do it by working for Sunday. It does not matter if the majority do regard Sunday as the Sabbath, that does not make it the Sabbath. As well might the Chinese say to the few missionaries who are in that empire,

"There is no hope that Jehovah will ever be generally accepted in this empire as God, then why not join with us in enforcing the worship of Joss, that thus we may work together in unison for the universal worship of deity?"

The missionaries would just say,

“There is no God but one, and it is not enough that people should worship some being, but if they would offer true worship they must recognize God who made the heaven and the earth.”

They would readily recognize the fact that they would not be working in the interest of morality if they should attempt simply to secure the worship of some deity whom the majority would recognize, and not worship God. And so we say if we should engage with our sisters of the National Temperance Union in attempting to secure Sunday laws, we should not be working for the Sabbath.

It is not enough to be told that we will be allowed to rest upon the seventh day; the question is, Would we be allowed our God-given privilege of laboring on the first day? The answer is that they would allow us to work a little. They purpose to make the burden upon us “as light as possible.” This in itself is an admission that they know that the enforcement of a Sunday law will work injustice to some. Now the law is not simply for the greatest good to the greatest number, but it is for equal justice to all. A law that works injustice to a single individual is an unjust law. A law that cannot be observed by every individual of the commonwealth, without someone being deprived of the privileges which God allows him to enjoy, has no business to be enacted.

We are willing to give Mrs. Bateham and all her sisters of the Temperance Union, credit for honesty of purpose. We are willing to grant that as an association they would not desire to see a single individual oppressed for the observance of the seventh day. But no matter how kind their intentions may be, when their law is once enacted, their power over it ceases. Then the most bigoted and benighted individual in the country has the power to secure its enforcement, and while they would not wish to injure anyone who observes the Sabbath of the Lord, and might wish to enforce it simply upon non-pro-

fessors, they could not hinder the bigot from securing its enforcement upon all, thus making it a means of wreaking his spite upon those who differ with him in religious belief.

More than this, we would not work with them for the enactment of a Sunday law, if we could have a bond given by them collectively and individually, assuring us that they would not only grant us immunity from punishment for laboring on Sunday, but would secure us against all possible molestation. The reason why is this: Sunday is not the Sabbath; it has no claim to be so regarded; the seventh day (Saturday) is the Sabbath of the Lord; God has given a solemn and emphatic command that it should be kept; and we regard it as our imperative duty to enlighten people concerning the nature and obligation of the Sabbath.

Now if we should join in a movement to secure the civil recognition of Sunday, we should be only nullifying our efforts to induce men to regard the seventh day and that only as the Sabbath. It would be an agreement on our part to assist in forging chains for others, providing we could be allowed to go free, and would be an announcement to the world that while we ourselves purposed to keep the seventh day, we did not regard it as necessary that other people should do so.

But we do regard it as of vital importance to keep the seventh day according to the commandment of God, and although but few may listen to the teaching of the Bible on this subject, that does not absolve us from our duty to teach the truth, not alone by our words, but by our acts.

We repeat: We are willing and even anxious to join in any purely temperance work, but even the so-called "Sabbath Observance Department of the National Women's Christian Temperance Union" cannot make us believe that Sunday is the Sabbath, nor beguile us into working for a Sunday law under the guise of temperance.

Proverbs 1

¹⁷ Surely in vain the net is spread in the sight of any bird.

6. Object of the Sabbath

Signs of the Times, March 24, 1887

A SHORT TIME AGO the Rev. F. N. Zabriskie, D. D., wrote a series of articles for the *Congregationalist*, on “The Bible the Workingmen’s Book,” in one of which he said:

The fourth commandment was a law in behalf of workingmen, that they should not be deprived of a weekly rest. The Mosaic law of the Sabbath is often misrepresented, and is apt to be misunderstood by those for whom it is specially intended. The Sabbath as our Lord Jesus Christ said, “was made for man,” and being a day of rest, it was, of course, pre-eminently made for the workingman. The essential object which the commandment seeks is rest from unnecessary labor.

This is an idea which is fast gaining ground, and which cannot be too strongly combated. It is the prevalence of this idea which gives a great impetus to the movement in favor of a Sunday law.

Because of this idea, many irreligious persons will vote for a law enforcing Sunday observance, when they would not do so if it were set before them on a purely religious basis. Of course the result is the same, no matter what motives prompt those who work for the law.

Sunday being essentially an institution of the church, if observance of it is enforced by civil law we shall have to that extent a union of Church and State, even though infidels may have voted for the law.

The idea that God’s design in appointing a day of rest for man was simply for the wants of the physical nature, is a modern device gotten up by the zealous adherents of Sunday observance, with the design of accomplishing a two-fold purpose with respect to the Sunday. If this theory be accepted,

1. Its first result is to make men think that the particular day of the week which shall be observed is of no importance, and that the only object is uniformity for the sake of convenience.
2. And the second result is the enforcement of Sunday, the day which has the most adherents, on the basis that the State has a right to legislate for the physical well-being of its citizens.

The Sabbath was made for man; not for one man simply but for all mankind. The fourth commandment was a law in behalf of the workingmen, only in the sense that God designed that all men should be workingmen.

It is true that the Sabbath rest furnishes opportunity for the repair of physical waste, so that man is better able to perform the duties of the week following. But this is incidental; we cannot say that it is even a secondary reason for the giving of the fourth commandment, because it does not enter into the matter at all.

The keeping of the Sabbath is primarily an act of worship. The Sabbath was given as a memorial of God's creative power. It was given that man might ever keep in mind the one true God, whose distinguishing characteristic is that He created the heavens and the earth. It was given to guard men against idolatry; for those who keep the Sabbath according to God's appointment, and for the reason for which He appointed it, can never worship false gods.

Every man will worship the object which to him seems greatest. Some men think there is nothing greater in creation than themselves, and so they worship themselves. They are called atheists, because the god that they worship is so insignificant that they are considered as not recognizing any God.

But the man whose mind is drawn out to meditate upon the wonders of creation, and who realizes that the things that are

made reveal the existence of the one only true God, will never worship any inferior being. The Sabbath was appointed for the express purpose of giving man an opportunity to meditate upon God and His works, and thus to keep alive the sentiment of real religion. Those keeping the Sabbath have the first principle of worship to God.

The man who thinks that it was given for the purpose of securing proper physical rest to man, has no just conception of the nature of the Sabbath.

But since the Sabbath was appointed by the Creator, that man might recognize Him as Creator, and since it is purely a matter of worship and of recognition of the true God, it follows as a matter of course that the rest must be upon the particular day which God has designated as the Sabbath. Otherwise God is in reality ignored.

Worship implies submission. Submission is indicated by obedience. When a man refuses to obey another, it is because he considers himself equal to, or superior to that other, and of course there would be no thought in his mind of worshipping such a one. So if men really worship God, they will submit to His will in all respects. If they willfully disobey Him, they show that their worship is only a form, and that they think more of themselves than they do of Him.

The Sabbath, as we have shown, is the most simple and direct act of worship to God, and since God has specified the seventh day as the Sabbath, it follows that the keeping of any other day as the Sabbath, is not an act of worship to God.

It was the seventh day alone upon which God rested from His work of creation. The seventh day alone was blessed by Him because He had rested upon it, and it was the seventh day and no other, which God appointed for man's observance, with the design that as God upon that day had viewed all His works and pronounced them very good, so man should upon

that day consider the works of God and should glorify the Creator.

7. The Seventh Day of the Week

Signs of the Times, March 24, 1887

IN THE *Bible Banner* a man who is attempting to settle the Sabbath question, says:

This fourth commandment, in itself, says nothing about the “day of the week,” any more than it does of the month or year.

Very well, let us suppose that it refers to the year. Then the words,

Exodus 20

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God,

—would mean that we are to work six days of the year, and rest on the seventh. That would give us only one Sabbath in the year, which might be very agreeable to some; but it would also give us only six days in the year for work!

What about the remaining three hundred and fifty-eight days? On them, according to the year-theory, no one can either work or rest! We think no one will be foolish enough to deliberately take the position that “the seventh day” of the fourth commandment means the seventh day of the year.

Well, then, let us suppose that the commandment refers to the month. Thus:

Exodus 20

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

—would mean that work may be done six days in the month, but that the seventh day of the month is the Sabbath, when no work may be done. In this case we should have twelve Sabbaths in the year, and seventy-two days for work.

Many people would be hard pressed to know how to earn a living in those seventy-two days; but they would be much more troubled to know how to employ the remaining two hundred and eighty-one days of the year, in which they could neither work nor rest.

We believe that no one, even of those who most hate the Sabbath, will claim that “the seventh day” of the fourth commandment applies to the month any more than to the year.

Well, it must refer to something. Certainly; it applies to a period of time which consists of exactly seven days, six of which are to be used for labor, and the seventh for rest. Now the only period of seven days that is known to man, is the week, and this division of time has been known from the most ancient times.

“Seven days make one week,” is one of the first things learned by the school-boy. Therefore when the Lord said,

Exodus 20

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work,

—it is evident that He meant that we may work six days in the week, but that we must rest on the seventh day of the week.

And the child of ten years who should profess ignorance of the fact that the first day of the week is Sunday, and that the seventh or last day of the week is Saturday, would be regarded in this age of schools and schoolmasters as a much neglected youth.

One stock argument of our Sunday friends is that it is very essential that all people should keep the same day, so that there may be no clashing. No one will deny this. Certainly people ought all to keep the same day. And if this is so, it is very evident that God knew it when He gave the command-

ment. Then He must have commanded all the people to keep the same day.

As a matter of fact, all the Jews did regard the same day as the Sabbath. No one will deny this. All will admit that when the Lord gave the commandment, He expected all to whom it was spoken to keep the same day. Then the commandment must refer to a definite day, and to one which all understood.

That is, all must have understood “the seventh day” to refer to some specific day; for if they had had the idea that the Lord meant simply that they could rest on any day after six days of labor, and that there was no specific point from which to begin their count, there would have been no uniformity.

But there was uniformity among those who regarded the commandment, because the commandment is definite. Two things being granted, the third must follow. Let it be granted that uniformity in the day of rest is essential, and that God knew this when He gave the commandment, and it must be admitted that the fourth commandment specifies a definite day as the Sabbath, and that this day is the seventh day of the week.

So we find that the fourth commandment does in itself tell what day of the week is the Sabbath. For corroborative proof, we turn to the account of Christ’s crucifixion and resurrection. He was crucified on the preparation day,

Luke 23

⁵⁴ ...and the Sabbath drew on.

And the women who followed, and saw where He was laid,

⁵⁶ ...returned, and prepared spices and ointment; and rested the Sabbath day according to the commandment.

That means that they did exactly as the commandment enjoins. Now the next day after that Sabbath day which they kept “according to the commandment,” was...

Luke 24

¹ ...the first day of the week,

—and on it they resumed their work. Now since there are but seven days in the week, it inevitably follows that “the Sabbath day” which the fourth commandment enjoins is the seventh day of the week.

No man on earth can prove anything to the contrary; and no sane man would think of denying so plain a conclusion, if it were not that he wished to turn aside from the simple commandment of the Lord, for a way of his own choosing.

8. The Seventh Day is the Sabbath

Signs of the Times, March 24, 1887

IN ANSWER to the question, “Should the Sabbath be kept absolutely holy?” the editor of the *Christian Standard* (March 12, 1887) says:

The first day of the week, which is called the Lord’s day, is not the Sabbath. The Sabbath is the seventh day, or Saturday. This day, as is well known, is observed by the Jews, under the teaching of the law of Moses. They do not, and never did, keep it absolutely holy.

The first day of the week is made a day of rest for man and beast by the law of the land....While the first day of the week is not hedged about with the restrictions that pertained to the Sabbath of the law, it is meant that it be especially devoted to religious services—and not to business or pleasure.

Truly,

Deuteronomy 32

³¹ Their rock is not as our Rock.

The Lord says,

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

But the *Standard* says that the Sabbath day is not to be remembered at all, but that another day, which is not the Sabbath, is to be kept in its place. Let all who read this remember the following truths, which are admitted by this champion of the first-day observance:

1. Saturday is the seventh day.
2. The seventh day is the Sabbath.
3. The first day of the week is not the Sabbath.
4. The observance of the seventh-day Sabbath is enjoined by the law of God.

5. The observance of the first day, which is not the Sabbath, is enjoined by the law of the land.

There is the whole case in a nut-shell. Reader, can you have any doubt as to your duty?

9. Beginning of the Day

Signs of the Times, March 24, 1887

Not being clear upon the division of time, I appeal to you for help. It seems to me from some scriptures that the day should begin in the morning. It seems to be more consistent in beginning the day in the morning at the creation. At the resurrection of Christ it says, "As it began to dawn toward the first day of the week," etc. And again it speaks of darkness lasting from the sixth to the ninth hour. Now if the day began in the evening it would be dark all the time, and then it would make the crucifixion of Christ in the night. Please answer through the *Signs of the Times*. – C. H. E.

IF OUR correspondent will read carefully the 1st chapter of *Genesis* he will see that it would not be consistent to begin the day in the morning. Time as distinguished from eternity, is reckoned from the first act of creation. The second verse of the Bible tells us that darkness was upon the face of the deep, that is, upon the chaotic mass which had been spoken into existence. The next act of creation is recorded in the third verse:

Genesis 1

³ And God said, Let there be light; and there was light.

This constituted the first day's work. The evening, the darkness, and the morning, the light, were the first day. Here it is seen that in the first day the dark preceded the light part, and consequently the same order must necessarily follow in all succeeding days. The record of creation is alone sufficient to show that the day begins with the evening.

Where our correspondent falls into difficulty is in forgetting that while each day is twenty-four hours long, and is composed of a period of darkness and a period of light, the dark part of the day is called night, and the light part is also called day; so we use the word "day" in two senses:

1. As applying to the whole period of twenty-four hours, and
2. As applying to the part of the day when the sun shines.

The Hebrews always began their day at the going down of the sun, but they had a separate reckoning for the hours of the night and for those of the day.

The night was divided into four watches of about three hours each; the day was divided into twelve hours. To be sure, at some seasons of the year, there are less than twelve hours of daylight, and at other seasons more, but throughout the year there is an average of just twelve hours of darkness and twelve hours of light in each day.

Therefore they reckoned the period of daylight uniformly from six o'clock. Then the first hour of the day would be seven o'clock, the third hour nine o'clock, the sixth hour twelve, the ninth hour three o'clock, and the twelfth hour six o'clock.

So at the crucifixion of Christ, darkness was from noon until three o'clock. This mode of reckoning is everywhere used in the Bible and yet it is well understood that the day properly began at evening, as we read:

Leviticus 23

³² From even unto even, shall you celebrate your Sabbath.

10. Fearing the Lord and Serving Idols

Signs of the Times, March 31, 1887

A READER of the *Signs* asks an answer to the following questions:

Q1: If a person hears “present truth,” and, feeling anxious about it, goes to the Lord for guidance, and receives the answer in a dream that he is to keep both days [i.e. Sabbath and Sunday], is it sure to be from God?

Q2: Would it be keeping the commandments of God to keep both days?

To both the above questions we can say emphatically, No. For what reason? This:

1. The Lord has plainly declared that “the seventh day is the Sabbath.” *Exodus* 20:10.

That is His “holy day.” Six days of the week He has given to man in which to work, but the seventh day He demands shall be devoted to His service. Now when the Lord has declared one thing in His word, He will not reveal something directly contrary by means of a dream. But if it be urged that if the answer by dream is that both days shall be kept, it is not in opposition to the word of God, we answer,

2. To do what God has not required, is to do directly contrary to His word.

The truth of this will appear when we consider that in His word God has required everything that is right, everything that is duty. There is not a thing which man ought to do, that is not commanded in the Bible. Then if a person does something which the Bible does not require, he evidently must be doing something that is not right, or that is wrong.

We repeat: if the Bible requires everything that is right, there can be nothing right which is not required in the Bible;

but everything that is not right is wrong; therefore everything that is not required in the Bible is wrong.

The same truth may be stated thus: The fact that a certain thing is required as a duty, shows that something entirely different, and opposed, is not a duty. If God is so careful lest we should do wrong, that He tells us just what He wants us to do, it is evident that if there is something that He does not tell us to do, it is because He does not want us to do it; and to do what the Lord does not want us to do, is just as surely a sin as it is to fail to do what He wants us to do.

The man to whom the Lord should sternly ask,

“Who has required this at your hand?”

—would be as much at a loss for an answer as the one to whom He should say,

“Why have you not done this?”

Now just as surely as the Lord does require the observance of the seventh day of the week, he does not require the observance of the first day of the week. The commandment says,

Exodus 20

⁹ Six days shall you labor, and do all your work.

While it is doubtless true that this is not an imperative order that every man must work during the whole of the six days, it is a permission to work on any part or the whole of the six days. The six days are given to man; they are termed,

Ezekiel 46

¹ ...the six working days,

—in distinction from the Sabbath, which is a rest day. God has laid no more claim to Sunday than He has to Monday or Wednesday; and to do service which the Lord has not commanded, is to follow the commandments of men,

Colossians 2

²³ Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; and not in any honor to the satisfying of the flesh.

More than this, the Sabbath is the great sign of which we are to indicate our allegiance to the true God.

Sunday, “the wild solar holiday of all pagan times,”⁴⁹ has been adopted by the Roman Catholic Church as the badge of its power, and as the sign by which men may indicate their allegiance to the Papacy. As a Catholic writer says, in keeping Sunday, Protestants do homage, in spite of themselves, to the Roman Catholic Church.⁵⁰

Therefore if a man observes both Sabbath and Sunday, he thereby professes allegiance both to God and to the Pope. But Christ says,

Matthew 6

²⁴ No man can serve two masters.

God requires undivided service. Such worship as was rendered by the Assyrians who were placed in Samaria, is not acceptable to God.

2 Kings 17

⁴¹ [They] feared the Lord and served their graven images.

Such ones need an Elijah to say to them as he did to the Jews who were running after Baal, the sun-god:

1 Kings 18

²¹ If the Lord be God, follow Him; but if Baal, then follow him.

⁴⁹ *The North British Review*, Vol. 18, p. 409.

⁵⁰ “The observance of Sunday by Protestants is an homage [worship] they pay, in spite of themselves, to the authority of the [Roman Catholic] Church.” *Plain Talk About the Protestantism of To-day*, by Mgr. Segur: Imprimatur, Joannes Josephus Episcopus, Boston: Thomas B. Noonan & Co., Boston, 1868, page 213.

A few words about going to the Lord for “guidance” in regard to the commandments. We cannot regard it as anything else than an insult to the Lord. When God has plainly revealed His will, it is certainly, to speak plainly, impudent to turn right around and ask Him if He means what He says, and if He will not make an exception in the case of the petitioner.

Balaam tried that once. The Lord told him not to do a certain thing; but Balaam went to the Lord again and again until at last he actually received permission to go. The end, however, to which Balaam came should serve as a warning to others who feel inclined to ask the Lord to give up His way for theirs.

When God has spoken, let man hold his peace.

11. Creation and Redemption

Signs of the Times, March 31, 1887

THE following extract represents a view of these great events which is exceedingly common:

The work of creation cost but a word. "He spoke and it was done, He commanded and it stood fast." The work of redemption cost infinitely more than creation. It cost the death of Christ. As the work of redemption is grander than that of creation, so the Lord's day, which commemorates its completion, is higher, holier, grander than the Jewish Sabbath, that commemorates the completion of the creation.

We never read such a statement without a feeling of sadness at the thought that it represents the limited ideas of the work of God, which are entertained by the great majority of people. Such statements do not indicate that the ones making them have exalted ideas of the work of redemption, but that their ideas of the work of creation are extremely narrow.

It is the height of presumption for anybody to compare creation and redemption; for both are infinite, and far beyond human comprehension.

Suppose you take a person who is unacquainted with geography, and place him in an elevated position on the Isthmus of Panama, where he can view at the same time the two oceans, the Atlantic and the Pacific. Now ask him which is the larger; if he expresses an opinion, it will be only a conjecture based on no foundation whatever; for he cannot see any difference. His eye can take in just as much of one as of the other, and for aught that his observation teaches to the contrary, they both stretch away into infinite space.

Stand at the base of two mountains, whose peaks towering up into the sky, are lost in the clouds. Now tell, if you can, which is the higher. You say that you cannot, because you

cannot see to the top of either one; and even if you could, your eye could not measure the difference between them, if there should be any. So it is with creation and redemption. Both works are the product of infinite power combined with infinite love, and could have been accomplished by nothing less.

But if nothing but infinite power and infinite love could create or redeem the world, certainly nothing less than infinite wisdom can comprehend either one, must less grasp both in one thought, so as to compare them.

Hebrews 11

³ Through faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which do appear.

Does that text say that we understand creation? Not at all; it says that we understand that the worlds were formed out of nothing, by the word of God. How do we understand this? Through faith; we know it simply because we believe the word of God, which declares it.

Psalms 33

⁶ By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth,

⁹ For He spoke, and it was; He commanded, and it stood fast.

Here we have the statement of the fact which we understand only by faith. God spoke, and the worlds came into existence.

“How easily it was done!” says one.

Easily done? Yes, easily done by infinite power; but who can conceive of power that could by a word cause that to exist, which previously had no existence? Because God so easily accomplished the work of creation, are we therefore to esteem it a light thing? Far from it. Says the psalmist:

Psalm 33

⁸ Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him.

Why?

⁹ For He spoke, and it was; He commanded and it stood fast.

The power of God as manifested in creation is a most stupendous thing, calling for wonder and awe.

Let the one who thinks that the work of the creation was a comparatively small affair, try to create something. Let him attend to make a grain of sand. Let him attempt to make something out of nothing. Attempt! How can he attempt? What would be the first step?

All the power of all the created intelligence in the universe is not equal to the creation of the smallest atom of matter. All the combined intelligence of men and angels cannot approach to the shadow of an imagination of how such a thing could be done. Yet God did it with a word. Does that statement depreciate the work of creation? Not by any means. It simply shows the inconceivable power of God.

The Sabbath was given to man in order that he might contemplate the power of God, and so lead to greater reverence for Him. But someone may say that it would be monotonous to meditate week after week upon one thing. Not unless the man is in one of the classes mentioned in:

Psalm 92

⁶ A brutish man knows not; neither does a fool understand this.

The creation of God, like himself, is infinite; and as men by searching cannot find out God, so as to know the Almighty to perfection (*Job* 11:7); so no man can ever fathom God's creation. Only when we rightly understand the object of the Sabbath, can we appreciate the psalm for the Sabbath day:

Psalm 92

¹ It is a good thing to give thanks unto the Lord, and to sing praises unto your name, O most High:

² To show forth your lovingkindness in the morning, and your faithfulness every night,

³ Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

⁴ For you, Lord, have made me glad through your work; I will triumph in the works of your hands.

⁵ O Lord, how great are your works! and your thoughts are very deep.

⁶ A brutish man knows not; neither does a fool understand this.

It would be folly to attempt to convey to anyone, by words, any sense of the work of creation. All that we can do is to tell the reader to meditate upon it.

But let no one think that the work of creation was simply a manifestation of power. In the creation, God's love is also manifested. Was it not unselfish love that caused God to create beings in His own image, capable of the highest pleasures, and setting before them an eternity of life, in which their mental and spiritual natures could continually develop, so as to make them capable of still higher enjoyment?

Those who fail to see the love of God in creation, should remember that the great work of redemption is only for the purpose of bringing men to the enjoyment of that for which he has created. We are not comparing redemption with creation, for that is impossible; but we are showing that in the creation God manifested love as well as power.

But if it is admitted that the love of God combined with His power, in creation, it must be admitted that the creation was the result of infinite love as well as of infinite power; for God, the infinite, must love to an infinite degree.

The Sabbath,—the seventh day,—was instituted as a memorial of creation. This is necessarily admitted in the claim that

Sunday should be kept instead of Saturday because redemption is greater than creation. Now the man who says that the Sabbath ought no longer to be kept, thereby says that God's power and love should be no longer remembered. And that is equivalent to saying that God himself ought to no longer be remembered! And that is still further equivalent to saying that the work of redemption ought not to be considered; for God is Redeemer as well as Creator.

In other words, no one can speak slightly of the Sabbath as the memorial of creation, without disparaging the work of creation; but he who has narrow views of the love and power of God in creation, necessarily has narrow views of God himself; and he who has narrow views of God, cannot place a high estimate upon the work of redemption. And now we can better understand these words:

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 sanctifies them.

Of the greatness of redemption it is not necessary to speak here particularly. They who affect to compare creation and redemption, profess to adore the infinite love and power manifested in the gospel; although, as we have shown, they can have exalted ideas of this only in proportion as they entertain exalted views of God's love and power in creation. Enough to say that the redemption of man is accomplished at an infinite cost. Says Paul:

Ephesians 3

⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

And Peter says that even the angels desire (but in vain) to comprehend the love of God as manifest in the gospel:

1 Peter 1

¹² Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Should not so great a work as this be commemorated? Should not men leave something to keep the great work of redemption in mind? Most assuredly, but not at the expense of the memorial of creation.

The idea that men cannot show their appreciation of the plan of salvation without despising the work of God in the creation, is as monstrous as the idea that is sometimes advanced, that men cannot worship Christ without turning away from their allegiance to God!

On this matter of recognizing the work of redemption, by some act, we have the following points to offer:

1. The work of redemption, instead of having been completed at the resurrection of Christ, is not yet completed. Redemption is complete only when all the effects of the curse have been obliterated. When redemption is completed, there will be no further work to be done for man. That is the crowning act in the great plan of salvation.

1 Corinthians 1

³⁰ Christ...is made unto us wisdom, and righteousness, and sanctification, and redemption.

Redemption is the last of all. It includes not only salvation from sin, but from death and the possibility of it. It includes also the renovation of the earth. Read a few texts:

Ephesians 1

¹³ In whom [i.e., in Christ] you also trusted, after that you heard the word of truth, the gospel of your salvation; in whom also after that you believed, you were sealed with that holy Spirit of promise,

¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

Here we see that the Spirit is given to those who believe, not because they are redeemed, but only as a pledge of their future redemption. Now read a still more direct statement concerning those who have this witnessing Spirit.

Romans 8

²² For we know that the whole creation groans and travails in pain together until now.

²³ And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

What this redemption of the body is, Paul shows in:

Philippians 3

²⁰ For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

²¹ Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself.

Then it is utterly impossible to commemorate completed redemption, because we are yet waiting for redemption.

2. The work of redemption must be kept in mind, but by the appropriate ceremonies. There is not an intimation in the entire Bible, that God would have us keep Sunday or any other day in commemoration of the work of redemption either partial or complete. When people do what the Bible does not tell them to do, they always make mistakes.

In *Ephesians* 1:7 and *Colossians* 1:14 we are told that we have redemption through the blood of Christ. But His blood was shed upon Friday. Must we therefore conclude that we must keep Friday? By no means. After giving the manner of celebrating the Lord's supper, Paul says:

1 Corinthians 11

²⁶ For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come.

There is a divinely appointed ordinance by which we can commemorate so much of the work of redemption as has been completed.

But is there nothing as a memorial of the glorious resurrection of Christ? Indeed there is. Says Paul:

Romans 6

³ Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death?

⁴ 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.

In baptism we have a memorial both of the death and the resurrection of Christ.

“Oh, but,” says one, “that is only a single act; we want a constantly recurring memorial of the resurrection.”

We submit that the Lord knows what we want, far better than we do; but it is a mistake to say that the remembrance of the resurrection lies only at the beginning of the Christian life. Read again:

⁴ ...that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk [every day] in newness of life.

⁵ For if we have been planted together in the likeness of His death, we shall be also [all our lives] in the likeness of His resurrection.

So the whole Christian life, if it is indeed a Christian life, is a constant likeness of the resurrection of Christ.

We have only touched upon this great theme, but we have indicated the proper lines for thought upon it. We find that we do not have to belittle one part of God's work, in order to

greatly appreciate another part. On the contrary, we cannot properly appreciate one part of His work without exalting every other part, for all are related.

Both creation and redemption are to be ever kept in mind. By the Lord's Supper we show the Lord's death till He come, to redeem us; and then we will...

Revelation 15

³ ...sing the song of Moses the servant of God [*Exodus* 15:1-19,] and the song of the Lamb.

—celebrating redemption completed. And then will creation itself be commemorated as it should be, for then will men properly appreciate the love and power of God. Therefore:

Isaiah 66

²³ 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, says the Lord.

12. The Day of the Sabbath

Signs of the Times, April 7, 1887

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹¹ 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.

LANGUAGE could not be framed so as to express more clearly the fact that the Sabbath of the Lord was permanently fixed upon a definite, specified day. The last charge to be brought against the Sabbath of the fourth commandment is that of indefiniteness. If it is not definite, then language cannot be made to convey ideas.

But among the “inventions” that men have “sought out” is the theory that the commandment does not prescribe the observance of a certain day recurring at regular intervals, but that it enjoins the observance of one-seventh part of our time.

The term “sought out” is fitly applied to this invention, for no trace of this theory appears in the commandment. It was brought to light about two hundred years ago as the only alternative of those who wished to persuade themselves and others that they were keeping the commandment, while at the same time they were observing a day of their own choosing.

But this is one of the thinnest disguises ever invented. It is a very easy matter to show its absurdity, as we will demonstrate. Notice carefully the following argument:

If God sanctified an indefinite seventh part of time, He must of necessity have left it optional with man to choose which day he would keep; the only thing commanded would be rest; man could suit his own convenience as to time.

It would then follow that whatever day man should choose to rest upon, that would be the portion of time sanctified; and thus the act of the Creator would be dependent on the act of the creature. But it is not at all consistent with the dignity of even a human lawgiver to make the meaning of his enactments contingent on the caprice of the people; much less would such a course reflect honor upon the Government of God.

But this is not the worst result that would naturally follow. If an indefinite seventh part of time were sanctified, then not only would it be left to man to choose the day for rest, but each individual would be at liberty to rest upon the day which might please his fancy. One man might take the seventh day, and another might take the fourth, and then, according to this theory, not one-seventh but two-sevenths of the time would be sanctified.

Or, to suppose a case which would be very likely to happen if men should actually try to put their theory into practice, every day in the week might be kept by different individuals, and then it would appear that in the beginning God had sanctified or set apart all the time!

But in that case what would become of the theory that He sanctified only a seventh? We submit to anyone that this is not a forced conclusion; if the conclusion is absurd, it simply proves that the theory in question is absurd.

But before men reach this point in their endeavors to evade the law of God, they usually recover their reasoning faculties to some extent, and say that it is necessary for all men to keep one and the same day. The exigencies of business require it. Then we ask,

“Who shall appoint the day? What man is there whose judgment all will follow?”

There is no man or class of men whose authority even a majority of persons will acknowledge, so as to defer to it. In a case that is left open, every man is on an equality with every other. There is positively no way out of this dilemma but to admit what the commandment plainly declares,—that God, in the beginning, decided definitely which day of the week should be observed.

So we see that the one-seventh-part-of-time theory is an impossibility when reduced to practice. And even if it were possible for all men to agree upon some day of their own choosing, that day would be *their Sabbath*, and not *the Sabbath of the Lord*, which the commandment enjoins.

But some will still say,

“Granting that a definite day was set apart, how can we tell which one it was?”

This must be an easy question to answer, else it were useless to have a definite day appointed. The commandment says,

Exodus 20

¹⁰ The seventh day is the Sabbath.

Mark, the seventh day, not a seventh day. The seventh day of what? Not of the month, for that would not meet the demand for a rest after six days of labor. For the same reason it cannot mean the seventh day of the year. It must mean the seventh day of a period of time of which seven days is the sum. But this is the week; and we therefore are shut up to the conclusion that the commandment enjoins the observance of the seventh day of the week. A really candid, thoughtful person could not decide otherwise.

For further proof that the seventh day of the week is meant, read *Luke 23:54-56; 24:1*. The sacred historian after describing the crucifixion and burial of Christ, says:

Luke 23

⁵⁴ And that day was the preparation, and the Sabbath drew on.

⁵⁵ And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid.

⁵⁶ And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

Now if we can find what day it was on which they rested, we shall know beyond all doubt which day is “the Sabbath day according to the commandment.” The next verse says:

Luke 24

¹ 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.

To avoid any possibility of cavil, we turn to *Mark* 16:1, and there read that this visit took place...

Mark 16

¹ When the Sabbath was past.

Luke, then, has given us in consecutive order the record of three days, as follows:

1. Christ was crucified on “the preparation day;”
2. The day following was the Sabbath, upon which the women rested “according to the commandment;” and
3. The next day was the first day of the week.

This proves unmistakably that the Sabbath of the commandment is the seventh day of the week.

13. Something Not Commanded

Signs of the Times, May 5, 1887

A FRIEND has sent us a copy of the *Cambridge News*, published at Cambridgeboro, Penn., which contains the synopsis of a discourse on the Sabbath, preached by Rev. Wm. Grassic, of that place.

After showing the origin of the Sabbath, its place in the decalogue, its sacredness, and the fact that Christ did not abolish it, but that:

Jesus left the Sabbath a more solemnly binding and sacred institution than He found it,

—he proceeds as follows:

Come now to the apostles. While under the special influence of the Holy Ghost, planting churches, carrying on revivals, starting missionary enterprises, they changed the time of observance from the seventh to the first day of the week. We believe they were divinely inspired to make the change, and yet wisely directed to make no public decree about it!

Well, now, here's a conundrum. If the apostles were inspired to make the change in the Sabbath, and yet were "wisely directed" to keep the fact from the public, how did the Rev. Wm. Grassic find it out?

We take it for granted that he was not there to see for himself, since what he tells about must have happened fully eighteen hundred years ago. How did he learn of this change? How did the fact leak out? As Mr. Grassic admits, the Scriptures are utterly silent respecting the change.

Just think of it! The apostle divinely directed to make a change in that institution which God had made and sanctified at creation, and which He had made known at Sinai in thunder tones which shook the earth, and yet cautioned to tell no-

body of the change! The statement is so absurd that it refutes itself.

The fact that ministers of the gospel are driven to such shifts to account for the present Sunday observance, is sufficient evidence that such observance has not the slightest sanction of inspiration. The Lord does not work in so underhanded a manner. We are told that He will do nothing without revealing His secret unto His servants the prophets:

Amos 3

⁷ Surely the Lord God will do nothing, but He reveals His secret unto His servants the prophets.

—and He makes known His will to the prophets in order that they may tell the people.

Notice also that Mr. Grassic claims expressly that the change of the Sabbath was not effected in the days of Christ, but that...

[He] left the Sabbath a more solemnly binding and sacred institution than He found it.

Then if, as he claims, the apostles had made the change, they would have gone directly contrary to the teaching and practice of Christ. If this claim were true, whom should we follow? Should we follow Christ, or the apostles?

He, of course, would have us follow the apostles, and thus we see that in order to find a basis for Sunday observance, men are willing to ignore Christ. We do not propose to ignore either Christ or His apostles, for all taught the same thing. They never presumed to do more than to follow their Master.

John 13

¹⁶ The servant is not greater than his Lord; neither he that is sent greater than he that sent him.

One point more: Mr. Grassic tells us that the apostles were “wisely directed to make no public decree” about the change

of the Sabbath. That is to say that there was no command given for the observance of Sunday. Now read Webster's definition of superstition:

"Extreme and unnecessary scruples in the observance of religious rites not commanded."

Then according to the common usage of language, and Mr. Grassic's own admission, we must conclude that the observance of Sunday is nothing but superstition; and the more rigidly its observance is enforced, the more superstition is evinced.

How much better it would be to follow the plain commandment of God, even though the world oppose, than to ignore Christ and the Bible in an attempt to find an excuse for following the custom of the multitude.

It seems to us that thinking people should need no stronger proof of the falsity of the claims of Sunday, than the excuses which its devotees put forth in its behalf.

14. Within Your Gates

Signs of the Times, May 26, 1887

The fourth commandment says of the Sabbath,

Exodus 20

¹⁰ ...in it you shall not do any work...nor your stranger that is within your gates.

On this expression, Peloubet's *Select Notes on the International Lessons* says:

Those who come to live in your village or city. Gates are those of the town, not the doors of the house or yard. If heathen come to live in your cities, they must conform to the Sabbath laws; if strangers can do business on the Sabbath, they will soon lead others to do it.

This is a new interpretation of the commandment, and shows the influence of "National Reform" teachings. The only fault to be found with it is that it makes nonsense of the commandment, and is untrue.

1. The commandment is addressed to the heathen just as much as it is to anybody. They are under just as much obligation to keep the Sabbath in their own land as they are when in a so-called Christian land.
2. The commandment is addressed to individuals, not to committees or towns. Note the language: "In it *you* shall not do any work, *you*, nor *your son*, nor *your daughter*," etc. This is addressed to the individual, not to the town; for the town does not have any son nor daughter. Then since the "your" before son and daughter necessarily refers to an individual, and not to a collection of individuals, it follows that the "your" before "gates" has reference to a single individual, for there is no change in the subject. Therefore, "the stranger that is within your gates," means the stranger that is within the gates of any man's house or yard.

3. This language also applies to the heathen in his own land. He is not only commanded to keep the Sabbath, but to see that the Sabbath is not violated by the stranger who visits him. If he fails to do this, he is guilty. The Sabbath law is as binding in a heathen land as in any other.

By no legitimate interpretation can the commandments be made to have more than an individual application. It is not necessary that they should be applied to nations, as such, for if they are observed by all individuals, they will be observed by nations, and if any individuals do not observe them, they are accountable to God alone for their sin.

15. Making the Sabbath a Holy Day

Signs of the Times, June 16, 1887

IN ONE of the religious weeklies we find the following, which is part of a comment on the fourth commandment:

On the seventh day our bodies and minds must rest; and our souls also. Our spiritual nature must hold communion with Heaven, thus making the Sabbath a holy day.

The thought here expressed is altogether too common. It is a grave mistake to suppose that we have anything to do with the degree of holiness of the Sabbath day. No man can *make* a day holy, no matter how holy or how absorbed in spiritual contemplation he may be.

If all the Christian people in the world should agree to set apart Wednesday for rest and religious meditation, and worship, that day would not be any more sacred than it is now.

The seventh day is a holy day because God made it holy; He “hallowed it.” He alone could do this. It matters not if everyone in the world devoted the day to secular work and pleasure, the day would be just as holy as it was when God hallowed it.

But the people themselves cannot be holy. This is the point: The action of people in regard to sacred things makes no difference with those things, but with the people themselves. By constantly reverencing holy things, men become holy; by disregarding holy things they injure themselves, but do not detract from the holiness of the sacred thing.

Men cannot make God’s name any the less sacred by blaspheming it; neither could they make the name of Baal holy by reverencing it. So men cannot make the seventh day any less holy by devoting it to secular uses; and all the “consensus of Christian thought” that there is in the world, cannot attach a single iota of sacredness to Sunday.

16. The Eighth Day

Signs of the Times, June 23, 1887

THERE is no greater cause for wonder in this age of wonders, than the inventions which men devise to bolster up Sunday keeping. We know of no so-called argument that has ever been invented that is more wonderful than that which makes *Ezekiel* 43:26-27 a basis for Sunday observance. The wonder is that people with the ability to read and reason for themselves should seriously entertain it. The verses read as follows:

Ezekiel 43

²⁶ Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

²⁷ And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, says the Lord God.

This reference to “the eighth day” is said to be a prophetic statement that Sunday should be kept. We wonder:

1. How people who cannot locate the Sabbath of the fourth commandment, can so readily tell on what day the seven days of purification were to begin, so as to make the eighth day come on Sunday;
2. How, after they have so begun their count as to make the eighth day fall on Sunday, they would manage to have the next eighth day come on Sunday also;
3. How they make “upon the eighth day, and so forward” refer to every eighth day; and
4. How they can find in a Jewish sacrificial ordinance the slightest reference to a rest-day of any kind.

The argument from this text is so flimsy, so far fetched, and so absurd, that it seems like folly to notice it, yet honest people who were groping for light, have stumbled over it. One

text will show the absurdity of the argument. In *Leviticus* 22 we read:

Leviticus 22

²⁷ When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.

Now according to the Sunday argument from *Ezekiel* 43:27, this means that the young sheep or goat should remain with its mother seven days, and that on every eighth day afterward it should be offered for a burnt-offering! That is absurd, it is true, but no more so than it is to talk about keeping Sunday on every eighth day.

17. The Making of the Sabbath

Signs of the Times, August 11, 1887

AT THE *Baptist Ministers' and Layman's Conference*, recently held in Oakland, one of the ministers read a paper on the "Seventh-day Sabbath," which was, as usual, highly satisfactory to those who have their minds already made up that Sunday is the only Sabbath. We have looked with interest for the publication of the paper, but found nothing worthy of an extended review.

The writer claims that the seventh-day Sabbath was only a Jewish institution, that it originated at the Exode and ended at the cross, and that the Sunday Sabbath is an institution by itself, having no connection whatever with the fourth commandment. In this latter proposition the writer is correct, for the Sunday institution certainly has nothing to do with the fourth commandment, except to be condemned by it; and since all moral duty is contained in the ten commandments, it follows, from this Baptist writer's admission, that there is no moral obligation attached to the observance of Sunday.

That the author of the article in question has no knowledge of the seventh-day argument, will be evident to anyone who reads the following:

The Sabbatarian bases his theory largely upon the following passage:

"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. 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 2:2-3*. It will be observed that these words contain no precept or command. We have in them a simple historical statement, and that is all. The substance of the statement is this: God ended His work on the seventh day; on that day He rested, and in so doing He blessed and sanctified it.

It is true that a great deal does rest upon *Genesis* 2:2-3. It is also true that that passage contains no precept or command, and that it contains only a simple historical statement. But it is also a fact that it contains a simple historical statement that the commandment was given enforcing the observance of the seventh day. This we shall show, and in so doing we shall also show how the author of the paper referred to has utterly failed to comprehend either the Scripture or the argument based upon it. He says:

The substance of the statement [in *Genesis* 2:2-3] is this:
God ended His work on the seventh creation day; on that day He rested, and in so doing He blessed and sanctified it.

It is possible that there are many others who have read the Scripture thus carelessly. Let such read it again with us, carefully:

Genesis 2

³ 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.

That is very far from saying that God rested on the seventh day, and that “in so doing He blessed and sanctified it.” The blessing and the sanctification are entirely distinct from the resting, and were subsequent to it. God blessed and sanctified the seventh day,

³ ...because that in it He had rested.

Three acts went to make the Sabbath a holy day for man’s observance:

1. GOD RESTED UPON THE DAY.

This made it a Sabbath, for Sabbath means rest. It made it the Sabbath, or rest, of the Lord; but if nothing more had been done, men would have been under no obligation to keep it.

2. "GOD BLESSED THE SEVENTH DAY."

This was done after His rest upon it, for He blessed it because He had rested in it from all His work.

3. GOD SANCTIFIED THE SEVENTH DAY.

This also was done after the rest; and in this simple statement that God sanctified the seventh day, we find the evidence that God did, at the close of this rest, command man to keep it holy. The following evidence is offered in proof:

The word sanctify means,

"To make sacred or holy; to set apart wholly or religious use; to consecrate by appropriate rights; to hallow."

Now a thing cannot be set apart for a holy or religious use, unless the ones who are to so use it are informed of each setting apart; in fact, setting it apart must necessarily consist in the notification to the people, and the commandment to observe the day thus set apart.

This definition is in harmony with Scripture usage. In *Exodus* 19:23 we read as follows concerning Mount Sinai, just before the Lord came down upon it:

Exodus 19

²³ And Moses said unto the Lord, The people cannot come up to Mount Sinai: for You charged us, saying, Set bounds about the mountain, and sanctify it.

In verse 12 we have an inspired comment on the meaning of "sanctify" as used in this verse. The Lord said to Moses:

¹² And you shall set bounds unto the people round about, saying, Take heed to yourselves, that you go not up into the mount, or touch the border of it: whosoever touches the mount shall be surely put to death.

Thus we find that sanctifying the mount consisted in setting it apart by bounds, and forbidding the people to pass over those bounds. In like manner sanctifying the seventh day con-

sisted in setting it apart by the sanctions of God's word, and in forbidding the people to overstep the bounds and trample upon the Sabbath. These three things, resting, blessing, and sanctifying, made the Sabbath of the Lord of lasting obligation upon all people.

Yet notwithstanding the bounds that were set about the seventh day, men have dared to break through it and trample the holy Sabbath under their unholy feet. And this, although the penalty against breaking through the bounds about Mount Sinai was not more severe or more sure to follow than the penalty against breaking through the bounds set around the Sabbath. But,

Ecclesiastes 8

¹¹ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

And now, to all who have broken through the bounds, and have trampled upon God's holy Sabbath, the long-suffering and merciful Father says:

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on my holy day; and called 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:

¹⁴ Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father; for the mouth of the Lord has spoken it.

18. When Does the Sabbath Begin?

Signs of the Times, August 11, 1887

THIS has been a puzzling question to very many. They cannot understand why Sabbath-keepers should begin their rest at the setting of the sun, while other people regard the day as beginning at midnight. Some have thought that was an arbitrary distinction more for the purpose of peculiarity than anything else; but a little reference to the Scriptures will suffice to clear the subject of all doubts.

In the first place, we have evidence that the first day of time began in the evening. That is, the dark portion of the day preceded the light portion.

Genesis 1

⁵ The evening and morning were the first day.

That this was necessarily the case, can be seen from the order of events in the creation. Time, as distinguished from eternity, commenced with the first creative act of God. The first act was the bringing of the earth into existence.

¹ In the beginning God created the heaven and the earth.

That this occupied by a brief space of time, and not a long, extended period, is proved by the context, also by *Psalms* 33:

Psalms 33

⁶ By the word of the Lord for the heavens made; and all the host of them by the breath of His mouth.

⁹ For He spoke, and it was done; He commanded, and it stood fast.

But at that time there was still night, nothing but intense darkness, for we read that:

Genesis 1

² ...darkness was upon the face of the deep.

The next act was to create light.

³ And God said, Let there be light: and there was light.

God thus ordained that darkness and light should henceforth succeed each other in continuous round, and a period of darkness and one of light, called respectively night and day, should constitute one entire day. This completed the first day's work. The first day began with darkness, and ended as darkness began once more to overspread the earth.

As though to establish beyond question the fact that this was to be the order of all days, it is stated of the first six days that the "evening and morning" constituted the day. But if the first six days commenced with the evening, and ended with the following evening, it is evident that every succeeding day, the Sabbath with the rest, must begin and end in the same manner. This is further verified by *Leviticus 23*, where the Lord says,

Leviticus 23

³² From even unto even, shall you celebrate your Sabbath.

Having settled the fact that the day begins and ends at evening, the only thing necessary to understanding of the main question is to find when it is evening. This is easily settled by the following passages:

Deuteronomy 16

⁶ But at the place which the Lord your God shall choose to place His name in, there you shall sacrifice the Passover at even, at the going down of the sun.

Joshua 8

²⁹ And the king of Ai hanged on a tree until eventide; and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree.

Also,

Joshua 10

²⁶ Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the

evening.

²⁷ And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees.

These texts plainly show that the evening and the setting of the sun are identical. In the New Testament we have additional testimony. In the 1st chapter of *Mark* we have an account of the events of one Sabbath in the life of Christ:

- First He went into the synagogue on the Sabbath day, and taught. Verse 21.
- Here He found a man with an unclean spirit, whom He healed. Verses 23-27.
- Then He left the synagogue, and went to the house of Simon, whose mother-in-law He healed. Verses 29-31.

The rest of the people, however, dared not ask Him to heal their sick during the hours of the Sabbath, but waited till its close. We read in verse 32,

Mark 1

³² And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.

Thus we see that the people unanimously regarded sunset as the close of the Sabbath, and if sunset was the close of the Sabbath of course sunset twenty-four hours earlier must have been the beginning. This was the divinely appointed order. The question then arises,

“How does it happen that people nowadays begin and end the day at midnight?”

The answer is this: When men became idolaters, and did not like to retain God in their knowledge,⁵¹ they soon lost all

⁵¹ **Romans 1** ²⁸ And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

knowledge of the institutions and commandments of God, so that their forms of worship and of daily life differed entirely from those of God's people. Each nation had gods of its own, and customs peculiar to itself.

The Persians and the Syrians worshiped the sun, and began the day at sunrise. That the Jews, during their captivity, did not lose their reckoning, and conformed to that of the Babylonians, is proved by the passage in *Mark* already quoted.

The Romans, for some reason, selected midnight as the time for the beginning and ending of their day. The barbarous tribes that conquered Rome accepted her customs, and transmitted them to their descendants. Thus the Roman method of beginning the day has become the settled custom in Europe and America. Since it is an established custom, it is necessary, in order to be understood, to conform to the usage in speaking with others, also in business, since the custom is fixed by law.

But in the observance of the Sabbath, God's order is unchangeable. Those who accept the Sunday festival, which is a man-made institution emanating from Rome, may be allowed to keep it in such a manner as man decrees; but those who keep God's rest day—the memorial of His creative power—will take the day just as God gave it, and not offer a substitute by attaching a portion of two days together.

19. The World is Round

Signs of the Times, August 18, 1887

WE DO NOT design to make an argument to prove this statement, for we think that there are so few who would deny it that we can safely take it for granted. And yet we are occasionally led to believe that there are some people to whom this statement is news.

We have but recently received a letter from a gentleman in Iowa, who seems to have but just heard that the world is round, and who has not yet fully waked up to a realizing sense of all that this implies. As his letter is a very fair sample of the trouble in which many people find themselves when the Sabbath of the fourth commandment is brought to their attention, we publish it in full:

DEAR EDITOR: I am an occasional reader of your paper. I endorse your position against the worldliness of professing Christians, and temperance reform. I also believe in the near approach of the second coming of Christ. But as yet I cannot accept your views on the fourth commandment. Thus far some physical facts stand in the way of my believing that the seventh day of the week instead of the seventh part of time is intended by that command. As you kindly answer all reasonable questions, giving light to those who sit in darkness, I take the liberty to address you. As the Master did, I will form a parable and state the case, and you will have the goodness to help me out of the difficulty you think I am in.

There are three brothers who live in the same town, Peter, James, and John; they are good Adventists, and keep the seventh day as their Sabbath. Peter and James desire to see the world, so they start out to circumnavigate the globe, while John remains at home. Peter starts east and James west. Each keeps his course, counts his weeks, and observes strictly his seventh-day Sabbath till he gets back to his native town. The three brothers meet and talk over the fourth commandment. They discover to their sorrow and astonishment that each is

keeping a different day. Each one accuses his brethren of changing the day.

Peter, who sailed east and carried his time carefully and correctly, is keeping the first day of our week, or Sunday; James, who sailed west and carried his time carefully and correctly, is keeping the sixth day of our week, or Friday; while John alone is keeping the day they all observed before they parted. Now which one is keeping the right day? If we say John, then why haven't Peter and James, who observed correctly each succeeding seventh-day Sabbath on shipboard, as much right to their days as John, who observed his on land?

If your Sabbath views are correct, these physical facts can be shown to harmonize with them, for all natural truth is in harmony with revealed truth, because all truth is God's truth. If this harmony cannot be shown, I shall still feel that my first-day Sabbath is as good as yours. Yours for the truth, A. S.

We cannot think that we mistake when we judge that this brother has but recently heard that the world was round, for although he speaks in the beginning of his letter of the seventh part of time, the closing sentence shows that the seventh part of time which he observes always comes on the first day of the week. We take it, therefore, that he is a professed Christian and a conscientious observer of Sunday. And yet until he read in the *Signs of the Times* that the fourth commandment requires the observance of the seventh day of the week, or Saturday, he never imagined that the rotundity of the earth would interfere in any way whatever with the keeping of the first day of the week.

How is it that people will keep Sunday all their lives, and will send missionaries to the opposite side of the globe to teach the heathen that they must keep Sunday, but as soon as the Sabbath of the Lord is broached they declare that it cannot be kept because the world is round? Is the world round only when a person tries to keep the Sabbath, and flat at all other

times? Is it not just as round for the first-day missionary who goes to China, India, or Africa, as it is for the seventh-day keeper who goes around the world?

The simple fact that people do keep the first day of the week in every part of the world, should be a sufficient answer to the objection that people cannot keep the Sabbath on a round world. Indeed, it should prevent such an objection from ever being made.

But since our brother has used a parable, we feel like adopting it and improving upon it a little. The three brothers of whom he speaks were all born on the same day. With this correction we will adopt a parable as he has given it.

Peter has just come home from his journey eastward around the world, and having gained one day is one day older than his brother John, who stayed at home. James, who has just returned from his journey westward around the world, has lost a day and is keeping Friday, and so he is one day younger than his brother John, who stayed at home, and two days younger than Peter, who went around the world the other way.

Now if our friend will accept this conclusion of the parable, we shall conclude that he is more puzzled over the fact that the world is round than any person whom we ever saw. But we believe that he will say that it is impossible that Peter should have gained a day on his brother John, and James should have lost one, and that their relative ages must be the same as before they started. But if this is so, his supposition concerning the Sabbath must be abandoned.

As a matter of fact, there is no trouble whatever in circumnavigating the globe in any direction. To say that one cannot keep Saturday if he goes to the other side of the globe, is equivalent to saying that they do not have the days of the week over there. But we have evidence from history that peo-

ple on the other side of the world knew something of the days of the week even before America was discovered.

It is true that it is not a given part of the day at the same moment all the world, just as it is true that no man can be all over the world at the same instant. But as the man can only be in one place at a time, all he has to do is keep the Sabbath when it comes to him, wherever he is.

If anybody should start out to travel, with the idea that when it is noon in his native town, it is noon at the same instant all over the world, or, in other words, that the sun rises and sets at that same instant all around the globe, he would find out his mistake before he had traveled a thousand miles. He would find that he would have to set his watch ahead a little every day if he were going east, or back if he were going west.

The day is formed by the revolution of the earth. So far as the formation of days is concerned, the sun is fixed; but as a given portion of the earth in its revolution from west to east comes into the light of the sun, the sun is said to rise at that place, and when it comes into the shadow, the sun is said to set.

Now if the person is traveling westward, he is going with the sun, and so he will see it above the horizon each day longer than if he remained in one place; while the one who goes east, goes with the motion of the earth, and so earth passes into the shade quicker and has less of the sunshine in the day, than if he remained at home. Therefore the one who goes west must set his watch back a few minutes each day, and the one who goes east must set his forward, so that he will be in harmony with the local time wherever he may be.

And when both return home, having kept their time accurately, they find themselves perfectly in harmony with those who have remained there. Each one has kept his Sabbath,

when he came to it, from sunset till sunset; and this is all that is required.

If the commandment required the seventh part of time, this would not meet the demand, for when a man is traveling westward, it is longer from sunset to sunset than when he is traveling eastward. In short, all that the commandment requires is to keep the seventh day of the week wherever a man may be. This can be done in China as well as in America, and it can be done in any intermediate place between America and China, whether we go east or west.

If this were an age in which a trip of fifty miles from home would be a great wonder, the objection which our brother has made might seem plausible, but when a trip around the world is a thing so common as not to attract any attention, and is accomplished every year by thousands and tens of thousands of people, and yet no individual has found his reckoning out of harmony with the reckoning of those whom he meets in any part of the world, the objection is simply absurd.

To conclude: The Lord made the earth and therefore we cannot doubt that He knew that it is round. He also made man, as the apostle says,

Acts 17

²⁶ ...to dwell on all the face of the earth.

He also instituted the Sabbath, declaring it to be a fixed, definite day, and commanded men to observe it. Christ says that the Sabbath was made for man,⁵² meaning all mankind. Therefore we must conclude that God designed the Sabbath to be kept by men on every part of the round world. If God gave mankind such a commandment, knowing all the time that the world was round, it is nothing else but charging God with

⁵² **Mark 2** ²⁷ And He said unto them, The sabbath was made for man, and not man for the sabbath.

folly to say that man cannot keep the Sabbath of the Lord on the Lord's earth.

We trust that our friend will cling to his statement that all truth is God's truth, and that since the God who made the world also made the Sabbath, there can be no physical facts to interfere with the keeping of the day.

20. The Sabbath: For What, and To Whom?

Signs of the Times, September 1, 1887

Exodus 31

¹³ 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 sanctifies you.

Ezekiel 20

¹⁹ I am the Lord your God; walked in my statutes, and keep my judgments, and do them; and hallow my Sabbaths;

²⁰ And they shall be a sign between me and you, that you may know that I am the Lord your God.

THESE two texts declare the Sabbath to be a sign by which the people might know that God is indeed the Lord. The question would naturally arise,

“How can the Sabbath serve as a sign by which people may know the true God?”

This question is answered in:

Exodus 31

¹⁶ Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

¹⁷ It is a sign between me and the children of Israel for ever; for in six days of the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

Here it is plainly stated that the reason why the Sabbath is a sign, is that in six days the Lord made heaven and earth and rested on the seventh day. Now remembering that the Sabbath is declared to be a sign by which the people may know God, it is pertinent to inquire what there is in the fact stated in the latter part of *Exodus* 31:17 which would constitute it such a sign. The answer is that the Sabbath brings directly to view and keeps before the mind, the fact that God created the heav-

ens and the earth in six days and rested upon the seventh, which is the basis of the Sabbath commandment.

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹¹ 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.

It must not be lost sight of, that God's distinguishing characteristic is that He is self-existent,—the living God,—and consequently a Creator. The fact that God can create distinguishes Him from the “gods many, and lords many” (*1 Corinthians* 8:5) which people may worship. It is this, also, which constitutes His sole claim to the obedience of mankind, and, indeed, of all creatures. These points are plainly stated in the sacred word. Thus in *Jeremiah* 10 we read:

Jeremiah 10

¹⁰ But the Lord is the true God, He is the living God, and everlasting; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.

¹¹ Thus shall you say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

¹² He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His discretion.

Here the true God is contrasted with the false gods, in that He created the heavens and earth, and continues forever. Again in *Psalms* 96 the psalmist exhorts people to declare the glory of God:

Psalms 96

⁴ For the Lord is great, and greatly to be praised; He is to be feared above all gods.

⁵ For all the gods of the nations our idols; but the Lord made the heavens.

In *Psalms* 100 we read:

Psalms 100

² Serve the Lord with gladness; come before His presence with singing.

³ Know you that the Lord He is God; it is He that has made us, and not we ourselves; we are His people, and the sheep of His pasture.

Here the fact that God has created us, and that He preserves us,—in other words that “in Him we live and move, and have our being” (*Acts* 17:28),—is given as the reason why we should serve Him. And a good and sufficient reason it is too. Indeed, it is the only reason that could be given, or that is necessary, for it is certain that if God had not created us, and did not sustain us, we should be under no obligation to serve Him.

God’s creative power, then, is His distinguishing characteristic, and the one by which He appeals to men to obey Him. So long as men rightly consider the creation, so long they will remember God; for God is known by His works.

Psalms 19

¹ The heavens declare of the glory of God, and the firmament shows His handiwork.

So Paul says that all which may be known of God is manifest unto the heathen,

Romans 1

¹⁹ ...for God has showed it unto them;

—because ever since the creation of the world the invisible attributes of God, namely,

²⁰ ...His eternal power and Godhead,...are clearly seen, being understood by the things that are made.

But the Sabbath is the great memorial of God’s power as manifested in creation. When kept aright it necessarily leads the mind back to creation; and the design of the Sabbath is

that men may meditate upon God and His works. See *Psalms* 92:1-6, which is a psalm for the Sabbath day.

Psalms 92

¹ It is a good thing to give thanks unto the Lord, and to sing praises unto your name, O most High:

² To show forth your lovingkindness in the morning, and your faithfulness every night,

³ Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

⁴ For You, Lord, have made me glad through your work: I will triumph in the works of your hands.

⁵ O Lord, how great are your works! and your thoughts are very deep.

⁶ A brutish man knows not; neither does a fool understand this.

Thus the Sabbath, being the great reminder of God's creative power, is emphatically a sign by which men may know the true God.

It will readily be seen, therefore, that the sincere observance of the Sabbath of the Lord, as set forth in the fourth commandment, is of the very essence of worship to God. One cannot fully keep the first commandment unless he keeps the Sabbath; for if he does not regard the memorial of creation, it must be that he does not properly appreciate the value of God's creation, nor His power as Creator; and to fail to recognize God to the full extent of one's intellect is to come short of the requirement;⁵³ and when a man does not regard God with all his mind, he necessarily regards something else with at least a portion of it.

Therefore to simply neglect to keep the Sabbath may be unconscious idolatry; but to willfully refuse to keep it is open idolatry. The individual may not bow down to images, but he

⁵³ **Matthew 22** ³⁷ Jesus said unto him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. ³⁸ This is the first and great commandment.

worships himself more than he does God. There is plenty of idolatry without image-worship. While an image-worship is necessarily idolatry, idolatry is not necessarily image-worship. This is shown by the fact that there is one commandment forbidding idolatry, and another forbidding the making and worshipping of images.

In harmony with the thought in the above paragraph, is the fact that Sabbath-breaking and idolatry were inseparable among the ancient Israelites. They went and served Baal, yet it is stated that their captivity was a punishment for their persistent violation of the Sabbath.

2 Chronicles 36

¹⁴ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.

¹⁵ And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place:

¹⁶ But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy.

¹⁷ Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave them all into his hand.

¹⁸ And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

¹⁹ And they burnt the house of God, and broke down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

²⁰ And them that had escaped from the sword he carried away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

²¹ To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years.

Jeremiah 17

²⁷ But if you will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Now when it is remembered that Baal was the ancient sun god, the same to whom, under the name of Apollo, the Greeks and Romans dedicated Sunday, and that the first day of the week was “the wild solar holiday of all pagan times,”⁵⁴ the connection between the Sabbath-breaking and the idolatry of the ancient Israelites will be more apparent. When they joined themselves to the heathen nations around them, and forgot the Lord, they broke His Sabbath and began to celebrate “the venerable day of the sun.”⁵⁵ It would not be straining a point to say that the Israelites were punished for observing Sunday, in violation of the command of God.

But the objection is often urged that the texts which we have quoted refer only to the Israelites, and that therefore there is no evidence that the Sabbath was ever designed by the Lord to be observed by any other than the Israelites. Thus in the paper read before the late Baptist Conference in Oakland, after reference to *Exodus* 31:12-13, and *Ezekiel* 20:12, 20, we find the following statements:

With these declarations before us we may observe: 1. That the duration of the seven-day Sabbath is at least impliedly

⁵⁴ *The North British Review*, Vol. 18, p. 409.

⁵⁵ Quoted from Constantine’s first decree establishing Sunday as the Roman day of rest, in Philip Schaff, *History of the Christian Church: Vol. II: From Constantine the Great to Gregory the Great A.D. 311–600*, page 380 note 1.

limited to the generations of Israel. God says to that the ancient people: "It is a sign between me and you, throughout your generations." Why should this language be used if the Sabbath was of universal application, given at the creation of the world, and designed for all time? The inference is natural, reasonable, and almost unavoidable, that when Israel's generations ceased, the Sabbath would cease also. A limit is placed upon the Sabbath and that limit is the limit of his people Israel.

This is a fair sample of the objection that is raised over these texts, and it may be that similar thoughts have sometimes crept into the minds of some who professed transferrence for the Sabbath of the Lord. For the benefit of such we wish to state a few points which will not only clear the matter of all difficulty, but show that the Sabbath is fixed to all eternity.

We have already shown that the Sabbath is the thing which above all others helps us to recognize God and His power. It is the sign by which He may be known. Now while it is true that these words were addressed directly to the literal descendants of Jacob, there is no more reason for supposing that they apply to them alone than there is for supposing that the exhortation,

Philippians 2

¹⁴ Do all things without murmurings and disputings:

¹⁵ That you may be blameless and harmless, the sons of God,

—applies to the Philippians alone. God is no respecter of persons (*Acts 10:34*), and what He requires of one He requires of all. He certainly desires to be known by all nationalities, as well as by the Jewish nation; therefore, although the language was addressed to one race, it is a fact that it should be heeded by all.

We cheerfully and heartily accept the statement that:

“The inference is natural, reasonable, and almost unavoidable that when Israel’s generations ceased the Sabbath would cease also. A limit is placed upon the Sabbath, and that limit is the limit of His people Israel.”

We say that the inference is not “almost” but altogether unavoidable, that when Israel’s generations cease, the Sabbath will cease, but not till then. Now when will Israel’s generations cease? David was certainly an Israelite, and to him the Lord said:

Psalm 89

³ I have made a covenant with my chosen, I have sworn unto David my servant,

⁴ Your seed will I establish forever, and build up your throne to all generations.

Again,

²⁹ His seed also will I make to endure forever, and his throne as the days of heaven.

And yet again:

³⁵ Once have I swore by my holiness that I will not lie unto David.

³⁶ His seed shall endure forever, and his throne as the sun before me.

³⁷ It shall be established forever as the moon, and as a faithful witness in heaven.

Surely if the Sabbath is to be limited by the limit of the generations of Israel, it has yet a long time to continue. Again the Lord says:

Jeremiah 31

³⁵ Thus says the Lord, which give the sun for a light day, which divides the sea when the waves of thereof roar: The Lord of hosts is His name:

³⁶ If those ordinances depart from before me, says the Lord, then the seed of Israel also shall cease from being a nation before me forever.

³⁷ Thus says the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, says the Lord.

Here is stated in the most positive terms that the seed of Israel shall be a nation forever. Then the Sabbath, even according to the admission of the objector, must continue forever, and so it will. And let it be remembered that it is the seventh-day Sabbath,—the only Sabbath in existence,—which is to continue throughout all the generations of Israel.

Exodus 31

¹³ Speak 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 sanctifies you.

¹⁴ You shall keep the sabbath therefore; for it is holy unto you: every one that defiles it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people.

¹⁵ Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever does any work in the sabbath day, he shall surely be put to death.

¹⁶ Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

¹⁷ It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

These texts teach that the Sabbath of the Lord is to be kept by the saints throughout eternity. An abundance of texts might be cited to show that the generations of Israel will never cease, but the above are sufficient.

Not only is it true that Israel shall never cease, but it is also true that it is the only people whose generations will never

come to an end. To Israel alone are the promises⁵⁶ and only Israel will be saved.⁵⁷ Two texts in conclusion must suffice, and they alone prove the proposition just made, that Israel alone shall continue throughout eternity, and that the Sabbath shall exist the same space.

Isaiah 45

¹⁶ They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

¹⁷ But Israel shall be saved in the Lord with an everlasting salvation: you shall not be ashamed nor confounded world without end.

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

²³ 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, says the Lord.

⁵⁶ **Romans 9** ⁴ Who are Israelites; to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

⁵⁷ **Romans 11** ²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

21. That They May All Be One

Signs of the Times, September 15, 1887

THERE is no one thing to which Christians are exhorted more strenuously than they are to unity. Indeed it is the one thing essential. Without unity they have no means of proving to the world the truth of the religion which they profess.

Christians are those who are united to Christ, and if they are united into Christ,—members of one body,—they must necessarily be united to one another. Therefore union is the great test of Christianity.

But when we say this, we do not mean that all who profess Christianity must necessarily be united. We can conceive of union that would be far worse than dissension. We refer to a union upon something contrary to the commandments of God and the faith of Jesus. Such a union would be no evidence of Christianity, as anybody can see.

It must be, therefore, that when our Saviour prayed that all His professed disciples might be one, He designed that their union be a union upon the truth of God as revealed in His word. And this is still more evident from our Saviour's words in another part of that same prayer, where He said:

John 17

¹⁷ Sanctify them through your truth; your word is truth.

These thoughts were suggested by reading a letter which we recently received, and which the writer deplored the fact that some are keeping the seventh day of the week,—the Sabbath of the Lord,—while the majority of Christians observe the first day of the week. He wished that there might be unity in this respect, and hoped that the time would soon come when Christians should unite in bringing about the fulfillment of our Lord's prayer,

John 17

²¹ ...that they all may be one.

Inasmuch as he pleaded quite strongly for Sunday observance, we conclude that he wants those who keep the seventh day to unite with the majority, and thus fulfill our Saviour's desire.

It is not an infrequent thing for people to accuse the seventh-day keepers of bringing in dissension, and of being the cause of there being a division among professed Christians. Now to us the case looks very much as follows: a teacher sends her score of pupils out to play, with instructions for them to keep within a certain inclosure, and an express injunction for them to keep together and be united in their play.

Very soon they propose a game if carried out would make it necessary for them to go outside the inclosure. They all start over the fence, except two who refuse to disobey their teacher. The others beg them to come along, stating that the teacher will not care, because so many of them have already gone outside, and then they remind the two of the teacher's injunction that they should keep it together.

But still the two refuse to go outside, and so the play is hindered, and the good feeling with which they all started out is marred. The teacher, hearing the dispute, goes out to see what is the matter, and is told by the majority that all the trouble is caused by those two obstinate ones, who refuse to act in harmony with them.

Now we think that almost anyone will say that the two are all right, and that the trouble is all caused by the majority who refuse to obey the simple command of the teacher. The teacher also would say that when she enjoined them to keep together, she meant that they should keep it together in the place marked out for them. No one would say that the eigh-

teen ought to be praised for being united in an act of disobedience.

Well, God has enjoined upon all who profess to be learners from Him, that they should be one; but when He tells them that, He expects that they will be one and obey His law. It would be too much to suppose that He would reward them for being united, if they were united in disobedience. Indeed, He has said that union in disobedience is displeasing to Him, for we read:

Proverbs 11

²¹ Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered.

Numbers do not make a sin respectable in the eyes of God. He had more pleasure in Noah than in all the antediluvian world besides. In fact, Noah was the only one with whom He was pleased, and the reason is given thus:

Genesis 7

¹ For you have I seen righteous before me in this generation.

Doubtless Noah was accused of being a disturber of the people; but it was better to be a disturber on the side of right than to be joined to the multitude in error.

Exodus 23

² You shall not follow a multitude to do evil.

In later times, when the Jewish nation had nearly all gone into idolatry, there was one faithful man, who refused to join their iniquitous union. The Israelites were a very united people at that time, and did not want to have any disturbing element among them. And so when Elijah came to warn them again, Ahab said to him,

1 Kings 18

¹⁷ Are you he that troubles Israel?

Elijah did not accept the accusation, but stated the matter in its true light, saying,

¹⁸ I have not troubled Israel; but you, and your father's house [have trouble Israel], in that you have forsaken the commandments of the Lord, and you have followed Baalim.

We love union, but we hope that we may never accept of any union that will involve a violation of the plain precept of God. Rather would we stand in the law of the Lord, calling the multitude to return and walk in the old paths.

Jeremiah 6

¹⁶ Thus says the Lord, Stand 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. But they said, We will not walk therein.

Isaiah 58

¹² And they that shall be of you shall build the old waste places: you shall raise up the foundations of many generations; and you shall be called, The repairer of the breach, The restorer of paths to dwell in.

¹³ If you turn away your foot from the sabbath, from doing your 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:

¹⁴ Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the Lord has spoken it.

22. A View of the Sabbath Day

Signs of the Times, September 22, 1887

IN COMPLIANCE with the expressed wish of a correspondent to:

Please give your readers this view of the Sabbath day,

—we print the following communication. “This view of the Sabbath day” has been given and answered in the *Signs* a great many times, but line must be upon line, and precept upon precept. Besides the *Signs* is continually going to new readers, and we are always glad to let them know on just what foundation Sunday rests.

The claims of the Sabbath of the Lord never were so strong as when contrasted with the claims that are put forth in behalf of Sunday. Here is the letter:

To the Editors of the *Signs of the Times*:

An article recently came to my notice in your excellent paper, headed, “God’s Law and Sabbath, or Man’s Law and Sabbath.” It seems to me that the writer takes an imperfect and one-sided view of the subject. Christians are to look at the spirit of the ancient law as interpreted by Christ.

The schism among professed believers is a stumbling-block to the world. Previous to His crucifixion, Christ’s prayer for His followers was, “That they all may be one.”

Paul says in 2 *Corinthians* 3:5-6, “Our sufficiency is of God; who also has made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter kills, but the spirit gives life.”

And 2 *Corinthians* 5:17: “If any man be in Christ, let him be [margin] a new creature; all things are passed away; behold, all things are become a new.”

Again, in *Romans* 7:6: “But now we are delivered from the law, being dead to that [margin] wherein we were held; that we should serve in the newness of spirit, and not in the oldness of the letter.”

And further, we are to “delight, in the law of God after the inward man.” *Romans* 7:22. Please see *Matthew* 12:1-14. “The Son of man is of Lord even of the Sabbath day.” Verse 8. He came “not to abolish it,” but to own it, to interpret it, to preside over it, and to ennoble it by merging it in the “Lord’s day.”

Further, the resurrection of our Lord was on the first day of the week. *Mark* 16:1; *Luke* 24:1; *John* 20:1. See *Acts* 20:6-7, where Paul says, “And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 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.”

We know that those nearest the time of Christ, except the Jews, beginning with Christ, kept the “first day of the week.” Why should Christians keep the Jewish Sabbath, the seventh day? And as the majority of Christians all over the world observe the first day of the week, does it matter which day is kept; as much as that we agree to keep one day of rest, holy unto the Lord? –E.C.R.

We do not recollect the article to which our correspondent refers, but no matter; we will consider his so-called proof for Sunday observance.

1) Christians are to look at the spirit of the law, as interpreted by Christ.

Exactly so. And His interpretation was that not one jot or one tittle of the law should pass away. Now if our friend would take the fourth commandment, and show that, although it declares the seventh day to be the Sabbath, it really

means that the first day, there would be some point to his statement. But see further on this point in next paragraph.

2) Paul says in *2 Corinthians* 3:5-6, “Our sufficiency is of God; who has made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter kills, but the spirit gives life.”

This is commonly interpreted as teaching that the letter of the old covenant kills, but the spirit of the new covenant gives life, which is true enough as a statement, but is not what the text says. The text makes no mention of the old covenant, but only of the new. The letter of the new covenant or testament kills just as surely as did the letter of the old, and it is only the spirit that gives life.

Some, however, and among them our correspondent, seem to get the idea that there is some sin attaching to the observing of the letter of the law, and that it should be kept only in spirit, and not in letter, we would like for someone to have the kindness to tell us how such a thing can be done. It is utterly impossible for any man to keep the spirit of the law if he does not keep the letter.

For instance,

- The sixth commandment says, “You shall not kill.” How could anybody keep the spirit of that commandment if he did not refrain from taking life?
- None but a Catholic will claim that the spirit of the second commandment can be kept by one who bows down to images.
- Certainly the spirit of the third commandment cannot be kept by one who uses God’s name unnecessarily.

So no man can keep the spirit of the fourth commandment when he labors upon the seventh day, upon which he is commanded to rest.

It is sometimes urged that the spirit of that commandment simply requires rest, and that if a man rest on the first day he complies with this spirit as well as though he rested upon the seventh day.

With as good reason might the heathen say that the spirit of the first commandment is simply that men should worship, and that he who worships Jupiter or Juggernaut complies with the spirit as fully as does the one who worships Jehovah.

3) Again, *Romans* 7:6, "But now we are delivered from the law, being dead to that wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter." And further, we are to delight in the law of God after the inward man.

Certainly nothing could be farther from proof for Sunday observance than this. The man who keeps only the letter, that is, the outward form of the law, is as though he did not keep it at all, because God requires truth in the inward parts. The law goes farther than mere outward acts, and requires that the thoughts of the heart shall be in harmony with its requirements. A man may keep the letter of the law, and still violate in spirit; but he cannot keep the spirit, and violate the letter.

This matter is fully illustrated by Christ in His denunciation of the Pharisees. They were very scrupulous in their outward compliance with the law, but maintained that it made no difference how a person felt or thought. Christ said that they made clean the outside, but within were full of extortion and excess. Said He unto them:

Matthew 23

²⁷ Woe unto you, scribes and Pharisees, hypocrites! for you are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

²⁸ Even so you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity.

Now hear what Jesus say to us all:

Matthew 5

²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

Notice, He says that our righteousness must exceed theirs. Now anything cannot exceed another unless it goes just as far as that other, and a good deal further. One man exceeds another in the amount of work done, because he does just as much as that other, and more too. So if our righteousness exceeds the righteousness of the Pharisees, we must have all the righteousness that they had, and a good deal more.

What did they do? They kept the letter of the law perfectly. What must we do? We must keep the law outwardly and inwardly too. To talk about keeping the spirit of the law while violating its plain precept, is as absurd as to talk of traveling east while going west.

So to say that the fourth commandment, which enjoins the observance of the seventh day, may be kept by the observance of the first day, is as absurd as to say that man in Chicago obeys an order to go to New York, by going to San Francisco.

4) 2 *Corinthians* 5:17: "If any man be in Christ he is [or let him be] a new creature; old things are passed away; behold, all things are become new."

How anybody's mind can be so twisted as to suppose that this text warrants the keeping of Sunday instead of the Sabbath, is beyond our comprehension. If any man is in Christ he is a new creature; it is the man that is new, not the law, the Sabbath or any other thing.

Before a man is in Christ he does not keep the law.⁵⁸ When he comes to Christ, he forsakes the old life and becomes a new man. As Paul describes it, he puts on...

Ephesians 4

²⁴ ...the new man, which after God is created in righteousness and true holiness.

And this agrees with *2 Corinthians* 5:17-18, where Paul, after saying that if the man is in Christ all things are new, he continues,

2 Corinthians 5

¹⁸ And all things are of God.

Whereas in his previous life everything was of the world, now everything is of God. This is the exact meaning of the text.

But to make it mean that when a man is in Christ everything in the universe that is old has passed away, is equivalent to saying that not only the Sabbath, which is as old as creation, has passed away, but that the whole law, the whole creation, and even God himself, have all passed away, for all are of old.

5) "The Son of man is Lord even of the Sabbath day." He came "not to abolish it," but to own it, to interpret it, to preside over it, and to ennoble it by merging it into the "Lord's day."

We know not from whom our correspondent quoted this precious bit of nonsense, but a more self-contradictory thing was never written. It is true that Christ did not come to abolish the Sabbath, but if He had "merged it into the Lord's day," He would most effectually have abolished it. Our correspondent says, "to interpret it." But it needed no interpretation. A child can understand the fourth commandment.

⁵⁸ See *Romans* 7:14-25; 8:1.

It is a legal maxim that the words of the law are to be taken in their obvious signification, and there are none but common words in the fourth commandment. Again he says that Christ came “to ennoble it.” But that were impossible, for it was from the beginning as noble as it is possible for anything to be.

Genesis 2

³ And God blessed the seventh day, and sanctified it.

Who can point to an institution more noble than that which was blessed and hallowed by the Lord himself?

It is said that Christ “merged the Sabbath into the Lord’s day.” Impossible again, for the Sabbath was already the Lord’s day. Christ himself said as much in the words,

Matthew 12

⁸ The Son of man is Lord also of the Sabbath,

—for it was of the seventh-day Sabbath,—the only Sabbath in existence,—that He was speaking. The Lord said,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

And again *Isaiah* 58 He calls it...

Isaiah 58

¹³ ...my holy day;

—and there is no other day that the Lord ever called His day. Therefore the seventh day is, and always was, the only Lord’s day.

6) The resurrection of our Lord was on the first day of the week.

Granted; we wouldn’t for a moment think of disputing it. We might state that His crucifixion was on Friday, and His ascension, was undoubtedly on Thursday. Our correspondent may ask,

“Well, what of that?”

We reply,

“Nothing in particular; but just as much importance attaches to these statements, as there does to the statement that Christ rose on Sunday.”

Why not keep Friday, because of Christ’s crucifixion? or Thursday, because of his ascension?

“Oh,” the reply will be, “there is no authority for any such thing.”

Of course there is not; neither is there any authority for keeping Sunday, because Jesus rose on that day. The only authority is the Roman Catholic Church.

7) We know that those nearest the time of Christ, except the Jews, beginning with Paul, kept the first day of the week.

We beg our correspondent’s pardon, but he doesn’t know anything of the kind; and there is not a man on earth who knows anything of the kind; and there never was a man who knew any such thing. We have met assertion with the assertion; he offered no proof of his assertion, and so we have nothing to disprove.

But if he will bring us from the Bible a single iota of proof that Christ, or Paul, or any other apostle, or any man named in the Bible as a companion or friend of Christ or the apostles, ever kept a single Sunday, we will print it in *The Signs of the Times* in red ink, and in the largest type that we have in the office. Don’t be backward with your proof, Brother “R.”

8) Why should Christians keep the Jewish Sabbath,—the seventh day?

We ask,

- Why should Christians worship the God of the Jews, the God of Abraham, Isaac, and Jacob?
- Why should Christians follow the old Jewish custom of reverencing God's name?
- Why should Christians obey the old Jewish law that prohibited murder?

You say that God was not the God of the Jews exclusively, but “of the Gentiles also.” True; He is the God of all mankind, and consequently His holy Sabbath,—the seventh day,—is the Sabbath for all mankind; for:

Mark 2

²⁷ The Sabbath was made for man.

9) And as the majority of Christians all over the world observe the first day of the week, does it matter which day is kept?

That's the way it always ends: It doesn't make any difference what the Lord says, because people have taken it into their heads to do differently. Just as if the action of ten thousands of people could change the mind of the Lord!

This article is already too long, but we wish to call the reader's attention to one thing: Our friend has not presumed to offer a single Scripture statement to the effect that Sunday is the Sabbath; he has given a few texts which have no more reference to Sunday than they have to the Declaration of Independence, and winds up by saying that it doesn't matter which day of the week we keep, anyway. And, mark this, he has done as much for Sunday as could be done by the most accomplished minister in the world.

In contrast with the Sunday argument, notice the simplicity of Bible truth:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

Luke 16

¹⁷ And it is easier for heaven and earth to pass, then one tittle of the law to fail.

23. Another View of the Sabbath

Signs of the Times, September 29, 1887

ONLY last week we answered at some length a letter which was written for the purpose of showing that Sunday is the Sabbath. How far short the letter came from showing anything of the kind, our readers can judge.

This week we have a somewhat similar task. From a Congregationalist pastor in Wisconsin we have received a very courteous letter stating the reasons why he cannot see that the seventh day is the Sabbath.

The ground covered is entirely different from that covered by the letter and answer of last week, and so we present it at once. Certainly no apology is needed for giving line upon line, and repeated explanations, upon so important a subject as that of the Sabbath. Here is the letter:

Editor, Signs of the Times

Dear Brother: Your paper was sent to me for several months, and among many articles on the Sabbath question I noticed one in the issue of January 20, entitled, "Why Don't They See It?" Now I assure you that it is just as wonderful to me why you do "see it" as you do. I should like to state a few points, as briefly as I can, in answer to that article and others like it:

1. The commandment does not say that we are to keep the seventh day of the week, but work six days and keep the seventh, i.e., one-seventh of our time, as one-tenth of our income belongs exclusively to the Lord.
2. Because the Jews had a certain day as the Sabbath is no reason why we should keep that day any more than we are bound to keep it just as they did, or observe any other part of the ceremonial law.
3. The Lord blessed the Sabbath day by making it a blessing to mankind to keep it. Those who keep as the

Sabbath the first day of the week are just as truly and greatly blessed as those to keep the seventh day of the week. Both keep the “seventh day” and obey the fourth commandment.

4. Even if there was no other reason for retaining the day that we now observe, and there are most excellent ones, it cannot be shown from the Bible (our only guide) that Saturday is the day the Jews kept. It is not sufficiently true to warrant a division in the church of Christ.

5. A man is no better, morally, for keeping the seventh instead of the first day of the week. Obedience to any of God’s commands, including the fourth in the decalogue, does make a man a purer, nobler, better man; but not so with this requirement of the *Signs of the Times*.

We will take up these five points in the order in which they are given:

1. Which Day?

For the sake of bringing out a point, we will suppose for the moment that the commandment does not specify which day of the week should be observed. Our brother admits that the ten commandments are all binding, so that the fourth commandment is authority for observing Sunday.

But if it does not designate the particular day to be observed, it follows that every man may decide that matter for himself. If it be true that the commandment requires the observance of only an indefinite seventh part of time, then there is certainly no authority for Sunday-keeping any more than there is for keeping Monday or Tuesday.

We do not know just what position our brother would take, but we do know that all Sunday advocates whom we have heard or read on the subject, are quite agreed that it is necessary that all Christians should observe Sunday. Indeed, our brother himself deprecates a division in the church of Christ, on this point.

But why should there not be a division? What is there to call for unity? If the only place where Sabbath-keeping is enjoined does not tell us what day to observe, what reason is there for being united? Why should not every day in the week be kept by different ones if they feel so inclined?

Oh, it is urged, and very justly, too, if everybody should choose his own day, there would be confusion, and it would be utterly impossible for either public or private business to be carried on.

Well, then, if it is necessary that there should be unity in the matter of Sabbath observance, and we fully agree that it is necessary, then it is necessary that someone having authority should decide which day of the week shall be observed.

Now there is no man or body of men that has this authority. If God, in giving the commandment, has given every man the liberty to choose the particular day upon which he will rest, then no man has any right to coerce another in the matter. It is self-evident that the only one who has any authority in the matter is the One who gave the commandment.

If, as all agree, it is quite essential that there should be unity in the matter of Sabbath observance, then to say that God did not recognize this necessity, and provide for it, is to charge Him with shortsightedness. The fact that unity is essential (and Christ himself declared that Christians should all be one), shows that God has provided for unity; and where can we find that provision if not in the commandment?

Now we claim that the fourth commandment itself very definitely specifies which day of the week shall be observed:

Exodus 20

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

Where shall we begin this round of seven days,—six days of labor and one of rest? Evidently at the beginning of the only division of time which consists of seven days, that is, of the week. Any child who knows that “seven days make one week” would, on reading the commandment without comment, say at once that Saturday is the day which it enjoins.

But we have an inspired comment on the commandment, which is sufficient to end all controversy. Luke, after giving the account of the crucifixion and burial of Christ, says:

Luke 23

⁵⁴ And that day was the preparation, and the Sabbath drew on.

Then he says when the women saw the sepulcher, and how the body was laid,

⁵⁶ 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 sepulcher...

From *Mark* we learn that...

Mark 16

¹ ...the Sabbath was past,

—when the women came to the sepulcher; and from *Matthew* 28 we learn that this “first day of the week,” upon which they came to the sepulcher, was immediately following that Sabbath day they kept “according to the commandment”:

Matthew 28

¹ In the end of the sabbath, as it began to dawn toward the first day of the week...

But the day before the first day of the week is the seventh day of the week. Therefore it is as clear as words can make it,

that to rest upon the Sabbath day “according to the commandment,” we must rest upon the seventh day of the week.

Remember, the question is not as to whether we should keep the seventh day because those women or anybody else did, but simply as to what the commandment requires. Our brother has admitted that the fourth commandment is the sole authority for Sabbath-keeping, and we have shown from the Scriptures that the commandment declares the seventh day of the week to be the Sabbath, and requires all men to keep it. Who can fail to see it?

We might stop right here, and consider that all the points have been noticed; for since the commandment clearly implies the observance of the seventh day of the week, all questions of custom, etc., amount to nothing. But we will briefly reply to be other points of the letter.

2. A Jewish Custom?

Of course the practice of the Jews is of no authority with us; neither is the practice of the Christian church. We do not keep the seventh day because the Jews did, but because the Lord commands us to. This is an authority that may not be lightly disregarded.

Perhaps our brother is unconscious of the fact, but in his implied statement that the requirement to keep the seventh day is only a ceremonial precept, he is discrediting all the other nine precepts of the decalogue. We should not like to have the opinion become prevalent that the sixth commandment was only a ceremonial precept for the Jews; for in that case this country would not be a safe place to live in.

3. The Particular Day is of No Consequence

We have already shown that the commandment requires the observance of just one particular day of the week. The statement that those who keep the seventh day of the week as the Sabbath, and those to keep the first day of the week, both

keep “the seventh day,” is a self-evident absurdity. The statement contradicts itself, and needs only to be repeated to be refuted.

Genesis 2

³ [The Lord] blessed *the seventh day*, and sanctified it.

And so far as blessing to mankind is concerned, we have no warrant for expecting a blessing except in obedience to the commandment of the Lord.

Deuteronomy 11

²⁶ Behold, I set before you this day a blessing and a curse;

²⁷ A blessing, if you obey the commandments of the Lord your God, which I command you this day:

²⁸ And a curse, if you will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which you have not known.

A truly humble person will be blessed even though he is ignorantly violating some precept; but the blessing is not for his disobedience, even though it is unintentional, but for his obedience of every known duty.

But no one can be blessed because of disobedience; he who has the light, and does not walk in it, may claim to be blessed; but he only is blessed whom the Lord approves.

4. Not Worth Dividing Over

Notice the fallacy of our brother's fourth point. He claims that it cannot be shown that Saturday is the seventh day, and then says that this is a reason why we should keep Sunday! Mark, he does not say that Saturday is not the seventh day, but only claims that it cannot be shown to be the day that the Jews kept. But that proves nothing for Sunday.

Even if it could be positively shown that Saturday is not the seventh day, that would not prove Sunday to be the day to be observed; it would not prove a thing concerning Sunday.

Truly the Sunday-sabbath rests on nothing at all, else its friends would give some reason for its observance.

Can our brother show that the Jews are keeping a different day now from the one they kept in the time of Christ, or for two thousand years before that time? Will he dare intimate that they have changed their day of rest? Of course he will not.

Those Jews who observe any day, still keep the same day, that has always been kept by the Jews. They now keep the day which we call Saturday, and that is the day that they always have kept. Then Saturday is the day that the women kept “according to the commandment,” which Matthew, Mark, Luke, and John call the Sabbath, and which our Lord himself observed,

Luke 4

¹⁶ ...as His custom was.

There is nothing in this world more sure than that the seventh day of the week is the day which God commanded all men to keep holy, and it is equally certain that the day which is commonly called Saturday is that seventh day. To say that God has ever allowed it to become impossible for men to tell why they should obey one of His ten express precepts, is to charge God foolishly.

5. No Blessing in Keeping Saturday instead of Sunday

All we have to say to this is, that a man is better morally for obeying the moral law; and the fourth precept of the moral law declares that the seventh day is the Sabbath, and requires men to keep it holy.

As well might Jonah have said that he would not be any better morally for going to Nineveh than to Joppa. What difference did it make where he went, so long as he went somewhere? Just this difference: the Lord told him just where to go, and when he did not go there he disobeyed the Lord. That

was an immoral act, because it was an act of disobedience to the plain command of the Lord.

We trust that what has already been written shows clearly upon what basis the observance of the seventh day of the week rests. It is not a requirement of the *Signs of the Times*. This paper has no requirements. But it does have an interest in trying to induce men to obey the requirements of the Lord.

We heartily agree with our brother that:

“...obedience to any one of God’s commandments, including the fourth in the decalogue, *does* make a man purer, nobler, better man.”

And we are sure that the command cannot be obeyed except the individual does just what the law requires. We know that obedience does not consist in doing one thing when the Lord has required another; observance of the first day of the week cannot by any possibility be construed as obedience to a commandment which requires the observance of the seventh day of the week.

We submit this as a self-evident proposition. He who thinks that it can be so construed, must settle the matter with the lord, and not with the *Signs of the Times*. It is He that has made the requirement, and not us.

24. Short-sighted Reasoning

Signs of the Times, October 20, 1887

QUITE recently we read an article entitled “Keeping the Sabbath day Not a Success,” written by one who was himself once a Sabbath-keeper. The writer spoke of the greater number of Sunday-keepers, and mentioned the other points of a superior prosperity on the part of Sunday-keepers over Sabbath-keepers, and said:

“If, now, keeping Saturday is so highly pleasing to God, why does He not prosper it more? If Sunday observance is such a sin in the sight of God, why does He so remarkably bless those who persist in it?”

This is one of the most common arguments against the Sabbath-keeping and in favor of Sunday observance, and it is an argument that doubtless carries more weight with many people than any other. The reason for this is that it is more easily comprehended than any other; it does not require a logical mind to grasp it.

But the style of the argument is by no means new, and we would like to refer our readers, who may be troubled over it, to an instance of the use of exactly the same argument about twenty-five hundred years ago. The circumstances were these:

A number of the Jews, disregarding the express command of the Lord, had gone down to Egypt to live, and had fallen in with the customs of the country, and were burning incense to the Egyptian gods. Jeremiah, being divinely inspired, expostulated with them for their wickedness, reminding them of the judgments that had been brought upon Israel in the past for departing from God, and saying that God would bring similar punishments upon them.

Jeremiah 44

¹⁵ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

¹⁶ As for the word that you have spoken unto us in the name of the Lord, we will not hearken unto you.

¹⁷ But we will certainly do whatsoever thing goes forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil.

¹⁸ But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

This is a fair specimen of worldly reasoning,—of the reasoning of those who think that all accounts must be settled as they go along. The psalmist came very near making the same mistake once. Said he:

Psalms 73

² But as for me, my feet were almost gone; my steps had well nigh slipped.

³ For I was envious at the foolish, when I saw the prosperity of the wicked.

And then he goes on to tell how that they have no bands in their death, they are not in trouble as other men are, and they have more than heart can wish. But when he went into the sanctuary and understood their end, he learned that God does not settle up His accounts with people as they go along. The people who seemed the most prosperous may be in the greatest danger.

If prosperity in Sunday-keeping proves that God is pleased with that practice, then the prosperity of the Jews when they

were worshiping idols proved that God was pleased with such practices.

But everyone will say that God was not pleased with them, even though they enjoyed a temporary prosperity. How do they know that? Because God said so; the first commandment forbids the worship of other gods, and the second commandment declares that He cannot endure idolatry.

In the same way we know that God is not pleased with Sunday-keeping, even though those who practice it may have prosperity. His commandment enjoins the observance of the Sabbath of the Lord,—the seventh day of the week, the only Lord's day,—and He is pleased only when His commandment is obeyed.

The fact is, that wealth and numbers are not real success and prosperity. It cannot be known in this life whether or not any man has made life a success. The successful life is that one which is crowned with life eternal.

Only when the Lord comes, and brings to light the hidden things of darkness, and makes manifest the counsels of the heart, will it be known who has made a success of life, or what course of action has been crowned with success.

But we may know now what course of action, if faithfully persisted in, will be crowned with success, for God's word tells us:

Matthew 19

¹⁷ If you will enter into life, keep the commandments.

Therefore, let no one be turned aside from this course by the prosperity of those who are walking in a way of their own choosing. Their prosperity is not real, only seeming.

Mark 8

³⁶ For what shall it profit a man, if he shall gain the whole world and lose his own soul?

25. Information Wanted

Signs of the Times, October 27, 1887

THE editor of the *Herald of Truth* in noticing a new addition to Sunday literature, said:

“Our belief is that the Sabbath or seven-day worship is an institution as old as creation, yet lifted, in the highest Christian thought, above the formality of days. This we believe to have been the position held by the apostle Paul.”

Now that the good Doctor who presides over the columns of the *Herald* has begun to making his “confession of faith,” we would like to have him go on, and also make more clear a few points in his article, for a confession of faith must of all things be most clear.

“We believe that the Sabbath or seventh-day worship is as old as creation.”

We will accept that, because we read,

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.

Also in *Genesis* we read:

Genesis 2

³ God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.

If the Doctor had done what we have done for him, viz., given authority, the first part of his statement would have been perfect. Now for the second part.

“Yet [it is] lifted, in the highest Christian thought, above the formality of days.”

We will quote the statement again in full, that the connection may be seen:

“The Sabbath or seventh-day of worship is as old as creation, yet [it is] lifted, in the highest Christian thought, above the formality of days.”

That is, “the Sabbath or seventh-day worship” has no connection with such formal things as days! Our knowledge of either theology for science is insufficient to enlighten us as to how the Sabbath, requiring seventh-day of worship, can be celebrated on no day at all. We doubt if even the learned editor of the *Herald of Truth* can make this appear.

This, we are told, is what is accomplished by “the highest Christian thought.” It seems, then, that the office of “the highest [modern] Christian thought” is to lift things from the real to the unreal; from plain common sense into absurdity.

Let us try it on the first commandment:

Exodus 20

³ You shall have no other gods before me.

This is the language of Jehovah, and teaches us that the worship of one God, Maker of heaven and earth, as an institution is as old as creation, and much older. But “the highest Christian thought” would lift this above the formality of any specified object of worship. And so the Hindu, whose highest aspiration is to become lost in contemplation of an idea, is the ideal Christian.

Try it on the seventh commandment. That commandment guards the marriage relation, which, as an institution, is as old as creation.⁵⁹ But in “the highest Christian thought” it is lifted above the formality of persons! That is, in “the highest Christian thought” we have seventh day worship without any day at all; we have the worship of one God, without regard to any

⁵⁹ See *Genesis* 2:21-24.

Being; and we have marriage, without anybody being married! If this be the “highest Christian thought,” we will have none of it.

Why does the Doctor take a position concerning the Sabbath which involves him in such absurdities? Because he doesn’t know what else to do. His knowledge of the Bible, and his honesty, will not let him make the claim that Sunday was the original Sabbath, and something else will not lead him acknowledge the fact that seventh-day worship, which is as old as creation, is to endure as long as creation lasts. So he takes a position which involves the keeping of no day at all, and thus stultifies himself in his strict observance of Sunday.

We know that he has plenty of company in that position, but we can’t imagine how that can help him. If we were on the rack, the fact that a multitude of others were undergoing the same tortures would give us no relief.

In the same paper from which we extract this partial confession of faith, there is a clipping from the *Occident*, descriptive of the so-called “baptism” of six infants, who, so says the *Occident*, were thus “numbered with the ‘household of faith.’” On this is we find the following comment, which we heartily endorse:

The *Herald of Truth* wants to know how much faith these six little ones required to belong to the “household of faith”? The information would be valuable to its readers in this increasingly intelligent age. Or was it sponsor faith on the part of parents or guardians? If so, where is the warrant for it in God’s word?

No twisting of Scripture, brother editors of the *Occident*, no “suffer little children to come unto me,” is wanted. We are sick of this straining of Scripture “clean from the purpose” of the text itself. Rise up, brethren of the Presbytery of San Francisco, like men, and give us your “Thus says the Lord” for “infant baptism,” or else we will give you a “Mum Social,” without the possibility of broken silence.

Suppose we administer to the Doctor a dose of his own medicine. The *Signs of the Times* wants to know how much “Christian thought” there is in an argument for a practice which takes the Sabbath of the Lord, which was declared by Jehovah himself to be “the seventh day,” and lifts it “above formality of days,” and then lets it down again upon the first day? Where is the warrant for it in God’s word? We cannot accuse the *Herald* of “twisting Scripture,” for it has not made mention of any.

But when it does quote, we want the full force of the text. We, too, are “sick of this straining of Scripture ‘clean from the purpose’ of the text itself.” Hitherto that has been almost the sole dependence of the Sunday cause.

Rise up, brethren of the Baptist Church of California, and give us your “Thus says the Lord” for Sunday keeping, or else unite with the Presbytery of San Francisco in their “Mum Social” over infant baptism.

26. The Sabbath, the Lord's Day

Signs of the Times, November 10, 1887

THERE are those at the present time who tell us that the fourth commandment does not require the observance of the seventh day of the week, but of simply one day in seven, no matter which day of the week.

Now this is either so or else it is not so. It is certain that Jesus knew what the commandment requires, and it is also certain that the day on which the disciples passed through the field and ate the grain was the seventh day of the week, familiarly known in the Bible as the Sabbath day,—the day which the Jews kept, and do still, in obedience to the fourth commandment.

Now if it were true that the fourth commandment does not require that the seventh day of the week be kept, what a good chance there was here for Jesus to tell the Jews so. He could justify His disciples, by informing the criticizing Jews that:

“...in the higher Christian thought, Sabbath observance is lifted above the formality of days.”

But He did nothing of the kind; He recognized that day as the Sabbath day, and never on any occasion was there any question between Him and the Jews as to the day of the Sabbath.

The only question on this occasion was as to whether or not the disciples had properly kept the Sabbath. Jesus did not set aside the Sabbath, or seek to lower the Sabbath in any way whatever, but He showed them something about Sabbath observance that they had entirely missed. They made the Sabbath a hardship, a thing which God did not design. If they had heeded the words of a great prophet who wrote more than seven hundred years before, they would have regarded the Sabbath as...

Isaiah 58

¹³ ...a delight, the holy of the Lord, honorable.

But then, if they had heeded the words of Isaiah at all, they would have accepted Christ when He came. And so they would, in fact, if they had really regarded the words that Moses wrote. In those unbelieving Jews was exemplified the fact that may be verified today in thousands of instances, that a false idea in regard to the law, and lack of real appreciation of Christ, go together.

Jesus recognized a law for the Sabbath, when He said:

Matthew 12

¹² It is lawful [agreeable to law; conformable to law; allowed by law] to do well on the Sabbath day.

Now there is only one law concerning the Sabbath, and that is the fourth commandment; therefore we must conclude that to do well on the Sabbath day is conformable to the fourth commandment. And who could think otherwise, since...

Romans 7

¹² ...the law is holy, and the commandment holy, and just, and good.

We are forbidden only to do our own work, but commanded to do the Lord's work, and this presupposes the taking of the food that is necessary for strength. God does not desire any of His creatures to suffer. His law was not given as a yoke of bondage, but just the contrary. It was in love that it was given, as Moses said:

Deuteronomy 33

² The Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them.

³ Yea, He loved the people; all His saints are in your hand: and they sat down at your feet; every one shall receive of your words.

We are told of the Sabbath, by some commentators, that Jesus came...

“...to own it, to interpret it, to preside over it, and to ennoble it by merging it into the Lord’s day.”

He did indeed own it, as He had a right to, for He made it. We read that:

Colossians 1

¹⁶ 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:

¹⁷ And He is before all things, and by Him all things consist.

Then it was He who created the heavens and the earth in six days, and rested the seventh; it was He who blessed and sanctified the seventh day, so that that day was emphatically His day; and He owned it, saying,

Matthew 12

⁸ For the Son of man is Lord even of the Sabbath day.

Let no one forget for a moment that Jesus was speaking of the seventh day of the week, the day which is sometimes contemptuously spoken of as the Jewish Sabbath, and that He claimed it as His day. Then since the seventh-day Sabbath was the Lord’s day; how was it possible to “merge the Sabbath into the Lord’s day”? It was such already, and had been such since creation.

But someone will suggest that after the crucifixion the first day of the week became the Lord’s day. Query: Will not someone show proof that the first day is, or ever was, the Lord’s day, instead of suggesting or asserting?

But notice: Jesus here stated a fact concerning the Sabbath. He fully agreed with the Jews as to the day of the Sabbath, and He claimed it as His own day. He differed with the Jews only in the way it should be kept.

Now since, when Christ was teaching, the fourth commandment required the observance of the seventh day of the week, it must require it ever since the crucifixion and resurrection of Christ, unless some change was made in the wording of it; for it is too evident to need argument that a given set of words cannot mean one thing at one time and another thing at another time.

So, then, the seventh day of the week, the day which the Jews ever have observed, although not very strictly in these days, is still the Sabbath, is still the Lord's day.

27. The Sabbath of Antiquity

Signs of the Times, November 17, 1887

UNDER the above heading, Rev. George S. Mott, D.D., has an article in the *New York Observer*, of October 27, which all who are engaged in teaching the claims of the Sabbath would do well to preserve, to show to those who claim that no Sabbath was known until the law was spoken from Sinai.

Speaking of the Sabbath law as antedating the formal giving of the Decalogue, Dr. Mott says:

And so the Sabbath law holds a similar position. It is one of the primal laws. It even antedates marriage. And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of *Genesis* regarding the observance of the Sabbath, has led to the inference that the day was never held as sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore has disclosed the fact that the Sabbath had its place for many centuries after the fall of man.

These clay tablets, some of which may be seen in the Metropolitan Museum of Art in New York City, covered with that strange cuneiform character, have been translated. And they tell us of a people called the "Accadians," or "Mountaineers," who came down toward the mouth of the Euphrates. Already they were an organized nation, possessing a peculiar form of writing, and a systematized legislation and religion. These were conquered by Nimrod.

They were probably the first people that consolidated themselves into a nation. their writings are not preserved; but on these clay tablets are found extracts from their records and their traditions. And we find that the seventh day, by a tradition handed down from Eden, was holy at that early age, and was honored by a cessation of all work on it. A series of tablets on the creation have been translated, and one of them thus describes the divisions of time:

The moon he appointed to rule the night,
And to wander through the night, until the dawn of day.
Every month, without fail, he made holy assembly days.
In the beginning of the month, at the rising of night,
It shot forth its horns to illuminate the heavens.
On the seventh day he appointed a holy day.
And to cease from all business he commanded.

Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us most welcome information. Some 2,300 years before Christ, a race inhabited that region who were given to reading and writing.

There were large libraries located at different points, and voluminous records were made of all occurrences. These records described with minute particularity the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest.

In 1869 the eminent Assyriologist, George Smith, discovered a religious calendar of the Assyrians in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken.

Other tablets, referring to the Sabbath, have been discovered and translated. On them the day itself has almost the same name as we have received from the Hebrews—it is called *Sabbata*. It is spoken of as a “day of repose of the heart,” a “day of joy.” Its observance was enforced by law. Regulations as to this observance are laid down. And they are such as these:

[It was a day] when the shepherd of men must not eat meat; must not change the garments of his body; when white robes are not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise jus-

tice wearing the insignia of his power; when the general must not give any commands for the stationing of his troops.⁶⁰

What precisely all these specifications denote we may never learn; but certainly they signify that on this *Sabbatu*, certain things were omitted which could be done on other days.

Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in this same region. A sad degeneracy from the pure monotheism of the fathers already had shown itself, yet he would hear the seventh day spoken of as a “day of rest for the heart.”

He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer, although much of this was rendered to idols. Also the Sabbath was an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy.

Under this Sabbath influence Isaac grew up, and so he trained his two boys to observe the day. Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations.

For we find this fact in the 16th chapter of *Exodus*, that before the children of Israel came to Sinai, when as yet they were in the wilderness between Elim and Sinai, the manna was given to them, and respecting it they were told that they must gather on the sixth day so much as would be needed to last through the morrow, because none would be bestowed on the seventh day. And the reason given was,

Exodus 16

²³ Tomorrow is the rest of the holy Sabbath unto the Lord.

⁶⁰ Lenormant's *Beginnings of History*, pp. 248 and 249, American Edition.

This expression is repeated several times, and finally in these words:

²⁹ The Lord has given you the Sabbath, therefore He gives you on the sixth day the bread of two days; abide every man in his place, let no man go out of his place on the seventh day.

³⁰ So the people rested on the seventh day.

This was no new thing, and when the fourth commandment was formulated, the time-honored regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of the other precepts of the decalogue.

And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the depths of a degrading idolatry.

Yet I believe no Sabbath has come and gone since man was created, but that somewhere precious souls have kept it holy unto the Lord.

28. The Link is Still Missing

Signs of the Times, December 8, 1887

A VERY zealous defender of the first-day sabbath has unearthed the following. It is not new, but it is just as good as new, for its extreme thinness has hindered its being used very much:

Consider a few facts as to why the Jewish Christians did not immediately give up the observance of the seventh day. How carefully and gradually Jesus unfolded His new doctrines, even to the chosen apostles. To the multitudes He spoke only in parables, "as they were able to hear it." *Mark* 4:33. Had Jesus at once and plainly told the people the radical change which He had come to make in the Jewish system of worship, they would have killed Him immediately. Even the apostles would have been horrified, and doubtless would all have left Him.

During all the ministry of our Lord, nothing stands out more prominently than the fact that He was gradually but cautiously preparing the minds of His disciples for the great change which His gospel was destined to make in the worship of God....Just before Jesus died, He said: "I have yet many things to say unto you, but you cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." *John* 16:12-13.

Well, now, what a pity that, after spending the three years and a half of His ministry in...

...cautiously preparing the minds of His disciples for the great change which His gospel was destined to make in the worship of God,

—He did not once even so much as intimate to them what that change was to be! Surely this was an excess of caution. True, indeed, He spoke to the multitude in parables, but to His own disciples He spoke plainly. Many things He said to them

that would not have been listened to by the mass of the Jews. But He gave His disciples the following commands and exhortation, which would insure that everything that He said should have the widest publicity:

Matthew 28

¹⁹ Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

²⁰ Teaching them to observe all things whatsoever I have commanded you.

Matthew 10

²⁵ If they have called the master of the house Beelzebub, how much more shall they call them of his household?

²⁶ Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

²⁷ What I tell you in darkness, that speak in light; and what you hear in the ear, that preach upon the housetops.

It is certain that the disciples followed this counsel, for but a few weeks after the resurrection, Peter stood before the entire Jewish Sanhedrin, and boldly charged those men with the murder of Jesus.

When threatened with imprisonment and stripes, the apostles plainly told the Jews that they should pay no attention to their commands not to preach, but should obey God rather than men.

And that they did proclaim all that they had learned of Jesus, is shown by the words of Paul, who, like the rest, had seen the Lord and learned of Him. To the Ephesian elders he said:

Acts 20

²⁰ I kept back nothing that was profitable until you;

²⁶ Wherefore I take you to record this day, that I impure from the blood of all men.

²⁷ For I have not shunned to declare unto you all the counsel of God.

This he did in the face of death, showing that he was not deterred by fear, yet never a word did he say about the change of the Sabbath. Why this silence on so important a subject?

If anything more were needed to show that a disregard for the law of God is always accompanied by a low estimate of Christ's character and work, it is shown in the statement that Christ refrained from telling the Jews about the change of the Sabbath, for fear that they would kill Him. Such a base charge could not be made except by one whose disregard for the law has blunted at all his finer sensibilities.

The idea that Jesus, who came to earth for the express purpose of giving His life for man, should, through fear of man, keep back part of His message, is too absurd for sober comment. Read the 8th chapter of *John*, and learn how He called the Jews liars and murderers, and charged them with being children of the devil; read the denunciations in the 23rd chapter of *Matthew*, and then try to imagine Him cowering before their hard looks, to the extent that He would not tell them necessary truth. Such an imputation indicates that the one making it regards Christ as less than man.

It is indeed true that Christ said that He had many things to say which the disciples could not then bear; but if the change of the Sabbath was one of those things, how does it happen that the Holy Spirit did not reveal it, so that it could appear in some of the writings of the apostles?

Is it claimed that the Holy Spirit did gradually lead the church into Sunday-keeping? Where's the proof? If the church was gradually led to that practice, it must be that at first only a very few were led to that practice. Where are their credentials? What have they to show that they were led by the Spirit more than others? Nothing but their own assertion, even as "the church" can give nothing but its own assertion to show that it is led by the Spirit in its practice of Sunday-keeping.

But if we are to believe every man who claims to be led by the Spirit, we shall have to accept all the errors that flood the earth. No, we will...

1 John 4

¹ ...try the spirits, whether they are of God.

And we can try them by nothing except the law and the testimony.

It would seem as though the frantic efforts of the Sunday advocates to find something to support their cause, ought in itself to be sufficient to show thinking persons its inherent weakness.

Never did evolutionists search more eagerly for the “missing link” than do the advocates for Sunday for some direct evidence to show that the Sabbath has been changed from the seventh to the first day of the week. They leave no doubt but that the change was made, only both Jesus and His apostles neglected to say anything about it.

We appeal to candid people, who desire to know and obey the truth, if the fact that the Bible nowhere mentions the change of the Sabbath, nor intimates that any change was made, nor commands anybody to keep the first day of the week, is not sufficient evidence that the Sabbath never was changed by divine authority, and that the Lord did not design that anybody should ever keep the first day of the week.

Shall we be Bible Christians? If not, can we be Christians at all?

29. A Holy Day, Not a Holiday

Signs of the Times, December 15, 1887

The *Christian Church News* (Oakland) says:

The Seventh-day Adventists believe that Saturday ought to be kept as a holiday of rest now by all Christendom, but they are not willing to affirm it openly and publicly.

POSSIBLY the *News* thinks that it has warrant for such a statement; if so, we are happy to tell it, and others who may be equally misinformed, the exact truth about the matter.

In the first place let it be understood that Seventh-day Adventists hold to no belief which they are not willing to affirm openly and publicly. Such a charge is a little out of the usual order, for they are usually complained of as being too ready to urge their belief upon the attention of others.

They hold to nothing which they are not willing to have brought to the light of day, and upon which they do not invite the freest criticism, believing that truth will survive every attack upon it, and will shine brighter for those attacks; and they do not wish to hold any doctrine which is not truth.

Secondly, it is a gross error to say that:

“Seventh-day Adventists believe that Saturday ought to be kept as a holiday of rest now by all Christendom.”

Nothing in the world is further from their desire. They do believe that the seventh day of the week, commonly called Saturday, ought to be kept as the Sabbath of the Lord, not simply by all Christendom, but by all the world; the obligation rests upon the infidel and the heathen, as well as on the professing Christian, because when God said:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

¹⁰ Six days shall you labor, and do all your work:

¹¹ But the seventh day is the Sabbath of the Lord your God:
in it you shall not do any work,

—He addressed the whole world, and not any special class.

Mark 2

²⁷ The Sabbath was made for man,

—and therefore the obligation to keep it rests upon all mankind.

But Seventh-day Adventists do not believe that Saturday ought to be kept as a *holiday* by anybody. It is a *holy day*, made such by the Creator himself, and so it ought to be kept. To observe the seventh day as a holiday,—a day of amusement, joy, and gaiety,—would be to violate the commandment of God, and we not only believe, but we know that that commandment ought to be strictly observed by every person in the world. This we and all Seventh-day Adventists are willing and anxious to declare openly and publicly, at all times and in all places.

Let it be forever remembered, however, that when we say that all men ought to keep the seventh day, we do not mean to intimate that they should be forced to do so, nor that anybody should attempt to force them to keep it. This follows as a natural consequence of the fact that the Sabbath is a holy day and not a holiday.

Civil laws cannot make a holy day, neither can they enforce the observance of a holy day. If the State were to attempt to enforce the observance of a holy day, it would at the best succeed in making men hypocrites, but it could not secure the proper observance of the day.

And since anything less than the proper observance of the Sabbath is sin, it is evident that for the State to attempt to enforce the observance of the Sabbath would be to strengthen men in sin, by making them believe that the outward observance of the Sabbath, which is all that the State could exact, is

all that God requires. It would, in fact, be compelling men to sin.

Therefore, even if Seventh-day Adventists were in the majority, which we are sure they never will be, we should be utterly opposed to any movement looking toward the enforced observance of the seventh day.

While we are free to declare our belief in regard to Sabbath, we are just as free to declare our sentiments in regard to Sunday. Sunday was from the beginning of its career only a holiday, the “wild solar holiday of all pagan times.”⁶¹ The Catholic Church adopted it, along with many other heathen customs, from the pagans, by which she so conciliated them that they gave her their allegiance; and the Protestant churches have received it as a legacy from the Catholic Church.

Since the most that can be said for Sunday is that it is only a holiday of the church, without any divine sanction whatever, there is no obligation resting upon anybody to keep it. It has no more sacredness than Monday or Tuesday, or any other working day of the week. This we are willing to affirm openly and publicly, and we have no fear that our statement will be disproved.

But although Sunday is not a sacred day, it is a religious institution, an institution of the church. Therefore when the State makes laws enforcing its observance even as a holiday, it goes beyond its right. To compel men to observe Sunday is to compel them to commit sin; for men will not rest upon two days of the week, and if they are compelled to rest on Sunday, they are thereby forced to labor upon the Sabbath, thus disobeying the command of God.

Moreover, even though men would observe both days, if their conscience would not allow them to disobey God, Sun-

⁶¹ *The North British Review*, Vol. 18, p. 409.

day laws would still be iniquitous, because they tend to elevate Sunday above the other working days of the week.

Therefore we are willing to affirm openly and publicly that we are utterly and uncompromisingly opposed to Sunday laws of every kind and degree. We are opposed to them not because it would interfere with our rights as citizens, but because they are against the rights of every citizen.

The Gospel gives to every man the fullest liberty of choice as to whether or not he will obey God.

Revelation 22

¹⁷ Whosoever will, let him...come,

—is the gospel call, and this invitation carries with it the negative, that whosoever is not inclined may stay away from the waters of life.

Now when the State makes laws concerning any establishment of religion, it cuts directly across this freedom of choice. It compels some to do that which their conscience tells them they ought not to do; it forbids others to change their practice when their conscience shall become enlightened; and compel others to conform to a religious practice, when they have no conscience at all in the matter.

If anybody wishes a more explicit declaration of our position upon this matter, we are prepared to give it, and to answer any questions that may be asked.

1888-1891

1. Is It Sin?

Signs of the Times, March 16, 1888

AN ESTEEMED brother presents, in behalf of a friend, the following problem for solution:

By the fourth commandment, we are required to rest upon the seventh day and are permitted, but not commanded, to work on the other six days; we may use them as we choose.

In the event of a law requiring all to keep Sunday and permitting us to keep the Sabbath too, would it be sin in us to observe the day?

The friend claims it would not be, and that we would incur sin only by keeping Sunday *instead of* the Sabbath. And so by keeping both days the commandments may be kept and persecution avoided.

This is such an apparent two-faced policy that its advocates are not satisfied with it, but its opponents do not always understand how to meet it. One way in which it is met is to hold that the expression,

Exodus 20

⁹ Six days shall you labor,

—is a positive command as much so as the requirement to rest upon the seventh day; so that resting on any of the six days becomes a sin. But that is not, in the minds of many, a tenable position. Confirmed laziness and lawlessness is a sin, doubtless; but the resting upon a secular day, or its employment for diversion, or religious purposes, or relaxation from care, is nowhere so considered. And yet it would be sin under such an interpretation of the fourth commandment.

It is, however, evident that the privilege of working six days in the week is a God-given right, of which the State should not deprive any citizen.

But while the occasional cessation from labor on the six days may not be a sin, the habitual observance of another day as a rest day beside and along with the one which God appointed would be a far different matter, and would be sin. It would be subversive of the principle upon which the Sabbath stands as a peculiar day.

A man who would celebrate with equal zest the holidays of two opposed nations would not be regarded with favor by either. No man can have the sign of God's peculiar people and wear it legitimately while wearing the badge of the enemy of God's authority. It would be sin to place on an equality with the commands of high Heaven that which we know to be the mandate of antichristian power:

Matthew 6

²⁴ You cannot serve God and mammon.

And yet this is just what he tries to do who from respect to God's authority keeps the Sabbath day, and from fear of the law keeps the Papal Sunday. It is true he only keeps the latter for fear of consequences, but he who fears consequences should learn to commit them to the God of Peace.

2. May We Do as We Please?

Signs of the Times, May 4, 1888

The following request has been received:

Please explain *Romans* 14:5 for the benefit of one who has just embraced the Sabbath. – V.B.

Romans 14

⁵ One man esteems one day above another; another esteems every day alike. Let every man be fully persuaded in his own mind.

THIS is taken by very many as a warrant for everybody to believe just as he pleases concerning the Sabbath, and to act according to his own belief; to keep any day he chooses, or no day at all.

But such a construction of the text can come only from wresting it from the context. We have no right to give any text a meaning not warranted by the context, or contrary to the teachings of other scriptures.

The first verse of the chapter shows that the Sabbath is not under consideration at all:

Romans 14

¹ Him that is weak in the faith receive, but not to doubtful disputations.

But the Sabbath is not a doubtful matter. The fourth commandment is very explicit and very emphatic:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

This is one of the commandments which “stands fast forever and ever”:

Psalm 111

⁷ ...*all* His commandments are sure.

⁸ They stand fast for ever and ever.

This is the law which our Saviour came to magnify, every jot of which is more enduring than heaven and earth, and which are established by the gospel.

We are to keep the seventh day of the week, for the commandment declares that the seventh day, and that day only, is the Sabbath. The commandment is very definite. It does not leave us any chance for doubt as to which day is the Sabbath, and it does not give us any license to observe no day at all. Therefore the Sabbath is removed entirely from the scope of this chapter.

But the days to which the apostle refers are only connected with questions concerning the eating of certain things. Now in connection with the old sanctuary service,

Hebrews 9

⁹ Which was a figure for the time then present,

–there were certain rules concerning...

¹⁰ ...meats and drinks and diverse washings,

–which many of the Jews observed very scrupulously. Of course,

¹¹ Christ being come a high priest of good things to come,

–these things were of no consequence. Indeed, they never could...

⁹ ...make him that did that service perfect, as pertaining to the conscience.

Nevertheless, the force of habit was so strong that many could not disregard these old customs. Paul's relation to these things was one of utter indifference. If anybody felt like observing the Passover, and eating bitter herbs, he would not

roughly combat his prejudices and perhaps thereby throw him into perplexity and doubt that might result in his ruin. His advice was:

“Do not reject a man who has faith in Christ, even though his faith be weak. Do not rudely shock his sensibilities, but rather encourage him and strengthen his faith, for the more perfect his faith becomes, the less will he care for these things that are nothing. Don’t dispute about rites and ceremonies which, if a man clings to as a child does to a toy, work neither benefit nor injury.”

Romans 14

⁷ For no man lives to himself, and no man dies to himself.

This is why the apostle made the declaration which we find in another place where he is arguing on the same point:

1 Corinthians 8

¹³ Wherefore, if meat make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend.

This is true Christian charity, which is tender of the feelings of others, always making concessions to the prejudice of the weak, when such concession involves no principle. Yet we find that this same apostle was as unyielding as a rock when a principle was at stake.

But nowhere in the Bible can we find any warrant for considering as non-essential anything which God has commanded. Therefore we conclude that *Romans* 14:5 has no reference whatever to the Sabbath of the Lord, which is of primary, universal, and eternal obligation.

3. The Sabbath and the Resurrection

Signs of the Times, June 1, 1888

Matthew 28

¹ In the end of the Sabbath, as it began to dawn toward the first day of the week...

HERE we have New Testament testimony upon the subject of what day should be called the Sabbath. It is the day that immediately precedes the first day of the week, therefore the Sabbath is the seventh day of the week. This is just what the commandment says:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

And Luke, in speaking of the Sabbath day which immediately preceded that first day of the week in which Christ arose from the tomb, says that the women...

Luke 23

⁵⁶ ...rested the Sabbath day according to the commandment.

This item alone should be sufficient to firmly establish anyone who may be wavering concerning the Sabbath in the New Testament.

But some may say that this Sabbath was past before the resurrection, and that the change in the day could not take place until Christ had risen and appeared to His disciples. We reply that the resurrection of Christ has nothing to do with the matter.

The gospels were all written years after the occurrence of the events which they record, and the names which they give to things must be the names by which the Holy Spirit wishes those things to be known throughout the entire Christian age. With one accord they speak of the seventh day of the week—the day immediately preceding the first day of the week—as “the Sabbath.” The first day of the week they call simply “the

first day of the week,”⁶² and nowhere in the Bible is it given any other title.

Now when the Bible says that the seventh day is the Sabbath, and throughout both the Old and the New Testament it is called the Sabbath, by what authority do men give that title to the first day? How dare men take such liberties with the word of God? The Lord looks with favor only on those who tremble at His word.

Isaiah 66

¹ Thus says the Lord, The heaven is my throne, and the earth is my footstool: where is the house that you build unto me? and where is the place of my rest?

² For all those things has my hand made, and all those things have been, says the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembles at my word.

Facts must outweigh conjectures; yet even in the face of the uniform testimony of Scripture, some will argue that:

“Redemption is greater than creation.”

Well, suppose for a moment that it is; what has that to do with the Sabbath? How is it possible to find any connection between the alleged fact that redemption is greater than creation, and the Sabbath day?

The seventh-day Sabbath rests upon the great fact that God created the heavens and the earth in six days and rested on the seventh, and that He afterwards blessed and sanctified that day. Now to make the redemption argument apply to the alleged change of the Sabbath, people must argue like this:

“Redemption is greater than creation, therefore the Lord did not bless and sanctify the seventh day.”

⁶² See *Matthew* 28:1; *Mark* 16:2, 9; *Luke* 24:1; *John* 20:1, 19; *Acts* 20:7; *1 Corinthians* 16:2.

But says one,

“That is nonsense.”

Of course it is, and so it is nonsense to argue that anything in God’s plan of redemption can possibly affect the day which He himself has made holy, and commanded all men to observe.

But who knows that redemption is greater than creation? Has it been revealed in the Bible? No. Then what man has known the mind of the Lord so well that he could declare it? Who can fathom infinity, so as to compare two infinite works?

No power less than that of an infinite God could create a world, and it requires the same power to redeem it. And no mind but the mind of God can ever comprehend either work. Then it well becomes poor, ignorant mortals to accept the judgments of God, as “righteous altogether,”⁶³ and not try to do for Him that which He has not done.

The idea that men can commemorate finished redemption by resting on Sunday is a wild one. In the first place it has never been commanded, and that alone is sufficient to condemn it. If it had been commanded, then we should have to observe two days, for no power can ever annul the fact that the seventh day is the sacred rest-day of the Lord.

But God has not required another day of rest. The resurrection of Christ is a pledge of the final redemption of all who believe in Him; but it did not mark the close of redemption. Paul says that:

Romans 8

²² The whole creation groans and travails in pain together until now.

⁶³ **Psalm 19** ⁹ The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

²³ And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

And he also says that the possession of the Spirit is simply the pledge of our inheritance, until the purchased possession is redeemed and given to us.

Ephesians 1

¹³ In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom also after that you believed, you were sealed with that holy Spirit of promise,

¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Only when the saints shall stand around the throne of God, in the kingdom of glory, can they celebrate redemption completed; and those who share that triumph will have lived not according to their own views or preferences, but...

Matthew 4

⁴ ...by every word that proceeds out of the mouth of God.

4. The Lord's Day

Signs of the Times, June 29, 1888

AN EXCHANGE having been asked to give its authority for calling Sunday the Lord's day, and for the statement that in the Bible the first day of the week is so named, replies, in part, as follows:

In response to this, we say that (*Revelation* 1:10) we find that John was "in the Spirit on the Lord's day." To find out what that day was, we do just as we do on the question of baptism, we go to the New Testament Greek lexicon and those times to find out what it means. We find that the term Lord, in this passage, comes from the Greek *kuriakos*. We find that in the New Testament the word is used in one other place only (*1 Corinthians* 11:20), when it speaks of "the Lord's Supper."

Now the question is, Can we settle clearly what supper that was? It appears that Paul tells us it was the supper instituted by the Lord, the night in which He was betrayed. Then we are clear and know surely that the term Lord's Supper means, a supper that Jesus began or brought into existence.

So when we find "the Lord's day," we know just as certainly it was a day that began with Jesus, and that He brought into notice. We find that Jesus rose on the first day of the week, that He met with His disciples on that day after His resurrection, that He sent down the Holy Spirit on that day, that the disciples came together on that day to break bread, and thus we are as sure that the first day of the week is the Lord's day as we are that immersion is baptism.

Our neighbor is very easily satisfied in regard to some things. It is indeed amazing to see how much evidence may be brought forward in vain to convince a man of a thing which he is determined not to believe, and what an infinitesimal amount will speedily convince him on some other point when he has already made up his mind to believe it anyway.

The *Oracle*, for that is the name of the paper from which we quote, would carry the idea that there is just as much reason for believing that Sunday is the Lord's day, as for believing that baptism is immersion. Now note the difference:

Baptism is defined to be immersion, and was never used in any other sense, either in Scripture or out. There is nothing to which the word can be applied, except to immersion. But the word Lord's, or, to give an air of learning to the discussion, *kuriakos*, may be applied to anything which belongs to the Lord.

The term "Lord's day" does not of itself give any idea of the day referred to. The word "baptism" is in itself a description of a certain act; but in order to know what day the Lord's day is, we must learn from some source other than the term itself.

Now not only does the term Lord's day fail to tell us what day is the Lord's day, but there is no declaration in the Bible, nor even an intimation, that Sunday is that day. So there is by no means as much reason for believing that Sunday is the Lord's day as there is for believing that baptism is immersion.

The *Oracle* seeks to make a comparison between the alleged Sunday Lord's day and the Lord's Supper. It says:

We are clear and know surely that the term "Lord's Supper" means a supper that Jesus began or brought into existence. So when we find "the Lord's day," we know just as certainly that it was a day that began with Jesus, and that He brought it into notice.

Very good, barring a little looseness in statement. Now let us see if Sunday will stand the comparison. In four several places by four several inspired writers, we have a minute account of the institution of the Lord's Supper, accompanied with the words of the Lord, "This do in remembrance of me," or equivalent expressions.

Is there anything of the kind in connection with Sunday? Nothing. Did the Lord ever command His followers to observe it in remembrance of Him, or of anything in His life or death? Never. Then on what ground is it called the Lord's day? On none at all.

But it is a fact that the Lord's day must be a day intimately connected with the Lord Jesus Christ,—one which He specially set apart as His own, and commanded to be kept holy to Him. These specifications are all met in the seventh day of the week, commonly call Saturday. Note carefully the following points:

In the fourth commandment it is explicitly stated by the Lord himself:

Exodus 20

⁸ The seventh day is the Sabbath of the Lord your God.

The reason why the Lord chose that day for His own is thus stated in the latter part of the same commandment:

¹¹ 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.

That the Lord did not bless merely the Sabbath institution, which may be expanded to cover any day, is clearly evident from the following:

Genesis 2

³ 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.

Now when six days are given to man, and it is plainly declared that "the seventh day is the Sabbath of the Lord," there can be no question but that the seventh day, and that alone, is the Lord's day. And none can deny that it is the seventh day, and that alone, to which the Lord refers, when He calls the Sabbath,

Isaiah 58

¹³ ...my holy day.

But the *Oracle* will ask,

“What had Jesus to do with that day?”

That is, it must ask such a question, if it is consistent; for if it denies that the seventh day is the Lord's day, then it must deny that Jesus had anything to do with that day. And to deny that is, as we shall show, equal to denying that divinity of Christ. For, according to the New Testament record, Jesus himself created the heavens and the earth.

The writer to the Hebrews says that by Him the worlds were made.

Hebrews 1

² ...His Son,...by whom also He made the worlds.

John says that He is the Word which was in the beginning with God, and which was God, and that:

John 1

³ All things were made by Him; and without Him was not anything made that was made.

And Paul says to the Colossians, that:

Colossians 1

¹⁶ 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:

¹⁷ And He is before all things, and by Him all things consist.

This statement, that “by Him all things consist,” is the same as the statement to the *Hebrews*, that He is...

Hebrews 1

³ ...upholding all things by the word of His power.

That is, the same word by which He brought the worlds into existence, maintains them in their places.

To deny that Jesus created all things, is to deny His divinity, for creative power is an attribute of Deity alone; and since it is true that the Word was, and is, God, then the Word—Christ—must have created, for there cannot be divinity without creation.

But it is useless to argue a point that is plainly declared in Scripture. Jesus is...

Isaiah 9

⁶ ...the mighty God,

—one with the Father, and He did create all things. But the one who created the heavens and the earth must also have rested from that creation. The same one who in six days made heaven and earth, the sea, and all that in them is, also rested the seventh day, and afterward blessed and sanctified it, because that in it He had rested.

And since Jesus created all things, the heavens and the earth included, it must have been He who rested on the seventh day, and blessed and hallowed it. Of course the Father and the Son were one in this, as in all things else; but we make mention of Jesus exclusively, because His agency in the matter is virtually denied.

Now who can deny that the seventh day is “a day that began with Jesus, and that He brought it into notice”? as the *Oracle* feebly puts it. Who, we ask more emphatically, can deny that the seventh day is the day which Jesus himself sanctified, and declared to be His day? In reply we say that nobody can deny it, except those who deny that:

John 5

²³ Men should honor the Son even as they honor the Father,

—honor Him as God and Creator. In the light of the facts above briefly noted, we now better understand the words of Christ, when speaking of the day which the Jews regarded as sacred, the seventh day of the week, He said:

Matthew 12

⁸ For the Son of man is Lord even of the Sabbath day.

—thus claiming the seventh day as His own day. We should like to have someone show us how it can be denied that the seventh day is the Lord's day, without denying that Jesus created the heaven and the earth, which is equivalent to denying that He is divine. It cannot be done.

So we say that no matter how much people may claim to love Christ, it is a fact that when they refuse to recognize the Sabbath of the fourth commandment as His day, they in their own hearts degrade Him from the high office as Creator. Such may well fear that He will say to them, as to some of old,

Luke 6

⁴⁶ And why do you call me Lord, Lord, and do not the things which I say?

5. Is It an Answer?

Signs of the Times, July 13, 1888

THE *Interior* (Presbyterian) of June 28, contains a series of questions by one of its subscribers in Kansas, which are so pertinent that we believe our readers can derive benefit from their perusal. We hope that all will read them carefully, and give them a conscientious answer. Here they are:

Dear *Interior*: In the study of Sabbath-school lesson for June 10, the Westminster Teacher offers proof of the resurrection of our Saviour as follows: "The change of the Sabbath from the last to the first day of the week is a monument of Christ's resurrection." In the consideration of this subject I am anxious and desirous of asking these questions:

- (1) By whom was the change made and when?
- (2) By what authority, human or divine?
- (3) If by human authority based upon no divine injunction, is it not a perpetuation week after week of a flagrant violation of a command of God, peremptory in its language and emphasized by its repetition?
- (4) If it is preached and taught in our Christian churches that the moral law shall forever stand, why has no change been made in the language of the fourth commandment?
- (5) Is it reasonable to teach our children the fourth commandment, enlarging upon the expressed punishments to follow its non-observance, and then by our example lead them to its absolute violation?
- (6) If God is an unchangeable God, He is not influenced by whims or fancies, but when He makes a law such as that in question He intends it to stand and expects our obedience. I cannot find in my life-long study of the word any divine direction, expressed or implied, to cease to keep holy the seventh day, or to substitute another. Can you?
- (7) Are we justified, as we array the solemn, oft-repeated commands of God to keep the seventh day holy, to follow the fashion instituted by the early Christians thereby placing in

contrast a human sentiment and God's imperative law? I have read defenses for the change, but have never seen quoted the divine "you shall." I have read all that can be advanced in Holy Writ for the change, but cannot find one single word of direction from God supporting it.

Can we not, with as much justification on our side, hew lanes through every command of God to suit the purposes of humanity's whims and fancies and sentiment? Honestly, is it right for us when God says, "You shall keep the seventh day holy," to say: "Well, Christ rose from the dead on the first day of the week, and we think that is the day that ought to be the Christian Sabbath, no matter what God's thoughts or expressed commands may be on the subject."

The early Christians, we read, met on the first day of the week. That may have been their prayer-meeting night; but it does not say that, as devout Jews, as well as devout Christians, they omitted the observance, the scrupulous observance, of the seventh day as their Sabbath. In conclusion I will say that if the foundation of our hopes for the future were as poor and visionary as this for the change of Sabbath, we surely would have a very sandy and very unreliable one indeed.

These are straightforward questions, and need no comment. All that they require is an answer, and this is how they are answered by the editor of the *Interior*:

"The letter kills, but the spirit gives life." Brother Parker would have us celebrate the finishing of creation and pass over the most momentous and glorious fact in the annals of the existence of God. But if he is determined on the letter alone let him show it to us.

The fourth commandment does not command the sanctification of the seventh day. Did he ever think of that? On the contrary, with divine foreknowledge of the Christian Sabbath, it says, God rested on the seventh day; but He "blessed and hallowed" what? the seventh day? The command does not say so. It says the "SABBATH DAY," meaning thereby that the "Sabbath" should not be limited to the Jewish day,

but should be transferred to the Christian day.

If not, why does not the command say: "Wherefore the Lord blessed the seventh day and hallowed it"? The Lord did not say so because He intended not to say so. Notice how accurate the spirit of inspiration was. How this little substitution of "Sabbath" for "seventh" prepares the way for the honor due to Christ. Brother Parker can show no command for the sanctification of the "seventh day." It is the "Sabbath"—the institution, the one day in seven devoted to rest.

2 Corinthians 3

⁶ The letter kills, but the spirit gives life.

Very true; but that doesn't mean that the letter is to be carefully disregarded. The letter alone will kill, because mere outward observance of any commandment is actual violation of that commandment. The spirit gives life. Why? Because that comprehends all. Whoever keeps the spirit of a law must necessarily keep the letter also.

A man cannot keep the spirit of the first commandment while he is worshiping false gods; he cannot obey the spirit of the eighth commandment while he is actually stealing; so it is impossible to keep the spirit of the fourth commandment while disregarding the day which that commandment says must be kept holy.

Notice particularly what wonderful perception the *Interior* has. It says that the commandment does not say that God sanctified the seventh day, but that He sanctified the Sabbath day,

...meaning thereby that the Sabbath should not be limited to the Jewish day, but should be transferred to the Christian day.

But how can we who are slow of perception be made to know that this is so? Must we accept it on the authority of the

Interior? We can't do that, for we don't believe that it has any special private faculties for knowing the mind of the Lord, that we have not; and we have no means of knowing what the Lord wants except by what He says.

Now suppose that for the moment we allow that the commandment does not say that God sanctified the seventh day, but only the Sabbath, how does that prove that it contemplates the observance of the first day? It says nothing of a "Christian day." Where is the "you shall" for thus expanding the commandment?

If the commandment is unlimited, then what right has anybody now to limit it to the first day of the week? The *Interior* has added a cipher to a cipher, and supposes that it has thereby strengthened its position.

But we do not need to guess at what the commandment enjoins, nor to accept the opinion of any man. We have the most positive evidence that the Lord did actually sanctify the SEVENTH DAY. Read:

Genesis 2

³ 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.

So far as this argument is concerned, it matters not whether this was done immediately after the week of creation, or twenty-five hundred years later; the undeniable fact remains, that God did bless and sanctify the seventh day. And that shuts off all chance for guess-work about the fourth commandment being spread over the whole week.

Such nonsense as that God simply performed a general act of sanctification, without reference to any specific day, so that if men wish to keep Sunday then that is the day which He sanctified, and if they want to keep Monday then that is the day sanctified, finds no shadow of support in the word of God.

We do not need, however, to go back to the record in *Genesis* for proof that the Lord blessed and sanctified the seventh day. The fourth commandment plainly teaches this. Granted that the last clause of the commandment says that God...

Exodus 20

¹¹ ...blessed the Sabbath day and hallowed it,

—is the commandment so long that there is no connection between the first part and the last part. Certainly we may not accuse the Lord of having forgotten the first part of the commandment when He uttered the closing sentence. It is true that God sanctified the Sabbath day; but which day is the Sabbath? The commandment itself says:

¹⁰ The seventh day is the Sabbath.

That is God's own declaration. That is, the name of the seventh day is "the Sabbath." Other days are known solely by their numbers, but the seventh day has a name, and that name is "Sabbath." So when the fourth commandment says that the seventh day is the Sabbath, and then follows that by the statement that God sanctified the Sabbath, it is then really a direct statement that God blessed and sanctified *the seventh day*, as is stated in *Genesis* 2:3.

Did the *Interior* answer its correspondent's question? We submit that it has now even a larger task on its hands than it had in the first place, for instead of giving a "Thus says the Lord," it has deliberately contradicted the word of God.

6. The True and Abiding Sabbath

Signs of the Times, August 10, 1888

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

THE fourth commandment is the solid foundation upon which Sabbath-keeping rests. They who tremble at the word of God can desire no other.

If we analyze it, we shall find that it consists of a simple command to keep the Sabbath day holy, and then such an explicit definition of the Sabbath as distinguishes it from every other day, so that no attentive person can fail to know what day the Sabbath is.

¹⁰ The seventh day is the Sabbath.

The Seventh Day of the Week

What seventh day? The most natural conclusion is that it is the seventh day of the week; for the fact that six days of labor precede it, shows that it is the last in a period of seven days; and the only period of seven days is the week.

Besides, the commandment specifies what is meant by saying,

¹¹ 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.

The “creation week” is a very common term to express the time of God’s creation and rest. The day on which God rested was the seventh day of the creation week; the day on which we are commanded to rest is the seventh day of the week, which took its rise from the first week of time, in which God created the heavens and the earth, and rested.

That the seventh day of the week is the Sabbath, and that this is what the commandment enjoins, is evident from a passage in the New Testament. The writers of the four Gospels all record with more or less minuteness the events of the crucifixion and resurrection of Christ. They all state that the crucifixion was on the preparation day, that is the day before the Sabbath.

They likewise all mention the fact that certain women came to the sepulcher very early on the first day of the week, and found it empty. Luke says that they came:

Luke 24

¹ ...upon the first day of the week, very early in the morning.

And Mark says that it was:

Mark 16

¹ ...when the Sabbath was past.

Now read in consecutive order what Luke says immediately following his account of the burial of Jesus:

Luke 23

⁵⁴ And that day was the preparation, and the Sabbath drew on.

⁵⁵ And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid.

⁵⁶ 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 sepulcher, bringing the spices which they had prepared.

From these verses we learn that the preparation day immediately preceded the Sabbath day (*Luke 23:54*), and also that the first day of the week immediately followed the Sabbath (*Luke 24:1*). Then since there are but seven days in the week, that Sabbath day must have been the seventh day of the week.

“Well,” says one, “nobody questions that; what is the use of stating it so explicitly?”

Simply because that Sabbath day which is proved beyond all possibility of denial to have been the seventh day of the week, was kept by the women, “according to the commandment.” Thus we have it most positively proved by an inspired writer that the Sabbath day which the fourth commandment says we must remember to keep holy, is the seventh day of the week.

God Made it Holy

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

Not to make it holy. Man cannot make anything holy; God alone has that power. It is an unwarrantable, almost a blasphemous, assumption, to say that men can sanctify as the Sabbath any day on which they may choose to rest. The Lord made the Sabbath day holy, and He requires men to keep it holy, and not to pollute it by unholy words and deeds.

Originated at Creation

But the Sabbath did not originate with the giving of the commandment from Sinai. At that time God only declared the law which already existed. The sacredness of the Sabbath, which is guarded by the fourth commandment, did not begin at that time, any more than the sacredness of human life,

which is guarded by the sixth commandment, began at that time. The commandment itself refers us to creation. Why are we commanded to keep the Sabbath day holy?

¹¹ For [because] 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.

The statement that God blessed and hallowed the Sabbath day, is equivalent to saying that He blessed and hallowed the seventh day, for:

¹⁰ The seventh day is the Sabbath

It became the Sabbath from the time when God rested upon it. The Sabbath is the name of the seventh day of the week, which God sanctified. That God did bless and sanctify, or make holy, the seventh day in particular, and not merely the Sabbath institution in general, is plainly declared in the record to which the commandment refers.

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

This statement that God sanctified the seventh day, because that in it He had rested, upsets the theory that God's Sabbath is an immensely long time; that the Sabbath which He begun when He finished the work of creation, is not yet completed. Such a theory makes nonsense of the fourth commandment, which enjoins upon us the day on which God rested. But if it were true that God's Sabbath has continued since creation, and is even now going on, a command for us to keep the Sab-

bath of the Lord would be the same as a command for us never to do any work!

But the fact is clearly stated, that when God blessed and sanctified the seventh day, His rest upon it was in the past. He blessed and sanctified it, not because He *was* resting in it, but because He *had* rested in it.

Notice now the steps by which the Sabbath was made:

1. God made the heavens and the earth in six days,—six days such as we are familiar with, composed of a dark part and a light part, caused by the revolution of the earth upon its axis, and each completed in twenty-four hours.
2. God rested on the seventh day.
3. He blessed the seventh day and sanctified it, because that in it He had rested.
4. Then it became God's holy Sabbath day.

He Sanctified It

At the close of God's rest upon the seventh day, He sanctified it. To sanctify means to appoint, to set apart by specific directions and injunctions. Thus the Lord says:

Joel 1

¹⁴ Sanctify a fast, call a solemn assembly.

The children of Israel appointed [margin: "sanctified"] six cities as places of refuge:

Joshua 20

⁷ And they *appointed* Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

They sanctified them by setting them apart for that purpose, and letting everybody know it.

Still more clear is the evidence in the 19th of *Exodus*. When the Lord would come down upon Mount Sinai, He said to Moses:

Exodus 19

¹² And you shall set bounds unto the people round about, saying, take heed to yourselves, that you go not up into the mount, or touch the border of it.

And afterwards Moses said unto the Lord:

²³ The people cannot come up to Mount Sinai; for You charged us, saying, Set bounds about the mount, and sanctify it.

So God sanctified the Sabbath, by placing around it the sanction of His word, and commanding the people then living, —Adam and Eve—and through them their descendants, not to step over those bounds.

On these three facts the Sabbath rests:

1. God created the heavens and the earth in six days;
2. He rested on the seventh day;
3. He blessed and sanctified, or appointed as sacred, the seventh day.

Before the Sabbath can be changed, the facts of creation must be changed. But a fact is that which has been done, and a fact cannot be changed. Even if the heavens and the earth were destroyed, it would still remain a fact that God created them, and that He rested upon and blessed and hallowed the seventh day, as a memorial of His creation; and upon these facts the Sabbath rests.

To abolish the Sabbath, or to change it to another day than the seventh, it would be necessary to annihilate the heavens and the earth, and not only so, but to annihilate the fact that they were ever created, so as to make it a truth that they never had an existence. But this even omnipotence cannot do.

What stability there is to the works of God!

Psalm 111

⁷ The works of His hands are verity and judgment; all His commandments are sure.

⁸ They stand fast forever and ever, and are done in truth and uprightness.

Therefore,

Luke 16

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

7. The Apostles and the First Day of the Week

Signs of the Times, August 24, 1888

THE existence of Sunday-keeping in the church, and the persistent claim which is made by many that the apostles sacredly observed Sunday, seem to demand a brief examination of the passages which mention that day, since if there were any sacredness attached to the day, it would there be at least intimated. The argument must, as a matter of course, be negative.

The First Day of the Week in the Gospels

Our task is not very great, for the first day of the week is mentioned only eight times in the New Testament, and six of these instances of its occurrence have reference to a single first day,—the day on which Christ rose from the tomb. These six texts are: *Matthew 28:1*; *Mark 16:2, 9*; *Luke 24:1*; *John 29:1, 19*. They read in order as follows:

Matthew 28

¹ In the end of the Sabbath, as it began to dawn toward the *first day of the week*, came Mary Magdalene and the other Mary to see the sepulchre.

Mark 16

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.

² And very early in the morning the *first day of the week*, they came unto the sepulchre at the rising of the sun.

Mark 16

⁹ 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.

Luke 24

¹ 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.

John 20

¹ The *first day of the week* came Mary Magdalene early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher.

John 20

¹⁹ 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.

In none of these texts is there the least hint that the day was sacred, or was henceforth to be considered so. They simply state that Jesus met with certain of His disciples on the day of His resurrection. Those incidents are mentioned to show that Christ did really rise from the dead the third day as He had said. That He should show himself at once to His disciples, was the most natural thing in the world, in order to relieve their sorrow.

The meeting referred to in *John* 20:19 was not a religious meeting, not a gathering for prayer, or to celebrate the resurrection, but simply such a meeting as Jesus had with Mary in the garden, with the other women, and with Peter, being one of the “many infallible proofs” of His resurrection.

That this is so is evident from the fact that the eleven had one common abode,⁶⁴ and that just before Jesus came into the room where they were, the two disciples to whom Jesus appeared,

Mark 16

¹² ...as they walked, and went into the country,

⁶⁴ **Acts 1** ¹³ And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

—had returned and told the eleven that Jesus was risen, but their story was not believed:

¹³ And they went and told it unto the residue: neither believed they them.

Moreover, when Jesus himself appeared unto them, they were sitting at meat, and:

Mark 16

¹⁴ [He] upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

They could not have celebrated His resurrection when they did not believe that He had risen. A comparison of *Acts* 1:13 with *Mark* 16:14, and *Luke* 24:36-42, is sufficient to show that when Jesus met with His disciples on the evening of the day of His resurrection, they were simply eating their supper at home and did not believe that He had risen.

When Jesus met with them He did not tell them that thenceforth they must observe the first day of the week in honor of His resurrection, nor did He pronounce any blessing on that day. In short, He made no reference whatever to the day. To the disciples He gave the salutation of peace, saying,

John 20

¹⁹ Peace be unto you.

And He breathed on them, and said,

²² Receive the Holy Ghost.

But that affected the disciples, and not the day. Thus we see that in connection with the resurrection of Jesus there is not the remotest hint of Sunday sacredness.

The First Day of the Week in Acts

The next reference to the first day of the week is in *Acts* 20:7, and there we find that a meeting was held on that day.

And here one thing may be noted, namely, that this is the only direct mention in the New Testament of a religious meeting on the first day of the week. If there were the record of fifty meetings on that day, however, that would not in the least affect its standing, for meetings were held every day in the week. The New Testament contains an account of many meetings held on the Sabbath, but that is no reason why the Sabbath should be kept. The Sabbath stands on a different foundation than that, even the unchanging word of God.

But what of this one meeting on the first day of the week? We note first that it was in the night, for:

Acts 20

⁸ There were many lights in the upper chamber, where they were gathered together,

—and Paul preached until midnight (verse 7), and then, after a brief intermission, until break of day, when he departed. Verse 11.

But every day, according to the Bible method of reckoning time, ends at the setting of the sun.⁶⁵ Therefore since this meeting at Troas was in the dark part of the first day of the week, it could not have been at the close of that day, but must have been at the beginning, corresponding to what is popularly designated as “Saturday night.”

Now note what immediately followed that Saturday night meeting. As soon as it was break of day, on Sunday morning, Paul’s companions went to the ship, and resumed their journey to Jerusalem, while Paul himself chose to walk across the country and join the ship’s company at Assos. The distance from Troas to Assos was about sixty miles by water, but only nineteen by land, so that Paul could easily reach that place before the ship did.

⁶⁵ See *Genesis* 1:5, 8, 13, 19, 23, 31; *Leviticus* 23:32; *Mark* 1:32.

That this trip was taken on the first day of the week is so evident that few, if any, commentators suggest any different view. The Scriptures need no endorsement from men; but it may help some minds to know that this view of the text is not a peculiar one. *Coneybeare and Howson's Life of Paul* says of this trip of Paul's:

Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida.⁶⁶

So far, then, as the example of the apostles goes, Sunday is to be used in secular employment.

One more text completes the list of references to the first day. It is *1 Corinthians* 16:2, and, together with the preceding verse, reads as follows:

1 Corinthians 16

¹ Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do you.

² 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.

A literal rendering of this would be,

“Let each one of you lay by himself at home, treasuring up in store, as God has prospered him,”

—and that Paul's injunction has reference to private stores and not to public collections is evident from the language, as well as from what the apostle wrote in his second epistle, in which he says:

2 Corinthians 9

⁵ I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your

⁶⁶ Chapter 20, paragraph 11.

bounty, whereof you had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

But if their offerings had been cast into the collection box, and so kept all together in the treasury of the church, there would have been no need of sending the brethren ahead to make up beforehand their bounty.

These are all the texts that speak of the first day of the week, and not one of them intimates that it was in any sense a sacred day. Indeed, at the time the New Testament was written, no one in the world had ever heard of “the day of the sun” being kept as a sacred day. The heathen observed it only as a wild festival day.

But throughout the New Testament the seventh day of the week is called the Sabbath—the same title that is given to it in the commandment. This is not because the New Testament writers were Jews, for they did not write as Jews, but as men inspired by the Holy Spirit. They were Christians, writing, under guidance of the Spirit of God, for the comfort, encouragement, and instruction of Christians until the end of time.

If the seventh day were not the Sabbath for Christians and for all men, then the Holy Spirit would not have given it that name. But the truth is, as shown before, that the seventh day is the Sabbath—made so by the unchangeable act of the Creator—and no other day can ever be the Sabbath.

And so we see that Dr. Scott and the *Christian at Work* told the exact truth when they said that we must go to later than apostolic times to find Sunday observance, and that it came in gradually and silently. But for everything that came into the church after the days of Christ, the church is indebted to paganism.

8. Something about Sabbath-Keeping

Signs of the Times, August 31, 1888

A GENTLEMAN in Chicago, who has received a few copies of the *Signs of the Times*, writes to us expressing his appreciation of the paper, and asks some questions, which we are very happy to answer.

Would God Have Permitted the Church to Err?

The first is as follows:

If that particular day [the seventh day of the week] is essential, is it possible that God would have permitted the Christian church, whom He designed for such a glorious work, through all these eighteen hundred years to make such a great mistake?

We might ask in reply:

- Why, if pure Christian morality is essential, the Lord would let “the church” for more than a thousand years become a sink of corruption?
- If the Bible is essential, why did the Lord let “the church” burn all the Bibles it could get hold of? Or we might go farther back, and say,
- If the worship of one God is essential, why did the Lord allow almost the whole world to go into idolatry?

To all of these questions, which are the same, two answers may be given:

First, the Lord has placed men on this earth as candidates for immortality. That can be given only to those who do well. But in order that men may do well, they must be given an opportunity to “do,”—they must be left free to choose for themselves.

There is no virtue in the performance of right, when the individual could not possibly do anything else. There are thousands of men who do not drink, smoke, steal, nor commit any crime whatever, yet we do not call them models of virtue, nor do we attribute any virtue at all to them. The reason is that they are in jail, and cannot do any of those things.

So if God should, by the exercise of His almighty power, compel all people to walk in the right path, there would be no virtue, and none could be fitted for the freedom of Heaven. The Lord's servants are free, but such men would be slaves. God sets before all men life and good, and death and evil, and offers them their choice. If they deliberately choose the evil, they cannot blame Him for the result.

In the second place, as just stated, God has done everything possible on His part to prevent people from making a mistake. Even the heathen are without excuse, for they have in the things that are made abundant evidence of the existence of one God, and of His great power.

Psalm 19

¹ The heavens declare the glory of God, and the firmament shows His handiwork.

But when we come to "the church," who dare hint of excuse? In addition to the light of nature, which they have in common with the heathen, the members of the church have God's own plainly revealed will, written by holy men who were inspired by God's own Spirit, and this will is able to make them wise unto salvation.

The Bible read just the same a thousand years ago that it does now; but if men chose to burn it rather than to read and study it, why should God be charged with allowing them to make mistakes in duty? Or if men today prefer the opinions of "the Fathers" or some other uninspired men, to the simple declarations of God's word, who is to blame if they err from the truth?

What more could God do that He has not done? He could do no more toward keeping men from making mistakes, except to destroy their freedom of choice, and compel them to go in the right path; but then they would be machines, and not men.

Moreover, there have been a few men in every age who have preserved the pure doctrine of the Bible. There has never been a time when there have not been some who have kept all the commandments of God. Now if one man in the world could know the will of God, there is no reason, except their own perverseness, why all men should not know it. No one can charge upon God the mistakes of men. In the Judgment, every mouth will be stopped.⁶⁷

It's Easy For You!

The next point upon which our correspondent desires information is stated as follows:

So far as any observation has extended, I have found that all who practice this keeping of the Sabbath, are either engaged in religious work, and so are independent of an employer, or else they live in communities large or small, and so render strict observance not only possible but easy.

Our friend's observation has evidently been very limited in this particular. He seems to imply that only those keep Sabbath who can do so just as easily as not. The fact is that more than nine-tenths of those who begin to keep the Sabbath of the Lord, do so at a personal sacrifice, not only of money, but often of friends.

Take, for instance, a large part of those who are engaged in religious work. It is true that they are in a sense "independent of an employer," but how did they become so? Simply by giv-

⁶⁷ *Romans 3:19; Psalm 63:11.*

ing up the employment in which they were engaged, and taking hold of missionary work at one-half, one-fourth, one-fifth, and even one-tenth of their former earnings. Now this is possible for anybody, but it ought to be patent to everybody that it is not exceedingly easy.

Those who keep the Sabbath are from every class of people, and from all occupations. While there are a few comparatively large churches, there is not a community where they form more than a small minority of the inhabitants; and scores of hundreds of them live by themselves, where they do not see another Sabbath-keeper for a year at a time.

In cities, some who have trades are fortunate enough to retain their situation by voluntarily losing one day's work and wages each week. In fact, there are very few who would not find it much easier to conform to the practice of the majority.

Yet we have never heard anybody complain. We make these statements so that our friend, who evidently cannot keep the Sabbath without suffering some inconvenience, may know that if he takes hold of it he will have the company of thousands of others.

The idea that "we must live, you know," has taken so deep hold upon people that it is hard for them to begin to keep the commandments of God when doing so will result in the loss of their business.

But as a matter of fact, there is no use for a man to live if he doesn't live as the Lord wants him to. Since we could not live a moment but for the power of God, and since everything that we earn comes from Him, it would certainly seem more reasonable to expect a living when serving Him than when trampling upon His precepts. So the psalmist says:

Psalms 37

³ Trust in the Lord, and do good; so shall you dwell in the land, and verily you shall be fed.

True, he does not say that such ones shall be fed on dainties; but:

¹⁶ A little that a righteous man has is better than the riches of many wicked.

We like to read the story of those heroic men and women of past ages, who preferred death to disobedience of the commandments of God. It is not very probable that anybody in this age will be called upon to suffer martyrdom for the truth's sake; but are we so much better than they that we cannot suffer a little inconvenience for it? How many people are there who fully understand the 11th chapter of *Hebrews*?

9. The Great Mistake of Protestantism

Signs of the Times, December 21, 1888

REV. H. H. HINMAN has an article in a recent number of the *Christian Standard*, in which he writes thus concerning Christmas:

If we may adopt religious institutions of mere human devising, and arbitrarily appoint days for their celebration, there is no limit to what man may do in creating religious institutions. There is quite as much reason for the adoration of her who was the most blessed among women, as for the unauthorized celebration of the birth of her son.

The great mistake of the Papacy has been the substitution of human inventions, of which Christmas is manifestly a sample. If we admit these interpolations in religion, we cannot stop short of entire conformity to all that is laid upon us. We must either cease our protest against the worship of the bread and wine in the mass, and to the confessional, or stop doing religious duties that have no higher authority than man. The road leads to Rome, and there is no stopping-place but at the end.

We shall find enough to do in keeping divinely-appointed institutions in their true spirit, without turning aside to the commandments of men.

Whatever may be the merits or demerits of Christmas as a mere human holiday, it certainly has no just claims as a religious institution. Few comparatively are so ignorant as to suppose that it is indeed the anniversary of the birth of our Lord; and if it were, there is certainly no divine warrant for its observance.

But in that respect it does not stand alone: Sunday-keeping is equally without divine precept; and yet in the paragraph following the one quoted, Mr. Hinman calls that day "the Christian Sabbath." Certainly if the practice of celebrating Christmas is reprehensible (and we do not say that it is not),

Sunday keeping is doubly so, for whereas Christmas antagonizes no divine institution, Sunday stands opposed to the Sabbath of Lord, the day commanded in the fourth precept of the decalogue.

True it is that “the great mistake,”—yea, the great sin,—“of the Papacy has been the substitution of human inventions” for the divinely-appointed institutions of the gospel; and it is no less true that the great mistake of Protestantism has been in adopting these substitutes, thus making void the commandments of God by Papal traditions.

10. That Wonderful First Day

Signs of the Times, April 8, 1889

THE following is a part of a heading editorial that appeared in the *Occident* just before last Christmas. We have never seen anything that more fully exhibits the weakness of the claims for the first day of the week as a day above other working-days, than it does:

As we do not know the exact date of our Lord's birth it would have been well if, instead of the twenty-fifth of December having been chosen as the time for commemorating the advent, there had been selected, say, the first Sunday after the twentieth of December. It seems especially appropriate that Christmas should come on the day of Him whose birth we celebrate. What added impressions to the sacredness of the day would be given, what increased delight to think of the birth, the resurrection, the ascension, and the coming again in glory as each on the first day of the week. The resurrection and the ascension we know were on this day; the coming again in like manner we may reasonably infer will be on the Lord's day; and so, too, may we not rightly infer that this day was divinely selected for the [first] advent?

There is a specimen of large conclusions from small premises. The writer starts with the acknowledgment that nobody knows the date of Christ's birth, and the wish that, since any celebration of it is all guess-work anyway, the first day of the week had been chosen, and winds up with the conclusion that Jesus was born on Sunday. In that case, the wish is father to the thought, just as it is in all Sunday argument.

We can readily understand how a little girl can attribute to her doll all the wants and actions of a living child, and can care for it with as much solicitude as a mother could for her babe; and we can understand how a boy can ride his father's cane with as much enthusiasm and real enjoyment as though it was a real horse; but it is passing strange how grown men,

with their reasoning faculties fully developed, could regard Sunday with increased reverence and delight, simply because they might suppose that Jesus had been born on that day, knowing all the while that it was not so.

But what a wonderfully classic day that first day is. We have long been familiar with the theological sleight-of-hand performance by which two evenings more than eight days apart⁶⁸ were both made to be the first day of the week. That is, we have been familiar by sight only, for we have never been able to comprehend how it was done.

We have also known for a long time that the credulous followers of the egotistical ignoramus who some centuries ago wrote under the pseudonym of Barnabas, regard Sunday as both the first and the eighth day of the week, which has only seven days; but we never before heard that both the resurrection and the ascension of Christ were on the first day of the week. How long will it be before the pleaders for Sunday will claim that every notable event in history took place on that day?

Just notice how accommodating that first day is. The resurrection of Christ is generally admitted to have been on Sunday. The writer of the book of *Acts* says that in a former treatise (the book of *Luke*) he had set forth all that Jesus began to do and teach until the day in which He was taken up after He had given commandments unto the apostles,

Acts 1

³ To whom also He showed himself alive after His passion by many infallible proofs, being seen of them forty days.

Luke records the resurrection and the ascension of Christ, and he says that He was seen alive after His passion forty days. Now let any child that knows the days of the week, and

⁶⁸ *John* 20:26.

can count on its fingers, reckon up and tell on what day the ascension must have been.

- He arose from the tomb very early in the morning of the first day of the week, so that five full weeks, thirty-five days, would bring us to the beginning of another first day of the week.
- The fifth day from that, completing the forty days, would fall upon the fifth day of the week, or Thursday.

So that, stretching the forty days to their utmost limit, the ascension of Christ cannot be made to have come later than very early on Friday morning; yet the *Occident* has no difficulty in making it come on Sunday.

The church festival of Lent is forty days long, yet the Catholics with all their regard for Sunday, do not try the impossible feat of making it begin and end on that day. It always begins on Ash Wednesday, and ends on Easter Sunday. We should like to see the *Occident* solve its problem of making a period of forty days begin and end on Sunday.

So, then, we have Sunday not only the first day of the week, but also the eighth (?) and the fifth; and certain ones also tell us that it is the seventh as well. There is only half the week yet to be accounted for, and surely it will not be a difficult task, for those who have done this, to show that there is no day in the week but Sunday.

Of course it is claimed that Christ always appeared to His disciples after His resurrection on Sunday, including the fishing occasion recorded in *John* 21, although the people who claim that His appearances to them were only on Sunday, do not seem willing to carry their adherence to apostolic example so far as to set apart the first day of the week as a fishing day.

The reader may have thought it extravagant when we said that but little remained for the Sunday folks to do to show

that there is no day in the week but Sunday; and so it is extravagant; but it is no more than they have virtually done already. Thus:

They claim Jesus showed His regard for Sunday, and put special honor upon it, by appearing to His disciples on that day after His resurrection. Now to make any point on this, they must necessarily claim that He did not appear to them on any other day; for if He met with them on other days beside Sunday, it would have lost its prominence. This claim they endeavor to make good by stretching a week out over eight or ten days, so as to make two events more than eight days apart, fall on Sunday.

But Luke says that Jesus showed himself alive to His disciples after His passion,

Acts 1

³ ...being seen of them forty days.

Therefore He appeared to them every day between His resurrection and His ascension, just as would naturally be expected; and so our friends who think that they can prove that Jesus showed himself to them only on Sunday, have the Scriptures to help them out in their claim that every day in the week is Sunday.

There are some unfortunate persons, known as tramps, who might, on that basis, hail with delight a law forbidding work on Sunday.

While the *Occident* was about it, we cannot see why it does not claim that the crucifixion also took place on Sunday. Then it would have had much more cause to regard the day as sacred.

But why pursue the matter further? The fact that men of intelligence are forced to invent such childish excuses for the observance of Sunday, is as good an argument as can be asked

for to prove that Sunday has no claim whatever to be regarded as a sacred day.

For our part, we deem it far more satisfactory to observe the Sabbath which God has sanctified, and which does not slip around so much, but can always be found on the same day of the week—the seventh.

11. Glorify God as God

Signs of the Times, May 13, 1889

The apostle Paul says of the heathen that they are...

Romans 1

²¹ ...without excuse; because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

WE HAVE already seen, from the preceding verse, how they knew God. His eternal power and Godhead are clearly seen by the things that are made.

Psalms 19

¹ The heavens declare the glory of God; and the firmament shows His handiwork.

Even the unlearned savage sees in nature evidences of the power and glory of God; and history affords abundant testimony to the fact that the ancient heathen philosophers and priests, although they worshiped idols, and taught the people idolatry, did have knowledge of a supreme Deity. Therefore they were “without excuse.”

The heathen do not need a second probation, in order that they may have “a fair chance.” Not a man has ever lived on this earth to whom enough light has not been given either to save him or to witness to the justness of his condemnation.

Romans 1

²¹ When they knew God, they glorified Him not as God.

How could they have glorified Him as God? The answer is suggested by the verse which tells how they knew Him. How did they know God? By His works. Then it is evident that to glorify Him as God, would have been to honor Him as Creator. God has...

Psalm 111

⁴ ...made His wonderful works to be remembered,

—for it is by remembering them that men remember Him. And the one thing which He has given as the memorial of His creative power is the Sabbath. Thus the fourth commandment says:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

The fact that Jehovah made the heavens and the earth is that which distinguishes Him above all false gods.

Psalm 96

⁴ For the Lord is great, and greatly to be praised: He is to be feared above all gods.

⁵ For all the gods of the nations are idols: but the Lord made the heavens.

Jeremiah 10

¹⁰ But the Lord is the true God, He is the living God, and an everlasting king: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.

¹¹ Thus shall you say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

¹² He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His discretion.

¹³ When He utters His voice, there is a multitude of waters in the heavens, and He causes the vapors to ascend from the ends of the earth; He makes lightnings with rain, and brings

forth the wind out of His treasures.

And the seventh-day rest is the one thing which He has given to enable man to remember that it is He that made all these things, and that He alone is worthy of worship. Therefore it is evident that only by keeping the Sabbath according to God's commandment could the ancients have glorified Him as God, and retained their knowledge of Him.

The Scriptures state this fact very clearly. In the song for the Sabbath day the psalmist says:

Psalms 92

¹ It is a good thing to give thanks unto the Lord, and to sing praises unto your name, O most High;

² To show forth your loving-kindness in the morning, and your faithfulness every night,

³ Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

⁴ For You, Lord, have made me glad through your work; I will triumph in the works of your hands.

⁵ O Lord, how great are your works! and your thoughts are very deep.

⁶ A brutish man knows not; neither does a fool understand this.

The fool does not consider the works of God's hands, therefore he says in his heart,

Psalms 14

¹ There is no God.

When God chose Abraham from among the heathen, as the one to be the father of the faithful, it was because Abraham alone served Him. Afterwards He made the Israelites the depositaries of His law, because, of all the nations, they alone cared to know Him. All others had lost the knowledge of God, and like Pharaoh could say,

Exodus 5

² I know not Jehovah.

Yet to His own chosen people, who had the knowledge of His wonderful works to the children of men, the Lord said:

Exodus 31

¹³ 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.

The Sabbath alone stood between them and heathenism. If they had kept the Sabbath according to the commandment, they would never have gone into idolatry; when they did join the nations round about them in their corrupt practices, it was only after their neglect of the Sabbath had resulted in their forgetting God, whose mighty power and goodness it commemorated. Thus all the punishment that came upon the Israelites, and all their captivities, were declared to be because they did not keep the Sabbath. Forgetting the Sabbath was a synonym for forgetting God, and indulging in the abominations of the heathen.

Nowhere is this more clearly set forth than in the 20th chapter of *Ezekiel*. So plainly does the Lord there show the connection between Sabbath-breaking and the abominations of idolatry, that a simple reading of the passage is about all that is necessary. Speaking of the children of Israel, the Lord says:

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.

¹³ But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

¹⁴ But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

¹⁵ Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given

them, flowing with milk and honey, which is the glory of all lands;

¹⁶ Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

¹⁷ Nevertheless my eye spared them from destroying them, neither did I make an end of them in the wilderness.

¹⁸ But I said unto their children in the wilderness, Walk not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

¹⁹ I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

²⁰ 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.

²¹ Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

²² Nevertheless I withdrew my hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

²³ I lifted up my hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

²⁴ Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

From this it is evident that Sabbath-breaking always led to idolatry. The twentieth verse plainly states that the Sabbath was the means by which the Israelites could retain their knowledge of God. They could not by any possibility keep the Sabbath and be idolaters at the same time; neither could they be idolaters so long as they kept the Sabbath as God commanded them.

The Sabbath, therefore, as the safeguard against idolatry, is the mark of true religion. In the proper observance of the Sabbath, we find the highest expression of Christian life. Without the observance of the Sabbath, there can be no real worship of God; for he who does not worship God as the Creator of all things, does not glorify Him as God; and the Sabbath is that by which we acknowledge Him as Creator.

It is often stated by the people who call themselves National Reformers, that the Sabbath is the only safeguard against heathenism; that if a nation ceases to keep the Sabbath, it will inevitably run into heathenism. This is true, as we have shown; but it is not true as they say it, because by the word "Sabbath" they refer to Sunday; and Sunday, instead of being a safeguard against heathenism, is the "wild solar holiday of all pagan times."⁶⁹ There is nothing in the observance of Sunday that can show anything whatever about God.

Only the seventh day can be the memorial of creation, for only on that day did God rest, and it was that day only that He blessed and set apart. The first day cannot, as it is claimed, be the memorial of the resurrection of Christ; for it was never appointed as such a memorial, even as it could not appropriately commemorate such an event. Besides, in baptism we have the divinely appointed memorial of the death and resurrection of Christ.

The form of idolatry which has existed almost universally from the most ancient times, is sun-worship, for which Sunday stands. This was the day dedicated to the sun, and observed by the heathen, not as a Sabbath, but as a day of wild, unbridled, sensual indulgence.

And so, as sun-worship, with all its attendant abominations, stands as God's great rival in the allegiance of mankind. Sunday stands opposed to the Sabbath, as the holiday universally

⁶⁹ *The North British Review*, Vol. 18, p. 409.

observed by men when they ceased to glorify the Creator as God.

12. God's Seventh Day, Man's First Day

Signs of the Times, June 3, 1889

THERE is nothing that can be proved so conclusively that no one can find a chance to cavil, if his inclination or selfish interests prompt him to do so.

The infidel Hume once said that if there were anything in the forty-seventh proposition of Euclid that crossed any person's selfish interest, or limited the power of any man or class of men, there would be hundreds who would dispute the mathematical demonstration that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides.

And so it is. It is not difficult, with the mass of mankind, to gain their assent to the most absurd theories, if their passions or business interests lead the way; but it requires more than mere human reason to thoroughly convince a man of the plainest truth, against his inclinations. Only the grace of God can subdue the evil heart of unbelief.

By no other means than by the existence of the principle just cited, can we account for some of the so-called arguments against the Sabbath of the fourth commandment. One of the weakest of these is that the day which is observed by the majority of people is indeed the true Sabbath of the fourth commandment, since...

"God's seventh day was Adam's first day."

We would not think this objection worthy of notice in this paper had not several correspondents especially requested it. What is meant by the expression,

"God's seventh day was Adam's first day"?

Of course nothing else can be meant but the seventh day of time, according to God's count. This, it is claimed, is man's

first day, because he could not have any knowledge of time that had passed before his creation! To be consistent, the advocates of this theory should keep as their Sabbath the seventh day, counting by sevens from the day of their birth. If this chanced to be on Wednesday, then they should keep Tuesday, for how do they know that there was any such thing as time before they were born?

It will be replied that others have kept a record of time, and we accept their testimony and reckoning. Exactly so; and is it not possible that the same God who imparted to Adam the knowledge of the Sabbath, could inform him of the fact that there was a measurement of time before he was created?

It seems that Moses found out a great deal about things that occurred before his own time, even as far back as the very beginning, because he was willing to take the Lord's word for it; and the first day of Adam's existence is rather early for him to be setting up his own reckoning in opposition to that of his Maker.

But it is strange that none of those who have stumbled at this objection raised by their leaders, have ever questioned the truth of the assumed fact. They have never thought to inquire if God's seventh day was indeed man's first day.

This point can be settled by reading the 1st chapter of *Genesis*, which contains a record of the transactions of each day of the creation week. There we learn that man and the lower animals were created on the *sixth* day of the week. If Adam, then, as is claimed, commenced an individual reckoning of time, the seventh day of the week [according to Adam's reckoning] would have been the fifth day of the week according to God's reckoning. No one can deny this.

We know it is claimed that Adam was created late on the sixth day, and that the next day was really his first day. Really, it was no such thing. We are not informed as to the exact hour of the day when Adam was created, nor does it matter; we do

know that he was created on the sixth day, and, consequently, that was his first day of life. If a child is born on the 12th of June, the 12th and not the 13th of June in each succeeding year is celebrated as his birthday, even though he were born late in the afternoon.

Now why do not the advocates of the theory in question stick to the facts in the case? Simply because the facts would demolish their theory. If the facts were adhered to, they could find in them no semblance of an excuse for Sunday-keeping, and it would not be for their interest to advocate the observance of either the fifth or the sixth day of the week.

The absurdity of the theory is apparent enough, but we want to consider it a moment in the light of the fourth commandment. That says,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

Did God mean by this the seventh day, or the first day?

“Both,” say our friends; “he meant the seventh day according to his own private count, but the first day according to man’s reckoning.”

We have heard that the Jesuits say a thing that they do not mean, and which is not true, and make a mental reservation, or repeat the truth in an undertone; but this theory charges God with the same duplicity. The commandment was spoken to and for men, and must, of course, be in the language to which men are accustomed, otherwise it would be meaningless.

Now if God’s seventh day was Adam’s first day, then man’s seventh day must be God’s sixth day; and, this theory being true, it follows that the fourth commandment enjoins the observance of neither the first nor the seventh day, but the sixth!

But this, and similar absurd theories, arise from the assumption that the Sabbath is a human institution, and that God has nothing much to do with it, except to advise man to rest when he feels like it. The fact is, that it is God's day upon which we are to rest,—the one upon which He rested, and which He blessed and set apart. It is...

Exodus 20

¹⁰ The seventh day [which] is the Sabbath of the Lord your God.

Man could not make a day holy if he tried; but God made the Sabbath holy, and He commands man not to desecrate it. Man had nothing to do with making the Sabbath; his only duty in regard to it is to keep it.

One word, in closing, to our brethren who may sometimes be at a loss to know how to answer an objector. Do not hold yourselves under obligations to refute at sight every assemblage of words that may be called an argument. Ask the objector first to prove his proposition, and in ninety-nine cases out of a hundred he will demonstrate that there was nothing to refute. In the remaining instance you may need to aid him by quoting a few texts of Scripture.

13. Is It a Sin?

Signs of the Times, November 25, 1889

IT IS NOT an uncommon thing for those who teach that it is a Christian duty to keep the Sabbath, to be met by the inquiry:

Don't you think you would be doing a great deal more good if you wrote and preached against sin, instead of saying so much about the Sabbath?

In order to ascertain whether Sabbath-breaking is a sin or not, we must first determine definitely what sin is. There are certain things which few would hesitate to call sin, but we want a general rule that will cover all cases; a standard that will enable us to tell at once if a certain action is wrong, so that we may not be left to conjecture.

Fortunately, we have just such a rule—one that is given by the pen of inspiration. We find it in:

1 John 3

⁴ Whosoever commits sin transgresses also the law; for sin is the transgression of the law.

Paul makes the same statement in another form:

Romans 4

¹⁵ For where no law is, there is no transgression;

—and,

Romans 5

¹³ Sin is not imputed where there is no law.

And this fact is universally recognized. You cannot convince any man that he is doing wrong unless you first show him a law that he is violating. Solomon tells us that to...

Ecclesiastes 12

¹³ Fear God, and keep His commandments...is the whole duty of man.

Then it must necessarily follow that the law to which John and Paul refer, the transgression of which is sin, is none other than the law of God—the ten commandments.

A few texts will suffice to show the importance of observing that law. As above quoted, it comprises man's whole duty. It is...

Psalms 19

⁷ ...perfect, converting the soul.

The keeping of the law is the test of our love to God.

1 John 5

³ For this is the love of God, that we keep His commandments: and His commandments are not grievous.

It is only by keeping it, in connection with faith in Christ, that we are to inherit eternal life in the kingdom of God.

Matthew 19

¹⁷ And He said unto him, Why do you call me good? there is none good but one, that is, God: but if you will enter into life, keep the commandments.

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.

On the other hand, we are told that:

Proverbs 28

⁹ He that turns away his ear from hearing the law, even his prayer shall be abomination.

Surely no worse fate could befall any man than that God should turn with loathing from his entreaty.

And we learn that a partial obedience to the law will not suffice to bring the promised reward, or avert the penalty, for partial obedience is disobedience.

James 2

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

It could not be otherwise; for since God is the author of the whole law, we dishonor Him if we do not render obedience to the whole law. If we willfully refuse to keep one of the commandments, we show that we do not keep the other nine out of any special regard to the Lawgiver, but because it is convenient or for our self-interest to do so.

Turning to consider this law, upon the observance of which our eternal destiny depends, we find that the Sabbath commandment is the most honored of them all. The fourth commandment is the one chosen to make known to men who the maker of the law is. It is true that three other commandments contain the word “God,” but there is nothing in them to designate who is referred to.

1 Corinthians 8

⁵ ...there be gods many and lords many,

⁶ But to us there is but one God, the Father, of whom are all things.

The fourth commandment expressly declares that this only true God, the Creator of heaven and earth, is its author.

This law is almost universally recognized as the embodiment of all morality, the summary of all law; and the open violation of nearly all of them, especially the first three, and the sixth, seventh, eighth, and ninth, is considered a flagrant sin. The violation of the fifth and tenth is also theoretically considered a sin, although practically those two commandments are little regarded.

But whether men regard the commandments in their lives or not, in theory they are generally ready to admit that they are all binding, with the exception of the fourth.

The only reason of which we can think why men should thus lightly regard the fourth commandment, is that its violation is so common. Indeed, the custom of the people is often urged with all seriousness as a sufficient reason for not keeping the Sabbath.

The Sabbath commandment is the only one concerning which men argue thus. They do not argue that God will not punish the thief because there are so many who steal; or that false swearing is now pleasing to God because it is so common.

But in regard to the fourth commandment, they seem to imagine that they can overawe God with numbers, and convert Him to their way of thinking. But sin is sin, whether practiced by few or many. Men become accustomed to sin, so that its heinousness is lessened in their estimation; but it is not so with God.

Who can tell which commandment God regards as the most sacred? It is beyond the power of man. When Christ was asked,

Matthew 22

³⁶ Which is the great commandment in the law?

He did not specify any one, but quoted the two great principles which cover the whole law.

We have no assurance that God regards Sabbath-breaking as any less a sin than theft or murder. From the place which He has given the fourth commandment in His law, as the one to show the badge of His authority, His creative power, it would seem that if any distinction were made, Sabbath-breaking would be considered as the greatest of sins.

But even if we were able to discriminate between the commandments, and say that one is greater than another, it would not release us from keeping the least commandment; for Christ says,

Matthew 5

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least [i.e., *of no account*] in the kingdom of heaven.

Following the verse in which James says that to offend in one point makes a man guilty of all, we read:

James 2

¹¹ For He that said, Do not commit adultery, said also Do not kill. Now if you commit no adultery, yet if you kill, you are become a transgressor of the law.

The fourth commandment may be supplied in place of the sixth, and we would then read,

“For He that said, Do not commit adultery, said also, Remember the Sabbath day to keep it holy. Now if you commit no adultery, yet if you break the Sabbath, you are become a transgressor of the law.”

The same may be said of any other precept of the decalogue. Sabbath-breaking, then, is a sin, and those who would be preachers of righteousness must give the Sabbath its proper place in the law of God. We do not teach Sabbath observance to the exclusion of the other commandments, but we exhort men to obey all the law, for that is the standard by which...

Ecclesiastes 12

¹⁴ God shall bring every work into judgment.

Deuteronomy 6

²⁵ And it shall be our righteousness, if we observe to do all these commandments before God, as He has commanded us.

14. Who is to Blame?

Signs of the Times, December 9, 1889

THERE are very many people who want peace, but they want it after their own ideas. It is quite common for people who have taken a wrong course to lay the blame of the trouble that inevitably follows upon someone who, so far from following in the wrong, has endeavored to set things right. They say,

“If you will let us alone, there will be no trouble.”

Many children are very patterns of propriety so long as everything goes to suit them, but when their tracks are crossed, there is trouble. Then the trouble is charged, not to their own perverseness, but to their parents, or those who try to check their wrong-doing. It is a painful fact that these children do not always lose this trait when they grow up. It is not easy to live under condemnation, and, therefore, the natural mind seeks an excuse for sin, and an excuse is not very hard to find.

An instance in point is seen in the case of Ahab. His course is briefly stated in the following scripture:

1 Kings 16

³⁰ And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

³² And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

³³ And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

Elijah was a man of God, who dared to stand boldly for the worship of the true God, even though he were the only one in the nation who was not an idolater. His life alone was a constant rebuke to the wicked king, and his testimony was plain. Through him the Lord spoke, and said that on account of the wickedness of Israel there should be no rain throughout the

land. This came to pass, and great suffering necessarily followed. But did Ahab acknowledge that he himself was the cause of all this? Hear him:

1 Kings 18

¹⁷ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Are you he that troubles Israel?

Like a petulant child, he blamed the one who was trying to save him. But Elijah stated the case in its true light when he answered:

¹⁸ I have not troubled Israel; but you, and your father's house, in that you have forsaken the commandments of the Lord, and you have followed Baalim.

But human nature is the same now as in the days of Ahab. The following paragraph is from a report of labor, which a first-day preacher sent to the organ of his denomination, and which will serve to illustrate this fact:

Our next was at Battle Creek. This is the headquarters of the Seventh-day Adventists. As Saturday is one of the busiest days of a city, and Sabbath [Sunday] the great working-day of the Adventists, and as the ungodly are emboldened to respect neither, it is hard to tell in Battle Creek whether it is Saturday, Sunday, or Monday. Thus the seventh-day system spreads infidelity.

Note the parallel. Ahab led Israel into idolatry; Elijah fearlessly preached and practiced the religion of the true God. The result of this was that many of the people halted...

1 Kings 18

²¹ ...between two opinions.

They did not believe anything. In the modern instance, the Seventh-day Adventists teach, and try to conscientiously live out, the commandments of God. This includes the observance of God's Sabbath, the day which He rested upon, blessed,

sanctified, called His own, and commanded all men to observe.⁷⁰

The great mass of mankind, following in the wake of papal lawlessness and assumption, trample upon God's holy day, and exalt a rival in its place. In consequence of this, some people accept neither. They do not take the trouble to examine for themselves to see which is right, and reject both as of no consequence.

Now who is to blame for their infidelity? Is it those who are walking according to God's rule, or those who walk in a way of their own devising? In the case of Ahab and Elijah all will agree Elijah did right. He is looked upon by all Bible readers as a model of integrity; and such he was. All the trouble and unbelief that existed is chargeable solely to Ahab's wicked course, and to those who followed him.

Would it not, then, be more in accordance with the facts to say that first-day-keeping, or at least Sabbath-breaking, leads to infidelity? If God's word remains the same now that it was four thousand years ago, it would. He gave the Sabbath as a sign, that men might know that He was the true God.

Exodus 31

¹³ Speak 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.

Ezekiel 20

²⁰ 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.

If men had always kept the Sabbath of the Lord, remembering that it is the memorial of His creative power, there would never have been any idolatry or infidelity.

⁷⁰ See *Genesis* 2:2, 3; *Exodus* 20:8-11; *Isaiah* 58:13, and many other texts.

The question to be decided is simply this:

- Does it make a wrong thing right for a majority to practice it?
- Is it better to disobey God with the many, or to obey Him with the few?
- Will God alter His laws, and make wrong right, because the majority do wrong?

His word says,

Exodus 22

² You shall not follow a multitude to do evil;

and,

Proverbs 11

²¹ Though hand join in hand, the wicked shall not be unpunished.

It is safe to believe these statements, in spite of the assertions of men to the contrary. Although the gospel of Christ is a gospel of peace, it does not contemplate a peace purchased by a sacrifice of right-doing.

Christ foresaw that men would be shaken when they saw divisions on account of His doctrine, and He forewarned His disciples:

Luke 12

⁵¹ Do you suppose that I am come to give peace on earth? I tell you, Nay; but rather division:

⁵² For from henceforth there shall be five in one house divided, three against two, and two against three.

⁵³ The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Let men deplore divisions, and let them endeavor to promote harmony; but let them labor only for Bible union, and not fear to say, with Joshua,

Joshua 24

¹⁵ Choose you this day whom you will serve;...but as for me and my house, we will serve the Lord.

15. The Eighth-day Sabbath

Signs of the Times, July 21, 1890

A friend has just stepped in to ask for an explanation of *Ezekiel* 43:26-27, which has been presented to him by some zealous people as a sure proof that God ordained the Sunday as the Sabbath.

After satisfying his mind on the subject, it occurred to us that others might be troubled in a similar manner, so we call attention to the text here. It reads thus:

Ezekiel 43

²⁶ Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

²⁷ And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, says the Lord.

The taking of this text as an argument for Sunday observance is a specimen of the too common practice of adopting a theory, and then seizing upon some text and trying to fit it to the theory by sound, regardless of what it actually says, or of its connection. In this way many honest people deceive themselves, thinking that they are really studying the Bible; and many people who are not so honest deceive others who have little acquaintance with the word.

In this case let the reader note the following points:

1. There is not in the entire chapter, nor in the chapter before, or the chapter following, any mention of the Sabbath or of Sabbath observance. The subject of discourse is the sanctuary and the altar that was to be built for Jewish service.
2. The verses in question are a part of the directions as to how the priests should prepare the altar for service.

Verses 13-17 give the dimensions of the altar; and verses 18-27 give the ordinances of the altar, to prepare it for regular use. Bulls and goats were to be slain and offered as sin-offerings, to “cleanse the altar.” (verse 22). For seven days these ceremonies were to be performed, and then it would be ready for service; and from the eighth day it was to be in constant use, not every eighth day, but upon the eighth day and onward, every day.

This is all there is in the text, and all that can be made from it.

Matthew 11

¹⁵ He that has ears to hear, let him hear,

—and,

Matthew 24

¹⁵ Whoso reads, let him understand.

But some, not satisfied with learning what the text clearly says, will say that it may mean something else; so we will, in a few words, show what it cannot possibly mean. We will grant, for the moment, for the sake of giving the Sunday cause every possible advantage, that the seven days were to begin with Sunday, so that the eighth day would also fall on Sunday, and that the expression, “upon the eighth day and so forward,” means every eighth day, instead of every succeeding day.

Now what? Does that prove that the certain thing commanded was to be performed every Sunday? Not by any means, as can be seen by anybody who can count as far as eight on his fingers. The next eighth day would be Monday, the next one Tuesday, the next one Wednesday, the next one Thursday, the next Friday, and the next Saturday; and only once in seven weeks would it be possible for it to fall upon Sunday. Every day of the week would receive the same treat-

ment. It requires no great mathematical skill to figure that out.

Again; supposing still that the text means that the eighth day was to fall on Sunday, and that the expression, “and forward,” means only every eighth day, let us see how it will work in an exactly parallel expression. Turn to *Leviticus* 22, and read:

Leviticus 22

²⁷ When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.

Now, according to the argument which makes *Ezekiel* 43:27 teach Sunday observance, we learn that a young bullock or sheep or goat was to be exempt from use as a sacrifice for the first seven days of its life, but that every eighth day after that it was to be offered as a burnt-offering! Impossible? Oh, no; it must be so, or else the argument that makes Sunday the Sabbath will fall to the ground!

But we haven't yet exhausted the possibilities of *Leviticus* 22:27. From the Sunday theory of *Ezekiel* 43:27 we have learned that “the eighth day and so forward” means not only every eighth day, but that every eighth day falls on a Sunday, and that thus the text is an evidence that Sunday was to be observed.

So by the same token we learn that when a young bullock or sheep or goat had lived with its mother seven days, it was to be offered as a sacrifice on the eighth day, which, of course, was always a Sunday, and that every Sunday thereafter (every eighth day) it was likewise to be offered as a burnt-offering, in order to show the Jews that in the new dispensation Sunday would be the Sabbath.

This is nonsense? Of course it is; and so is the argument which makes *Ezekiel* 43:27 refer to Sunday. You say that:

“Anybody can see that what *Leviticus* 22:27 means is that from the eighth day of an animal’s life it may be taken at any time, no matter what the day, as a burnt-offering.”

Certainly; we agree with you; but what seems so strange to us is that anybody should not be able to see just as easily that what is meant in *Ezekiel* 43:27 is that after the altar had been purified for seven days, it could be used any day thereafter, no matter what day of the week, and every day, if necessary, for burnt-offerings and peace-offerings.

And now, finally, doesn’t it seem as though the Sunday cause must be extremely destitute of argument, when its friends are forced to use such palpably absurd methods to support it? Could there be any stronger argument brought against the claim that Sunday is the Sabbath than the effort to get Sunday argument out of *Ezekiel* 43:27?

Contrast this with the simple language of the fourth commandment, in connection with *Genesis* 2:1-3.

Jeremiah 23

²⁸ What is the chaff to the wheat?

16. The Day Which the Lord Has Made

Signs of the Times, August 18, 1890

Psalm 118

²⁴ This is the day which the Lord has made; we will rejoice and be glad in it.

DOES this refer to the first day of the week? There are many who assume that it does. On what grounds? Simply these:

It has become quite a common thing to call the first day of the week the Lord's day. This custom arose long after the New Testament was written. But having given the day that title, men now claim that every reference to the Lord's day, or to the day which the Lord made, must refer to Sunday. Thus the Bible is made to support an institution of men.

There is not the slightest intimation in the psalm that any day of the week is referred to. The Lord did not make one day of the week any more than another. He made them all. Therefore it is absurd to single out any one day of the week, and say that it alone is referred to by the statement,

“This is the day which the Lord has made.”

The day referred to in this verse is the “day of salvation,” in which Christ, the headstone of the corner, opens to all men “the gates of righteousness”:

Psalm 118

¹⁹ Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

This day of salvation, which the Lord has made, in which He opens the gates of righteousness, is a day in which to be glad and rejoice, as the prophet says:

Isaiah 61

¹⁰ I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness.

Abraham saw this day, and was glad, because he received the righteousness of God, through faith in Christ.

John 8

⁵⁶ Your father Abraham rejoiced to see my day: and he saw it, and was glad.

It is true that the Lord has a day of the week that He claims as specially His own, not because He made it any more than any other day, but because He reserved it to be devoted specially to Him. The Lord's day is holy, and it is the Sabbath-day. It is the seventh day that is the Sabbath.

Isaiah 58

¹³ ...turn away your foot from the sabbath, from doing your 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.

It was for an alleged violation of that day that the Jews upbraided the disciples of Jesus, when He cleared them from the charge of Sabbath-breaking, and showed His authority to decide in the matter, by declaring that He was Lord of the day.

Mark 2

²³ And it came to pass, that He went through the corn fields on the sabbath day; and His disciples began, as they went, to pluck the ears of corn.

²⁴ And the Pharisees said unto Him, Behold, why do they on the sabbath day that which is not lawful?

²⁵ And He said unto them, Have you never read what David did, when he had need, and was hungry, he, and they that were with him?

²⁶ How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is

not lawful to eat but for the priests, and gave also to them which were with him?

²⁷ And He said unto them, The sabbath was made for man, and not man for the sabbath:

²⁸ Therefore the Son of man is Lord also of the sabbath.

This of itself is sufficient to show that the seventh day and that alone is the Lord's day.

But while this is true, it is not true that on this day any more than any other day can people enter into the gates of righteousness. The Sabbath day is to be kept holy unto the Lord; but the Lord is just as willing to forgive sins and to grant blessings on any other day as on this day. His ear is ever open to the cry of his creatures.

The Sabbath is not to be kept as a bribe to induce the Lord to bestow blessings, but because of love to Him for His love to us in this accepted time, the day of salvation.

17. The Original Sabbath

Signs of the Times, September 1, 1890

IN VIEW of the agitation of the Sunday question, and the attempt to base Sunday laws upon the Bible, it is well for all to be thoroughly informed as to what the Bible does say about the Sabbath.

Nor is this so difficult a matter as many suppose. They listen to some Sunday-law lecturer, who glibly repeats over a series of statements about the Sabbath, which he has culled from some book, and which he has no idea of proving, and they become bewildered, and say,

“It is no use for us to try to settle this matter; if teachers of theology are so disagreed, how can we hope to understand it?”

Now we do not blame them for becoming discouraged from trying to understand what men say about the Sabbath; but what the Bible says is so simple that a child could not become confused by it.

It is true that there are some things in the Bible that are hard to be understood. The doctrines of election, and foreordination, and predestination, may require much hard study in order to be understood; but it is a fact that all those difficult subjects do not involve practical duty. A man may be a good Christian, and still be unable to make any statement in regard to them.

But everything which involves a practical duty is very plain.

- It does not require that a person shall be highly educated to know what murder is, and that it is wrong.
- A man need not take a college course to understand how to be honest.

- And a man who does not know the multiplication table may know what would be a violation of the ninth commandment as well as a man who can measure the distances of the stars.

So it is with the fourth commandment. It enjoins upon all the observance of the Sabbath, and therefore it is so plain that the most ignorant can understand it. Let us see what the Bible says about it. Going back to the very beginning, we read the account in:

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² And on the seventh day God had ended His work which He had made; and He rested on the seventh day from all His work which He had made.

³ 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.

That is the record of the making of the Sabbath. How was it made? God rested, blessed, and sanctified, or set apart, the day. What day did He rest upon, bless, and set apart? The seventh day. Which seventh day? The seventh day of the week, for that is the only period of time consisting of seven days.

It is the Sabbath which marks the week. According to the inspired narrative, the first six days of time were spent in the work of creating the heavens and earth and all that they contain; and the creation week was completed by a day of rest.

For whom was the Sabbath made? Jesus said,

Mark 2

²⁷ The Sabbath was made for man.

Of what day of the week was He speaking? Of the seventh day, the day which the Jews then kept, and which they have always observed. The Pharisees had charged His disciples with violating the Sabbath. Jesus cleared them from that

charge, and claimed for himself the high honor of being Lord of the Sabbath,—the very Sabbath which the Jews held as sacred. That showed His ability to decide what was and what was not Sabbath-breaking.

But now the claim comes in that the Sabbath which the Jews kept was another day from the original Sabbath. This is the sum of a book which Dr. Briggs, of California, wrote on the Sabbath. His statement is that in the beginning God sanctified the day which we now call Sunday, but that the people so perverted it and devoted it to the worship of the sun, that He had to give the Jews a fresh day, uncontaminated by heathen worship, when He took them from Egypt. Accordingly He gave them the day before, which was their Sabbath until the crucifixion, when the calendar was slipped forward another notch, and the original Sunday was given to the people.

This theory the doctor says he has arrived at by “much study, self-searching, and close thinking.” We don’t doubt it; but if he had searched the Bible instead of himself, he would not have broached so baseless a theory.

Now note how quickly such fog vanishes before the sunlight of truth. We will allow that the Sabbath was given to the Jews at the exodus. This does not indicate that they did not have it before, any more than the fact that God made himself known to them at that time indicates that He was previously unknown. How did He make the Sabbath known to them? Listen to Nehemiah’s inspired prayer:

Nehemiah 9

¹³ You came down also upon Mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments:

¹⁴ And made known unto them your holy Sabbath.

He made known the Sabbath upon Sinai. Now the only thing spoken on Sinai in regard to the Sabbath was the fourth commandment, which reads thus:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God.

In it you shall not do any work, you, nor your son, nor your daughter, your man-servant, nor your maid-servant, nor your cattle, nor your stranger that is within your gates:

¹¹ 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.

What day was declared from Sinai to be the Sabbath? “The seventh day,” the very day that in the beginning was made the Sabbath. God simply declared anew an old truth. He did not say that from that time the seventh day should be the Sabbath, but that...

¹⁰ The seventh day is the Sabbath.

How did it become such? For answer He repeats just what we have recorded in *Genesis 2:1-3*, that in six days the Lord made all things, and then rested upon the seventh day, which thus became the Sabbath; and then it was blessed and set apart as the Sabbath for man.

The original Sabbath, therefore, from creation, was the same day that it was from the exodus to the cross. And the same day that was the Sabbath during Christ’s earthly ministry continued to be the Sabbath for all time afterwards. The Bible knows no other Sabbath.

Did the reader ever stop to think that the very day that the Jews kept is throughout the New Testament called the Sabbath?

“Oh,” says someone, “the writers of the New Testament were Jews, and would naturally use language that they were accustomed to.”

No such thing. The writers of the New Testament were Christians; they wrote for Christians. Not only so, but they did not write their own words. The apostle Paul throws light upon the source of their words and teaching, when he says:

1 Corinthians 2

¹² Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

¹³ Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual.

The Holy Spirit, then, is the source of the words of the Bible. The names which it gives to things are the names which God designs that they shall bear. Now everywhere in the New Testament the seventh day is by the Holy Spirit called the Sabbath; and this was all written years after the crucifixion. The Holy Spirit called it so because it was so.

Therefore the conclusion is self-evident, that the same day which was called the Sabbath in the beginning, has been called so ever since. This is plainly revealed; and...

Deuteronomy 29

²⁹ ...those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

18. Throughout Their Generations

Signs of the Times, September 1, 1890

WE ARE told that God never intended that Gentiles should have anything to do with the Sabbath; that it was made only for the Jews. This text is quoted:

Exodus 31

¹⁶ Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

¹⁷ It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

Well, one thing is certainly proved by this text, and that is that it is right for Israelites to keep the seventh-day Sabbath. The words “throughout their generations,” “perpetual,” and “forever” show that so long as there are generations of Israelites, they must observe the Sabbath.

We pass by for the present the statement that “Gentile Christians” are not under obligation to keep the seventh day. Be that as it may, it is certain that Jews are in duty bound by the unalterable command of God to keep the seventh day.

But here we are reminded that the promises of God are all to Israel:

Romans 9

⁴ Who are Israelites; to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

Those who are...

Ephesians 2

¹² ...aliens from the commonwealth of Israel, have no hope, and are without God in the world.

It is Israel that is to be...

Isaiah 45

¹⁷ ...saved in the Lord with an everlasting salvation.

And not only a part, but,

Romans 11

²⁶ ...all Israel shall be saved.

True, many who are Gentiles will be saved, but it will not be as Gentiles; they must be grafted into the stock of Israel. To be a Jew indeed is to be one who has praise of God.

Romans 2

²⁹ But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

So desirable is the position, that even many who are of the “synagogue of Satan” will falsely claim to be Jews.

Revelation 3

⁹ Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you.

It is with Abraham, Isaac, and Jacob that the redeemed from all nations are to sit down in the kingdom of God, and they will do so as children of Abraham.

Matthew 8

¹¹ And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Galatians 3

²⁹ And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

Now since Christians are those who are Christ's, and all who are Christ's are Abraham's seed, it follows that all Christians are Israelites, for the promise to Abraham was through

Isaac and Jacob. And since the children of Israel are commanded to keep the Sabbath “throughout their generations,” it follows that the keeping of the seventh-day Sabbath is especially enjoined on Christians.

And since Israel is to be saved with an everlasting salvation, it follows that their generations are to continue throughout eternity; and so:

Isaiah 66

²³ 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, says the Lord.

19. An Unanswerable Argument

Signs of the Times, September 8, 1890

HERE is positively the very latest thing in the line of arguments against the Sabbath of the Lord. It is from an article in the *World's Crisis* of August 20. We are thus particular in giving the credit, lest it should be doubted that anybody is capable of evolving such an argument:

Why do people want to keep the seventh day? No one will ever get any credit from God for so doing. Let me here call your attention to a point that I have never read in print, and may be somewhat new. When Paul was telling Timothy what should transpire in the last days, making them perilous, he mentions a score or more features, but says nothing about Sabbath-breaking. To my mind this is an unanswerable argument against the seventh day being binding.

We think that this is not only “somewhat new,” but altogether new. We freely allow to the writer all honors of its discovery. Paul didn’t mention Sabbath-breaking in his list of last-day horrors, therefore the seventh day cannot be binding!

Very well, let us go on:

- Paul said not a word in that list about stealing, therefore the eighth commandment cannot be binding, and it must be right to steal.
- He didn’t mention drunkenness, therefore the temperance societies are all anti-scriptural.
- He said nothing about the worship of graven images, therefore, to the mind of the discoverer of the new anti-Sabbath argument, this is doubtless an unanswerable argument against there being anything wrong in idol-worship.

We confess that we are disgusted with such folly. We were going to call it childish reasoning, but we have too high an

opinion of children's logic. No child would argue in such a way.

We have this apology to make for taking the space to notice it: we know that it is not worth answering, but it is an excellent specimen of the extremities to which men are driven in their fight against the Sabbath. The fact that men with presumably fair sense can call such an assemblage of words an unanswerable argument against the seventh day being binding, is a strong argument in its favor.

As to the idea of keeping the Sabbath in order to get credit, we have only to say that we don't expect any. After we have done all, we shall be obliged to confess that we are "unprofitable servants;" we shall have done only our duty.⁷¹ Eternal life will come as a gift.

Romans 6

²³ For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

But if we get no credit for doing what we are plainly commanded to do, what will be the case if we fall short of that? Here is something that our friend will do well to consider.

⁷¹ **Luke 17** ¹⁰ So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

20. Is the Seventh-day Sabbath Binding Upon Christians?

Signs of the Times, September 15, 1890

UNDER the above heading the *Leader* of August 14 contained twelve propositions answering the question in the negative.

We have heard the article spoken of several times as being something that Sabbatarians couldn't answer; and as the *Leader* is the principal organ of the Baptist denomination on the Pacific Coast, it has doubtless had much influence with those who are not conversant with the Sabbath question.

For this reason we take space to show the weakness of the answers. In the various paragraphs below will be found the entire article:

Recently I was asked to answer this question publicly, my reply was No! and for the following reasons:

First: For 2,000 years, no command was given for anyone to keep the Sabbath.

The same thing may be said of the prohibition against idol-worship and blasphemy. Shall we therefore conclude that Christians are at liberty to do those things? If not, how does silence about the Sabbath indicate that we are not to keep it?

For a period of six hundred years after the law was given upon Mount Sinai nothing was said, so far as we have any record, about the Sabbath. Shall we conclude that God did not care to have even the Jews keep it? No; we are glad to know that the God whom we worship does not have to repeat His commandments every year or every century, in order to have them valid.

But, as a matter of fact, we have the most explicit reference to the seventh-day Sabbath twenty-five hundred years before

the exodus. After creation was completed, God rested on the seventh day, and the record says:

Genesis 2

³ And God blessed the seventh day, and sanctified it; because that in it He had rested from all his work which God created and made.

To sanctify means to set apart, to appoint, to command.^{72/73} Therefore the inspired record is that as soon as the first week of time was ended, God commanded the observance of the seventh day. Even if it were true that twenty-five hundred years passed before the command was given to keep the Sabbath, that would determine nothing as to our duty now. Men do not argue so in regard to human laws. The fact that a law was enacted only last year is not considered as a reason why it should not be obeyed.

Second: When the command was first given, it was given to the Israelites. *Exodus* 16:23.

Third: It seems plain from *Exodus* 16:27-30, that they did not keep the Sabbath previous to this time.

This is not true, as has been shown in the preceding paragraph. The command to observe the seventh day as the Sabbath was given in Eden at the close of the creation. It was given to Adam, the father, not of the Jews, but of the whole human family, thus indicating that it is for the race, in harmony with the declaration of Jesus,

Mark 2

²⁷ The Sabbath was made for man.

⁷² **Joshua 20** ⁷ And they appointed [margin: *sanctified*] Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

⁷³ **Joel 2** ¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.

The only day that was known as the Sabbath when Jesus said this, and the day which was the special subject of remark on that occasion, was the seventh day of the week.

The reading of *Exodus* 16:23 is sufficient to prove that it is not the first command to keep the Sabbath, nor indeed is it a command at all. It is simply a reference to a commandment already given. The entire transaction recorded in the 16th of *Exodus* shows that the Sabbath was well known.

As to the statement in “reason” third, that “it seems plain from *Exodus* 16:27-30 that they did not keep the Sabbath previous to this time,” we have only to say, Read it, and see for yourselves. Some of the people went out on the seventh day to gather manna, and the Lord said,

Exodus 16

²⁸ How long refuse you to keep my commandments and my laws?

This is sufficient proof that the Sabbath was not a new thing.

Fourth: This is further corroborated by the fact that on the three preceding seventh days, the whole camp to Israel was on the march.

It is of no use to take time on this, for it is an assertion unbacked by any proof, and which is incapable of proof. It is a lamentable fact that many opposers of the Sabbath of the Lord do not hesitate to resort to fiction, in the absence of argument. This should open the eyes of the candid.

Fifth: The Sabbath, and the laws pertaining thereto, was given to the Israelites alone, and was to be a memorial of their deliverance from Egypt, and a sign of the covenant between them and the Lord. *Exodus* 31:13-17; *Deuteronomy* 5:12, 15.

This is true of all the commandments to the same extent that it is true of the fourth. Paul says that the chief advantage of the Jews lay in the fact that to them were committed the oracles of God:

Romans 3

¹ What advantage then has the Jew? or what profit is there of circumcision?

² Much every way: chiefly, because that unto them were committed the oracles of God.

It was committed to them to make known to others. They were to be the light of the world, as Jesus himself declared to a congregation of Jews:

Matthew 5

¹⁴ You are the light of the world. A city that is set on a hill cannot be hid.

The Sabbath was given them as a sign, that they might know God; but God never designed to shut himself up to the Jewish nation. He wants all men to know Him; He is known by His works; and the Sabbath is the memorial of creation.

This also is additional proof that the Sabbath was made for all men. Moreover, God has no covenant except with Israel:

Hebrews 8

⁸ For finding fault with them, He said, Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

⁹ 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, says the Lord.

¹⁰ For this is the covenant that I will make with the house of Israel after those days, says 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.

Romans 9

³ For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

⁴ Who are Israelites; to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

Ephesians 2

¹¹ Wherefore remember, that you being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

¹² That at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

And only the seed of Abraham are Christ's and heirs of the kingdom:

Galatians 3

²⁹ And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

If any Gentiles are saved, they must be grafted into the stock of Israel:

Romans 11

¹³ For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office

¹⁴ If by any means I may provoke to emulation them which are my flesh, and might save some of them.

¹⁵ For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

¹⁶ For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

¹⁷ And if some of the branches be broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree;

¹⁸ Boast not against the branches. But if you boast, you bear not the root, but the root you.

¹⁹ You will say then, The branches were broken off, that I might be grafted in.

²⁰ Well; because of unbelief they were broken off, and you stand by faith. Be not highminded, but fear:

²¹ For if God spared not the natural branches, take heed lest He also spare not you.

²² Behold therefore the goodness and severity of God: on them which fell, severity; but toward you, goodness, if you continue in His goodness: otherwise you also shall be cut off.

²³ And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

²⁵ For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

So the fact that a thing was given to Israel is nothing against it, but rather in its favor,

John 4

²² ...for salvation is of the Jews.

And the fact that Israel is to be the nation that will endure throughout eternity and that the Sabbath was given them to be observed throughout their generations, shows that it is binding on Christians both now and forever.

Sixth: If the law of the Seventh-day Sabbath is binding upon all, then the penalties are also binding. No work was to be done, no fire was to be kindled by anyone, under penalty of death. *Exodus* 31:14-15; 35:2-3; *Numbers* 15:32-36; *Ezekiel* 20:10; *Deuteronomy* 5:14.

Very true, the penalty is as sure as the law. The penalty for Sabbath-breaking was death, and is still the same. The same is true of any of the commandments. The penalty for idolatry, blasphemy, and persistent disobedience to parents, was death, and is still, for:

Romans 6

²³ The wages of sin is death.

But God has not committed to men in this age the execution of the penalty.

The Jewish government was a theocracy; God himself was their ruler. It is not so now, for His people, the true Israel, are in all nations; but when they are gathered out at the coming of the Lord, then it will be seen that the penalty for violation of God's law is death; and unto His people will it be given to share with Him in executing the judgment which is written.

Psalms 149

⁹ To execute upon them the judgment written: this honor have all His saints. Praise the Lord.

Seventh: Nowhere in the Old nor New Testaments are the Gentiles commanded to keep the Seventh-day Sabbath, but Christians, both Jews and Gentiles, are in *Colossians* 2:13-17 forbidden to insist on keeping the Jewish Sabbath-days.

The first part of this has been answered in number 5, above. The latter part is sufficiently answered by saying that the seventh day is not, and never was, a *Jewish* Sabbath. The Lord says,

Exodus 20

¹⁰ The seventh day is the Sabbath *of the Lord your God*.

He also styles it,

Isaiah 58

¹³ ...*my holy day*.

This day the true Israel—Christians—are commanded to keep throughout their generations, and they will do so as long as the new heavens and the new earth endure.

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

²³ 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, says the Lord.

Eighth: Christ, in His teaching, calls attention to, and enforces, all of the commandments, except the fourth. Why this exception, if that was still in force?

This is simply not true. Nowhere in the teaching of Christ is there the slightest reference to the second commandment. This does not prove that the second commandment is not binding on Christians, and that they are free to worship idols.

As we said before, we worship a God who does not have to repeat His commandments often, in order to give them force. When He speaks once, that is sufficient. Is not this a more loyal way of looking at the matter?

Christ has nowhere in His teachings repealed the fourth commandment, therefore it must still be binding. But the fact is the Lord made no exception in the commandments, but declared them all to be binding. Said He,

Luke 16

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

This should stop the mouth of every man who professes to love the Lord. By the way, isn't it strange that Christ's utter silence in regard to the first day of the week is not considered by first-day advocates as anything against the claim that it is a sacred rest day?

Ninth: After Christ's resurrection, the disciples met for worship on the first day of the week. *Matthew* 25:21; *Mark* 16:2-9; *John* 20:1, 19-26; *Acts* 20:27; *1 Corinthians* 16:2; *Revelation* 1:10.

This proves nothing. They also met on the Sabbath.

Acts 13

¹⁴ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

⁴² And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

⁴⁴ And the next sabbath day came almost the whole city together to hear the word of God.

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 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

They also met every day:

Acts 2

⁴⁶ And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

It is amazing that men will offer to prove that the seventh-day Sabbath of the fourth commandment is not binding, and then will gravely say,

“The disciples met on the first day of the week,”

—as though that simple fact was sufficient to overthrow the commandment, or had any relation whatever to it.

But let us look a moment at the texts referred to prove that the disciples met for worship on the first day.

Matthew 28:1; *Mark* 16:2; *John* 20:1 all refer to a single first day, the day of the resurrection; and not one of them says anything about any meeting. They simply state the fact of Christ's resurrection.

Mark 16:9 says not a word about any meeting of the disciples, but simply says that:

Mark 16

⁹ [Christ] appeared first to Mary Magdalene, out of whom He had cast seven devils.

Nothing about Sunday worship in that.

John 20:19 does speak of a meeting of Christ and His disciples on that same first day of the week, and *Mark* 16:14 informs us that this meeting of the disciples was at their own home, for the purpose of eating supper.

Acts 20:27 makes no reference to any day of the week; but *Acts* 20:7-11, which the writer evidently meant, does speak of a meeting on the dark part of the first day of the week, namely, Saturday night, and of a long journey which Paul and his companions took the next day, Sunday.

1 Corinthians 16:2 makes no reference to any meeting on the first day of the week, but on the contrary, directs each one to "lay by him in store," as God had prospered him.

And, lastly, *Revelation* 1:10 says nothing of the first day of the week in anywise, but mentions "the Lord's day," which the Lord himself declares to be the seventh day:

Exodus 20

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

Isaiah 58

¹³ If you turn away your foot from the sabbath, from doing your 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...

Mark 2

²⁸ Therefore the Son of man is Lord also of the sabbath.

Tenth: The spirit of the fourth commandment is: Work six days and rest one. This can be done by resting on the first day, and working the other six.

The spirit of the fourth commandment cannot be kept by breaking it. It commands the observance of “the seventh day.” The commandment not only says that we are to work six days and rest one, but it tells us particularly upon which one we are to rest. Who but one whose heart was fully set in him to disobey, could argue that a direct command to rest on “the seventh day” can be complied with by resting on the first day?

Eleventh: In regard to rest, morality, piety, or true religion, the keeping of the seventh day has not a whit the advantage over the first.

We submit that God is the best judge of what constitutes “rest, morality, piety, or true religion.” The keeping of the seventh day has just this advantage over the first, that God has commanded it, and He has said nothing about the first except to include it in the six days in which work may be done.

Twelfth: Ninety-nine per cent of those who keep any Sabbath keep the first day of the week. If God does not require it, why should one percent insist that the other ninety-nine should change their Sabbath?

Where in the Bible is it stated that truth and duty are to be determined by the practice of ninety-nine per cent of the people? He says,

Exodus 23

² You shall not follow a multitude to do evil.

- Ninety-nine per cent of the people in the days of Noah thought he was a fool, but the result showed that he was right and that they were wrong.
- Ninety-nine percent of the Jews, and more, rejected Christ when He was on earth; yet this did not prove that He was not the Messiah.
- The majority of the people on earth today do not worship the one God, Jehovah.
- The great majority of those who profess to believe in baptism, call sprinkling baptism, and sneer at the Baptists for insisting on immersion; yet this does not prove that the Baptists are wrong in obeying literally.

The majority say that the spirit of the commandment is met by pronouncing the formula and applying a little water; the Baptists insist on actual baptism, immersion in water, according to the command. If the practice of the majority is to determine what is right, why do not the Baptists give up immersion? A Baptist should be the last one in the world to argue against obedience to the letter of any precept, or to urge numbers as proof that a practice is right.

We have denoted this space to the consideration of these “reasons” against Sabbath-keeping, because they are the reasons that are kept in stock, and are used all over the country. Wherever the Sabbath truth is taught, these objections are urged.

Let the friends of the Sabbath lose no opportunity to enlighten those who have not examined both sides, by showing

to them the utter *absence* of reason in the “reasons” against the Sabbath.

21. Destroying the Foundations

Signs of the Times, September 15, 1890

IT is doubtless well known to the readers of the *Signs of the Times* that there is quite a body of people professing to look for the coming of the Lord, who do not keep the seventh day, and who are probably the most bitter of all people in their opposition to the Sabbath of the Lord.

The name which they take to themselves is “Advent Christians,” the idea being that Adventists who keep the Sabbath are not Christians. This explanation is made simply that the readers may understand who the people are that made the following remarkable resolution, which we find in the *World’s Crisis* of August 6:

WHEREAS, There are many people among the Advent Christians who believe that the Decalogue of ten commandments is in full force in the Christian dispensation; and,

WHEREAS, By the Advent Christian Conference of Oregon and Washington, that the ministers of our denomination, especially our evangelists, have not done their whole duty if they terminate a series of meetings in a new field without teaching that the five books of Moses, including the Decalogue, are one law, and as such are abrogated.

We pass by the fact that this resolution carries by the board all the commandments, and obliges the ministers to teach that the commands not to steal, kill, commit adultery, or bear false witness owed their existence to the prejudices of an unenlightened age, and are obsolete. That they might be able to do; but we should think that they would often get into difficulty in carrying out the resolution.

For instance: The book of *Genesis* tells about Abraham, Isaac, and Jacob. It relates the wonderful history of Joseph. In *Exodus* we are told of Moses and the deliverance of Israel from Egypt. Now some one of those preachers will almost involun-

tarily begin to talk about Abraham and his faith, or the integrity and purity of Joseph, before he remembers that it has been officially declared by his denomination that those records are abrogated, and of no account.

A thing is placed upon record because it is supposed to be true, therefore the abrogation of it is evidence that it has been discovered that it is not true. Now let us see how much of the Bible those preachers are permitted to teach.

They cannot teach that...

Galatians 3

²⁹ If we are Christ's we are Abraham's seed, and heirs according to the promise,

—for, according to the resolution, there never was any such man as Abraham.

They cannot draw any lessons from the first half of the 11th chapter of *Hebrews*, for that is all based upon an abrogated record.

They must teach that there was never any such man as Moses, and that the Israelites were never delivered from Egypt.

The story of the flood must be classed with fables, and the story of creation likewise.

Possibly they may begin to tell their people that...

Romans 5

¹² By one man sin entered into the world, and death by sin,

—before they remember that this is founded upon an out-grown tradition. The story of the fall of Adam has been abrogated.

Then forgetting that the abrogation of the story of the fall makes unnecessary the story of redemption, they may begin to tell about the glory of our Advocate, who is...

Hebrews 6

²⁰ ...made a high priest forever after the order of Melchizedek,

—when their better-instructed audience would interrupt them with the query, which would now be pertinent,

“Who was Melchizedek?”

Sure enough; that story about Melchizedek has been abrogated, together with the statement which the Lord made to Moses:

Deuteronomy 18

¹⁸ I will raise them up a Prophet from among their brethren, like unto you, and will put my words in his mouth; and He shall speak unto them all that I shall command Him.

¹⁹ 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.

And so the evidence of the Lord as...

Exodus 34

⁶ ...The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin,

...is abrogated. But if it is abrogated there, it must be everywhere, and so the whole gospel of Christ must be overturned in order to get rid of the Sabbath. This is even so, for Christ said:

John 5

⁴⁶ Had you believed Moses, you would have believed me; for he wrote of me.

⁴⁷ But if you believe not his writings, how shall you believe my words?

Belief on Christ depends on belief of Moses; therefore if the five books of Moses be abrogated, Christ himself is taken from us. Well did the psalmist ask:

Psalm 11

³ If the foundations be destroyed, what can the righteous do?

Dear Christian reader, do you think it is worthwhile to overturn the whole plan of redemption, in order to get rid of the duty to keep the Sabbath?

You say it is not necessary to do that in order to show that we need not keep the seventh day. But think a minute. Here are people who have been forty years fighting the seventh-day Sabbath, and is it not to be presumed that in that time they have found the best argument that can be devised? They have tried everything, and find this the most effective. They have found that the only consistent way to oppose the Sabbath is to abolish the entire revelation of God to man, for it all goes with the five books of Moses.

Doesn't it seem to you that a cause that requires such desperate measures must be dangerous? Is not the fact that opposers of the Sabbath can take such a position sufficient evidence that they are wrong in their opposition? Think of this carefully, and decide to...

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

Back Page

Signs of the Times, October 6, 1890

Some time ago, under the heading *Destroying the Foundations*, we made a few comments on the course adopted by some, of rejecting the five books of Moses, and with them necessarily the whole Bible, in order to get rid of the seventh-day Sabbath.

To some it may seem strange that any should pull down a house, foundation and all, in order to get rid of one piece of timber; but such a course is very significant. The Sabbath is so interwoven with the whole of divine revelation that it cannot be removed without undermining the whole structure.

The Sabbath is based on the facts of creation; and it cannot be abolished until it can be proved that God did not create the heavens and earth in six days and rest the seventh.

22. Unprofitable

Signs of the Times, October 13, 1890

FROM the *Interior* of October 2 we clip the following question and answer:

Dear Interior: Please give me some points and scriptural quotations and arguments by which I may answer the seventh-day Adventists, and thus defend our Sabbath as the first day of the week. A. S.

Answer: If these people will not accept the apostolic example of setting apart the Lord's day for worship—if they set themselves against the church from the beginning, and refuse to give the supreme honor to Christ, "neither would they believe though one should rise from the dead." We do not think it profitable to argue with such.

There are thousands of people who are seeking for the same light and knowledge, who are getting nothing in return. Notice that the *Interior* does not quote the words of Christ:

Luke 16

³¹ If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

No; for "Moses and the prophets" give no sanction to Sunday-keeping. So the *Interior* parodies the words of Christ, putting tradition and custom in the place of the Scriptures. But if it ignores Moses and the prophets, surely it ought to allow some weight to the words of Jehovah:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

To be sure, the *Interior* assumes that the apostles, putting themselves above their Lord, set apart the first day of the week for rest and worship; but it wisely refrains from attempting to give the scriptural quotations which would estab-

lish the fact. It talks about refusing to give supreme honor to Christ. Let us see wherein Christ is honored:

1. Is it by observing a day that commemorates nothing, and concerning which He has made no command?
2. Or is it by obeying His commandment, and observing the day which commemorates creation completed, and thus honors Christ as the divine Creator?

No one can acknowledge Christ's divinity without acknowledging Him as Creator; and everyone who acknowledges Him as Creator, must, to be consistent, acknowledge that He who created also rested upon the seventh day, and blessed and sanctified it, so that the seventh day is the only Lord's day. Therefore to accuse Christ of changing the day of the Sabbath (a thing impossible to do), is to array Christ against himself.

At first our thought was,

“What a pity that religious papers, which set themselves as guides, should put off an earnest inquirer with such an evasion, as the *Interior* has done.”

But on second thought it seemed as though good might come of it. A virtual acknowledgment that there are no “scriptural quotations and arguments” by which Seventh-day Adventists may be answered and the first-day sabbath defended, is far better than to jumble a lot of irrelevant texts together, and claim that they make out a case.

The *Interior* is right; it is indeed not profitable to argue against the Bible declaration that the seventh day is the Sabbath.

23. Sun God

Signs of the Times, October 20, 1890

ISRAEL'S making of the sun-god, or golden calf, is an emphatic lesson of man's natural depravity. They had promised, but in their own strength, that they would obey God's voice:

Exodus 19

⁸ And all the people answered together, and said, All that the Lord has spoken we will do.

And they were no doubt honest in this; but their hearts were unregenerate, and deceived themselves. A deceived heart turned them aside.

Isaiah 44

²⁰ He feeds on ashes: a deceived heart has turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

The only way by which we can do God's will is to be regenerated—born again—the heart of enmity to God's law taken away, and the new heart given. The only means by which we can keep God's commandments is by His strength, put on through faith in Christ.

Every other way, every covenant in our own strength, will, like that of Israel at Horeb, gender to bondage.

Galatians 4

²⁴ Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which genders to bondage, which is Hagar.

All departure from God's word means idolatry, and the farther one strays from the letter of His warning or His command, the more flagrant becomes his idolatry.

In the very beginning God provided means to guard men against idolatry, but that means has been grossly neglected,

with the result that is so fully demonstrated in the history of man. He established at creation a memorial of the creative power of the true God. The one grand distinction between the true God and all false gods is that the true One created the heavens and the earth. No false god has ever claimed, nor was it ever claimed for him, that he created anything. We read in *Exodus* 20 that:

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.

Is it reasonable to suppose that if men had faithfully celebrated this weekly memorial day, they would have come to believe in any other god?

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.

We see, then, that the one object of the Sabbath, was a memorial of the true God. Is there any less necessity for such a safeguard today than there was in ancient times?

24. Can We Keep the Sabbath?

Bible Students' Library, No. 73, November 1, 1890

THERE are thousands throughout the United States and in Europe 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 want to.”

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 article 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 was certainly his duty to do. He might find it difficult, and perhaps unpleasant, but never impossible.

It is Unprofitable

Says one:

“I would like to keep the Sabbath 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.

“But I could not live if I were to keep the Sabbath.”

This is of the same stamp as the reason 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...

Matthew 16

²⁶ What is a man profited if he 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:

Psalms 89

⁴⁸ What man is he that lives, and shall not see death? shall he deliver his soul from the hand of the grave?

Hebrews 9

²⁷ 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 sometime 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.

Matthew 6

³¹ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

³² (For after all these things do the Gentiles seek:) for your heavenly Father knows that you have need of all these things.

³³ But seek first the kingdom of God, and His righteousness; and all these things shall be added unto you.

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:

Psalms 50

¹⁰ For every beast of the forest is mine, and the cattle upon a thousand hills.

¹¹ I know all the fowls of the mountains: and the wild beasts of the field are mine.

¹² If I were hungry, I would not tell you: for the world is mine, and the fullness thereof.

Surely you need have no fear of starving, if you serve such a Master as that. Listen to another promise:

Psalms 37

³ Trust in the Lord, and do good; so shall you dwell in the land, and verily you shall be fed.

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:

²⁵ I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

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,

Proverbs 10

²² The blessing of the Lord, it makes rich, and He adds no sorrow with it.

Again the Lord says:

Deuteronomy 8

¹⁸ But you shall remember the Lord your God; for it is He that gives you power to get wealth.

No one can doubt the truth of this statement.

Acts 17

²⁵ 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 of the wicked:

Psalms 73

⁵ They are not in trouble as other men; neither are they plagued like 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 (*Psalms 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...

1 Peter 1

⁴ ...an inheritance incorruptible, undefiled, and that fades not away...

2 Corinthians 4

¹⁷ ...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 unjust. But the transgressor has no assurance that all his riches may not...

Proverbs 23

⁵ ...take to themselves 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 the 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...

Psalm 36

¹⁶ A little that a righteous man has is better than the riches of many wicked.

It is Unpopular

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 attempts 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 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:

Romans 15

⁴ Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

The 11th chapter of *Hebrews* contains a list of notable men. We are referred to Noah, who...

Genesis 6

⁹ ...walked with God,

—in an age when...

⁵ ...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,

Genesis 12

¹ Get out of your country, and from your kindred, and from your father's house, and unto a land that I will show you.

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.

A Peculiar People

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:

Titus 2

¹⁴ [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:

¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour 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:

John 1

¹¹ He came unto His own, and His own received Him not.

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?

John 15

²⁰ ...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...

2 Timothy 3

² ...lovers of their own selves,...

³ ...despisers of those that are good.

Christ was peculiar in this respect, yet He was a pattern of humility. His people are to be like Him; not despised on account of individual peculiarities, but because of their steadfast adherence to truth.

John 15

¹⁸ If the world hate you, you know that it hated me before it hated you.

¹⁹ 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.

Whose Servants?

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.

Romans 6

¹⁶ ...to whom you yield yourselves servants to obey, his servants you are to whom you obey.

Now suppose you continue in sin, and sin is nothing else but the transgression of the law,⁷⁴ what is your prospect for living? Here it is:

Romans 6

²³ For the wages of sin is death.

Ezekiel 18

²⁰ The soul that sins it shall die.

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,

Matthew 16

²⁵ For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

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.

Our Light Affliction

How different is the service of God. The apostle says:

1 Timothy 4

⁸ Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

But the promises of God and happiness to those who fear God are almost innumerable. Not a tithe of them has been

⁷⁴ 1 John 3:4.

given. Surely those mentioned are sufficient to enable anyone 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:

2 Timothy 2

¹² If we suffer we shall also reign with Him.

2 Corinthians 4

¹⁷ Our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory.

The Blessing
of
God's Rest
(1892-1893)

1. The Object of the Sabbath

Present Truth, December 1, 1892

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath.

THE Pharisees had laid down rigid rules as to how the Sabbath should be kept. There was no allowance for difference in circumstances, but these rules were to be carried out by everybody on every occasion.

Being only human rules they could not be adapted to the condition of men. With them, the Sabbath of their own making, not the Sabbath of the Lord, was everything and man was nothing. It was far better in their eyes to let a man die than to do anything for his relief on the Sabbath day.

Thus they made the Sabbath a burden, whereas God gave it to man for a blessing.

The Saviour's statement that the Sabbath was made for man does not at all convey the idea that it is a plaything for man; that man can do as he pleases with it; but it does show that it is designed for man's welfare. Man's welfare is the great consideration.

It is man that God cares for. He has not made institutions and arbitrarily commanded man to keep them, so that it makes no difference what the man may suffer, if only the institution be preserved intact. God is not a tyrant.

It is true that He has made institutions, the Sabbath among them, and that He designs that they shall be kept; but only because the keeping of them is beneficial for man. God in His wisdom has devised such institutions that the observing of them just as He has commanded, is the only way in which man can attain the highest good, and experience its richest blessings.

Mark 2

²⁷ The Sabbath was made for man.

Mark well the fact that this statement by the Saviour did not introduce a new order of things. He did not say that the Sabbath which God gave in the beginning had been a hard yoke, but that He had come to modify it, so that men might do with it as they chose, keeping it if convenient, and dispensing with it if they saw fit. No,

²⁷ The Sabbath was made for man.

When God gave it to man in Eden, as well as when He spoke the fourth commandment upon Mount Sinai, it was designed as a blessing for mankind. God, who made man, knew what he needed, and in the Sabbath He gave him that which would lift him to the highest possible place.

It is true that Christ did tear away from the Sabbath the senseless and burdensome restrictions which the Jews had placed upon it, by which the Sabbath was broken instead of kept; but in so doing He merely let the institution shine forth just as God gave it. He did not in the least remove any of the sanctions which had been thrown around it by the Lord; for Christ...

Matthew 5

¹⁷ ...came not to destroy.

Men cannot make a rule so broad and comprehensive that it can cover every possible case; in every law of man there must be exceptions or else someone must suffer. But not so with God's law; He knew how to make laws and institutions that would be applicable in every case, and yet work injustice to none.

There cannot be any circumstances in which it is not the duty of man to keep the Sabbath day; yet in no case will the keeping of it work injury to anyone. On the contrary, it is

only in the keeping of the Sabbath that the greatest blessings come to man.

Genesis 2

³ 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.

God does not ask man to make the day holy; He did that himself. God blessed the seventh day. It is asked,

“How could God bless a day, so that it would be any more holy than another day?”

That we cannot tell. One might as well ask us how God could create the world. We know nothing about how the thing was done; all we know is the fact. Of that we are very sure, because the Bible tells us.

The seventh day,—not simply the Sabbath institution,—is blessed. It and it alone, of all the days of the week, has a blessing placed upon it. It is different from all the other days of the week. Therefore in the keeping of the Sabbath there is a blessing to be found.

We do not mean that people may not be blessed upon other days of the week, for not only the Christian, but even the ungodly, will receive blessing from God on every day of the week. The Christian may, and often does, receive a large measure of the Spirit on any working day; but all that does not make the blessing of the Sabbath. On the seventh day, when it is observed as God designs, there is a blessing to be obtained, that cannot be obtained on any other day.

It is quite commonly taught that if men keep another day than the seventh, they will experience the same blessing. As evidence of this, we are told by strict observers of the first day of the week that they have all the blessing on that day that they could possibly have on the seventh day.

But this they cannot know, because they have never kept the seventh day. That they do experience a blessing in their worship, need not be denied, but that they do not experience the blessing of the Sabbath, is as sure as the Bible.

The reason why is very simple. A thing can never be found where it is not. A man cannot be found in London if he is in Liverpool. One may go to the Cape of Good Hope in search of the North Cape, but he will never find it there. He will find a cape, but it will not be the North Cape.

Now the Lord has blessed the Sabbath day, the seventh day. He has never blessed any other day. The blessing which He placed on the seventh day in the beginning has never been taken off. It could not by any possibility be taken off. Therefore if one wants to find the blessing of the Sabbath day he must find it in the keeping, according to the commandment, of the seventh day.

Many will not believe this; they think that it is foolish to suppose that there is any difference in days. But whoever tries it, not in form merely, but in Spirit, keeping in reality the Sabbath of the Lord, will know that it is so.

It was Christ who blessed and sanctified the seventh day. Since it was by Him that all things were created, it is evident that He must also have rested at the close of the six days of creation. He created, He rested, He blessed, and He sanctified. Therefore the blessing of the Sabbath day is the blessing of Christ. The blessing of Christ is to turn man away from iniquity.

Acts 3

²⁶ 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.

The Sabbath, therefore, is for the purpose of turning man away from their sins—not simply from the sin of Sabbath

breaking, but from all sin. How can this be? A few words will indicate the answer, which will be treated further in another paper. The Sabbath is the memorial of creation. The Sabbath was made for the reason that:

Exodus 20

¹¹ In six days the Lord made heaven and earth and all that in them is.

And from the fact that every day man may see something of the works of the Creator, the Sabbath is given for the especial purpose of keeping God in mind as the great Creator. But for the Sabbath rest, men would forget God. And forgetting God, they fail to avail themselves of His power, in overcoming sin. So we have the words of the Lord as to why the Sabbath was given:

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.

God sanctified the Sabbath for man, that man might know that He is the One that sanctifies from sin. It was Christ that blessed the Sabbath, and sanctified it, so that the seventh day is the Lord's day. The blessing of the Sabbath is the blessing of Christ, and that is sanctification, for:

1 Corinthians 1

³⁰ [Christ] is of God made unto us wisdom, and righteousness, sanctification, and redemption.

Here again we see that the Sabbath means sanctification. The Sabbath is the memorial of creation, but redemption is creation. David prayed,

Psalms 51

¹ Create in me a clean heart.

2 Corinthians 5

¹⁷ If any man is in Christ, he is a new creature.

Romans 1

¹⁶ The Gospel is the power of God unto salvation.

And the power of God is seen only in...

²⁰ ...the things that He has made.

So the power of the Gospel is the power that created the worlds. Therefore, the Sabbath, in commemoration of creation, makes known to man the power of God to save from sin. As it calls to remembrance the power of God as shown in the works of His hands, it reminds us of the words of the apostle:

Ephesians 2

⁸ By grace are you saved through faith; and that not of yourselves, it is the gift of God;

⁹ Not of works, lest any man should boast.

¹⁰ For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained, that we should walk in them.

This, and this alone, is the object of the Sabbath. This object can be gained only by the keeping of the Sabbath in just the way that God designed from the beginning that it should be kept. More in this line may be given in the next paper.⁷⁵

⁷⁵ Editor's note: The "next paper" would normally have been December 8, 1892, but this issue is missing from the Pioneer Writings collection. However, there is an article in the December 15 issue, and which is the next article in this collection, "True Sabbath Keeping." This is probably the further explanation that Waggoner was referring to.

2. True Sabbath Keeping

Present Truth, December 15, 1892

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

Accordingly we read,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work...

¹¹ 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 31

¹² And the Lord spoke unto Moses, saying,

¹³ Speak 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.

And again,

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable...

¹⁴ Then shall you delight yourself in the Lord.

THE object of quoting these texts is to show that the Sabbath which we are commanded to keep is the Lord's Sabbath. It is not the Sabbath of any man, nor of any set of men. It is not the Sabbath of any nation or people. It is the Sabbath

of the Lord. He alone made it, and He alone has the right to command its observance. He who does not keep the Sabbath is answerable to God alone.

People who keep a sabbath of their own making feel very much affronted if everybody else does not pay the same respect to the day that they do. Their solicitude is not so much for the day as that their own feelings shall not be hurt.

But they who truly keep the Sabbath of the Lord do not think of such a thing as trying to compel others to do the same. We shall soon see why. They feel solicitous that the people shall not disobey God, but their knowledge of what true Sabbath keeping is, teaches them that it is as impossible to force one to keep the Sabbath as it is to force one to love the Lord.

The word “Sabbath” means “rest.” On the seventh day God rested, therefore it is the Sabbath of the Lord. The Sabbath is God’s rest. To keep the Sabbath of the Lord is to keep the rest of the Lord. It is to rest with the Lord.

The Sabbath was given to man in Eden. Sin had not entered into the world and the curse was unknown. Man was given work to do, but it was not wearisome labor. Work is not a part of the curse, but weariness from labor is. If man had not fallen, he would have had work to do throughout eternity, but he would never have known anything of weariness. Yet he would have had the Sabbath of the Lord, and would have kept it. But after he had sinned, then the Lord said to him,

Genesis 3

¹⁷ Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life;

¹⁸ Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field;

¹⁹ In the sweat of your face shall you eat bread, till you return unto the ground.

From this fact it is clear that the Sabbath is not designed for merely physical rest. It was given to men when it was not designed that he should ever become physically tired. It is true that in his fallen condition he may derive physical rest from ceasing work on the seventh day, but the object of the Sabbath is something far higher than that.

Again, let us remember that the Sabbath which we are to keep is the Lord's Sabbath. It is the Lord's rest. God rested after the six days of creation, and we are to rest with Him. But the creation of the heavens and the earth did not tire the Lord.

Isaiah 40

²⁸ Have you not known? Have you not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary?

Now since we are to keep the rest of the Lord, it is evident that the Sabbath is for something else than mere bodily rest, for that is not what God took. Still further,

John 4

²⁴ God is Spirit; and they that worship Him must worship Him in Spirit and in truth.

I have given the marginal rendering of the *Revised Version*, which is literally exact. There is no article in the original, and there is no reason why there should be; for God is not one of many spirits, but He is Spirit. There is none besides Him; every other being derives its existence from Him.

Let it not be thought, in passing, that because God is Spirit, therefore He is not a real being. Spiritual does not mean immaterial. God is a spiritual being, yet Christ is...

Hebrews 1

³ ...the effulgence of His glory, and the very image of His substance.

Christ's body was certainly a spiritual body after His resurrection, yet He was a real being, and could be handled. This much so that no one will get the idea that God is not a real person. Spiritual and immaterial are by no means synonymous terms.

Now then, with the fact clearly before us that God is a spiritual being, let us again consider the nature of His rest, or Sabbath. It must of necessity have been spiritual rest. And that is the nature of the rest that we are to enjoy in the Sabbath day. And what is spiritual rest? It is that rest which the Spirit of the Lord gives. And what is that? It is rest from sin. The simple reading of two or three texts make this plain.

Titus 3 [RV]

³ For we ourselves were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

⁴ But when the kindness of God our Saviour, and His love toward man appeared,

⁵ Not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost,

⁶ Which He poured out upon us richly, through Jesus Christ our Saviour.

1 Peter 1

²² Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently.

Romans 8

⁶ For to be carnally minded is death; but to be spiritually minded is life and peace.

⁷ Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

⁸ So then they that are in the flesh cannot please God.

⁹ But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

Christ said,

John 6

⁶³ The words that I speak unto you, they are Spirit and they are life.

And again,

John 15

³ Now you are clean through the word which I have spoken unto you.

It is the word of Christ, whom we well know to be the Creator, that cleanses us from sin. That word is able to build us up and give us an inheritance among all them that are sanctified.

Acts 20

³² And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

It was by the same word that the heavens and the earth were created. The word that made and upholds all things is the word that by the Gospel is preached unto us.

1 Peter 1

²⁵ But the word of the Lord endures for ever. And this is the word which by the gospel is preached unto you.

When God ceased speaking, and the heavens and the earth stood in all their perfection, He rested, but His word continued in force. It is because His word never ceases to exist, that everything is upheld.

We may say that when God rested, it was upon His own word. So whether we keep His Sabbath, or not, we rest upon His word, which created all things, and which upholds them. We know that this same word is able to uphold us and keep us from falling. We rest in the full assurance that we shall be made and kept righteous by the same power that created the heavens and the earth.

From this it can readily be seen how that one who really keeps the Sabbath of the Lord, will delight himself in the Lord. He will know and be sharing the rest which God, the Creator, calls all to share,

Matthew 11

²⁸ Come unto me, all you that labor and are heavy laden, and I will give you rest.

Nothing less than this is Sabbath keeping. It is true that Sabbath keeping involves rest from our own work on the seventh day, but he who does no more than this does not keep the Sabbath of the Lord.

As the Sabbath was the seal of a perfect creation, so it is also the seal of a perfect new creation in Christ Jesus. But of this we shall have to speak further in another article.⁷⁶

⁷⁶ See the next article, the first for 1893, "A New Creation."

3. A New Creation

Present Truth, February 9, 1893

SEVERAL weeks have passed since the article appeared, showing that true Sabbath keeping means rest in the Lord,—depending upon Him as the Creator, who is able to create a man a new creature in Christ Jesus. The thought is worthy of further consideration. Let us recall a few plain statements of Scripture.

Psalm 111

⁴ God has made His wonderful works to be remembered.

He wants men to remember His wonderful works, in order that they may know His power, because His power is known by His works.

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.

It is necessary for men to know the power of God, in order that they may be saved, because:

Romans 1

¹⁶ ...the Gospel is the power of God unto salvation unto every one that believes.

It is by the power of God, through faith, that men are kept.

1 Peter 1

⁵ Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

The Sabbath is a memorial that God has given of His wonderful works.

Genesis 2

³ 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.

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor they maidservant, nor your cattle, nor your stranger that is within your gates:

¹¹ 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.

Since the Sabbath is the memorial of the wonderful works of God, and God is known by His works, it follows that the Sabbath gives the knowledge of God. And so He says:

Ezekiel 20

²⁰ 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.

But to know God indeed is to know Him as He is. It is to know that He is love,⁷⁷ that He is of great compassion,⁷⁸ that He is merciful,⁷⁹ that He delights in mercy,⁸⁰ that He takes no pleasure in the death of any,⁸¹ that He has interposed himself

⁷⁷ **1 John 4** ¹⁶ And we have known and believed the love that God has to us. God is love; and he that dwells in love dwells in God, and God in him.

⁷⁸ **Lamentations 3** ²² It is of the Lord's mercies that we are not consumed, because His compassions fail not.

⁷⁹ **Psalms 103** ⁸ The Lord is merciful and gracious, slow to anger, and plenteous in mercy. ¹¹ For as the heaven is high above the earth, so great is His mercy toward them that fear Him. ¹⁷ But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children.

⁸⁰ **Micah 7** ¹⁸ Who is a God like unto You, that pardons iniquity, and passes by the transgression of the remnant of His heritage? He retains not His anger for ever, because He delights in mercy.

⁸¹ **Ezekiel 33** ¹¹ Say unto them, As I live, says the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn, turn from your evil ways; for why will you die, O house of Israel?

for the salvation of men,⁸² and that He is able to do all that He has promised.

Romans 4

²¹ And being fully persuaded that, what He had promised, He was able also to perform.

Ephesians 3

²⁰ Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us.

In short, to know God is to know Jesus Christ,

Colossians 2

⁹ For in Him dwells all the fullness of the Godhead bodily,
—and God is manifested only in Christ.

John 1

¹⁸ No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, He has declared Him.

2 Corinthians 5

¹⁹ God was in Christ, reconciling the world unto himself.

1 Corinthians 1

²⁴ Christ [is] the power of God.

⁸² **Hebrews 6** ¹³ For when God made promise to Abraham, because He could swear by no greater, He swore by himself, ¹⁴ Saying, Surely blessing I will bless you, and multiplying I will multiply you. ¹⁵ And so, after he had patiently endured, he obtained the promise. ¹⁶ For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

¹⁷ Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: ¹⁸ That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: ¹⁹ Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; ²⁰ Where the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec.

Therefore the works of God, by which the power of God is known, make Christ known to us. This is evident enough, because:

Colossians 1

¹⁶ By Him were all things created.

John 1

³ All things were made by Him.

And since the Sabbath is the memorial of creation, it is the memorial of the power of Christ. But Christ is the Saviour of men.

1 John 3

⁵ He was manifested to take away our sins.

Therefore the Sabbath is for the purpose of letting men know the power of Christ to save them from sin. This also we plainly 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.

When God had finished the six days of creation,

Genesis 1

³¹ [He] saw everything that He had made, and behold, it was very good.

This look included man.

Ecclesiastes 7

²⁹ The Lord made man upright.

Therefore as the Sabbath is the memorial of creation, it is the memorial of a perfect creation. It shows the power of God to create a perfect earth, and perfect men to dwell upon it. Now read:

Isaiah 45

¹⁶ They shall go to confusion together that are makers of idols.

¹⁷ But Israel shall be saved in the Lord with an everlasting salvation; you shall not be ashamed nor confounded world without end.

¹⁸ For thus says the Lord that created the heavens; God himself that formed the earth and made it; He has established it. He created it not in vain, He formed it to be inhabited; I am the Lord; and there is none else.

¹⁹ I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek me in vain; I the Lord speak righteousness, I declare things that are right.

Notice carefully what this text says. The makers of idols shall be ashamed and confounded, but Israel shall be saved in the Lord with an everlasting salvation. And what is the proof of this? Why, the Lord made the earth to be inhabited; He made it not in vain. If it were not inhabited, it would have been made in vain.

But He showed in the beginning what kind of people He designed to inhabit the earth. He made the earth to be inhabited by perfect beings. Now since He made it not in vain, it is going to be inhabited by just the kind of people that He made to inhabit it in the beginning.

He is going to save people out of this earth, making them perfect, to inhabit the earth for ever, which He will also make new for their habitation.

Revelation 21

¹ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

⁵ And He that sat upon the throne said, Behold, I make all things new.

Revelation 22

¹ And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

² In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

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:

⁴ And they shall see His face; and His name shall be in their foreheads.

⁵ And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign for ever and ever.

2 Peter 3

¹³ Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness.

The Sabbath therefore, is both a memorial and a pledge. It is a sign that God made everything perfect in the beginning, and it is a pledge that He will yet restore all things as in the beginning.

He is to have a new earth. What does that mean? It means that the earth is to be restored to the condition that it was in when it was first created. It was then a new earth, and God is going to make it new again. But it is going to be inhabited, for the Lord made it not in vain. And it will be inhabited by perfect men, for such God made in the beginning. In the new earth only righteousness will dwell.

As the Sabbath reminds men of the fact that God by His power made the earth, and man upon it, so that all were very good, it also makes Him known to us as the One who will by the same power make the earth new, and create men new creatures in Christ to dwell on it.

So the Sabbath is the seal of a perfect creation, both in the beginning, and at the last. The keeping of the Sabbath means perfect submission to the will of God, so that it may be done on the earth as it is done in heaven. It means to give the Lord His way with us, so that He can make us...

Ephesians 1

⁶ To the praise of the glory of His grace, wherein He has made us accepted in the Beloved.

The Sabbath is God's rest. It is the rest into which God entered when He ceased from His work, and left His word to uphold that which it had brought into existence. That rest He gave to man in Eden. That same rest He gives now to all who will accept Him. It is the rest in which we are to be saved, as the Lord says,

Isaiah 30

¹⁵ In returning and rest shall you be saved; in quietness and in confidence shall be your strength.

It is rest upon the power which made the heavens and the earth, and which still upholds them. It is the rest which in the beginning was connected with the new earth, and so the possession of that rest is the assurance of rest in the earth when it is again made new.

And so it is fitting that when the earth is made new, the Sabbath should be observed by all flesh.

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

²³ 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, says the Lord.

If the Lord will, we shall in the next paper consider this matter further, under the heading of *The Rest that Remains*.

4. The Rest that Remains

Present Truth, February 23, 1893

A PROPER consideration of this subject involves a study of the 4th chapter of *Hebrews*, and we will therefore begin with reading the first eleven verses of that chapter according to the *Revised Version*:

Hebrews 4

¹ Let us fear therefore lest haply, a promise being left of entering into His rest, any one of you should seem to have come short of it.

² For indeed we have had good tidings [margin: "Gospel"] preached unto us, even as also they; but the word of hearing did not profit them, because they were not united by faith with them that heard.

³ For we which believe do enter into that rest; even as He has said, As I swore in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world.

⁴ For He has said somewhere of the seventh day on this wise, And God rested on the seventh day from all His works;

⁵ And in this place again, They shall not enter into my rest.

⁶ Seeing therefore that it remains that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience,

⁷ He again defines a certain day, saying in David, Today if you shall hear His voice, Harden not your hearts.

⁸ For if Joshua had given them rest, He would not have spoken afterward of another day.

⁹ There remains therefore a Sabbath rest for the people of God.

¹⁰ For he that is entered into His rest has himself also rested from his works, as God did from His.

¹¹ Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.

As with every portion of Scripture, the meaning of the words is found in the words themselves. All therefore that is

needed is to note carefully every statement and the references. In what follows, let the reader note that every statement is really only a repetition of the statements of the above text, or of some other text that is quoted.

In the first place, we find by reference to the 3rd chapter, of which this is only a continuation, that ancient Israel is under discussion. God had promised them rest, and they failed to gain it because of their unbelief in His promise.

Second, we read that the same promise is made to us, and we are warned against coming short of gaining it through the same example of unbelief.

Third, we find that this promise of rest that was made to the people of Israel, was the preaching of the Gospel, the same which is now preached to us.

In another place the apostle says,

2 Corinthians 1 [RV]

²⁰ For how many soever be the promises of God, in Him [that is, “in Christ”] is the yea; wherefore also through Him is the Amen, unto the glory of God by us.

Every promise of God to man is in Christ, and so the promise of rest which was given to the people in the old time, was the preaching of Christ. But Christ is of God made unto us...

1 Corinthians 1

³⁰ ...wisdom, and righteousness, and sanctification, and redemption.

Therefore the promise made to Israel, was the promise of redemption, with everything that pertains thereto.

In the next place, we learn that the rest which was promised to Israel, and which is now promised to us, is one that is obtained by faith. But since...

Hebrews 11

¹ Faith is the substance of things hoped for,

—it follows that those who believe do actually enter into that rest. This is very easy to understand, when we remember that the promise of rest was through Christ, who says,

Matthew 11

²⁸ Come unto me all you that labor and are heavy laden, and I will give you rest.

²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls.

This rest was prepared for men from the foundation of the world, for we read the words of the Lord concerning the Israelites,

Hebrews 4 [RV]

³ ...They shall not enter into my rest, although the works were finished from the foundation of the world.

And then follows the proof of this statement, in these words,

Hebrews 4

⁴ 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.

And then follow the words,

Hebrews 4 [RV]

⁵ ...They shall not enter into my rest.

Thus we learn that the rest which God promised the people of Israel, and which they failed to receive, because they did not believe Him, was the rest which the Lord took when He had created the heavens and the earth.

Isaiah 45

¹⁶ They shall go to confusion together that are makers of idols.

¹⁷ But Israel shall be saved in the Lord with an everlasting salvation: you shall not be ashamed nor confounded world without end.

¹⁸ For thus says the Lord that created the heavens; God himself that formed the earth and made it; He has established it, He created it not in vain. He formed it to be inhabited: I am the Lord, and there is none else.

Isaiah 30

¹⁵ For thus says the Lord God, the Holy One of Israel; In returning and rest shall you be saved; in quietness and confidence shall be your strength: and you would not.

Salvation is rest: rest from sin and its curse. But salvation is only by the power of God:

Romans 1

¹⁶ ...the gospel of Christ...is the power of God unto salvation to every one that believes.

And the power of God is the power that is displayed in the work of creation.

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 when God had made the earth for the habitation of man, and had placed man upon it, both the earth and man being “very good,” His Divine power had then given unto man...

2 Peter 1

³ ...all things that pertain unto life and godliness.

Joshua, which in the Hebrew is the same as Jesus, meaning saviour, led the children of Israel into the land of Canaan, and they begun the possession of the land.

Hebrews 11

³⁰ By faith the walls of Jericho fell down, after they were compassed about seven days.

God had then given to them the land of Canaan, and not only the small territory known as the land of Palestine, but

the whole earth, for that is what was promised to Abraham in the promise of the land of Canaan.

Romans 4

¹³ For the promise, that he should be the *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

The children of Israel were told that every place on which the soles of their feet should tread was to be theirs.

Deuteronomy 11

²⁴ Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

So that all they had to do was to possess the land. It was theirs, but their faith must make it a reality to them. The children of Israel had rest when they entered the land of Canaan. They believed the Lord when they crossed the Jordan and took Jericho, and in faith there is rest. They had rest from their enemies, although they were in the midst of them, for:

Psalms 34

⁷ The angel of the Lord encamps round about them that fear Him and delivers them.

But their faith was only for a moment, as it were, and so they lost the rest. If it had not been so, if they had held to the faith, and had received the permanent rest by Joshua, then the Lord would not...

Hebrews 4

⁸ ...afterward have spoken of another day.

That is, the restoration of the earth would have been established in it for ever. But they failed, and therefore the same promise that was made to them is now made to us. And why? Because God had sworn that the earth should be inhabited, according to His original plan, by a race of perfect men,—men

made perfect by the same power that made the earth. That oath of God assured the land to all who have faith in Him, and therefore the same oath just as surely shuts out all that disbelieve; therefore it is that God swore that the unbelieving Israelites should not have His rest. But the oath of God having been made, it cannot be broken, and then it is that...

Hebrews 4

⁶ ...some must enter in.

The honor of God is at stake in the Gospel promises. In the beginning He made the earth, and placed man upon it perfect. Man fell, and the earth became corrupt. If God should let the earth remain under the curse, and leave man in his sinful condition, Satan would triumph, and would for ever taunt God with not being able to perform His purposes. Thus the Government of God would suffer. But that cannot be.

Not only is God's honor at stake to show His ability to carry out His designs, but in addition He has pledged himself with an oath to restore the earth to its original condition, and to have it inhabited with men made perfect through faith in Him, and so it must necessarily be that some must enter into His rest, which rest is the peaceful possession of the earth made new once more.

This is the rest that remains to the people of God. And what is the assurance to us that it will be given to them that believe?

Hebrews 4

⁴ 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.

When the seventh day came the heavens and the earth were finished, and all the host of them, and God rested on the seventh day from all His works.

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

Everything was then ready for man. The rest into which God entered at the close of creation, leaving His word to uphold that which He had made, was the rest which man was to enjoy for ever. Man was to rest upon the word of God, which had created the earth.

And now that we see not all things put under man as in the beginning, the Sabbath is the pledge that the Eden state shall be restored. *Genesis 2:15*, literally rendered, as by Dr. Young is,

Genesis 2 [YLT]

¹⁵ And Jehovah God takes the man and causes him to rest in the garden of Eden, to serve it and to keep it.

Although labor was allotted to him, his whole life would have been one eternal rest, if he had not distrusted the Lord. And so when Eden shall be restored to the faithful, they will have come into the possession of the rest that now remains for them.

Hebrews 4

³ We which have believed do enter into rest.

Perfect belief of God means resting completely upon His word,—taking Him for everything. It means the acknowledging that He alone is the Creator of all things, and that we are simply helpless dust. Yea, even less than nothing.

It means the acknowledging that as God through Christ created all things from himself, so He is able to take men, in all their worthlessness, and create them new creatures in Christ

Jesus, so that they will be fitted for a home in the earth, which is also to be made new through the same power.

But the seventh day is the memorial of God's creative power. It is that which He has given to be a sign between His people and himself, that they may know that He is God that sanctifies them. Only in the acknowledging of the seventh day as the Sabbath of the Lord, and the perfect keeping of it in Christ, is God recognized fully and completely as the one Creator. So that it is only in the perfect keeping of the seventh day as the Sabbath, or rest of the Lord, that He is trusted as He should be.

But the Sabbath rest is the rest of the new earth; therefore he who does perfectly trust the Lord as the One who by His creative power is able to do all things, and shows that trust by the keeping of His Sabbath, has really the beginning of that rest which the saints will enjoy in the eternal kingdom of God. Their assurance of at last sharing that rest is the assurance of actual possession.

Hebrews 4

¹¹ Let us labor therefore to enter into that rest.

The *Revision* has,

Hebrews 4 [RV]

¹¹ Let us therefore give diligence to enter into that rest,

But it is all the same; for we have seen that this labor which the Lord gives is itself rest.

John 6

²⁹ This is the work of God that you believe on Him whom He has sent.

The works which God requires of us are the works which are wrought in Him.

John 3

²¹ But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in God.

The Divine command is,

Philippians 2

¹² Work out your own salvation with fear and trembling.

¹³ For it is God which works in you both to will and to do of His good pleasure.

Our work is to rest in Him, and He becomes responsible for the results. Thus in labor we find our rest, and heaven begins on earth to those who have God for their portion.

1892-1893

1. True Sabbath Keeping

Present Truth, December 15, 1892

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

Accordingly we read,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work...

¹¹ 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 31

¹² And the Lord spoke unto Moses, saying, Speak also unto the children of Israel, saying, Verily my Sabbaths you shall keep;

¹³ For it is a sign between me and you throughout your generations; that you may know that I am the Lord that sanctifies you.

And again,

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable...

¹⁴ Then shall you delight yourself in the Lord.

THE object of quoting these texts is to show that the Sabbath which we are commanded to keep is the Lord's Sabbath. It is not the Sabbath of any man, nor of any set of men.

It is not the Sabbath of any nation or people. It is the Sabbath of the Lord. He alone made it, and He alone has the right to command its observance. He who does not keep the Sabbath is answerable to God alone.

People who keep a Sabbath of their own making feel very much affronted if everybody else does not pay the same respect to the day that they do. Their solicitude is not so much for the day as that their own feelings shall not be hurt.

But they who truly keep the Sabbath of the Lord do not think of such a thing as trying to compel others to do the same. We shall soon see why. They feel solicitous that the people shall not disobey God, but their knowledge of what true Sabbath keeping teaches them that it is as impossible to force one to keep the Sabbath as it is to force one to love the Lord.

The word “Sabbath” means “rest.” On the seventh day God rested, therefore it is the Sabbath of the Lord. The Sabbath is God’s rest. To keep the Sabbath of the Lord is to keep the rest of the Lord. It is to rest with the Lord.

The Sabbath was given to man in Eden. Sin had not entered into the world and the curse was unknown. Man was given work to do, but it was not wearisome labor. Work is not a part of the curse, but weariness from labor is. If man had not fallen, he would have had work to do throughout eternity, but he would never have known anything of weariness. Yet he would have had the Sabbath of the Lord, and would have kept it.

But after he had sinned, then the Lord said to him,

Genesis 3

¹⁷ Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life;

¹⁸ Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field;

¹⁹ In the sweat of your face shall you eat bread, till you return unto the ground.

From this fact it is clear that the Sabbath is not designed for merely physical rest. It was given to men when it was not designed that he should ever become physically tired. It is true that in his fallen condition he may derive physical rest from ceasing work on the seventh day, but the object of the Sabbath is something far higher than that.

Again, let us remember that the Sabbath which we are to keep is the Lord's Sabbath. It is the Lord's rest. God rested after the six days of creation, and we are to rest with Him. But the creation of the heavens and the earth did not tire the Lord.

Isaiah 40

²⁸ Have you not known? Have you not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary?

Now since we are to keep the rest of the Lord, it is evident that the Sabbath is for something else than mere bodily rest, for that is not what God took. Still further,

John 4 [RV, margin]

²⁴ God is Spirit; and they that worship Him must worship Him in Spirit and in truth.

I have given the marginal rendering of the *Revised Version*, which is literally exact. There is no article in the original, and there is no reason why there should be; for God is not one of many spirits, but He *is* Spirit. There is none besides Him; every other being derives its existence from Him.

Let it not be thought, in passing, that because God is Spirit, therefore He is not a real being. Spiritual does not mean immaterial. God is a spiritual being, yet Christ is...

Hebrews 1

³ ...the effulgence of His glory, and the very image of His substance.

Christ's body was certainly a spiritual body after His resurrection, yet He was a real being, and could be handled. This much is said so that no one will get the idea that God is not a real person. Spiritual and immaterial are by no means synonymous terms.

Now, then, with the fact clearly before us that God is a spiritual being, let us again consider the nature of His rest, or Sabbath. It must of necessity have been spiritual rest. And that is the nature of the rest that we are to enjoy in the Sabbath day. And what is spiritual rest? It is that rest which the Spirit of the Lord gives. And what is that? It is rest from sin. The simple reading of two or three texts make this plain.

Titus 3 [RV]

³ For we ourselves were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

⁴ But when the kindness of God our Saviour, and His love toward man appeared,

⁵ Not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost,

⁶ Which He poured out upon us richly, through Jesus Christ our Saviour.

1 Peter 1

²² Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently.

Romans 8

⁶ For to be carnally minded is death; but to be spiritually minded is life and peace.

⁷ Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

⁸ So then they that are in the flesh cannot please God. But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

Christ said,

John 6

⁶³ The words that I speak unto you, they are spirit and they are life.

And again,

John 15

³ Now you are clean through the word which I have spoken unto you.

It is the word of Christ, who we well know to be the Creator, that cleanses us from sin. That word,

Acts 20

³² ...the word of His grace,...is able to build [us] up, and give [us] an inheritance among all them which are sanctified.

It was by the same word that the heavens and the earth were created. The word that made and upholds all things,

1 Peter 1

²⁵ ...is the word which by the Gospel is preached unto [us].

When God ceased speaking, and the heavens and the earth stood in all their perfection, He rested, but His word continued in force. It is because His word never ceases to exist, that everything is upheld. We may say that when God rested, it was upon His own word.

So whether we keep His Sabbath, or not, we rest upon His word, which created all things, and which upholds them. We know that this same word is able to uphold us and keep us from falling. We rest in the full assurance that we shall be made and kept righteous by the same power that created the heavens and the earth.

From this it can readily be seen how that one who really keeps the Sabbath of the Lord, will delight himself in the Lord. He will know and be sharing the rest which God, the Creator, calls all to share,

Matthew 11

²⁸ Come unto me, all you that labor and are heavy laden, and I will give you rest.

Nothing less than this is Sabbath keeping. It is true that Sabbath keeping involves rest from our own work on the seventh day, but he who does no more than this does not keep the Sabbath of the Lord. As the Sabbath was the seal of a perfect creation, so it is also the seal of a perfect new creation in Christ Jesus.

2. Who Changed the Sabbath?

Present Truth, February 23, 1893

WHO changed the Sabbath? This is a question that is often asked, and it is answered in various ways, according to the various ideas that men have as to the way that the first day of the week came to be so generally substituted for the seventh.

But the true answer to the question is that nobody ever changed the Sabbath, because such a thing is impossible. The Sabbath is enjoined by the fourth commandment, which is a part of the law that is the righteousness of God; and of the commandment we read that:

Psalm 112

⁸ They stand fast for ever and ever, and are done in truth and uprightness.

The Saviour said,

Luke 16

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

So the Sabbath has never been changed.

But the Bible tells of a power,—the Papacy,—symbolized by the little horn of the 7th of *Daniel*, which should...

Daniel 7

²⁵ ...think to change times and laws,

—or, as most versions including the *Revised*, have it,

“He shall think to change the times *and the law*.”

This power thinks itself able to do it, because it exalts itself above all that is called God, or that is worshiped, and sets itself forth to be God. But what it thinks to do, it is as unable to do, as it is to make itself God. It is true that it has made a

great many people *believe* that the Sabbath has been changed, but that does not make it so.

What is to be done by those who recognize the Lord as the sole ruler and Creator of the universe, without any viceregent, is to show the people that the Sabbath of the fourth commandment is the badge of the Divinity of Christ, and as unchangeable as the throne of the eternal God.

3. The Creature Instead of the Creator

Present Truth, April 20, 1893

Romans 1 [RV]

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

¹⁹ Because that which may be known of God is manifest in them; for God has showed it unto them.

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:

²¹ Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

²² Professing themselves to be wise, they became fools,

²³ And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

²⁴ Wherefore God also gave them up in the lusts of their own hearts unto uncleanness, that their bodies should be dishonored among themselves:

²⁵ For that they exchanged the truth of God for a lie and worshiped and served the creature rather than the Creator, who is blessed for ever.

THE above is a simple statement of the process by which men became heathen, losing not only the knowledge of the true God, but losing all knowledge, and becoming foolish in every sense of the word. We say it is a statement of the way in which men became heathen; but the same course will produce the same results still, and, unfortunately, that way is not a thing of the past. The whole thing is summed up in the words,

²⁵ ...exchanged the truth of God for a lie,

—or, as in the old version,

²⁵ ...changed the truth of God into a lie.

Both renderings are needed in order to get the full sense. What is the truth of God? It is that He is the Creator, that:

Ephesians 3

⁹ ...[He] created all things by Jesus Christ.

Colossians 1

¹⁶ 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;

¹⁷ And He is before all things, and by Him all things consist.

Hebrews 1

³ [He upholds] all things by the word of His power.

That is, not only was nothing brought into existence except through Christ, but nothing continues in existence except by His power.

1 Corinthians 1

²⁴ Christ [is] the power of God.

And the power of God is seen in the things that are made. Wherever in nature force and energy are manifested, there is evidence of the personal presence and working of Christ. The force of matter is the power of God, which is Christ. Men speak of “gravitation” as though it were something inherent in the heavenly bodies, keeping them from crashing into one another, yet no one can define gravitation. But the Scriptures let us into the secret.

Isaiah 40

²⁵ To whom then will you liken me, or shall I be equal? says the Holy One.

²⁶ Lift up your eyes on high, and behold who has created these, that brings out their host by number; He calls them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.

Gravitation, therefore, is simply the power of the word of God, He upholds all things by the word of His power. So with “cohesion,” the force which is manifested in like particles of matter, binding them together. Cohesion means, literally, to stick together. Ask the “philosopher” what holds the particles of matter together, and he will say that it is the force of cohesion, or adhesion if it be unlike particles of matter. That is to say, that they are held together by the power of holding together!

The Scriptures tell us that as in Christ all things were created, so...

Colossians 1

¹⁷ ...in Him all things consist, [*or hold together*].

So the power which holds matter together is the power of Christ. But such an answer as this would be considered foolishness. Even professed Christians have become so much under the influence of those who do not like to retain God in their knowledge, that they seem to think it is little less than sacrilege to thus recognize God in everything.

Accordingly, God is left out of their system of philosophy, and matter is deified. Thus the truth of God is changed into a lie. The truth that God is seen in all His works, that there is nothing without His personal presence and care, is exchanged for the lie that matter controls itself by certain “natural laws” residing in it.

This is the germ of all idolatry. Instead of seeing the power of God in everything, and glorifying Him, men saw everything as god. To the creature was attributed the power of the Creator.

A striking instance of this is furnished by the reflections of a noted modern philosopher upon a view of the Alps. The paragraph is given an honorable place in a daily paper. Here it is:

I looked over this wondrous scene towards Mont Blanc, the Grand Combin, the Dent Blanche, the Weisshorn, the Dom, and the thousand lesser peaks which seemed to join in the celebration of the risen day. I asked myself as on previous occasions, How was this colossal work performed? Who chiseled these mighty and picturesque masses out of a mere protuberance of the earth? And the answer was at hand.

Ever young, ever mighty—with the vigor of a thousand worlds still within him—the real sculptor was even then climbing up the eastern sky. It was he who raised aloft the waters which cut out these ravines; it was he who planted the glaciers on the mountain-slopes, thus giving gravity a plough to open out the valleys; and it is he who, acting through the ages, will finally lay low these mighty monuments, rolling them gradually seaward, sowing the seeds of continents to be; so that the people of an older earth may see mould spread, and corn wave over the hidden rocks which, at this moment, bear the weight of the Jungfrau.

This is actual sun worship, for as there is no thought of the Creator, there can be no feeling of thankfulness to Him; and whatever glow of joy or admiration is called out by the sight is directed to the creature. The creature entirely eclipses the Creator.

Now when one thus deifies the creature and forgets the Creator, what is to hinder the actual worship of the creature? Nothing in the world. It was just in this way that in ancient times men came to worship the host of heaven, and birds, and fourfooted beasts, and creeping things. In the same way man was deified. Says the apostle,

Romans 1

²¹ Becoming vain in their imaginations, their foolish heart was darkened.

The historian puts it thus:

There were a few sages of Greece and Rome who had conceived a more exalted, and, in some respects, a juster idea of

human nature, though it must be confessed that in the sublime inquiry, their reason had been often guided by their imagination, and that their imagination had been prompted by their vanity.

When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the desire for fame, which transported them into future ages, far beyond the bounds of death and the grave, they were unwilling to confound themselves with the beasts of the field, or to suppose that a being for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration.

So from looking upon inanimate nature, not as manifestly, but as having, the power of God, they came to deify man. Accordingly they very naturally came to consider the soul not merely as immortal, but as really self-existent—from everlasting to everlasting. Consequently men were regarded as Divine, and were worshiped after death.

But it was not simply certain men, but humanity, that was regarded as Divine; and therefore the weaknesses and vices of humanity were regarded as attributes of Divinity. So their gods were monsters of crime, and the results stated in the 1st of *Romans* naturally followed.

Like causes will invariably produce like results. Therefore the inevitable result of leaving God out of the knowledge that is taught the people, will be the same wickedness that is described in the 1st of *Romans*. Read the closing verses:

Romans 1

²⁸ Even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting;

²⁹ Being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit,

malignity; whisperers,

³⁰ Backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,

³¹ Without understanding, covenant-breakers, without natural affection, unmerciful.

Now compare with this list the following:

2 Timothy 3 [RV]

¹ But know this, that in the last days grievous times shall come.

² For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy,

³ Without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good,

⁴ Traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God;

⁵ Holding a form of godliness, but having denied the power thereof.

What is the safeguard against this? The Gospel in its fullness. The Gospel is...

Romans 1

¹⁶ ...the power of God unto salvation, to every one that believes;

—and the power of God is creative power. Christ, the power of God, must be honored as Creator. He must be recognized as the possessor of all power in heaven and in earth, and His power to save must be recognized as the power by which He creates. The power by which He keeps His people from falling, is the same power by which He upholds all nature.

The sign of this is the Sabbath,—the memorial of His wonderful works. God's power and Divinity are known by the things that He has made, and the Sabbath is a sign by which men know God.

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.

²⁰ 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.

It makes known the sanctifying power of God. So the Sabbath kept in Spirit and truth means the perfection of God. It means not simply resting upon the day of the Sabbath,—that is the form; but it means committing the soul to God in well-doing, as unto a faithful Creator,⁸³—that is the power of godliness.

Here then we have before us the special danger of the last days, and the special message which warns against it. The message is that God is the Creator and upholder of all things, and that the Sabbath is the sign of His power.

The Sabbath kept indeed, through the Spirit, is the sign of God's power working in the man just as it works in the sun, moon, and stars, and the plants. The power of God will be manifested in that man; but just as he refrains from deifying nature, and recognizes God as the Supreme power in nature, so he disclaims any power of goodness in himself, and depends alone on God.

And being thus grounded upon the everlasting Rock he is secure from the flood of error which Satan brings over the earth, and from the destruction which must follow.

⁸³ **1 Peter 4** ¹⁹ Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator.

4. The Lord's Day

Present Truth, July 20, 1893

THE beloved disciple had been banished to the isle of Patmos,

Revelation 1

⁹ ...for the word of God, and for the testimony of Jesus Christ.

Just when this took place is not known with positive certainty, but it was certainly many years after the ascension of Christ. While there he had wonderful visions, and this is how he begins the account of them:

¹⁰ I was in the Spirit on the Lord's day, and heard behind me a great voice.

From this we know that there was a certain day known at that time as "the Lord's day," and that John, as a faithful follower of Christ, observed it. We also know that it the Lord had a special day for His own then, He must have it still. Let us see if we can find out what day it is. The only place where we can surely find it is the Bible.

In the 58th chapter of *Isaiah* we find the Lord's day mentioned in those words:

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your 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:

¹⁴ Then shall you delight yourself in the Lord; and I will cause you to ride on the high places of the earth, and feed you with the heritage of Jacob your father; for the mouth of the Lord has spoken it.

Here the day which the Lord himself calls, “my holy day,” is “the Sabbath”! Now what day is the Sabbath? The Lord himself tells us this, also:

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

⁹ Six days shall you labor, and do all your work,

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

It is plain that the Sabbath—the seventh day—is the same day that in *Isaiah* is called by the Lord, “my holy day.” With these two texts alone we have found that the Lord’s day is the Sabbath—the seventh day of the week. Therefore the day on which John was in the Spirit, and received visions from God, was the seventh day, the Sabbath. Thus, to put the matter into compact form:

- The seventh day is the Sabbath; it is the Sabbath of the Lord; it is a holy day, and is to be kept holy; the Lord himself calls it “my holy day.”
- John was in the Spirit on the Lord’s day;
- Therefore John was in the Spirit on the Sabbath day.

We have further evidence. At one time Jesus and His disciples went on the Sabbath day through the corn; and His disciples being hungry began to pluck the ears of corn, and to eat.

The Pharisees, who were ever on the watch to find something against Jesus, accused His disciples of breaking the Sabbath. There can be no question as to what day of the week this was, for the Pharisees observed the seventh day of the week strictly, that is, in outward form. So when they said,

Matthew 12

² Behold, your disciples do that which it is not lawful to do upon the Sabbath day,

—they had reference only to the seventh day. This is of value, incidentally, as showing what day of the week it is that

is called the Sabbath day in the New Testament. But Jesus would not allow that His disciples had done wrong in plucking and eating corn on the Sabbath day.

Still later, on that same day, when about to heal a man, He said,

Matthew 12

¹² It is lawful to do well on the Sabbath days.

To the Pharisees He said, in defending His disciples from the false charge of Sabbath-breaking:

⁷ If you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless.

⁸ For the Son of Man is Lord even of the Sabbath day.

Since it was the seventh day that the Pharisees professed to keep, and which they charged the disciples with breaking, it was of the seventh day that Jesus declared himself to be the Lord. For,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

How did Jesus come to be Lord of the seventh-day Sabbath? By making it, and setting it apart for man's use. Thus, after the account of the six days of creation, we read:

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

The One who created was the One who rested on the seventh day. But the Lord Jesus Christ is the Creator of all things, as we read in these verses (and many other places):

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by Him; and without Him was not any thing made that was made.

Colossians 1

¹² Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light:

¹³ Who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son:

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins:

¹⁵ Who is the image of the invisible God, the firstborn of every creature:

¹⁶ 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:

¹⁷ And He is before all things, and by Him all things consist.

Christ is the Lord of the seventh-day Sabbath, therefore, by virtue of His being Creator. He says of His people,

Ezekiel 20

¹² 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.

So the Sabbath is a sign that in Christ as Creator we have...

1 Corinthians 1

³⁰ ...wisdom and righteousness and sanctification and redemption.

Consequently the Sabbath must endure as long as the facts of creation endure; as long as it is a fact that Christ is Creator, and that He has power to redeem. Hear His words on this point:

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill.

¹⁸ 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.

Luke 16

¹⁷ And it is easier for heaven and earth to pass, than one tittle of the law to fail.

And though the present heaven and earth pass, they will be created new, and the promise is:

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me says the Lord, so shall your seed and your name remain.

²³ 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, says the Lord.

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.

Proverbs 28

⁴ They that forsake the law praise the wicked.

5. The Sabbath and the Cross

Present Truth, July 20, 1893

WE HAVE in another article⁸⁴ seen that the Lord's day is, according to the Bible, which is our only guide, the seventh day of the week. And yet very many people do not so regard it, because they think that in some way or other the crucifixion of Christ made a change in the day.

It ought to be sufficient to say that while the Lord with His voice from Sinai called the seventh day His day, afterwards claiming the Sabbath as His day, through Isaiah, and while the Lord Jesus Christ declared himself to be Lord of the day which the Jews professed to regard sacred, He never gave even so much as a hint that any other day was His special day. No other day was ever called His day; but all the other days of the week are classed under the general head of...

Ezekiel 46

¹ ...the six working days.

The least that should be expected of one who claims Sunday for the Lord's day, is that He should show from the Scriptures as plain a declaration to that effect as there is for the seventh day. But leaving this negative argument, let us see exactly what relation there is between the cross of Christ and the Sabbath.

In the first place we find that the Sabbath was given to man at the close of the creation of the earth, before the fall. It is an institution of Eden. See the 2nd chapter of *Genesis*. Therefore the keeping of it as it was given, must bring something of Eden into this wicked world. It was given to commemorate creation completed.

⁸⁴ See the previous article, "The Lord's Day," *Present Truth*, July 20, 1893.

Genesis 2

³ God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.

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.

And so when the psalmist says that the work of the Lord is honorable and glorious, he adds,

Psalms 111

⁴ He has made His wonderful works to be remembered.

How has He made His wonderful works to be remembered? By giving the Sabbath. That which causes a thing to be remembered is a memorial; and so we have the plainer and more literal rendering of the last text,

“He has made a memorial for His wonderful works.”

There is another thing that dates back at least as far as the Sabbath, and that is the crucifixion of Christ. We read of Christ that He is...

Revelation 13

⁸ ...the Lamb slain from the foundation of the world.

Therefore the Sabbath and the cross run parallel through the history of the world, and it is certain that the hanging of Christ upon the cross of wood, in the sight of men, could make no difference with the Sabbath. Any effect that the cross was to have upon the Sabbath must have been seen in the very beginning; but it is certain that since the crucifixion of Christ was only the continuation of a thing that had taken place at least four thousand years before, it could make no change in the Sabbath which had existed all that time in connection with it.

The Power of God

The Sabbath, as we have seen, is the memorial of the wonderful works of God. But the power of God is clearly seen in the things which He has made, and God expects all men to see His power in them; for He holds all men inexcusable if they do not know His eternal power and Godhead.

Romans 1 [RV]

²⁰ For the invisible things of Him since the creation of the world are clearly seen being perceived through the things that are made, even His everlasting power and Divinity; that they may be without excuse.

Now the Gospel is...

¹⁶ ...the power of God unto salvation to everyone that believes.

Therefore since the power of God is seen in the things that He has made, and the Sabbath is the memorial of His works, it is evident that the Sabbath is the great Gospel memorial. In and through it we learn the power of Christ to save.

The cross of Christ is also the power of God.

1 Corinthians 1

¹⁸ For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Therefore since the Sabbath and the cross of Christ both show forth the same power of God, it is evident that not only are they parallel, but that they are most intimately connected. The connection is shown in the following passage of Scripture:

Colossians 1

¹² Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light:

¹³ Who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son:

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins:

¹⁵ Who is the image of the invisible God, the firstborn of every creature:

¹⁶ 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:

¹⁷ And He is before all things, and by Him all things consist.

That is to say, that Christ, who is the image of the invisible God, is the one through whose blood we have redemption, because by Him all things were created. Instead of “by,” in verse 16, we should have “in,” the same as in verse 14. The *Revised Version* so gives it; and we have the truth set forth before us more clearly that we have redemption in Christ, because all things were created in Him, and all things exist in Him.

Christ shed His blood on the cross; and through that we have redemption. But this is so only because all things were created in Him. Therefore the Sabbath, which is the memorial of God’s works, may show forth identically the same thing that the cross of Christ sets forth to us. It shows the power of God unto salvation to everyone that believes. For redemption is creation.

Ephesians 2

⁸ For by grace are you saved through faith; and that not of yourselves: it is the gift of God:

⁹ Not of works, lest any man should boast.

See also *Psalms* 51:10; *2 Corinthians* 5:17.

The Power of the Life

Creation and redemption are the same, and the Sabbath and the cross are so intimately connected, because both are alike manifestations of the life power of Christ. He is the first-born of every creature, or of all creation. In Him all things were

created. He is the beginning, the head or source, of the creation of God.

Revelation 3

¹⁴ These things says the Amen, the faithful and true witness, the beginning of the creation of God.

That is, in the begetting of Christ by the Father, in the eternal ages past, the creation of all things was accomplished. In Him they were created. In Christ all things existed from the days of eternity, just as surely as they did after He by His word made them to appear. All things spring from His life. In the life of the things that are made, we see the life of Christ.

Colossians 1 [RV]

¹⁷ In Him all things consist.

Acts 17

²⁸ In Him we live, and move, and have are being.

But it is by the life of Christ that we are saved.

Romans 5

¹⁰ For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life.

The blood is the life, and we have redemption through His blood. On the cross Christ shed His blood, or poured out His life for man. The preaching of the cross is the power of God, because it is the preaching of the giving of the life of Christ for our salvation. But that life which was given for us on the cross, is the life from which all creation sprung. Therefore the cross of Christ brings to us the creative power which is commemorated by the Sabbath.

Galatians 3

²¹ Is the law then against the promises of God? God forbid.

So the Sabbath of the Lord, instead of being opposed to the Gospel of Christ, is the very heart of that Gospel.

We often hear about the cross involved in the keeping of the Sabbath. By this is meant the loss of employment or possibly of friends, etc., for it is a fact that to very many there seems to be nothing ahead of them but starvation, if they begin to keep the Sabbath of the Lord. Then, too, people who do so peculiar a thing as to keep the seventh day of the week, are often despised, and deemed almost insane. All these things are naturally trying to a person's feelings. And so Sabbath keeping is called a cross that is hard to bear.

How little those who speak of it in that manner realize what the cross is. There is more truth in what they say about the Sabbath and the cross, than they think; but how different! The Apostle Paul said,

Galatians 6

¹⁴ God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

The cross of Christ, therefore, is something to glory in. Moses esteemed the reproach of Christ greater riches than the treasures in Egypt.

Hebrews 11

²⁶ Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

It is by the cross that the Lord gives to us His life, by which we are saved; and therefore the glory of the cross is the joy of salvation.

We are reconciled to God by the death of Christ, and saved by His life. The life which does this, is the life from which all created things came, and by which they exist. The power of redemption is the power of creation, and that is the power of the life of Christ.

The Sabbath is a great memorial of the wonderful works of God, which are the measure of His graciousness. He gave it that we might know that He is the Lord that sanctifies us. Therefore as the cross of Christ brings joy and celebration, so the cross of the Sabbath is not a cross hard to be endured, but a cross that lifts up and saves. Instead of mourning over the difficulties involved in keeping the Sabbath, we say with the psalmist,

Psalm 92

⁴ For You, Lord, have made me glad through your work; I will triumph in the works of your hands.

6. Authority for the Sabbath

Present Truth, August 17, 1893

We are in receipt of a letter which says:

“So long as a seventh day of rest is observed, it matters not a bit which of the seven days it is; but it is wise to conform to general custom, for the sake of convenience and order; every day is a seventh day.”

THIS statement of the case is worthy of consideration, for it presents a very common idea of the Sabbath question. The only thing that should concern us is to know the exact truth, and not to mistake conjecture for positive evidence.

We are told that “a seventh day of rest” ought to be observed, but that it makes no difference what day it is. Query:

“How does anybody know that a regular rest day ought to be observed?”

The idea is quite prevalent among certain nations, but what gave rise to it? Let us see if we can find out.

Someone will say that reason teaches it. But no one has exceeded the ancient Greeks and Romans in acuteness of intellect or power of reasoning, yet they never had the idea of a weekly rest day. They had innumerable holidays,—festival days,—when those who were able to do so gave themselves up to amusement and revelry, but there was no thought of cessation of labor. Those who went to the greatest lengths in the observance of the holidays, were the ones who did little or no work, while for the laboring class there was no respite.

It is a fact such a thing as a Sabbath day is not and never has been known among what are termed heathen nations. This disposes also of the supposition that physical reasons are sufficient to account for the weekly rest day. The Chinese are diligent toilers, yet they have never learned the necessity of a

weekly rest day. It is the same with other heathen peoples. So then it is a fact that by far the greater number of people on earth not only do not observe a weekly rest day, but do not recognize the existence of such a thing.

Whence, then, comes the idea of the necessity for a weekly rest day? The only answer that can be given is that it comes from the Bible. Where the Bible has no place, the weekly rest day is unknown. The fourth commandment enjoins it, and gives its origin as well. Here it is:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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 is the original authority for the observance of a rest day. Whatever ideas man may have about such a day, the idea that there should be a weekly rest-day at all, sprang from this source, and from this alone. Now the question must arise,

“Since it is to the Bible that we owe our knowledge of the fact that a weekly rest day ought to be observed, why should we not also depend solely on the Bible for our knowledge of all the particulars concerning it?”

Why should men learn from the Bible that a rest day ought to be observed, and then consult custom, or their own taste or convenience, as to how and when it shall be observed? Such a course is manifestly inconsistent in the highest degree.

The Definite Sabbath Day

Note well that in the commandment there is nothing said about “a seventh day of rest.” The language is very definite:

Exodus 20

¹⁰ The seventh day is the Sabbath.

¹¹ In six days the Lord made heaven and earth, the sea, and all that in that is, and rested the seventh day.

The idea of an indefinite Sabbath, regulated by custom, is utterly foreign to the Scriptures.

Just before the commandments were proclaimed from Sinai, the children of Israel were given manna for their food.⁸⁵ Six days in the week it fell, but on the Sabbath none was to be found. On each of the first five days only enough for the day’s supply was to be gathered, and if more was gathered, and it was kept till the next day,

Exodus 16

²⁰ ...it bred worms and stank.

But on the sixth day twice the usual amount was to be gathered, and a supply laid up for the Sabbath day, in which case it did not spoil, but kept sweet. By this series of miracles, which was kept up for forty years, the Lord showed His regard for the Sabbath day; and at the same time He effectually guarded against the idea that the day of the Sabbath is to be settled by the caprice or custom of men.

The reader can see at a glance how impossible it was for any of the Israelites to get the idea that the Sabbath is an indefinite day. They might rebel against it, and disregard it, but they knew very well that the Sabbath was fixed by the Lord himself, and not left to men; custom has nothing to do with it.

After the Babylonian captivity the Jews became very strict in the outward observance of the Sabbath, even going far be-

⁸⁵ See *Exodus* 16.

yond the commandment. They often presumed to rebuke Jesus for what they termed His violation of the day. On one occasion he healed a man on the Sabbath day, and the Jews murmured. That day was the seventh day of the week. If the Sabbath is any day that men may choose, what an opportunity that was to enlighten the Jews. Did He tell them that it made no difference what day was observed, if only a seventh part of time were kept? Not at all. He simply said,

Matthew 12

¹² It is lawful to do well on the Sabbath days,

—thus recognizing the definite Sabbath day, but showing that He had not violated it.

Christ was crucified on the day before the Sabbath:

Luke 23

⁵⁴ That day was the preparation, and the Sabbath drew on.

⁵⁵ And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

⁵⁶ 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.

This first day of the week was the day immediately following the Sabbath day, on which they rested “according to the commandment,” for the record in *Mark* says that...

Mark 16

¹ When the Sabbath was past,...

² Very early in the morning the first day of the week, they came unto the sepulchre.

And the record by *Matthew* is still more definite, saying that it was...

Matthew 27

¹ In the end of the Sabbath, as it began to dawn toward the first day of the week.

What do we learn from these texts? This:

1. That the Sabbath day, according to the commandment, “is the day before” the first day of the week.
2. The day before “the first day of the week” must be “the seventh day of the week,” since there are but seven days in a week.
3. Therefore we have the fact, stated by Inspiration, that the Sabbath day “according to the commandment” is the seventh day of the week.

Moreover, to make the matter more sure, we are told that even “very early in the morning the first day of the week” the Sabbath is already “past.” No matter how early one rises in the morning the first day of the week, he will be too late to find the Sabbath day; it passes before the first day begins.

If one regards the Bible as of no authority, that is another matter. We have no commission to prove the truth of the Bible, for it is its own evidence; but to those who regard the Bible as the word of God, the evidence above given, although brief, must be conclusive. The Spirit of God expressly declares that the Sabbath “according to the commandment” is the day before the first day of the week, namely, the seventh day of the week; and the words of Christ are,

Luke 16

¹⁷ It is easier for heaven and earth to pass than one tittle of the law to fail.

Custom

The Bible declares that:

Jeremiah 10

³ The customs of the people are vain.

The command is,

Exodus 23

² You shall not follow a multitude to do evil.

Again we read:

Hosea 10

¹³ You have plowed wickedness, you have reaped iniquity; you have eaten the fruit of lies; because you trusted in your way, in the multitude of your mighty men.

The correctness of a course is not determined by the number who follow it. In the days of Noah the multitude were opposed to the truth. Noah was in what would be termed “a hopeless minority”; and if the truth of his preaching could have been settled by a popular vote, the flood would never have come. Nevertheless it did come, because the word of the Lord had said so.

When Christ was on earth,

John 1

¹¹ He came unto His own, and His own received Him not.

He was rejected by the church. The question was,

John 7

⁴⁸ Have any of the rulers or of the Pharisees believed on Him?

They had not, with the exception of one or two who believed secretly, and the fact that they had not was considered sufficient evidence that He was an imposter; yet He was the Son of God, although...

Isaiah 53

³ ...despised and rejected of men.

There is custom, however, that we are permitted to follow, and that is the custom of Christ, for:

1 John 2

⁶ He that says he abides in Him ought himself also so to walk, even as He walked.

1 Peter 2

²¹ Christ...[left] us an example, that [we] should follow in His steps.

Of Him we read that after His baptism and temptation,

Luke 4

¹ ...being full of the Holy Ghost,...

¹⁶ 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.

Said He,

John 15

¹⁰ I have kept my Father's commandments, and abide in His love.

Reader, whose custom will you follow? the vain custom of the world? or the righteous custom of the Lord Jesus Christ?

7. The Day of Rest

Present Truth, September 7, 1893

THE editor of the *Shorthand Temperance News* (Belfast) has sent us a kindly letter, of which the following is a copy, with the exception of the omission of a personal explanation at the close:

Allow me to offer a humble suggestion to obviate the difficulty experienced on such a momentous, vital, and burning question as the observance of the Lord's Day. It might facilitate the clearer exposition of God's written word on the subject, if I were to quote some passages: "and rested the seventh day." *Exodus* 20:11. *Leviticus* 19:30; 26:2, to show that it was more than a rest the Sabbath was made for; to reverence God's sanctuary; to show in deed and truth that God was the Lord, the ruler and maker of the universe. We ought therefore to know that "some" regular rest was observed heretofore.

Under the new dispensation manners and customs have completely changed. The Jews kept, we know, the "seventh" day, and yet after all, were they found on the right side—honoring their Lord and Master, who redeemed them from sin and wickedness, and the power and snare of the Evil One?

Facing that indisputable fact in this nineteenth century, can we not lay higher claim on the first day of the week as being the Christian Sabbath, free from the contaminating influences of such displeasing recollections in the history of the world, and raise our ebenezer to Him who washed us in His own blood, and made us whiter than snow, on this very day of the week which Christians have since observed as the day appointed wherein to worship, praise, and magnify God, the King of kings, and the Lord of lords? Is there one single argument to the contrary whereby we can change a custom which has stood the test for centuries?

Until I find a church or sect, established on more high and deep-rooted principles of practical religion, I shall continue in my assertion (although I do not say that anybody is

wrong) that we are keeping the day appointed, according to the teachings of the Scriptures, as one whole day out of the seven, and it is only right we should give the first fruits of our labors unto the Lord, when we give the first day of the week upon which we enter in laboring for the bread that perishes.

Yours sincerely,

ROBERT M'MASTER,

Editor "The Shorthand Temperance News."

Belfast, August 18, 1893.

We are always glad to receive communications upon any subject treated of in *Present Truth*. Our only desire is for the truth, and so we welcome anything that has truth for its object, and pray for grace rightly to receive all criticism; and believing that others are as desirous for truth as we are, we take it that they will be pleased if we reason with them out of the Scriptures.

Let it be understood always that man is to live...

Matthew 4 [Deuteronomy 8:3]

⁴ ...by every word that proceeds out of the mouth of God,

—and that as His word contains everything necessary to make a man...

2 Timothy 3

¹⁵ ...wise unto salvation,

—and to make him...

¹⁷ ...perfect, thoroughly furnished unto all good works,

—everything that has not express warrant of His word, is sin. To do that which God has not commanded is sin, the same as not to do that which He has commanded.

Our friend well says that the matter of the day of rest is a "momentous, vital, and burning question;" but, fortunately, there is no difficulty connected with it, provided one is deter-

mined to abide by the word of God. It is so very clear that a child can understand it as well as a philosopher. Let us read some of the things that it says.

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

Following the record of the six days of creation, come these words:

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

There we have the whole story.

Exodus 20

¹⁰ The seventh day is the Sabbath.

It is made the Sabbath by the Lord's resting on it. After He had rested on it, He blessed it; that provided the blessing which the Sabbath brings to man. And He sanctified the seventh day. In *Exodus* 19 we read:

Exodus 19

²³ And Moses said unto the Lord, The people cannot come up to Mount Sinai; for You charged us, saying, Set bounds about the mount, and sanctify it.

Also we read:

Joshua 20

⁷ They appointed Kedesh in Galilee,”

—and certain other cities to be the cities of refuge. The *Revised Version* has “set apart” in the place of “appointed,” and the margin of both versions gives “sanctified” as an equivalent. If therefore when we read that God “sanctified” the seventh day as the Sabbath, we know that He appointed it, or set it apart, to be kept holy by man.

The Sabbath Day Definite

Although this matter has recently been set forth in these pages,⁸⁶ it may be well to recur to it again. Our friend says, referring to the common practice of Sunday observance:

“I shall continue in my assertion (although I do not say that anybody is wrong) that we are keeping the day appointed, according to the teachings of the Scriptures, as one whole day out of the seven.”

But he has overlooked the fact that the Scriptures nowhere say anything about “one whole day out of the seven.” It says, “the seventh day.” It is true that the seventh day is “one whole day out of the seven,” but it must be remembered that there are six whole days out of the seven, that are not the seventh day. The Bible has not left any room for doubt as to which particular whole day out of the seven, shall be observed. It says,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God:

—and the seventh day is not the first day.

⁸⁶ See the previous article, *Authority for the Sabbath*, from August 17, 1893, especially the section, “The Definite Sabbath Day.”

Shall we repeat the substance of an illustration given in a previous number? Here are seven coins lying in a row on the table. The first six are pennies, but the seventh is a sovereign. The man who owns the coins tells my friend and me that we may have that seventh coin. Will my friend tell me that the man has kindly given us one-seventh of the coins? and will he choose the first? Indeed, he would not; for while the first coin is truly one-seventh of the entire number, it is not the seventh; and in a question of a sovereign against a penny, it is worthwhile to be exact. But can anybody say that in choosing the sovereign we selfishly strained a point? Certainly not; but when the sovereign was the last of the seven coins, and we were told to take the seventh, there was nothing else for us to do.

The case is the same with the Sabbath. There are seven days in the week. God has rested upon the seventh day, and has blessed and sanctified it. He calls it His Sabbath, and tells us to keep it holy. Can we obey Him by selecting some other day, and say that it makes no difference, provided we keep one whole day out of the seven? Let the reader who has decided in the case of the pennies and the sovereign, answer for himself.

The circumstances at the time that the law was spoken from Sinai, show clearly that the command refers to a certain, definite day. The fourth commandment did not introduce a new thing. The Sabbath was well known before the commandment was spoken.

More than a month before, God had given the Israelites a test in regard to the Sabbath.⁸⁷ They were in need of food, and He gave them manna. It fell six days in the week; each morning they were to gather enough for that day's use, but were not to try to keep any until the next day; if they did, it spoiled. On the Sabbath none fell, but on the sixth day twice as much fell as usual, and on that day they were to gather enough for

⁸⁷ See *Exodus* 16.

use on the Sabbath. Although the manna would not keep overnight at any other time, it was fresh and good Sabbath morning, after having been kept over the sixth day night.

This was going on when the law was given, so that when God said,

Exodus 20

⁸ Remember the Sabbath day to keep it holy,

—nobody could have the slightest doubt as to what day it was. And the Jews never had any doubt about it. They often broke it, but they knew when it came. There is nothing in this world more clearly defined than the Sabbath day. It is the seventh day,—the day immediately preceding the first day of the week.

Sabbath in the New Dispensation

This is a subject which the theologians have succeeded in enveloping in almost complete obscurity. It is almost impossible for people to read the Bible except through the fog of theological terms that they have heard from childhood, and consequently it is no wonder that they get perplexed.

Here is where a child has the advantage of a man. Not knowing anything about theological terms and definitions, the child takes the Bible just as it reads, and finds no difficulty provided he does not have somebody at his elbow to suggest difficulties that do not exist. In our friend's letter we read,

“Under the new dispensation, manners and customs have completely changed.”

Let us investigate this. We read,

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

¹⁸ And all things are of God.

What is it that is changed in the “new dispensation?” It is the man. What is the change? Simply this, that whereas before all things were of self, now “all things are of God.” But the Sabbath is of God, for the commandment says,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

Therefore the Sabbath is one of the things that pertain to the “Christian dispensation.” We shall see a little later on, that Sabbath keeping is not found in the “old dispensation.” Only the man who is in Christ, keeps the Sabbath. Again we read:

Ephesians 2

¹⁰ For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained prepared that we should walk in them.

God makes a man a new creature in Christ, making old things—the old man, the body of sin—pass away, so that the new man may walk in the ways that God has prepared. One of these good ways is the Sabbath of the Lord, for in the new creation, “all things are of God.”

It is a common idea that the “new dispensation” began at the resurrection of Christ, or at Pentecost. Then it is supposed that the new order of things was introduced, and old things passed away. But if that were so, what about Jesus Christ? His earthly ministry was all before the resurrection, closing with the crucifixion. Is His life to be left out of the “new dispensation?” If this is what theology gives us, we will choose the “old dispensation” with Christ, rather than the “new dispensation” without Him.

The Scripture tells us that...

Romans 5

¹⁰ ...we [are] saved by His life.

Hebrews 13

⁸ [He is] the same yesterday, and today, and for ever.

Therefore His life that saves us is identical with the life that He lived on earth for thirty-three years. He himself said,

John 15

¹⁰ I have kept my Father's commandments.

Jesus recognized the seventh-day Sabbath, and kept it, claiming for himself the honor of being its Lord. Therefore Sabbath-keeping "according to the commandment" is part of His life, by which we are to be saved.

After Jesus had died upon the cross, His body was taken down, and laid in a sepulchre, for...

Luke 23

⁵⁴ That day was the preparation, and the Sabbath drew on.

⁵⁵ And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

⁵⁶ 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.

Here we learn that the Sabbath came between the preparation day and the first day of the week. In *Mark* we learn the same thing, only he specifies a little more closely, saying that it was...

Mark 16

¹ When the Sabbath was passed,...

—that they came to the sepulchre...

² Very early in the morning of the first day of the week.

But *Matthew* is still more explicit. He writes:

Matthew 28

¹ In the end of the Sabbath, as it began to dawn for the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

This shows that the first day of the week immediately followed the Sabbath; but the Sabbath was all past before the first day of the week began. Although they came “very early in the morning the first day of the week,” there was no Sabbath there. They could not have found it if they had been looking for it; but they were not looking for it, because they had kept it the day before, “according to the commandment.”

This was after the resurrection of Christ. It will not do to say that the disciples had not yet learned of the change in the day, for be it remembered that these Gospels were written years after the event, and if there was ever to be any change in the Sabbath the disciples would have known it by that time; but they do not give a hint of any such change.

Moreover the language is inspired by the Holy Spirit. Therefore we find that many years after the resurrection, the Holy Spirit inspired the statement that the day immediately preceding the first day of the week, is the Sabbath “according to the commandment.” And this is written for all time; therefore the seventh day of the week is still the Sabbath according to the commandment. And the commandment is the same now as when it was given, for:

Luke 16

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

Therefore the seventh day of the week is the Sabbath of the “new dispensation.”

The Two Dispensations

Christ is the...

Revelation 13 [RV]

⁸ Lamb that has been slain from the foundation of the world.

We are redeemed...

1 Peter 1

¹⁹ ...with the precious blood of Christ, as of a Lamb without blemish and without spot:

²⁰ Who verily was foreordained before the foundation of the world.

Ever since the foundation of the world, men have had...

Colossians 1

¹⁴ ...redemption through His blood, even the forgiveness of sins.

It is through "faith in His blood," that righteousness is declared.

Romans 3

²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

²⁵ Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

Now,

Hebrews 11

⁴ By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous.

So we see that...

Colossians 1

²⁰ ...the blood of His cross

—was available for righteousness and peace as soon as there was sin in the world.

1 John 2

² He is the propitiation...for the sins of the whole world,

–not merely for a certain age of the world.

But as surely as Christ was slain from the foundation of the world, He was raised from the dead from the foundation of the world; for He saves men by His life. Therefore the “Christian dispensation” began for man as soon, at least, as the fall.

There are indeed, two dispensations, a dispensation of sin and death, and a dispensation of righteousness and life, but these two dispensations have run parallel from the fall. God deals with men as individuals, and not as nations, nor according to the century in which they live. No matter what the period of the world’s history, a man can at any time pass from the old dispensation into the new. It is when men know Christ after the Spirit, that...

2 Corinthians 5

¹⁷ ...old things are passed away, [and] all things are become new.

But,

Hebrews 11

²⁷ [Moses] endured, as seeing Him who is invisible,

–and therefore Moses was in the new dispensation.

In *2 Corinthians* 3:5-18 we have this matter of the two dispensations clearly set forth. We will quote it from *Dr. Young’s Literal Translation*, putting in brackets some of the renderings of the *Revised Version*; so that the reader, having the common version before him, can have the benefit of three renderings:

2 Corinthians 3 [YLT]

⁵ Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God,

⁶ Who also made us sufficient to be ministrants of a new covenant, not of letter but of Spirit, for the letter does kill, and the Spirit does make alive.

⁷ And if the ministration of the death, in letters engraved in stones, came in glory, so that the sons of Israel were not able

to look steadfastly to the face of Moses, because of the glory of his face, which was being made useless was passing away,

⁸ How shall the ministration of the Spirit not be more in glory?

⁹ For if the ministration of the condemnation is glory, much more does the ministration of the righteousness abound in glory;

¹⁰ For also even that which has been glorious, has not been glorious in this respect, because of the superior glory;

¹¹ For if that which is being made useless is through glory, much more that which is remaining is in glory.

¹² Having then such hope, we use much freedom of speech,

¹³ And are not as Moses, who was putting a vail upon his own face, for the sons of Israel not steadfastly to look to the end of that which is being made useless was passing away;

¹⁴ But their minds were hardened, for unto this day the same vail at the reading of the old covenant does remain unwithdrawn,—which in Christ is being made useless which vail is done away in Christ,—

¹⁵ But till today, when Moses is read, a vail upon their heart does lie,

¹⁶ And whenever they may turn to the Lord, the vail is taken away.

¹⁷ And the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty;

¹⁸ And we all with unvailed face, the glory of the Lord beholding in a mirror, to the same image are being transformed, from glory to glory, even as by the Spirit of the Lord.

The reference here is to the circumstances attending the giving and receiving of the law, from Sinai. Read *Exodus* 34:29-35, and you will see that when Moses came down from the mount, where he had been talking with God, his face shone. Although he did not know that his face shone, the children of Israel could not look upon its dazzling brightness. So while he talked with them, he put a vail upon his face, but he took it off when he went into the presence of the Lord. While the people could not look upon the reflected glory of God, in the face of Moses, he could go with unvailed face into the

presence of God himself. And there were others who did the same, for we read:

Exodus 34

⁹ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness.

¹⁰ And upon the nobles of Israel He laid not His hand; and they saw God, and did eat and drink.

Let us now summarize the above points:

1. Life comes from the Spirit alone. But,

Romans 7

¹⁴ We know that the law is spiritual.

He who has the Spirit, has the righteousness of the law (*Romans* 8:4); it is only when the Spirit is rejected, that the law works wrath, for without the Spirit the law is transgressed.

2. The glory of God is the righteousness of God.

Romans 3

²³ For all have sinned, and come short of the glory of God.

Therefore to be partakers of the glory of God, is to be freed from sin. But freedom from sin is true obedience to the law. It is the Spirit that changes men from glory to glory, into the perfect image of God. *2 Corinthians* 3:18. So again we see that it is the Spirit that gives the perfect righteousness of the law of God, which is simply His life.

3. That Spirit was given to men from the beginning. It was striving with men before the flood, to bring them into the way of righteousness. *Genesis* 6:3. The Spirit was with the children of Israel in the wilderness of Sinai:

Nehemiah 9

²⁰ You gave also your good Spirit to instruct them, and withheld not your manna from their mouth, and gave them water for their thirst.

4. The law merely upon tables of stone or written in a book, can work only wrath and death. The reason is that in such a case it is only the statement of righteousness, and no man can be saved by a mere statement of what his duty is. The law on stones, or in a book, simply tells us what to do, but gives us no power to do it. Therefore the giving of the mere written words of the law to any people, is simply ministering death to them.

The thunders and lightnings and the earthquake at the giving of the law, and the fact that no one could touch the mount without dying, showed that men cannot approach the law to get righteousness from it of themselves. He who takes the law as a simple statement of duty that he of himself must perform will find only death in it.

5. But there was the ministration of righteousness at Sinai, as well as the ministration of death. The whole thing was designed for righteousness, and all would have received the righteousness of the law, through Christ, if all had believed as Moses did.

Romans 5

²⁰ The law entered that the offense might abound. But where sin abounded, grace did much more abound:

²¹ That as sin had reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

Then no matter how much the law showed men to be sinners, and that the wages of sin is death, there was grace abounding to cleanse from all sin, by the life of Christ.

6. This is shown also by the fact that Moses went into the immediate presence of the glory of the Lord with unvailed

face, although the people could not look upon the reflected glory in his face. And why could they not? Because their minds were blinded. That vail over the face of Moses, stood for the vail of unbelief over their hearts. When a man shall turn to the Lord, the vail is taken away, even as it was from the face of Moses, who, beholding as in a glass the glory of the Lord, was changed into the same image from glory to glory.

That glory was the glory of the Gospel, for, continuing the narrative, we read:

2 Corinthians 4

³ But if our Gospel be hid, it is hid to them that are lost:

⁴ In whom the god of this world has blinded the minds of them that believe not, lest the light of the glorious Gospel [or, the glory of the Gospel] of Christ, who is the image of God, should shine unto them.

The minds of the people were blinded, and so the light could not shine in; but the light was there, ready to shine in, for the mind of Moses was not blinded, and the light of the glorious Gospel of Christ shone in his face, transforming him. The law and the Gospel were united at Sinai, as everywhere else. The glory of Calvary was shining at Sinai, as clearly as it shines now. Those who received it by faith had righteousness and life; those whose unbelief refused to see it, remained in sin and death. That which is a savor of life to some, is a savor of death to others.

What then? Just this, that as the law at Sinai was...

Galatians 3

¹⁹ ...in the hand of a Mediator,

—even the hand of the Lord Jesus Christ, who is the only Mediator, it was to teach all men that the law just as spoken there, is what Christ, through the medium of His life, puts into the hearts of believers. Christ dwells in the believing heart, and ministers the law as life, for His life is the law.

And so in the “new dispensation,” the Sabbath—the seventh day—is kept by men. And it is only in the new covenant or dispensation that the Sabbath of the Lord can be kept; for the righteousness of the law is fulfilled only in those in whom Christ dwells. The old dispensation is self, but the new dispensation is Christ.

Object of the Sabbath

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

Genesis 2

³ 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.

Ezekiel 20

²⁰ 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.

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.

All this is spoken of the seventh day of the week, and of no other; for...

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

Therefore the seventh-day Sabbath—the only Sabbath—was given that men might know God and His sanctifying power.

God is known through His works⁸⁸ and it is through His creative power that men are freed from sin.⁸⁹ So the Sabbath, as the memorial of creation, is the means through which a perfect, saving knowledge of God is obtained. But God is known only through Christ, for all the works of God are wrought in Him.⁹⁰

Now the question is,

“Since God sanctified the seventh day for this purpose, is it possible that the same object can be gained by another day, upon which He never blessed or sanctified?”

Certainly not; to say that it can, is to impugn the wisdom of God in sanctifying the definite seventh day in the beginning.

We have already seen that the Sabbath pertains to what is called the “Christian Dispensation.” There is more evidence still. Who created all things? It was Christ, through whose blood we have redemption.⁹¹ It is He also...

1 Corinthians 1

³⁰ ...who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

He, then, is the sanctifying power of God, for He is the power of God. Now the Sabbath was given that we might know God who sanctifies us. Therefore the Sabbath was given for the purpose of revealing Christ to us as a Saviour of sinners.

The Gospel is the power of God unto salvation.

⁸⁸ **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.

⁸⁹ **Psalm 51** ¹⁰ Create in me a clean heart, O God; and renew a right spirit within me. **Ephesians 2** ¹⁰ For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

⁹⁰ **Colossians 1** [RV] ¹⁶ For in Him were all things created.

⁹¹ See *John* 1:1-3; *Colossians* 1:13-17.

Romans 1

¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes.

The power of God is known by the things that are made.

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.

The Sabbath is for the purpose of directing our thoughts to the things that God has made, so that through them we may know His power to save; for redemption is creation.

In the resurrection of Christ the power of God is shown. Paul's prayer was that we might know the...

Ephesians 1

¹⁹ ...exceeding greatness of His power to usward who believe, according to the working of His power,

²⁰ Which He wrought in Christ when He raised Him from the dead.

But God's power is one, and ever the same, and it is seen in the things that He has made. Therefore it was creative power that raised Christ from the dead. We are sanctified through living faith in the death and resurrection of Christ, which, as we have seen, were accomplished from the foundation of the world. But the Sabbath makes known the sanctifying power of God; therefore the Sabbath is the reminder of the power of the resurrection as well as of the power of creation.

Jeremiah 23

²⁸ What is the chaff to the wheat?

Men cannot sanctify a Sabbath. They can make nothing holy.

Jeremiah 10

³ The customs of the people are vain.

Custom decides nothing. True, the Sunday has been nominally observed more or less for fifteen hundred years, but that proves nothing. God's name has been blasphemed, and the sun and the other objects have been worshiped instead of Him for nearly four times as many years; but that does not make blasphemy and idolatry right.

It is true also that the Jews rejected Christ, but that was not because they kept the Sabbath. On the contrary, it was because they did not keep it, although they professed to. They rejected Jesus because they did not know Him; but if they had kept the Sabbath in the Spirit, and not in the outward form merely, they would have known Him as the sanctifying power of God.

Not how men have regarded the Sabbath, but who gave it, is what determines its sacredness. God gave the Sabbath day, and the blessing and sanctification which He placed on it, can never be removed by any action of men.

But the observance of Sunday—"the venerable day of the sun"—was "the wild solar holiday of all Pagan times,"⁹² and as such was adopted by that power which, exalting itself above all that is called God or that is worshiped, thought itself able to change times and laws. Shall we continue to observe it, and thus recognize the authority of the Papacy? or should we walk in the "old paths," and by keeping the rest day of the Lord, find the rest from sin, which He alone can give?

⁹² *The North British Review*, Vol. 18, p. 409.

8. Saturday, Sunday, and the Sabbath

Present Truth, September 14, 1893

WE HAVE received the following letter, which speaks for itself:

Permit me to call your attention to the error in your issue of August 17th, where our Sunday is repeatedly called the “seventh” and “Sabbath” day. Surely it only needs a reminder to cause an acknowledgment of the fact that Saturday is the seventh day of the week, and always was, and is at the present day, the Jewish Sabbath. Everyone who receives even a partially-completed religious education is taught the reasons for the Christian and apostolic observance of Sunday, the “first day of the week,” as the day of rest.

The writer was momentarily shocked when the above lines first met his eyes. Could it be possible that so egregious a blunder as to call Sunday the seventh day of the week had found its way into *Present Truth*? A little examination showed that it had not been done. God forbid that we ever should do such a thing.

The article in question was written for the express purpose of showing that by no possibility could Sunday, the first day of the week, be the Sabbath. Unfortunately our correspondent seems to have the idea so fully fixed in his mind that Sunday is the rest day, that he has assumed that any reference to “the Sabbath,” by a Christian, must mean Sunday. Let us see if a few points cannot be made so clear that any can see them, whether they believe them or not.

1. In the Bible the days of the week are not named, but numbered, with the exception of the seventh day of the week, which is named the Sabbath.

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

The seventh day, the last day of the week, is the only day of the week that is honored in the Bible with a name. But that seventh day—THE SABBATH—is not Sunday.

2. “The Sabbath day according to the commandment” (*Luke* 23:56) is the day before the first day of the week. Compare the verse above referred to with the first verse of the next chapter, and also with *Mark* 16:1 and *Matthew* 28:1, where we find that the Sabbath immediately precedes the first day of the week, and that when the first day of the week begins, the Sabbath is “past.”

3. Let it be remembered that the statements concerning the Sabbath and the first day of the week were written long after the resurrection and ascension of Christ, through the inspiration of the Holy Spirit, by Christian men, and for Christians, and also for those who through their words might become Christians. Therefore, as surely as the Scriptures are the word of God, and the perfect guide for Christians, that is, the guide which if heeded will make perfect Christians, the seventh day of the week is the Sabbath for Christians. The writers of the Bible, the prophets and apostles, knew of no other Sabbath.

4. The seventh day of the week is not, and never was, the “Jewish Sabbath.” Such a thing is unknown in Scripture. Read again:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

The Lord himself calls it...

Isaiah 58

¹³ ...my holy day.

It was made for man in Eden, at the close of the six days of creation, thousands of years before there was a Jew in existence.

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

True, the Jews kept it, except when they apostatized from God, but that did not make it their day. Christ kept it, and His life is the model life for all men.

1 John 2

⁶ He that says he abides in Him, ought himself also so to walk even as He walked.

The disciples, as we have seen, kept it, and the Holy Spirit has set the Divine seal to the fact that it is the Sabbath. He who would find any other name for it, or would find any other day appointed as a day of weekly rest, must go elsewhere than to Holy Scripture.

5. The reasons for “the Christian and apostolic observance of Sunday,” are not so apparent as our correspondent thinks. From an influential Presbyterian journal, the editor of which must be supposed to have had at least a “partially-completed religious education,” we quote the following statement:

It is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

The venerable Dr. Scott, the commentator, in his comment on *Acts 20:7*, says:

The change from the seventh to the first appears to have been generally and silently introduced, by example rather than by express precept.

And the *Christian at Work*, the above referred to, also said editorially:

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 *littera Scripta* [the literal text] of the Bible, the Sabbatarians [those who observe the seventh day of the week] have the best of the argument.

The fact that the change from the seventh to the first day of the week, was “gradually and silently introduced,” as Dr. Scott says, shows that the change was a part of that “falling away,” of which the Apostle Paul wrote, which was the result of the working of the “mystery of iniquity.”⁹³

Chamber's Encyclopedia (art. “Sunday”) says:

Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been observed, is the edict of Constantine, 321 AD.

That law commanded city people to rest “on the venerable day of the sun,” the chief heathen festival day, but allowed those who were...

...situated in the country...freely and at full liberty to attend to the cultivation of their fields.

Yet notwithstanding the fact that this law allowed all who lived in the country—the majority of the people—to work on Sunday, the ecclesiastical historian, Mosheim, says that in consequence of it, Sunday was “observed more sacredly than before.” Anyone, therefore, can readily judge how much sacredness was attached to Sunday as late as 321 AD.

6. It should not be forgotten that “Saturday” and “Sunday” are not the exact equivalents of “the seventh day of the week,” and “the first day of the week.” The Sacred Record says that:

⁹³ 2 *Thessalonians* 2:3-7.

Genesis 1

⁵ The evening and the morning were the first day;

⁸ The evening and the morning were the second day,...

The “evening,” according to the Scripture, which must be our sole guide in everything pertaining to the Sabbath, begins at the setting of the sun.⁹⁴ The day properly begins and ends with the setting of the sun.

“Saturday” and “Sunday” are heathen names, and are applied to two days beginning and ending midnight, according to the change made by the heathen. The “seventh day of the week” begins at sunset on the sixth day, commonly called Friday, while “Saturday” does not begin until midnight, several hours later.

Those who rest on “the Sabbath day according to the commandment” begin their rest at the setting of the sun on the sixth day. Thus the Sabbath of the Lord begins several hours before “Saturday” begins, and ends several hours before the beginning of “Sunday.” Strictly speaking there are no, or at the most very few, observers of the first day of the week, which begins and ends at sunset.

7. Let it therefore be understood that whenever the *Present Truth* mentions the Sabbath, it means “the Sabbath according to the commandment,”—the seventh day of the week,—the day immediately before the first day of the week. Let it never be supposed that the *Present Truth* calls Sunday either the seventh day of the week, or the Sabbath.

For all this it claims no other authority than the plain word of God, and for this or any other religious act it will recognize no other authority than that.

⁹⁴ See *Deuteronomy* 16:6; *Joshua* 10:26-27; *Mark* 1:32.

9. What Authority?

Present Truth, November 9, 1893

IN A PAPER on *The Lord's day: Its Obligation and Observance*, at the Midland Institute, Canon Edmonds said that they...

...need not entangle themselves with the question of the relation of the Lord's Day [which he erroneously applied to Sunday] to the Fourth Commandment. It was not observed to satisfy the commandment: it was made for man. Neither did its sanction rest upon the authority of the apostles or the Apostolic Church.

True, Sunday observance does not rest upon the authority of God, nor of those sent directly from Him. It is a product of human apostasy.

How much better to observe the seventh day,—the Lord's day indeed,—which does not require that one should “entangle” himself in connecting it, through the commandment, with God himself.

10. The Authority for Sunday

Present Truth, December 7, 1893

IN THE same connection as that which we have quoted in the preceding article,⁹⁵ the *Church Times* proceeds to speak of the necessity for people to be present at communion, whether they partake or not. This “necessity” is of course on account of the custom of “the church.” Speaking of Canon Knox Little’s treatment of this subject, under the head of *Eu-charistic Worship*, the *Church Times* says:

He pleads earnestly for the liberty of the English Churchmen to be present at the offering of the Holy Sacrifice, whether they are going to receive or not; but it is not so much a question of liberty as of duty. It is as much a custom of the Catholic Church to hear Mass every Sunday as it is to receive Holy Communion fasting.

We might ask Archdeacon Farrar why he insists on the observance of Sunday, as we suppose he does, and he could give no adequate answer except that it is enjoined by the Church; but the same Church has laid down as the one obligatory devotional exercise the hearing of Mass, while communion on any other Sunday than Easter Day is left to the conscience of each individual.

We should very much like to know how Archdeacon Farrar, or any other professed Protestants, would answer the above question. It really seems as though it is the “evangelical” portion of the Church of England, that is in the dilemma, while the Romanizing portion is consistent. We say consistent, but not correct.

The “Protestants” reject the Mass and fasting communion as Romish customs, while they cling closely to Sunday obser-

⁹⁵ The article Waggoner is referring to is called “The Church vs. Christ” (*Present Truth*, December 7, 1893), and is contained in the Fragments Series, Volume 7: *The Church*.

vance, which has no other authority than the custom of the Roman Catholic Church. Ask a Ritualist or an avowed Roman Catholic why he keeps Sunday, and he can promptly reply,

“Because it is a custom of the Church.”

Ask a professed Protestant why he keeps Sunday, and he can make no other reply; for the Bible gives no more sanction to Sunday observance than it does to the worship of images. But in returning that answer, the professed Protestant would convict himself of inconsistency, because he indignantly spurns the Mass and other customs of the same church.

The truth is that the Roman Catholics have not nearly so difficult a task before them, to win England back to the allegiance to Rome, as many suppose. If Churchmen and other observers of the first day of the week, do not repudiate that practice as strongly as they ever did the Mass and the infallibility of the Pope, they will be forced into the Catholic Church by their own sense of consistency. It will not be long before the issue will be set squarely before them, and we wait with deep interest to see what they will do. May God help many thousands of them to accept the truth.

One word more ought to be added. We have said that if a professed Protestant were asked why he keeps Sunday, he could make no other reply then that it is the custom of “the church.” And therein he would show that he is not indeed a Protestant. Not all professed Protestants would make such an answer. We know of many who, if they were asked why they keep Sunday, would each promptly and emphatically reply,

“I do not.”

If asked why not, he would reply,

“Because I am a disciple of Christ, and because Sunday observance has no authority but that of ‘the church.’”

If asked what he does do, he would reply,

“I keep the Sabbath of the Lord our God,—the seventh day of the week,—upon which Christ, ‘by whom the worlds were made,’ rested, and which He blessed and sanctified, and of which He declared himself to be Lord; the day which He himself observed when He was on earth.”

Who would dare accuse him of sin in thus following the precepts and practice of the Lord?

11. Rome's Challenge to Protestants

Present Truth, December 7, 1893

THE watchful eyes of Rome are ever alert to discover a wrong move in the camp of Protestants. They are alert to note any vantage ground which may be given her through the blindness and perversity of those with whom she is contending for the mastery.

Rome is wise. She has access to the treasured wisdom of centuries of experience, and inconsistency has not blinded her eyes to the true situation. And she has discovered a vantage ground of the utmost importance to her ends,—one from which she can compel the large majority of Protestants to acknowledge themselves inconsistent in their course for the past three hundred years, or to admit (tacitly if not openly) the claim of Rome that not the Bible alone, and the Bible as interpreted by itself, the Bible as interpreted by the Church “Fathers,” and tradition with it, is the correct basis upon which the Church of Christ should rest: a claim as false as it is presumptuous.

This vantage ground for a successful warfare with Protestantism as represented by the various so-called “orthodox” sects, she has long seen; but the time has now come when Protestants themselves, by their frantic seeking for State aid to uphold one of Rome’s institutions, have given her the opportunity of using this vantage with telling effect; and our Rome has risen to the occasion, and has issued a challenge to the Protestant world for a combat on the latter’s own ground, which they must either accept or ignore.

But if they accept it, Rome well knows that the ground is utterly untenable for them, professing as they do that the Bible and the Bible alone is their only rule of faith. And on the other hand, if they reject or ignore it, it is a tacit confession of

their own weakness, which in the popular mind must greatly tend to the advantage of Rome.

This challenge appears in the *Catholic Mirror*, the official organ of Cardinal Gibbons in the papacy and the United States. Its nature will appear from the following heading under which the *Mirror* published four leading editorials, one for each of four consecutive weeks:

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.

The following short quotation from the *Mirror's* first article will set in view the leading facts of the situation:

Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages, 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 Testament, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God while 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 Jew-

ish people before their eyes, have rejected the day named for His worship by God, and assume, 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.

After noticing the “loud and impassioned invectives” against Sabbath desecration, with which Protestant pulpits so often ring, and...

...the fanatical clamor of the professed Protestant ministers throughout the length and breadth of the land, against opening the gates of the World’s Fair on Sunday,

–the *Mirror* proceeds to an examination of the ground upon which Protestants stand in their observance of Sunday, from the standpoint of “the Bible, and the Bible alone.”

The discussion of this paramount subject, [it declares,] is not above the capacity of ordinary minds, nor does it involve extraordinary study, it resolves itself into a few plain questions, easy of solution:

First, Which day of the week does the Bible enjoin to be kept holy?

Second, Has the New Testament modified by precept or practice the original command?

Third, 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?

It is not our purpose to reproduce all that the *Mirror* says in its examination of the texts of the Old and New Testaments, which relate to the observance of the Sabbath. The examination is conducted in a style both clear and logical.

As Sunday is never once referred to in the Bible as the Sabbath, there is no great chance for argument from the standpoint of “the Bible and the Bible alone,” since there is only one side to the controversy. All that can be done is to examine the

texts which speak of the Sabbath, and note the fact that in every case reference is made to the seventh and not to the first day of the week. Anyone with a Bible and concordance can make the examination for himself.

Some statements made by the *Mirror* “in conclusion” will show the attitude of Rome towards Protestants in this matter. She says:

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,” while 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, while 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.

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 and what may be aptly designated “a mockery, a

delusion and a snare.”

And now notice how history sustains Rome in this attitude, as shown in the following language of a Protestant writer:

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 says the Lord,” these were their constant watch words; 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 that 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 Scripture 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 “a 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 claims of Protestants.

By this crisis there was devolved upon the ultra-Catholic portion of the council the task of convincing the others that “Scripture and tradition” was 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 intense mental strain, one of the ultra-Catholic members 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 Protestants’ 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 commission 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 observance 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,” rendered; 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 publication 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 text: forbids the 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, which 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 chiefest 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."

The question is,

"What are Protestants going to do about it?"

What are they going to reply to Rome's challenge? or will they make no reply at all? Whichever it be, they are in a sad dilemma, for who does not see that Rome intends to make vigorous use of the weapon which they by their inconsistency have put in their hands, to greatly accelerate the influx from without into her fold?

There is just one thing left for Protestants to do to save themselves from the overthrow in which such weakness must end, and that is to stand squarely and consistently upon the position defined in the rule they profess to have adopted,—"the Bible and the Bible alone,"—by repudiating the Sunday sabbath as an institution not sanctioned by Scripture, and returning to the Bible Sabbath, the "Sabbath of the Lord your God," the seventh day of the week.

But it is not a question for some denomination or body, but for you. What are you going to do? It is a question between your own soul and your God.

Will you observe the Sabbath which He has instituted as the memorial of His creative power, and thus acknowledge yourself a worshiper of the true God, “that made heaven and earth”?

Or will you cling to the Sabbath which “the Church” (of Rome) actuated by that spirit of apostasy which Paul said in his day did “already work” (*2 Thessalonians* 2:7-8), instituted as the sign of her authority, thus repudiating the principle of “the Bible and the Bible alone,” and making yourself a worshiper of that power which stands in opposition to the power that creates and redeems?

The issue is raised; the decision must be made; and upon your choice will depend your eternal welfare.

12. The Bible Sabbath

Present Truth, December 14, 1893

LAST week we published some statements about the Sabbath, from the *Catholic Mirror*, under the heading, "Rome's Challenge to Protestants." Following is a further portion of the hard problem which it sets for Sunday-keeping Protestants, who profess to take the Bible as their sole guide.

The idea of the *Mirror* is to demonstrate the insufficiency of the Bible; we hope, however, that our readers will hold to the Bible, and wholly repudiate Roman Catholicism. The Scripture quotations in the following are of course from the *Douay Version*:

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 a Catholic yields his judgment in spiritual matters implicitly and with unreserved confidence, to the voice of the 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 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 God," "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 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 the 31st chapter, 15th 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 one 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 anyone foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel had been keeping the Saturday from the giving of the law, A.M. 2514 to A.D. 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 defined 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—the Old Testament—confirmed by the living tradition of a weekly practice for 3383 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 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, and 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 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 supple-

mental 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 decrees 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 Saviour 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, while 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 while His body was yet in the tomb. *Luke* 22:36 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 spices and ointments they had prepared.”

The “spices” and “ointments” had been prepared Good Friday because “the Sabbath drew near.” Verse 54. This action on

Friday evening, the part of the personal friends of the Saviour, 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; same chapter, verse 27; again, verses 42, 44. Once more, chapter 15, verse 31; and chapter 17, verse 2; and chapter 18, verse 4.

“And He [Paul] reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks.”

The Sabbath continues from *Genesis* to *Revelation*!!! Thus it is impossible to find in the New Testament the slightest interference by the Saviour, but on the contrary, an entire acquiescence in the original arrangement, nay, a plenary endorsement by Him while 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* have abundantly testified to us.

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, while the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

1894

1. Confessing Unseen Sins

Present Truth, February 8, 1894

THE Lord sometimes reproved us for sins which did not seem to be sin to us, and we have refused to confess. The Lord said it was wrong, but we could not see that it was so, and so we would not confess it until we could see it; for we thought that this would be dishonesty.

We were so intensely loyal to the truth, as we thought, that if we could not see the thing to be a sin, we would not say it was, no matter what the Lord said. The devil is very glad to have us honest in this way, and he will do his best that we may never see what we profess to be willing to see.

Psalm 36

⁹ In your light shall we see light.

The word of the Lord is light. Then it is our business to say what the word says. Suppose the Lord points out in His word, by whatever means His word comes to us, that a thing is wrong; or it may be a duty to be performed as, for instance, Sabbath-keeping. The Lord says the seventh day is the Sabbath. Someone says,

“I do not feel as though it was. As soon as I feel so I will acknowledge it, for I always follow my convictions.”

When we talk in that way in the course of action we practically say, I always follow my own mind; I never deny myself; I always have my own way. Many people mistake inclination for conviction.

When the Lord speaks we have no business to feel about it. The Lord says a thing is so, and he who will confess it to the Lord simply says that the Lord speaks the truth. We know He cannot speak falsely, and when we take His word as the light that it is, we shall see light always. If we believe His word, that word will enable us to see.

2. What Doubt Is

Present Truth, February 22, 1894

DOUBT is the difficulty which men find in the attempt to make the Scriptures harmonize with their ideas and experience. For instance, we read that:

Ephesians 1

³ God...has blessed us with all spiritual blessings in heavenly places in Christ.

But someone says that he has not experienced all blessings, and so he doubts the statement. In order, however, to seem to avoid the reputation of unbelief, he will declare that he believes the thing that the text may mean, but that *it does not mean what it says*.

Another reads:

Exodus 20

¹⁰ The seventh day is the Sabbath.

But he has not been accustomed to observe that day, and he cannot make it harmonize with his plans and convenience, and so he straightway begins to doubt the statement. He, too, declares that *it does not mean what it says*.

Doubt arises simply from the unwillingness of men to have their lives transformed, and fashioned after the Divine plan.

3. Not an Allegory

Present Truth, March 22, 1894

SOME people think to strike a happy mean between the idea that the first chapters of *Genesis* are actual history, and the theory that they are pure fiction, by claiming that they are allegorical. Of all such it may be said,

Luke 23

³⁴ They know not what they do.

They do not realize that any view other than that those chapters describe actual occurrences, is a denial of the whole Bible, and of the very Gospel.

The 3rd chapter of *Genesis* tells how sin came into the world, and contains the first promise of the Saviour, who should die for the sin. To deny the literalness of that account, is to deny the story of the cross.

Upon the 1st and 2nd chapters of *Genesis*, the fourth commandment is based. If they were not literal history, the Sabbath would be gone. This indeed is why those chapters are discredited. But they who discredit the story of creation, and the Sabbath, do not realize that in so doing they are denying sanctification. God says,

Ezekiel 20

¹² 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.

Without the knowledge of creation and the Sabbath, there can be no knowledge of perfect sanctification.

Psalms 119

¹⁶⁰ Your word is truth from the beginning.

It is all...

2 Timothy 3

¹⁶ ...profitable for doctrine, for reproof, for correction, for instruction in righteousness:

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

4. Holiness and “Holy” Week

Present Truth, March 29, 1894

THERE are two sources from which holiness—real or supposed—becomes in the popular mind attached to places and times of earth. One source is God; the other source is tradition.

True holiness, like all else that is good and desirable, has but one source, which is God. God is the Creator of all things, and all things as He created them were good. It is sin that has marred the work of God’s hands and divested of its perfection that part of God’s creation in which we live. It is the evil touch of sin that brings unholiness. It is the touch of God, on the other hand, that makes holy.

When God spoke to Moses from the burning bush, He told him that the place whereon he stood was holy ground. It had not formerly been different in this respect from other ground upon which Moses trod, but when God stood upon it, it became holy. It was made so by His presence. God is holy, and whatever He touches has imparted to it His holiness. And this is the only way in which anything can become holy.

So also the ground on which Joshua stood before the Captain of the Lord’s hosts, was made holy; and Mount Sinai likewise, from whose quaking summit God spoke the words of His law. For a like reason the mount of Christ’s transfiguration is called by Peter,

2 Peter 1

¹⁸ ...the holy mount.

In a similar way God has made holy a certain portion of time. This He did at the close of creation. We read that:

Genesis 2

² 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.

³ 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.

By resting upon the seventh day, God made it a Sabbath, a rest day. Then He blessed and sanctified it; which, as He is the only source of blessing and sanctification, could only have been done by imparting to that day in a special manner His own blessed and sanctified presence. Thus the seventh day became holy, and remains unto the present day holy time.

But the idea has permeated the religious world that holiness can be imparted by mere association with certain sacred events, and that therefore a certain portion of the year, corresponding approximately to that in which over eighteen centuries ago occurred the events of the crucifixion and resurrection of Christ, has become sacred time. From whence did this idea come? Not from the word of God, for that word recognizes no sacredness as belonging not to any portion of time except the seventh day,—the Sabbath.

What God has made holy, is holy by virtue of the act of God imparting to it His holiness. And as God has not, so far as His word informs us, imparted any holiness to the period of time under consideration, it is evident that whatever sacredness belongs to it has been derived from another source; that is, from tradition.

When we stand upon tradition, we are standing upon the ground of the Roman Catholic Church. That Church is the recognized custodian of the traditions which have influenced religious belief and practice from the first centuries of the Christian era down to the present time. Whatever of these traditions have been incorporated into the beliefs of Protestants, have been either brought or borrowed from Rome. Rome had them first, and she is best qualified to speak with authority regarding their origin and meaning.

This, it is not surprising to find, it is the doctrine which Rome herself asserts. She claims the right and the power to impart holiness by her own decrees. The *Abridgement of Christian Doctrine*, a standard Catholic work, speaks as follows:

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. (See p. 57.)

Certainly, if the Roman Catholic Church had power to change the Sabbath, which is holy time, she has power to institute holy days and to invest with sacredness certain times and seasons such as the period which has recently terminated.

And when Protestants allow that the Sabbath has been changed to Sunday without any Scriptural command or warrant, and observe it upon the authority of tradition, they justify Rome's blasphemous claim of the possession of such power; and it is only consistent with such folly that they should pay increased attention year by year, as they are doing, to other times and observances which rest upon tradition and the authority of the Church.

The effect of tradition is to make void the word of the Lord. So it was in the days of Jesus of Nazareth, and so it is today.⁹⁶ It is most unwise to engage in religious observances which God has not commanded. The Christian faith knows no such doctrine as that of works of "supererogation." The Gospel commission is,

Matthew 28

¹⁹ Go therefore, and teach all nations,...

²⁰ Teaching them to observe all things, whatsoever I have commanded you.

⁹⁶ See *Matthew* 15:3-6.

Only that is included which He has commanded, and whatever He has not commanded, does not pertain to the Gospel. We read also that:

2 Peter 1

³ His Divine power, [which is the power of His word]...has given unto us all things that pertain unto life and godliness.

Whatever therefore His word has not commanded is to be shunned, as not pertaining unto life and godliness, whatever fair appearances it may present.

Proverbs 30

⁶ Add not unto His words, lest He reprove you, and you be found a liar.

Neither observe that which He has not commanded, lest you meet at last the crushing rebuke,

Isaiah 1

¹² Who has require this at your hand?

5. Looking at Others

Present Truth, April 12, 1894

AMONG the various reasons alleged by individuals for disregarding some of the requirements of God as set forth in the Scriptures—as for example, that of Sabbath observance—one quite frequently heard is, that:

“Many thousands of Christians in past times lived lives that were guided by the Holy Spirit, and yet did not observe the seventh day, which the Sabbath commandment requires.”

“If I do as well as they,” says the objector, “God will accept me as He did them.”

But hold! You are not doing as well as they; for they lived in harmony with all that they knew of God’s requirements, and this you are not willing to do.

Before the Reformation started, the good men who afterward espoused its cause were in the Church of Rome, holding and practicing its erroneous doctrine; and from that day to this there has been a continuous unfolding of Divine truth which had been covered up by the rubbish of Romish traditions and dogmas; for the Reformation was not all accomplished in the days of Luther, but is yet going on in the proclamation of the Bible Sabbath, and in calling the attention of men to God’s word as the only infallible guide in all matters of Christian faith.

The same issue is joined today that brought the conflict then; viz., the Bible against tradition, or, the power of God’s word against the power of man. The Christian must not look to man, but only to God. The life of Christ is the example by which he is to shape his own life. Christ speaking through the prophet said,

Isaiah 14

²² Look unto me and be saved, all the ends of the earth.

And we are exhorted further to...

Hebrews 12

¹ Run with patience the race that is set before us,

² Looking unto Jesus the Author and Finisher of faith.

To whom, then, are you looking? Whatsoever is not in the life of Christ does not belong to Christianity; and whatsoever is in that life should be accepted by the Christian without any question. And such is Sabbath-keeping; for Christ kept the seventh-day Sabbath.

6. The Seventh, or One Seventh?

Present Truth, May 3, 1894

SUPPOSE I call on a friend who is ill, and he asks me to assist him in taking his medicine. He says that on the shelf I will find seven bottles, numbered in order from one to seven, and he asks me to bring him the bottle of quinine, stating particularly that it is the seventh bottle, and in order to make the matter sure, he repeats that it is the seventh bottle, the one numbered seven. I go to the shelf, and bring him the first bottle, from which he takes a dose of arsenic, thinking it to be quinine, and the result is he dies. Am I guilty, or not? Did I obey his instructions, or did I not? Everyone will say,

“To be sure you are guilty; he told you plainly which bottle to bring, and you deliberately brought another one.”

But I have a plea to make in self-defense. I claim that I did exactly as I was told, and the proof I offer is this:

“The seventh bottle was evidently one-seventh of the number of bottles on the shelf; when he told me to bring the seventh, it was plain enough that he wanted one out of seven; I brought in the first one, which any one must admit was one out of the seven and one-seventh of the whole number; and therefore I claim that I literally fulfilled his request.”

Who would be satisfied with so lame an excuse? Would they not reply:

“It is true enough that the seventh bottle was one-seventh of the whole number, and that the first was also a seventh, and so was every other bottle. It is true that your friend wished for only one bottle, which would be only one-seventh of the whole number; but it is also true that he plainly specified which one he desired. He told you to bring him the seventh bottle, and you deliberately disobeyed his instructions.”

Everybody would agree that I was criminally negligent, nor would they be convinced by my assertion that I carried out the spirit of his instructions, even if I did ignore the letter of them. All would agree that when a man says the seventh, he means that particular one, and not any one-seventh that may be most convenient.

Now the Lord has said,

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

⁹ Six days shall you labor and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God.

Suppose that instead of resting on the seventh day, I rest on the first day, and say that I am obeying the commandments; that all that the Lord requires is one-seventh part of time, and that the first day is just as much one-seventh part of time as the seventh day is; will those who condemned me in the first instance, justify me in this?

I might say that in keeping the first day I am keeping the spirit of the commandment, instead of the letter; but by that very statement I should convict myself of breaking the commandment. For how can one know what the commandment means, except by what it says? If God had meant us to keep any seventh part of time, would He not have said so, instead of explicitly naming the seventh day? Shall we not admit that God knew how to express the spirit of His commandment in plain words?

Some of our readers have often said,

“I believe that we ought to keep one day of the week, but I don’t think it makes any difference which one.”

Now let me ask you a few questions. They are these:

- What makes you think that you ought to keep one day of the week?

- Why do you not think that you ought to keep one day of the month only?
- Or, why do you think that you ought to keep any day at all?

You can give no answer, except that the fourth commandment says so. You may refer to custom, but that is against you; for the greater part of the inhabitants of the world are still in heathen darkness, and the heathen know nothing whatever of a weekly rest. No people have any semblance of a weekly rest day, except those who have come under the influence of the Bible. The Bible requires that men should rest at regular intervals, one day in each week, and plainly specifies that that rest day shall be the seventh day, the last day of the week, and not the first.

And now since it is evident that the commandment of the Lord is the origin of the idea that a weekly rest day ought to be observed, how can those who recognize that necessity, excuse themselves from keeping the very day which the commandment of the Lord requires?

If my mouth would be stopped because I disobeyed the instructions in regard to the medicine, contenting myself with one-seventh, when I was told to bring the seventh, what will be their condition when they are brought face to face with the law in the judgment?

7. Reasoning Together

Present Truth, May 10, 1894

IF A MAN is asked why he keeps Sunday, he will promptly answer that he keeps Sunday because Christ rose from the dead on that day. This is almost invariably the first answer that is given. There is scarcely a church-member in the world who would not, if asked to give a Bible reason for Sunday observance, immediately turn to the passage which speaks of the resurrection of Jesus on the first day of the week.

Without questioning the fact that Jesus rose from the dead on the first day of the week, we would ask,

“Where do we find any commandment requiring people to observe the first day of the week? or even a hint in the Scriptures, that the resurrection of Jesus should be commemorated by a day of rest?”

The invariable answer to this question is that the Scripture nowhere contains any express statement in regard to Sunday observance, but that there must be good ground for it, since the custom is so general. Thus custom is substituted for Scripture.

Some will say,

“We believe that one day in seven ought to be observed as a sabbath, but it does not make any difference which day it is.”

If asked why they think that one day in seven ought to be kept, they can give no other reply than that the fourth commandment requires it. But for the fourth commandment, known either from the Scriptures or by word of mouth, no man on earth would ever have had any idea that any day ought to be observed as a Sabbath. People who know nothing of the Bible, know nothing of the Sabbath day.

But when we read the fourth commandment, we learn that the Lord is particular as to the day to be observed,—so particular that He has very definitely specified the day. It is none other than “the seventh day.” The commandment says,

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God:
in it you shall not do any work.

Whoever therefore knows that the Bible requires the observance of one day in seven, has no valid excuse for not knowing that the seventh day, and that only, is the particular day to be observed.

Does somebody suggest that the commandment does not specify the seventh day of the week, and that therefore we are left at liberty to select whichever seventh day we wish? The reply is that there is but one seventh day, and that is the seventh day of the week, because the week is the only period of time consisting of exactly seven days.

The week is composed of seven days, designated in regular order as first, second, third, fourth, fifth, sixth, and seventh. In the Bible the days are always designated by number, and not by name, with the exception of the seventh; for none of the days except the seventh has a name. The name of the seventh day of the week is “Sabbath.”

But we are plainly told that the commandment requires the observance of the seventh day of the week. In the record of the crucifixion and resurrection of Jesus, we are told that He was crucified on...

Luke 23

⁵⁴ ...the preparation day, [when] the Sabbath drew on.

Of the women who followed, and saw where He was buried, it is said that:

⁵⁶ They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

The very next verse, namely, the first verse of the next chapter, says that:

Luke 24

¹ Upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared.

Mark tells us that this was...

Mark 16

¹ When the Sabbath was past...

—and *Matthew* (28:1) tells us that their coming on the first day of the week to anoint the body of Jesus, was immediately after the Sabbath.

What do we learn from these statements? Simply this: that “the Sabbath day according to the commandment,” immediately precedes the first day of the week. Now there are but seven days in the week, and therefore the day immediately preceding the first day of the week must invariably be the seventh day of the week. Therefore, according to the words of inspiration, the Sabbath day “according to the commandment” is the seventh day of the week.

And now comes the strangest thing of all, and that is, that having gone thus far our friend says that we cannot certainly know which is the seventh day of the week. He says that just as likely as not the day we call Sunday is the seventh day! Strange that he did not think of this before.

And still more strange that he should say so now, after having started out with the statement that he keeps Sunday because Christ rose from the dead on that day, the first day of the week. No one thinks of questioning the fact that Sunday is indeed the day on which Christ rose from the dead. Then surely it is easy enough to know for a certainty that the day

before, commonly called Saturday, is the seventh day of the week, and the Sabbath according to the commandment.

It is certain that Christ did not rise from the dead on the seventh day of the week. Therefore whoever suggests that possibly the day known as Sunday may really be the seventh day of the week, must at once throw up the idea that he keeps it in memory of the resurrection. There is no question, however, but that the day known as Sunday is the first day of the week, the day of the resurrection; and therefore it follows that whoever keeps it must do so in the face of the fourth commandment, which requires the observance of the seventh day of the week.

But it will be asked,

“Shall we ignore the resurrection of Christ?”

By no means. But commemorate it in the way which the Bible presents, and not in a way which is no commemoration. If the Lord had desired us to celebrate the resurrection of Christ by observing the day on which He rose, He would have told us so plainly.

“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 faith, or be thought requisite or necessary to salvation.”⁹⁷

Since the Bible does not mention the observance of Sunday, that is sufficient evidence that God does not wish to have men observe it. How then shall we commemorate the resurrection of Jesus?

⁹⁷ *The Thirty-Nine Articles of Religion*, Anglican Church. Also repeated in the *Methodist Articles of Religion*.

Romans 6

³ Know you not that so many of us as were baptized into Jesus Christ were baptized into His death?

⁴ 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.

⁵ For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

Baptism,—not sprinkling, but the likeness of Christ's burial and resurrection,—is the memorial of Christ's resurrection. It is of Divine appointment, and the fitness of it is apparent.

Romans 4

²⁵ [Christ] was delivered for our offenses, and was raised again for our justification;

—and baptism is...

Acts 2

³⁸ ...for the remission of sins.

But some may say that baptism is something that occupies but a few moments, and is then past, whereas we ought to keep the resurrection in mind continually. Exactly, and God has provided that it shall be kept in mind continually.

Colossians 3

¹ If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God.

² Set your affection on things above, not on things on the earth.

³ For you are dead, and your life is hid with Christ in God.

Baptism marks the beginning of a new life in Christ, and renewing of that life day by day⁹⁸ is the making known of the...

Philippians 3

¹⁰ ...power of His resurrection.

⁹⁸ **2 Corinthians 4** ¹⁶ For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

The working of God in man,

Philippians 2

¹³ ...both to will and to do of His good pleasure,

—is the working of...

Ephesians 1

¹⁹ ...the mighty power,

²⁰ Which He wrought in Christ when He raised Him from the dead.

And now we ask each reader: Are you a follower of the Lord Jesus Christ, and do you take His word and life as the rule of your life? If not, why not?

8. For Pious Purposes

Present Truth, May 10, 1894

THE evil doctrine that “the end justifies the means” is very far from being confined to the principles and practice of the Jesuits. Very often we find people who profess to be Christians, venturing out a little from the pathway that God has marked out in His word, and sometimes venturing out a long way, for the purpose, as they think, of honoring God! It would be well for such to stop and ask themselves what constitutes the honor of God, and how it is that man can honor Him.

For instance, consider the matter of Sabbath observance. People observe the first day of the week, as they say, “in honor of the resurrection of Christ.” They seem never to entertain a doubt but that in so doing they are honoring Him. And although they pay no attention to the seventh day, which God has distinctly specified and commanded to be kept, they have no thought apparently but that their course is just as acceptable and pleasing to God; for is not the purpose of it all to honor Him?

But stop a moment. Who is to say what is to the honor of God and what is not? Has this been left for man to decide? Has it been left for him to choose his own way of serving and honoring God, or has God reserved that right to himself? Is God particular, or does He allow men some latitude to suit their own tastes and their own ideas?

God was particular with Nadab and Abihu; He was particular with Saul, although that king had spared the sheep and cattle of the Amalekites for the pious purpose of sacrificing unto Him. Has He changed, so that He is less particular with men now?

And how can men honor the Lord? Can they create some honor to put upon Him? Evidently, they cannot. The thing created cannot take something of its own and thereby put

honor upon the Creator. Only through the means God himself has provided, can man honor Him. That only is honor to Him which He has himself made to be such, independent of man's ideas and inclinations. In honoring God man merely steps into his proper place in the fulfillment of God's appointed plan. And that place is always the pathway of obedience.

1 Samuel 15

²² Has the Lord as great delight in burnt offerings and sacrifices [or any other forms of worship] as in obeying the voice of the Lord?

²³ Behold, to obey is better than sacrifice, and to hearken, than the fat of rams.

The very essence of the worship of God, by which He is honored is obedience; for when men disobey God, through disregard or neglect of His word, he steps out of his appointed place in God's purposes and disconnects himself from them, so that his worship and his honor become self-made and therefore worthless; for nothing that man himself can make or do is worthy of being offered to God.

All that man does of himself must necessarily have the stamp of his own finite, fallen, and evil natures; and to offer such a thing to God would only be to offer an unclean thing to a Being infinitely pure and holy. The impropriety of such an act is beyond the power of words to describe.

Apply this to the keeping of Sunday,—an act which men offer to God for the purpose of honoring Him. God has never said that such an act would honor Him. He has never commanded men to do any such thing. It is an act of man's own devising, bearing only the stamp of human wisdom. And disobeying the commandment of God, which says,

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

¹⁰ ...the seventh day is the Sabbath of the Lord your God,

—and observing the first day which He has nowhere commanded men to observe, thinking thereby to honor Him,—as if they could not only create honor to put upon God, but could put such great honor upon Him as to make up for an act of disobedience! Can God accept such worship? Verily, not. He can never allow men to usurp the place of himself.

Not all worship is true and acceptable worship. There is a kind of worship that the Saviour has pronounced to be “vain.” Of those who made void the commandments of God by their traditions, He said,

Matthew 15

⁸ This people draws nigh unto me with their mouth, and honors me with their lips, but their heart is far from me.

⁹ But in vain they do worship me, teaching for doctrines the commandments of men.

Very pious they were, apparently, and very zealous for the glory of God; and they worshiped Him, in their own way, with great ceremony and pains. But all their worship was vain, as is all worship which is not based upon obedience.

Matthew 7

²¹ Not every one that says, Lord, Lord, shall enter into the kingdom of heaven; but those that do the will of the Father in heaven.

To some who have been zealous worshipers after the manner which they conceived to be to the glory of God, and have done great works and taught much people in His name, it will be said at last,

²³ I never knew you; depart from me, you that work iniquity.

All work iniquity who do not strictly obey the word of the Lord. Are you seeking to honor God in your own way? Then be admonished by the inspired words of the prophet,

1 Samuel 15

²³ To obey is better than sacrifice, and to hearken than the fat of rams.

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your 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:

¹⁴ Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the Lord has spoken it.

9. A Frank Admission

Present Truth, May 17, 1894

HERE is what one religious paper says about the observance of Sunday:

We do not observe the first day of the week as a day of thankful rest, as in any way observing the fourth commandment of the Jewish law, but because it is a good and proper thing to do. If it is of Roman Catholic origin, as we believe it is, i.e., in its establishment as a day of rest, we are not so bigoted as to deny that that Church did us and the world thereby a good service.

That is frank, at any rate. When professed Protestants will come out and acknowledge that they have no reason for keeping Sunday, except the authority of Roman Catholicism, the issue will be very clearly defined. The question will then be resolved into this:

“Shall we obey the Lord, or the Papacy?”

It might be asked how it is known that to observe Sunday is “a good and proper thing to do,” and also how it can be made to appear that the Roman Catholic Church did the world a good service in establishing Sunday as a day of rest, instead of the Sabbath of the Lord?

But that would be useless, since those who accept the authority of the Roman Catholic Church are not supposed to know any reason beyond the authority of the Pope.

10. The Lord's Day

Present Truth, May 24, 1894

THE Apostle John, in beginning the account of the wonderful revelations given him on the isle Patmos, states in the following words the time when he had his visions:

Revelation 1

¹⁰ I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

What day was that? What is the Lord's day? Most people would doubtless answer without a moment's thought or hesitation that it is Sunday, the first day of the week. But the most prompt reply needs the backing of proof; and so we ask again:

"Is there anything by which we may certainly know which day of the week is the Lord's day?"

One thing is sure, and that is that our information, in order to be trustworthy, must come from the Bible. It is not what men think, but what the Bible says, that must be our guide. The expression, "the Lord's day," is found only this once in the Bible, but we are told so plainly in the Scriptures which day is the Lord's day, that there is no need for any doubt. Let us read some of the statements.

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God.

Then we read the words of the Lord in:

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on *my holy day*; and call the Sabbath a delight, the holy of the Lord, honorable;...

¹⁴ Then shall you delight yourself in the Lord.

Now let us read once more the words of Christ the Lord. He was walking through the fields on the Sabbath day, when some of the Jews found fault with His disciples for plucking and eating the ears of corn. They accused them of breaking the Sabbath, but Jesus maintained that they were not breaking it, and declared,

Mark 2

²⁸ The Son of man is Lord also of the Sabbath.

Can there be any question as to what day of the week is referred to in these texts? None whatever. They all refer to the seventh day of the week, commonly called Saturday, the day which the Jews professed to regard, and which many of them do still. The day immediately preceding the first day of the week, is the day that in the New Testament is declared to be...

Luke 23

⁵⁶ ...the Sabbath according to the commandment.

We know also that it was on the seventh day of the week that the disciples plucked and ate the corn; for the Jews accused them of Sabbath-breaking; and the seventh day of the week—the day before Sunday—is the day that the Jews have always regarded as the Sabbath. Notice also that Jesus, in harmony with His own commandment, spoke of the same day as the Sabbath, and called himself its Lord.

What then do we learn from these texts?

1. The seventh day is the Sabbath of the Lord. It is therefore His day.
2. The Lord calls the Sabbath “my holy day.” The Sabbath therefore is the Lord’s day.
3. Christ himself declares that He is the Lord of the Sabbath day. And the Sabbath is the seventh day of the week—the day before Sunday.

Therefore the seventh day of the week (Saturday)—the Sabbath—is the Lord's day.

1. John was in the Spirit on the Lord's day.
2. The seventh day of the week, known in these days as Saturday, is the Lord's day.
3. Therefore it was on the seventh day of the week, or Saturday, that John was in the Spirit, and had his wonderful visions.

No other day is ever called the Lord's day in the Bible, and no other day has the slightest right to that title.

11. Not Justified by Works

Present Truth, June 7, 1894

“But you know we are not justified by the law, but by faith; no works of our own are of any effect whatever.”

THESE are the words with which many seek to parry the force of the commandment which says,

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

It is strange that nobody ever thinks of urging this as a reason for not keeping Sunday, even when Sunday is supposed to be enjoined by the fourth commandment; but as soon as it appears that the only day indicated in the commandment as the day to be observed, is the seventh day of the week, immediately we are told that we cannot be saved by the works of the law; and that is supposed to absolve us from all necessity of keeping...

Luke 23

⁵⁶ ...the Sabbath day according to the commandment.

Let us give this matter a little careful examination. There is nothing made more clear in the Bible than that no man is justified by works, but that justification is wholly by faith.

Ephesians 2

⁸ For by grace are you saved through faith; and that not of yourselves: it is the gift of God:

⁹ Not of works, lest any man should boast.

Titus 3

³ For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

⁴ But after that the kindness and love of God our Saviour toward man appeared,

⁵ Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

⁶ Which He shed on us abundantly through Jesus Christ our Saviour;

⁷ That being justified by His grace, we should be made heirs according to the hope of eternal life.

Romans 3

²³ All have sinned, and come short of the glory of God.

Romans 8

⁷ The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

Isaiah 64

⁶ We are all as an unclean thing; and all our righteousnesses are as filthy rags.

Romans 3

²⁴ Being justified freely by His grace, through the redemption which is in Christ Jesus:

²⁵ Whom God has set forth, to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

²⁸ Therefore we conclude that a man is justified by faith, without the deeds of the law.

These texts show plainly that no works of man have any effect in securing his justification. But do they discredit the law? Not by any means.

Romans 3

³¹ Do we then make void the law through faith? God forbid; yea, we establish the law.

The law is the only standard of justice; because,

Romans 2

¹³ ...not the hearers of the law are just before God, but the doers of the law shall be justified.

Christ's righteousness is perfect obedience to the law, which is within His heart.

John 15

¹⁰ 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.

Psalms 40

⁸ I delight to do your will, O my God: yea, your law is within my heart.

Christ dwells in the heart by faith,⁹⁹ and it is His presence in the heart that justifies us, as we by faith take His life instead of our own. So we are justified by faith, because faith brings Christ and His obedience into the heart and life.

Now let us read something in continuation of texts already quoted. The apostle tells us that we are not justified by works,

Ephesians 2

¹⁰ For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained (prepared) that we should walk in them.

The good works come as soon as we become new creatures in Christ. Again:

Titus 3

⁸ This is a faithful saying, and these things I will that you affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

How are we to maintain good works? By faith, just as we received them; for we are exhorted,

⁹⁹ **Ephesians 3** ¹⁷ That Christ may dwell in your hearts by faith.

Colossians 3

⁶ As you have therefore received Christ Jesus the Lord, so walk in Him.

The case, then, is simply this:

The law is the standard of righteousness; but the law is spiritual, and we are carnal;¹⁰⁰ it is the perfect righteousness of the Holy Spirit, and therefore infinitely above us. Our best efforts are only violations of it.

But Christ is the righteousness of God, because He is God. The law of God is therefore His very nature. He was made flesh, and dwelt among us,¹⁰¹ being in all things...

Hebrews 2

¹⁷ ...made like unto His brethren, that He might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people.

1 Corinthians 1

²⁴ [He is] the power of God, and the wisdom of God,

—as well as the righteousness of God; and therefore,

Romans 8

³ 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.

What for?

⁴ That the righteousness of the law might be fulfilled in us.

Thus we see that although we are not justified by the works of the law, we are by no means justified in ignoring and trans-

¹⁰⁰ **Romans 7** ¹⁴ For we know that the law is spiritual: but I am carnal, sold under sin.

¹⁰¹ **John 1** ¹⁴ And 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.

gressing the law. Christ has called us unto liberty, but not that we should make that liberty an occasion to the flesh.

Galatians 5

¹³ For, brethren, you have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

We find our liberty only in seeking His precepts.

Psalms 119

⁴⁵ And I will walk at liberty: for I seek your precepts.

2 Corinthians 3

¹⁷ Where the Spirit of the Lord is, there is liberty,

—and,

Romans 7

¹⁴ ...the law is spiritual.

Therefore only in obedience to the law, which is found in Christ, is there true liberty.

In closing, let us see how the argument which is brought against the Sabbath, as noticed at the first, will work when applied to some of the other commandments besides the fourth. The idea is that since we are not justified by the works of the law, therefore we are not required or expected to keep the commandment which says,

Exodus 20

⁸ Remember the Sabbath day, to keep it holy;

—and which tells us that the seventh day is the day upon which we should rest. Now the third commandment says,

⁷ You shall not take the name of the Lord your God in vain.

Suppose I am a swearer, and someone who hears me take the name of God in vain reminds me of that commandment. But I reply,

“Ah, do you not know that we are not justified by the works of the law, but by faith? Christ has set me free from the law, and therefore I swear; I dare not keep that law, lest I be brought into bondage.”

Would not my reprover be shocked at my blindness, which would justly seem to be almost, if not quite, blasphemy? and would he not tell me that Christ died for the express purpose of saving me from the sin of swearing?

And if I should plead the same excuse for lying and stealing, he would tell me that faith in Christ does not warrant me in breaking the eighth and ninth commandments, but that it is for the purpose of saving me from those, and from all other sins.

- We are not justified because we do not take the name of God in vain; yet no one would on that account risk his salvation by swearing.
- We shall not be saved simply because we do not steal; but few, if any, would expect to be saved if they were thieves.
- We cannot be justified by the ninth commandment; yet we have a positive statement that all liars shall perish.
- No one can claim admission to heaven on the ground that he has never killed anybody; but it is as certain that no one would think of basing a claim to heavenly glory on the fact that he was a murderer.

So while we are not justified by the fourth commandment, we are not therefore justified in breaking it. Christ saves men *to obedience*.

Reader, are you one of those who have been “partial in the law”? If so, stop and ask yourself why you have any more right to disregard the fourth commandment than you have to disregard the third.

Romans 7

¹² The law is holy, and the commandment holy, and just, and good.

This true of the whole law, and not merely of a portion of it.
May you therefore be one of those of whom it will be said,

Revelation 14

¹² Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

12. Judaism and Christianity

Present Truth, June 7, 1894

MANY people speak about “Judaism,” who have very faint ideas of what it is. When they hear of some who keep the Sabbath according to the fourth commandment, they speak of them as “Judaizing,” because they think that Judaism means the religion enjoined in the Old Testament. But that is a great mistake.

Judaism means the religion of the Jews; but neither in the days of Christ and the apostles, nor since that time, have the Jews understood and believed the teaching of the Old Testament. If they had, they would have been Christians; for the religion of the Old Testament is Christianity.

Jesus said to the unbelieving Jews:

John 5

⁴⁶ Had you believed Moses, you would have believed me; for he wrote of me.

⁴⁷ But if you believe not his writings, how shall you believe my words?

From these words we learn that the Jews did not believe the writings of Moses. Therefore it is evident that the religion of the Jews—Judaism—was not and is not the religion taught by Moses. The religion taught by Moses was that which he received directly from the Lord, and it set forth Christ and Him only.

The Apostle Paul says that in his earlier days he made great progress in...

Galatians 1

¹⁴ ...the Jews' religion,...being more exceedingly zealous of the traditions of my fathers.

The Jews' religion, therefore, or Judaism, consisted in following tradition. But this was directly opposed to Old Testa-

ment teaching, for Jesus told them that by their traditions they made void the commandments of God,¹⁰² and said of them,

Matthew 15

⁹ In vain do they worship me, teaching for doctrines the commandments of men.

Here again we see that Judaism is the rejection of the Old Testament, instead of the acceptance of it. No man, therefore, who faithfully follows the religion of the Old Testament, can be called a Judaizer. On the contrary He is a Christian.

Again, the Apostle Paul tells us that a veil was upon the hearts of the Jews, even in the days of Moses, so that they could not understand what Moses delivered to them.

2 Corinthians 3

¹³ And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

¹⁴ But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

¹⁵ But even unto this day, when Moses is read, the veil is upon their heart.

¹⁶ Nevertheless when it shall turn to the Lord, the veil shall be taken away.

He says, "Even unto this day, when Moses is read, the veil is upon their heart." But he adds that when the heart turns to the Lord the veil is taken away. This shows still further that the religion of the Old Testament is Christianity, and that the Jews, who reject Christ, do so solely because they do not really believe the writings of Moses. What then is Judaism? It is the rejection of the Gospel, as set forth in the Old Testament, and a following of tradition.

¹⁰² **Matthew 15** ³ But He answered and said unto them, Why do you also transgress the commandment of God by your tradition?

When therefore we find people who know that the fourth commandment requires the observance of the seventh day of the week, commonly called Saturday, and who keep Sunday instead of that day, although they know that the Scriptures nowhere sanctions it, either in the Old Testament nor the New, but that Sunday observance stands wholly on tradition and custom, we may know that they are following the essential principles of Judaism, which consists in substituting tradition for the commandments of God. They may differ from the Jews in regard to the tradition which they follow, but they are one with them in principle.

Further: we have read the words of Jesus to the Jews, telling them that they could not believe Him, because they did not believe Moses. The reason is that Moses wrote of Christ. It is evident, therefore, that they who do not see Christ in the Old Testament, even in the writings of Moses, do not understand and believe the Old Testament. But they who do not believe the Old Testament, including the writings of Moses, do not really believe in Christ. Therefore they who reject the Old Testament writings, do really also reject the New Testament. They are in precisely the same condition as the Jews, for both fail to see Christ in the Old Testament.

Every word of God is pure and true, and has life. A person, therefore, who knows only a very small portion of the Bible, may know and believe in Christ. But it is impossible for any to be real believers in Christ, when they reject any portion of the word which He has spoken, and which testifies of Him. And it was His Spirit that testified in all the writers of the Old Testament.

1 Peter 1

¹⁰ Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified be-

forehand the sufferings of Christ, and the glory that should follow.

Let no one fear that by keeping the commandments of God, as set forth in the Old Testament, he will be a Judaizer. He cannot keep those commandments except by faith in Christ. They are in Christ, and Christ is in them.

The keeping of the commandments of God, by the faith that appropriates the life of Christ, is true Christianity. He kept the commandments,¹⁰³ and He is the same today that He was when on earth in the flesh.

Hebrews 13

⁸ Jesus Christ the same yesterday, and to day, and for ever.

All that He did on earth was in order...

Romans 8 [NASB]

⁴ ...that the requirement of the law might be fulfilled in us.

1 John 2

⁶ He that says he abides in Him ought himself also so to walk, even as He walked.

¹⁰³ **John 15** ¹⁰ 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.

13. The Definite Seventh Day

Present Truth, June 21, 1894

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

WHEN God said this, He designated a definite day to be observed alike by all men. To suppose, as some claim, that the Sabbath of the Lord has not a particular, specified place in the succession of days which make up the months and years of time, but is any one day out of seven which men may chance to select for rest and worship, is to charge God foolishly.

1 Corinthians 14

³³ God is not the author of confusion.

Nor has He left it to the caprice or self-interest of man to determine the day upon which His Sabbath shall be kept. Of this He has given us abundant evidence in His word.

The Sabbath is God's rest-day. It was instituted at creation; for,

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.

From the creation, therefore, each recurring seventh day has been the day upon which God rested, and therefore the Sabbath day; for any day upon which God did not rest could not be His Sabbath. While any day can be one day out of seven, only one day can be the one on which He rested; and that day, as He tells us, is the seventh day.

Notice also the language of the Sabbath commandment:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates.

God rested on the seventh day, and thus pointed out and fixed the seventh day in the calendar of our first parents, Adam and Eve. The children of Adam and Eve did not inaugurate a new reckoning, but learned from them which day was the seventh day, and thus it has been with all the people of God from that day to this, for each parent would, in obeying the Sabbath commandment, be obliged to instruct both son and daughter, manservant and maidservant, in their duty to refrain from work on the Sabbath day.

So long as the commandment was observed by parents, there could be no question about which day was the Sabbath in the minds of the children; and had the commandment not been violated, no question of that nature could ever have arisen. But God has always had at least a few faithful followers in all ages of the world, and through these the definite Sabbath day has come down to us, which God pointed out at creation.

During the forty years' wandering of the children of Israel in the wilderness, God designated by miracles the day which was His Sabbath; for on the sixth day He sent a double portion of manna from heaven, and withheld all manna on the seventh day, and preserved what was kept over from the sixth day to the seventh, so that it was not corrupt, as it would have been on other days.

If there had been any disposition on the part of the Israelites to select their own Sabbath day,—to choose any one day in seven, as some people claim the right to do now, it must have been effectually corrected by this emphatic testimony from the Lord. And that testimony has lost none of its

force at the present time. If the Sabbath was a particular, definite day then, not left to be determined by the choice of man, it must be so now. God does not change, His law does not change, and the obligation of man to His law does not change with the lapse of years.

The seventh day has never lost its identity from creation down to the present time. The day, marked by the unchanging revolution of the earth, and the week, marked by the six days of creation and the seventh day Sabbath, are divisions of time marked off by God himself; and they have continued unchanged through all the ages. The seventh day of the week in the days of Adam, is the seventh day of the week at the present time, as it ever has been.

Luke 23

⁵⁶ The Sabbath day according to the commandment,

—which followed the “preparation” day (verse 54) and immediately preceded the first day of the week (*Luke 24:1*) at the time of the crucifixion and resurrection of Christ, is the Sabbath day according to the commandment now. And happy is he who is willing to accept and observe the day God has designated, rather than a day that has been chosen by man.

1 John 5

³ His commandments are not grievous.

14. Custom Against Precept

Present Truth, June 28, 1894

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

THUS reads the fourth commandment. In thousands of churches it is read every Sunday, and all the congregation unite in saying at its close,

“O Lord, incline our hearts to keep this law.”

And yet it is not kept, because the day which the commandment says must be observed is the seventh day, while people in general keep the first day of the week, a day not mentioned in the commandment, except as included in the “six days” in which work may be done.

- It is a fact that the seventh day of the week is the day commonly called Saturday.
- It is a fact that the people who heard the words of the law spoken directly to them from Mount Sinai, did observe the seventh day of the week in obedience to the commandment, and to this day still hold that it is the Sabbath, whether they keep it or not.
- It is a fact that the Jews in the wilderness, and for centuries thereafter, were under the direct leadership of the Lord himself, the Lord manifesting himself to them, and talking with them and their leaders as He has never done with any other people.

- It is also a fact that when they were the most closely connected with the Lord, and His presence among them was the most marked, they were the most faithful in their observance of the seventh day.

The fact that the Jews kept the seventh day of the week while the Lord who spoke the fourth commandment was personally conducting them, shows that God meant just what He said, and that the fourth commandment does require the observance of the seventh day of the week, which alone is the true Sabbath of the Lord.

Further, it is a fact that the commandment cannot mean two different things. The words,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work,

—cannot mean both the seventh day and the first. Neither can they refer to either one of them indifferently. Neither can they mean anything different now from what they did when first spoken and written. If they apply to the first day of the week now, then they must always have meant the same day, and in that case the ancient Jews must have been wrong in their practice, and the Lord must have encouraged them in that wrong.

But such a supposition is impossible. The fact that God specified by daily miracles for forty years, just which day they should observe, shows, as before stated, that the seventh day of the week—Saturday—and that only, is the day which the commandment enjoins.

This being the case, those who hear the commandment read every Sunday should either cease responding,

“O Lord, incline our ears to keep this law,”

—or else should begin to keep it; for it is certain that the fourth commandment can no more be obeyed by resting on Sunday, than the first commandment can be kept by worshipping Jupiter. But someone will ask,

“Has not the commandment been changed?”

We do not find in the Bible any record of a change. If the commandment has been changed, so as to warrant Sunday observance, why is it that the revised edition is not read in any of the churches? If people really thought that the commandment had been changed, it would be very strange for them to keep on for years reading the old commandment, which enjoins another day from that which they keep. No; the commandment has not been changed, and nobody really thinks that it has been.

“But surely the day has been changed.”

Nothing can show the weakness of this position any better than the statements of those who hold to it. Read what the Vicar of Burgh, Lincolnshire, in a tract intended to show the necessity of Sunday observance, says about the matter:

When Christ’s life on earth was ended, and He had ascended to heaven, a change was made as to the day which was to be kept holy....Before Christ’s coming, the seventh day was kept holy in remembrance of the finished work of creation. After His ascension, the first day was sanctified in remembrance of the completed work of redemption. This change was made by the apostles in obedience to the will of Christ. We are not told of any words of His in which He gave this direction.

Just think of it. It is said that the apostles made the change in obedience to the will of Christ, and yet we nowhere find the words in which He gave the direction, nor even any words of the apostles, in which they intimate that such a direction ever was given!

How then do men know that it was given? They do not, and never can know that it was. For no one can know that a thing is so when it is not so; and the fact that there is no record of any such change, is evidence that no such change was ever made. Christ ascended to heaven without saying anything about a change in the day. The apostles all died without ever saying anything about it, or even intimating that Christ ever said a word about it.

But some men say that the change was made by the disciples in obedience to the will of the Lord. Let them produce the inspired record before they try to make people believe it. No; the day remains the same, and will remain unchanged throughout eternity.

But the people have changed. The great apostasy began, and the people insensibly drifted away from the standard of Christ and His apostles, under the influence of surrounding Paganism. Then the apostasy culminated in the Papacy, which thought to change the times and the laws, so that the customs of the people were taken as the standard of right, instead of the Bible. And this is how people now keep Sunday instead of the Sabbath.

But custom cannot make a thing any different from what God has established it.

Jeremiah 10

³ The customs of the people are vain.

The traditions of men are the transgression of the commandments of God. This matter of custom against the word of the Lord is strikingly set forth in the following from John Bunyan's famous "dream." Christian was on his journey, when

...he espied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him. The name of one was Formalist, and the name of the other was Hypocrisy. So, as I said, they drew up to him, who thus entered with them into discourse.

Christian: Gentlemen, whence came you, and whither go you?

Formalist and Hypocrisy: We were born in the land of Vain-glory, and we are going for praise to Mount Zion.

Christian: Why came you not in at the gate which stands at the beginning of the way? Know you not that it is written, “He that comes not in by the door, but climbs up some other way, the same is a thief and a robber”?

F and H: They said that to go to the gate for entrance was, by all their countrymen, counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

Christian: But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate His revealed will?

F and H: They told him that as for that he need not trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that could witness it for more than a thousand years.

Christian: “But,” said Christian, “will it stand a trial of law?”

F and H: They told him that custom, being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge. “And besides,” said they, “if we get into the way, what matter is it which way we may get in? If we are in, we are in: you are but in the way, who, as we perceive came in at the gate; and we are also in the way, that came tumbling over the wall; wherein now is your condition better than ours?”

Christian: I walk by the rule of my Master; you walk by the rude working of your own fancies. You are counted thieves already by the Lord of the way. You came in by yourselves without His direction, and shall go out by yourselves without His mercy.

To those who plead “custom” as a sufficient reason for keeping Sunday instead of the Sabbath, let me ask,

“Will it stand a trial at law?”

15. A Few Quotations

Present Truth, July 26, 1894

WHAT every believer wants to know is what the Bible says. That settles all controversy; it is the only word that is able to build us up, and is the word by which, according to the knowledge which we have of it, we shall be judged in the last day. No word of man can be of any authority whatever.

But here are a few quotations from well-known writers on the Sabbath question, as to the truth of which everyone able to read the Bible can decide for himself.

Dr. Wm. Smith's *Bible Dictionary*, known to every experienced Sunday-school worker, after quoting a passage is usually referred to in behalf of Sunday observance, says:

Taken separately, perhaps 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.

Sir Wm. Domville, who wrote, be it remembered, merely with a regard for accuracy as an ecclesiastical writer, said:

Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles.

Neander, the Church historian, said:

The festival of Sunday, like all other festivals was always only a human ordinance, and it was far from the intention of the apostles...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 to appear by that time to have considered laboring on Sunday as a sin. (Rose's Neander, p. 186)

Dr. Peter Heylyn, who was Sub-Dean of Westminster, and an acknowledged student of ecclesiastical history, said:

Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week. (Hist. Sab., part. 2, chap. 1)

Dr. Kitto, in his *Cyclopedia of Biblical Literature*, says of Sunday observance in the time of Chrysostom:

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 have contended for. Nor do these writers in any instance pretend to allege any Divine command, or even apostolic practice in support of it....Chrysostom (360 AD) concludes one of his homilies by dismissing his audience to their respective ordinary occupations.

The Bible is not only silent as to any change of day, but in the words of Christ and the Holy Spirit repeatedly enforces the obligation of the Lord's Sabbath, His day. The tracing of the growth of Sunday observance in ecclesiastical history is but the tracing of the growth of that apostasy which culminated in the Roman Papacy.

16. Sabbath and Sunday Observance

Present Truth, July 26, 1894

AT a recent meeting of the Canterbury Diocesan Conference of the Church of England, the question of Sunday observance came up for discussion, and one speaker moved the following resolution, which was carried:

That beyond the essential duty of attendance at public worship, no uniform rule can be laid down for the mode of observance of Sunday, which must necessarily vary with different classes of persons, and be dependent upon urban and rural populations.

Nothing more clearly stamps the Sunday sabbath as a man-made institution than the fact that it is left wholly for men to settle the matter of its observance, and the means of its enforcement. Hence the frequent discordant discussions over the subject among Church people, and the abortive attempts made in various lands to secure its observance by all classes. Man is no more qualified to make and enforce a Sabbath than he is to create a world, and the effort to do so only reveals his inherent weakness and sinful folly.

But how different with regard to the Lord's Sabbath! Concerning that there is no question, for God himself, who created the heavens and the earth, made it, and has clearly designated the manner of its observance.

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

Being a part of His own law, He also tends to its enforcement, for which, unlike man, He is fully competent. He does not compel any man to observe it against his will, but gives to all His Holy Spirit, so that they can keep it if they will, and leaves all free to follow their own choices, for which they must find the answer at the bar of His Judgment.

Man, on the other hand, has no reason nor authority for instituting a Sabbath, nor any power to enable anyone to keep it after it has been made. By attempting to make a sabbath and lay down rules for its observance, man puts himself in the place of God.

The Sabbath of the Lord—the seventh day—is still extant and in force; and if men would but recognize this fact, as it is plainly told them in the fourth commandment of God's immutable law, they would find in it just what they need, but what they will never attain by discussions over the question of what to do with an institution of their own.

17. A Sunday Memorial

Present Truth, August 23, 1894

WE HAVE received from the *Working Men's Lord's Day Rest Association* a copy of a memorial to the Prime Minister, Lord Rosebery, with the request that it be signed and returned to the secretary of the association. The memorial reads thus:

To the Right Hon. The Earl of Rosebery, K.G.,
First Lord of the Treasury.

We, the undersigned, feeling the necessity of preserving Sunday as a day for all classes to rest from labor, express our earnest hope that Her Majesty's Government will refuse to encourage any proposal to open National Museums and Art Galleries on the Lord's Day, but will, on the contrary, extend the opportunities for visiting the National Collections on week-day events.

We have not signed this petition, and cannot; and we give the following reasons, which ought to be sufficient, if known, to prevent anybody from signing it.

In the first place, the memorial is misleading. It conveys the idea, which no doubt the ones who sent it out honestly entertain, that Sunday is the Lord's Day. Now all that may be known of the Lord is found in the Bible, and therefore all that may be known of the Lord's day must be found there.

Perhaps many may have signed the memorial without any question; but if there are any who have not, we should like to have them first settle the question,

What is the Lord's Day?

The expression, "Lord's day," occurs but once in the Bible, namely, in *Revelation* 1:10, where John says,

Revelation 1

¹⁰ I was in the Spirit on the Lord's day.

There is nothing in the text or the context to indicate what day of the week this was. We simply learn from it that the Lord has a day which He claims as His own. What day that is, we shall have to find out in other portions of the Scriptures.

Before reading the positive statements, there is a negative argument which may be noticed. It is this: The same John who wrote the book of *Revelation*, also wrote the fourth Gospel, wherein he twice mentions "the day called Sunday," and each time he names it simply "the first day of the week." Of course this is only negative; still it is a significant fact that nowhere in the Bible is the day called Sunday given in the other title than its numerical designation, "the first day of the week."

Some person will hastily retort to us,

"That is an argument that works both ways; for the fact that the seventh day of the week is called simply the Sabbath, and is nowhere named the Lord's day, is evidence that in *Revelation* 1:10 the writer has some other day in mind; for if he had meant the seventh day of the week, he would have used the term Sabbath instead of the Lord's day."

This is a very common statement, but it is one that is made without consulting the Scriptures; for the Bible does declare in most explicit terms that the seventh day is the Lord's day. Let us read it.

In *Exodus* 20:8-10 we read a portion of the fourth commandment, as follows:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work...

Here the seventh day is said by the Lord himself to be the Sabbath, and, moreover, to be His Sabbath. That it is the seventh day of the week, and not some indefinite seventh part of

time that is the Sabbath, is evident from *Luke* 23:54-56, and 24:1, where we learn that “the first day of the week” immediately follows the Sabbath. So when we read that “the seventh day is the Sabbath of the Lord,” we may understand without any doubt that the seventh day of the week, commonly called Saturday, is the Sabbath of the Lord. Consequently the seventh day of the week is the Lord’s day.

Further, we read these words in:

Isaiah 58

¹³ If you turn your foot from the Sabbath, from doing your 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:

¹⁴ Then shall you delight yourself in the Lord.

Here we have the direct statement by the Lord that the Sabbath, which is none other than the seventh day of the week, is His day; that it is holy and honorable; and that our own labor and pleasure are to be kept out of it. So although the exact words, “the Lord’s day” are found but once in the Bible, we have the direct testimony that the seventh day of the week is the Lord’s day.

But no intimation can be found to the effect that the Sunday is also His day. On the contrary, the Sunday is one of the six days in which the Lord says that we should labor.

Here then is reason enough why we cannot sign this petition, and why nobody should sign it. We are not at all concerned to have museums and art galleries open on Sunday. We should by no means sign a petition to have them open; for whether they are open or shut on Sunday is a matter of indifference to us.

But we certainly cannot take any steps to preserve Sunday as a day of rest from labor, when the Lord himself has declared in tones of thunder that work should be done on that

day the same as on other days; and we are in duty bound to protest against any petition that calls Sunday the Lord's day, when the Lord claims the seventh day, and that alone, as His holy day.

Sunday as the Lord's Day

Of one thing we may be sure, and that is that the application of the term "Lord's day" to Sunday, did not have its origin in the Bible. As Dr. Scott says in his comments on *Acts 20:7*, the change from the observance of the Sabbath to Sunday was...

...gradually and silently introduced, by example rather than by express precept.

What caused this gradual change? A few paragraphs will show us.

All church historians are united in saying that after the first century the Christian bishops began to bid for the patronage of the pagans. In order to win the heathen to the church, they thought it necessary to make the Christian rites and ceremonies as nearly as possible like those of paganism. They also...

...purposely multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them.

So that as Mosheim says, even in the second century a large part of the Christian observances and institutions had the aspect of pagan mysteries.¹⁰⁴

Still further, the teachers in the church were very early recruited from the ranks of pagan philosophers, who...

...were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles.

¹⁰⁴ *Ecclesiastical History*, Cent. 2, part 2, chap. 4.

The consequence was that in a short time the so-called Christian church was only heathenism slightly modified, and with a change of name. Of course there were real Christians, who were loyal to Christ and the Bible, but these were in a very small minority—so small that they are practically ignored in ecclesiastical history.

Among the heathen, the first day of the week had been from time immemorial a festival in honor of the sun, which was almost universally worshiped. It was, under various titles, the chief god among all nations. The *Schaff-Herzog Encyclopedia* has this note under the heading of Sunday:

Sunday (Dies Solis of the Roman calendar; “day of the sun,” because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship.

It should be understood, however, that they made a distinction between this festival day and the Sabbath. In their writings this distinction is very clear, as they always call the seventh day the Sabbath, and never apply that term to the first day of the week.

It should also be understood that although the first day of the week was a festival in honor of the sun god as early perhaps as the sun was worshiped, it was by no means regarded as a sabbath. It was not a rest day, but a holiday, in which all manner of sports, and all the revelry that characterized heathen worship, were indulged in. And thus it was regarded by the first professed Christians who accepted it.

Mosheim says that in consequence of Constantine’s Sunday law the day was regarded more sacredly than before; yet that law granted full liberty to all who lived in the country to carry on their agricultural labor the same as on other days. Of this law, *Chambers’s Encyclopedia* 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.

Before this date, however, the first day of the week had been called the Lord's day. It is not difficult to see how this came about. In observing the chief festival of the sun, the professed Christians persuaded themselves that they were worshipping, not the ruler of the day, but "the Sun of righteousness." It would very naturally follow that it would in time come to be called the Lord's day. Indeed it may have been known by that title even among the heathen; for they had "lords many and gods many." And the name "Baal," whose worship was simply sun-worship, means nothing but "lord." The sun was regarded as the chief lord of all, so that it would be sufficiently designated as the lord, and therefore his day as the lord's day.

The Council of Laodicea, in the latter part of the fourth century, ordained that Christians should not be idle on Saturday, and that, if possible, they should do no work on Sunday. But nothing was said about their playing, and so the day remained a holiday until the time of the Reformation. In all Roman Catholic countries it is still regarded the same, the only requirement being that people shall attend mass on that day.

Sunday is classed in Catholic works with other church festivals, and the statement is made that:

Sundays and holydays all stand on the same foundation, namely, the authority of the church.¹⁰⁵

This non-observance of Sunday as a sacred day continued in the Church of England after its break with Rome. Clergymen of the Church of England wrote against those who would observe it more strictly, showing that Sunday is not the Sabbath, and that sports could properly be enjoyed on that day, as well as on other days.

¹⁰⁵ *Catholic Christian Instructed.*

The Puritans, however, did not wish to have the appearance of likeness to the Catholics, and so they contended for a strict observance of Sunday. But they were met with the unanswerable retort that Sunday itself was an institution of the Catholic Church, and that if they really wished to have nothing of the Roman Catholic Church in their practice, their only way was to keep the Sabbath of the commandment, the seventh day of the week, and to ignore Sunday entirely.

This they were unwilling to do, and in order to persuade themselves that they were justified in their course, they invented the idea that Sunday was really the day enjoined in the commandment. Dr. Nicholas Bound published this theory in 1595, and it was adopted by others, and in course of time became quite general.

Sunday, therefore, by a piece of Jesuitism as great as any that was ever practiced by the church against whose Jesuitism they protested, was fully elevated to the place of the Sabbath of the Lord. To ask a Protestant to petition for the preservation of such an institution is virtually to ask him to renounce his Protestantism.

Self-Deceived

Since Sunday as a professed Christian institution is one of the basest of frauds, it is but natural that deception should be practiced in the efforts to maintain it. This does not necessarily mean that those who are interested in it are dishonest, or that they would by any means willfully deceive. Lack of information is responsible for their action.

Moreover, men who might safely be trusted with uncounted gold, seem to be unable to distinguish between things that differ when the Sunday is concerned. The reason is that Sunday is in direct opposition to the law of God.

1 John 2

²¹ No lie is of the truth.

Neither can a lie ever be supported by the truth, for the truth would kill it. But Sunday as a so-called Christian institution is a lie against the truth of God; therefore it is impossible that it should be sustained by straightforward argument.

It is worthy of note in this connection that although these Sunday associations are said to be in behalf of the working men, they are carried on largely by men who do not engage in manual labor for a living. The real working men are not very much concerned about having Sunday observance established by law. For those working men who really believe that Sunday is the Lord's day, and have love for the Lord, will keep it without any Government aid; and those who have not such conscientious scruples in regard to it, wish to have the day for rest or work as they may choose.

If the working men were much concerned for Sunday, or if they felt oppressed because its observance is not strictly enough enforced, they would soon let it be known. When it is a question of wages, they usually make themselves heard. It may be said that they are afraid to protest against Sunday labor, lest they should lose their situation; but this loses all its force when we remember how many thousands have again and again voluntarily given up their situations—gone on strike—because of dissatisfaction with their wages.

The fact is that all these efforts are for the protection of Sunday, and not for the benefit of the working men. But the petition which we are considering is accompanied by statements of some who labor, who plead for a cessation of Sunday work. Yes, "A Tired Musician" submits that:

The professional musician requires Sunday as a day of rest if anyone does.

Then let him take it. Why should the man who does not wish to rest, be compelled to do so because somebody else

wants to? Why should all be compelled to take their rest at the same time and in the same way that a few do?

It is true that one laboring man is quoted as saying that he is opposed to Sunday labor, because he believes that it is contrary to God's word. Then by all means let him abstain from Sunday labor. But there is very little conscientious conviction manifested in an appeal which virtually says,

"I think it is a sin to work on Sunday; pray induce Her Majesty's Government to stop me from doing it."

There was once a time in Great Britain when thousands of men stood loyally by their religious convictions although all the strength of Government was arrayed against them. Men now speak loudly in honor of them, but do not like to follow their example. The religious world is becoming intoxicated with the fallacy that the function of Government is...

...to make it as easy as possible to do right, and as difficult as possible to do wrong.

They wish to prove that the Saviour was mistaken when He said that the way to life is narrow, and that His followers would meet with much tribulation in this world. But we are sure that the men who would do what they thought right, even though that way was made difficult, have not all vanished from the earth, and that there are many left who ask for no other help to do right but the help of God.

One thing more we must note. The memorial has blank spaces, not only for the name and address, but also for the "position or occupation" of the signer, together with the "name of the society you represent," and the number of members. And still further spaces left for answering the question,

"Do you sign this officially, or in your individual capacity?"

We have heard something of "official" and "representative" signatures. For instance, a Sunday petition to the United

States Congress a few years ago was counted as having been increased by over 7,000,000 names, simply because Cardinal Gibbons had signed his approval of it. At another time over four million signatures to a Sunday-law petition were reported from a State that has less than two million inhabitants all told.

Now we do not call attention to this for the purpose of reproaching those who are concerned in it. They doubtless think that the end justifies the means, and are so convinced of the sacredness of Sunday that they suppose that nothing that is done to advance its interest can be wrong.

But it is a grave mistake. A good cause can never be benefited by wrong methods. We refer to these things only because we would have people see that there must be something inherently wrong in an institution that will admit such methods.

The Lord's Memorial

From what has been said about Sunday not being the Lord's day, some might hastily conclude that we would favor such a petition if it were in behalf of the genuine Lord's day. Not by any means. The Lord wishes people to be reconciled to Him and His law, but reconciliation can never be effected by force. The Sabbath of the Lord is a matter of spirit, and not of mere letter.

John 4

²⁴ God is Spirit: and they that worship Him must worship Him in Spirit and in truth.

To ask for Government protection of the Sabbath of the Lord, would be to deny the Lord's power and authority. The only reason why the Government aid is solicited in behalf of Sunday is that it has no Divine sanction. If it had, men would be content with that.

The Sabbath of the Lord is God's own memorial, and it is a memorial in behalf of the laboring man, too. It is the badge and the surety of the rest and perfect liberty which He gives. It is more than simply twenty-four hours' cessation of toil. It is the renewal of life.

Men want a human law which will assure them that they will be in no danger of losing their position and their support if they keep Sunday. But the Sabbath has God's own law to maintain it, and it brings to those who take it as it is in Christ, the power to keep it in the face of certain loss of position. The reason is that it is the memorial of God's power and love. To keep the Sabbath as God designs that it should be kept, is to know God, and to know that His power which created and upholds the universe is abundantly able to sustain those who obey Him.

18. Holy Scripture or Tradition?

Present Truth, August 30, 1894

Four Witnesses, on the Basis of Sunday Observance

WE MIGHT make it fourteen or forty, but will give space for only four to testify to the grounds of Sunday observance.

Tertullian says Tradition

Tertullian is the first ecclesiastical writer who applies to Sunday the term “Lord’s day,” although he makes it plain that in his time it was a day of special mirth and license, the idea of Sabbath rest not entering into it. He wrote about 200 AD, but already the larger portion of the church had taken the leap headlong into the apostasy which the Apostle Paul saw at work in the church even in his day.

Of the origin of “offerings for the dead,” the sign of the cross, and the manner of Sunday observance, Tertullian says:

If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom, as their strengthener, and faith as their observer. That reason will support the addition, and custom, and faith, you will either yourself perceive, or learn from someone who has.

The Church of Rome says Tradition

We have only to choose between many of authoritative utterances on the question made by Rome, but the following from the *Doctrinal Catechism*, a standard work, will suffice:

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 substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there

is no scriptural authority.

The Sacerdotalist says Tradition

Canon Knox-Little is an able spokesman for the Sacerdotal party in the Church of England, and in his appeal in behalf of the authority of “the Church” he finds in the common practice of Sunday observance an admission on the part of the Protestant wing of the Anglican Church of the very thing involved in the Sacerdotal controversy—the superiority of tradition over the Scriptures. Arguing for “fasting communion,” which his Protestant opponents declare to be unscriptural, he says in his work “Sacerdotalism,” published this year:

It is certain that our Lord when on earth did observe Saturday, and did not observe Sunday; but no one, as far as I know, has ever been called a “sacerdotalist” for departing from His undoubted habit of “resting the seventh day.”

Again he says:

Their effort to strictly adhere to our Lord’s example to the letter, in spite of the usage of the Church, implies that they know better what our Lord desired than His Church. If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.

The American Episcopacy says Tradition

The *Explanation of the Catechism*, put out by the Protestant Episcopal Church of America, the American branch of the Church of England, says of the Sunday:

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.

Who cannot see by these testimonies that the Sabbath question involves the whole question of loyalty to God or to men, of the word of God or the word of man?

The Apostle Paul said that the apostasy that was to come would exalt man above God. The apostasy came, and has developed before the world, and every step in the development has been taken in the name of the Church and Church authority.

But we have only to go to the word of the great Head of the church, and to His life as our example to learn the truth.

19. Tampering with God's Word

Present Truth, September 20, 1894

THE *English Churchman*, speaking of the prevailing laxity of Sunday observance, says,

In England, the Bible and the Sabbath observance have been great blessings; but now, men are tampering with God's word, and encouraging the idolatrous system of Rome.

Yet the *Churchman* accepts and defends, almost in the same breath, one of the worst results of tampering with God's word, which is seen in the almost universal disregard of the true Sabbath, "the Sabbath of the Lord."

Tampering with God's word is not a recent innovation; it was seen centuries ago, when pagans in the guise of Christians began to substitute the Sunday institution for the seventh-day Sabbath. It is useless to try to defend the truth without an appeal to God's word.

The trouble with regard to Sunday observance is that there is nothing with which to produce a conviction in men's minds that it is a sacred day and ought to be observed. It takes nothing short of the plain, direct word of the Lord to strike that conviction to the soul which will turn it from a course of worldliness into the path of obedience to God. And therefore, since there is no word of the Lord to support the Sunday Sabbath, it is useless to attempt to institute a reform in its behalf.

The only way of Sabbath reform is to call the attention of men to the true Sabbath which rests upon the word of the Lord, in contradistinction to the first-day institution, which has no support but the traditions of men.

Let all who desire a reform in Sabbath observance join in presenting the claims of God's holy day, which are plainly set forth in His word; and they will have the satisfaction of knowing that their efforts will not be in vain.

20. The Lord's Day Again

Present Truth, September 27, 1894

THE readers of *Present Truth* will remember an article in the issue of August 23rd, entitled, "A Sunday Memorial,"¹⁰⁶ In which some strictures were made upon a petition circulated by the *Working Men's Lord's Day Rest Association*, asking for the closing of museums on Sunday, which was characterized as "The Lord's Day." We have received from the Secretary of the above-named Society a reply to our article, and in accordance with his request we publish the letter herewith. It is as follows:

SIR,

My attention has been called to an article in your impression of the 23rd ult. in which you refer to this Association, and to the views advocated by its members. In this article you object to sign a memorial against opening museums on Sundays because the memorial "conveys the idea that Sunday is the Lord's Day," and to imply that when John said "I was in the Spirit of the Lord's Day," he did not refer to "the first day of the week," the glorious resurrection day of his beloved Lord and Saviour, but to the Sabbath of the Fourth Commandment, and you further urge that "the Bible does declare in most explicit terms that the seventh day is "the Lord's Day," and in proof you quote the words from the Fourth Commandment "the seventh day is the Sabbath of the Lord your God."

This construction of John's words appears to me to be contrary to the truth. John was the most loving of all the disciples. His heart was full of the Saviour. Every circumstance connected with his Lord's life would be cherished by John, and the day of the resurrection of his Lord and Master would naturally be looked upon by John and the other disciples as the most glorious consummation of the great work of redemption.

¹⁰⁶ See Article 17 in this Section, "[A Sunday Memorial](#)".

This resurrection day would stand out with more splendor to John than all other days in the Saviour's life. It would naturally be hallowed and revered more than all other days, because it was the day when their beloved Master was miraculously restored to them after His crucifixion and burial.

So much was this resurrection day honored, that the disciples at once began to meet on that day. As soon as the news spread of Christ's resurrection, on the same day, in the evening, the disciples assembled and Jesus came and stood in their midst and said, "Peace be unto you" (*John* 20:21-22), and after eight days (on the first day after the seventh day) again the disciples were within and Jesus again stood in their midst, and again said, "Peace be unto you" (*John* 20:26).

Later on we find in *Acts* 20:7 that "upon the first day of the week the disciples came together to break bread" and "Paul preached unto them:" and Paul in his first epistle to the Corinthians, chapter 16, verses 1-2, clearly shows that the Christians met on the resurrection day:

"Now concerning the collection for the saints, upon the first day of the week [the resurrection day] let every one of you lay by him in store as God has prospered him."

Now we urge, that with all those facts fully before him—the resurrection, the regular meetings of the disciples on the first day, the repeated appearance of the Saviour to them in their assemblies on the first day, the preachings and collections on the first day,—it was nothing but natural for John the loving disciple to refer to this day as "The Lord's Day," and it would be a forced and unnatural construction of the passage to say that John referred to the Sabbath of the Decalogue, when he said "I was in the Spirit on the Lord's Day." His mind was brimful of the Lord, and the Lord's resurrection day was undoubtedly to him "The Lord's Day."

This is the common sense view of the passage in question, and the practice of Christians from the resurrection to the present day, supported by the opinions of theologians, confirms this view. From the very day of the resurrection the observance of the first day by Christians was as Dr. Scott says "gradually and silently introduced by example rather than by

express precept.”

Christians readily admit that the example of the Apostles in other matters relating to the Christian life should be our guide, and why not on this question of the Lord’s Day. Although we call our Sabbath Lord’s Day, it still comes to us every seventh day; we still set apart a seventh portion of our time.

Our forefathers before Christ kept the seventh-day Sabbath because “on the seventh day God ended His work which He had made, and He rested on the seventh day for all His work which He had made. 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 2:2-3*). The Creation Sabbath celebrated the completion of creation. The Christian Sabbath celebrated the completion of Christ’s work of redemption. Thus we have the Creation Sabbath and the Christian Sabbath beautifully blended in that glorious resurrection day which in honor of our Lord God and Saviour we call the Lord’s Day.

Another point in the article referred to merits notice. The writer says “these Sunday Associations are carried on largely by men who do not engage in manual labor for a living. The real working men are not very much concerned about having Sunday observance established by law.”

The Sabbath rest was not appointed by God solely for the benefit of men who work at manual labor. Brain workers need the rest of the Lord’s Day as well as limb workers. But it is not true that the working men of the country are indifferent to this question. “The Parliament of Labor” called *The Trades Union Congress* has on five different occasions passed resolutions in favor of protecting their much valued day of rest from the encroachments of labor. Mr. Henry Broadhurst M.P., by trade a mason, when resisting the opening of museums on Sunday said,

“It is in the interests of labor that we should keep the Sunday as free and as fully relieved from the Associations of labor as it is possible for us to do.”

Two hundred and thirteen of the leading trade unionists of this country signed the following petition to Directors of the Chicago Exhibition:

“We the undersigned feeling the national importance of preserving the Sunday as a day of rest from labor for all classes desire to express our hope that the Columbian Exhibition may be closed on the day of rest.”

No less than 2,412 Working Class Organizations having more than 501,000 members, supported Mr. Broadhurst M.P. in his successful resistance to the Sunday labor which would be caused by the opening of museums on the rest day, Mr. Benjamin Pickard M.P., a miner by trade, and the leader of some 300,000 miners, said at a great meeting of the Working Men’s Lord’s Day Rest Association in May, 1885,

“I believe everyone in this vast assembly is of one opinion that the Sabbath day which we now have and enjoy we shall rigidly maintain against all opponents. As far as the working man is concerned I believe it would be a serious matter for him if the days of labor were increased to seven.”

Let me give one more (out of many) authority on this branch of the controversy. Mr. Gladstone in a letter to M. Leon Say, the French Minister of Commerce, on September, 1889, wrote,

“It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of my countrymen. If it appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result.

“Personally, I have always endeavoured as far as circumstances have allowed, to exercise this privilege, and now nearly at the end of a laborious public career of nearly fifty-seven years I attribute in great part to that cause the prolongation of my life and the preservation of the faculties I may still possess. As regards the masses the question is still more important; it is the popular question par excellence.”

I am, Sir,
Your obedient servant,
CHARLES HILL, Secretary.

Absence from the city, making it necessary that the letter should be forwarded to me on the Continent, has prevented an earlier publication of it.

Our Rejoinder

In our rejoinder which follows, we shall, in order to avoid circumlocution or the repetition of proper names, use the correct address, so that the article may be considered as a friendly letter in response to the one from Mr. Hill.

Beginning with the last portion of the letter, I would say that the question is not as to the value of a weekly rest day. There are just two points at issue, and these are,

1. What is the Lord's day? And
2. Should the Lord's day be the subject of legal enactments?

Let us keep these points clearly before us. I note the citation from Mr. Gladstone, and think that it is as good testimony as is needed against asking the Government to take any action regarding Sunday. It is so conclusive that I will repeat a portion of it. He says:

It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of our countrymen. If it appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working-class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result.

If this is true, what possible necessity can there be for a law to prevent its being used as a working day? Do you say that it

is needed to prevent capitalists or Government officials who might be indifferent to the wishes of the laboring class, from exacting labor on that day? If so, I ask, What difference does it make how little employers regard the Sunday rest, if the employees are opposed to working? If they refuse to work on Sunday, that settles the matter.

You say that the laboring men are afraid to go contrary to the wishes of their employers in respect to Sunday work, lest they should lose their places? Then what becomes of your argument that the great body of working men are opposed to Sunday work? There certainly would be no danger of their losing their places unless as many men were working and anxious to work on Sunday.

There is a plain inconsistency here. If the majority of working men are, either conscientiously or otherwise, opposed to Sunday labor, there is no need of a law forbidding them to work. For no matter how much capital a man has, he is powerless if laboring men refuse to work. They have the matter absolutely in their own hands.

But if they are willing or anxious to work on Sunday when opportunity offers, then it is clearly unjust to forbid them so to do.

The Better Way

In Paris, the *Syndicated Grocers* have been brought to engage to close their shops on Sunday, only, however, as a trial:

“M. Leon Say, in congratulating the League on this victory, advised them never to ask the State to help them. State help was a remedy that often killed where it meant to cure. The recent legislation to limit the hours for the employment of women, was depriving them of work. It was better to gain one’s object by transforming habits and ideas than by rigid laws, the working of which was sure to oppress.”

This is quoted from the religious paper, which says,

“The movement may not, at present, have much connection with evangelical religion, but it must be favorable to it.”

This points to the fact that the ultimate result, if not the object, of all Sunday legislation, of whatever character, is the advancement of religion, and not a mere social well-being. And who needs to be told that true evangelical religion cannot be advanced by human laws? Even from a social point of view, M. Leon Say advises the working men not to ask the State for help, as it will be a disadvantage to them. How much more must this be the case with religion?

From whatever point of view we look at it, therefore, we see that there is really no need of any legislative action being taken in the matter.

Representative Signatures

I am sorry that you forgot to explain the matter of representative signatures. Your petition asks signers to state what society they represent, and how many members it has, and also to state whether they sign it officially or in their individual capacity.

Now it must be evident that such representation may result in very much misrepresentation. Thus, the chief officer of some society may sign the petition, stating that the society which he “represents” has five hundred members. Then his signature will be counted as five hundred. Yet the matter may never have been brought before the society. In that case there is clear misrepresentation, although he may not have intended to misrepresent, but may have followed the directions of the memorial without thought.

Again, the petition may have been brought before a meeting of the society, and endorsed by a majority vote. Now if there were any votes at all against it, it is clear that it is a misrepresentation to count the whole five hundred members in favor of it.

Further, it is very seldom that all the members of any society are present at any regular meeting, or even at a meeting specially called. Therefore even if the vote in favor of the petition were unanimous, it would still be a misrepresentation of the truth to count the entire membership as having endorsed it.

Still further, the petition may be signed by several officers of a society, each of whom will sign it “officially,” and will therefore state that he “represents” so many hundred members. It was thus that, in petitions concerning one matter to which you refer—the Sunday closing of the World’s Fair in Chicago—more people were counted as having signed in one or two States than the entire population of the States, by some million or two.

It is evident, therefore, that this signing of memorials “officially,” gives no true idea whatever of the actual sentiments of the people. It is in this way that sentiment is “made” in favor of Sunday laws.

In attention to this, I wish to repeat what I said in my former article, that I have not the slightest thought of imputing any wrong motives to your Association. Your attention has doubtless before been called to the fact that not only may unscrupulous people take advantage of such petitions, but that it is absolutely impossible to ascertain the true sentiments of the people by such “representation.” It is more than probable that your figures would be very much modified if no one spoke for anyone except himself.

Distinguished Theologians

All this, however, does not touch the real point at issue, namely, What day is the Lord’s day? This is to be decided by the plain statements of the Bible. “Distinguished Theologians” are no authority whatever here. We do not ask what somebody thinks, but what the Bible says.

When we read a plain statement in the Bible, we do not ask to have it interpreted. It must be allowed to stand for just what it says. The Bible is the word of God, and it must be allowed that the Holy Spirit has at least as good command of language as any man. Therefore God is able to express His will in terms so clear that they need no interpretation.

As Protestants we acknowledge no Pope, to stand between us and God's word. A child may understand the Bible as well as a Doctor of Divinity, because it interprets itself. Jesus said,

Matthew 11

²⁵ I thank You, Father, Lord of heaven and earth, because You have hid these things from the wise and prudent, and have revealed them unto babes.

The reason why they are revealed to babes rather than to the wise and prudent, is that children take the Bible as it reads, without trying to find some other than the apparent meaning.

No Construction

The Apostle John says,

Revelation 1

¹⁰ I was in the Spirit on the Lord's day.

There is no construction to be put on these words. They must be taken as a simple statement of fact. They do not define anything as to the day. How shall we find out what that day is? Shall it be by the Bible, or by the custom of men? It is not a question for sentiment or emotion.

To say that it evidently refers to the first day of the week, because it is generally so regarded, is to beg the question entirely. We are not to inquire what people think or do, in order to know what the Bible means, but we are to inquire what the Bible says, in order to learn what people ought to think and do.

Let it be noted that in what follows we do not put any construction on any text, nor draw any inference. Every text stands for just what it says, and no more.

Seventh Day, Lord's Day

Does the Bible anywhere say that the first day of the week is the Lord's day? It certainly does not. This is a question that anybody who can read can settle for himself. You yourself do not claim that it does. You simply say that "it would naturally be hallowed," that it "would naturally be looked upon by John," etc. Such important questions as this are not to be settled so lightly.

It is not what we may think would be natural under any circumstances, but what the Bible says, that must determine the matter. The question is,

"Has God anywhere in the Bible said that the first day of the week is the Lord's day?"

The answer must always be,

"No."

Again, the Lord spoke by the Holy Spirit through the prophet Isaiah, seven hundred years before Christ. No one questions the fact that at that time the seventh day of the week was regarded as the Sabbath by all people who worshiped only the one true God. At that time the Lord spoke of the Sabbath distinctly as "my holy day."

Isaiah 58

¹³ If you turn away your foot from the sabbath, from doing your 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.

Still further, on one occasion Jesus was upbraided by the Pharisees for allowing His disciples to pluck and eat corn on

the Sabbath day. There is no question as to what day the Pharisees called the Sabbath. It was the seventh day of the week. Jesus showed that His disciples were guiltless, and said,

Matthew 12

⁸ The Son of man is Lord even of the Sabbath day.

Here then we have two separate and distinct Scripture texts showing that the seventh-day Sabbath is the Lord's day. Now let it be remembered that the Scriptures did not come by the will of man:

2 Peter 1

²¹ But holy men of God spoke as they were moved by the Holy Ghost.

The Apostle John wrote by the same Spirit. This must be admitted, or else all that he wrote is discredited, for he says,

Revelation 1

¹⁰ I was in the Spirit.

We have not to ask what John's ideas or natural conclusions might have been, for we are not dealing with a human production. We are dealing with the words of the Holy Spirit. The Scriptures show us that the Holy Spirit calls the seventh-day Sabbath the Lord's day. Therefore that must settle the matter. Whenever the Spirit may mention the Lord's day, we know what is meant.

The Same Day

Although the Scriptures given above are conclusive, I will yet notice your arguments for the Sunday. Speaking of the first day of the week, you say:

So much was this resurrection day honored, that the disciples at once began to rest on that day. As soon as the news spread of Christ's resurrection, on the same day, in the evening, the disciples assembled, and Jesus came and stood in their midst, and said, "Peace be unto you." *John 20:21-22.*

Let us see about this. There is considerable said about that first day, and it will pay us to study it. If the day of the resurrection of Christ is to be observed as the Sabbath, we ought to find some statement to that effect. If in the mention of the day we find no hint that it should be observed, then we may be permitted to disregard it.

We have the statement that “the same day at evening,” Jesus appeared to the disciples as they were together. Now let us read further about that day.

In the last chapter of *Luke* we read that very early in the morning of that first day, certain women came to the sepulcher and found it open, and were told by two angels that Jesus was risen, and were also reminded of His words before His crucifixion.

Luke 24

⁸ And they remembered His words,

⁹ And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

¹⁰ It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

¹¹ And their words seemed to them as idle tales, and they believed them not.

Afterwards, as Mary Magdalene lingered about the sepulchre, Jesus appeared to her, and she believed.

Mark 16

¹⁰ And she went and told them that had been with Him, as they mourned and wept.

¹¹ And they, when they had heard that He was alive, and had been seen of her, believed not.

As yet we have not found much encouragement for believing that they began at once to celebrate Christ's resurrection by keeping the first day. Let us look further.

Returning to the last chapter (24) of *Luke*, we find in verses 13-35 the account of His appearing to two of the disciples as they went into the country. They did not believe that He was risen, and did not recognize Him. He explained to them the Scriptures concerning himself, and finally consented to stop with them when they reached their home, as it was almost night.

Then as they sat at supper, He was made known to them. He at once disappeared, and they rose up the same hour and returned to Jerusalem, and told the other disciples that they had seen Him. Read the entire account, which I have summarized to save space.

Now turn to the reference to this affair in the book of *Mark*. Here it is:

Mark 16

¹² After that He appeared in another form unto two of them, as they walked, and went into the country.

¹³ And they went and told it unto the residue; neither did they believe them.

This was near the close of that same first day, yet the disciples did not believe that Jesus was risen. Then of course they were not celebrating His resurrection. The record in *Mark* continues:

Mark 16

¹⁴ 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.

This was “the same day at evening,” as recorded by *John*. In *Luke* we learn that it was while the two were still telling how they had seen Him.

Luke 24

³⁶ And as they thus spoke, Jesus himself stood in the midst of them, and says unto them, Peace be unto you.

³⁷ But they were terrified and affrighted, and supposed that they had seen a spirit.

³⁸ And He said unto them, Why are you troubled? and why do thoughts arise in your hearts?

³⁹ Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones, as you see me have.

⁴⁰ And when He had thus spoken, He showed them His hands and His feet.

⁴¹ And while they yet believed not for joy, and wondered, He said unto them, Have you here any meat?

⁴² And they gave Him a piece of a broiled fish, and of a honeycomb.

Now what have we as the sum of the whole matter? Simply this: With the exception of Mary Magdalene, none of the disciples believed that Christ was risen until near the close of that first day of the week.

When it was nearly night He was recognized by two of them as they sat at supper, and they returned to Jerusalem, a distance of several miles, and found the apostles at supper, and told them that they had seen the Lord. But the apostles did not believe them.

Then while they were still talking about it, Jesus appeared unto them, and with difficulty convinced them that He was indeed risen. As final proof, He asked them for something to eat, and they gave Him a portion of their meal.

In *Acts* 1:13 we learn that they all lived together; so we know how they came to be assembled.

A Point to be Noted

The phrase, "The first day of the week" occurs but eight times in the New Testament. Of these eight times six refer to the day of the resurrection, the day of which we have just been reading. But instead of any intimation being given that it was to be regarded as the Lord's day, and to be kept in honor

of the resurrection, they are simply used to give us the information that the disciples did not believe in the resurrection.

You see, my dear friend, how uncertain a thing inference is. You inferred that the disciples were celebrating the resurrection; the facts are, as seen by the plain statements of Scripture, that they were eating their supper when Jesus appeared to them, and did not believe that He was risen.

But while these references to the resurrection day afford no support to the theory that Sunday is the Lord's day, they do offer positive testimony as to the day of the Sabbath. In *Mark* (16:1) we read that when the women came to the sepulchre very early in the morning of the first day of the week,

Mark 16

¹ ...the Sabbath was past.

Matthew's record says that they prepared their gifts on the preparation day, and...

Luke 23

⁵⁶ ...rested the Sabbath day according to the commandment,

—and then came to the sepulchre on the first day of the week. *Luke* 24:1. Now note,

1. That the Sabbath day is the day before the first day of the week.
2. That the day immediately before the first day of the week, is "the Sabbath day according to the commandment."
3. That no matter how early we rise on the morning of the first day of the week, we shall be too late to find the Sabbath, because it is then passed.

And note further, as the most important point of all, that these words that we have quoted are the words of the Holy Spirit. The New Testament, to say nothing of the Old was written for the church of Christ. It was written years after the

resurrection and ascension of our Lord. It was inspired by the Holy Spirit. Therefore the language that it uses, is the language that Christians ought to use.

Years after the resurrection, the Holy Spirit referred to the seventh day of the week as “the Sabbath,” as distinguished from the first day of the week. There can therefore be no question among those who recognize the authority of the Holy Spirit, that the seventh day and not the first is the Sabbath.

If the seventh day had ceased to be the Sabbath, then the Holy Spirit, in words written years afterward, would not have called it the Sabbath. Some intimation would have been given that a change was made. The whole question is reduced simply to this:

“Shall we follow the New Testament or not?”

The Eighth Day

Again I quote from your letter:

After eight days (or, the first day after the seventh day) again His disciples were within, and Jesus again stood in their midst, and again said, “Peace be unto you.”

Can you tell me where you found your new method of reckoning? And what authority have you for making that addition to the Scripture? There are but seven days in a week. Then how can Sunday be both the first day and the eighth?

But did you not notice that the Scripture says nothing even about the eighth day? It says, “after eight days.” After eight days from when? Why, from the time just mentioned,—the day of the resurrection. Now please take a calendar and begin to count the days of the week. Remember that the first day of the week is past, so that it cannot be counted. Now count eight days. I will go over them with you.

- Monday (1)
- Tuesday (2)
- Wednesday (3)
- Thursday (4)
- Friday (5)
- Saturday (6)
- Sunday (7)
- Monday (8)

There we have the eight days. But the Bible says, “after eight days.” Therefore the next meeting could not have been before the next Monday night, and might have been later.

Sunday Collections

I see that you make the common inference from *1 Corinthians* 16:2, namely, that the apostle there enjoins that when the people assembled on the first day of the week they should take up a collection. Shall we not read the verse, and see if it says anything of the kind?

1 Corinthians 16

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

This says nothing about a meeting on the first day of the week. Neither does it say anything about collections. It says,

“Let every one of you lay by him in store.”

But when a man goes to church and drops a penny or six pence in the box, he does not lay anything by him. Each one was to lay something by him, and keep it in store until Paul should come, when he would take it to Jerusalem. There is no hint that they were to go to meeting at all. The only certain thing is that they were to be at home when they laid their offering by in store.

So far as I know, there are no people in the world who obey this injunction of the apostle except those who keep the seventh day of the week. I am sure that as a general thing those who keep the first day do not regard it.

But, as a rule, Seventh-day Adventists do obey the injunction. "First-day offerings," is a common expression among them. They do not ordinarily go to meetings on that day, but it is a practice among them, among other business done on the first day of the week, to lay by a certain sum for the poor, and for general missionary purposes. Each one lays it by him, and keeps it in store until some appointed time as the apostle directed.

Apostolic Example

You say that we should follow the example of the apostles. Well, we have examined every occurrence of the term "first day of the week," with only one exception, and have found not the slightest hint that it was regarded by them as in the least degree sacred.

There is in whole Bible, just one solitary case of a meeting on the first day of the week, and that is the case recorded in the 20th chapter of *Acts*. We might let this pass without any comment, because the fact that the disciples met once on the first day of the week proves nothing. Those who keep the Sabbath often have meetings on the first day of the week. In fact, I myself am accustomed to preach every Sunday night; yet I do not keep the day, but spend nearly the whole of it at work.

But the facts must be told even here, and they are that according to the Bible reckoning, that night meeting on the first day of the week, must have been on what we commonly call Saturday night. If it had been on the night following the first day of the week, it would have been on the second day of the week, because the first day, like all others, begins and ends at sunset.

It was the closing meeting of a week's series, and Paul was about to depart on the following morning, namely, Sunday morning. This fact is recognized and treated as a matter of course by Coneybear and Howson in their *Life and Epistles of the Apostle Paul*. Of this event we read:

The labors of the early days of the week that were spent at Troas are not related to us, but concerning the last day we have a narrative which enters into details with all the minuteness of one of the Gospel histories. It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all His followers....

Many lamps were burning in the room where the congregation was assembled. The place was hot and crowded. Paul, with the feeling strongly impressed on his mind that the next day was the day of his departure, and that souls might be lost by delay, was continuing in earnest discourse, and prolonging it even till midnight, when an occurrence suddenly took place which filled the assembly with alarm, though it was afterward converted into an occasion of joy and thanksgiving....

The act of holy communion was combined, as was usual in the apostolic age, with a common meal; and Paul now took some refreshment after the protracted labor of the evening, and then continued his conversation until the dawning of the day.

It was now time for the congregation to separate. The ship was about to sail, and the companions of Paul's journey took their departure to go on board. It was arranged, however, that the apostle himself should join the vessel at Assos, which was only about twenty miles distant by the direct route, while the voyage round Cape Lactrin was nearly twice as far...

There may have been other reasons why he lingered at Troas after his companions, but the desire for solitude was

doubtless one reason among others. The discomfort of a crowded ship is unfavorable for devotion, and prayer and meditation are necessary for maintaining the religious life even of an apostle. The Saviour to whose service he was devoted had often prayed in solitude on the mountain, and crossed the brook Kedron to kneel under the olives of Gethsemane. And strength and peace were sorely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida.

I might mention the fact that there is a record of many meetings on the Sabbath, but will content myself with giving some references. *Acts* 13:14, 42, 44; 17:2; 18:4. These speak of Paul's preaching "every Sabbath," and that not only to Jews, but the Gentiles as well. And moreover we are told that it was Paul's manner to do so. What a grand thing it would be for the Sunday cause if something like that could be found about the first day of the week.

But we make no argument for the Sabbath from the fact that there were many meetings held by the disciples on that day. The Sabbath rests on the commandment of Jehovah, and nothing can add to that. It is worthy of note, however, that in every case the Holy Spirit, by whose inspiration the book of *Acts* was written, calls the day on which the Jews were accustomed to assemble, "the Sabbath." The fact that the Holy Spirit calls it the Sabbath, is sufficient evidence that it is the Sabbath.

Christ's Example

Of more importance than anything else is the example of our Lord. He left us an example, that we should follow in His steps.

1 Peter 2

²¹ For even hereunto were you called: because Christ also suffered for us, leaving us an example, that you should follow

His steps.

1 John 2

⁶ He that says he abides in Him ought himself also so to walk, even as He walked.

Now what do we read of Him?

Luke 4

¹⁶ 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.

The Spirit of the Lord was upon Him also. Like John, He was “in the Spirit on the Lord’s day.” Still further we read His words,

John 15

¹⁰ I have kept my Father’s commandments, and abide in His love.

And again He says of the law,

Matthew 5

¹⁷ I came not to destroy, but to fulfill.

How did He fulfill it? Just as He said, by keeping it, the fourth commandment included. Now there is not the slightest question in the mind of anyone that the day which Christ kept when He was on earth as a man, was the seventh day of the week, and that He never kept any other day. Then if we walk as He walked, we shall also keep the same day.

Saved by His Life

This is not a matter to be lightly passed over. The Apostle Paul wrote that being reconciled to God,

Romans 5

¹⁰ ...we shall be saved by His life.

There is no other means by which we can be saved, for there is no righteousness in our own lives. It is by His obedience alone that we can be made righteous.

Romans 5

¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

But His obedience included obedience to the fourth commandment, which requires the observance of the seventh day. Therefore we must submit to let Him live that same obedience in us. It will not do to say that it was as a Jew that Christ kept the seventh day. The only life that He lived on this earth in the flesh was as a Jew.

The fact that it was before His resurrection does not affect the case, because all the record that we have of His life was before the resurrection. We are to be saved by His life, and Jesus Christ is...

Hebrews 13

⁸ ...the same yesterday, and today, and for ever.

His life before the crucifixion was as perfect as any other part of His life. It is recorded for our example. Who dare say that anybody is wrong for doing just as Christ did when on earth? and who dare say that anybody is right in doing what He did not do?

A Question of the Gospel

This is not a mere controversy concerning days, but is a question as to the proper understanding and acceptance of the Gospel of our Lord Jesus Christ. For whatever has to do with the life of Christ, has to do with the Gospel.

It is not through indifference to the Gospel, nor to the glory of the cross of Christ, nor to the power and glory of His resurrection that we plead for the observance of the Sabbath of the

fourth commandment. Quite the contrary. The Gospel of Christ is the power of God unto salvation unto everyone that believes. With the heart man believes unto righteousness. The law of God is righteousness, and the work of the Gospel is to save men from sin to the obedience of the law of God. God sent His own Son in the likeness of sinful flesh, and for sin,

Romans 8

⁴ That the righteousness of the law might be fulfilled in us.

The Cross and Creation

The Gospel is the preaching of the cross, for Paul says that he was sent to preach the Gospel, but not with human wisdom, lest the cross of Christ should be made of none effect. Then he adds,

1 Corinthians 1

¹⁸ For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.

It is therefore the Gospel, for the Gospel is the power of God unto salvation.

Romans 1

¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes.

Ever since creation, the power of God is seen in the things that are made.

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.

The power of God is creative power. The evidence of His greatness, and of His superiority to other gods, is that He is Creator.

Psalms 96

⁵ For all the gods of the nations are idols; but the Lord made the heavens.

Jeremiah 10

¹⁰ The Lord is the true God, He is the living God, and an everlasting King...

¹¹ The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

¹² He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His direction.

We have redemption through the blood of Christ, because in Him were all things created, and in him all things consists.

Colossians 1

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins:

¹⁵ Who is the image of the invisible God, the firstborn of every creature:

¹⁶ 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:

¹⁷ And He is before all things, and by Him all things consist.

All things were created in Christ, because in Him is life.

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by Him; and without Him was not any thing made that was made.

⁴ In Him was life; and the life was the light of men.

We have redemption in Him, through His blood, because the blood is the life.

Leviticus 17

¹¹ For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.

¹² Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourns among you eat blood.

¹³ And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunts and catches any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

¹⁴ For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, You shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eats it shall be cut off.

And we are saved by His life. It was by the power of His life that He created all things. Note therefore these points:

1. Christ, the Word, is God. *John* 1:1.
2. The power of Christ is the power to create. His power is seen in the things that He has made.
3. The power of Christ is the power of an endless life.
4. The cross of Christ is the power of God, because it represents the life of Christ, which was poured out upon it.
5. Therefore the power of the cross of Christ is creative power. So that in keeping the Sabbath, the memorial of creation, we are celebrating redemption, which we have through Christ's blood.

That the power of the cross is creative power, is shown by the two following texts:

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature; all things are passed away; behold, all things are become new.

¹⁸ And all things are of God.

Ephesians 2

¹⁰ For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained, that we should walk in them.

The Cross and the Sabbath

Since the power of the cross is the power of creation, it is evident that the memorial of creation is the sign also of the power of the Redeemer. For Christ redeems by His power as Creator. But it is the seventh day, and not the first, that is given as the memorial of creation. And it is the seventh-day Sabbath of which God says that it is the sign of salvation. Thus,

Ezekiel 20

¹² 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.

It is in Christ that we have sanctification.

1 Corinthians 1

³⁰ But of Him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

The Sabbath makes us know His power as Sanctifier, because it is His day, the day which celebrates His creative power by which He redeems and sanctifies. Many people have proved the fact that the keeping of the Sabbath is the bearing of the cross. But since it is the cross of our Lord Jesus Christ that they find in it, they can glory in it. It brings blessing to them.

Christ and the Law

These are the words of Christ, through the Holy Spirit,

Psalms 40

⁷ Then said I, Lo, I come; in the volume of the book it is written of me;

⁸ I delight to do your will, O my God; yea, your law is within my heart.

Out of the heart are the issues of life.

Proverbs 4

²³ Keep your heart with all diligence; for out of it are the issues of life.

Therefore the life that proceeds from Jesus Christ, by which we are saved, is the perfection of the law. Christ kept the law just as it was given from Sinai. It was in His heart, and was His very life.

When He hung upon the cross, His heart was pierced by the Roman soldier, and therefrom flowed blood and water. In that stream His life flowed out for us and all mankind. But we remember that His life was the law. Thus we learn that the cross of Christ is for the purpose of conveying to us the righteousness of the law.

Blending Days Together

You say,

“We have the creation Sabbath and the Christian Sabbath beautifully blended in that glorious resurrection day.”

The Bible nowhere warrants any such distinction as the creation Sabbath and the Christian Sabbath, but I pass that to notice the idea of the two days blending. It is really wonderful how elastic the first day of the week is. It is the first day of the week, and is professedly kept in honor of the resurrection of Christ on that day. Then when we quote the fourth commandment, which says,

“The seventh day is the Sabbath of the Lord your God,”

—you exclaim,

“Oh, the first day of the week is the seventh day, easily enough. And at the same time it is the eighth!”

Why not have it the second, third, fourth, etc., as well?

Sunday and the Fourth Commandment

Do you mean seriously to say that the keeping of Sunday is an act of obedience to the fourth commandment? Can you keep a commandment to observe the seventh day by observing the first? If so, why will not the rule work the other way as well?

Thus, the law of the State forbids labor on Sunday, the first day of the week. Would you admit that I am obeying that law by resting on the seventh day, and working on Sunday? Would the Government listen for a moment to any such plea? You must answer, No, in both instances.

If human laws were allowed to be juggled with in that way, there would be an end of all law. Why will you deal with the law of God as you would not dream of dealing with the law of men?

I notice that you agree with Dr. Scott that the observance of Sunday was...

...slowly and gradually introduced, by example rather than by express precept.

Yet you say that the observance of the first day is in obedience to the fourth commandment. Now which position do you mean to hold to? If Sunday keeping fulfills the fourth commandment, then it came in by express precept. But if there is no express precept for Sunday observance, then it is in opposition to the law of God.

If Sunday observance is required by the fourth commandment, then it must have been required from the beginning. For a law cannot mean anything different after the lapse of years than it did at first, unless its words are changed.

But the words of the fourth commandment have not been changed, and we have the authority of God, the Father, Son, and Holy Spirit, to the effect that it did mean from the begin-

ning the seventh day, in distinction from the first day of the week. Therefore it means the same today. Until within 300 years, nobody ever thought of defending Sunday observance by the fourth commandment.

Human Law Against Divine Law

As to the second proposition,

“Should the Lord’s day be the subject of legal enactments?”

—there is really no need of any argument. It is only when men suppose that Sunday is the Lord’s day, that they think it necessary to make laws establishing or “protecting” it. The reason is, that since the Lord himself has given no precept commanding Sunday observance, which you admit, they have no other way of upholding it but by human laws.

But as soon as they see that the seventh day is the Lord’s day, they are relieved of all anxiety concerning the day, because it would be the height of presumption for man to add a law to that of Jehovah.

With this I will close. I have given this much space to the question because it is important. If it were a matter to be settled arbitrarily, then a few words would have been sufficient. But it can only be settled by the word of God and therefore the attention of the people must be called to that word, so that they can determine their duty for themselves, without depending upon theologians.

When men realize that the law of the Lord is of more importance than any human law, then the issue will be clear. When they know that they cannot lightly juggle with its words, calling the first the seventh, then they will see that the question whether Sunday or the seventh day of the week shall be observed, is simply the question of whether the commandments of God shall be obeyed or rejected.

21. Which Day is the Lord's Day?

Present Truth, October 4, 1894

THE article that appeared in these columns several weeks ago, concerning the Lord's day and the petition to Lord Rosebery,¹⁰⁷ has attracted still further notice.

Before the letter from Mr. Hill and the reply to him were printed,¹⁰⁸ an article appeared in *The English Churchman* from Mr. James Girdlestone, who kindly called our attention to the fact that he had written in reply to our article, and asked us to show where he was wrong, or else to admit that we were in error.

Although the most of his letter has been covered by the article in last week's paper, we reprint the whole of it as it appeared in the *Churchman*, that there may be no appearance of omitting any point in the Sunday argument. Here is the letter:

The Letter

SIR,

Somebody has sent me a paper on this subject in a journal called *Present Truth* (Vol. 10, No. 34). I agree with the writer when he lays down the broad foundation:

"All that may be known of the Lord is found in the Bible, and therefore all that may be known of the Lord's Day must be found there" (p. 583). Subject to *Romans* 1:20; that is true. I agree also with him when he says, "The Sabbath of the Lord God is God's own memorial, and it is a memorial in behalf of the laboring men, too. It is the badge and the surety of the rest, and perfect liberty, which He gives. It is more than simply twenty-four hours of cessation from toil—it is the renewal of life." (p. 535)

He also aptly quotes *Exodus* 20:8-10, and then *Isaiah* 58:13-14. I next deal with some of the points where I do not agree

¹⁰⁷ See Article 17 in this Section, "[A Sunday Memorial](#)".

¹⁰⁸ See Article 20 in this Section, "[The Lord's Day Again](#)".

with this writer.

1. Referring to *Revelation* 1:10 He says that:

“‘The Lord’s Day’” is an expression that occurs here alone.”
(p. 533)

That is true. But he proceeds to argue that because in *Exodus* 20:

“the seventh day of the week, commonly called Saturday, is the Sabbath of the Lord, consequently the seventh day of the week is the Lord’s Day.” (p. 535)

That statement appears to me to be erroneous. The Fourth Commandment does not say “the seventh day of the week.” It speak of working for six days and resting on “the seventh day.” There was the difference. If the Divine commandment had been, “Work the first six days of the week, and rest the seventh day of the week,” I should say we must return to the usage of the Jews, and rest on the seventh day of the week, commonly called Saturday, and work on the first day of the week, commonly called Sunday. The letter of the Divine law is silent as to “the day of the week.” The letter of the law leaves that point, the day of the week, a matter of liberty. The spirit of the Divine law of rest for the worker is equally observed, whether it is the first day of the week or the seventh day of the week, on which the worker takes rest.

2. The writer lays stress on the fact that:

“The same John who wrote the book of *Revelation* also wrote the fourth gospel, wherein he twice mentions the day called Sunday, and each time he names it simply as ‘the first day of the week.’ Of course this is only negative; still it is a significant fact that nowhere in the Bible is the day called Sunday given any other title than its numerical designation, ‘the first day of the week.’” (p. 538)

That begs the question, which is whether “The Lord’s Day” in *Revelation* 1:10 is the seventh or the first day of the week. On this subject we are not instructed by any express statement in the Bible. Permit me to carry my answer a stage further. The Bible nowhere speaks of “the seventh day of the week.” But “the first day of the week” is referred to in the

Bible, several times, and under circumstances that support an inference that “the Lord’s Day” mentioned in *Revelation* 1:10 is “the first day of the week.” That is the day of the week when the Lord Jesus rose from the dead. The victory was won.

3. The writer says,

“Sunday is one of the six days in which the Lord says we should labor.” (p. 584)

I have shown under head (1) that this statement is unfounded.

4. The writer points to *Luke* 23:54, 56; 24:1 to show that “the preparation” preceded, and “the first day of the week” followed, “the Sabbath.” That is so. But no one doubts that the Jews rested on the seventh day of the week, or that we rest on the first day of the week. I have already shown that we are at liberty to act as we do.

There are other points on which I differ from this writer. I have answered only those that appear to me to be directly material to a sound interpretation of the Scriptures in regard to a point about which people often are unnecessarily perplexed.

JAMES GIRDLESTONE.

Sept. 3.

Only an Inference

First of all, let us notice the ground on which the observance of Sunday as the Lord’s day rests. In the paragraph numbered (2) Mr. Girdlestone says:

But “the first day of the week” is referred to in the Bible, several times, and under circumstances that support an inference that “the Lord’s day” mentioned in *Revelation* 1:10 is “the first day of the week.”

The only ground for Sunday observance, therefore, is inference. Later on we shall repeat some of the direct statements of Scripture which show that the seventh day of the week, and

that alone, is called the Lord's day. But for the present, let us proceed as though there were no such direct statements.

Allow that one may infer from certain texts in the Bible that the first day of the week is the Lord's day; what then? Does that settle anything definitely? Certainly not. Everything is vague and indefinite. Because some persons infer a certain thing from certain words, that is no proof that everybody must make the same inference. If it is only inference, then anybody is at liberty to draw his own. Nobody can be charged with sin for not agreeing with somebody else's inference.

The statement that the Sunday Lord's day rests on inference, is an admission that there is no authority to bind anybody to its observance. This being the case, what shall be said of any human laws directed to the enforcement of the observance of the first day of the week as the Lord's day? Is it not evident that such a thing is going beyond the Lord?

So far as the enforcement of Sunday observance by law is concerned, the question might rest here. For since God in His word has not said that the first day of the week is the Lord's day, and has given no commandment whatever for its observance, it is clear that for men to make such laws is to set themselves above God. It is to place themselves in the position of the "man of sin,"¹⁰⁹ and to merit his doom.

The Fourth Commandment

But it is claimed that authority for Sunday observance is found in the fourth commandment. It is claimed that since the commandment says only "the seventh day," it may apply to the first day of the week as well as to the seventh.

Suppose that for the moment we allow this to be true; what then? Why, again we are met with the fact that for men to make laws enforcing Sunday observance, is not only to go beyond the Lord, but to go against Him. For if in His command-

¹⁰⁹ 2 *Thessalonians* 1:3-8.

ment He has left men at perfect liberty to rest on whichever day they may choose, then for men to seek to compel others to rest on some certain day is to transgress His commandment.

Let this one fact be clearly noted, namely, that no man can by any interpretation of the Bible construct an argument for Sunday observance that will not demonstrate the wickedness of all human laws on the subject.

Mr. Girdlestone is a Protestant. But if he believes that the fourth commandment is indefinite, and does not specify which particular day of the week is to be observed, then one of two positions he must take. He must either:

1. Admit that there is no necessity for the observance of any particular day, and that the men who might keep Friday or Monday, as well as the men who keep Saturday and Sunday, are all alike strictly obeying the fourth commandment; or
2. Admit the necessity for a Pope, who shall decide between them. For if men ought to keep one and the same day, and the Lord has left it open as to which day it shall be, then there must be some person higher in authority and power and wisdom than all other men, who shall take the Lord's place, and do what the Lord left undone.

This is what the Papacy has presumed to do with the fourth commandment. Let those follow him who will,

Joshua 24

¹⁵ ...but as for me and my house, we will serve the Lord.

The Seventh Day

The commandment says that:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

“The seventh day.” Mark that it is definite. It does not say “a seventh day,” but “*the* seventh day.” Say what you please about a seventh part of time, the fact remains that the words of the commandment indicate a definitely recurring seventh day. The question then arises,

“The seventh day of what?”

Is it the seventh day of the year? Does the commandment require the observance of only the seventh day in the year? Evidently not, because it says,

Exodus 20

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God.

The same thing may be said about a month, or about one’s life. It cannot mean that we should rest simply on the seventh day of the month, nor the seventh day of our lives, for that would be nonsense. Of what then is the Sabbath the seventh day? Read the commandment again.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God:
in it you shall not do any work.

Ah, it brings to view a cycle of seven days: six days of labor, and one day of rest; six days of labor and one day of rest, and so on.

Well, did anybody ever hear of any such cycle of days? Oh, yes, every child knows that seven days make one week. The week is a definite portion of time, consisting of just seven days. It is the only period of time in which one could work six days and rest the seventh, and continue the practice. Then it is the seventh day of the week that the commandment declares to be the Sabbath—the Lord’s day.

Sixth Day and Seventh Day

But this matter may be settled still more definitely. What has gone before is simply preliminary.

Mr. Girdlestone, as a lawyer, will admit that the fourth commandment can never mean anything different from what it did when first given, without a change being made in the words. No change has been made in the words, for they stand the same in every Bible. Now let us see if there is any ground for the inference that the fourth commandment has left it indefinite as to whether or not we shall keep the seventh day of the week.

In the 16th chapter of *Exodus*, we have the account of the giving of the manna, a little more than a month before the commandments were spoken from Sinai. I will quote a few verses, and will ask the reader to read the entire chapter.

Exodus 16

⁴ Then said the Lord unto Moses, 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.

⁵ And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

¹⁶ Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take you every man for them which are in his tents.

¹⁷ And the children of Israel did so, and gathered, some more, some less.

¹⁸ And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

¹⁹ And Moses said, Let no man leave of it till the morning.

²⁰ Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

²¹ And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

²² And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man...

²⁴ And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

²⁵ And Moses said, Eat that today; for today is a Sabbath unto the Lord; today you shall not find it in the field.

²⁶ Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

Now let us try on the indefinite seventh-day theory. Let it be noted that in this record we have the expressions, “the sixth day,” and “the seventh day.” The word week is not mentioned. We have a perfect parallel to the fourth commandment. Moreover, this is an illustration of the fourth commandment, for the whole transaction was to prove them, to see whether or not they would walk in the law of the Lord.

In verse 26 we have the same form of words as in the fourth commandment:

²⁶ Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

We are now to proceed on the supposition that...

“The seventh day does not mean the seventh day of the week, but simply one-seventh part of time.”

Very well, then it is evident that “the sixth day” does not mean the sixth day of the week, but simply one-sixth part of time. If this interpretation works in one case it must in the other.

In order that the reader may get the matter clearly in mind, we herewith append a portion of the calendar. It is for the whole month of July and the first part of August of the present year.

July						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
1	2	3	4	5	6+	7*
8	9	10	11	12+	13	14*
15	16	17	18+	19	20	21*
22	23	24+	25	26	27	28*
29	30+	31				
August						
			1	2	3	4*
5+	6	7	8	9	10	11*+

It will be noticed that every seventh day is marked with a star, but every “sixth” day, not of the week, but simply the sixth day after five is marked with a cross.

Now let us place ourselves back in the wilderness, and go out to gather manna for our daily food. For the first week we get along very well. Our theory works beautifully. We gather a double portion on “the sixth day,” and are well supplied for the Sabbath.

We will not place ourselves among those who went out on the seventh day to gather, although our theory would really make us do it. But on the first day of the week we begin again to gather manna. We find no difficulty on Sunday, Monday, Tuesday, and Wednesday. But Thursday is our “sixth day,” because “the sixth day” means the sixth day after five. So on Thursday we go out and gather twice as much as on other days, and lay it up for the morning, when, lo, we have a mass of corruption. It did not keep. And yet the Lord told us that if we gather twice as much on the sixth day as on other days, it would not spoil. What can be the matter? Is it possible that the word of the Lord has failed? Not at all; we have simply been trifling with it.

Let us go through our calendar on this basis. We will not be thrown off our theory by one rebuff, but will carry it through. "The sixth day" does not mean the sixth day of the week, but simply one-sixth part of time. Now since it is only on the sixth day that we are to gather a double portion of manna, and our sixth day does not come on Friday anymore for six weeks, we must not gather a double portion on that day. So when the next Sabbath comes we shall have to fast, and so on every Sabbath for six weeks. And once a week we shall be subject to the mortification of finding our food decayed.

But now we come to the close of the sixth week. We have doggedly stuck to our theory that "the seventh day" means the seventh portion of time, and that "the sixth day" means the sixth part of time. On the sixth day we must gather a double quantity, and on the seventh day we must gather none. But lo, this week, our "sixth" and the "seventh" day are one and the same day; and we are under the necessity of gathering a double portion on this day, and at the same time we are forbidden to go out to look for any, and are assured that if we do we shall find none. Surely every one will agree that if we do not give up our absurd theory now we deserve to starve.

Let it be noted that we should fare even worse if we did not start out right. In this case we have begun with the first day of the week, so that the seventh day falls regularly on the seventh day of the week, just as the Lord indicated. But if we should carry our theory so far as to begin at some other time, then we should have the case much more involved.

But it is useless to carry the matter further. Perhaps it may seem a waste of space to dwell so long on such a supposition. But if it shall result in showing our readers the absurdity of the theory that "the seventh day" of the commandment means any seventh part of time that men may choose, and that it does mean the seventh day of the week, it will not have been lost time and space.

A few weeks after the manna began to fall, the Lord spoke the ten commandments from Sinai. The fourth commandment meant the same thing then that it does now; neither more nor less. If it now means that we are at liberty to choose any day of the week that we please, as the Sabbath, and that the commandment does not limit us to the seventh day of the week, surely it meant the same thing then. And in that case we should have the Lord making it an impossibility for people to keep His law, even in the thing wherein He was proving them to see if they would keep it!

Why was there not someone in the camp of Israel wise enough to quote the words of the Lord against Him, in justification of his course in seeking to keep a double portion on some other day than the sixth day of the week, and to gather manna on the Sabbath? The fall of the manna proves beyond all possible cavil that “the seventh day” of the fourth commandment means the seventh day of the week, and nothing else.

Sabbath and First Day

Our friend has evidently missed the point of the reference to *Luke* 23:54-56; 24:1. He sees that “the preparation” preceded, and “the first day of the week” followed, “the Sabbath.” He says,

“That is so. But no one doubts that the Jews rested on the seventh day of the week, or that we rest on the first day of the week.”

But do you not see that this admission overthrows your theory that the commandment is indefinite? The Jews kept the seventh day of the week. Very well. But the last verse of the 23rd chapter of *Luke* says that:

Luke 23

⁵⁶ ...they rested on the Sabbath day according to the commandment.

That was why I quoted that text. It shows that resting on the seventh day of the week is the only way in which the Sabbath of the fourth commandment can be kept.

The Sabbath, according to the commandment, is the day before the first day of the week. And we have just shown that God himself most rigidly fixed the day of the Sabbath to the seventh day of the week, so that in keeping it the Jews were obeying Him. But, by the same token, it follows that those who say,

“No one doubts that the Jews rested on the seventh day of the week, or that we rest on the first day of the week,”

—thereby convict themselves of not keeping the fourth commandment.

Is the first day of the week a working day? Most certainly, and my friend must admit this whether he agrees with me about the definiteness of the fourth commandment or not. For if that commandment be indefinite, allowing everybody to choose for himself which day he will keep in obedience to it, then the first day must be a working day for everybody who chooses to keep some other day; and nobody can tax him with doing wrong in working on it.

But if, as is the case, the seventh day of the week, and that only, is enjoined by the commandment, then of course the first day of the week is one of...

Ezekiel 47

¹ ...the six working days,

—just the same as Monday and Tuesday.

Positive Testimony, Not Inference

Philippians 3

¹ Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you is safe.

With this authority for repetition, we again give a brief summary of proof that the seventh day of the week is the Lord's day.

And first, it is sufficient to recall the evidence that the Sabbath of the fourth commandment is none other than the seventh day of the week.

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

He claims it as His day. To claim any other day as the Lord's day is to ignore or contradict the commandment of the Lord. Second the Lord, through His holy prophet, whose lips were touched with the coal from God's altar, said,

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on *my holy day*,...

Here He expressly calls the Sabbath His own day. The Sabbath therefore is the Lord's day. But the Sabbath here spoken of was the Sabbath which the Jews kept, for Isaiah was writing to Jews; and Mr. Girdlestone himself says that:

"No one doubts that the Jews rested on the seventh day of the week."

Of course not. Therefore he must admit that God himself expressly calls the seventh day of the week the Lord's day. Let this suffice for the present on this point.

The Holy Spirit's Testimony

2 Timothy 3

¹⁶ All Scripture is given by inspiration of God.

Many times in the New Testament the day which the Jews observed is called "the Sabbath." That day was, without controversy, not the seventh day of the week. The question is, Shall we use the language of the Holy Spirit, or not? If not,

then we have no guide at all. If we do not still call the seventh day of the week, and no other, the Sabbath, then what are we going to do with the four *Gospels* and the *Acts*? Shall we say that they were not inspired of the Holy Spirit? Or shall we say that the Holy Spirit was mistaken, and that we are not to follow His guidance?

The Holy Spirit has given us the origin of the weekly cycle, and designates the days, “the first day,” “the second day,” and so on to “the seventh day.” The days of creation are sufficiently designated by being numbered, but the day that celebrates creation complete—the day that was blessed and made holy—is honored by having a name. The name of the seventh day is “Sabbath.” By the naming of the seventh day it is distinguished from all other days, and by numbering the others without naming them the fact that the Sabbath is a definitely recurring day is made prominent.

The Holy Spirit in the New Testament speaks the same as the Holy Spirit in *Genesis*. And when God spoke the fourth commandment, in that very command He referred to the work which originated and established the weekly cycle, and said,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord.

This is not a matter to be treated lightly. It does not involve the fourth commandment alone, but the whole of the Gospels, yes, of the New Testament. For if we cannot stand by this point, we have no assurance that anything is right. The question then is,

“Shall we keep the commandment of God just as it reads, or shall we modify it to suit ourselves?”

“Shall we follow the language of the New Testament, or shall we claim that it is only a human production?”

Joshua 24

¹⁵ Choose you this day whom you will serve.

We have some other matter that would come in very aptly in this connection, but will postpone it till another week.

22. The Source of Authority

Present Truth, October 11, 1894

THE readers of *Present Truth* cannot have failed to notice the prominent place that the Sabbath question has occupied in the last few numbers. Its prominence is not due to any efforts of ours, but is that which it demands for itself, and which it rightly has.

It will be remembered that the recent discussion of the matter was brought about through the efforts of *The Lord's Day Rest Association* to secure the better observance of Sunday, which was called the Lord's day. We have no sympathy with any human laws concerning the Lord's day, because we are sure that the Lord is fully able to care for His own day; and because it is the height of assumption for feeble subjects of the King of kings to take the reins of His Government into their own hands.

But if any such laws were to be made, it would be only reasonable to first be sure which day is the Lord's day. Unfortunately those who are so concerned about the Lord's day, seem never to have thought of this phase of the question. Or, at least, they have not thought that there could be any question about the matter.

That we are not at all forcing the Sabbath question, will appear to everybody who reads the religious papers. In every one of them there are frequent articles treating of the importance of the better observance of the Sabbath. Quite recently the *English Churchman* had an editorial on the subject, from which we take the following two paragraphs:

The Sabbath was instituted by God when He ceased the work of creation. It was appointed for man in his pure, un-fallen state, and though Adam afterwards rebelled, the institution was never abrogated. God knew that one day's rest was good for man's body and soul; and as He sanctified the

Sabbath, how can men dare to desecrate it?

When the Israelites were commanded to remember to keep the seventh day holy, there was a special reference to the creation, as it was but the re-enactment of its earlier institution. They were to remember it, as a thing which was ordained long ago. "Remember the Sabbath day, to keep it holy." It was hallowed and blessed by God. It is therefore of universal obligation. So long as men exist, the law of the early Sabbath will remain. By His sovereign authority, He instituted it, and no man on earth has a right to set it aside. Man's proper rest is in God.

This is very good. It would be better, however, to say that the giving of the commandments from Sinai was the repetition of the first law than to say it was the re-enactment of it; because God is never under the necessity of re-enacting His laws.

Psalm 111

⁸ They stand fast for ever and ever.

He often has to repeat them for man's benefit, but one enactment is sufficient for ever. But the point which is stated very plainly is that the Sabbath commandment is precisely the same now that it was when given in Eden, and repeated from Sinai. Farther on the *Churchman's* article says:

A blessing attends the proper observance of the Sabbath. In England the Bible and the Sabbath have been great blessings; but now, men are tampering with God's word, and encouraging the idolatrous system of Rome. The true Christians will neither give up the Sabbath nor the Bible.

This also is good. We cannot be too watchful against the encroachments of Rome. Where Rome comes in, there the Bible goes out. Romanism means the exaltation of the human above the Divine. It means either the total extirpation of the Bible, or else, what is the same thing in effect, the substitution of man's ideas for its simple statements. The *English Churchman*

is very active in its opposition to the growth of Romanism and the Church of England, and in this it does well.

Among the leaders in that branch of the Church of England which delights in the name “Catholic,” and which is really Roman in everything except the acknowledgment of Leo XIII as Pope, Canon Knox-Little is one of the first. In arguing for the Roman Catholic plan of fasting communion, he thus illustrates the Roman treatment of the Bible:

And first, my dear Dean, I turn to the Scriptural aspect of the question. I do not think this is the point in the present controversy, as I have already said. The point is loyalty to the Church of England, whether Scripturally she is right or wrong. (*Sacerdotalism*, p. 68)

Farther on He gives an illustration of how little he regards the authority of God’s word, in a way that seems to us to be unfortunate for those members of the Church of England who call themselves “Protestant,” against whom the Canon is arguing. He says:

Well, as to certain specific statements of Scripture which are said to forbid the teaching of fasting communion. What are they? The primary argument of opponents is that our Lord instituted the Blessed Sacrament “after supper.” It is difficult to believe that fairly instructed persons who use this argument are in earnest, and sincerely believe what they say. It would be just as sensible to argue that you are a “sacerdotalist” for observing the Lord’s day, instead of observing the Jewish Saturday. It is certain that our Lord when on earth did observe Saturday, and did not observe Sunday; but no one, as far as I know, has ever been called a “sacerdotalist” for departing from His undoubted habit of “resting the seventh day.” (*Ibid.*, p. 75)

Still further:

Their efforts strictly to adhere to our Lord’s example to the letter, in spite of the usage of the Church, implies that they

know better what our Lord desired than His Church. If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.

But the *English Churchman*, as the special organ of Protestantism in the Church of England, will not have it that the church is above the Bible. And herein it is right. On the opposite page from that which has the article on the Sabbath, from which we have quoted above, we read in an argument concerning the *Thirty-Nine Articles of the Church of England*:

Now the VIIIth of those Articles shows that the Creeds of the Church bind only because “proved by warrant of Holy Scripture;” the XXth limits the authority of the Church by Scripture; the XIXth shows that the Church is fallible; and the VIth limits all necessary truth to what is “read in Scripture, or may be proved thereby,” ignoring altogether the opinions of “Fathers” or “Grandfathers,” except so far as they may be able to justify themselves by that touchstone.

With all these quotations let us read once more from the *Churchman*’s Sabbath article. It says:

The change of day from the seventh to the first day of the week does not alter the obligation of its observance. It is equally God’s command with the first day or the seventh.

The Protestant reader must ask the *Churchman* for its authority. The Bible nowhere speaks of any change in the day of the Sabbath, and the commandment reads the same today that it always did. This is admitted. What we are waiting to have explained is how a commandment which says the seventh day can be obeyed by keeping a different day altogether.

Let us take a simple illustration. We will suppose in order to make some necessary repairs, the city authorities have ordered all traffic across London Bridge suspended, and have posted a notice to that effect. This notice is properly regarded. As soon as the repairs have been made, it becomes necessary

to close Blackfriar's Bridge for the same purpose. Accordingly the same notice as before is posted, and the traveler reads that all persons are forbidden to cross London Bridge. A simple-minded man sees the notice, and proceeds on his way across Blackfriar's Bridge, when a policeman stops him, and asks why he does not regard the order.

"What order?" is his surprised inquiry.

"Why the order not to cross this bridge," says the policeman.

"But I did not see any such order," replies the man.

"There it is," says the policeman, pointing to the notice.

"But that says London Bridge," says the man, more surprised than before.

"Oh, that makes no difference," replies the policeman, "it means Blackfriar's Bridge as well as London Bridge. The change of bridge makes no difference with the order, and you must go back."

Such a case is really not supposable. If such a thing really should occur, every paper would most unmercifully gibe the men who were so foolish as to suppose that an order against crossing London Bridge would serve equally well to prevent the crossing of Blackfriar's Bridge. Yet this is what wise Doctors of Divinity do with the law of God. Truly, as the *English Churchman* says,

"Men treat God as they would be ashamed to treat one another."

How will the *Churchman*, and those who hold with it, justify themselves for their treatment of the Sabbath of the Lord? They justly refuse certain practices of Rome because they are contrary to the life of our Lord, and the Bible.

But Canon Knox-Little has given them a point which no one has seen fit to try to answer. If Romanism is shown in the substitution of one human practice for that of Christ, why is it

not shown in the substitution of a day which He did not keep, for the one which He did keep? And if men persist in keeping the substitute day, how can they say that they do not put the authority of “the church” above that of Christ himself?

Has it never occurred to those who argue against the abrogation of the Sabbath, or rather, the course of men who act as though it were abrogated, that men have just as much right to ignore the commandment altogether, or to abrogate it, as they have to change it in any particular?

The Protestants of England have a hard battle before them with Rome, but they must learn that they will be defeated as long as they occupy Romish ground. Indeed, they are defeated before the battle begins. Let them insist that the Bible is above all human authority, and then let them be consistent with this when they come to the fourth commandment. If they swerve in this particular, they are gone.

But all Protestants know of a surety that the change of the Sabbath is that upon which Rome bases her claim to supreme authority, and that the final struggle between true Christianity and the Papacy will be over the Sabbath question. This is the question of the day.

*Shall we take the Bible
as the supreme and sole authority,
or shall we accept human dogmas and practices instead?*

23. The Big, Round World

Present Truth, November 29, 1894

WE HAVE been informed that some who have read with interest the evidence concerning the Sabbath of the Lord, are wondering how it can be kept in all parts of the world, since the earth is round. This is a very common difficulty that arises in the minds of people who have become convinced that the seventh day is still the Sabbath of the Lord, according to the Bible, but who would fain find an excuse for not keeping it.

We say that it is a difficulty that arises in their minds, for it exists nowhere else. As a matter of fact, nobody has ever found the slightest difficulty in keeping the Sabbath in any part of the world. And, still further, no person ever thought of any difficulty in regard to keeping a definite day, except in connection with the Sabbath of the Lord.

People who have sent missionaries to the other side of the world, expecting them to teach the heathen to keep Sunday, and have themselves traveled around the world, observing Sunday strictly, all at once get the idea that a definite day cannot be observed, as soon as the seventh day is mentioned. This inconsistency is enough of itself to convince anybody that there is nothing in the objection. It is a ghost of the imagination.

“But,” says one, “the day does not begin everywhere at the same time for the sun sets later and later, the further west you go.”

That is true, and has always been the case. But the fact that the day begins later in New York than it does in London, is no proof that it cannot be kept in both places. A train from London to Liverpool will reach Leicester much later than it does Bedford; but that is no proof that it is not the same train in

both places, nor that a man may not get in it at the former station as well as at the latter.

There are seven days in the week. This is as true in China as in England. Each day is twenty-four hours long; no more and no less. This is also true of every part of the world.

Exodus 20

¹⁰ The seventh day is the Sabbath.

This also is as true in China as in England. A man who is in China is not in England, and he cannot by any possibility be in both countries at the same time; therefore he is not required to keep the Sabbath in both places at the same time. Wherever he may be, there he will find the Sabbath, and there the Lord expects him to keep it.

1 Thessalonians 5

⁷ They that sleep, sleep in the night.

It is a fact that people in all parts of the world sleep. We never heard the complaint that people could not sleep at night on the other side of the earth, because it is not night there at the same time that it is here. Wherever people live, they sleep in the night when it comes to them, and they sleep in the same nights that people do on the opposite side of the world from them.

If all the rulers in Europe should agree to start a messenger from their respective capitals on a certain Monday evening at six o'clock, no one would think of raising the objection that it could not be done.

No one ever thought of suggesting any difficulty in securing the copyright of a book in both England and America on the same day. In fact, all business operations are carried on from the basis of definiteness of time, notwithstanding that the earth is round, and nobody ever gets into trouble on that account.

The fact that difficulty is never thought of except in connection with the Sabbath of the Lord, should be sufficient to convince one who stops to think about it that it is merely a flimsy excuse.

God made the earth, it was just as round when He made it, as it has ever been. When He made the earth, He also made man. And He made man...

Acts 7

²⁶ ...to dwell on all the face of the earth.

God also made the Sabbath; and:

Mark 2

²⁷ The Sabbath was made for man.

It was given to Adam, the father of the whole human race. Therefore God designed that it should be kept by the whole human race on the face of the whole earth. And that is sufficient evidence that it can be kept. God does not have commandments that cannot be obeyed.

1895

1. Light and Darkness

Present Truth, February 7, 1895

Original title: Front Page

1 John 1

⁵ This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.

CHRIST is the revelation of God to men, and therefore He says,

John 8

¹² I am the light of the world.

The world is darkness,

Isaiah 60

² For, behold, the darkness shall cover the earth, and gross darkness the people.

1 John 5

¹⁹ The whole world lies in wickedness.

Between light and darkness there is no affinity.

2 Corinthians 6

¹⁴ What communion has light with darkness?

Where the darkness is, there light is not; and when light shines in, then darkness flees away. For there can be no union between the Lord and the world.

1 John 2

¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

¹⁷ And the world passes away, and the lust thereof; but he that does the will of God abides for ever.

Just as darkness never becomes light, so the world can never become Christian. Darkened hearts may be enlightened,

and men may come out from the world; but so long as they form part of the world, they are opposed to God.

1 John 2

¹⁵ If any man love the world, the love of the Father is not in him.

James 4

⁴ Whosoever therefore will be a friend of the world is the enemy of God.

Since the friendship of the world is enmity against God, it follows that the world itself hates God. Consequently the world must hate God's people.

John 1

¹⁰ He was in the world, and the world was made by Him, and the world knew Him not.

So He says to His people,

John 15

¹⁸ If the world hate you, you know that it hated me before it hated you.

¹⁹ 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.

Thus it is that...

2 Timothy 3

¹² All that will live godly in Christ Jesus shall suffer persecution.

Matthew 10

²⁴ The disciple is not above his master, nor the servant above his lord.

Christ could not get out of this world except by the cross, without denying that He was the Son of God. Therefore His followers must expect similar treatment. He who wishes the Christian way made so easy that he will suffer no inconve-

nience, wishes to be counted a Christian while denying the Lord that bought him.

There is an intensely practical point to all this. The law of God says,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

And Christ, by whose life we are saved, had the law in His heart as the spring of His life. He kept the Father's commandments, leaving us an example.

It is not easy to keep the Sabbath in this world, because the customs and laws of the world are against it. Many are hesitating about doing what they know to be their duty, because of the inconvenience.

But such remember that where Christ is, there is the cross, and that religion without the cross of Christ is sin. Then let them say,

Galatians 6

¹⁴ God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

2. Is Sunday the Sabbath?

Present Truth, February 7, 1895

“Is Sunday the Sabbath?”

What a question!

“Of course it is; everybody knows that,”

—some will at once exclaim. Well, if everybody knows it, then there will be no difficulty in obtaining an answer. It is a good thing to be sharply questioned on everything, so that we may find out what things we hold that are not true, and may become the more certain of the things that are true.

This question cannot be settled by an appeal to custom. This must be evident to every one who considers that by far the greater portion of the people of the earth make no profession of Christianity.

It is not true that the majority of people keep Sunday, or even believe in the Bible; therefore when we go to teach the heathen we dare not appeal to custom or tradition as authority, lest they accept the appeal, and say that custom and tradition prove that the gods of their fathers are the true objects of worship. There is no error that could not be maintained if custom and numbers were proofs of right.

The Only Authority

The word of the Lord is the only standard of truth, and the only authority.

Psalm 119

¹⁰⁵ Your word is a lamp unto my feet, and a light unto my path.

⁹ Wherewithal shall a young man cleanse his way? by taking heed thereto according to your word.

Psalm 17

⁴ Concerning the works of men, by the word of your lips I have kept me from the paths of the destroyer.

The Scriptures alone...

2 Timothy 3

¹⁵ ...are able to make [one] wise unto salvation through faith in Christ Jesus;

—for,

¹⁶ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

Let us therefore read them to find the true answer to our question,

“Is Sunday the Sabbath?”

Origin of the Sabbath

The 1st chapter of the Bible gives the account of the creation of the heavens and the earth, and of all things that dwell in them, closing with the words,

Genesis 1

³¹ And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

The narrative is continued without break in the second chapter, in these words:

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

The Authority for Sabbath-Keeping

The word “Sabbath” means “rest.” Therefore since the seventh day is the day on which the Lord rested, it follows that the seventh day is the Sabbath. This is what we are told in the fourth commandment, which is the only authority there is in the world for Sabbath-keeping. Here it is:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

Although this commandment was spoken to the Jews, it was not designed for them alone.

Mark 2

²⁷ The Sabbath was made for man.

The commandment itself refers to creation as the origin of the Sabbath, thus showing that it was designed for all creation.

The commandment which tells us that the seventh day is the Sabbath of the Lord, and that we ought to keep it, is connected with the commandments which tell us to worship the one, true God, not to take His name in vain, not to kill, steal, commit adultery, etc. It is therefore addressed to the very same persons that those commandments are. Every man who ought to worship God, and who ought not to take His name in

vain, nor to kill or steal, ought also to keep the seventh day, the Sabbath of the Lord.

Which Day is the Seventh?

Which day is the seventh day? Is it Sunday? We need not be in doubt over this point for a minute, for the Bible affords the clearest answer.

When Jesus was on earth He was often accused by the Jews of Sabbath-breaking. Whenever He answered their accusations, He showed that He did not break the Sabbath. It was in connection with such a charge brought against His disciples that He said,

Mark 2

²⁷ The Sabbath was made for man,

—and,

²⁸ The Son of man is Lord also of the Sabbath.

That is, He recognized the same day of the week as the Sabbath that the Jews did. The Sabbath of the Lord, therefore, the seventh day, is the same day that the Jews have always regarded as the Sabbath, although they have not always kept it. But we shall see further evidence with regard to the day of the Sabbath later on.

Christ's life is the only perfect life. His life on this earth was a perfect pattern of what man's life ought to be.

1 John 2

⁶ He that says he abides in Him ought himself also so to walk even as He walked.

It is by His life that we are saved.

Romans 5

¹⁰ For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Christ lived by the Father, and we are to live by Him.

John 6

⁵⁷ As the living Father has sent me, and I live by the Father:
so he that eats me, even he shall live by me.

The life which the Father lived in Jesus of Nazareth is the life which He will live in us if we will yield to Him. No other life than that will be a perfect life.

Now there is no question but that our Lord when on this earth observed the Sabbath of the fourth commandment, which the Jews profess to keep. That was the same day that the Jews profess to keep today. It was the seventh day of the week, commonly called Saturday. It was and is entirely distinct from the first day of the week, which is called Sunday.

Then the fourth commandment enjoins the observance of the seventh day, and our Lord himself kept that day, calling it the Sabbath, our question is answered, and the answer is that Sunday is not the Sabbath.

The Resurrection of Christ

There are some, however, who suppose that the resurrection of Christ caused a change in the Sabbath, from the seventh to the first day of the week.

Now it is utterly impossible that just before He ascended to heaven, Christ should proceed to show that during the whole of His life He had been doing something that men ought not to do. Such a thing would be to discredit himself as a perfect example for mankind.

If it were true that we ought not to do as He did when on this earth, that would show that He did wrong; but that cannot be.

1 Peter 2

²² [He] did no sin.

And we are told that:

2 Timothy 2

¹³ He cannot deny himself.

Nevertheless, in order to remove every possibility of doubt, we will read every text in the New Testament which speaks of the first day of the week.

- If the first day of the week, or Sunday, is the Sabbath, surely we shall find the facts stated in some one of those texts.
- If on the other hand the New Testament never once intimates that the first day of the week is the Sabbath, we shall need no other evidence that it is not the Sabbath.

The first day of the week is mentioned but eight times in the New Testament, and of these eight times six refer to the day of the resurrection. We may therefore group them all together, taking them in the order of their occurrence.

Matthew 28

¹ In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mark 16

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.

² And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

Mark 16

⁹ 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.

Luke 23

⁵⁴ And that day [the crucifixion day] was the preparation, and the Sabbath drew on.

⁵⁵ And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body

was laid.

⁵⁶ 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.

John 20

¹ The first day of the week Mary Magdalene came early, when it was yet dark, unto the sepulchre, and saw the stone taken away from the sepulchre.

John 20

¹⁹ 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 says unto them, Peace be unto you.

These are all the texts in the Bible, which speak of the day of Christ's resurrection; and what do we find? The simple story of the resurrection, without the slightest hint that it was ever to be regarded as the Sabbath day. If the day of the resurrection was to be observed as the Sabbath, here was the place to make some mention of it. But we look in vain for it.

Sabbath and First Day Distinct

We do find something about the Sabbath, however. Read again the texts quoted above.

- The one from *Matthew* tells us that the women came to the sepulchre immediately after the Sabbath, on the first day of the week.
- In *Mark* we are told that they came "very early in the morning the first day of the week," but not until "the Sabbath was past."

The two texts show us that the first day of the week immediately follows the Sabbath; and the last one shows very

plainly that no matter how early one arises in the morning of the first day of the week, the Sabbath will already be past.

The quotation from *Luke* tells us more yet. From it we learn not only that the first day of the week is distinct from the Sabbath, and comes after the Sabbath is passed, but that the women who came to the sepulchre in the morning of the first day of the week, had “rested the Sabbath day according to the commandment.” Now the day before the first day of the week is the seventh day of the week. Therefore we learn that they who rest on the Sabbath day “according to the commandment,” rest on the seventh day of the week. It is a fact that should startle every one, that no one can keep the fourth commandment without resting on the seventh day of the week.

The fourth commandment is the only authority that men have for Sabbath-keeping. It commands the observance of one day, and of only one day, namely, “the seventh day.” This we are most plainly taught means the seventh day of the week. Therefore since the seventh day of the week is the Sabbath, it is most certain that the first day of the week is not the Sabbath.

Jesus Meeting the Disciples

“But,” someone will say, “the text in *John* tells us that Jesus met with His disciples on that same first day of the week.”

Very true; and we may note the fact, in passing, that it is the only record we have of His meeting with His disciples on the first day of the week. It is true that He met with them again...

John 20

²⁶ ...after eight days,

—but no method of accounting known to man can make “after eight days” from Sunday night fall on Sunday. But let us learn something further about the single meeting of Jesus with His disciples on the first day of the week.

In *Luke* 24:13-31 we have the account of two disciples going into the country, and being joined by Jesus, whom they did not recognize. They told Him all about their disappointment because of the crucifixion of Jesus, and of the rumor that they had heard of His resurrection, and in return Jesus opened to them the prophecies which foretold His crucifixion and resurrection.

By this time they had reached their home, more than seven miles from Jerusalem, and they asked Jesus to stop with them, saying, “the day is far spent.” Jesus entered, and was made known to them in the action of breaking bread, and immediately vanished from their sight. Then the two disciples...

Luke 24

³³ ...rose up the same hour, and returned to Jerusalem, and found the eleven gathered together.

³⁵ And they told what things were done in the way, and how He was known of them in breaking of bread.

³⁶ And as they thus spoke, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

Now read how briefly this story was told by *Mark*.

Mark 16

¹² After that He appeared in another form unto two of them, as they walked, and went into the country.

¹³ And they went and told it unto the residue; neither did they believed them.

This shows that the disciples had not met together to celebrate the resurrection of Jesus, because they did not believe that He had risen. But let us read the next verse.

¹⁴ 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.

Instead, therefore, of their being assembled in meeting, they were at their common places of abode, eating their supper. If

we follow the narrative in *Luke* (24:36-43) we learn that Jesus asked them for something to eat,

Luke 24

⁴² And they gave Him a piece of a broiled fish, and of a honeycomb.

⁴³ And He took it, and did eat before them.

The one instance in which we are told that Jesus met with His disciples on the first day of the week, was when they were eating supper, and He joined them in the meal. But it was not the Sabbath.

One First-Day Meeting

One of the two remaining texts does speak of a meeting on the first day of the week, on this wise. On his way from Macedonia to Jerusalem, Paul came to Troas, in Asia Minor, where he tarried a week. We are not told how that week was spent, but we may be sure that Paul employed the time to the profit of the church in that place.

Acts 20

⁷ 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.

⁸ And there were many lights in the upper chamber, where they were gathered together.

But notice that this gives no hint that the first day was considered to be the Sabbath. Moreover, since the day according to Scripture begins in the evening, at sunset, it is evident that their evening meeting on the first day of the week was on what we term Saturday night, and that Paul set out on his journey the next morning, in the daytime of the first day. This text therefore gives no warrant to the idea that Sunday is the Sabbath, but the contrary.

Sunday Giving

And now for the last text that mentions the first day. It is this:

1 Corinthians 16

¹ Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do you.

² 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.

³ And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

On this we may note the following points:

1. There is no intimation that the first day of the week was regarded as sacred.
2. There is no mention of any public service.
3. Each one was to “lay by him in store,” as God had prospered him. This could be done only by taking account of his gains, and laying aside the donations at home.
4. Only one collection is spoken of, and that was when Paul should come. If the people had put their contributions into a box at meeting, they would not have laid it by them in store.

This text, therefore, refers only to an ordinary business transaction on the first day of the week.

The Lord's Day

We have now noted every reference to the first day of the week, and find that it is a laboring day, and not a rest day. We might, however, quote *Revelation* 1:10, since some will think that it should come in. John says,

Revelation 1

¹⁰ I was in the Spirit on the Lord's day.

The reader will see that this says nothing about Sunday. What day was it? We may easily see.

1. "The seventh day is the Sabbath of the Lord." *Exodus* 20:10.
2. God speaks of the Sabbath day, as the very day which the Jews were commanded to keep, and calls it "my holy day." *Isaiah* 58:13.
3. Jesus spoke of the very day which the Jews call the Sabbath, and declared himself to be its Lord. *Mark* 2:28.

Therefore we know without any doubt that the Lord's day is the seventh day of the week, the Sabbath of the fourth commandment.

The Testimony of the Spirit

One point more should be noted. The day which the Jews regarded as the Sabbath, the seventh day of the week, is mentioned more than fifty times in the New Testament as the Sabbath. The New Testament was written years after the events occurred. It is the word, not of men, but of the Spirit of God. It was written by Christian men, for Christians. It is the language of Christians. Therefore the name which the Spirit of God teaches Christian men to call the seventh day of the week is the Sabbath or Lord's day.

Again we repeat this question, "Is Sunday the Sabbath?" and the answer is emphatically, No. This is the answer of the Bible, and that is the only authority. With those who do not believe the Bible, or who do not believe that it alone is sufficient to make one perfect,

2 Timothy 3

¹⁷ ...thoroughly furnished unto all good works,

—the answer may be unsatisfactory. To such we do not now speak. We speak only to those who believe that the Bible and the Bible alone is the rule of Christian faith and practice.

And now, reader, if you say that you do believe the Bible, we ask you, Do you obey it? and if not, Why not?

3. Reformation Without Ceasing

Present Truth, February 14, 1895

Original title: Front Page

John 16

¹³ Howbeit when He, the Spirit of truth, is come, He will guide you into all the truth.

John 14

⁶ Jesus said unto him, I am the way, the truth, and the life.

THEREFORE the Spirit leads us into the truth by leading us into the knowledge of Christ. So Christ said:

John 16

¹⁴ He shall glorify me; for He shall receive of mine, and shall show it unto you.

This is the same that we read in:

1 Corinthians 2

⁹ Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him.

¹⁰ But God has revealed them unto us by His Spirit; for the Spirit searches all things, yea, the deep things of God.

“The deep things” is a term that applies specially to the things of God.

Psalms 92

⁵ O God, how great are your works! and your thoughts are very deep.

Romans 11

³³ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!

But Jesus said,

John 16

¹⁵ All things that the Father has are mine: therefore said I that He [the Spirit] shall take of mine, and shall show it unto you.

Consequently “the deep things of God,” and His unsearchable judgments, are but...

Ephesians 3

⁸ ...the unsearchable riches of Christ.

All this serves to show us that truth is infinite and inexhaustible. To limit truth is to limit God. He who thinks that he knows all the truth, thinks that he fully comprehends God; and that is the same as thinking that he is equal to God. This is true not only concerning the whole range of truth, but also of every particular truth. Every thought of God is deep and unfathomable; therefore no one can ever exhaust any truth of God.

Therefore truths that are new to men must be continually shining forth from the word of God. And they must be new to the church as well as to the world; for the church is composed only of men, and there are no men, however good, who know everything, and who can find nothing more in Christ to be learned.

This was what gave the Reformation its power. The Reformers set forth truth that was new to the mass even of professed Christians, and that was all that made it a reformation. And because the truths were new, they stirred the people.

The trouble with the Protestant church of today is that it has bound itself by creeds to just what the Reformers preached. But to be true successors of the Reformers, does not mean that we should believe only the things that they did, but that we should be *moved by the same spirit*. A true reformation never stops; but a reformation consists in the presenta-

tion of truth that tends to lift people out of the easy grooves in which they are resting; and it must never cease its lifting.

There is, indeed, much talk of new things, and of progress, but it is not the kind of progress that works reformation. To seek to manufacture enthusiasm by the invention of new theories, is fatal. Sensationalism is spiritual death. Truth is not to be invented, but discovered by searching. It comes not from man, but from the word of God. In the true Reformation there is no straining after effect, but a simple adherence to the word.

The preaching of the word was what began the Reformation. But the word is not exhausted. There is enough left yet to work a revolution not only in the world, but also in the church.

Let Christians practice and teach the word of God without any gloss or interpretation, and the results will be marvelous. Let them begin with the fourth commandment, and keep the day which it enjoins, the Sabbath of the Lord,—the seventh day of the week,—and there will be such a revival of religion as the world has never seen.

4. Cain and Abel

Present Truth, February 14, 1895

THESE two sons of Adam were types of the two great classes which were to exist upon the earth, the wicked and the good. And this difference of character was shown in the sacrifices which they offered.

- Cain brought the fruits of the ground;
- Abel brought a lamb.

God had instructed them in the offering of sacrifices, the essential feature in which was the shedding of blood.

Hebrews 9

²² Without shedding of blood there is no remission.

Abel did according to the word of the Lord; he had faith. Cain carried out the Lord's instructions according to his own views. God had demanded a sacrifice, and he brought one: not, indeed, exactly as the Lord had said, but near enough, he might say, to answer the purpose. The sacrifice was the essential thing, and not the particular thing that was offered. His offering was just as valuable as Abel's, and cost him just as much.

But in that departure from the very words of the Lord he showed that he had not faith; for faith takes a thing exactly as God says it. The difference in their offerings was the difference between having faith and having it not.

So it is with the people now. Not all who bring sacrifices to the Lord are counted righteous. God has said,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

But we hear men say,

“The particular day is not essential; what God wants is one day’s rest in seven.”

But faith takes every word of God just as it is spoken, and does not attempt to measure the “substance” of what He says, or discover the “essential principle.” Not one word of God can be non-essential. If it could, God would be finite like ourselves.

And those who knowingly disregard one word of God show thereby that they have not faith in Him as God. And thus they class themselves with the wicked; for the wicked are simply those who have not faith.

5. Is the Sabbath Sunday?

Present Truth, March 7, 1895

THIS is the question that was asked by the Vicar of St. Michael's, Folkestone, in a sermon preached at that place on Sunday, February 3, and which is printed in a local paper. No doubt our readers will be interested in hearing how a churchman answers the question. Here is the question and answer:

Is the Sabbath Sunday? If a speaker gets up and says it is, attach no weight to his remarks, for either willfully from prejudice, or else unintentionally from lack of education, he is ignorant of the subject upon which he is so ready to speak.

Let us first of all think of the Sabbath. It was of Divine institution, which, so far as we know, cannot certainly be said of the Sunday. If we refer to the second chapter of *Genesis*, we shall find there the account of the institution of the Sabbath day.

“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, 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.”

Now you see that the seventh day of the week was to be specially set apart as a day commemorative of rest—of God resting from His work of creation, and we find Him bestowing a special blessing upon the seventh day.

Referring then to the man who desires to see Sunday strictly observed as a rest day, whom he erroneously called a “Sabbatarian,” the speaker added:

And the Sabbatarian gets up and says, in a triumphant tone as if the whole question was settled at once—“That’s what we claim for the Sabbath day now—rest.” Pardon me, sir, you do nothing of the sort. You break the Sabbath day every week of your life. God did not rest from His work on the first day of

the week, which is our Sunday, but on the seventh day of the week, which is our Saturday.

But this is not all. Later on in the same discourse the clergyman proceeded to emphasize the case still more strongly thus:

I see there is a public announcement in the papers that our great and venerable late Prime Minister has written an article on “The Lord’s Day,” which is to appear in the March number of a magazine. But this much I may prophesy—that with all his great genius, and all his deep and reverent knowledge of the Holy Scriptures, he will not be able to quote a single passage in the New Testament which states that the Christian Sunday is a substitution for the Jewish Sabbath.

And yet people wonder that anybody keeps the seventh day! The real cause for wonder is that any professed follower of the Lord Jesus Christ should keep Sunday.

The whole Sabbath question centers round one point, namely, whether or not the Bible is the perfect and only guide for Christians. If it is, then the seventh day, and that only, must be kept as the Sabbath by Christians.

The fourth commandment is the test as to whether men will heed the Word of God, or whether they will reject it for the traditions of men.

We shall have more upon this matter next week.¹¹⁰

¹¹⁰ The article referred to is not in this collection, but is found in the book, *The Great Falling Away*. The title of the article is “Where Sunday Laws Come From” (*Present Truth*, March 14, 1895).

6. Candid Admissions About Sunday

Present Truth, April 4, 1895

THIS is a time when the Sabbath question is coming to the front, and demanding attention, so that clear, definite statements concerning it are naturally sought for. Since, as Mr. Gladstone says in the article which will soon be reviewed at length in these columns, the people generally, and even the defenders of Sunday observance,

“...are singularly ill-equipped with consistent or perspicuous ideas of the subject,”

—it must be a cause of rejoicing when a man is found who speaks on the subject in no uncertain tones. Such a man is found in the person of Rev. Robert Eyton, Prebendary of St. Paul’s, and Rector of Upper Chelsea.

Mr. Eyton, as will be seen, is a man of some note in the Church of England, and on account of his evangelicalism is in no mean repute among Nonconformists. The following selections are from a little book entitled *The Ten Commandments*, published last year, by Kegan Paul, Trench, Trubner & Co., which is composed of sermons preached at Holy Trinity, Chelsea, by Prebendary Eyton.

True Idea of the Sabbath

We first quote from him on the “true idea of the Sabbath”:

Through all the provinces of human life the same idea ran, viz., that God claimed the world as His own; and the sign that men own that claim was to be through their separation of a portion. On this ground to break the Sabbath was to disown and denied God’s claim upon men’s time. Hence the serious penalty attached to it,—the penalty of death.

The Sabbath was therefore not an arbitrary institution; it was designed to bring out a necessary idea in the education of Israel, viz., that time belonged to God. Without it they

would have forgotten God. The Sabbath was the solemn recalling of God to the mind of the people; the weekly rest appealed to them as nothing else could, to remember the God of their fathers.

The real purpose of the institution was lost sight of when, through the teaching of the rabbis, its observance became a bondage and a worry. (Pages 59-60)

The thoughtful reader will at once conclude that such an institution, designed for such a purpose, must endure unchanged forever. Surely it is as necessary for men to remember God now as it ever was. God says,

Ezekiel 20

²⁰ Hallow my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God.

Mr. Eyton truly says that without the Sabbath they would have forgotten God. Therefore it is self-evident that the turning aside from the Sabbath, and the bringing in of another day but the Sabbath, was simply the great apostasy which culminated in the Dark Ages, when knowledge of God almost departed from the earth.

In connection with the foregoing extract, the author states that the Sabbath rests on the direct command of Jehovah.

Ground of Sunday Observance

We now proceed to consider the “ground of Sunday observance.” We are not at all surprised to find that it really has none. We quote:

The observance of Sunday in the Christian Church comes to us with quite a different sanction, based on different grounds, from that of the Jewish Sabbath. It rests upon no direct Divine command; no word is said about it in the New Testament; it grew up out of those same necessities in man’s nature which had been recognized by the Fourth Commandment, and which were felt to be still existing; but its growth

was very gradual. For three centuries at least it was marked by no cessation of work, though from the first was marked by religious worship. (Page 61)

In this connection also the following very naturally comes in:

To discuss then any questions about Sunday observance, in connection with the Fourth Commandment, is obviously to discuss questions which cannot be settled in that fashion. Sunday comes to us as a great privilege, a magnificent possession; but it has no possible connection with the Jewish Sabbath, as regards its fundamental idea of observance or even as regards its Divine sanction. (Pages 63-64)

From the foregoing it will be seen that our author regards Sunday highly, and that therefore his testimony to the fact that it has no Divine sanction is not at all that of a prejudiced person.

Relatives of Sunday

In immediate connection with the preceding paragraphs we are introduced to some of the “relatives of Sunday,” which serve to point out its origin. Let us read again from the little book:

There may be observances like the observance of Lent, Ascension Day, Christmas Day, etc., which are sanctioned by the custom of centuries, and which deserve our serious recognition; but you cannot go behind the general principle and set up any detail as binding by a direct Divine sanction. Our observance may have behind it the universal custom of the Christian Church; but if the observance of Sunday is urged on that ground, the observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday. (Pages 64-65)

This agrees with the statement in the *Catholic Christian Instructed*, that:

Sundays and holydays all stand on the same foundation, viz., the authority of the Catholic Church.

The man who keeps Sunday, and yet regards Ash Wednesday, Good Friday, Ascension Day, etc., is highly inconsistent. But the man who believes that the Word of God is sufficient to make a man...

2 Timothy 3

¹⁷ ...perfect, thoroughly furnished unto all good works,

—is bound to reject them all.

Sunday is Not a Rest Day

There are two important statements that we have passed by, in order that those of the same kind might be grouped together. We turn back to them and find the admission that:

There is no word, no hint in the New Testament about abstaining from work on Sunday. (Page 62)

And since the Old Testament says nothing about Sunday, there is no hint in the Bible about abstaining from work on that day. It follows, therefore, that it is no sin to labor on Sunday. Whoever claims that it is, can do so only on the ground that “the church,” not only has the same power that God has, to issue laws, the transgression of which is sin, but that it has a right to go beyond God, and to make laws contrary to His.

We have no controversy with those who make that claim, and do not dispute their right to follow “the church” instead of the Bible; we only wish to let it appear very clearly that to observe Sunday instead of the Sabbath is to follow the leading of that “church” which exalts itself above God.

We wish this to appear very plainly, so that those who wish to follow the Lord may do so, since there are very many who are perfectly innocent of any wrong intention in keeping the first day of the week instead of the seventh. We wish also to have the truth of this subject so well known that no one can

follow “the church” under the impression that he is obeying God’s commandment.

How Sunday Rest Began

But we pass to another statement in immediate connection with the one last quoted, which tells how Sunday rest began.

As time went on, the opportunities for Christian communion in worship were secured by abstinence from work. The Church grew strong enough to effect this, and in the time of Constantine the courts of law were closed by the imperial edict, and all workers, except that of agriculturalists (in whose favor an exception was made), was suspended.

But Constantine’s decree was the first public step in establishing the first day of the week as a day on which there should be secular rest as well as religious worship.

Into the rest of Sunday no Divine law enters; it has been won as a privilege, it has to be protected as a right. (Page 63)

Constantine was never a Christian in the true sense of the word; and at the time when this decree was issued he was as much a heathen as was Diocletian who preceded him, and under whose reign the Christians were so bitterly persecuted. At the very time when this edict was issued, Constantine occupied the heathen office of Pontifex Maximus, and in that capacity he issued an edict the next year regulating divination by means of the entrails of beasts. Therefore since his law was the first public step toward securing Sunday rest, it is evident that when “the church grew strong enough to effect this,” its strength was merely the strength of assimilated Paganism.

A Play Day

Two more extracts will suffice for this time. Prebendary Eytton has told us that there is nothing in the Bible that prohibits work on Sunday, and so it naturally follows that any recreation is allowable that is proper at any time. He says:

If, after joining in worship, you like to refresh yourself in any way by any game that is lawful on any day, whenever it be, so long as it does not involve the employment of others, it is not either a social offense or a religious one.

No commandment of God bids us to do this or not do that on Sunday; we are absolutely free as far as His law goes....But there is a most precious Christian tradition which marks Sunday as pre-eminently the day for public worship, and there is a strong social tradition, though not so early or so wide, in favor of Sunday rest....Only we must not say that rest from work is prescribed by God's command. (Pages 69-70)

It seems that a man may play as much as he pleases, provided his play does not demand labor by some other person. But suppose that other person desires to work; suppose he derives more satisfaction from labor on Sunday than he would from play; what is to hinder him from working?

Mr. Eyton has shown that it is not wicked either to work or to play on Sunday, since there is no Divine command of any sort whatever concerning the day. And the question of disturbance surely cannot come in, since no reasonable person would offer any apology for the hypersensitiveness of the man who is disturbed because his neighbor on one side works on Sunday, but is not in the least disturbed by his left-hand neighbor's tennis playing.

At some future time we shall bring further evidence to show that both work and play on Sunday are exactly in keeping with even the so-called "Christian" observance of the day in the first centuries; but this must suffice for the present.

The commandment of Jehovah, spoken with His own voice, in tones which shook the earth, and from which not one jot nor one tittle can by any means pass away, says,

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God:
in it you shall not do any work.

In contrast with this, Sunday, even its own advocates being witnesses, has no Divine authority whatever, and had not even the sanction of human laws until the fourth century.

1 Kings 18

²¹ How long do you halt between two opinions? If the Lord be God, follow Him: but if Baal, then follow him.

7. Gladstone on the Lord's Day

Present Truth, April 25, 1895

A Great Perplexity

ONE of the most striking features of the Sunday question is the perplexity that exists among men as to why it should be observed. If this perplexity were confined to those who make no profession of religion, there would be nothing wonderful in it; but the fact is that it exists in the minds of those who profess to be perfectly sure that Sunday is the divinely-appointed day of rest. Thus the *New York Independent*, of March 28, begins a review of a recent article by Professor Zahn on the Sunday, with these words:

One of the knotty problems which the student of New Testament and early ecclesiastical literature must meet deals with the origin of the Christian Sunday as a day of worship, and the why and wherefore of the change from the seventh to the first day of the week as the day for public worship in the primitive church.

In like manner, Mr. Gladstone, in his recent article on the Lord's day says that there are two peculiarities in the defense of the Sunday. The first is that:

There are important auxiliaries, who put wholly out of view the revealed sanction and the properly Christian motive.

The other peculiarity is said to be that:

Very many of these defenders, whose motives and profession are not secular but distinctly religious, are singularly ill-equipped with consistent or perspicuous ideas of the subject.

And yet again He says on this latter point:

As to the ideas, it can hardly be said that in our own country, of which alone I speak, the general mind is possessed

with any conception, at once accurate and clear, of the religious ground on which we are to observe the Sunday.

A strange condition of things! Here is the Sunday, which is held to be the very chief of Christian institutions, and the observance of which is supposed to be absolutely necessary to the preservation of religion; yet of its two classes of defenders, one is wholly secular, and the religious class do not have any definite idea of the religious grounds for Sunday observance!

Let the reader not fail to give particular attention to this significant fact: that in the nineteenth century after Christ there is no unanimity nor clear idea among professed Christians concerning what is supposed to be one of the most vital points of Christianity. People are everywhere crying out, in substance,

“Tell us what we believe, and why we believe in it; especially tell us why we keep Sunday.”

Could there be any more conclusive evidence that Sunday observance has no real foundation whatever?

A Worthy Champion

But now we have Mr. Gladstone to the rescue. The first part of his article appeared in March, but we delayed commenting upon it until it should be completed. It was the most widely advertised of any article that we have seen for a long time, but no more widely than the reputation of the author warranted.

It is safe to say that no man in the United Kingdom is better equipped for the task than Mr. Gladstone. A Churchman born, a thorough scholar, perfectly at home in every branch of learning, knowing classical literature by heart, and nearly as well acquainted with theological literature as with the classics, a trained and experienced controversialist, a master of language, knowing how to marshal arguments and to put

them in the most telling manner,—surely if there is anything in a case, Mr. Gladstone is the man to set it forth. If he fails, it is the fault of the case and not of the man.

We have no disposition to criticize, and the object of this present article is solely to set before our readers the arguments for Sunday, as produced by Mr. Gladstone. If they are satisfied with them, and believe that the foundation which he lays for Sunday observance is sound, that is their privilege. We are anxious only that when men make the choice between the two days,—the seventh and the first,—they may perfectly understand the reason why they do so, and may know exactly on what foundation each stands.

Sunday and the Fourth Commandment

Having stated that the general mind does not possess any clear and accurate conception of the religious ground on which people observe Sunday, Mr. Gladstone proceeds to say:

There is a hazy, but still practical and by no means superficial, impression that in some way it has to do with the original command delivered to Moses, so often recited in our churches, and backed there by the definite petition that God will incline our hearts “to keep this law.” We do not in due proportion weigh or measure two facts which bear materially on the case. Two changes have been imported into this law; one of them into its form, the other into its spirit. The first has been altered by translation of the commandment from the seventh day of the week to the first; the second, by imparting to it a positive and affirmative, in addition to its originally and prohibitory sense.

Give good heed to several points admitted in the foregoing statement.

1. The observance of Sunday is not in harmony with the fourth commandment.
2. The commandment as given required the observance of the seventh day of the week.

3. This is an acknowledgment of the fact that the day called Sunday is the first day of the week, and is not the day named in the commandment, and that the day commonly called Saturday is the seventh day of the week, and is the day named in the commandment.

If these points are well grasped, there is no difficulty in arriving at a perfect understanding of the case.

Note further the admission that two changes have been imported into the law of God, namely in its form and in its spirit. That means a complete change, so that in reality Mr. Gladstone agrees with Prebendary Eyton, that:

To discuss then any questions about Sunday observance, in connection with the fourth commandment, is obviously to discuss questions which cannot be settled in that fashion. Sunday...has no possible connection with the Jewish Sabbath, either as regards its fundamental idea of observance, or even as regards its Divine sanction.

It is obvious that a law that has been changed in both form and spirit is essentially another law; therefore according to Mr. Gladstone, as well as Prebendary Eyton, Sunday-keeping has no connection whatever with the fourth commandment.

It is worthwhile, in passing, to call attention to the fact that the commandment is not merely negative and prohibitory, but is positive as well. It starts out with the positive injunction,

Exodus 20

⁸ Remember the Sabbath day, to keep it holy,

—and then proceeds to tell what day the Sabbath day is. Therefore it did not stand in need of any change to make it positive.

A Foreign Importation

One other point should be given special attention: the Bible contains no trace of this amended commandment. The Bible

contains only the original commandment as spoken by Jehovah himself from Mt. Sinai, with a voice that shook the earth. The changes in the law have been altogether “imported;” they are entirely foreign to the Bible and its Author.

This is admitted by Mr. Gladstone, when, after speaking of the failure to recognize...

“...the ascent that the fourth commandment of the Decalogue has made, and the development and expansion that it has received under the Christian dispensation,”

—he says:

Hence perhaps it is that we have but imperfectly grasped what is implied in what we familiarly call the observance of Sunday. Possibly there may have been a concurring cause for this defect in the indisposition of many minds, after the crisis of the Reformation, to recognize any action of the Church apart from the Scriptures.

This point thus admitted is directly stated in the following words that occur later on:

The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first; under no direct precept of Scripture.

Now we have the case squarely before us. The fourth commandment requires the observance of the seventh day of the week. That seventh day is the day immediately preceding the day known as Sunday. This commandment has been changed both in form and in spirit. But the change was not authorized by Scripture, and the record of it is not contained in Scripture. It was wholly the action of “the Church.”

Therefore the change was not in reality ever made in the commandment, which remains exactly the same as it was in the beginning. So that in the Sunday we have an institution of

“the Church” put forth as a rival to the Sabbath of the Bible. He who observes the seventh day follows the Bible, while He who observes the first day follows “the Church.”

The issue therefore is plain. It is the Sunday against the Sabbath,—“the Church” against the Bible. Which will you choose?

A Bold Assumption

Again we quote from Mr. Gladstone:

The Christian community took upon itself to alter the form of the Jewish ordinance; but this was with a view to giving larger effect to its spiritual purpose. The seventh day had been ordained as the most appropriate, according to the Decalogue, for commemorating the old creation. The advent of our Lord introduced us to a chain of events by which alone the benefits of the old creation were secured to us, together with the yet higher benefits of the new.

Note this well. God himself gave the fourth commandment.

Romans 7

¹² The law is holy, and the commandment holy, and just, and good.

¹⁴ For we know that the law is spiritual.

Yet “the Christian community,” without any Scripture warrant, “took upon itself” to alter the commandment, “with a view to giving larger effect to its spiritual purpose.” That is to say, “the Christian community” presumed to be able to improve God’s work. It claimed to be more spiritual than God himself.

Of course there could be no scriptural warrant for such an interference with God’s law, since the Scripture says,

Psalms 18

³⁰ As for God, His way is perfect,

—and,

Ecclesiastes 3

¹⁴ Whatsoever God does, it shall be for ever.

It remained for a so-called “Christian community” to oppose and exalt itself above all that is called God, or that is worshiped, so that it set itself forth as God. It matters not what that “Christian community” is called; the fact remains that it brought about the change in the observance of the day of rest only by doing what is ascribed to the...

2 Thessalonians 2

³ ...man of sin,...the son of perdition.

The New Creation

Let it be noted that the seventh day never commemorated “the old creation.” When the seventh day was sanctified as the Sabbath, the heavens and the earth were new. The seventh day commemorates the creation of the new heavens and the new earth, unsullied by the curse. It commemorates the new creation, when...

Genesis 1

³¹ God saw everything that He had made, and behold it was very good.

The Apostle Paul writes,

2 Corinthians 5 [RV]

¹⁷ If any man be in Christ he is a new creation.

It is even this new creation that the Sabbath is designed to commemorate; for the Lord says that He gave the Sabbath to His people,

Ezekiel 20

¹² ...that they might know that I am the Lord that sanctify them.

And since it is Christ that is...

1 Corinthians 1

³⁰ ...made unto us...sanctification,

–the seventh day is the badge and reminder of His sanctifying power. The seventh day commemorates the creation of the new heavens and the new earth, and the power of God to create new men to inhabit them.

The first day of the week commemorates nothing but the blasphemous presumption of a so-called “Christian community” that “took upon itself” to give larger effect to the spiritual purpose of the commandment of God. The first day as a rest day is therefore simply the badge of antichrist.

The “Record of Facts”

But someone will ask,

“Does Mr. Gladstone not claim that there is some warrant in Scripture for the change?”

Yes, he does, and we propose to give every bit of the evidence that he produces, and in his own words. He says that the change has been made...

...under no direct precept of Scripture. Yet, with a Biblical record of facts, all supplied by St. John, which go far toward showing that among the apostles themselves, and therefore from apostolic times, the practice of Divine worship on the Lord’s day has been continuously and firmly established.

It will be borne in mind that by the term “Lord’s day” Mr. Gladstone means the Sunday. We shall presently give special attention to this term, but will pass it by for the present, to quote the “record of facts” which the Apostle John is said to give, which “go far” toward establishing the apostolic origin of Sunday-keeping. Here is the entire “record of facts,” in Mr. Gladstone’s own words:

On the day of the resurrection itself, in the evening, the disciples were solemnly assembled, with the door shut “for

fear of the Jews,” (*John* 20:19), and the Lord, in His risen body, appeared among them, to confer on them their great mission (verses 21-23). Again on the eighth day, or, as we should term it, seven days after the great day of the resurrection, we have a similar assembly and the like appearance, which records the confirmation of the faith of St. Thomas (verses 26-28). The same apostle who had linked together thus markedly these three occasions, introduces the Apocalypse to us, with a proem that shows a deep sense of its dignity and importance; and proceeds to localize it, first in place, by describing the isle of Patmos as the scene, and then in time, by specifying that he was “in the Spirit on the Lord’s day” (*Revelation* 1:9-10).

This is the complete “record of facts” which Mr. Gladstone says “go far” towards showing that Sunday was kept from the days of the apostles. Notice that he does not claim that these facts actually show that Sunday was observed by them; he simply cautiously claims that they “go far” towards showing it.

We will now examine each statement in detail, and then we shall see just how far they go, and how far they fall short of showing any Divine sanction whatever for Sunday-keeping.

A First Day Meeting

First we have *John* 20:19, where after speaking of the resurrection of Jesus, the apostle says:

John 20

¹⁹ 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 unto you.

Now we submit to every candid person that there is not in that verse the slightest hint of Sunday sacredness. If a man entirely ignorant of the Sunday controversy, and therefore unprejudiced, read it, he could gather from it nothing further

than that the disciples were fearful lest the Jews should include them in the condemnation of Jesus, and that they therefore huddled together in a room with closed doors, and that Jesus hastened after His resurrection to call on their fears. Scarcely anything more is needed to show the unscripturalness of Sunday observance, than the fact that this verse is relied on to prove it.

“After Eight Days”

The next fact referred to is given in:

John 20

²⁶ And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Compare this with the words of Mr. Gladstone concerning it:

Again on the eighth day, or, as we should turn it, seven days after the great day of the resurrection, we have a similar assembly and a like appearance.

But the Scripture does not say that the appearance was “on the eighth day,” nor even “eight days after,” but “after eight days.” By no method of “reduction descending” known to mathematics could “after eight days” be made the same as “seven days after.” That first appearance came on Sunday, the second one, “after eight days,” could not by any possibility be earlier than Monday night of the following week. The use of this verse only still further emphasizes the absence of Scripture to sustain Sunday observance.

“At Home”

But it is a matter of the utmost indifference whether that meeting with the disciples was on Sunday night or Tuesday night; for there is not the slightest hint of any sacredness attaching to the time. Note the expression,

²⁶ ...His disciples were within.

That is the common form of expression to denote that people are at home. Can it mean that in this instance? Certainly, and it can mean nothing else. We read that after the disciples had seen Jesus ascended to heaven they returned to Jerusalem,

Acts 1

¹³ And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

So from these two texts we learn that the disciples, fearing lest the sight of them should stir up the passions of the mob, shut themselves closely at home, where Jesus came to see them on the day of His resurrection, and again sometime in the middle of the next week.

The Lord's Day

What have we next? The next and the last fact cited is the declaration made by John that he was in the Spirit on the Lord's day. Very good; but what has that to do with Sunday? What say the Scriptures? They tell us in plain terms what day the Lord's day is. Thus, in *Exodus* 20 we read:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God.

Again, referring to the same day of the week, the Lord says:

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on *my holy day*; and call the Sabbath a delight, the holy of the Lord, honorable,...

Note the two texts. One tells us that the seventh day is the Sabbath of the Lord, and the other tells us that the Sabbath is the Lord's day, and holy. The seventh day, therefore, and none other, is the Lord's day. And it was of this very day that the Saviour declared himself to be Lord, when He was falsely accused of breaking it.

Matthew 12

⁸ For the Son of man is Lord even of the sabbath day.

He therefore claimed it as His day. With what face, then, can any one assume that the first day of the week is the Lord's day?

An Invention to Meet a Want

The answer to that last question is found in the fact that "the Christian community" "took upon itself," without any Scripture warrant, to change the ordinance of God. Having done that, and wishing afterwards to make it appear that the Bible sanctioned their wickedness, they simply declared that the term "Lord's day" meant Sunday.

When asked for proof that *Revelation* 1:10 refers to Sunday, they merely pointed to their own work. That is, they perverted the Bible to make it appear to sanction their deeds, instead of making their actions harmonize with it. The term Lord's day, as applied to Sunday, is pure invention, with no foundation whatever in the Scriptures.

Looking at the whole of the so-called evidence for the Sunday, it is evident that it is but an afterthought. That is, there is nothing whatever in the Scriptures from which a person coming to them ignorant of the customs of "the Church" could possibly get the idea that the first day of the week is to be, or that it ever was, observed by anybody.

No; people find themselves keeping Sunday, without knowing the reason why. They wish to know why, and appeal to those who are supposed to know, who straightway try to find

in the Bible an excuse for their custom. No wonder that their efforts bear the stamp of failure. The Christian Commonwealth, which is by no means favorable to the Sabbath of the fourth commandment, says that Mr. Gladstone's article "may be regarded as timely," but is nevertheless constrained to add:

However, it must be admitted that Mr. Gladstone is not at his best in the line of argument for himself in the article under consideration. There is too much "glittering generality" and not enough definiteness in order to carry conviction.

The fault is not in Mr. Gladstone, but in the case itself. Where Mr. Gladstone has failed, who can hope to succeed? His failure was predicted by a minister of his own church, who said:

This much I may prophesy—that with all his great genius, and all his deep and reverent knowledge of the Holy Scriptures, he will not be able to quote a single passage in the New Testament which states that the Christian Sunday is a substitute for the Jewish Sabbath.

The Real Ground

Another writer, Prebendary Eyton, also of the Church of England, says:

The observance of Sunday in the Christian Church comes to us with quite a different sanction, and based on different grounds, from that of the Jewish Sabbath. It rests upon no direct Divine command; no word is said about it in the New Testament.

And the Rev. Dr. Isaac Williams, also of the Church of England, says:

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 because the Church, has enjoined it.

If Sunday defenders will all take up this position, and stick to it, there will very soon be an end of all perplexity over the Sunday question. We have no words of condemnation for those who do so. Indeed, our whole effort is to this end, that all may know the exact grounds on which both the seventh day and the first day are observed.

When it is seen and acknowledged that while the observance of the seventh day rests on the fourth commandment and the example of Christ, the observance of the first day rests solely on the authority of “the Church,” the Sabbath controversy will come to an end. There will then be just two classes:

1. Those who accept the Bible only as the rule of life, and
2. Those who take the Church as the only infallible guide.

Then the man who is now perplexed will simply have to decide whether he will follow the Bible or “the Church,” and the Lord himself will judge between the men who make the decision.

8. More About the Sunday

Present Truth, May 2, 1895

WHEN we tell the people that the seventh day of the week, commonly called Saturday, is and always has been the Sabbath, and that there is no Divine authority whatever for the observance of Sunday, they often skeptically ask,

“If this is so, why have not the ministers and learned men found it out?”

The truth is, that they have found it out, and have told it, and we have published much of their testimony in *Present Truth*. This week we have some more of the same sort to present.

The late Dr. R. W. Dale, of Birmingham, was a Congregationalist, but as a preacher, a scholar, and a theologian, he was and is held in very high repute by all Nonconformists, and by Churchmen as well. In 1871 a book of his entitled *The Ten Commandments*, was published by Hodder & Stoughton, of whom it is said that their imprint is a certificate of orthodoxy, and from that we extract the following (p. 106):

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 obligation to observe Sunday.

Again, on page 107 we read:

The penalty for breaking the Sabbath was death. There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.

Notice the words, “the supposed sanctity of Sunday.” The words were well chosen, for there is no real sanctity to Sun-

day. The Scriptures contain no suggestion of a penalty for laboring on Sunday, because they contain no suggestion that it should be kept. Therefore it is no more a sin to work or play on Sunday than on Monday or Tuesday. This is admitted by Dr. Dale in these words found on page 112:

There is no reason to believe that the apostles required their converts to keep the first day of the week as a day of rest.

Of course there is not, since there is no hint of such a thing in the New Testament. Yet the Apostle Paul said:

Acts 20

²⁰ I kept back nothing that was profitable unto you.

²⁷ I have not shunned to declare unto you all the counsel of God.

Sunday, therefore, being wholly unscriptural, unchristian, and unapostolic, was left to be brought into the church when it had apostatized far enough to reject the counsel of God. So Dr. Dale says (p. 110):

As it is difficult to determine the exact time when Jewish Christians ceased to rest on the Sabbath, it is also difficult to determine the exact time when Christians generally began to rest on Sunday.

Mr. Gladstone has said that the general mind has no clear conception of why Sunday is kept. We hope to be able to present the facts so clearly that none need have any doubt as to the reason why Sunday ought not to be observed.

9. The New Creation

Present Truth, May 16, 1895

Genesis 1

¹ In the beginning God created the heaven and the earth.

Exodus 20

¹¹ In six days the Lord made heaven and earth, the sea, and all that in them is.

At the close of each day's work,

Genesis 1 [see also vs. 12, 18, 21, 25]

¹⁰ ...God saw that it was good.

And at the close of the sixth day, when everything was finished,

Genesis 1

³¹ God saw everything that He had made, and, behold, it was very good.

Man himself was perfect, and all was as good as God himself could make it.

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

Exodus 20

¹¹ 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.

THE Sabbath was the sign of the power of God's word. He had spoken all things into existence; and now He rested

in perfect confidence that His word would uphold that which He had created. The Sabbath of the Lord—God’s rest—is therefore the mark of a perfect, new creation.

But man, to whom the dominion of the earth had been given, sinned. He sold himself to the enemy of God, and received death as his reward. By his sin the curse came upon the earth, so that God’s perfect, new creation was everywhere marred.

But God was not defeated; His purposes cannot be thwarted, for:

Ephesians 1

¹¹ [He] works all things after the counsel of His own will.

Therefore His love devised means to insure the carrying out of His original plan.

John 3

¹⁶ God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

Christ was given to death, that man might receive the eternal life which had been lost through sin. But the cross of Christ is...

1 Corinthians 1

¹⁸ ...the power of God.

The Gospel is...

Romans 1

¹⁶ ...the power of God unto salvation, to everyone that believes.

But ever since the creation of this world the eternal power of God has been manifested in the things that He has made.

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.

Therefore the cross of Christ—the Gospel—is the same power that is seen in creation. The same power of God, by which man was created in the beginning, is now manifested through the Gospel to re-create him—to bring him back to the perfection which he had at first. This is shown very clearly in the Scriptures.

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature.

Or, as the *Revision* has it,

¹⁷ ...there is a new creation.

Of course there cannot be a new creature without there having been a new creation. So again,

Ephesians 2 [margin]

¹⁰ We are His workmanship, created in Christ Jesus unto good works, which God before prepared that we should walk in them.

This new creation is signalized by rest. Christ says,

Matthew 11

²⁸ Come unto me, all you that labor, and are heavy laden, and I will give you rest.

Whoever comes to Him is re-created,—made new,—and then he finds rest—rest in the Word God. As this new creation is the same as that wrought in the beginning, and by the same means, the word of God, so it has the same mark, namely, the Sabbath of the Lord, the seventh day. Notice these points:

1. In Christ there is a new creation. In Him all things are created in heaven and in earth. *Colossians* 1:16.
2. With the new creation in Christ, there comes rest. Even so it was in the beginning.

3. Christ is of God made unto us “wisdom, and righteousness, and sanctification, and redemption.” *1 Corinthians* 1:30. He is the truth, and He sanctifies himself, that we may be sanctified through the truth. *John* 17:19.
4. The Sabbath of the Lord, the seventh day, on which Christ rested when He had finished the new creation in the beginning, is the sign of sanctification, which comes only through Christ.

We read:

Ezekiel 20

¹² 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.

So now, as at the first, the Sabbath is the sign of the perfect, new creation. God has not changed, His power has not changed, neither has His sign changed.

But this is not the end. In the beginning God had a perfect earth as the abode of perfect men. So again He will have a perfect abode for the men who are made complete in Christ,—a new earth for His new men. He says,

Revelation 21

⁵ Behold, I create all things new.

And again,

⁷ He that overcomes shall inherit all things.

2 Peter 3

¹³ We, according to His promise, look for new heavens and a new earth, wherein dwells righteousness.

This will be the same new creation that was in the beginning, at the close of the first six days; for it will be...

Acts 3

²¹ ...the times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world

began.

And since it is the same new creation, the same thing, namely, the Sabbath, will mark it; for we read God's sure Word to the new men whom He has created in Christ:

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

²³ 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, says the Lord.

If we would be part of God's new creation, we must have it in God's own way, and not refuse to allow God to place His own seal of perfection upon it.

10. Protestant or Catholic?

Present Truth, May 30, 1895

THIS week we have another to add to our list of testimonies from Sunday-keepers, concerning the absence of Scripture. It is from the *New York Christian Advocate*, the leading Methodist paper of the world. In the issue of April 25 the following is quoted from the *Examiner*, a Baptist journal:

The late Thomas Cooper, of England, an eminent popular lecturer, who in mature life became a Christian and a Baptist, once explained the way in which he was led to adopt Baptist views. In conversation with a Christian woman, a Baptist, he said:

"I have generally found that, whatever practices or beliefs there may be among the various Christian bodies, they have usually some text which, rightly or wrongly, is quoted to justify them; but I have never heard of any text which authorizes the old Romish custom of the christening of church bells."

"Really," replied his friend, "that is a very simple matter. The christening of bells is authorized by the very next verse to the one which commands the christening of babies!"—a remark which set Thomas Cooper thinking, with the result above indicated.

Upon this the *Christian Advocate* makes the following comment:

Why this was published we can hardly imagine. Is there any person who supposes that all the practices or beliefs of Christians can be sustained by some positive text? Our Baptist friends would find great difficulty in finding a positive text in support of some of their beliefs. Without doubt there is no text commanding the christening of babies. Nor is there any commanding the substitution of the Lord's Day for the Sabbath. Nor is there any text forbidding the administration of the holy communion to anyone who has not been previ-

ously baptized. As for Romish customs, their very theory assumes the right of the Church to add customs and even dogmas to what is taught in the Bible.

Merely stopping to note that the Sabbath is the Lord's day,¹¹¹ and that the first day of the week has no right whatever to the title, we would call attention to the fact that the *Christian Advocate* has not touched the point of all, although it has stopped the *Examiner's* mouth. But let it be remembered that when one is reprov'd for an error, it is no excuse for that error to say to the reprover,

“Well, you do something else that is just as bad.”

Wrong never becomes right by being practiced by a multitude. The *Advocate* truly says that:

As for Romish customs, their very theory assumes the right of the Church to add customs and even dogmas to what is taught in the Bible.

Well, if Protestants do the same thing, as the *Advocate* admits they do in the case of sprinkling babies and keeping Sunday, wherein does the Protestant theory differ from the Romish? What is the use of professing to follow the Bible, if one feels at liberty to add to it at pleasure?

Proverbs 30

⁵ Every word of God is pure; He is a shield unto them that put their trust in Him.

⁶ Add not unto His words, lest He reprove you, and you be found a liar.

¹¹¹ **Exodus 20** ⁸ Remember the Sabbath day, to keep it holy. ⁹ Six days shall you labor, and do all your work; ¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates: ¹¹ 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.

The Swedish Bible very forcibly renders this text thus:

“Make no addition to His Word, lest He smite you as a liar.”

11. A Conversation

Present Truth, June 6, 1895

A. My friend, why don't you throw away that coat?

B. Throw it away! Why should I? It fits me, and is as good as new.

A. Yes; but you might throw it away just to show your independence. It's yours, and you can do what you please with it.

B. That would be very foolish. Besides, this coat was made for me, and given to me, and it would be the height of ingratitude for me to throw it away. It was made specially for me, and I propose to keep it.

A. Well, my friend, I am bound to say that I think you show sound judgment and a good disposition in this matter. By the way, what about the Sabbath of the fourth commandment, about which we were talking the other day. Have you decided to keep it?

B. No; I don't think it is necessary. I read that "the Sabbath was made for man," and therefore we are free to do as we please with it.

A. Indeed! Do you know who made it?"

B. Oh, yes; I suppose the Lord made it. In fact the Bible says that He did.

A. True; and it says also, what you have just quoted, that it "was made for man." Are you not a man?

B. Most certainly.

A. Then the Lord made the Sabbath for you, did He not?

B. I suppose so.

A. Then don't you think that common gratitude, if nothing more, requires you to keep it? Your coat was made by a fellow-man, and it will wear out in a little while, but you keep it

because it was made for you; yet you reject the Sabbath for the same reason, although it was made by the Lord, and will last for ever.

With what confidence can you meet the Lord when He inquires how you have used His gift? Surely the Sabbath of the Lord is deserving of as much appreciation as a coat made by man. If the Sabbath was made for you, the best thing you can do is to keep it.

12. How Can I Tell?

Present Truth, June 13, 1895

A SHORT time ago we received a letter from an inquiring friend, from which we take the following words, which contain the gist of the whole:

I desire to do the will of the Lord. How can I tell which day I should keep? If I can be convinced that I am in the wrong, at any cost I'll adopt the other day.

We are sure that there are hundreds of other people who are in the same condition, who will see this paper, and therefore we write for the benefit of them all. There are very many who desire to do the will of the Lord in the matter of Sabbath observance as well as in other things, but who are yet in doubt as to what that will is. We ask such to take up with us a brief study of the subject.

The Source of Authority

When we know where we may find an answer to a question, it is half answered. For our part we accept the Bible as the final authority in all matters pertaining to our duty to God and to men. If our inquiring friends accept the same standard, we shall have little trouble in arriving at a solution of the difficulty. The Psalmist says,

Psalm 119

¹⁰⁵ Your Word is a lamp unto my feet, and a light unto my path.

Therefore we must expect it to shed light upon this question. Again we read,

¹⁰⁴ Through your precepts I get understanding.

Therefore if we study the precepts of the Word of God we shall understand this matter as well as others. But in studying

those precepts, we must be sure to listen to the voice of the Lord alone, and must avoid listening to the construction of men, and our own included. Again we read the words of the same psalm,

¹¹ Your Word have I hid in my heart, that I might not sin against You.

Then if we have that word not simply in our minds, but in our very lives, we shall be kept from all sin. On the contrary, if that word does not control our lives, we shall be sure to sin. The Apostle Paul wrote,

2 Timothy 3

¹⁶ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

Therefore if we follow the Scriptures, we shall do everything that is necessary to be accounted perfect before God. No human addition is needed. But no word of God must be neglected, for man cannot live except...

Matthew 4

⁴ ...by *every word* that proceeds out of the mouth of God.

With these assurances as to the authority of the Word of God, let us begin our brief search.

In the Beginning

This the place where we ought to begin. We read that:

Genesis 1

¹ In the beginning God created the heaven and the earth.

The remainder of the chapter gives the work of each day of creation, and at the close we are told that:

³¹ God saw everything that He had made, and, behold, it was very good. And the evening in the morning were the sixth

day.

Then the record continues:

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

Here we have the record of the institution of the Sabbath. The first Sabbath was the seventh day of the first week of time. "The seventh day," not merely a seventh part of time, was blessed and sanctified, because it was the day of the Lord's rest.

To sanctify a thing is to set apart that thing as sacred to a certain purpose.¹¹² Therefore the sanctification of the seventh day of the week by the Lord in the beginning, was the appointment of it as the sacred rest day for all mankind. That it was for all mankind is shown by the fact that it was given to Adam, the head of the human race; and to this agree the words of the Lord Jesus:

Mark 2

²⁷ The Sabbath was made for man.

The record of creation gives the origin of the week. There are seven days in the week, and the Sabbath, the last of the seven, rules it. The measurement of time by weeks is as old as creation, and has continued ever since, and will continue to all eternity, for the Sabbath is to endure that long.

¹¹² See the record concerning Mount Sinai and the cities of refuge, in *Exodus* 19:12, 23; *Joshua* 20:7-9, and margin of verse 7.

Isaiah 66

²³ 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, says the Lord.

We know also that...

Ecclesiastes 3

¹⁴ Whatsoever God does, it shall be for ever.

In the Wilderness

When the Lord brought the children of Israel out of the land of Egypt it was...

Psalms 105

⁴⁵ ...that they might observe His statutes, and keep His laws.

Accordingly when they murmured on account of hunger in the wilderness, a few weeks after leaving Egypt, the Lord said unto Moses,

Exodus 16

⁴ 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.

Read the entire chapter, and you will find that the people were to go out and gather manna each morning for that day. They were to leave none of it until the next morning, for if they did it would breed worms, and be offensive. On the sixth day of the week, however, they were to gather twice as much as on other days, and the extra portion was to be kept over for the next day's use, since on the seventh day of the week none fell.

And although it was ordinarily impossible to keep the manna overnight, without its utterly spoiling, no such trouble was experienced on the seventh day, for on that day they found that what remained over from the preceding day was sweet and good for food.

Exodus 16

²⁷ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

²⁸ And the Lord said unto Moses, How long do you refuse to keep my commandments and my laws?

²⁹ See, for that the Lord has given you the Sabbath, therefore He gives you on the sixth day the bread of two days; abide every man in his place, let no man go out of his place on the seventh day.

From this it appears that the Sabbath is the test of whether or not men will keep the law of God. Whoever will keep the Sabbath in spirit and in truth will keep whole law of God. Whoever refuses to keep the Sabbath of the Lord, thereby shows that his apparent obedience to any other requirement of the Lord is not out of reverence to God, but because of some selfish motive.

At Sinai

Not many days after the first appearance of the manna, the children of Israel came to Sinai. There, after suitable preparation had been made, the Lord came down in awful majesty, and spoke His law...

Deuteronomy 5

²² ...out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice,

—which shook the earth:

Hebrews 12

²⁶ Whose voice then shook the earth.

On that occasion the Lord spoke the ten commandments, and nothing more, and He wrote them with His own finger on two tables of stone.

Deuteronomy 5

²² These words the Lord spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the

thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me.

Deuteronomy 10

⁴ And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spoke unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me.

The fourth commandment reads thus:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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 we find that the facts of creation are the foundation of the Sabbath. Therefore we know that the Sabbath of the fourth commandment is identical with the Sabbath that was sanctified at the close of the first week of time.

A Definite Day

Moreover we know that the Sabbath of the fourth commandment is a fixed, definite day of the week. How do we know this?

We know it first from the fact that the giving of the commandment followed very closely after the giving of the manna, by which the Sabbath was shown to be unalterably fixed to a certain day of the week,—the seventh day. By a series of miracles repeated every week for forty years, the Lord showed that His Sabbath was a definite day of the week, and that it was to be honored above all the other days of the week.

During that forty years it was impossible for anyone to be in the slightest doubt as to what day of the week was the Sabbath. It was the day of the week that was thus fixed, and guarded on all sides, that God from Sinai declared to be His Sabbath.

Further, we know from the record of the crucifixion and resurrection of Christ, that the commandment requires the observance of a certain day of the week,—the seventh,—and not an indefinite seventh part of time. In the gospel of *Luke* we are told that the day of the crucifixion...

Luke 23

⁵⁴ ...was the preparation, and the Sabbath drew on.

⁵⁵ And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

⁵⁶ 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.

From the record in *Mark* we learn that the women came...

Mark 16

¹ ...when the Sabbath was past.

But they came on...

Luke 24

¹ ...the first day of the week.

Then it is evident that the Sabbath was the day before. But since there are but seven days in the week, it follows that the day before the first day of the week must necessarily be the seventh day of the week. Therefore the day on which they rested was the seventh day of the week. But they rested...

Luke 23

⁵⁶ ...the Sabbath day according to the commandment.

Therefore it is as certain as Inspired Scripture can make it that the seventh day according to the commandment is the seventh day of the week.

The Sabbath Unchanged

The Scriptures that we have already studied sufficiently point out the true Sabbath of the Lord. There are therefore only two questions that can by any possibility cause any doubt in the minds of any, and they are:

1. Has the Sabbath been changed?
2. Can we be certain which day is the seventh day of the week, and thus the Sabbath of the commandment?

These questions are not at all difficult, and may be answered in few words.

As to the first, we have the words of our Lord Jesus Christ as He sat upon the mountain teaching the people the great principles of His kingdom.

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

¹⁸ 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.

¹⁹ 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.

This of itself should be sufficient to settle the question as to the possibility of any change in the Sabbath. But Christ continued,

²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

The scribes and Pharisees were very scrupulous in their observance of the ten commandments, but they cared nothing for having them in their hearts. Outwardly, however, they kept the ten commandments, just as they were written, very strictly.

Jesus did not reprove them for their observance of the letter of the law, but for not keeping it in spirit and in truth. He did not warn His disciples against observing the law, but warned them that they must observe it a great deal better than the scribes and Pharisees did. Our righteousness must “exceed” theirs. That is, it must go beyond theirs. It must include not only the observance of the letter of the law, but also the keeping of the spirit and life of the law, as it is in Christ.

When the Lord has once spoken, a thousand repetitions would not make what He says any the more sure. Therefore we can accept it as a settled fact that the law is enforced today just the same as when it was spoken from Sinai and written by the finger of God. Not a letter has been changed.

The Day Not Lost

The question if we can be sure that the day commonly known as Saturday is indeed the real seventh day of the week, counting from the creation of the world, seems to trouble some. But it need not, since nothing is more impossible than that the reckoning of the days of the week should have been lost.

Single individuals have been known to make a mistake in their reckoning, but they have since been set right by their neighbors. But that an entire neighborhood should on the very same day make a mistake as to the day of the week, and

that all should make the same mistake, is a thing beyond the fancy of the wildest imagination.

But if the present seventh day of the week is not the same as the seventh day of creation, then that mistake must at some time have been made not only by one neighborhood but by the whole world. If there were a disagreement in different parts of the world as to the days of the week, then there would be a certainty that the reckoning had been lost by some people, and there would be room for question as to which party was correct.

But since there is no disagreement, the only ground on which it can be supposed that the reckoning of the day has been lost, is that on some Wednesday morning, for instance, all the inhabitants of the world awoke with the notion that it was Thursday. Of course the supposition is most absurd, but it is no more absurd than is the supposition that the true reckoning of the days of the week has been lost.

As we have seen, the seventh day at Sinai is identical with that of creation. God's own Word establishes that. Hundreds of years afterwards the children of Israel were given into the hands of the Babylonians because they had persistently violated the Sabbath, thus showing that it had not been lost; for God would not punish them for a mistake made through ignorance.

When the Lord lived on the earth He recognized as the Sabbath the day which the Jews were keeping, so that we know that the count had been kept straight up to eighteen hundred years ago.

Ever since the time of Christ the Jews and many Christians have kept the Sabbath day according to the commandment, while from within two or three hundred years of that time the majority of professed Christians have observed the first day of the week.

The Jews were soon dispersed, and have ever since been found in every part of the world, and observers of the first day are also as widely scattered; yet everywhere we find the Jews agreed as to which day is the Sabbath, and nowhere have observers of the first day of the week been found trying to enforce the observance of the seventh day under the supposition that it was Sunday. We may rest assured that the day has not been lost.

The Example of Christ

1 John 2

⁶ He that says he abides in Him ought himself also so to walk, even as He walked.

No one has yet been found with the hardihood to assert, in the face of the Gospel record, that Jesus ever observed any other day than the seventh,—the same day that the Jews observed. It is true that the Pharisees did accuse the Lord of breaking the Sabbath day, because He did not heed their false notion; but He demonstrated His innocence, and in so doing incidentally showed that the seventh day is the true and only Lord's day.

Thus, it was when Jesus and His disciples were going through the fields on the Sabbath day that the Pharisees accused the disciples of breaking the Sabbath, because they plucked and ate the corn as they walked. That day was the seventh day of the week, for it was the day which the Jews regarded as the Sabbath. The seventh day of the week, and no other, was the day under consideration. And it was of that very day that Jesus said,

Mark 2

²⁸ The Son of man is Lord also of the Sabbath.

It is most certain, therefore, that Jesus called the seventh day of the week the Sabbath, and himself its Lord, thus demonstrating that the seventh day is the Lord's day.

It was the custom of Jesus to observe the Sabbath day, and to meet on that day for worship with those who observed it.

Luke 4

¹⁶ 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.

Here is an example for us to follow. Does someone suggest that Jesus did this because He was a Jew, and was living among the Jews? Very well; all that He did on this earth He did as a Jew. It is by His life that we are saved; and all that we know of His life is the life which He lived as a Jew.

But let no one dare imagine that because Jesus was brought up among the Jews He lived as He would not have lived under other circumstances. He was not a time-server. There is none of His life that we are to reject. It is as a whole a perfect example.

The Testimony of the Spirit

The use of the word “Sabbath” in the New Testament is incidentally one of the strongest evidences that there has been no change in the Sabbath, and that Christians shall observe no other day as the Sabbath than the seventh day of the week.

The *Gospels* and the *Acts of the Apostles* were written many years after the events that they record took place. Yet not only is there no hint given that the Sabbath was to be different from what it had been from the beginning, but the seventh day is spoken of as “the Sabbath.”

There is no possibility for doubt that the day called “Sabbath” throughout the New Testament is the seventh day of the week. But it is never referred to as “the former Sabbath,” or “the Jewish Sabbath,” or anything of the kind. It is called the Sabbath, just as though the writers had never heard of any change, as indeed they had not.

But the Holy Spirit is the Author and Inspirer of the New Testament. The language of the Gospels is the language of the Spirit of God. One great work of the Spirit of truth is to lead into all truth. Therefore we are bound to accept as truth whatever the Spirit says. Since the Spirit of God calls the seventh day the Sabbath, that is evidence that we are to do the same. In the *Book of Revelation* we are frequently exhorted,

Revelation 2 [also vs. 11, 17, 29; 3:6, 13, 22]

⁷ He that has an ear, let him hear what the Spirit says unto the churches.

Shall we not demonstrate that we have ears?

A New Creation

Some people object to the fact that so much is made of the particular day of the Sabbath. They say that the Sabbath is spiritual. So it is, and it should never be considered as anything else. But all must see that we must have a Sabbath day before we can consider its spirituality. "Spiritual" does not mean unreal or non-existent. What use to talk about the spirituality of a thing that has to us no definite existence?

If our friends did not raise the question as to the existence of the Sabbath, there would be no need to talk about it; but let no one think that in dwelling upon the definiteness of the Sabbath day we are unmindful of its spirituality. We may abstain from labor on the very day of the Sabbath, and yet not keep the Sabbath holy unto the Lord. But that does not warrant us in ignoring the day of the Sabbath. We may abstain from taking human life, and still not keep the sixth commandment; but that does not warrant us in killing men.

In the beginning God sanctified the Sabbath as a memorial of His creative power. He set it apart for the use of men, in order to remind them of His power to sanctify them.

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.

The Sabbath, which calls attention to creation, and thus shows God's eternal power,¹¹³ makes known the sanctifying power of God, since sanctification is the exercise of creative power.

Psalms 51

¹⁰ Create in me a clean heart.

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creation.

Or, as the *Revision* has it, "there is a new creation." Christ is Creator, and He created all things.

Colossians 1

¹⁶ 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.

The Sabbath comes to us from Eden, when the earth was new, to remind us of the power of God in Christ to make us new creatures, as perfect as man and all things were in the beginning. And this will be its office throughout eternity; for the Lord says of the time when He shall have made all things new, and shall have made men also new, that they may fittingly inherit His new creation:

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

¹¹³ **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.

²³ 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, says the Lord.

Some of the questions that have been raised concerning special texts, with reference to the Sabbath, will be considered later.

13. The Difference

Present Truth, June 20, 1895

THE difference between true and false worship is the difference between worshipping the true God and worshipping a false one; and that is the difference between knowing God as we worship Him, and worshipping without knowing God.

Ignorant worship is Baal worship; for Baal means “lord,” which expresses the limit of the conception had by ignorant devotees of the object of their worship. They know there is one who is “lord, master, possessor,” etc., as the word Baal signifies; but from lack of further knowledge they are obliged to give him a character and attributes of their own. Thus they make a god that is like themselves, only as much worse as the power with which he is invested is greater than theirs.

Baal-worship was the great idolatry of ancient times. But though the word Baal has gone, idolatry still remains, the same now in origin, nature, and effects that it was then. Mere lord worship means Baal worship today, as certainly as it did in times past.

The Israelites frequently turn from the worship of God to the worship of Baal; and they did this simply by forgetting God,—simply by losing the knowledge of Him. It was not necessary that there should be any sudden and startling transition from one to the other. The true worship changed to Baal worship just in proportion as the knowledge of God was lost from the minds of the worshipers. When this knowledge had dwindled to the mere idea expressed by the term “lord,” the perversion was complete.

As the truth ebbed away, error and superstition came in; for Divine truth lost never leaves a vacuum. And this error and superstition, clustering around the vague idea of God that still

remained, and giving shape to the forms of worship, made Baal worship the fearful thing that it was.

We cannot worship the true God unless we know Him.

John 4

²⁴ They that worship Him must worship Him in spirit and in truth.

Our thoughts and our conceptions of Him cannot supply the place of His own revelation of himself to us; for our thoughts and conceptions of Him are as much beneath His knowledge, which is the truth, as the earth is below the heavens.

Isaiah 55

⁹ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

And therefore it is inevitable that gross error should come into that worship in which the revelation of God has begun to be supplanted by the ideas of men.

The Lord has given us a knowledge of himself. From the very start, the world was not left without a revelation of Him, —of His personality and character. This revelation came in the Sabbath. Men were directed to keep the seventh day holy,

Exodus 20

¹¹ 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.

The Sabbath directed the mind not merely to one who was “lord,” but one who created the heavens and the earth; and His works, supplying all man’s needs and ministering so fully to his well-being and happiness, testified that...

1 John 4

¹⁶ God is love.

If the Sabbath had been kept by all, there could never have been any idolatry.

It is not strange then that heathen, idolatrous worship should have had nothing to do with the observance of the Sabbath. The chief day of all pagan worship was the first day of the week,—the day of the sun. That was the honored day in Baal worship; for the idea of “lord” became naturally attached to the sun, the lord of the heavens.

Today God calls upon men to worship Him in spirit and in truth. Today it is the privilege and duty of all men to know the Lord and honor Him as the Creator of heaven and earth, through the memorial of creation which He has given us,—the Sabbath.

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

Our God is the Creator; and since to be saved from sin we must be created new in Christ, nothing else than God’s power can save us, and no one but the Creator can redeem us. How then can we know Him and worship Him in spirit and in truth, and at the same time reject the day He has sanctified and made,—the Sabbath?

Do we know God as the Creator, or simply as “lord”? By keeping His Sabbath, we show faith in the word of that One who declares himself the Creator of heaven and earth. But without Sabbath observance, we can give no evidence of our belief in any Creator whatever. And creation is not all past.

John 5

¹⁷ My father works hitherto, [said Jesus,] and I work.

Creative power is the power by which God works. When He speaks, the thing which He desires is brought forth.

Genesis 1

³ God said, Let there be light; and there was light.

There is this power in every word of God; and when He speaks to us, and we receive His word into our hearts by faith, there is a new creation in us. It is thus we are created new in Christ.

Do we know this power? Do we by this know God as the Creator? If so, we shall be willing to keep the day He has made the memorial of creation,—the seventh day—the Sabbath.

14. A Rest Remaining

Present Truth, July 11, 1895

Original title: Front Page

Hebrews 4

⁹ There remains therefore a rest to the people of God.

THIS rest, as we learned from the connection, is the Lord's rest. The promise is left us of entering into His rest:

¹ Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

That rest is not something to which we are to look forward, but it is to be enjoyed in the present. It is a rest that "remains." It has existed since the days of old, and has not been withdrawn. Evidence of the truth of this is found in the fact that the rest that remains is the Lord's rest. The Lord is not looking forward to a time when He can rest, but is resting now. He calls us to share His rest with Him, saying,

Matthew 11

²⁸ Come unto me, all you that labor and are heavy laden, and I will give you rest.

Since what time has this rest been ready for man? The answer is,

Hebrews 4

³ The works were finished from the foundation of the world.

A finished work means rest; and so we read in the next verse that:

⁴ God did rest the seventh day from all His works.

The Sabbath day—God's rest—is the sign or seal of creation complete and perfect.

Genesis 1

³¹ God saw everything that He had made, and, behold, it was very good.

And then He rested from His work, from that time—from the close of the sixth day—God’s rest has been ready for man. And at that time man—the new man whom God had created—entered upon that rest.

Genesis 2

¹⁵ The Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

“Eden” means “pleasure” or “delight.” A very literal rendering of the Hebrew would be that the Lord took the man and “caused him to rest in the garden of delight.” Work was given him, but it was work without weariness. But the man did not continue in that rest. He disobeyed the Word of God, and thus lost the rest that was in it. God said,

Genesis 3

¹⁷ Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life;

¹⁸ Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field; in the sweat of your face shall you eat bread, till you return unto the ground.

Nevertheless God’s rest remained. The Sabbath—the perfect rest of the new earth—still was left to man, as an evidence that God had not cast him off, and is a pledge of the rest in the earth again made new. This perfect Sabbath rest, the seal of a new creation, is found in Christ.

Colossians 1 [RV]

¹⁶ In Him were all things created.

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature.

Since man lost his rest only by sin, he recovers it only by the righteousness of God in Christ. God’s rest, however, does

not mean lazy idleness. Although God entered into His rest at the creation, Jesus said,

John 5

¹⁷ My Father works hitherto, and I work.

He works by means of His Word, on the strength of which He rested. If that Word works in us, we also shall find rest in labor.

Ephesians 2

¹⁰ For we are His workmanship, created in Christ Jesus unto good works.

Just as when God made man He set him to work, yet gave him rest, so when He makes the man new, He does it in order that he may work, yet it is restful work. And that is what the Saviour's call teaches us. When He invites the weary to come to Him for rest, He immediately adds,

Matthew 11

²⁹ Take my yoke upon you, and learn of me.

Being yoked up with Him, we work with Him, and He works in us. His works were all done by the Word of God. If we, like Him, give heed to every Word of God, we shall do the works, and find the rest.

Who will accept the gracious invitation?

15. The Sabbath and the Apostasy

Present Truth, July 11, 1895

FOR the benefit of a Wimbledon correspondent we will reply to a few points suggested regarding the Sabbath question, although the same have been frequently covered in our columns.

God Made It

He refers to Christ's words,

Mark 2

²⁷ The Sabbath was made for the man, and not man for the Sabbath,

—and says,

If my hat is made for my head and the hat does not fit, I would not go to work to make my head fit the hat, but the hat must be adapted to fit the head.

But this would be a charge against the Lord which could not be discussed. The Lord makes no mistakes or misfits. The Sabbath was made for man. Our correspondent is a man. Therefore it was made for him. It is the person who has never tried it on who is sure it will not fit. No one has ever yet truly yielded to the command,

Exodus 20

⁸ Remember the Sabbath day to keep it holy,

—who has not found the blessing which the Lord placed upon the day when He made it.

Psalms 34

⁸ O taste and see that the Lord is good.

One First-Day Meeting

From the 20th chapter of *Acts* our correspondent infers that the disciples, stopping at Troas seven days, held no meetings until...

...the first day of the week, when the disciples came together to break bread.

This is an assumption wholly groundless. Paul was pushing on toward Jerusalem in such haste that, as recorded in the same chapter, he had not time to go to Ephesus, and sent for the elders of that church to meet him at Miletus, and yet our correspondent would have him waiting in Troas seven days without meetings, in order to give us an example of Sunday observance. The record wholly refutes this supposition.

The meeting in verse 7 was an evening meeting on the “first day,” and as such, according to the scriptural reckoning of days, must have been at the close of the Sabbath, on what we should call Saturday night; for a Sunday night meeting would be on the second day of the week. As Coneybeare and Howson say in their *Life and Epistles of Paul*,

It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail.

Having remained with the church over Sabbath, an evening meeting was held, as it was the apostle’s last visit, and on Sunday, as the boat containing his companions was navigated to Assos, the Apostle Paul, to quote Coneybeare and Howson again,

...pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida,

—having spent the Sunday in a journey on foot of about twenty miles. But wholly aside from this, cannot every one see that a meeting on a day cannot make a Sabbath or a sa-

cred day of it, nor make void the commandments of God? Divine institutions are not so loosely established.

The Words of the Holy Spirit

Referring to Paul's references in his Epistles to festivals and holy days, our correspondent says if these refer to the ceremonial festivals and the various annual sabbaths,

...then it must be admitted that Paul wrote fourteen Epistles, and never mentioned the Sabbath at all, except when referring to the future he said, There remains therefore a rest, or keeping of a Sabbath, to the people of God.

The study in *Romans* last week¹¹⁴ dealt with some of the references to festivals and annual ceremonial sabbaths which the Jews were to keep,

Leviticus 23

³⁸ ...beside the Sabbaths of the Lord,

—and dealt with the principle involved in all, and the same study in this number touches upon it. As to the rest that remains, by a mere coincidence the notes on our first page¹¹⁵ echo the Gospel invitation to all to enjoy the rest that remains.

A word, then, about the Epistles which do not specifically mention the Sabbath. They are not merely the language of Paul, but the language of the Holy Spirit, and that Holy Spirit in the book of *Acts* and throughout the Gospels speaks as plainly of the Sabbath as God's voice spoke of it from Sinai.

Moreover, in all of Paul's Epistles he preaches the Gospel of Christ, and of necessity shows that sin is the transgression of

¹¹⁴ This study was titled "Studies in Romans. God the Only Judge. Rom. xiv. 1-14" and appeared in *Present Truth*, July 4, 1895.

¹¹⁵ This study was not titled, but began the July 11, 1895 number of *Present Truth*. It will be included (with the title, "A Rest Remaining"), along with the previous footnoted article, in the collection of articles titled: *Paul and the Early Church*.

the law of God, and that the only salvation for the sinner is that provided in order that...

Romans 8

⁴ ...the righteousness of the law might be fulfilled in us.

He shows that it is only the carnal mind that is...

Romans 8

⁷ ...not subject to the law of God, neither indeed can be.

Not the Gentile mind (nationally speaking), but the carnal mind.

What has this to do with the Sabbath? The same Holy Spirit which in all of Paul's Epistles holds up the law of God as the eternal standard of righteousness, in the *Epistle of James* says that he that offends in one point...

James 2

¹⁰ ...is guilty of all.

¹¹ For He that said, Do not commit adultery, said also, Do not kill.

And He who said, "Do not kill," said also,

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

It all stands together, and, therefore, wherever the Holy Spirit, by Paul or any other servant, proclaims the law of God by which we shall be judged, the Sabbath is also proclaimed.

But One Gospel

The Apostle Paul did not preach a Gospel of his own. As a servant of the Lord he believed Christ's words:

Matthew 5

¹⁸ 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.

¹⁹ 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.

Therefore wherever the apostle went he left Sabbath-keeping churches. Our correspondent says that the churches of Judea kept the Sabbath, but not the Gentile churches. But the Holy Spirit says that the church of Thessalonica, composed mainly of Greeks,

1 Thessalonians 2

¹⁴ ...became followers of the churches of God which in Judea are in Christ Jesus.

The Lord has not two Gospels. Every sinner who is saved, Jew or Gentile after the flesh, will have been justified by faith, and to be justified by faith is to have the carnal mind taken away and be made a doer of the law; for that is the Divine definition of justification.

Romans 2

¹³ For not the hearers of the law are just before God, but the doers of the law shall be justified.

The Apostasy

It was not until long after apostolic days that there was any occasion for controversy regarding seventh or first-day observance. The apostasy had not developed, and the whole world knew nothing of any weekly rest day other than the Sabbath. The heathen world had “times” and festivals, but no rest day.

History shows that when the “falling away” came, and the festival day of the sun was adopted and christened, the Sabbath was still formally retained as a rest day, and Sunday was observed by professed believers after the manner of the heathen, not as a day of rest, but as Tertullian says, writing about 200 AD, as a day of special mirth and license. What that

means, anyone who has read of the practices attending sun-worship knows.

With the growth of apostasy even a formal recognition of the Sabbath ceased in the great body of the worldly church, and by the Council of Laodicea (about 361 AD) the body of believers who kept the Sabbath of the Lord and refused to follow the lead of apostasy were anathematized.

The Call to Reformation

Now that the falling away has come, and the power that was to “think to change” the law of God¹¹⁶ has arisen and done its work, it is for Christians to recognize the fact that no power on earth can change the law of God. It is more than a mere question of a day. It is a question of the one day that God has blessed, and a question of loyalty to God’s law and Government.

Now, when the coming of the Lord is drawing near, and the day when every man will give an account of himself before the Judgment Court of God, the Lord by His Word is calling men from tradition back to the Gospel of Christ, as Jesus himself preached it and lived it. And just as surely as Jesus lived a life of obedience and Sabbath-keeping then, just as surely will He do the same now in every soul that yields itself to Him. This is living by the faith of Jesus.

The fact that Christ is soon to return gives force and urgency to the call to reformation.

1 John 3

² We know that, when He shall appear, we shall be like Him, for we shall see Him as He is.

³ And every man that has this hope in him purifies himself even as He is pure.

¹¹⁶ **Daniel 7** [RV] ²⁵ And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall *think to change* the times and *the law*; and they shall be given into his hand until a time and times and half a time.

⁴ Whosoever commits sin transgresses also the law.

⁵ And you know that He was manifested to take away our sins; and in Him is no sin.

And only as we abide in Him, and He in us, can we be kept from sin and transgression. That is the reason why the law of God is a law of liberty to the believer, and not a yoke of bondage.

Christ's call, then, to Sabbath-keeping, is but the invitation,

Matthew 11

²⁸ Come unto me, all you that labor and are heavy laden, and I will give you rest.

16. In the Far North

Present Truth, August 15, 1895

AS AN EXCUSE for not keeping the seventh day, people sometimes say the Lord cannot mean any definite day, as in the Far North the sun does not disappear for months, and then again is out of sight for months—as though the Lord had made a world and a Sabbath which could not go together, although the Sabbath is a memorial of the creation!

Referring to this, Brother H. P. Holser, who has been attending the annual meetings in Norway and Sweden, says:

This theory, accepted by so many in place of the plain Word of God, will not hold. Our brethren about North Cape have no difficulty whatever in keeping the Sabbath; they know as well as we who are farther south when the day begins and ends.

The existence of Sabbatarians in the land of the midnight sun, and in Hammerfest, the city the farthest north of any in the world, will always stand as a fitting rebuke to those who try to supplant God's Word by sophistry.

17. Very Embarrassing

Present Truth, August 22, 1895

THAT eminent French scholar and senator M. Barthélemy Saint-Hilarie, speaking in the French Senate a few years ago, said:

From what motive has the Sabbath, which is Saturday, become in the Christian Church the Sunday? I have sought in vain the reasons for this act in the best authorities, such as the decrees of the Council of Trent, of Montpellier, and of Meaux, edited by the great Bossuet; I have not found them. It is, in effect, very embarrassing to explain a thing of this nature, which is the result of a kind of tradition....

Much as you may believe that you are obeying a Divine commandment laid down in the sacred Book, and which is, more or less profoundly, respected by all intelligent and philosophical men, still I say that it is not the commandment of God that you observe or pretend to observe.

The embarrassment of explaining why one's practice is contrary to the Word ought not to come very many times to anyone's experience.

18. Sabbath Traditions in Ancient Babylonia

Present Truth, September 19, 1895

AMONG the tablets dug up in the East showing the descendants of Noah preserved traditions of the creation and the deluge, there are records, also, showing that the knowledge of the institution of the Sabbath had not been entirely lost by the great nations of antiquity, although the world lapsed into the darkest idolatry within a few years of Noah's day.

Mr. Boscawen, in his *Bible and the Monuments*, just published, gives the following translation of one of the most ancient Babylonian calendar tablets, supposed to be as old as the days of Abraham:

The seventh day is a resting day to Merodach and Zarpanit, a holy day, a Sabbath. The shepherd of mighty nations must not keep flesh cooked at the fire or in smoke. His clothes he changes not. A washing he must not make. He must not offer sacrifice. The king must not drive in his chariot. He must not issue royal decrees. In a secret place the augur a muttering makes not. Medicine for the sickness of his body one must not apply. For making a curse it is not fit. In the night the king makes his free-will offering before Merodach and Istar. Sacrifice he slays. The lifting of his hand finds favor with his god.

This is interesting merely as a mark of the progress made at that early time in forgetting the Lord and the Sabbath, and changing "the truth of God into a lie." (*Romans* 1:25).

When the descendants of Noah who knew God refused to retain Him in their knowledge¹¹⁷ they also willfully forgot the Sabbath, which is the sign of the true God.

¹¹⁷ **Romans 1** ²⁸ And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

19. Some Sabbath Miracles

Present Truth, September 19, 1895

THE reason why we have the record of so many of the miracles of Jesus, is thus given:

John 20

³⁰ Many other signs truly did Jesus in the presence of His disciples, which are not written in this book;

³¹ But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name.

In the teaching of Jesus and the apostles we are told the way of life; but in the miracles which God wrought by them we have visible manifestations of the reality of the life, and of its power. There is not a spiritual truth set forth in the Epistles, that does not find an illustration in some of the miracles performed in the bodies of men. God gave to Jesus...

John 17

² ...power over all flesh, that...He should give eternal life...

—to all who come to Him. By the power which He had to deliver the bodies of men from disease, He showed power to release their souls from sin.

Matthew 9

⁵ For whether is easier, to say, Your sins be forgiven you; or to say, Arise, and walk?

⁶ But that you may know that the Son of man has power on earth to forgive sins, (then He said to the sick of the palsy,) Arise, take up your bed, and go unto your house.

⁷ And he arose, and departed to his house.

⁸ But when the multitude saw it, they marveled, and glorified God, which had given such power unto men.

Some of the most striking of the miracles of Jesus were done on the Sabbath day, and to a few of these we wish to call special attention.

The Man With a Withered Hand

First we read the story of the healing of the man with a withered hand:

Luke 6

⁶ And it came to pass also on another Sabbath, that He entered into the synagogue and taught; and there was a man whose right hand was withered.

⁷ And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him.

⁸ But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

⁹ Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

¹⁰ And looking round about upon them all, He said unto the man, Stretch forth your hand. And he did so; and his hand was restored whole as the other.

The right hand is one of the most necessary parts of the body, especially to the laboring man. Very difficult indeed would be to work with the right hand hanging useless at the side, and many kinds of work would be impossible. What Jesus did was to give that man power to work. The man stretched forth his hand in faith, and was made strong to work, thus illustrating the words of Jesus,

John 6

²⁹ This is the work of God, that you believe on Him whom He has sent.

The Man Blind from Birth

John 9

¹ And as Jesus passed by, He saw a man which was blind from his birth.

² And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?

³ Jesus answered, Neither has this man sinned, nor his parents; but that the works of God should be made manifest in him.

⁴ I must work the works of Him that sent me, while it is day; the night comes, when no man can work.

⁵ As long as I am in the world, I am the light of the world.

⁶ When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.)

⁷ He went his way therefore, and washed, and came seeing.

¹⁴ And it was the Sabbath day when Jesus made the clay, and opened his eyes.

By this miracle Christ gave a visible proof of the fact that He is the light of the world. The blind beggar listened to the words of Christ, and so received his sight. From this we may know the truthfulness of Christ assertion:

John 8

¹² I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life.

When the blind man's eyes were opened he was able to see the light of the sun, but nevertheless Christ was his light, showing that the light which the sun in the firmament sheds upon the earth is only the light which it has received from the Sun of Righteousness.

We cannot see Christ, and it is impossible for our minds to comprehend how His life can be given to us, so that we may have eternal life and righteousness; but we do know the fact that the sun gives light to the earth, and that in its light there is life; and since in the miracles of giving sight to the blind we have the evidence that this light and life come from Christ, we may in like manner know the fact that He can impart to us His life of righteousness.

It is just as easy to believe in Christ as the Saviour from sin and death, as it is to believe in the sun as the cause of life and fruitfulness to the earth.

Sin is darkness. The hearts of men became darkened when they did not glorify God as God.

Romans 1

²¹ Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Ephesians 4

¹⁸ [They had] the understanding darkened, being alienated from the life of God.

Christ gives the light of life, so that just as He gave sight to the blind, He takes away the darkness of sin from all who accept Him in truth.

Healing the Infirm Woman

Luke 13

¹⁰ And He was teaching in one of the synagogues on the Sabbath.

¹¹ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

¹² And when Jesus saw her, He called her to Him, and said unto her, Woman, you are loosed from your infirmity.

¹³ And He laid His hands on her; and immediately she was made straight, and glorified God.

¹⁴ And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day.

¹⁵ The Lord then answered him, and said, You hypocrite, does not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

¹⁶ And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

¹⁷ And when He had said these things, all His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him.

This woman had been bound by Satan. The loosing of her, therefore, was a striking illustration of Christ's power to free from sin, for:

John 8

³⁴ Whosoever commits sin is the bond-servant of sin,

and

1 John 3

⁸ ...is of the devil;

and

2 Peter 2

¹⁹ Of whom a man is overcome, of the same is He brought in bondage.

The woman could not lift herself up. So every sinner may truly say,

Psalms 40

¹² My iniquities have taken hold upon me, so that I am not able to look up.

But the same sinner, seeing the power of Christ on the infirm woman, may also say,

Psalms 3

³ You, Lord, are a shield for me, my glory, and the lifter up of my head.

The woman "had a spirit of infirmity." Christ had compassion on her and healed her. So we may know that:

Hebrews 4

¹⁵ We have not a High Priest which cannot be touched with the feeling of our infirmities.

And we may also know that His sympathy is of a practical kind. In this miracle and the one preceding, we have a blessed illustration of the power that is in Christ:

Acts 26

¹⁸ To open [the] eyes [of men] and to turn them from darkness to light, and from the power of Satan and to God.

The Impotent Man Healed

John 5

¹ After this there was a feast of the Jews; and Jesus went up to Jerusalem.

² Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

³ In these lay a great multitude of impotent folk, of blind, halt, withered...

⁵ And a certain man was there, which had an infirmity thirty and eight years.

⁶ When Jesus saw him lie, and knew that he had been now a long time in that case, He said unto him, Will you be made whole?

⁷ The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steps down before me.

⁸ Jesus said unto him, Rise, take up your bed, and walk.

⁹ And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath.

¹⁶ And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.

¹⁷ But Jesus answered them, My Father works hitherto, and I work.

The man had no strength. Moreover, it was sin that had reduced him to that condition, as we learn from Christ's words to him,

¹⁴ Sin no more, lest a worse thing come unto you.

This is a practical lesson for us,

Romans 5

⁶ For when we were yet without strength, in due time Christ died for the ungodly.

We have no power, but He is able to strengthen us with might by His Spirit.

Why Done on the Sabbath?

It will be observed that the fact that these miracles were done on the Sabbath is specially noted. Take notice also that in none of them was the need so urgent that the healing might not have been deferred another day.

The blind man could have waited another day without special inconvenience. The man who lay by the pool was not in such imminent danger that he must necessarily be healed immediately. So also in the other cases, their infirmities were not immediately endangering their lives.

Besides, none of them were expecting to be healed, so that they would not have suffered any disappointment if Jesus had said nothing to them until the Sabbath was past.

But Jesus did not delay an hour. Moreover He healed them on the Sabbath day, knowing full well that it would offend the Pharisees, and increase their hatred for Him. These things show that He had a special object in doing these miracles on the Sabbath day, and that the Holy Spirit had a purpose in calling our attention specially to the day in which they were performed. What was that object?

The answer is easy. We may dismiss at once the supposition that Jesus acted in a spirit of bravado, to show His contempt for the Pharisees, or that He would unnecessarily stir up their hatred towards Him. The miracles were done for the same purpose that they were recorded,

John 20

³¹ That you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name.

Neither did Jesus do these miracles out of disrespect to the Sabbath day, for He kept all the commandments. Some have the mistaken idea that Jesus did them to show that the Sabbath may be broken in case of necessity. But Jesus did not break the Sabbath, although the Jews falsely accused Him of so doing. It is never necessary to break the Sabbath, but Jesus Himself said,

Matthew 12

¹² It is lawful to do well on the Sabbath days.

We learn therefore that Jesus, instead of breaking the Sabbath, as the blind Pharisees suppose, was showing its true meaning. True, He worked upon it, but how? It was by His Word. Ever since the creation of the world, when the heavens and the earth were finished, and all their host, and:

Hebrews 4

⁴ God did rest the seventh day from all His works,

—He has still continued to work by the Word of His power, which upholds all things. God gave the Sabbath that we might know that He is the God that sanctifies us:

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.

So in performing those miracles on the Sabbath day, Jesus was showing that the Sabbath is to free men from bondage, and not to be a bondage to them. It commemorates creative power, by which all who believe are made new creatures in Christ.

Hebrews 4

³ For we which have believed do enter into rest,

—even God’s rest. God rested when He had finished His work. He rested upon His Word of power. So we find rest through work,—not our work but God’s work.

John 6

²⁹ This is the work of God, that you believe on Him whom He has sent.

But believing, as we have seen, gives us rest. The work of God gives us rest from sin, for we triumph in the work of His hands.

Psalms 92

⁴ For You, Lord, have made me glad through your work: I will triumph in the works of your hands.

So by these miracles Christ teaches us that the Sabbath, even the day which the Jews held as the Sabbath, but which they did not keep according to God’s commandment, is the crowning glory of the Gospel. Kept as God has given it to us, it enables us to see Christ as both Redeemer and Creator,—as Redeemer because He is Creator.

The Sabbath of the Lord—the memorial of creation—reminds us of:

Romans 1

¹⁶ ...the power of God to salvation to every one that believes.

It reveals to us, as nothing else can, Christ as the anointed by the Holy Spirit,

Luke 4

¹⁸ ...to preach the Gospel to the poor;...to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

¹⁹ To preach the acceptable year of the Lord.

20. Chinese Calendars

Present Truth, September 19, 1895

WHEN missionaries go to China and place the Bible in the hands of the people, telling them to follow it and the example of Christ they have no ground for complaint if the Chinese do follow it instead of the customs by which the Word is made void, and keep the seventh day as God commands. One of the “difficulties” which those meet who do not follow the Word is thus alluded to by Dr. G. E. Morrison, of Scotland, as quoted in one of the Birmingham daily newspapers:

Difficulties are inevitable, and success must be retarded where missions are working, as they are in China, not in a “band,” but with little apparent concord and often at complete variance. Let me give an instance—trivial, no doubt, but instructive.

It came to my notice on the last occasion on which I had the pleasure of traveling in the company of missionaries in China. My companions were two most excellent, worthy men, members of that American Protestant Mission which somewhat arrogantly styles itself “The Christian Mission.” We were selling Chinese illustrated wall calendars printed with appropriate Scriptural texts. We were fairly successful.

We would have been more successful, the missionaries explained, had it not happened that a week before a missionary brother from Shanghai, of the Seventh-day Adventists, had gone over the same ground—in the province of Chah Kiana, from Shanghai to Soochow—also selling Scriptural wall calendars. Our calendars marked the Sabbath on the usual day. The rival calendars represented the Sabbath on a totally different day. And the unhappy Chinese who bought the foreign goods are, I understand, still puzzled as to which were the honest vendors, the Seventh-day Adventist or “The Christians.”

21. No Scripture Authority for Sunday Observance

Present Truth, October 17, 1895¹¹⁸

WHEN people are shown that the Bible gives no warrant whatever for the observance of Sunday, but that it declares now, as in the beginning, that:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God,

—and requires that we, following Christ’s example, should keep it only, they often asked,

“Why have not learned men in the church found this out?”

Statements from Eminent Men

The paragraphs which follow show that they have found it out. These are not simply “admissions” extorted from them, but are the delivered statements of well-known facts. We commend them to the careful consideration of all, calling attention to the fact that the Scripture is profitable...

2 Timothy 3

¹⁶ ...for instruction in righteousness,

—and is alone sufficient to make a man...

¹⁷ ...thoroughly furnished unto all good works.

Mr. Gladstone:

The seventh day of the week has been deposed from its title

¹¹⁸ This article was laid out as a leaflet in the October 17, 1895 *Present Truth*. It was also advertised to be purchased at a low rate, and circulated widely to meet the revival of Sunday laws that were taking place at that time. While the FolioViews Pioneer Writings collection does not include this article under the *Present Truth* articles by Waggoner for 1895, it is included under the *Bible Echo* articles (November 15, 1897), and therefore, we know that Waggoner wrote it.

to the obligatory religious observance, and its prerogative has been carried over to a first, under no direct precepts of Scripture.¹¹⁹

Canon Eyton:

There is no word, no hint, in the New Testament about abstaining from work on Sunday.

No commandment of God bids us to 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.

Constantine's decree was the first public step in establishing the first day of the week as a day on which there should be secular rest as well as religious worship....Into the rest of Sunday no Divine law enters.¹²⁰

Sir William Domville:

Centuries of the Christian era passed away before the Sunday was observed as the Sabbath.¹²¹

Dr. R. W. Dale:

It is quite clear that however rigidly or devoutly we may spend a 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.¹²²

The Belfast Witness (Presbyterian):

The dropping of the seventh-day Sabbath, and the substitu-

¹¹⁹ *Church Monthly*, March 1895.

¹²⁰ *The Ten Commandments*, Truber and Co.

¹²¹ *Examination of Six Texts*.

¹²² *The Ten Commandments*, Hodder and Stoughton.

tion of the Lord's day, was an innovation accomplished by the Church, with sufficient reason, but without any scriptural command.

M. Barthelemy Saint-Hilaire:

From what motive has the Sabbath, which is Saturday, become in the Christian Church the Sunday? I have sought in vain the reasons for this act in the best authorities.¹²³

Dr. Isaac Williams:

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 because the Church has enjoined it.¹²⁴

Canon Knox-Little, speaking of those who quote the example of Christ against Ritualism says:

It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday.

If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.¹²⁵

The Catholic Mirror (the official organ of Cardinal Gibbons):

Of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, while the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.¹²⁶

The foregoing statements are all from observers of the Sunday, and some of them occur in the midst of appeals for the more strict observance of that day. If there were any Scripture authority for the observance of Sunday, they would have cited

¹²³ Speech in French Senate.

¹²⁴ *Plain Sermons on the Catechism*, Longman's & Co.

¹²⁵ *Sacerdotalism*, Longman's & Co.

¹²⁶ September 9, 1893.

it, instead of saying that there is none. Read the Bible carefully, and you will find the same thing for yourself.

On the other hand, the Bible most clearly establishes the seventh day of the week as the Sabbath of the Lord—the Lord’s day. The Fourth Commandment says:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh is the Sabbath of the Lord your 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;

¹¹ For in the 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.

Jesus said,

Luke 16

¹⁷ It is easier for heaven and earth to pass, then one tittle of the law to fail.

In *Isaiah* 58:13 the Lord calls the Sabbath, “my holy day;” and Jesus, speaking of the seventh day of the week, the very day that the Jews observe, declared himself to be its Lord.

Mark 2

²⁸ Therefore the Son of man is Lord also of the sabbath.

It is most evident, therefore, that the seventh day of the week, and none other, is the Lord’s day.

Why Sunday Laws are Wicked

It will thus be clearly seen that the observance of Sunday is the exaltation of a human custom above the precepts of the Bible. But the exaltation of custom and tradition to a level with the Bible, and even above it,—the substitution of the human for the Divine,—is what constitutes the Papacy.

The substitution of Sunday for the Sabbath, without any Scripture warrant, and in direct opposition to the commandment of God, is therefore the great mark of the Papacy; so that the Catholic work, *Plain Talk about the Protestantism of Today*, makes a true statement when it says:

The observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the Church.

The reason why Sunday laws are wicked is very plain. In short, it is because such laws require men to commit sin against God. No other reason is needed. They tend to establish the Papacy, in opposition to the Lord.

Matthew 6

²⁴ No man can serve two masters.

Joshua 24

¹⁵ Choose you this day whom you will serve.

1 Kings 18

²¹ If the Lord be God, follow Him.

22. The Reason Why

Present Truth, October 24, 1895

IT MAY be that someone who read the little tract which was reprinted in *Present Truth* last week,¹²⁷ containing statements of eminent men as to the unscripturalness of Sunday, may feel like asking this question:

“How is it that you publish those testimonies, when you say that the Bible, and not the testimony of men, is the only thing to be quoted in establishing any point of truth?”

The question is easily answered. The reader will notice that the testimony of men is not quoted in support of the Sabbath; for that there is ample positive testimony in the Scriptures. But the tract in question deals with the fact that the Bible affords not the slightest warrant for Sunday observance.

Now it is evident that in such a case the Scripture cannot be quoted. We can only declare the fact that there is no Scripture evidence for Sunday. But some might question this statement as being prejudiced; so to quote from men who cannot be expected of being prejudiced against Sunday, inasmuch as they keep it, we seek to induce others to keep it. While such men say that the Bible contains no authority for Sunday observance, all must know that their testimony is impartial.

But we do not ask anybody to accept the fact even on the authority of those men. The object of citing them is simply this: To arouse people to search the Scriptures and demonstrate the question for themselves.

It is an easy matter for anyone to know for himself that there is no more warrant in the Bible for Sunday than for the mass, or for observing Good Friday or Ash Wednesday. Then they can do as they please about acting on their knowledge. If

¹²⁷ See the previous article, “No Scripture Authority for Sunday Observance.”

they are willing to risk their salvation on a tradition of men, in opposition to the Word of God, that is their privilege. We can only plead with them to listen to God rather than to men, and warn them of their danger.

If man is to live only by every word that proceeds out of the mouth of the living God, how can we expect to have life if we ignore them?

23. Why They Applauded

Present Truth, November 28, 1895

THE *Protestant Alliance* has been holding a series of lectures in West Kensington as a reply to the lectures which the Catholics have been holding in all parts of London during the past year. Dr. Wright, of Liverpool, has spoken well, and the lectures seem to have been enthusiastically received.

But in a recent lecture some Roman Catholic asked about the Sabbath question, suggesting that Sunday observance has no standing if the Bible alone is the rule. Just here the lecturer betrayed his whole position. The test is just there, and because the great body of those who aim to stand for Protestantism fail to maintain consistency, the Roman Catholics are rapidly gaining strength. In reply to the question Dr. Wright said:

The Old Testament enjoins the keeping of the seventh day of the week; that is Saturday. The Lord Jesus Christ when He died on the cross kept the last Sabbath of the Old Testament. He rose again from the dead; therefore, the day He rose again was kept by the Christian church. And why? Because the priesthood was changed—[applause]—the covenant was changed, and a priesthood being changed and the covenant being changed, and other things being changed, it was necessary also that this day should be changed, which celebrated the covenant, the day which celebrated the bringing of the children of Israel out of Egypt, which is given in *Deuteronomy* as the reason for keeping the Sabbath. In the book of *Exodus* the reason given is because God rested on the seventh day; but St. John's reason is because when Christ went down into death, He came up again on the first day of the week. Therefore, the apostles and Christians everywhere met on the first day of the week, and it was natural that they should do so. [applause]

Why the applause? Not a word of Scripture having any logical relation to the question was referred to. The intimation

that John refers to any change of the Sabbath is absolutely without foundation, as everyone knows who has looked for the evidence. The change of God's law is only referred to in Scripture when the prophet Daniel predicted the rise of that power (the Papacy) which should...

Daniel 7

²⁵ ...think to change times and the law.

The reference to *Deuteronomy* is absolutely beside the mark, as the Lord there cited the fact that He was their God and deliverer as a reason why they should serve Him, do justice and judgment, pity the poor and the strangers and keep His Sabbath.

Now why did the people applaud? Simply because the speaker said something which they did not understand. Challenged to show that the Bible was the rule of faith and practice on the Sabbath question he gave his case entirely away, and the people applauded. It was thoughtlessness, but thoughtlessness is sinful when it concerns the truth of God. The minds of the people must be aroused to think, and they must know the ground on which they stand if they are to stand in the times that are before us.

Another pitiful thing at the same great meeting, as reported in the *English Churchman*, was Mr. C. H. Collett's reply to another Romanist who challenged the consistency of Protestants who keep Sunday.

Question: Who made the alteration, and for what purpose?
I cannot find in the New Testament any authority for the first day of the week.

Mr. Collett: There is a note in the New Testament of the Roman Catholic showing that the change of the Sabbath from Saturday is proved by the Scriptures.

The proof in a question, which anyone can see is crucial to the whole position, is merely a footnote in a Roman Catholic Testament!

In every country Rome is making use of this inconsistency to reassert her position as above the Word, just as she did at the Council of Trent, when the Reformation principle—The Bible alone—was condemned on the same ground.

24. They Use It

Present Truth, November 28, 1895

THE position of advantage which the practice of Sunday observance gives the Catholics is everywhere being made use of.

In a new publication called *Questions and Answers*, published for the benefit of Protestants, the writer fancies himself conversing with one who professes to follow the Bible only, and puts this hard question to him:

You say your reason for being a Protestant is belief in the Bible only and nothing else, and yet you are obliged to go against the Bible in several instances, notably in keeping Sunday instead of Saturday. Where is your authority for that?

25. Salvation and the Sabbath

Present Truth, December 5, 1895

“Do you think that keeping the Sabbath will save anybody?”

NO; IMPOSSIBLE. It is utterly impossible because only the man who is saved from sin can keep the Sabbath.

Sabbath means rest, and the “Sabbath of the Lord” is the rest of the Lord; and no one can truly keep the Sabbath who does not know it to be to him just what God says it is—a sign of God’s sanctifying power.

26. Will They Do It?

Present Truth, December 12, 1895

AT THE annual meeting of the *London Nonconformist Council*, the president, Dr. Clifford, said in the course of his address that the business of the Free Churches is:

...to inform as well as to quicken the conscience of men everywhere,...to put into the category of sins all violations of the laws of God, though they might be sanctioned by the customs and upheld by the inherited prejudices and traditions of men.

Very good. The question is, Will they do it? If they are sincere, let them begin at once to put Sunday observance and Sabbath desecration into the category of sins. The seventh commandment says,

Exodus 20

¹⁴ You shall not commit adultery,

—and the eighth says,

¹⁵ You shall not steal.

And violations of those commandments are quite generally put into the category of sins; but neither the seventh nor the eighth commandment is so explicit and plain as the fourth, which says:

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

Now on what ground of consistency can those who put violations of the seventh and eighth commandments into the category of sins, refuse to put violation of the fourth commandment in the same category? Someone will say,

“We do put violations of the fourth commandment into the category of sins, for we call it a sin to labor on the first day of the week, or Sunday.”

But to such we will let the Churchman, Dr. Williams, reply:

In the first place we are commanded to keep holy the seventh day; but we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but then surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.¹²⁸

This is simple fact, and nobody can gainsay it. To it we may add the admission of the late Dr. Dale, who is counted as a pillar of orthodoxy:

The Sabbath was founded on a specific, Divine command. We can plead no such command for the observance of Sunday.¹²⁹

Or Canon Eyton:

No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as His law goes.¹³⁰

The facts are, as admitted by the most eminent Sunday-observers, that the fourth commandment of the law of God *requires* the faithful observance of the seventh day of the week; while neither that nor any other commandment of God re-

¹²⁸ *The Church Catechism*, p. 534.

¹²⁹ *The Ten Commandments*, Hodder & Stoughton.

¹³⁰ *The Ten Commandments*, Trubner & Co.

quires any kind of observance of the first day of the week. It is simply classed among...

Ezekiel 46

¹ ...the six working days.

Hence the observance of the first day of the week instead of the seventh is a direct and positive violation of the fourth commandment, and is sanctioned only...

...by the customs and upheld by the inherited prejudices and traditions of men.¹³¹

Dr. Williams, previously referred to, says:

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 because the Church, has enjoined it.

Nine out of ten persons with whom you talk will defend the observance of Sunday on the ground that:

“Everybody keeps it.”

Custom and tradition form its sole support. To be sure they say that “the church” enjoins it; but that is only emphasizing the statement that it is...

...upheld by the inherited prejudices and traditions of men.

The “church” which enjoined Sunday observance is the same church that enjoined the observance of “Ash Wednesday,” “Good Friday,” “Ascension Day,” etc., so that the *Catholic Christian Instructed* well says:

The best authority we have for this ancient custom is the Church. And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same authority, show that

¹³¹ Quoted from Dr. Clifford at the start of this article.

they act more by humour than by reason and religion; since Sunday and holidays all stand on the same foundation, viz., the ordinance of the Church.

We take the churches at their word. The “Free Churches” say that they desire to have all violations of the law of God, no matter how strongly entrenched in custom and tradition, put into the category of sins, which means, of course, that they do not intend to be guilty of such violations. The Church of England has the ten commandments read every Sunday, with a prayer after each and after them all together, that their hearts may be inclined to keep this law.

Both Churchmen and Nonconformists are therefore committed to commandment-keeping; and leading men in both communions admit, what any child can easily see from the Bible, that the seventh day of the week is the only Sabbath of the commandment. The question then is,

“Will they be consistent with their profession, and keep ‘the Sabbath day, according to the commandment’?”

Deuteronomy 5

²⁸ The Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto you; they have well said all that they have spoken.

²⁹ O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

27. When Did It Begin?

Present Truth, December 26, 1895

A FRIEND has sent the following inquiry, which we have replied to by letter; but which we insert here together with a more full answer, for the benefit of many others who may wish every information upon the same subject:

“Would you kindly inform me at what date the first day of the week was observed instead of the seventh, and by whom it was authorized?”

It may at first thought seem strange to some when we say that this is a question that cannot be answered, except by saying,

“We do not know.”

Yet if they will but reflect that Sunday observance is a thing for which there is no Scriptural authority, and upon which the Bible is absolutely silent, their cause for wonder that no one can give the date of its introduction will be gone.

We need not at this time repeat the statements that have often appeared in these columns from first-day observers, to the effect that for Sunday observance there is no Divine command whatever. Let our readers take their Bibles and demonstrate the fact for themselves.

But the fact that there is no such command is sufficient to show us that it would be impossible that there should ever have been any well-defined beginning for the custom. As the commentator Thomas Scott says:

The change from the seventh day to the first appears to have been gradually and silently introduced, by example rather than by express precept.

Since it is a custom that finds no warrant in the Scriptures, and which is in direct opposition to the fourth commandment, it is evident that it is a part of the apostasy or “falling away” of which the Apostle Paul wrote in *2 Thessalonians* 2:3.¹³² Now apostasy is always gradual. It was beginning to work in the church when Paul wrote,¹³³ but did not attain any great proportions until after his death. In his address to the elders of Ephesus, Paul said,

Acts 20

²⁹ I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Even so they did. Mosheim, writing of the second century after Christ, says:

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.

After relating a number of particulars, he adds:

A large part therefore of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries.

The spirit that actuated the leading bishops being one of compliance, we need not be surprised at any heathen custom that we find in the church. The whole story of the first three centuries of apostasy is thus summed up by Dr. Killen, an

¹³² **2 Thessalonians 2** ³ 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.

¹³³ **2 Thessalonians 2** ⁶ And now you know what withholds that he might be revealed in his time. ⁷ For the mystery of iniquity already works: only he who now lets will let, until he be taken out of the way. ⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

Irish Presbyterian theologian and teacher of Church history, in the preface to his book, *The Ancient Church*:

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. Of course so prominent a heathen festival as the day of the sun could not fail to be gradually absorbed into the church that was so anxious to make friends with the heathen.

The first time that Sunday came prominently to the front was in the year 196 AD, when Victor, Bishop of Rome, undertook to force all the churches to conform to the Roman custom of celebrating Easter on Sunday. The churches in Asia were in the habit of celebrating it on the day corresponding to the ancient Passover, on whatsoever day of the week it might happen to be, and they refused to be led by Victor. Accordingly he anathematized and excommunicated them, but they nevertheless continued their old practice until the time of Constantine's Nicene Council in 325 AD, when all were ordered to observe Easter on the same day that the Church of Rome did. It is worthy of note that Constantine's reason for the change was that they might "have nothing in common with the detestable Jewish crowd."

But the Easter controversy was only an incident in the elevation of Sunday. Although professed Christians more and more adopted the heathen Sunday festival, it was not as a Sabbath, nor as a substitute for the Sabbath, which all recognized to be the seventh day of the week. Heathen customs were adopted as an addition to real, Christian observances, as...

Leo the Great speaks of Christians in Rome, who first worshipped the rising sun, doing homage to the pagan Apollo be-

fore repairing to the Basilica of St. Peter.¹³⁴

In this connection it is worthwhile to note a passage which Mosheim quotes from the life of Gregory Thaumaturgus, to the effect that when that bishop saw how much attached the simple multitude were to their ancient customs,

He allowed them at the sepulchers of the martyrs on their feast day, to dance, to use sports, to indulge conviviality, and to do all things that the worshipers of idols were accustomed to in their temples on their festival days, hoping that in process of time they would spontaneously come over to a more becoming and more correct manner of life.¹³⁵

Bear this in mind while we note the first Sunday law ever issued. It was Constantine's decree, 321 AD, which Canon Eytton says,

...was the first public step in establishing the first day of the week as a day on which there should be secular rest.

Now that law ran thus:

Let all the 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.

Mosheim says that in consequence of this law Sunday was "observed more sacred than before." It is evident, therefore, that previous to 321 AD, Sunday had not at all been observed as a day of rest. There is no doubt but that religious services had to some extent been held upon it before that date; but when we consider the decree itself, together with what is told of Gregory Thaumaturgus, whose practice probably was much the same as that of other bishops, we are shut up to the con-

¹³⁴ Schaff, volume 2, section 74.

¹³⁵ *Ecclesiastical History*, Cent. 2, part 2, chap. 4, note 3.

clusion that the observance of Sunday in those days corresponded very closely to that of a Bank Holiday in these days.

The so-called “conversion” of Constantine gave the worldly, time-serving bishops the ascendancy, not only in the Church, but in the empire, so that from that time apostasy swiftly passed to the full development of “that lawless one” of whom Paul wrote.

The Council of Laodicea, about fifty years later, enacted a canon to the effect that Christians must not Judaize and be idle on Saturday, but that they should especially honor Sunday, and, if possible, do no work on that day. Those who persisted in resting on the Sabbath were to be “shut out from Christ.” Constantine’s sentiment, “Let us have nothing in common with the detestable Jewish crowd,” doubtless contributed much to this result.

Here we have in brief the history and the cause of the introduction of Sunday into the Church. It insinuated itself so gradually that no one can tell when it first began. There is no date upon which we can put our finger and say, Here Sunday-keeping began. And even after the Sunday was established by law it was not regarded as a Sabbath day.

It was not until after the Reformation, in 1595, that the idea was first broached that Sunday was the Sabbath. This was done by Dr. Nicholas Bound, for the purpose of concealing the fact that Protestants were following a purely Roman Catholic custom.

1896-1897

1. The Blessed People and the Blessed Day

Present Truth, March 26, 1896

FOLLOWING is the main portion of a letter recently received from an interested reader. We quote it because the question is one which puzzles others, who will be equally interested in the answer.

For some time I have perused your publication, *Present Truth*, and have been attracted to the question which is brought so prominently to the front there, namely, Which day should we observe as the day of rest? For my part I am almost persuaded that the majority are wrong.

Searching the Scriptures on the subject, I found everything in your favor (in favor of the Sabbath); but there is one text which puzzles me. That is, *John* 20:19. There we find that the disciples were gathered together on the first day of the week, and Jesus appeared unto them, and said, "Peace be unto you." Now if the disciples were resting on the wrong day, one would think that Jesus would have reproved them. But instead of that we find that He blessed them; and a person can scarcely conceive of Jesus blessing them if they were doing wrong. Then we have the same thing taking place in the 26th verse.

Now I do not draw attention to these for the purpose of upholding the first day of the week as the day of rest, but merely with the humble desire to get your opinion of them. For, truly, they seem to be the only passages which deter me from being a Seventh-day Adventist. I should be much obliged if you could aid me in this.

We are most happy to give the desired aid, which we shall do, not by giving our opinion, but by pointing out just what those texts do, and do not, say. Our friend's difficulty lies in reading into the texts more than they actually say.

How Do You Read?

Notice that the texts referred to do not say that the disciples were holding a religious service, or that they were engaged in the act of worship, or that they were in any way whatever observing the day. There is not the slightest hint that they were regarding the day as a day of rest.

It is true that this is purely negative, but that is really all that is needed in this case. When a man is deterred from keeping the Sabbath only by two texts which he thinks teach that some of Christ's disciples kept Sunday, all that he needs is to see that those texts make no shadow of a reference to Sunday rest; and this he can see simply by carefully reading them again. First, we read:

John 20

¹⁹ 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.

²⁰ And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord.

Not a hint is there here about either rest or worship. Therefore this text has no more to do with teaching the observance of Sunday than has the fact that on the same day two of the disciples walked from Jerusalem to their home, about seven and a half miles distant.

Luke 24

¹³ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

²⁸ And they drew near unto the village, where they went: and He made as though He would have gone further.

²⁹ But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.

But let us see, just for the sake of gratifying our curiosity, if we can find out what the disciples were doing together that night. In the last chapter of *Luke* we are told how Jesus appeared to the disciples on their way to Emmaus, and was made known to them as they began to eat supper, and how the two immediately returned to Jerusalem and made known the fact to the assembled disciples.

Luke 24

³⁶ And as they thus spoke, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

³⁷ But they were terrified and affrighted, and supposed that they had seen a spirit.

³⁸ And He said unto them, Why are you troubled? and why do thoughts arise in your hearts?

³⁹ Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones, as you see me have.

⁴⁰ And when He had thus spoken, He showed them His hands and His feet.

⁴¹ And while they yet believed not for joy, and wondered, He said unto them, Have you here any meat?

⁴² And they gave Him a piece of a broiled fish, and of a honeycomb.

⁴³ And He took it, and did eat before them.

This was the same occasion as that recorded in *John* 20:19. In this account some additional particulars are given, noticeably the one that Jesus asked for and ate some food before them, to convince them that He was a real being.

The Home Circle

But how did it happen that the disciples could so readily offer Him something to eat? The answer is found in the account given by *Mark*. He speaks of the appearance of Jesus to the two who were going into the country, which is recorded at length in *Luke* 24, and then continues:

Mark 16

¹⁴ 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.

But is it not strange that the disciples should be sitting at meat in a place of worship? It would have been a strange thing if they had been doing so; but they were not in a place of worship. By referring to *Acts 1*, we learn that the eleven disciples had one common dwelling-place in Jerusalem.

Acts 1

¹² Then they returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

¹³ And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

So the supposed religious service of the disciples on the first day of the week, when Jesus came and blessed them, resolves itself into this: They were all, with the exception of Thomas, at home, with the doors securely fastened for fear of the Jews, and were quietly eating their supper when Jesus appeared and said, "Peace be unto you," which was the common form of salutation. There was nothing wrong in their partaking of a common meal, and so there was nothing for which He could reprove them.

As to the appearance recorded in *John 20:26*, it is only necessary to point out that it was "after eight days." That is, it was more than eight days after the appearance on the Sunday night after the resurrection. If it had been only eight days after, it would have been on Monday at the very earliest. So we have in *John 20:26* neither a religious meeting nor a Sunday. The disciples were simply again "within," that is, at home, and Jesus again visited them.

And now that it clearly appears that there is not the slightest intimation of rest or religious observance of any kind on that day, it may be stated that if the Scriptures plainly said that the disciples were holding a prayer meeting that night when Jesus appeared to them, that would not be the slightest proof that Sunday is the Sabbath. The holding of a meeting on a day does not signify that it is the Sabbath.

When the fourth commandment plainly sets apart the seventh day as the Sabbath, and Jesus says that:

Matthew 5

¹⁸ ...one jot or one tittle shall in no wise pass from the law,

—it needs something more than the bare record of even a religious meeting on another day to establish that day as the Sabbath.

The Blessing

One thing is almost always strangely overlooked by those who think to find grounds for Sunday observance in that appearance of Jesus to His disciples. It is this, that the blessing which Jesus pronounced was upon the disciples, and not upon the day. He blessed them, just as He had often done before, and as He did afterwards on the day of His ascension, which was Thursday.

There was no reason why He should not bless them, because, as we have seen, they were innocently eating their evening meal. But the blessedness which He imparted to them, had no effect whatever on the day.

The Lord blesses His people every day of the week,—His blessing is upon His people:

Psalms 3

⁸ Salvation belongs unto the Lord: your blessing is upon your people.

But that does not make every day the Sabbath. But in the beginning, at the close of the creation week,

Genesis 2

³ God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made.

The seventh day was blessed in the beginning, and that blessing has never been removed from it. The seventh day is still the Sabbath day, and is a blessed day. Consequently it always brings a blessing. Those who observe that day “according to the commandment,” have a blessing from it, which can be gained nowhere else. God blesses them on other days,—days which are not blessed,—but the Sabbath day brings a blessing of its own with it, besides the ordinary daily blessing.

The fact that God blesses us on the Sabbath day does not lend any additional sanctity to the day; but the fact that the Sabbath—the seventh day—is itself blessed, confers a special blessing upon those who keep it. The day is blessed, and always will remain blessed, whether people receive the blessing or not.

No Blessing For Sin

God does not bless sin, but he does bless sinners. He blesses sinners in order that by the blessing of His grace they may cease from sin. Thus we read,

Acts 3

²⁶ Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from your iniquities.

It cannot be denied that God has blessed people on the first day of the week. Not only so, but He has blessed them when they were met together for religious worship on that day, and when they supposed that it was the Sabbath day. So likewise He has most signally blessed people on every day in the week,

both when they were engaged in religious services, and when they were not.

But nobody ever yet got any blessing *from* the first day of the week, because it never received any blessing from God, and, consequently it has no blessing to impart. Only one day—the seventh—did God ever bless; and only that one day can impart blessing.

Moreover, nobody was ever yet blessed because he regarded the Sunday as the Sabbath, although many people have been blessed while so regarding it. Wherefore? For this reason:

1. “Faith comes by hearing, and hearing by the word of God.” *Romans* 10:17.
2. But there is no word of God concerning the observance of Sunday. The seventh day only is the Sabbath; the other days of the week, including Sunday, are called by the Lord “the six working days.” *Ezekiel* 46:1. Therefore since there is no word of God requiring Sunday observance, but the contrary, there can be no faith exercised in the keeping of it.
3. But “whatsoever is not of faith is sin.” *Romans* 14:23. Therefore the keeping of Sunday is a sin, to be repented of the same as any other sin. This is very evident from the fact that the keeping of Sunday involves the breaking of the Sabbath.

There are none of God’s people who have yet come to the perfect knowledge of all the truth; yet God blesses them. Why does He bless them? In order that they may...

1 Peter 3

¹⁸ ...grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,

—who is the Truth. He blesses the sinner, in order that, by that blessing, he may turn from his iniquities. He richly blesses the man who has just yielded to Him; but that blessing

by no means indicates that the new convert has nothing more to learn, and must never advance beyond where he now stands.

Let it be understood that God does not give us His blessing as a reward for doing right,—He does not pay us for our service,—but He blesses us in order that we may do right. We experience an increase of blessing in proportion as we yield ourselves to His will; but our best service does not merit pay.

For we are never to assume because God blesses us that we are doing all the will of God, or that we have no ways that ought to be forsaken. So when God blesses men who observe Sunday in all sincerity, supposing it to be the Sabbath, that is not to be taken as indicating that He does not wish them ever to make any further amendment of their ways. The blessing is not for Sunday keeping, which in itself is sin, but to lead them to more intelligence service. God blesses sinners, but not sin.

In like manner, we do not think of citing the fact that God blesses us, as proof that the seventh day is the Sabbath. That is shown by the fact that God rested on it, and blessed it and sanctified it. And because it is thus blessed, we know that it can impart, to those who keep it, a blessing which can be obtained nowhere else.

2. How Tradition Makes Void the Word

Present Truth, April 2, 1896

IN THE days of Christ the Jewish teachers had set the traditions of the elders before the Word of God. They professed to take the Word, and read and expound it to the people, but it was the Word *as interpreted by the elders*.

Development of Oral Tradition

To justify their course, and give a semblance of Divine authority to their traditions, this theory was invented. They held that when Moses was called into the mount to receive the instruction which he wrote in the “Book of the Law,” he had also important teaching concerning the law committed to him which was not written. This he transmitted orally to Joshua, and Joshua in turn to the elders, and they passed it down to the men of the Great Synagogue, the doctors of the law.

By this theory the rabbis sought to give Divine sanction to the oral traditions which had accumulated from generation to generation. By degrees these traditions were given equal place with the Scriptures, and by the time of Christ they had displaced the Word of God. Thus the teachers were able to claim to be the sole guardians of truth, and the people were not supposed to know anything except as a priest taught them.

John 7

⁴⁹ This people who knows not the law are cursed,

—said the Pharisees when the common people gladly heard the Gospel. The Jews had reached the point of apostasy which the Lord rebuked through Isaiah, saying,

Isaiah 29

¹³ [They] have removed their heart far from me, and their fear toward me is taught by precept of men.

For this Christ repeatedly reproveth the scribes and teachers. The whole point of their opposition was that He did not fol-

low tradition. He set free the word and taught the people to follow the Lord. When the Pharisees complained to Him, that His disciples transgressed the tradition of the elders, He replied,

Matthew 15

³ Why do you also transgress the commandment of God by your tradition?

Mark 7

⁹ Full well you reject the commandment of God, that you may keep your own tradition.

The Same Thing Over Again

Since the days of Christ we have had a perfect parallel to the story. Again the religious world is full of practices received by tradition and not founded on the Word. The Spirit of God, the Author of all truth, declared by the apostle that the Holy Scriptures were able to make the man...

2 Timothy 3

¹⁷ ...perfect, thoroughly furnished unto all good works.

Yet when doctrine and ritual are tested by the word and found wanting, the reply is that these things are established by tradition and the Church Councils.

In order to explain certain practices the Catholic Church has invented the theory of apostolic tradition. The apostles, it is said, received instruction which is not recorded, which they passed down to their successors, and so it comes down through the centuries. True to its very nature, the tradition makes void the Word, and hence the people are taught not to follow the Word but to come to the teachers who are able to interpret it by the aid of the traditions of men.

And not Roman Catholics alone, but the greater part of the professedly Protestant peoples, in some particulars cling tenaciously to practices which are unknown to the Scriptures. In

the matter of Sunday observance, almost the whole of Christendom follows the path of tradition, which fully makes void the Sabbath commandment. It is often said that this is one of the things that Christ said, the which, if they were written,

John 21

²⁵ ...the world itself could not contain the books that should be written.

One grave Protestant Bishop says that Christ instructed the disciples to change the day and for some wise reason told them not to say anything about it. It is the old story of Moses and Joshua and the elders over again, and again it is shown that the Catholic rule of faith,

“The Bible and tradition”

inevitably becomes,

“Tradition instead of the Bible.”

But it is the Word alone that is a light and a lamp to the feet.

Psalms 119

¹⁰⁵ Your word is a lamp unto my feet, and a light unto my path.

Let all believers hold it forth.

3. The Test of Christian Character

Present Truth, May 14, 1896

A SERIES of articles on “Sabbath and Sunday,” which first appeared in the *Bibliotheca Sacra Magazine*, 1870-1881, has lately been published in book form. In the introduction to the work this sentence is found:

The disciples of the Seventh-day Sabbath have been increasing; and this has brought disesteem of the Christian Sabbath or Lord’s day, even among some who do not embrace their Sabbatarian views.

This is a statement which is not original with that writer,—it has frequently been made of late. It may be true,—yet there is no positive evidence of its truth. But whether true or not, what does it signify? If true it simply means that professing Christians are being tried as to the character of the profession which they make. It means that a knowledge of the Sabbath question has proved a test and touch-stone by which the various church organizations to which those persons belong have been able to discover their unworthy members.

The Christian who has never seen, and does not understand, the contradiction and antagonism between the fourth commandment and Sunday observance will look upon Sunday as the Sabbath, and so observe it. When such a one discovers his error and learns that it is not, he will of course no longer respect Sunday as the Sabbath. But that is the moment in which the test comes as to whether he has ever really—though mistakenly—respected Sunday as the Sabbath or not.

- If he has, it will be the Sabbath and the Sabbath commandment that He will still respect.
- If he has not had respect for Sunday as the Sabbath the fact will now be apparent, and, the formality of his religious profession being shown, it will be evident that his church’s membership was no eternal value to himself,

and but an element of weakness to the denomination to which he belongs.

Why should anyone disapprove of the practical application of the commandment of God to life and habits of a man as a proof of his Christian or unchristian character? No one could properly object to the use of the acid test upon a gold piece to prove its genuineness. If he did, the supposition would be that he either knew or feared that it was counterfeit, and did not wish the fact made known. If anyone is disinclined to subject professed Christianity to the test of obedience to any one of the commandments, does it not lay that profession open to a similar supposition?

The acid shows the pure gold, and under its biting, cleansing test, the true metals shine bright and unmistakable. Thus obedience to the commandments makes known true Christian character. It is an acid test under which Christianity shines clear and radiant. Why hesitate to apply it? The acid does not destroy the pure gold,—it only makes its presence known. Obedience to all the ten commandments does not destroy or bring “disesteem” upon Christianity, it only brings true Christianity to the proof and shows its reality.

Counterfeit currency is always necessarily in disesteem. It is of the utmost importance to the commercial world that it should be subjected to such tests as should cause it to be withdrawn from circulation. A large amount of it in the channels of trade would be disastrous to the interests of the business world. Any religious counterfeit should also be held in similar disesteem, for it is equally dangerous to the best interests of the Christian world.

4. God's Works

Present Truth, June 11, 1896

Romans 14

²³ Whatsoever is not of faith is sin.

Therefore it is that:

Romans 5

¹ Being justified [made righteous] by faith, we have peace with God through our Lord Jesus Christ.

Faith, not works, is that through which men are saved.

Ephesians 2

⁸ For by grace are you saved, through faith; and that not of yourselves; it is the gift of God;

⁹ Not of works, lest any man should boast.

Romans 3

²⁷ Where is boasting, then? It is excluded. By what law? of works? Nay; but by the law of faith.

²⁸ Therefore we conclude that a man is justified by faith without the deeds of the law.

THE Gospel excludes boasting, and boasting is a natural consequence of all attempts at justification by works; and yet the Gospel does not exclude works. On the contrary, works—good works—are the one grand object of the Gospel.

Ephesians 2 [margin]

¹⁰ For we are His workmanship, created in Christ Jesus unto good works which God has before prepared that we should walk in them.

There is not the slightest contradiction here. The difference is between our works and God's works. Our works are always faulty; God's works are always perfect; therefore it is God's works that we need in order to be perfect.

But we are not able to do God's works, for He is infinite, and we are nothing. For a man to think himself able to do

God's works is the highest presumption. We laugh when a five-year-old boy imagines that he can do his father's work; how much more foolish for puny man to imagine that he can do the works of the Almighty.

Goodness is not an abstract thing; it is action, and action is found only in living beings. And since God alone is good, only His works are of any account. Only the man who has God's works is righteous.

But since no man can do God's works, it necessarily follows that God must give them to us, if we are saved. This is just what He does for all who believe. When the Jews in their self-sufficiency asked,

John 6

²⁸ What shall we do that we might work the works of God?

Jesus replied,

²⁹ This is the work of God, that you believe on Him whom He has sent.

Faith works,

Galatians 5

⁶ For in Jesus Christ neither circumcision avails any thing, nor uncircumcision; but *faith which works* by love.

1 Thessalonians 1

³ Remembering without ceasing your *work of faith*, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

It brings God's works into the believing one, since it brings Christ into the heart:

Ephesians 3

¹⁷ That Christ may dwell in your hearts by faith.

And in Him is all the fullness of God:

Colossians 2

⁹ For in Him dwells all the fullness of the Godhead bodily.

Hebrews 13

⁸ Jesus Christ [is] the same yesterday, today, and for ever.

And therefore God not only was but is in Christ, reconciling the world unto himself. So if Christ dwells in the heart by faith, the works of God will be manifest in the life:

Philippians 2

¹³ For it is God which works in you both to will and to do of His good pleasure.

How this is done, is not within the range of our comprehension. We do not need to know how it is done, since we do not have to do it. The fact is enough for us. We can no more understand how God does His works, than we can do those works. So the Christian life is always a mystery, even to the Christian himself. It is a life hidden with Christ in God:

Colossians 3

³ For you are dead, and your life is hid with Christ in God.

It is hidden even from the Christian's own sight. Christ in men, the hope of glory, is the mystery of the Gospel.

Colossians 1

²⁷ To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

In Christ we are created unto good works which God has already prepared for us. We have only to accept them by faith. The acceptance of those good works is the acceptance of Christ. How long "before" did God prepare those good works for us?

Hebrews 4

³ ...The works were finished from the foundation of the world.

⁴ 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.

⁵ And in this place again, If they shall [i.e. they, the unbelieving, shall not] enter into my rest.

But,

³ We which have believed do enter into rest.

The Sabbath, therefore,—the seventh day of the week,—is God's rest. God gave the Sabbath as a sign by which men might know that He is God, and that He sanctifies:

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.

²⁰ 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.

Sabbath-keeping has nothing whatever to do with justification by works, but is, on the contrary, the sign and seal of justification by faith; it is a sign that man gives up his own sinful works and accepts God's perfect works. Since the Sabbath is not work, but a rest, it is the mark of rest in God through faith in our Lord Jesus Christ.

No other day than the seventh day of the week can stand as the mark of perfect rest in God, because on that day alone did God rest from all His works. It is the rest of the seventh day, into which He says the unbelieving cannot enter. It alone of all the days of the week is the rest day, and it is inseparably connected with God's perfect work.

On the other six days, including the first day of the week, God worked. On those days we also may and ought to work. Yet on every one of them we also may and ought to rest in God. This will be the case if our works are...

John 3

²¹ ...wrought in God.

So man should rest in God every day in the week; but the seventh day alone can be the sign of that rest.

Two things may be noted as self-evident conclusions of the truths already set forth. One is that the setting apart of another day than the seventh, as a sign of acceptance of Christ and of rest in God through Him, is in reality a sign of rejection of Him.

Since it is the substitution of man's way for God's way, it is in reality the sign of man's assumption of superiority above God, and of the idea that man can save himself by his own works.

Not every one who observes another day has that assumption, by any means. There are many who love the Lord in sincerity and do accept Him in humility, who observe another day than that which God has given as the sign of rest in Him. They simply have not learned the full and proper expression of faith.

But their sincerity, and the fact that God accepts their unfeigned faith, does not alter the fact that the day which they observe is the sign of exaltation above God. When such hear God's gracious warning they will forsake the side of apostasy as they would a plague-stricken house.

The other point is that people cannot be forced to keep the Sabbath, inasmuch as it is the sign of faith, and no man can be forced to believe. Faith comes spontaneously as a result of hearing God's Word. No man can even force himself to believe, much less can he compel somebody else.

By force, a man's fears may be so wrought upon that he may say he believes, and he may act as though he believed. That is to say, a man who fears man rather than God may be forced to lie. But,

1 John 2

²¹ ...no lie is of the truth.

Therefore since the Sabbath is the sign of perfect faith, it is the sign of perfect liberty,

Romans 8

²¹ The glorious liberty of the children of God;

—the liberty which the Spirit gives; for the Sabbath, as a part of God's law, is spiritual. And so, finally, let no one deceive himself with the thought that an outward observance of even God's appointed rest-day—the seventh day—without faith and trust in God's Word alone, is the keeping of God's Sabbath.

Romans 14

²³ For whatsoever is not a faith is sin.

5. God's or Man's?

Present Truth, June 25, 1896

A CHURCH paper, finding fault with the Government generally, says:

In the next place, when an attack was made upon the English Sunday, the Government failed to conserve this great institution.

It is well stated. It is only the English Sunday—nothing Divine about it, and dependent wholly upon human support, as its origin was only human.

It is well to call things by their right name. We have the English sabbath, the Scottish sabbath, the American sabbath, etc., but none of these have anything to do with...

Exodus 20

¹⁰ The Sabbath of the Lord your God,

—save as they are all rivals to the one and only day that is claimed by the Lord, “the Lord’s day” indeed.

The fact that Parliamentary bodies are looked to to conserve these national substitutes for God’s Sabbath shows that they are recognized as feeble human institutions unable to stand without support.

God’s Sabbath stands eternally His, nor can all the powers of this world tear it down to set up the papal substitute in its place.

6. Prayers for the Dead and Sunday Observance

Present Truth, July 30, 1896

AT THE late annual meeting of the *English Church Union* the special subject discussed was that of prayers for the dead, and the *Union* strongly urged that this custom should be more fully recognized in the services of the Church of England. To this all Protestants are, of course, strenuously opposed.

Prayers for the dead, associated with offerings for the dead, known in Catholic phraseology as masses for the dead, come from the ancient pagan custom of sacrificing for the dead and the worshipping of demons, against which the Scriptures specifically warns all. But it is not of the doctrine itself that we shall speak, but of the argument by which those who urge it silence the objections of those in the Church of England, and Protestants generally, who oppose it.

Protestants say that the practice is without Scripture warrant, founded merely on tradition which has always made void the Word. It is so, and the objection is unanswerable. But those who favor prayers for the dead do not take the Scriptures as authority so much as ecclesiastical tradition. They adopt the Catholic position.

But then they turn on their objectors and retort that Protestants, while pleading for the Word as the standard, themselves reject the Word and take tradition when it so pleases them. The Dean of Lichfield, Dr. Lucock, in his speech at the meeting of the E.C.U., replied to the Protestant controversialist as follows:

Just because there is no direct evidence in so many words in Holy Scripture enjoining prayers for the dead, he maintains that as members of the Reformed Church, believing Scripture and Scripture alone, we have no right to revive

them. I want to point out to you what inconsistency is involved in this position.

Take the case of Sunday as an illustration. There is not a single text in the whole Bible which teaches us in so many words that the seventh day was to be superseded by the first. It is perfectly true that in the New Testament we find religious associations connected with the first day. But if there was a single text directing the change we should not have found in certain portions of the Church in the early centuries both the seventh and the first day observed.

In justifying the change, we appeal to the Primitive Church, being perfectly certain that the rulers and Bishops of the Church would never have sanctioned such a revolution as that unless they had received by tradition such directions as they believed to have, from our blessed Lord himself. What, then, is the rule of authority in the one case must be made the rule in the other.

The *Church Times* endorses the Dean's argument editorially, saying,

No distinct direction is given in the Gospel for the observance of the first day of the week in lieu of the Sabbath.

This of course is not a matter of argument. It is a matter of fact. The argument based upon the facts simply amounts to saying,

"There is no Scripture for prayers for the dead, neither is there for Sunday keeping; but we do both according to the primitive tradition, which we follow instead of the Word."

The answer silences the Protestant who finds himself keeping the Sunday and refusing prayers for the dead, which practice comes on the same authority as Sunday observance.

It is a fact, everywhere made prominent in ecclesiastical history, that what is called primitive tradition begins after the "falling away" of which the Apostle Paul warned the early church. The apostasy had already begun to work in his day, he

told them, and immediately after the days of the apostles the errors which crowd the Roman Church came in as a flood. As Dr. Killen says in his preface to the *Ancient Church*:

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.

It is to these times that men appeal whenever they appeal to primitive tradition in support of doctrines and practices for which they find no warrant in the Scripture. And it is interesting, in this special connection, to note the fact that in the earliest times prayers for the dead, or offerings for the dead, and Sunday observance were associated together. In accounting for these practices, the matter of observing the Sunday, offerings for the dead, and the sign of the cross, Tertullian, who wrote about the year 200, said:

If for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from someone who has.

That was all that could be said for these practices then, and it is all that can be said for them now. But the retort that silences those who cling to one of Scripture practice and object to another, based on the same authority and associated with it in origin, will not silence the protests of those who take the Bible as God's Word to men, and test all of these perversions of the truth and adaptations of ancient pagan rites and observances by...

Isaiah 8

²⁰ ...the law and the testimony.

By this test is seen that...

²⁰ ...there is no light in them.

Notice how generally this question of the authority of Sunday is being made the test of the authority of the Church aside from the Word.

- It was on this point that the Council of Trent based its condemnation of the Reformers' appeal to the Bible alone, as against Church authority.
- It is just here that the Church of Rome is constantly charging the Protestant world with inconsistency in accepting Sunday observance by authority of the Church, while rejecting that authority in other matters where it pleases them to do so.
- And the Anglican Catholics are also learning the weak spot in the armor of popular Protestantism.

This is why we cannot do otherwise than continually call attention to the Sabbath question. On the side of human authority, the Sunday is being made the test and the mark of such authority. On the side of Divine authority and the Word of God, the Sabbath is the sign or mark of allegiance to God.

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.

²⁰ 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.

The issue is joined. It is the Word of God against the word of man. On which side will you choose to stand?

7. Sabbath Essays

Present Truth, August 20, 1896

THE “Sabbath Observance Society,” Edinburgh, offers to all YMCA and YWCA members an opportunity of winning a bronze medal for essays on the Sabbath. The Society requires that the following admirable specification shall be complied with:

The Essay is to be based entirely upon the Word of God, the following to be the heads of the Essay:

- The Sabbath ordered by our Creator—*Genesis* 2:3.
- Christ our Creator—*John* 1:1-3 and 10.
- The Sabbath amplified and enforced—*Exodus* 20:8-11; 31:18, and 34:28.
- The Sabbath a sign between God and His people—*Exodus* 31:17, *Ezekiel* 20:12, 20.
- Sabbath-breaking punished by God—*Numbers* 15:27-36.
- Sabbath obedience specially rewarded—*Isaiah* 58:13-14, and *Jeremiah* 17:19-27.
- Christ’s teaching as to obedience—*John* 14:15, 15:10, 14, *Matthew* 28:20, and *Luke* 6:46.
- Christ’s teaching as to the permanence of the Commandments—*Matthew* 5:17-20, and *Luke* 16:17.
- Christ’s instructions how to remember the Sabbath Day to keep it holy—*Matthew* 24:20.

If this outline is intelligently followed the Society must certainly receive some good essays. But what has all this to do with Sunday? Not a scripture contains a hint of Sunday sacredness. On the contrary the scriptures referred to establish the Divine authority and permanent obligation of the Sabbath of the Lord, which He says is *the seventh day*, not the first.

8. Imagining Difficulties

Present Truth, November 12, 1896

A: "O, I can't sleep at night, I can't sleep!"

B: "Poor fellow, you must cease your overwork, and at once make use of soothing remedies!"

A: "O, that will do no good; the trouble is not with me; I could sleep well if I had an opportunity, but there is no time in which to sleep; I can never sleep any more!"

B: "Why not? How can that be?"

A: "I have just learned that the earth is round, and that it isn't night at all places on the earth at the same time, and that therefore it is impossible for people to sleep."

B: "Foolish fellow! Who has been telling you that?"

A: "Nobody; but my pastor, who is a learned man, has told me that it is impossible to keep the seventh-day Sabbath, because it is not the seventh day all over the world at one time; and I have sense enough to see that if we can't rest on the seventh day, then we can't sleep on the seventh night; and if we can't sleep on the seventh night, we can't sleep on any other night. What shall I do?"

B: "Do?! why, go to bed tonight, when the night comes to you, and sleep where you are, instead of thinking you must sleep where you are not. Didn't you sleep well last night?"

A: "First-rate: never slept better in my life; but then you see I had not heard the parson's theory."

B: "Well, don't let a theory run away with the fact. The fact is, you can and do sleep every night when it comes to you; when the night is on the other side of the earth, you do not need to sleep. So with the Sabbath—the seventh day—which God made for man—for all men—to keep. Keep it when it comes to you; when it is not present with you, then you are not required to rest on it. Let your soul rest in the assurance that God has never given a commandment that it is not possible for all men everywhere to obey."

9. Man Cannot Reverse It

Present Truth, May 6, 1897

WHEN Balaam had tried to curse Israel and failed he had the candor to say,

Numbers 23

²⁰ He has blessed; and I cannot reverse it.

Now God has blessed the seventh day, and sanctified it, making it His holy Sabbath. Men may try to evade it, to curse it, and trample upon it. But God has blessed, and no man can reverse it. The blessing is still there every week. That is why God says,

Isaiah 56

² Blessed is the man that does this, and the son of man that lays hold on it; that keeps the Sabbath from polluting it.

10. Proper Sabbath Observance

Present Truth, June 3, 1897

Mark 2

²³ And it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn.

²⁴ And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?

²⁵ And He said unto them, Have you never read what David did, when he had need, and was hungry, he, and they that were with him?

²⁶ How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

²⁷ And He said unto them, The Sabbath was made for man, and not man for the Sabbath.

²⁸ Therefore the Son of man is Lord also of the Sabbath.

And He said,

Matthew 12

⁷ If you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless.

THIS statement about the Sabbath and its purpose is from Him who made the Sabbath; for in Christ were all things created:

Colossians 1

¹⁶ 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:

¹⁷ And He is before all things, and by Him all things consist.

And without Him was not one single thing made, of that which exists:

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by Him; and without Him was not any thing made that was made.

And the Sabbath is the rest of the Creator:

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² 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.

³ 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.

The Creator, He who made the Sabbath for man, is the only one who can tell us what it is for, and how to keep it. All statements by men, to the effect that this thing must not be done on the Sabbath, are Pharisaical and Popish additions to God's Word, which, inasmuch as they are mere human ordinances, are always sure to be wrong.

The Word of God alone is to be the guide under all circumstances; whoever holds fast to the Word, and is taught of God cannot go wrong.

Mark 2

²⁷ The Sabbath was made for man.

And it is therefore not something that is against him, a hard requirement,—something to hold him down,—but a thing calculated to help him in every way. It is “for man;” that is, it is a blessing to a man only when he keeps it. When a man rejects that which is good, he has only the evil; so a blessing spurned leaves only a man helpless.

Therefore when it is said that all human additions to the Sabbath, and interpretations of the commandment are of no value, it must not be understood that anybody, in the world has any license to break the Sabbath.

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

This is as valid a commandment as it was the day it was spoken from Sinai.

Notice that the Saviour did not excuse the disciples for breaking the Sabbath, but He declared that they had not broken it; they were guiltless.

God is not like the gods that the heathen worship who must be propitiated by human suffering. He has no delight in seeing people suffer, but only in seeing them happy. Fasting is right in its place, and acceptable to God; but, when it is done as a penance, when one makes a virtue of it, then it is an abomination to the Lord.

Jesus said that the disciples, in quietly satisfying their hunger on the Sabbath day, were *guiltless*. They did that which was “not lawful,” only according to the traditions of the Pharisees, but not according to the law of God.

Matthew 12

¹² It is lawful to do well on the Sabbath days, [said Jesus].

And He it is who by obedience to the law of God magnified the law and made it honorable.

Isaiah 42

²¹ The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable.

In these words, “It is lawful to do well on the Sabbath days,” and, “The Sabbath was made for man,” we have the explanation of many of the acts of Christ. The first of these statements is found in Matthew’s account of the healing the man

with a withered hand (*Matthew 12*), which occurs in immediate connection with that of the disciples eating the corn. Indeed, they went from the corn-field direct to the synagogue, where Jesus performed this miracle. The Pharisees knowing how ready and anxious Jesus was to relieve the afflicted, watched Him to see if He would heal the man on the Sabbath. He asked them,

Mark 3

⁴ Is it lawful to do good on the Sabbath days, or, to do evil? to save life, or to kill? But they held their peace.

⁵ But when He had looked round about on them with anger, being grieved for the hardness of their hearts, He said unto the man, Stretch forth your hand. And he stretched it out; and his hand was restored whole as the other.

The Sabbath, therefore, is connected with well-doing, and stands for well-doing, since it was made *for* man, for his benefit. The Scribes and Pharisees had made it a burden for the people; and it was to show its real nature, that Jesus performed so many miracles on the Sabbath day. Let us look at three typical miracles, besides the one already noted, that were done on the Sabbath.

At the Pool of Bethesda

In the 5th chapter of *John* we have the account of the healing of the man at the pool of Bethesda, who had an infirmity that had made him unable to walk for thirty-eight years.

John 5

⁶ When Jesus saw him lie, and knew that he had been now a long time in that case, He said unto him, Will you be made whole?

⁷ The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steps down before me.

⁸ Jesus said unto him, Rise, take up your bed, and walk.

⁹ And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath.

¹⁶ Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.

The Man Born Blind

Although Jesus knew how the Pharisees felt about such things, He still continued to go about doing good, no less on the Sabbath days than on other days. He said,

John 9

⁴ I must work the works of Him that sent me, while it is day.

⁵ As long as I am in the world, I am the light of the world.

As He passed by,

¹ He saw a man which was blind from his birth.

Having said that He must do the works of God, and that He was the light of the world,

⁶ He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,

⁷ And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

¹⁴ And it was the Sabbath day when Jesus made the clay, and opened his eyes.

And again there was a strife among the Jews over the matter.

The Crippled Woman

On another occasion,

Luke 13

¹⁰ [Jesus] was teaching in one of the synagogues on the Sabbath.

¹¹ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

¹² And when Jesus saw her, He called her to Him, and said unto her, Woman, you are loosed from your infirmity.

¹³ And He laid His hands on her: and immediately she was made straight, and glorified God.

¹⁴ And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day.

¹⁵ The Lord then answered him, and said, You hypocrite, does not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

¹⁶ And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

¹⁷ And when He had said these things, all His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him.

Not Urgent Cases

One noticeable thing about all these cases is that none of them were what might be called “urgent cases.” There was no immediate danger of death in any of them, unless possibly the case of the man at the pool of Bethesda, and one day more could certainly not have made much difference in his case. The blind man would never have known the difference if Jesus on seeing him had said to himself,

“Tomorrow, or as soon as the Sabbath is past, I will come and heal that man.”

Eight or ten days even would have made no great difference so far as the man was concerned, for his life was in no danger, and he had no expectation of seeing.

The same thing is true of the woman that was bowed down, and of the man with the withered hand. They would not have suffered materially if Jesus had waited a day or two longer before healing them, especially as they were not expecting to be healed.

But Jesus did not wait, when He saw people in affliction, but gave them the blessing of health and strength at once, no matter what the day. Even when He knew that the Jews were watching Him, and that they would seek to kill Him for His Sabbath miracles, He did not put off the good work.

Why on the Sabbath?

We cannot read the record of these cases without seeing that it was not mere accident that they were healed on the Sabbath day. When the persons' lives were in no danger, and they had as it were become accustomed to their infirmity, and had not asked nor expected to be healed, and when Jesus knew that the healing of them on the Sabbath would increase the enmity of the rulers of the Jews against Him, and that they were watching Him, we can easily see that there was design in the performance of these miracles on the Sabbath day. Jesus wished to teach the people and their rulers a lesson that they needed to know.

Of one thing, however, we may be sure, the design of Jesus was not to spite the Jews, or to show contempt for the rulers. It was not any defiance of danger, or desire to assert His rights, that led Him thus to act contrary to the cherished traditions of the elders.

We know that He often went away to another part rather than stir up the animosity of the rulers, and that He did not court publicity. No; His one desire was to do good, and to show the people that the Sabbath was meant to be a blessing, and not a burden. His work was:

Luke 4

¹⁸ ...to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

—not alone in body, but in soul and spirit. The physical blindness and bondage and infirmity which the people suf-

ferred was only an evidence and a consequence of the spiritual blindness and bondage and infirmity that afflict mankind; and the power of Jesus over the one was simply an evidence of His power over the other.

He came to represent the Father, and to declare His name, who is,

Exodus 34

⁶ The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

The healing of the body was only a sign to show the reality of the blessed work of forgiving sins and cleansing from all unrighteousness.

Matthew 9

⁵ For which is easier, to say, Your sins be forgiven you; or to say, Arise, and walk?

⁶ But that you may know that the Son of man has power on earth to forgive sins, (then said He to the sick of the palsy,) Arise, take up your bed, and go unto your house.

Now the object of the Sabbath is to cause people to know the Lord as the God who sanctifies:

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.

The Sabbath is God's rest, the rest which He graciously shares with all who believe Him:

Exodus 20

⁸ Remember the sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work.

Hebrews 4

³ For we which have believed do enter into rest, as He said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

⁴ 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.

It stands for complete deliverance from sin in the present time, and is the pledge and assurance of the final redemption of the body and of the whole creation from every trace of the curse.

Those who cease from profaning it, and who call it a delight, and not a burden, and by the proper observance of it honor God as Creator with all power in heaven and earth, have the promise that through it they shall delight themselves in the Lord, and be made to ride on the high places of the earth.

Isaiah 58

¹³ If you turn away your foot from the sabbath, from doing your 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:

¹⁴ Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the Lord has spoken it.

It was to show all the people, including us, that the Sabbath means freedom from sin and the curse, and fullness of joy in the Lord, that Jesus performed those miracles. Let it be particularly noticed that the effect of them was to cause the people to rejoice and to glorify God.

It may be noted, in closing, that there was never any controversy or question as to which day is the Sabbath. The com-

mandment settles that for all time, and the Bible gives no ground for any controversy over the matter.

Exodus 20

¹⁰ The seventh day is the Sabbath,

—and the Pharisees and Jesus were agreed on that, since there was no room for difference. Jesus did not once intimate that the seventh day was not the Sabbath, or that He had come to change it, or that it no longer needed to be observed as strictly as formerly. He expressly stated that He had not come to destroy the law, or any portion of it, but instead to fulfill it and show how it should be observed.

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

¹⁸ 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.

Isaiah 42

²¹ The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable.

His works of love and mercy, never performed for His own profit or benefit, but only for the good of others, even to His own loss, were done, not to show disrespect of the Sabbath day, but were on the contrary, the highest possible honor that could be shown it, in that they presented it as the sign of the greatest blessing that God has it in His power to bestow.

Who will accept it as such, and in glorifying God find himself sanctified and glorified?

11. Rome on Protestant Inconsistency

Present Truth, August 19, 1897

EVER since the Reformation raised the question of “the Bible vs. Tradition,” Rome has charged Protestants with inconsistency in claiming to follow the Bible, while yet keeping Sunday, which both the Bible and history show to have been introduced after Bible times and to have no authority in the Word.

Of late this has been pressed by Roman controversialists with increasing frequency. The *Catholic Mirror*, the official organ of Cardinal Gibbons, recently printed a sermon in which Mr. O’Keefe, a Catholic priest of prominence, carefully went through the texts referring to the Sabbath and the first day of the week, showing, as any reader who looks will see, that they give not a hint of Sunday sacredness nor of Sunday observance, while on the contrary the Bible declares the seventh day to be the Sabbath, kept by Jesus as our example.

He thus, in the name of Rome, calls Protestants to the bar for inconsistency, and we hope his words may have the effect, not of drawing any still further toward Rome, but of showing many that it is only the authority of the apostate Church of Rome, that was to “think” to change God’s law (*Daniel 7:25*), that has set Sunday in the place of God’s holy Sabbath, and deprived the world of the blessing of Sabbath rest in the Lord.

Christ, as their Teacher, informs them, “If you will enter into life, keep the commandments,” and the chief and most emphatic of these is, “Remember the Sabbath day.”

Viewing the situation from a commonsense 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 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 Sabbath,
Closed Every Bible Sabbath.*

12. Not Ashamed

Present Truth, September 2, 1897

Hebrews 2

¹¹ For both He that sanctifies and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren.

Who is He that sanctifies? It is Christ,

1 Corinthians 1

³⁰ ...who of God is made unto us wisdom, and righteousness, and sanctification and redemption.

And they who are sanctified? They are the ones who by faith in Christ receive the Holy Spirit of truth.

Acts 26

¹⁸ To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are *sanctified by faith* that is in me.

2 Thessalonians 2

¹³ But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through *sanctification of the Spirit* and belief of the truth.

And,

Galatians 3

²⁰ God is one.

He that sanctifies,—Jesus,—and they who are sanctified,—all who believe,—are all of God. For,

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

¹⁸ And all things are of God.

1 Corinthians 1

³⁰ Of Him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.

Hebrews 2

¹¹ For which cause He is not ashamed to call them brethren.

Who is He not ashamed to call brethren? “They who are sanctified,” of course. True enough, but this is not all. What is the evidence that He is not ashamed to call certain ones His brethren? This, that He says,

Hebrews 2

¹² I will declare your name unto my brethren.

But why should He declare the name of the Lord to any people? Manifestly because they do not know it. If all knew the name of the Lord, there would be no necessity to declare His name to them;

Psalm 9

¹⁰ For they that know your name will put their trust in You.

In the world to come,

Jeremiah 31

³⁴ They shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, says the Lord.

What is a person called, who does not know the Lord, nor His name? A heathen. That word expresses the lowest state of mankind. Will one indicate that certain ones are very degraded, he will say,

“They are regular heathens.”

Will one express his contempt for people, he will say,

“They are miserable heathen.”

And truly all who do not know the Lord are in a miserable condition, and all men are or have been at some time in their lives,

Ephesians 2

¹² ...without Christ,...having no hope, and without God in the world.

Therefore when Christ says,

Psalms 22

²² I will declare your name unto my brethren,

—He evidently means that He will declare it, first of all, to those who do not know it—to heathen. But mark,

Hebrews 2

¹¹ He is not ashamed to call them brethren.

That wretched sinner, despised of men, and despising even himself, covered with the filth of the gutter, Jesus is not ashamed to call a brother. Oh, what a wealth of love there is in Jesus! Ah, but what of the statement that they are “all of one”?

Hebrews 2

¹¹ Both He that sanctifies and they who are sanctified are *all of one*...

Does that apply to these heathen? Certainly. Adam was the son of God:

Luke 3

³⁸ ...which was the son of Adam, which was the son of God.

And although he fell, God did not cast him off. So all of Adam’s race are lost, wandering, prodigal sons, whom the Father has not disowned, because He is Love. He is a Father, indeed.

There are men in the world, who are called fathers, who disown their children. A son becomes a spendthrift and a drunk-

ard, and he is no more owned as a son. A daughter goes astray, and the door is locked upon her.

“She is no child of mine,”

—says the so-called father, who knows nothing of what it means to be a father. Not so with God. He says,

Hosea 14

¹ O Israel, return to the Lord your God; for you have fallen by your iniquity.

The fact that we have fallen causes Him the more to open His arms to us; the greatness of our sin only adds force to our plea.

Psalms 25

¹¹ For your name’s sake, O Lord, pardon my iniquity; for it is great.

Lamentations 3

³¹ For the Lord will not cast off for ever.

That is, He will never cast off.

³² But though He cause grief, yet will He have compassion according to the multitude of His mercies.

Think of the circumstances. The world was lost in sin, wandering in darkness and the shadow of death. They were without hope, because they did not know the name of the Lord. Jesus, sitting with the Father upon the throne of eternal glory, with all the riches of the universe and the adoration of the angels His by right, said,

Psalms 22

²² I will declare your name unto my brethren.

In His place as the honored Son in the Father’s house, He was not ashamed to call poor fallen men His brethren.

“My brothers are in great need; I will go down and help them.”

Oh, what a wonder, that He is not ashamed to call the poor, ragged beggar His brother! There is nothing on earth that we can compare it with, for such disinterested love is not found among men; but we must consider it, just as it is, without a parallel, in order that the same love for His brethren may spring up in our hearts, that we may not be ashamed to call them brethren. Men often sing,

I'm not ashamed to own my Lord.¹³⁶

That is very good; there is no reason in the world why we should be ashamed of Him. The remarkable thing is, that He is not ashamed of us. That is the love that draws us to Him, and gives us confidence to come back to the Father's house. And that same love in us will draw men to Christ.

But it is a sad fact that many professed followers of the Lord, to say nothing of proud worldlings, are ashamed of the Lord. Every time we are ashamed to be seen in company with a poor man or woman; every time we shrink from contact with poverty, or do not wish to be recognized as belonging to the same society, we show that we are ashamed of the Lord; for He says,

Matthew 25

⁴⁰ Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

Likewise, when we are ashamed of any truth because it is unpopular, then we show that we are ashamed of Him. He is the truth, and the truth is His life.

John 14

⁶ I am the way, the truth, and the life: no man comes unto the Father, but by me.

¹³⁶ Isaac Watts, *Hymns and Spiritual Songs*, Book 1, No. 103: "Not ashamed of the Gospel," 1707.

If Christ were here today as He was in Judea and Galilee eighteen hundred years ago, He would be just the same as He was then, for He is...

Hebrews 13

⁸ ...the same yesterday, and today, and forever.

What would many who now call themselves by His name do? How would they receive Him? They would not receive Him, for:

John 1

¹¹ He came unto His own and His own received Him not.

“His clothes were so shabby; He associates with such low characters, people who are not at all of our set.”

Such would be the talk. Possibly they might allow Him to labor in a “mission” in the slums, but:

“What a figure He would cut in our church! I am sure it is better for Him, as well as for us, to associate with people of His class, for He certainly cannot feel at home among us.”

Most likely. He was rich, and we were poor. For our sakes He became poor, and now the very ones for whose sake He made himself poor are ashamed to own Him because of His poverty. What ingratitude!

“But what is that I hear? He keeps the seventh day for the Sabbath, and therefore we cannot allow Him to work even in our mission.”

“No; He is altogether too far behind the times; He doesn’t seem to realize that more than eighteen hundred years have passed since it was popular to keep the seventh day; He is altogether out of touch with nineteenth century Christianity. This enlightened age needs something different from the old-fashioned ways.”

Ah, how many would be ashamed to own Him as a brother! And how many are today disowning Him, even while singing,

“I’m not ashamed”! He who is ashamed, shows himself to be a child of shame. Beware lest our shame at last cause Him to be ashamed. If we are not ashamed of Him, He will never be ashamed of us.

1 John 2

²⁸ And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming.

What a terrible thing to be ashamed then. They who are not ashamed of Him now in His humiliation and unpopularity, will not be ashamed before Him when He appears in His glory.

13. Divine and Human

Present Truth, September 16, 1897

THE demand for Sunday laws illustrates just the difference between the Sabbath and Sunday.

- Sunday was made a rest day by human authority, and human authority is resorted to in order to make men keep it.
- The Sabbath of the Lord is the Lord's day, made the day of Sabbath rest by Divine authority. The Word maintains the Sabbath, and all the powers of earth cannot overthrow it.

Of Sunday it is freely said that it is endangered if not protected by human law. Religious people testify in court that they are disturbed if they see someone working on Sunday, especially if he keeps the Sabbath; while one who keeps the Sabbath may enjoy perfect Sabbath rest in the Lord with all the world at work.

The difference is that between purely human religion and Divine religion:

One day is God's appointed rest, and the power of the Gospel is sufficient to establish it in the hearts of all who desire it. The other day belongs to the Papacy by best right, and has to be enforced by papal methods.

One is the sign of God's power to save, the other of man's assumed power to save himself.

The Sabbath stands for justification by faith, the Sunday for justification by works.

14. A Bishop on the Sabbath

Present Truth, December 9, 1897

THE Bishop of Chester has just issued a pastoral letter on Sunday observance. We commend his explanation of the origin and authority of Sunday observance to those who think Sabbath-keeping an absurd thing. He first quotes Dean Vaughan as follows:

It would contradict history to assert the identity of Sabbath and Sunday. There is no evidence whatever of an express and formal change of the day.

It would also contradict the Bible, even as the Dean indicates:

There is no evidence whatever of an express and formal change of the day.

After stating, what is a natural sequence of the last admission, that the Sunday was not at first distinguished by abstinence from labor, the Bishop quotes further:

As the church became more and more a settled resident in the world, it needed more and more the counteracting influence of that periodical religious rest which is the principle of the Sabbath. Then the adapting power of the great Head of the church guided her to invest more and more the new Sunday with all that was of essential value in the old Sabbath. Without any formal change of day, or any dogmatical re-institution of the Sabbath of the Decalogue the church was guided by the Holy Spirit to make her Lord's Day in some sense Sabbatical, and so to increase its consecrating influence upon a society constrained to have the world too much with it.

How can thoughtful persons who read such statements fail to ask for the proof that the Lord or the Holy Spirit had any-

thing to do with this change, since it is admitted that they themselves have said nothing about it?

It is quite too common for men and women who are determined to have their own way, to excuse themselves in it by affirming that they are led by the Spirit. They then make the Holy Spirit to be nothing other than themselves.

In the case before us, “the church,” having thrown off the authority of God, proceeded to put itself in the place of God, by trying to give the same authority to “the new Sunday” that God gave to the old Sabbath.

15. Some Phases of the Sabbath Question

Present Truth, December 16, 1897

FROM a reader of the *Present Truth* in Hull, we have received the following letter which, according to his request, we publish. We have made no change whatever, except to number the paragraphs for the sake of convenience in reference.

TO THE EDITOR OF THE PRESENT TRUTH:

Sir: There is a great deal in your paper I enjoy, but your position re the Sabbath is to me simply absurd.

1. Is it not according to the New Testament Scriptures a fact that our Lord was in the town all the Jewish Sabbath? He had fulfilled every jot and tittle of the law, and by this He closed the old dispensation; and by rising on the first day of the week introduces a new dispensation, namely a reign of grace, and not law. "Christ is the end of the law for righteousness to every one who believes." *Romans* 10:4.

2. Is it not a fact that after the resurrection neither Christ nor His apostles ever went to worship, nor to the synagogue on the Sabbath, unless it be to protest and to tell out the glad tidings of "Jesus and the resurrection?"

3. Moreover, have we not the clearest statement that the risen Christ met His disciples three Sunday nights, as they met for worship, and breathed on them the Holy Ghost?

4. Did not the ascension of our Lord take place on the first day of the week, and the descent of the Holy Spirit take place also on that day?

5. We read that they met on the first day of the week; they were asked to give on the first day of the week, and John was in the Spirit on the Lord's Day. We have therefore the clearest statements for apostolic authority for keeping the first day and not the seventh.

6. The whole genius of our Christianity is bound up with the change, as the old order of things has given way for the reign of the Spirit, and not of the letter; i.e. the law.

7. I am sure that no one can controvert the facts as given above, and trust that you will give this a place in your paper; and by being taught of God we may have Christian liberty, not license; but to keep the day that our Lord and Saviour burst the bonds of death and hell, and rose a victor on our behalf.

Yours in blessed hope of our Lord's speedy coming.

G. W. G. WEBSTER.

These very same arguments against the Sabbath come under our notice very frequently, but we usually pass them by unheeded, since we have no desire or time for controversy, preferring to present truth positively instead of negatively; but when a correspondent puts them to us in all sincerity, thinking doubtless that they present an entirely new phase of the Sabbath question, we are glad to give them attention.

As the statements made are the common objections against the Sabbath, we do so the more readily, since the consideration of them may help many, to whom they seem to be real arguments against the Sabbath.

1. This paragraph contains several common misapprehensions, which need to be considered in detail. We first note the reference to:

The Jewish Sabbath

This is a term found not once in the entire Bible. The seventh day of the week, nowadays commonly called Saturday, which the Jews kept, and to some extent still keep, is declared to be...

Exodus 20

¹⁰ ...the Sabbath of the Lord your God.

In the days when the Eastern controversy was raging, the Emperor Constantine, who was a famous theological tinker, said,

“Let us have nothing in common with the contemptible Jewish rabble,”

—and so the festival was transferred from the time of the Passover, which might be any day of the week, to Sunday.

From that time, and even before, there has everywhere been a bitter prejudice against the Jews, which has extended to everything that they have had to do with except money. So the Sabbath of the Lord came to be called in contempt “the Jewish Sabbath,” the enemies of the truth well knowing that a contemptuous epithet will have more effect against a man or an institution than will a statement of fact.

If Christians would strictly confine themselves to Bible terms for Bible things, and would call the seventh day by its right name, “the Sabbath of the Lord” or “the Lord’s day,” it would not be as easy for them to pass it by. Many who never give a second thought to what they have called “the Jewish Sabbath,” would feel very serious over trampling upon the Lord’s “holy day.” *Isaiah* 58:13.

The fact, however, that the Sabbath was kept by the Jews before any of the so-called “Christian nations” were in existence, is nothing against it. Jesus himself said,

John 4

²² Salvation is of the Jews.

Jesus was a Jew, brought up after the manner of the Jews. The news of His birth was first made known to Jewish shepherds, and it was Jewish fishermen whom He first sent out to preach. The whole Bible, with the exception of two books of the New Testament (if it be a fact that Luke was a Greek), and possibly one of the Old, was written by Jews. Shall we call it “the Jewish Gospel,” “Jewish salvation,” “the Jewish Bible,” etc., and reject the whole thing?

Jesus Fulfilled the Law

The statement is that Jesus “had fulfilled every jot and tittle of the law.” Good. We believe it, because:

1 Peter 2

²² [He] did no sin, neither was guile found in His mouth.

The common conclusion is that therefore we have nothing to do with the law. Let us see what that means:

- Jesus did a certain thing; therefore we must not do that thing.
- Jesus was baptized to “fulfill all righteousness” (*Matthew* 3:15) therefore we must not be baptized, and must be on our guard against doing any righteousness.

The argument, in short, is:

“Avoid following the example of Jesus, as you would the pestilence.”

We wish everybody to see just what is involved in the argument that Jesus kept the Sabbath and fulfilled every jot of the law, and that therefore we need not. All that it means is that we must *not do* as Jesus did. It may seem “absurd” to keep the Sabbath that Jesus kept; but this argument against it is a good deal worse than absurd. He left us an example, that we...

1 Peter 2

²¹ ...should follow His steps.

1 John 2

⁶ He that says He abides in Him ought himself also so to walk even as He walked.

Christ fulfilled the law,

Romans 8

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

What propriety is there in people calling themselves Christians, and repudiating the ways of Christ?

Luke 6

⁴⁶ Why do you call me Lord, Lord, and do not the things which I say?

A New Dispensation

The statement is that Christ by rising on the first day of the week...

“...introduces a new dispensation—namely, a reign of grace.”

We call attention, in passing, to the fact that our correspondent makes this statement as confidently as though it were a Scripture truth, as he no doubt thinks it is, without stopping to hunt for, or quote, the authority for it. It ought to be understood that in a matter of this kind every statement that is made should have the fullest warrant of Scripture, and that warrant should be given; for a man's assertions count for nothing.

But now as to the matter of “dispensations.” It would be well here, also, if people would confine themselves to Scripture terms. If they did, no such words as “old dispensation,” or “new dispensation” would ever be seen or heard. The Greek word for “dispensation” occurs but seven times in the Bible, three of these being *Luke* 16:2-4 where it is rendered, as it should always be, “stewardship.” The Apostle Paul says,

1 Corinthians 9

¹⁷ A dispensation of the Gospel is committed unto me.

The words “of the Gospel” are added by the translators, so that we have the exact rendering in the *Revision*,

“I have a stewardship entrusted to me.”

So has every man who has received the grace of God.

1 Peter 4

¹⁰ As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

But the common idea that there are various “dispensations,” in the sense that God deals with men differently during one period of time from what He does during another period, is utterly unscriptural, and most dishonoring to God. The terms “patriarchal dispensation,” “Levitical dispensation,” “Christian dispensation,” are absolutely destitute of meaning.

Malachi 3

⁶ I am the Lord, I change not,

—says God.

Hebrews 13

⁸ Jesus Christ [is] the same yesterday, and today, and for ever.

James 1

¹⁷ With [God] is no variableness, neither shadow of turning.

All the people that have ever lived on the earth shall at the last day stand together before the Judgment seat. What a spectacle it would then be, if God should divide the multitude into sections, according to the age in which they lived, and judge one by one standard and another by another, so that one man would be condemned in a course that another would be justified in pursuing! Do you think that every mouth would be stopped in such a case? Would there not be many complaints of unfairness and partiality?

But this matter of dispensations will appear in still clearer light as we consider the statement that the “new dispensation” supposed to have begun at the resurrection of Christ, is...

A Reign of Grace, and Not Law

If this means anything, it means that before the resurrection of Christ there was no grace for mankind! But God lived before that time, and if there were no grace it was only because He was not gracious. Who dare say it in that way? Who dare bring such a charge against God?

When people lightly use terms coined by men, without thinking of their meaning, they often say things that they would not if they gave heed to their words. It is well to have these statements analyzed. We repeat: The statement that at the resurrection of Christ “a new dispensation—namely, a reign of grace,” began is the same as saying that before that time there was no grace—that God was not gracious. Now let us see the facts in the case.

Hundreds of years before the resurrection, the Psalmist wrote:

Psalm 84

¹¹ The Lord God is a sun and shield; the Lord will give grace and glory.

And again:

Psalm 86

⁵ For You, Lord, are good and ready to forgive; and plenteous in mercy unto all them that call upon You.

Solomon wrote that:

Proverbs 3

³⁴ [God] gives grace unto the lowly.

Again:

Psalm 111

⁴ The Lord is gracious, and full of compassion.

Nehemiah prayed to God saying,

Nehemiah 9

¹⁷ You are a God ready to pardon, gracious and merciful, slow to anger and of great kindness.

For this he had the warrant of God himself, who revealed himself to Moses by name as:

Exodus 34

⁶ The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth,

⁷ Keeping mercy for thousands, and forgiving iniquity and transgression and sin.

Take particular notice that this was at the very time of the giving of the law. So the reign of grace was in progress then. Indeed, the case is even stronger, for we read that:

Romans 5

²⁰ The law entered, that the offense might abound. But where sin abounded, grace did much more abound:

²¹ That as sin had reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

If there were any such thing as the beginning of the reign of God's grace, one might from the hasty reading of this text conclude that it began at the giving of the law on Sinai. But although grace reigned there, it did not begin even there; the giving of the law simply made the already existing grace to abound.

Galatians 3

²¹ Is the law then against the promises of God? God forbid.

Moreover the grace was not limited. God said by Isaiah,

Isaiah 45

²³ Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else.

God preached the Gospel unto Abraham, saying,

Galatians 3

⁸ In you shall all nations be blessed.

And this Gospel which was preached to Abraham was identical with the Gospel that Paul preached; for there is but one.

Galatians 1

⁶ I marvel that you are so soon removed from Him that called you into the grace of Christ unto another gospel:

⁷ Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

⁸ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

The “blessing of Abraham” came on the Gentiles through Jesus Christ:

Galatians 3

¹³ Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree:

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

And that blessing was the blessing of cleansing from sin.

Romans 4

⁶ Even as David also describes the blessedness of the man, unto whom God imputes righteousness without works,

⁷ Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

⁸ Blessed is the man to whom the Lord will not impute sin.

⁹ Comes this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

We see, therefore, that the reign of grace is not only compatible with Sabbath-keeping, but that the proclaiming of the law of the Sabbath even made grace to abound. God was just

as good and kind and merciful in the days of Moses as He is today.

Now we wish especial attention to be given to this charge which we bring against the Sunday.

Everybody knows that the statement, that we are “not under the law but under grace,” and that a change from law to grace began at the resurrection of Christ, is the great argument for Sunday observance. Nobody ever seeks to uphold Sunday observance without repeating it. Without this, Sunday would have no excuse for existence, for nobody is so foolish as to believe that Sunday dates from before Christ.

But we have already shown that the statement that grace began at the resurrection of Christ, and effected a change in the law, is the same as to say that God was not gracious before that time, and that therefore there was no salvation. But this is contrary to the Bible, and a libel on God’s character.

So then, the Sunday can exist as a supposedly “Christian institution” only by directly denying the unchangeability of God’s righteousness, and the grace of Christ the eternal Son of God; in short by denying the Gospel.

We do not by any means say that Sunday observers intend to do this: far from it. But by the use of unscriptural terms which have no meaning, and of scriptural expressions without thinking of their meaning, they unconsciously deny the very first principles of the Gospel. Sunday is anti-Christian, and just to the extent that it is defended is the everlasting Gospel of God’s grace denied.

Events on Sunday

2. It is true that the apostles everywhere proclaimed the glad tidings of “Jesus and the resurrection;” but the time when and the place where they did it have nothing whatever to do with the Sabbath question.

- Paul preached *daily* in the streets and market-places of Athens. *Acts 17:17*.
- He also preached every day for two years at Corinth. *Acts 19:9-10*.
- Every day the apostles and believers worshiped in the temple and from house to house. *Acts 2:46*.

Of course therefore they met on the Sabbath, and Sunday too. But let this fact be borne in mind. The Sabbath rests on the immutable Word of God. The fourth commandment bids us keep holy the seventh day, not because somebody met for worship on that day, but because on that day God rested from all His work of creation, and blessed and sanctified it.

If all the people on earth met together for worship on the seventh day, and if all the people ever since creation had kept the Sabbath, that would not add a feather's weight to the sacredness of the day, nor would it be any reason why we should keep it. The reason would always remain the same, namely, the commandment of the Lord. And if not a man since the days of Christ had kept the Sabbath, its sacredness and obligation would remain undiminished.

Ecclesiastes 3

¹⁴ Whatsoever God does, it shall be for ever; nothing can be put to it, nor anything taken from it.

3. Would our correspondent favor us with the Scripture record of the "three Sunday nights" on which the risen Christ met His disciples as they met for worship? We have read the New Testament carefully with reference to this very point, and can say with positiveness that there is no record that Christ ever, after His resurrection, met with His disciples as they met for worship.

We have the account of His meeting with them on one Sunday night, and one only,—the same day that He arose,—while

they were eating their supper (*Mark* 16:14), but it would be difficult to manufacture Sunday observance out of that.

But this again has nothing whatever to do with the question. The fact that Jesus did not meet with the disciples for worship on Sunday, is not the reason why men should not keep that day. The reason is that God has given it to men as a laboring day.

4. Ascension Day. We shall have to ask our friend to lookup the church calendar, as well as to do a little calculating for himself. Jesus rose from the tomb on the first day of the week; He was with the disciples and "seen of them forty days." *Acts* 2:1-3. These are the facts.

Now let our friend use his mathematical skill, and see if he can make forty days from any given Sunday end on any succeeding Sunday. It must fall on a Thursday, or at the most, on a Friday. We notice this, not because it would make a particle of difference with the Sabbath if Jesus had ascended on Sunday, but that it may be clearly seen how terribly destitute the Sunday institution is of argument to support it.

5. This paragraph answers itself. There is indeed the account of one single religious meeting on the first day of the week (*Acts* 20:7), although, since the apostles preached every day, there were no doubt many more.

But we must not forget that on this occasion while Paul was preaching, his traveling companions were laboring to make time on their journey, and that according to the Bible reckoning the meeting in question took place on what is commonly known as Saturday night, and as soon as it was light on Sunday morning Paul started off by a short cut to overtake his fellows. Conybeare and Howsen (*Life of Paul*) regard this as so self-evident that they refer to it as a matter of course, without making any explanation.

We have also the direction for each one to lay by something by himself, on the first day; but to call these incidental references to the day “the clearest statements” of authority for keeping the day, does not need to be called absurd. When one is going about so serious a matter as throwing the fourth commandment overboard, there ought to be at least one plain commandment authorizing the change.

The Lord's Day

Yes, John was in the Spirit on the Lord's day; what we now wait for is some proof for the assumption that that day was Sunday. Calling a sheep a goat does not make it a goat, neither does the fact that men say that the Lord's day was Sunday, make it so.

“Well, can we not know what day it is that John calls the Lord's day?”

Most certainly we can, since John as a follower of Christ held the Word of God; and here are the Scripture facts:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord.

God calls the Sabbath...

Isaiah 58

¹³ ...my holy day.

Christ said,

Matthew 12

⁸ The Son of man is Lord even of the Sabbath day.

Therefore the seventh day is and always has been, and always will be, “the Lord's day.”

6. This paragraph is answered in the remarks on the first paragraph, and needs no further consideration.

7. We have given “the facts as given above” a place in the paper, and every reader can decide for himself as to whether or not they can be controverted. Facts cannot be controverted, but assumptions can, and the observance of Sunday rests wholly on assumption. The Sabbath of the Lord, on the contrary, rests on fact; namely:

Exodus 20

¹¹ In six days the Lord made heaven and earth, the sea, and all that them is, and rested the seventh day wherefore the Lord blessed the Sabbath day and hallowed it.

The facts remain and so does the Sabbath. We have, of course, said nothing in this article regarding the deep and broad significance of the Sabbath as the assurance of perfect redemption through the cross of Christ, for we have not been giving the arguments for the Sabbath, but only showing the emptiness of some of the arguments for Sunday-keeping.

1898-1899

1. Crooked Testimony

Present Truth, February 24, 1898

IN THE *Notes on the Scripture Lessons*, published by the Sunday-School Union, in the notes for the primary teacher there occurs one note on the Lesson for March 6, which is treated of in this number of *Present Truth*, which calls for comment.

The lesson, as will be seen, is concerning Jesus and the Sabbath, from the narrative in *Matthew* 12:1-13. After stating that:

Care will be needed in the treatment of the subject, so as to avoid weakening the sanctity of the Sabbath on the one hand, or investing it with dullness and austerity on the other,

—the truths to be taught are said to be two, namely,

Jesus wants the Sabbath to be a bright day,

and,

One way to make it bright.

The writer begins his hints thus:

God told Jews to rest one day in seven. Reasons for this: God's kind thought for man and beast. Jewish Sabbath (kept from Saturday evening to Sunday evening) a joyful day.

It is difficult to believe that anybody capable of writing could make such a statement through ignorance; for one has but to consider the custom of the Jews at the present day to know that they do not rest on any part of Sunday, but from Friday evening till Saturday evening at sunset, according to the Bible. If it were made in ignorance, then it simply shows to what an extent the pagan Sunday has obliterated the knowledge of the truth from the minds of professed Christians.

By the side of so egregious a perversion of the truth, the statement that,

God told the Jews to rest one day in seven,

—seems comparatively mild, although it is directly contrary to the commandment, which says “the seventh day.”

Exodus 20

¹⁰ But *the seventh day* is the Sabbath of the Lord your God.

When the chief priests were determined to put Jesus to death, and were trying to find some show of excuse for doing it,

Mark 14

⁵⁶ Many bore false witness against Him, but their witness agreed not together.

Then some were found who testified (falsely of course) to what they had heard Him say about the temple,

⁵⁹ But neither so did their witness agree together.

Even so it is with the effort to destroy His Sabbath. Their witness agrees not together; for the common argument to establish Sunday is that “Jesus changed the day,” while this witness says that the day was originally Sunday, although he had just said that it was “one day in seven,” and so no day in particular.

The case can easily be decided by any impartial judge. Pilate said,

Luke 23

⁴ I find no fault in this Man.

And the unbiased judge must be compelled to say that the Sunday argument proves the Sunday institution to be an impostor, since:

1 John 2

²¹ No lie is of the truth.

2. Not Guilty—Discharged

Present Truth, April 21, 1898

IN THE March number of *Tongues of Fire*, the organ of the “Pentecostal League,” there appeared a question which interested us very much, since it was concerning the Sabbath, and we know that more than one member of the *League* is seriously considering whether perfect holiness can be found outside of the law which...

Romans 7

¹² ...is holy, and just, and good.

The question was this:

Ought Christians to keep holy the first day or the seventh day of the week? Can we be holy if we break the fourth commandment?

The answer that was given to this question was in part as follows:

The seventh day Sabbath is a part of the Mosaic law. The Christian has become dead to this law (*Romans* 7:4), and is discharged from the law. *Romans* 7:6, RV

This is all right in itself, but unfortunately the editor means it as a proof that the Sabbath of the fourth commandment ought not to be kept. Since there are readers of *Tongues of Fire* who are also readers of *Present Truth*, we take the liberty to call their attention to the real meaning of the Scriptural answer which the leader of the League has given. This we do, not in the way of criticism, but in the same spirit in which we would come to the help of a man on the road, if we heard him ask the way, and the one of whom he made inquiry had unwittingly misdirected him.

It is true that the seventh day Sabbath is a part of the Mosaic law. It is also true that in a prophecy which warns us

against the fire of the last day, in which the proud, and all that do wickedly shall be stubble, and shall be consumed, we are commanded by the Lord,

Malachi 4

⁴ Remember the law of Moses my servant.

And as we are nearing...

⁵ ...the great and dreadful day of the Lord,

—this warning and commandment are specially directed to us. It is further true, according to the scriptures quoted, that Christians are dead to the law, and discharged from it. But it is not at all true that because they are discharged from it, they are therefore at liberty to violate it, and treat it with contempt. Notice how obvious this truth is.

An Illustrative Case

The editor of *Tongues of Fire* is an eminent lawyer, and therefore we will address him personally, and ask his counsel. We will suppose that I have been charged with a violation of one of the laws of the land, and I retain him as my advocate. He conducts my case skillfully, and shows to the perfect satisfaction of the court that I am innocent. The jury have returned a verdict of “Not Guilty,” and the judge has declared that I am “discharged.” Now as my learned counselor,

“Does the judge’s declaration that I am discharged mean that I am at liberty to violate the law at pleasure? Can I now go out and ignore the law with impunity? I was charged with breaking the law forbidding theft; now that I am discharged, can I freely and with impunity take anything I choose, no matter to whom it belongs?”

The reader will see that this is an important matter. Well, we will suppose that my counsel is consistent, and that he deals with the law of the land just as he does with the law of God, and tells me that I do not any longer need to regard the law

that forbids stealing. We will suppose that I believe him, and as I am in need of some better clothing than I have at present, I take the first pair of trousers that I see displayed in a shop. What will be the result?

Anybody can tell me that it will be disastrous to me, and that this time when I am brought into court, I will *not* be discharged. Yes, and if I can succeed in proving that my learned counsel has by his advice led me into this crime, the result will doubtless be somewhat unpleasant for him as well. He may be condemned to share my punishment, and will most likely be disqualified from practicing, or rather, perverting, the law any more.

The Application

I have been charged with violation of the law of God, or, as it is sometimes called, since Moses had so much to do with recording it and teaching it, “the law of Moses.” What is more, I have been convicted, and declared guilty. Sentence of death has been pronounced upon all violators of God’s law, and therefore it falls upon me.

Romans 7

¹⁶ I consent unto the law that is good,

—and meekly submit to death. But since I meekly submit to the law, I received my sentence in Christ,

Galatians 2

²⁰ ...who loved me, and gave himself for me.

I die with Him, and am...

Romans 6

³ ...baptized into His death.

But it is not possible that the grave should hold the Lord Jesus, and therefore I rise with Him, to...

⁴ ...walk in newness of life.

Declared Innocent, and Discharged

Now then,

Galatians 2

¹⁹ I through the law am dead to the law, that I might live unto God.

²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me.

I am dead to the law, although alive: for the law, having executed the death penalty upon me, has released its grasp upon me. In the case above supposed, I was discharged from the law, because I was innocent; in this real case I am discharged from the law because I have received the penalty. But I am alive, although I have died, because I died in Christ, who “ever lives,”¹³⁷ and in Him I am as innocent as though I had never violated the law. Thanks be unto God, who...

Romans 4

⁵ ...justifies the ungodly.

What Shall We Say, Then?

What now? Shall I ignore the law, because I am discharged from it? Nay verily, for transgression of the law is sin, and:

Romans 6

² How shall we, that are dead to sin, live any longer therein?

That is to say,

“How shall we, who are discharged from the law, transgress the law?”

Why did I die to the law? Solely in order that I might keep it perfectly. To use the exact language of the apostle, which has already been referred to,

¹³⁷ **Hebrews 7** ²⁵ Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing *He ever lives* to make intercession for them.

Romans 7 [RV]

⁶ But now we have been discharged from the law, having died to that wherein we were held; so that we may serve in newness of the Spirit, and not in oldness of the letter.

This, and this alone, is...

Hebrews 12

¹⁴ ...holiness, without which no man shall see God.

How can we expect to perfect holiness in the fear of God, if we trample on the law, which is “holy, and just, and good”? If we would be holy, we must mind spiritual things, and...

Romans 7

¹⁴ ...the law is spiritual.

What a glorious thing that holiness is possible, because Christ, in whose heart is the law of God, has given himself for us, to dwell in us, and to be our life.

The Work of God's Servant

In this connection it will be of interest to read what the Father has said of the Son, His servant, who is our model of what a servant should be, and who will serve in us if we will allow Him to serve in His own way. We quote *Isaiah* 42:1-4, in the vivid language of the latest translation:

Isaiah 42

¹ Behold, my servant whom I uphold;
my Chosen, in whom my soul delights;
I have put my Spirit upon Him,
He will set forth the law to the nations.

² He will not cry aloud, nor roar as a lion,
Nor cause His voice to be heard in the street.

³ A cracked reed He will not break,
And a dimly burning wick He will not quench.
Faithfully will He set forth the law;

⁴ He will not burn dimly nor be crushed in Spirit,
Till He have set the law in the earth,
And for His instruction the far countries wait.

The Power That Sanctifies

One more thing should be said with reference to the question as to whether we should keep the first day or the seventh day holy. The question is easily answered: Keep the day holy, which is already holy. In the beginning God blessed the seventh day, and hallowed it, or made it holy. In the fourth commandment He says,

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

The seventh day of the week is the only day of which there is any record that it has been made holy. Therefore it is the only day that can possibly be kept holy.

God alone is holy, and He alone can create. Therefore He alone can make a thing holy. We have no power whatever to make anything, not even ourselves, holy. All we can do is, through the Spirit, to keep holy that which God has made holy, and thereby be made holy ourselves. He who has the power to make the day holy, has likewise the power to make us holy. If we had the power to make a day holy, we should also have the power to make ourselves holy.

Now it is a fact that the first day of the week has never been made holy by the Lord. All the holiness it has is that which man has presumed himself able to put upon it. But the assumption of ability to make one thing holy, makes the assumption of ability to make everything holy. Therefore it follows as a self-evident truth, that the setting apart of the first day of the week,—commonly known as Sunday,—as a sabbath, instead of the seventh day, which God himself set apart as the Sabbath, and which He made holy, is the mark of self-righteousness.

The Sunday is the sign of the rejection of Christ as the sanctifier, and the setting up of self as the sanctifier of self. If one could keep a day holy, which God has never made holy, then

he could keep himself holy without any help from the Lord, and even in spite of the Lord. It is this self-assertion, of which Sunday is the sign.

Let it be understood that the utterance of the self-evident truth is not designed as a charge against any person or persons. We know that there is a system of religion—the Papacy—which is the deliberate and systematic rejection of Christ, and the setting up of man in His stead; but we by no means believe that the masses, even of those who honor the Pope, have willfully or even consciously rejected Christ. They have simply followed what has been taught them from infancy, without thinking of the possibility of its being error.

Of course this sincerity of purpose must likewise be attributed, even in larger measure, to those who do not admit the claims of Papacy. So our words are not condemnation, but warning. If all were willfully rejecting the truth, then there would be no use in saying anything.

But there are many of those who have not heard the Lord's call, who will yet gladly accept Him; and there are many of those who have accepted Him, who have not realized that the Word which was in the beginning with God, and which was God, cannot possibly be opposed to or out of harmony with any word that God has spoken. To them we appeal, not to cast away the experience that they had, but to...

2 Peter 3

¹⁸ ...grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

We thank the Lord that there are thousands now keeping Sunday, who are among those whom God has from the beginning chosen unto salvation,

2 Thessalonians 2

¹³ ...through sanctification of the Spirit and belief of the truth,

—not of a part merely, but of every true word that has proceeded out of the mouth of God.

3. Straining Out—What?

Present Truth, April 21, 1898

RELIGION “after the commandments and doctrines of men,” often leads its devotees into awkward, not to say inconsistent situations.

An amusing instance is furnished by the case of the will of the late Mr. Lenox, of New York, concerning his library. This library is to be added to the Astor Library, but by the terms of the will, it must not be used on Sundays, while the Astor Library is open to public every day. How the committee dealt with the matter, is thus told by the *New York Sun*:

To the committee in charge of the consolidated library this fact has been not a little disconcerting. The Lenox collection was too valuable either to leave out altogether or to shut from view on a certain day of the week. Someone at length suggested that the difficulty could be solved by applying the rule only to those books which had belonged personally to Mr. Lenox. This it was decided to do, and a sub-committee was appointed to look into the matter.

But when this sub-committee made its investigations it found that, of all the collection, those volumes possessed individually by Mr. Lenox consisted of a number of Bibles. These were accordingly set aside as coming under the law of the bequest, and on coming Sundays when the public throngs the new library, the only books that will be hidden from its view will be a number of Bibles.

So the users of the library will show their reverence for Sunday by refraining from reading the Bible on that day! Why not? Sunday and the Bible have nothing in common. This will be an object lesson.

4. The Sabbath a Universal Good

Present Truth, March 24, 1898

THE following is an extract from a Prize Sermon by Rev. W. H. Lockley, a Methodist New Connexion, Huddersfield, published as Tract No. XIX, by the *Sabbath Observance Society*, Edinburgh.

The fact that the writer was an observer of the first day of the week, does not detract from the force of the statements as upholding the Sabbath of the Lord, the seventh day of the week; for everybody knows that the Sabbath that was “co-existent with Paradise and the estate of our first parents,” was the seventh day of the week, and not Sunday.

The writer must himself attend to the matter of the inconsistency of upholding one day in keeping another; but the fact cannot be gainsaid that everything that follows concerning the Sabbath is directly opposed to the Sunday. We heartily recommend it as a clear statement of facts concerning the Sabbath.

It has been common with some to nationalize and localize the Sabbath by pleading that it is no broader in application than a mere Jewish institution. Now, how can that be merely Jewish which was co-existent with Paradise and the estate of our first parents? How can that be merely Jewish which was instituted long before the call of Abraham, and “the oldest of memorials and the earliest of types,” coeval with creation and the crown of it, for:

“On the seventh day God finished the work which He had made...and God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made.”

And, on any other supposition than that the Sabbath is an original institution; and, therefore, appointed for the observance of man generically or in the aggregate, it is impossible to account for the mention of weeks, and the division of time

in the periods of seven days. Our Lord gave full expression to this universal note when He said,

“The Sabbath was made for man, and not man for the Sabbath;”

—FOR MAN, not for the Jew only, the nation only, but for man generically, for universal man. In these words, the Sabbath stands out in sharp contrast with all institutions of a local or temporary kind.

The ceremonial law was not given to man generically, but only to the Jews in particular, and for a particular purpose, and when that purpose had been accomplished the law vanished—the shadow gave place to the substance. But the Sabbath was given to man as man, without distinction without limit, for man in every age and in every clime; and must continue in force so long as the race endures.

Even from the very nature of the Sabbath law, it is in force still, and absolutely binding upon all who have in any considerable measure the good of humanity at heart. But when we recollect that it is enshrined in the heart of the moral law, and re-enforced by the Saviour who proclaimed himself “the Lord of the Sabbath,” no man can afford to make light of it, or be indifferent to it.

5. The Sign of the Cross

Present Truth, June 9, 1898

Galatians 6

¹⁴ Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world.

1 Corinthians 1

²⁷ God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty;

²⁸ And base things of the world, and things which are despised, has God chosen, yea, and things which are not, to bring to nought things that are;

²⁹ That no flesh should glory in His presence.

³⁰ But of Him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

³¹ That, according as it is written, He that glories, let him glory in the Lord.

Jeremiah 9

²³ Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches;

²⁴ But let him that glories glory in this, that he understands and knows me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, says the Lord.

PUTTING together these different texts, all given by the same Spirit of truth, what do we find? Just this: That the cross of our Lord Jesus Christ reveals God and His righteousness and lovingkindness to us.

We are not to glory in anything but the Lord: yet we are to glory only in the cross; then of course the cross is inseparably connected with the Lord. We are to glory only in the knowledge of God and His lovingkindness and righteousness; but

we are to glory in the cross alone; therefore it is the cross, and the cross only, that enables us to know God. But,

Romans 1

¹⁹ That which may be known of God is manifest,

—even unto the ignorant heathen;

¹⁹ ...for God has manifested it unto them.

²⁰ For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made,—even His everlasting power and divinity.

Therefore since all that may be known of God is seen in the things that He has made, and, as we have just learned, it is the cross that gives us all our knowledge of Him, it follows that the cross is found in all creation, in every created thing.

How so? Thus: God's everlasting power is seen in the things that He has made; and the cross is the revelation of the power of God unto salvation.

1 Corinthians 1

¹⁸ For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

The power that it took to create the world, and all things that are in it,—is the power that saves those who trust in it. This is the power of the cross.

Moreover, Christ is revealed to us as the One who bears the sins of the world. The curse is upon Him; but the cross is the embodiment of the curse. It is in the cross, that He bears the curse.

1 Corinthians 2

² Christ, and Him crucified...

—is the one thing worth knowing. But the curse is everywhere. Everywhere we turn our eyes we see death, and yet life in spite of it. Wonderful! Death kills, yet it comes upon men and all creation, and life continues nevertheless! Why?

Because of the presence of the Crucified One, who alone can receive all the poison of death, and yet live. So the power of the cross, by which along salvation comes, is the power that creates, and that continues to work in all creation.

The cross unites us to Christ, since it crucifies us unto the world. We are united to Him by death.

Romans 6

³ Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death?

But,

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature;

—or,

¹⁷ ...there is a new creation. [RV]

Ephesians 2

¹⁰ We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

It is in the cross that this new creation is wrought, for its power is the power by which...

Genesis 1

¹ In the beginning God created the heavens and the earth.

Psalms 111

² The works of the Lord are great, sought out of all them that have pleasure therein.

³ His work is honorable and glorious: and His righteousness endures for ever.

⁴ He has made His wonderful works to be remembered: the Lord is gracious and full of compassion.

Here we see that the wonderful works of God reveal His righteousness, and His grace and compassion as well. This is

another evidence that His works reveal the cross of Christ, in which infinite love and mercy are centered. But,

⁴ He has made His wonderful works to be remembered,

—or,

⁴ He has made a memorial for His wonderful works.¹³⁸

Why does He wish men to remember and declare His mighty acts? In order that they may not forget, but may trust in, His salvation. He would have men continually meditate on His works, that they may know the power of the cross. It is in the works of His hands that we triumph.

Psalm 92

⁴ For You, Lord, have made me glad through your work: I will triumph in the works of your hands.

So when God had made the heavens and earth, and all their host, in six days,

Genesis 2

² He rested on the seventh day, from all His work which He had made.

³ 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.

The cross conveys to us the knowledge of God, because it shows us His power as Creator. Through the cross we are crucified unto the world, and the world unto us; that is, by the cross we are sanctified. But sanctification is the work of God, not of man. Only His Divine power can accomplish the great work.

In the beginning God sanctified the Sabbath, as the crown of His creative work—the evidence that His work was finished, the seal of perfection, and therefore He says:

¹³⁸ This phrasing is found in the *JPS Tanakh* (Jewish Old Testament), and a few others.

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.

So we see that the Sabbath—the seventh day—is the true sign of the cross. It is the memorial of creation, and redemption is creation,—creation through the cross. In the cross we find the complete and perfect works of God, and are clothed with them.

Being crucified with Christ means the utter giving up of self, acknowledging that we are nothing, and trusting absolutely in Christ. In Him we rest; in Him we find the Sabbath. The resting upon the seventh day of the week is but the sign of the fact that in the perfect work of God, as seen in creation,—in the cross,—we find rest from sin.

“But it is difficult to keep the Sabbath; my business will suffer.”

“I couldn’t make a living and keep the Sabbath.”

“It is so unpopular.”

Oh, yes; nobody ever said that it was a specially pleasing thing to be crucified. Read the 53rd chapter of *Isaiah*. Christ was not very popular, and least so of all when He was crucified. The cross means death; but it means also the entrance of life. There is:

- healing in Christ’s wounds,
- blessing in the curse that He bore,
- life in the death that He suffered.

Who dare say that he trusts Christ for everlasting life, if he dare not trust Him for a few years or months or days of life in this world? Accept the Sabbath of the Lord, and you will find that it means the cross to a degree that you never before dreamed of, and therefore,

2 Corinthians 4

¹⁷ ...a far more exceeding and eternal weight of glory.

Now say once more, and say it from the heart:

Galatians 6 [RV]

¹⁴ Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world.

If you can say that in truth, you will find tribulations and afflictions so easy that you can glory in them.

Hallelujah, what a Saviour!¹³⁹

¹³⁹ P. P. Bliss, Hymn: “‘Man of Sorrows,’ What a Name” (1875).

6. Sunday Keeping in China

Present Truth, June 9, 1898

IN the *Quiver* for May, the Rev. F. R. Graves contributes a very interesting article on the difficulties which confront Chinese converts. He speaks especially of the hardships involved in keeping Sunday, which the native Christians do on the instruction of the missionaries, China being a country without any recognized rest day. We quote at length from the article.

The foreigner in China has brought his Sunday with him; the heathen has never known what Sunday is; and the native Christians are in a different position from either. They have entered the Christian church, and among the other religions and moral obligations that they have assumed, comes the duty to keep Sunday.

To us it seems an easy matter for people to keep Sunday—it is merely a matter of will, of habit. The law of the land and public opinion are helps, not hindrances. To the Chinese Christian there are difficulties innumerable on every side. Public opinion is against him. His heathen neighbors can be trusted to make his going to church as unpleasant as possible for him, and there is the further question of labor, which is a most complicated one.

The question of keeping Sunday is a serious one to the Chinese Christian. The man may have a business of his own. If he shuts his shop on Sunday while his competitors keep theirs open, he will lose his business. He may be in the employ of a heathen. The man will most probably refuse to let him have the day to himself. To decide what is the duty of the convert in such cases is not always easy. We have to go back to the times of the apostles to find parallels, to see human law and custom on the opposing side. It makes us realize the struggles of the early Christians to see these same difficulties repeat themselves.

In such a country as Africa, the Sunday question is not so pressing. The converts have to be educated to keep the day and to appreciate its spiritual value and significance; but the Christian convert does not come into conflict with an elaborate system of law and social order, nor in the question of Sunday labor are the converts required to make such sacrifices. If a man lives by hunting or fishing, or by the produce of a small plantation of maize or bananas, it is not so difficult for him to give up the day to rest and religion.

Far different is the situation of the Chinese convert in endeavoring to keep Sunday sacred in a country where all labor and mercantile enterprise are organized on the smallest margin of profit, and where he may have to face the question of no work and no wages as the reward of his effort.

Many times when I have been appealing at home for help for missions and have been sitting in a church where the worshipers were all of the rich, where everything had been done that was possible to make worship aesthetic and to minister to the physical comfort of the people in the pews, there has come over me a sense of how much unreality there is in fashionable religion, of how little most of the people before me know of the toils by which the church is planted, and the care by which it is maintained.

What could they know of the struggle against a hostile world, the fight to establish the elementary truths of Christianity in a heathen land? Very imperfect Christians, no doubt, could be found in those Chinese congregations, but the religion at least is practical and real to them, and they know something of the cost by which it is won. At such times while the eye was filled with the glory of the painted widows, and the ear filled with the sweetest strains of the white-robed singers, my heart has traveled far across the ocean and I have wished that I might exchange it all for the simplicity, the reality, of my Sundays in China.

Many of our readers whose eyes have been opened to the unchanged obligations of the Fourth Commandment, and who have found themselves thereby brought into conflict with “an

elaborate system of law and social order,” will read with interest of the experience of the Chinese converts. Although these are taught to observe a day which is nowhere required in the Scriptures to be kept holy, their faithfulness in walking up to the light they have proves the quality of their Christianity. It is to be hoped that these faithful souls will ere long know the Sabbath of the Lord, and, entering into His rest, find it as much more blessed as its authority and character are higher, than the first day of the week.

To any who are dissatisfied with the unreality of fashionable religion, and who long to know the actual experience of genuine faith, such as Mr. Graves refers to among the Chinese, we would say that this is not denied to those who live in a civilized and so-called Christian land. The man who takes God at His word and renders Him a hearty obedience, honoring the Sabbath which He has sanctified and blessed, will find ample opportunity to learn what it is to walk by faith and stand as a witness for truth against the long array of tradition, worldly interests, business policy, popular religion, and alienated friends.

Nor is such a one to be pitied. The observance of the day which recalls the power of the Creator has never yet been associated with any lack of ability on His part to keep those who put their trust in Him. Against all the power of the enemy they are more than conquerors through Him who has loved them (*Romans* 8:37), and it needs no “glory of painted glass or white-robed singers” to beautify and strengthen the promise to those...

Isaiah 56

⁴ ...that keep my Sabbaths, and choose the things that please me,

⁵ [That] even unto them will I give in my house and within my walls a place and a name better than of sons and daughters.

7. Rest in the Lord

Present Truth, June 9, 1898

A COMMITTEE consisting of influential members of the synagogues of Berlin has organized a systematic agitation in favor of the observance of Sunday, not instead of Saturday, but rather in addition to the seventh day as the Sabbath. It has published an appeal that attracts a good deal of attention. In this address it describes the empty synagogues on the Sabbath Day, and then continues:

In the great majority of cases dire necessity compels our people to work on the Sabbath. A walk through the streets of our city, a glance into the empty synagogues and the open business houses, factories, offices and schools, must convince everybody that our day of rest has been transformed into a day of labor. It is accordingly not surprising that our children grow up without knowledge of Judaism and without learning to love it. It is not our purpose to undermine or shake the Sabbath, which is holy, and a foundation stone of Judaism, but we want to make provision for those who are not able to attend the synagogues on Saturday.

One cannot help wishing most earnestly that those Jews knew the Sabbath,

Ephesians 4

²¹ ...as the truth is in Jesus.

Then they would find that no necessity ever compels a person to labor on the Sabbath; for the Sabbath makes known the power of God that created and upholds the universe,—that everlasting power that saves, and which is the actual, personal possession of every believer.

The Sabbath means rest in Christ, rest and eternal salvation from sin; and whoever trusts the Lord to keep him in life through eternity, will have no fear but that He is fully able to keep him alive in this present time.

Those who rest in the Lord find it no burden, but a delight,
to rest on His Sabbath.

8. Three Sabbaths

Apples of Gold Library, No. 58, October 1898

ONE can in truth speak of sabbaths in the plural only as one can speak of many gods:

1 Corinthians 8 [RV]

⁵ There is no god but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many;

⁶ Yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.

So, though there be various sabbaths, so-called, there is but one true Sabbath, the Sabbath of the Lord.

1. The Lord's Sabbath

The word Sabbath means rest. It is a Hebrew word transferred into the English language. When the Hebrews used the word "Sabbath," it conveyed the same idea to them that the word "rest" does to us. The fourth commandment therefore really says to us:

Exodus 20

⁸ Remember the *rest* day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the *rest* of the Lord your 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 your stranger that is within your gates:

¹¹ 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 *rest* day, and hallowed it.

We must not make the mistake of judging of the Lord's rest from what men are accustomed to call rest. God is not a man. We should rather learn from God's rest what rest really is.

God's rest is not mere physical rest from weariness. This we know from two facts:

First,

John 4

²⁴ God is Spirit.

Not "a spirit," as though He were one of many; but He *is Spirit*, as it is rendered in the margin of the *Revision*.

Second,

Isaiah 40

²⁸ The everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary.

The Lord therefore did not rest because He was tired, and His rest is not physical, but spiritual, since He is Spirit.

John 4

²⁴ They that worship Him must worship Him in Spirit and in truth.

God rested, not because He was weary, but because His work was finished. When work is finished, and is well done, nothing but rest remains. In six days God finished His work, and as He surveyed it, He pronounced it...

Genesis 1

³¹ ...very good.

There was no flaw in it. It was without fault before Him. Therefore since God's work was done and well done at the close of the sixth day,

Genesis 2

² He rested on the seventh day from all His work which He had made.

He had no sad reflections, no regrets. His rest was not marred, as what man calls rest so often is, by any such thought as,

“Tomorrow I must go at that work again;”

nor,

“I wish that I had done this portion a little differently;”

nor,

“If I could do that over again, I could make an improvement;”

nor,

“That last day’s work is so bad that I cannot bear to look at it; I was so tired when I got to it that I couldn’t half do it.”

Nothing of the kind. Every portion of the work, even man, was as perfect as it was possible for it to be, and God took pure delight in contemplating the work from which He was resting because it was complete and perfect.

This is the rest which He offers to us. It is not something that He imposes on us, but which He, in everlasting love and kindness, gives to us. Rest is not a task that is laid on one. It is not a burden. They who look upon the Sabbath as a burden, have no idea of what the Sabbath of the Lord is. It is rest: perfect, unalloyed rest.

Jesus Christ is the One by whom the worlds were made,

Colossians 1

¹⁶ ...for in Him were all things created, in the heavens, and upon the earth,

Therefore He is the one who offers us this rest. To every soul He cries,

Matthew 11

²⁸ Come unto me all you that labor and are heavy laden, and I will give you rest.

The rest is found in Him, because in Him the works of God are completed. In Him is the new creation, and if any man be in Him, he is a new creature. On the cross Jesus cried,

John 19

³⁰ It is finished.

Thus showing that in His cross we find that perfect rest that comes alone from the finished work of the Lord. This rest is gained by faith.

Hebrews 4

³ We which believe do enter into rest.

How so? Because by faith we have the finished, perfect work of the Lord as our own.

John 6

²⁹ This is the work of God, that you believe on Him whom He has sent.

Believing Him means receiving Him; and since in Him the works of God are complete, it follows that by believing on Him we find the rest. The rest that Jesus gives is rest from sin. The heavy laden whom He calls to Him are those who are burdened with the weight of their sins. All men are thus burdened,

Romans 3

²³ ...for all have sinned.

Our best works are utterly worthless. Christ will have a people who are...

Titus 2

¹⁴ ...zealous of good works.

But the good works must be those which God himself has wrought for us in Christ. Only His work is enduring.

Psalms 111

³ His work is honorable and glorious; and His righteousness endures for ever.

Therefore,

Ephesians 2

⁸ By grace are you saved, through faith; and that not of yourselves; it is the gift of God;

⁹ Not of works, lest any man should boast;

¹⁰ For we are His workmanship, created in Christ Jesus unto good works, which God has before prepared, that we should walk in them.

It is...

Titus 3

⁵ ...not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost,

⁶ Which He poured out upon us richly, through Jesus Christ our Saviour.

It is by the works of God, therefore, that we are saved, and not by our own. Good works there are in abundance, and they are for us too, but through no work of our own; solely through the perfect work of God in Jesus Christ. If the works were our own, then the rest would be our own; but God gives us His rest, not ours, because only His works can yield perfect rest.

Psalms 111

⁴ He has made His wonderful works to be remembered,

Or, literally,

“He has made a memorial for His wondrous works.”

That memorial is the seventh day, the day on which He rested from all His works. That day He has blessed and sanctified, made holy. Its holiness has never departed from it, for...

Ecclesiastes 3

¹⁴ ...whatsoever God does, it shall be for ever.

No matter what man does, nor how man regards the day, its holiness remains.

Hebrews 4

⁹ There remains therefore a rest to the people of God.

And the seventh day, which God for ever declares to be His rest, is that by which He makes known to us the perfection of His rest, because it calls us to contemplate a finished and perfect new creation. It reveals to us the everlasting God, the unwearied, almighty Creator:

Psalms 31

¹⁹ Oh how great is your goodness, which You have laid up for them that fear You; which You have wrought for them that trust in You before the sons of men!

It reminds us that we are...

Colossians 2

¹⁰ ...complete in Him, which is the head of all principality and power.

It tells us that, although we have sinned, and brought the curse upon God's perfect creation, the cross of Christ, which bears the curse, restores and perpetuates the perfect work of God, so that through it we may stand without fault before the throne of God, just as when man was first made.

2 Corinthians 9

¹⁵ Thanks be unto God for His unspeakable gift.

2. The Jewish Sabbath

There is such a thing as "the Jewish Sabbath," or the Sabbath of the Jews, but it is a far different thing from the Sabbath of the Lord. Many people imagine that if one observes the seventh day he is keeping the Jewish Sabbath; but that does not

at all follow. No one keeps the Jewish Sabbath if he keeps the Sabbath...

Luke 23

⁵⁶ ...according to the commandment.

There is the same difference between the Jewish Sabbath and the Sabbath of the Lord, that there is between a man and God. Let us explain.

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord.

But we have seen that the Lord's rest is spiritual rest, which the seventh day commemorates. A man may cease from physical toil on the seventh day of the week, and not keep the Sabbath of the Lord. If a man stops work on Friday evening at sunset, and abstains from all labor until the next day at sunset, merely as a form of worship, and in order that he may be physically better able to go at his work again, or with the thought that he is thereby discharging a duty, and gaining the favor of God, that is *not* keeping the Sabbath of the Lord.

To keep the Sabbath of the Lord is to delight in the Lord. Those who do not delight themselves in the Lord, do not keep His Sabbath, no matter when they abstain from labor. It is absolutely impossible for one who is not a Christian to keep the Lord's Sabbath; for, as we have seen, God's rest comes only from His perfect work, which is found only in Christ.

Hebrews 4

³ We which believe do enter into rest.

Therefore no Jew, so-called, as distinguished from a believer in Christ, keeps the Sabbath of the Lord, even though he apparently rests on the seventh day of the week. His rest is his own rest, and not the rest of the Lord. Do you see the difference?

The Jewish Sabbath falls on the same day of the week as the Sabbath of the Lord, but it is not by any means the same thing. It represents only the man himself, and his own work. Instead of being the sign of justification by faith in the work of the Lord, it is the sign of self-righteousness, as indicated by the question which the Jews asked of Jesus:

John 6

²⁸ What shall we do, that we might work the works of God?

They counted their own works equal to God's works. Their obedience was not the obedience of faith, but only of form. From such a Sabbath may the Lord deliver us. It is from it that we are delivered in the Sabbath of the Lord, for we are saved from our own works, and given the perfect works of the Lord.

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord,

But let us beware of making it a mere caricature of rest. Let us take it for what it is: the rest of the Lord.

3. The Papal Sabbath

This is something entirely different from the Sabbath of the Jews, and infinitely different from the Sabbath of the Lord.

The Sabbath of the Lord is the acceptance of God's own works, and rest in them alone, allowing Him to work both to will and to do of His good pleasure.

The Jewish Sabbath represents the vain attempt of zealous and self-confident men to do the works which God himself does, and which God alone can do.

But the Pope's Sabbath signifies the substitution of man's work for God's work, as being not only as good, but even better. It dispenses with even the form of the commandment of the Lord. Let us see how this is.

The Lord's Sabbath has been sufficiently dwelt on for the present. We know what it is. We have seen that the Jews' Sabbath is the observing of the form of the Lord's Sabbath, without the substance which can come only by faith. It falls on the same day, but is man's Sabbath, not the Lord's.

The Papal Sabbath has nothing in common with the Sabbath of the Lord, not even in form, but utterly repudiates it. Thus, a Roman Catholic book, entitled, *A Sure Way to Find Out the True Religion*, says:

The keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible, says, "Remember the Sabbath day to keep it holy" (*Exodus 20:8*), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation.

This is only one out of many similar citations that might be given, but is sufficient to show that in the observance of Sunday the Catholic Church deliberately repudiates the Word of the Lord, and sets itself above it.

It has placed its Sabbath on an entirely different day from the Sabbath of the Lord,—a day which even God himself could not possibly have made His Sabbath, since on it He began His work, in order to emphasize its claim to be above God. It would teach men that they are to obey the church rather than God.

Notice that the citation speaks about the necessity of "keeping holy the Sunday." But God has not made the Sunday holy. In fact, the Bible knows nothing about such a day. It does know the first day of the week, which it calls a working day, but the Sunday, a day composed of parts of two days, was made in Rome.

The only day that God has ever spoken of as holy is the seventh day of the week. That day He himself has made holy, and all He asks of us is to keep it holy.

But since God has not made the Sunday holy, it follows that if man is to keep it holy, man himself must make it holy. All the sacredness in the world that Sunday has is that which man gives to it. The Sunday-sabbath, therefore, stands as the sign of man's pretended power to make things holy. For if man can make one thing holy, it is evident that he can make anything holy. If man can make and keep a day holy, then he can make and keep himself holy.

The Papal Sabbath is thus the sign of his claim to take the place of the Lord as the sanctifier of sinners. While the seventh day is the sign of God's power to save by His own works, the Sunday is the sign of man's assumed power to save himself by his own works, entirely apart from, and in spite of the Lord. It repudiates the Lord, in repudiating His Word.

Take notice that this is said of the Pope's Sunday, and not of all those who regard it as a holy day. There are thousands who are keeping the Pope's day, honestly supposing it to be the Sabbath of the Lord. Such of course believe in justification by faith, although they unwittingly observe the sign of justification by works. It is for the benefit of such that this article is written, that they may be wholly consistent in their profession of faith.

We are dealing with facts, regardless of how men may stand related to them; and the facts are that:

The Lord's Sabbath is justification by faith.

*The Pope's Sabbath means justification by works,
even man's own works.*

On which side will you stand?

9. A Law of Love

Present Truth, August 25, 1898

ONE Sabbath day Jesus and His disciples were passing through a cornfield, on their way to the synagogue...

Matthew 12

¹ ...and His disciples were hungry, and began to pluck the ears of corn, and to eat.

² But when the Pharisees saw it, they said unto Him, Behold, your disciples do that which is not lawful to do on the Sabbath day.

Would Jesus defend His disciples in at unlawful course? Not by any means, for He said,

Matthew 5

¹⁷ Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill.

¹⁸ For verily I say unto you, till heaven end earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

And He used still stronger language, to show the unchangeability of the law, which includes the commandment to keep the Sabbath day holy. Said He,

Luke 16

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

That law was in His heart.

Psalms 40

⁸ I delight to do your will, O my God: yea, your law is within my heart.

It is evident, therefore, that Jesus had no sympathy with lawlessness. Yet Jesus defended the action of the disciples in plucking the ears of corn on the Sabbath day, and rubbing the grains out in their hands, and eating, to satisfy their hunger.

This was not, as some think, a setting aside or ignoring of the law, to make room for a higher claim, that of human need, but it was in view of the fact that what the disciples did was perfectly in harmony with the law. To the Pharisees Jesus said,

Matthew 12

⁷ If you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless.

The Pharisees accused the disciples falsely, in saying that they were doing what was not lawful on the Sabbath day.

1 John 4

⁸ God is love.

His law is a law of love.

Deuteronomy 33

² The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of His saints; from His right hand went a fiery law for them.

³ Yea, He loved the people.

This is a part of...

¹ ...the blessing wherewith Moses, the man of God, blessed the children of Israel.

The blessing of God is “life for evermore”:

Psalms 133

³ ...for there the Lord commanded the blessing, even life for evermore.

And,

John 12

⁵⁰ His commandment is life everlasting.

God’s law is not negative; it is positive, life-giving. It does not need to be set aside, in order that human needs should be met; no, it is impossible for one jot of its claims to abate. But

the law makes provision for the satisfying of human need. Yea, the law exists for the sole purpose of...

Psalms 145

¹⁶ ...satisfying the desire of every living thing.

Many people get the idea, and too often they get it from professed Christians, that to serve God and keep His commandments means to make one's self miserable. What a libel that is upon God's goodness and fatherly care. The words of the Lord are spoken to us, that our...

John 16

²⁴ ...joy may be full.

To the one who knows the Lord and His law, it is a delight. It is not that one shall compel himself to like something that is disagreeable; that is not Christianity; but it is that men should find that the commandments of God are...

Psalms 19

¹⁰ More to be desired...than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

The true Christian rejoices in the Lord, and delights to do His will, because he cannot help liking what is so good.

In keeping with the common idea that Christianity deprives men of all that is desirable in life, very many people have the idea that the Sabbath is a yoke of bondage imposed upon them. Consequently they reject it entirely.

While others accept it in much the same way that they would take bitter medicine. They think that they must do it in order to be saved, and they reluctantly take on the Sabbath, and either pity themselves for the hard road they have to travel, or else they complacently boast of the great "sacrifice" which they have made for the Lord.

It is difficult to know just what to call such dealing with the Sabbath of the Lord; but one thing we may be sure of, and that is, it is not Sabbath-keeping.

1 John 5

³ This is the love of God, that we keep His commandments; and His commandments are not grievous.

Therefore the Sabbath commandment is not grievous.

Mark 2

²⁷ The Sabbath was made for man,

—not against him. It is not something that is imposed upon man, but something given to him; it is not a burden for him to carry, but it carries him, and eases him of his burdens. It is not hard, but easy, to keep the Sabbath, even as it is not hard, but easy, to rest.

Rest is not work. The true keeping of the Sabbath is the entering into God's work; and since that work is finished and perfect, we find rest in it. Keeping the Lord's Sabbath,—God's rest,—is absolutely to trust in Him, allowing Him to work His perfect will in us. It is the perfection of faith in God.

God has laid up righteousness for those who trust in Him.

Psalms 31

¹⁹ Oh how great is your goodness, which You have laid up for them that fear You; which You have wrought for them that trust in You before the sons of men!

We are made righteous by faith.

Romans 3

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.

He gives righteousness.

Ephesians 2

⁸ For by grace are you saved through faith; and that not of yourselves: it is the gift of God.

All our own righteousnesses are as filthy rags:

Isaiah 64

⁶ But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

There is no real righteousness except the righteousness of God, and that cannot be had apart from Him. We can have no perfect righteousness except as His presence gives it to us. But,

Romans 6

²³ ...the gift of God is eternal life through Jesus Christ our Lord.

So the righteousness that God gives us is eternal life. The Sabbath is part of God's gift of righteousness. Indeed, it is the perfection of His righteousness, for it is perfect rest in Him. To keep the Sabbath is to trust God implicitly and absolutely, to rest in His love. Therefore the Sabbath brings to us God's free gift of everlasting life in Christ.

The greater includes the less. He who does that which is greatest, will certainly do that which is less. As nothing is too hard for the Lord, so nothing is too small for Him. Whoever believes that God will keep him alive throughout eternity must certainly know that He will provide for his needs day by day. If a man is in fear about his daily support, that shows that he does not trust God for eternal life; for it is absurd to say:

"I trust God to keep me eternally, but do not trust Him for today."

So we see that the Sabbath of the Lord—the seventh day of the week—is the great test of our faith in God. It is made the busiest day in the week by the most of the world. To keep it as the commandment of God requires, seems to be the cutting one off from his daily bread. A man who has not faith in God

cannot do it; but the one who trusts his whole being with God for eternity, can trust Him to give him his daily bread while he keeps the Sabbath. He will see that the Sabbath, instead of being a hardship, reveals to him God who gives to all life and breath and all things.

We see, therefore, that the record of the passing through the cornfield on the Sabbath day, as well as the miracles of healing which Jesus did on that day, is for the purpose of showing us that in the Sabbath God gives himself to us, with all the strength of His life. The lesson is,

Matthew 7

³⁸ Seek first the kingdom of God and His righteousness, and all these things shall be added unto you.

Do not despise or reject the gifts of God. He gives all good things. He is solicitous for our welfare. He desires that we shall live, and enjoy life.

But we must not be afraid to trust Him. We must not act as though we thought there were concealed poison in His gifts: and we must know that the Sabbath is the blessed gift of God. It is for our good both here and in eternity.

Psalms 34

⁸ O taste and see that the Lord is good; blessed is the man that trusts in Him.

⁹ O fear the Lord, you His saints; for there is no want to them that fear Him.

¹⁰ The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing.

10. The Sabbath and the Changed Calendar

Present Truth, November 24, 1898

A FRIEND sends us the following communication:

As the change in the calendar is sometimes urged as an objection to the observance of the seventh day of the week, I shall be glad if you will kindly find time to insert an article in the next issue of *Present Truth*, in order that any doubt that may still exist in the minds of your readers and others may be removed.

This we gladly do. The thing is so simple that it is easily disposed of. Let us begin with the commandment, which says:

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work.

These are the words of the Lord. Now it can hardly be claimed that any change made in the calendar by man, can nullify the command of the Lord. The change in the calendar has certainly not abolished the law of the Lord. This being the case, it follows that the only real objection anybody can have to keeping the seventh day according to the commandment is that he doesn't want to do so.

In the question under consideration, however, the claim is that since the calendar has been changed, it cannot be known with certainty which day is the Sabbath. To this it is only necessary to say that no change that man may make in the calendar can affect the revolution of the earth on its axis, which alone governs the division of time into days. A brief statement of what has been done will make this appear.

Without going into lengthy details it is sufficient to say that the calendar was reformed by Julius Caesar in the year 46 BC,

when it was arranged substantially as we have it now. But too much time, by eleven minutes, was allowed to the year, and in the course of centuries there was a marked discrepancy between the actual year and the calendar year. Accordingly, in the year 1583, Pope Gregory XVI ordered the fifth day of October to be called the fifteenth, and that the years which are not multiples of 400 should not be called leap years, so as to correct the discrepancy.

The change in the calendar was therefore simply this, that the fifth day of a certain month was called the fifteenth, and had no more effect on the days of the week than would the changing of the date of the Lord Mayor's show from the ninth to the nineteenth of November.

That this is really so is proved by the fact that Great Britain did not adopt the calendar as changed by Pope Gregory until the year 1753, in which year the third of September was called the fourteenth. But although for seventy years two reckonings had been in use, there was no difference whatever in the count of the days of the week.

Still further, Until this day the change in the calendar has never been adopted by Russia, which reckons according to what is called Old Style, yet the days of the week are just the same in Russia as they are over the border in Germany, where the New Style is in use. Anybody can see that it makes no difference with the order of the days of the week, and their relation to each other, whether Sunday be called the eighth or the twentieth of November.

This is the whole of the matter. When we say that the changing of the calendar has had no more effect on the numbering of the days of the week than the changing of one's clothes, we are talking on the basis of existing facts, and not theory.

One thing more may be said in conclusion, and that is that the bringing forward of such an objection against Sabbath-

keeping emphasizes the utter absence of any ground for the observance of Sunday as nothing else could.

11. The Gentiles and Sabbath-Keeping

Present Truth, June 15, 1899

ONE of the most common objections raised to the observance of the Sabbath of Jehovah is the claim that nowhere in the Bible is it made obligatory on the Gentiles.

Now there is a very great misapprehension among many people, who seem to think that there is such a thing as a Gentile Christian, and that they are subject to entirely different laws from what Jewish Christians were. All such should know that Gentiles, as such, have no part whatever in God, or Christ, or the kingdom of God.

Ephesians 2

¹¹ Wherefore remember, that you being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

¹² That at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

All true Christians are the seed of Abraham.

Galatians 3

²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus.

²⁹ And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

God has visited the Gentiles to take out of them a people for His name, but that is in fulfillment of His promise that He would build again the tabernacle of David which is fallen down.

Acts 15

¹⁴ Simeon has declared how God at the first did visit the Gentiles, to take out of them a people for His name.

¹⁵ And to this agree the words of the prophets; as it is written,

¹⁶ After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

¹⁷ That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, says the Lord, who does all these things.

¹⁸ Known unto God are all His works from the beginning of the world.

The only word of God that we have is the Bible that was committed to the Jews, and written for the most part by Jews, under the inspiration of the Holy Spirit. The great advantage that the Jews had was that the law was committed to them.

Romans 3

¹ What advantage then has the Jew? or what profit is there of circumcision?

² Much every way: chiefly, because that unto them were committed the oracles of God.

Salvation is of the Jews.

John 4

²² You worship you know not what: we know what we worship: for salvation is of the Jews.

And Christ, as the Son of David, is King of the Jews.¹⁴⁰ Therefore, whoever thinks to excuse himself for breaking the Sabbath, by claiming that he is a Gentile, thereby simply declares his separation from Christ.

Call to mind that Abraham himself was of the Gentiles—a heathen by birth.

¹⁴⁰ **Matthew 2** ¹ Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, ² Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.

Joshua 24

² And Joshua said unto all the people, Thus says the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

So the whole Jewish nation became such only through obedience to God and faith in Jesus Christ. And when they lost their faith in Christ, and their obedience to the law, then they ceased to be Jews in the sight of God. But the Gentiles who keep the law are counted as the true Israel.

Romans 2

²⁵ For circumcision verily profits, if you keep the law: but if you be a breaker of the law, your circumcision is made uncircumcision.

²⁶ Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

²⁷ And shall not uncircumcision which is by nature, if it fulfill the law, judge you, who by the letter and circumcision do transgress the law?

²⁸ For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

²⁹ But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

The Bible does, however, mention Sabbath-keeping in connection with the Gentiles, who are...

Ephesians 2 [RV]

¹² ...strangers from the commonwealth of Israel.

God says:

Isaiah 56

⁶ Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keeps the Sabbath from polluting it, and takes hold of my covenant;

⁷ Even them will I bring to my holy mountain, and make them joyful in my house of prayer.

Gentiles, as Gentiles, cannot keep the Sabbath, neither can they be saved; but they are commanded to keep the Sabbath, even as God...

Acts 17

³⁰ ...commands all men everywhere to repent.

And they who do this will cease to be Gentiles.

12. The Jewish Sabbath

Present Truth, July 20, 1899

IT SEEMS more than likely that before long the reproach which men have sought to fasten on the Sabbath of the Lord by calling it the “Jewish Sabbath” will be without even apparent foundation. In America business interests have led many Jews to feel that they cannot lose a day every week, and there are many indications that the same sentiment is growing here. The *Daily Mail* said last week,

Metropolitan Jewry is at present deeply interested in, and not a little disturbed by, a proposal which has been made to hold services on Sunday for those who cannot attend synagogue on the Sabbath.

The proposal emanates from West Hampstead, the abode of a large section of Jews of the middle and upper-middle classes. Competition and the consequent necessity of constant attention to business, to say nothing of the Jewish interest in the Stock Exchange, it is argued, prevent the majority of the wealthier Israelites from attending the usual Sabbath morning service.

The organizers of the movement argue that any service is better than none; but that the matter is regarded with some apprehension by the ecclesiastical authorities may be evidenced from the fact that the Chief Rabbi recently devoted the whole of his sermon at a London synagogue to strenuously opposing the innovation, which he feared might lead, as it had done in some cases in America and Germany, to the substitution of Sunday for the Jewish Sabbath.

God’s true Sabbath stands in no need of unconverted supporters or human legislation. It is a part of His will, and will exist and be honored when all its detractors have passed away.

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

²³ 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, says the Lord.

1 John 2

¹⁷ And the world passes away, and the lust thereof: but he that does the will of God abides for ever.

The Lord desires to see His Sabbath receive its right place in the lives and hearts of men, as the sign of His sanctifying power:

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.

But He does not want any to profess its observance for the sake of outward appearance.

Psalms 50

¹⁶ Unto the wicked God says, What have you to do to declare my statutes, or that you should take my covenant in your mouth?

¹⁷ Seeing you hate instruction, and cast my words behind you.

These words are also a strong rebuke to the many religious teachers and workers who excuse themselves from obeying the fourth commandment by saying that it would injure their influence over those whom they desire to help. When a man does not obey the Word of God himself, the Lord shows here that He does not want him to think to teach others the right way. The foundation of all real work for others is to be right one's self.

13. Commemorating Redemption

Present Truth, August 17, 1899

Original title: Back Page

AFTER taking nearly three months to consider the matter, the Archbishops of Canterbury and York have delivered judgment against the use of ceremonial incense and the carrying of lights in procession. These are declared to be illegal practices, at present, in the Church of England.

We know that heaven is deeply interested in the doings of men. There is joy among the angels over one sinner that repents, but there is no ground given us in the Scripture for supposing that the angels behold with joy the spectacle of a church divided over the question of whether it should burn incense or not in its services.

The incense that God desires is the fragrance of a Christian life, and the light that He wishes to see is the word of life held out to a crooked and perverse generation, by those whom He has made lights in the world.

The church in Christ's day was occupied with questions of detail and ritual, but was omitting the weightier matters of the law.¹⁴¹ Thus their eyes were blinded to the spiritual truths that Christ presented to them, and in their hatred of His simple, spotless life they crucified Him.

Satan is still working in the same way. Men become very zealous in disputing over worthless trifles, but reject the commandments of God and the faith of Jesus. While they think they are doing God service, they are unconsciously becoming members of the synagogue of Satan, and yielding themselves to work out his evil purposes.

People who wish to excuse themselves from obeying the fourth commandment as it reads, will often say that Sunday

¹⁴¹ *Matthew* 23:23.

commemorates the work of redemption, because Christ rose on the first day of the week, while the seventh day commemorates creation, and since redemption is greater than creation, it is better to observe the first day than the seventh. So far as the argument in this is concerned, it is not worth notice, especially as no one who has really accepted redemption would make use of it. The very thing that we are redeemed from is that which caused the fall of angels and of men: the lawless spirit of weighing God's commands against human imaginations or desires.

But it is worth notice that redemption is comprised in creation, so that the two are really the same thing. Further, since creation and redemption are identical, it becomes evident that no one can honor the redemption unless he keeps the Sabbath which commemorates the creation. It is the Sabbath which reveals the oneness of creation and redemption.

Hebrews 4

³ We which have believed do enter into rest.

Paul is referring to Christians who have been purified from dead works, who believe and therefore enter into rest. Now it is certain that the works, the completion of which makes it possible for the Christian to rest, must include redemption. It is in that which the believer rests. But every work in which the believer rests was...

³ ...finished from the foundation of the world.

Therefore redemption was finished from the foundation of the world. In other words, creation is redemption.

⁴ 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.

So we read of Christ as a...

Revelation 13

⁸ ...Lamb slain from the foundation of the world.

Man and all things were created by the Word of God. But the Word was God.

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by Him; and without Him was not any thing made that was made.

So that Christ, who was the Word, in the beginning shared His life with His creatures. The work of redemption simply revealed this truth in all its wonderful depth of meaning. Christ showed that He was one with us, and despite our fall, was...

Hebrews 2

¹¹ ...not ashamed to call us brethren.

Because the Word of God has creative power, and endures forever, God could rest from His works. That Word still upholds all things.

Hebrews 1

³ Who being the brightness of His glory, and the express image of His person, and *upholding all things by the word of His power*, when He had by himself purged our sins, sat down on the right hand of the Majesty on high.

Therefore, the rational thing for us to do is to rest upon it. The same Word which sustains our life has power to save and sanctify us. Therefore we may rest from our own labors and trust the Word. The creative Word...

1 Peter 1

²⁵ ...is the Word by which the Gospel is preached unto you.

The power and the agent in creation and redemption are the same. The Word is able to make us perfect, and to keep us so.

Acts 20

³² And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give

you an inheritance among all them which are sanctified.

All our labor is to be directed, not to sanctifying ourselves, but to entering into rest.

Hebrews 4

¹¹ Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

But we cannot really rest unless we know that what we trust will not disappoint us, but will perform perfectly the work which we have dropped. This evidence we see in the creation, where the perfect and unbroken working of the Word shows it to be entirely trustworthy. So we may rest, with our minds kept in perfect peace, even counting ourselves dead, because the Word of God is living and active, and sharper than any two-edged sword, quick to discern the thoughts and intents of the heart.

Hebrews 4

¹² For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Every excuse that men make for disregarding the Sabbath shows that they have not entered into rest. They claim to be believers, yet are afraid to rest on the seventh day for fear of losing their living. By this they plainly show that they do not believe that God has finished all His works. They say, in effect,

“If we trust to that we shall starve. God has not provided for us. We must do it for ourselves.”

If the Sabbath question had not come to them, they would always have supposed that they were believers, but now they find they are not. Still even they may enter straightway into rest and have a real experience instead of a sham one, for faith

comes by the Word of God,¹⁴² and the Word is living and powerful enough for all needs. The Sabbath comes as a touchstone to test man's faith. Those who have faith are led by it into a fuller light and deeper rest. Those who are strangers to real faith reject the Sabbath, and trust in their own works for salvation.

¹⁴² **Romans 10** ¹⁷ So then faith comes by hearing, and hearing by the word of God.

14. A Parable

Present Truth, August 31, 1899

A LOCOMOTIVE, drawing behind it a loaded train, was speeding along the line, when a large fly came against it with an angry buzz-z-z. The locomotive paid no attention, but continued on its course. The fly, however, returned to its companions, almost bursting with a sense of its own importance, and said:

“I challenged that locomotive, and even attacked it, and it did not dare strike me back, but ran away as fast as it could. It recognizes that I am the champion!”

But the locomotive did not so much as know of the existence of the fly. This is the parable, and we will give the interpretation thereof.

Some time ago some one sent us a little book attacking the Sabbath of the Lord. We paid no attention to it, because there was nothing in it worth noticing, and the *Present Truth* does not exist for the purpose of advertising error. Now we have received a letter from a friend who has zeal for the Sabbath, asking us to reply to the statements of the book, because the writer of it is stating that the silence of the *Present Truth* concerning it indicates that it is unanswerable. We are not alarmed.

2 Timothy 2

¹⁹ The foundation of God stands sure.

The *Present Truth* has a fixed course to pursue, and cannot turn aside to struggle in profitless controversy. The truth is as unconscious of attacks upon it as the locomotive is of the buzzing of the fly.

The truth does not need to be defended, because it is of God. The heathen must defend their gods, but our God is the defense of His people. We would not give anything for faith or

religion that needed to be defended by us. Let it be attacked on all sides; if it cannot by its very existence withstand all attacks, it cannot save us.

But the truth is not in danger; it will stand forever, flourishing when all its enemies have perished, and their names are forgotten. Blessed are all they who take it for their shield and buckler.

15. God's Memorial

Present Truth, October 19, 1899

Psalm 135

¹³ Your name, O Lord, endures forever; and your memorial, O Lord, throughout all generations.

THAT God's name endures forever, needs no argument for anyone who believes that there is a God. His name is Jehovah, the One who is and the One who will be. When Moses wished a name to take with him as evidence that he had been authorized to bring Israel out of Egypt, the Lord said to him,

Exodus 3

¹⁴ I AM THAT I AM: and He said, Thus shall you say unto the children of Israel, I AM has sent me unto you.

And then, after showing that as I AM He was the same God that the fathers had known Him to be, He added,

¹⁵ This is my name forever, and this is my memorial unto all generations.

God IS. That is His name. The words I AM THAT I AM, which God gives as His name, are exactly the same as Jehovah. He is, and therefore He has been and will be. All time, past, present, and future, is present to Him. Eternity is always now. Because God is, therefore everything else is.

God's name is in Christ, for the only begotten Son had it by inheritance; and:

Colossians 1 [RV]

¹⁷ He is before all things, and in Him all things consist.

His name itself implies that He is Creator. The memorial of God must necessarily be something that tends to keep His name and character in mind.

Psalm 135

³ The Lord is good: sing praises unto His name; for it is pleasant.

⁵ For I know that the Lord is great, and that our Lord is above all gods.

⁶ Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places.

⁷ He causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain; He brings the wind out of His treasures.

Note that this language occurs only a little before the statement that the Lord's name endures for ever, and His memorial unto all generations.

¹³ Your name, O Lord, endures forever; and your memorial, O Lord, throughout all generations.

The fact that the Lord is Creator is that which distinguishes Him from all false, pretended gods. It is that which shows Him to be God. It is therefore really His name.

Jeremiah 10

¹⁰ The Lord is the true God, He is the living God, and an everlasting King...

¹¹ The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

¹² He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His discretion.

¹³ When He utters His voice, there is a multitude of waters in the heavens, and He causes the vapors to ascend from the ends of the earth; He makes lightnings with rain, and brings forth the wind out of His treasures.

Note the similarity of language to that of the psalm from which we have quoted. God is known by His works.

Romans 1

¹⁹ That which may be known of God is manifest [even unto the most benighted heathen]; for God has showed it unto them.

²⁰ For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and Divinity; so that they are without excuse.

His memorial therefore is in reality His works. He would have His people declare unto their children...

Psalms 78

⁴ ...His strength, and the wonderful works that He has done.

⁶ That the generation to come might know them, even the children which should be born; who should rise and declare them to their children:

⁷ That they might set their hope in God, and not forget the works of God, but keep His commandments.

It is necessary to keep the works of God in mind, for by them we gain the victory over sin.

Psalms 92

⁴ You, Lord, have made me glad through your work: I will triumph in the works of your hands.

The reason why there is so much sin in the world is that men do not think upon the works of God's hands. If they would consider His great works, they would be filled with a sense of their own insignificance, and of their dependence upon His might,¹⁴³ and would yield themselves to Him, for Him to guide and keep them in His ways.

Because men are so prone to forget the works of God, so apt to become absorbed in themselves so as not to see the things

¹⁴³ **Psalm 8** ³ When I consider your heavens, the work of your fingers, the moon and the stars, which You have ordained; ⁴ What is man, that You are mindful of him? and the son of man, that You visit him?

that are before their eyes, God has made a memorial for His wonderful works.

Psalm 111

² The works of the Lord are great, sought out of all them that have pleasure therein.

³ His work is honorable and glorious; and His righteousness endures for ever.

⁴ He has made His wonderful works to be remembered: the Lord is gracious and full of compassion.

This last verse,

“He has made His wonderful works to be remembered,”

—is literally,

“He has made a memorial for His wonderful works.”

One translation has it,

“He has appointed a memorial for His wonderful works,”

—and another,

“He has provided that His wonderful work should be remembered.”

He has not only set His works before the eyes of all people, even performing them before their eyes, but in order that there might not be a shadow of an excuse for forgetting Him, He has above all made a memorial for His works,—something that if kept, cannot fail to fix the attention of men to what He has done for them in His mercy and compassion. What is this memorial? Here are His own words:

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.

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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 is the Lord's memorial, which shall endure. If the Sabbath of the Lord, the seventh day of the week, the only day that God has ever given to commemorate His wonderful works, had always been kept, there would never have been a heathen on the face of the earth.

Psalms 46

¹⁰ Be still, and know that I am God,

—says the Lord. In the rush of business, men forget everything but themselves. They act as though there were no God, and their existence depended wholly on themselves.

This would not be the case if they had regular periods for meditating on the works of the Lord, remembering that He alone is great, and that everything exists in Him. This would keep them humble, and through the week they would labor with reference to Him, and not as though the world belonged to them, and depended upon them. In all their ways they would acknowledge Him, and He would direct their paths.

Proverbs 3

⁶ In all your ways acknowledge Him, and He shall direct your paths.

The Sabbath stillness is the time for men to acquire that knowledge of God which will keep them sensible of their dependence on Him through all the other days. His memorial endures through all generations. Let us ever keep it, as a pre-

cious reminder of Him who has put His own life into His works for our sakes, so that we may also endure throughout eternity.

16. Keeping the Sabbath

Present Truth, November 23, 1899

Notes on the International Sunday-School Lessons

Nehemiah 13

¹⁵ In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals.

¹⁶ There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

¹⁷ Then I contended with the nobles of Judah, and said unto them, What evil thing is this that you do, and profane the Sabbath day?

¹⁸ Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet you bring more wrath upon Israel by profaning the Sabbath.

¹⁹ And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.

²⁰ So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

²¹ Then I testified against them, and said unto them, Why lodge you about the wall? if you do so again, I will lay hands on you. From that time forth came they no more on the Sabbath.

²² And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day.

THIS lesson is called “Keeping the Sabbath,” but it should rather be called “Breaking the Sabbath,” for that is what it is all about.

In order to understand the acts of Nehemiah, it is necessary to put ourselves in his place. Therefore we must consider the Jewish State, and note the difference between it and nations generally. The great mistake that most people make in reading this account, is in supposing that his action is a model for rulers in these days. Let us see why it is not.

In the first place, Israel was not a nation in the ordinary sense of the term. When Balaam tried to curse Israel, God made him bless them, so that we know that whatever he said was directed by the Spirit of the Lord. Looking at Israel, he said,

Numbers 23

⁹ Lo, the people shall dwell alone, and shall not be reckoned among the nations.

Then what did Israel constitute? Simply,

Ephesians 2

¹⁹ ...the household of God,

—the church. It was never God's design that His people should be governed as other people are, but that He should be their sole ruler. If they had lived by faith in God, as Abraham did, there would never have been any need for judges or any sort of officers of the law. All these things came in solely as a result of that lack of faith which rejected God as ruler.

The family is the one institution which God has designed. The head of every family was to be the priest for the family, and each family, including all the dependents, would form a congregation, or what in modern language is erroneously called a church. That this family plan was to be perpetuated, is seen in the promise to Abraham,

Genesis 12

³ In you shall all families of the earth be blessed.

In harmony with this plan God was bringing Israel out of Egypt—a great collection of families constituting God’s great family, which was to be added to as others accepted the faith. That the family is still the unit of God’s government, and that His people all form one family, is seen by the fact that we come into the kingdom of God only by a new birth.

John 3

³ Except a man be born again, he cannot see the kingdom of God.

God’s subjects are all His children, and His kingdom consist solely of His family.

Ephesians 3

¹⁵ The whole family in heaven and earth is named...

—from Christ, who has been placed over it as Head. God is the...

Ephesians 4

⁶ ...Father of all.

When the children of Israel called for a king, like other people, God said that it was a rejection of Him.

1 Samuel 8

⁷ And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto you: for they have not rejected you, but they have rejected me, that I should not reign over them.

They wanted a king, that they might be like the nations, or, literally, like the heathen around them.

⁵ ...now make us a king to judge us like all the nations.

All the nations were heathen, and in fact the formation of nations is in itself heathenism,—the rejection of God as ruler. Although the people rejected the Lord, He did not reject them. He still claimed them as His children. He reserved the right to

select their king, and the family idea was still maintained as far as possible.

We must remember that it was religion, and that alone, that made the people of Israel. The name itself signified victory over sin, the victory of faith. There were no different “denominations” in the kingdom, as in England, for instance, for the entire nation was simply the church of God, although they had deviated from God’s plan for them.

At the time which our lesson covers, Nehemiah was at the head of this family government. Israel had returned from the Babylonian captivity, wither they had been taken because they kept not the Sabbath.

2 Chronicles 36

¹⁴ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.

¹⁵ And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on his people, and on His dwelling place:

¹⁶ But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy.

¹⁷ Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave them all into his hand.

¹⁸ And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

¹⁹ And they burnt the house of God, and broke down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

²⁰ And them that had escaped from the sword he carried away to Babylon; where they were servants to him and his

sons until the reign of the kingdom of Persia:

²¹ To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years.

Now that the seventy years of captivity were at an end, and the people were in their own land again, it was a terrible thing to begin at once to do that which had before brought such calamities upon them. It is not to be wondered at that Nehemiah was greatly aroused over it.

Remembering that the whole people were really one family, for Jacob was the father of all, we read the commandment concerning the Sabbath:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your 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 your stranger that is within your gates:

¹¹ 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.

There is no question that every man has the right to demand that the Sabbath shall not be profaned in his house, either by servants or visitors. It is his duty to do this. It is his duty to see that tradesmen do not deliver goods on that day. He has no right to enter into the homes of others and say how they shall do on the Sabbath, but he himself must keep the Sabbath, and that means that he must not allow the Sabbath to be profaned on his premises.

Nehemiah was under God the leader of this family. He was the leader of the church. As such it was his province to exhort all the members of the family, and to warn strangers that they must not come upon the premises for the purpose of doing

business on the Sabbath day. But this no more gives the rulers of ordinary governments the right to legislate concerning Sabbath-keeping, than it gives them the right to say whether or not men shall be Christians. The two cases are not at all parallel.

It must not be lost sight of that it was the Sabbath, and not Sunday, that was in question here. It was the seventh day of the week, the day before the first day of the week, commonly called Sunday. The people in those days had no more thought of the first day of the week as the Sabbath, than they had of the fourth. It was not until long after the crucifixion and ascension of Christ, that Sunday began gradually without any precept or authority, to take the place of the Sabbath of the Lord.

Remember that God does not change. His ways are equal.

Ezekiel 18

²⁵ Yet you say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

²⁹ Yet the house of Israel says, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

He once punished Israel severely for violating the Sabbath—the seventh day of the week. This is well known. Now can anybody say that there would be equal dealing if He should now look upon labor on that day as a lawful thing, and should punish men for laboring on a day on which He then allowed and commanded them to labor? If God did so, how could He judge the world?

No; depend upon it, God does not change, and not one jot or tittle of His law has changed. The same day is now the Sabbath that was the Sabbath in the days of Nehemiah, and so it will be to all eternity. Do you think it is not a light thing to disregard God's commandments? If so, read:

Isaiah 42

²⁴ Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, He against whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law.

²⁵ Therefore He has poured upon him the fury of His anger, and the strength of battle: and it has set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

1900-1903

1. Sabbath Healing

Present Truth, September 27, 1900

Luke 14:1-14

THE story is so interesting that it will bear frequent repetition, and no better words can be found with which to express it than those provided for us by the Holy Spirit, and here we have them:

Luke 14

¹ And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

² And, behold, there was a certain man before Him which had the dropsy.

³ And Jesus answering spoke unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

⁴ And they held their peace. And He took him, and healed him, and let him go;

⁵ And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

⁶ And they could not answer Him again to these things.

⁷ And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them,

⁸ When you are bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than you be bidden of him;

⁹ And he that bade you and him come and say to you, Give this man place; and you begin with shame to take the lowest room.

¹⁰ But when you are bidden, go and sit down in the lowest room; that when he that bade you comes, he may say unto you, Friend, go up higher: then shall you have worship in the presence of them that sit at meat with you.

¹¹ For whosoever exalts himself shall be abased; and he that humbles himself shall be exalted.

¹² Then said He also to him that bade him, When you make a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbors; lest they also bid you again, and a recompence be made you.

¹³ But when you make a feast, call the poor, the maimed, the lame, the blind:

¹⁴ And you shall be blessed; for they cannot recompense you: for you shall be recompensed at the resurrection of the just.

There are not less than three distinct lessons in this one, and we must take a brief glance at them each.

Why Jesus Healed on the Sabbath

In the first place we have the fact that Jesus healed a man on the Sabbath day. Some of the most striking miracles that Jesus performed were done on the Sabbath; and one of the striking features of the case is that in every instance the person healed was not in imminent danger of death.

It was not absolutely necessary, in order to save the person's life, that he should be healed at that instant. The next day would have done quite as well, as far as the diseased person was concerned. Jesus knew the prejudice of the Pharisees against this kind of work on the Sabbath day, yet He healed on the Sabbath. Why was it?

That there is in the fact that Jesus performed cures on the Sabbath day some lesson for us to learn, other than what we are to learn from miracles in general, is evident from the attention that is drawn to it.

If anybody thinks that it is to show us that the feelings of people are to be ignored, he greatly mistakes the character of Christ. Courtesy is as much a Christian grace as mercy; and He who summed up all the law and the prophets in the sentence,

Matthew 7

¹² Whatsoever you would that men should do to you, do you even so to them,

—would certainly never go out of His way to give needless offense to any person. Let no one ever think that it is any part of true Christianity to disregard the sentiments, or even the prejudices, of others.

Although God has said, “Six days shall you labor,” giving us full freedom to labor on any and all of “the six working days,” He would never have any Sabbath-keeper labor on Sunday for the annoyance of any neighbor who regards that day as the Sabbath, and who wishes to rest on it. Teach him the truth from the Word of God, and not by trampling upon his uninstructed idea of it.

The Nature and Object of the Sabbath

But here, in addition to healing a man, there was a great truth to be taught concerning the nature and object of the Sabbath. It is suggested by the question,

Luke 14

³ Is it lawful to heal on the Sabbath day?

A thing is “lawful,” not when it can merely be done by sufferance, as it were, but when it is that which the law requires. From the action of Jesus on this occasion, as well as on many others, we learn that the law of the Sabbath includes healing. To heal men on the Sabbath day is to fulfill the obligation of the Sabbath. The work of Jesus was and is:

Luke 4

¹⁸ ...to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

¹⁹ To preach the acceptable year of the Lord.

The announcement of this mission was made in a synagogue on the Sabbath day, and many of the miracles of Jesus were directed to the object of showing that the Sabbath, when rightly understood, marks the accomplishment of this work. It brings the liberty of the Gospel, and all its blessings.

It would never do to allow the people to remain under the false impression that the Pharisees had given of the Sabbath. They had perverted the law of God, and Christ's mission was to:

Isaiah 42

²¹ ...magnify the law, and make it honorable.

What is the Sabbath? and what is it for? The answer may be given in brief. The Sabbath is God's rest; for when God had created the heavens and the earth in six days, and everything, that He had made was "very good," He rested on the seventh day.

Exodus 20

¹¹ Wherefore the Lord blessed the Sabbath day, and hallowed it.

He says,

Ezekiel 20

²⁰ Hallow my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God.

The Sabbath is for the purpose of making us know God as the One who sanctifies:

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.

It marks God's completed work, and since...

2 Corinthians 5

¹⁷ If any man be in Christ there is a new creation,

—it marks the completion of a new creature in Christ. We are saved by the works of God, and not by our own. Our salvation is accomplished by the same power that created the world; for the Gospel is the power of God unto salvation to every one that believes, and that power is seen in everything that is made.

So just as God's resting on the seventh day marked the completion of a perfect, new creation, so the keeping of God's Sabbath, God's rest, not in form merely, but in Spirit and in truth, is the seal of a perfect, new creature in Christ. By it the intelligent believer indicates that he no longer trusts his own or any human work for salvation, but only the perfect, finished work of God in Christ.

The Sabbath the Fullness of Salvation

God is the Creator of all things. That fact constitutes His right to rule.

Psalm 100

³ Know you that the Lord He is God; it is He that has made us, and we are His.

Psalm 95

³ The Lord is a great God, and a great King above all gods.

⁴ In His hand are the deep places of the earth; the strength of the hills is His also.

⁵ The sea is His, and He made it; and His hands formed the dry land.

⁶ O come, let us worship and bow down; let us kneel before the Lord our Maker.

⁷ For He is our God.

The last proclamation of the everlasting Gospel which is to be preached just before the end, "to every nation, and kindred, and tongue and people" as a witness to all nations, the announcement the fullness of which is to make ready a people prepared for the coming of Christ, is this:

Revelation 14

⁷ 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.

But this knowledge is just that which the Sabbath is designed to keep in our mind.

Psalm 111

⁴ He has made a memorial for His wonderful works.

Through His work we have salvation; in the works of His hands we triumph; therefore the Sabbath, which makes known to us the wonderful, finished works of the Lord, is that which reveals to us to the full the sanctifying power of God.

Thus it is the seal of God, which the Holy Spirit will put upon all true believers who live till the coming of the Lord. And as the forgiveness of sins, when fully appreciated, brings with it the healing of all diseases, and the healing of the body is the outward, visible sign of Christ's power to cleanse from sin, it was most fitting that some of the most wonderful works of healing should take place on the Sabbath day.

It was to show that the Sabbath brings God's perfect rest to both soul and body.

Sabbath-Keeping is Freedom from Sin

The Bible leaves no room for any controversy as to which day is the Sabbath. The seventh day is the Sabbath, the last day of the week, after the first six days of labor. So it was in the beginning, so it was proclaimed in the law from Sinai, and in harmony with this truth Christ lived, He who is the revelation of God's living law.

The Scriptures nowhere indicate that there ever was or ever could be any question of this truth. Of course the Bible tells us of people who deny the Lord himself; but we are speaking of those who know Him.

There is no more ground for question as to which day of the week is the Sabbath of the Lord than there is as to who is God. Whoever knows God perfectly must know the Sabbath, since He gave the Sabbath for the express purpose of revealing himself.

Having stated the truth that the seventh day is the Sabbath, the memorial of God's perfect creation, Inspiration devotes itself to showing the depth and breadth of the holy law of which the Sabbath is the seal, and how we should keep it. The exhortation is,

Ephesians 4

³⁰ Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.

³¹ Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice;

³² And be kind one to another, tenderhearted, forgiving one another even as God for Christ's sake has forgiven you.

If we do not in any respect grieve the Holy Spirit of God, whereby we are sealed, we shall of course receive the seal, that which marks God's perfect work, namely, the Sabbath; and this text shows as what true Sabbath-keeping is.

- It is the perfection of the life of Christ in us.
- It is freedom from all bitterness and wrath, and anger, and malice, and evil-speaking, and the manifestation of the kindness and love of God.
- It consists not merely in outward service, but in the full surrender of spirit, soul, and body to Him who has called us, and who is faithful to His promise to sanctify us by the power by which He made all things.

The Sabbath Blessing

Whatever God blesses, He makes a means of blessing.

Exodus 20

¹¹ The Lord blessed the Sabbath day, and hallowed it.

He sent it forth on its mission of carrying blessing to mankind. It is a truth that God has poured out His blessings freely on all men; the very possession of life is the blessing of the Creator; but it is the Sabbath that makes known to mankind the fullness of God's blessing:

- It brings with it to all who accept it for just what it is, the knowledge of such a blessing as they never before dreamed of, no matter how long they have had experience as Christians.
- It was given in Eden, and pertains to Eden, and brings the joy of Eden with it.
- It is, in fact, a remnant of Eden left in this sin-cursed world, to win us to Eden restored.
- In it we find the power of the world to come.

Says the Lord,

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your 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;

¹⁴ Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father [and that heritage is Christ]; for the mouth of the Lord has spoken it.

Psalms 34

⁸ Oh then taste, and see that the Lord is good.

Accept His perfect rest,—His Sabbath,—and keep it, and know now the joy of the Lord.

Before Honor is Humility

Proverbs 15 [also Proverbs 18:12]

³³ ...before honor is humility.

These are the words of the one to whom God gave wisdom, and they are repeated, to show that they are sure. Let us not make the mistake of supposing that humility will win honor, and that when the honor has come, we can dispense with it. Humility is not cringing. It has nothing in common with the spirit of fawning upon a superior, in order to gain a favor. Hu-

mility is the character of God, for He is meek and lowly in heart; and in His humility we find rest.

So we see that the lesson concerning humility goes naturally with the Sabbath. The word rendered “before” does not indicate preceding, but in the presence of. That is, humility always stands in the presence of real honor; humility accompanies honor.

We must not think that the instruction to take the lowest place is obeyed if we take it as a mere form, thinking all the time in our hearts that we are really entitled to the highest place, and only waiting until so body shall put us there, so that we can enjoy the applause or the envy of others. We all know by nature more or less of this false humility.

True humility does not take the low place, with the inward feeling that the higher place is deserved, and feel hurt if the honor of the higher place is not given. The Spirit of Christ teaches us to take the lowest place with contentment and joy, as all that rightly belongs to us, and when we are invited to the higher place to occupy it with the same meekness that we did the lower.

“Before honor is humility.” That is, where humility is not, there is never any real honor. This lesson can be practically learned only from Christ, who occupied the very lowest place, and did the most menial service, with all the dignity of a King, and who fills the highest place with all the humility of a servant.

Recompense at the Resurrection

Luke 14

¹² When you make a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbors; lest they also bid you again, and a recompence be made you.

¹³ But when you make a feast, call the poor, the maimed, the lame, the blind:

¹⁴ And you shall be blessed; for they cannot recompense you: for you shall be recompensed at the resurrection of the just.

The instruction given here would, if followed, change the whole face of what is called society. It utterly excludes the idea of “our set.” We maybe sure that Christ, who was kind to all, does not mean that we should shut brethren and kindred and friends away from our society; far from it. The teaching is that we should not be exclusive; should not shut ourselves up to any one class, but should count the weakest and lowest and most needy as most deserving of our hospitality and care.

The resurrection of the just, at the second coming of Christ, is the time of reward. Nowhere are we given the idea that at death we enter upon our reward. That thought is entirely foreign to the Bible.

We may rejoice in spite of death, because the love of God is stronger than death; but there is nothing in death itself to cause joy. It is an enemy; hateful and cruel. The corruption that the body undergoes in death is an indication of its horrid character.

But the coming of the Lord and the resurrection, at the end of the world, brings the reward of entering into the presence of the Lord, and sitting at meat with Him. Then we shall see the full illustration of the teaching of Christ. There and then we shall see that Jesus has bidden to His feast the poor, the maimed, and the blind,—all the outcasts,—and that He makes them sit with Him as His equals, and serves them as though they were His superiors. What marvelous exaltation and dignity, what honor, there is in the humility of Christ!

Luke 14

¹⁵ Blessed is he that shall eat bread in the kingdom of God!

2. The Sabbath and the Revelation of Jesus Christ

Present Truth, June 6, 1901

International Sunday-school Lesson for June 16

Revelation 1:9-20

TWO verses out of the twelve set apart for the lesson will furnish us matter for all the space we have at command, and will give any class enough to think about for an hour. We read:

Revelation 1

⁹ I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ.

¹⁰ I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet.

The Lord's Day Not "The Day of the Lord"

In the first place a grave error must be corrected,—an error that comes entirely from neglecting plain statements of Scripture, or from not considering that when it speaks, it means just what it says.

In order to evade the Sabbath, the idea has been invented, that no special day is referred to in the text before us, but that the apostle means "the day of the Lord." To show the fallacy of this, it is only necessary to read the texts which do speak of the day of the Lord, and which show that is the day of Judgment. Thus:

Isaiah 2

¹² The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.

Amos 5

¹⁸ Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.

¹⁹ As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

²⁰ Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

Malachi 4

⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

⁶ And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse [or, “with utter destruction.”]

Thus it appears, by even this little study, that the day of the Lord is yet future,

Joel 1

¹⁶ ...as a destruction from the Almighty shall it come.

Isaiah 13

⁹ The day of the Lord comes, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.

At that time,

¹¹ [God] will punish the world for their evil, and the wicked for their iniquity, [and] will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

It is evident, therefore, that “the Lord’s day,” in which John was peacefully in the Spirit, and saw wonderful visions of God, was not “the day of the Lord.”

What the Lord's Day Is

It is just as easy to determine this as it was the other. A few texts are sufficient to set the matter clearly before us. First, we read:

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God.

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on *my holy day*, [says the Lord,] and call the Sabbath a delight, the holy of the Lord, honorable,...

¹⁴ Then shall you delight yourself in the Lord.

Matthew 12

⁸ For the Son of man is Lord even of the Sabbath day.

From these texts it is plain that the Lord's day is none other than the seventh day of the week,—the day which in the beginning God sanctified and reserved for himself. Six days are given to man, in which to labor in whatsoever his hand finds to do; but the seventh day is the Lord's day, to be devoted to such service for Him as cannot bring us pecuniary compensation, as does the labor of other days.

It is sometimes urged that the day mentioned in *Revelation* 1:10 cannot be the seventh day Sabbath, since we do not find the Sabbath called by that title anywhere else. But that is most inconclusive, for since the specific term "the Lord's day" is not found anywhere else in the Bible, it is evident that no other day is known by it. Thus, the first day of the week, commonly called Sunday, is always designated numerically, as "the first day of the week" and is known as one of...

Ezekiel 46

¹ ...the six working days,

—and is never hinted at as being in any degree sacred. But the seventh day, ordinarily called Saturday, is directly declared to be the Lord's day, and God claims it as His own, calling it "my holy day." There cannot therefore be the slightest reasonable doubt that it was the Sabbath day, the seventh day of the week, in which John was in vision in the Spirit.

The Blessing of the Lord's Day

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

³ 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.

The seventh day, as the Lord's day, was blessed above all other days. In fact, it alone has received God's blessing. It is evident, therefore, that it must bring a blessing to all who use it as it was designed to be used,—as a day holy to the Lord. On the Sabbath day people who truly observe it find a blessing which they cannot possibly experience on any other day, and which they who do not keep the seventh day can never experience, no matter how devoted they may be to God.

Do not make the mistake of supposing that it is claimed that people cannot be blessed on any other day than the Sabbath. God's blessing is continually upon His people, and every day He is showering down new blessings; but the seventh day *itself* is blessed, and so it brings a blessing with it, which other days do not bring.

More than this, the blessing of the Lord's day is not confined to the seventh day of the week alone, but reaches all through the week, and thus the keeping of it brings a height and depth and breadth of Christian experience that cannot possibly be known by the one who, no matter how sincerely and devotedly, observes another day, and devotes the seventh day to ordinary labor. That experience is a larger and more intimate knowledge of God.

God is Creator; He made the heavens and the earth. Where there was nothing but empty space, He spoke, and the worlds came into existence. He said,

Genesis 1

³ Let there be light,

—and immediately light shone forth out of the darkness. How much strength and courage people deprive themselves of because they do not always keep this simple truth in mind. If everybody had continually in mind the power of the words, “Let it be,” or “Let there be” so and so, as recorded in the 1st chapter of *Genesis*, and remembered that every time “it was so,” there would be only...

Romans 14

¹⁷ ...righteousness and peace and joy in the Holy Ghost;

—then when we read:

Philippians 2

⁵ Let this mind be in you which was also in Christ Jesus;

Ephesians 4

³¹ Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you;

Colossians 3

¹⁵ Let the word of Christ dwell in you richly in all wisdom,

—and,

¹⁶ Let the peace of God rule in your hearts,

—and many other like passages, the reader would know that it is so. Who can ever be discouraged, when he has ever before him the knowledge of the fact that the God whom he serves created the worlds, and that nothing is too hard for Him! He who did that can easily make a new man.

This is the blessing of the Sabbath; it is the fullest possible revelation of God, in that it opens the eyes of the observer to see God’s everlasting power and Divinity—His mercy and power to save—in every created thing. It makes known the power of the cross; for it is the memorial of the first creation, in which we see God actually creating a new, perfect man.

So we repeat: To those who truly keep the true Sabbath, the true God is revealed as to no others. Begin the observance of it, and you will prove the truth of the statement.

It was most natural, therefore, that the wondrous revelations given to the loving disciple whom Jesus loved should be given on the Sabbath day. In peaceful, joyful contemplation of the Creator's power, and triumphing in the works of His hands, John was suddenly lost in a face to face vision of Him whom his soul loved.

The Sabbath is the seal of God, revealing who He is, and marking the true observer as His, and the book of *Revelation* crowns the written revelation of God to man. It brings to view a people who perfectly...

Revelation 14

¹² ...keep the commandments of God and the faith of Jesus,

—and is itself a demonstration of the fact that the Sabbath gives the most perfect revelation of God. Therefore,

Isaiah 56

² Blessed is the man that does this, and the son of man that lays hold on it; that keeps the Sabbath from polluting it.

3. That They Might Know Him

Present Truth, June 13, 1901

Psalm 91

¹ He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

² I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

WHAT a blessed thing it is to have a sure refuge, a safe dwelling place—a place where one can enjoy perfect liberty! The King's Declaration and Oath may be abolished without "the religious liberty which we have so long enjoyed" being in any wise "imperiled or curtailed," as so many fear. He who has made the Most High his habitation...

Psalm 112

⁷ ...shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.

The Sabbath—the very day which ancient Israel kept, and for neglecting which they were punished—was for the purpose of revealing God. He says,

Ezekiel 20

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

And again:

²⁰ Hallow my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God.

God never does anything in vain; therefore since He gave the Sabbath to men in order that by it they might know Him, it is evident that they who disregard it deprive themselves of the highest knowledge and closest acquaintanceship with Him.

Proverbs 1

⁵ A wise man will hear, and will increase learning.

Since the way to add to learning is to hear, that is the way to begin the acquisition of it. To what shall we listen? To the Word of God;

Proverbs 2

⁶ For the Lord gives wisdom; out of His mouth comes knowledge and understanding.

Absolute knowledge can be gained only by hearing and heeding the Word of God; for:

Colossians 2

³ In [Him] are hid all the treasures of wisdom and knowledge.

The tendency of man is to push out for himself—to carry on “independent investigations,” and to “create thought”; but...

1 Corinthians 3

²⁰ The Lord knows the thoughts of the wise, that they are vain.

Nothing is knowledge, unless it is true, and truth is known only through the revelation of Him who is...

John 14

⁶ ...the way, and the truth, and the life.

4. God the Creator of All Things

Present Truth, June 27, 1901

Genesis 1, 2:1-3

International Sunday-school Lesson for July 7

IT IS SAID that at a dinner party at which Macaulay attended, a lady turned to him, and said,

“I have wished so much for a long time to know the history of the world, and now that we have a few minutes while they are bringing on the fish, I wish you would tell it to me.”

We have a parallel to this story in the range suggested for a single Sunday-school lesson; for to study the creation of the heavens and the earth, and all things in them, together with the Sabbath which crowned the work, and God the Creator of all, is a far greater work than that assigned to Macaulay. But a few suggestive thoughts and texts may open the way for each reader to study further to advantage.

The Beginning

We begin with the beginning.

Genesis 1

¹ In the beginning God created the heaven and the earth.

How did He create them?

Psalms 33

⁶ By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth.

⁹ For He spoke, and it was; He commanded, and it stood fast.

Our translators have inserted in verse 6 the word “done,” in italic, which we have omitted, as the Hebrew text gives no hint of any such word. The idea is not that after God spoke something was done, but that as soon as He spoke everything was in existence.

Now concerning the Word of God, by which all things were made, read these familiar words:

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by Him; and without Him was not one thing made.

This refers to Christ, for:

¹⁴ 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.

Not only did Christ begin the work of creation, but He himself is the Beginning. Read the following texts:

Colossians 1 [RV]

¹⁶ In Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers, all things have been created through Him, and unto Him:

¹⁷ And He is before all things, and in Him all things consist [that is, hold together].

¹⁸ And He is the Head of the body, the church; who is the Beginning.

Revelation 3

¹⁴ These things says the Amen, the faithful and true Witness, the beginning of the creation of God.

As stated in:

Colossians 1 [RV]

¹⁵ [He is] the Firstborn of all creation.

When He was, everything was; although everything did not at once appear.

John 1

⁴ In Him was life,

—and from His own infinite, eternal life everything came. All the matter of the universe is but the manifestation of His existence. Thus we read that the mountains were “brought forth,” literally, born of the everlasting God.

Psalm 90

² Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God.

This is far from saying that matter is God, or any part of God. The child is brought forth by its mother, yet it is not its mother. We can never understand the mystery of creation, any more than we can understand the mystery of God’s existence; but we know that ever since the creation of the world, the invisible things of God, even His everlasting power and Divinity, are revealed in the things that He has made.

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.

Everything that He has made bears the impress of His being. Jesus Christ is...

1 Corinthians 1

²⁴ ...the power of God, and the wisdom of God.

Of God we read that:

Jeremiah 10

¹² He has made the earth by His power, He has established the world by His wisdom.

Now hear what Wisdom says,

Proverbs 8 [RV, margin]

³² The Lord possessed me as the beginning of His way, before His works of old.

In the Hebrew there is no suggestion of such a word as the “in” of the *Common Version*, or the “as” of the *Revision*; so it should read:

“The Lord possessed me, the beginning of His way.”

Christ, the wisdom and the power of God, is the Beginning of all things. In Him all things are, and hold together.

Let It Be

Hebrews 11

³ By faith we understand that the worlds have been framed by the Word of God, so that what is seen has not been made of things which do appear.

Christ is the Word, the expression of the Father’s thought. All things are in Him, so that when He speaks, the word that goes forth from His lips contains the things named. Notice how easily He brought forth the heavens and the earth. At each successive step He merely said,

“Let it be,”

—and immediately it was. After each command, we read,

“And it was so.”

The word rendered “so” has the idea of stability, steadfastness—to establish, to constitute, to confirm. Thus:

Psalms 33

⁹ He commanded, and it stood fast.

Psalms 96

¹⁰ Say among the nations, The Lord reigns; the world also is established that it cannot be moved.

Whatever God says is so. His saying so makes it so, because it was already in His word. Remember now that creation is the assurance and pledge of redemption. God has a desire to the work of His hands, and has not made it to be destroyed.

Isaiah 45

¹⁸ For thus says the Lord that created the heavens; God himself that formed the earth and made it; He has established it, He created it not in vain, He formed it to be inhabited.

Isaiah 60

²¹ Your people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the word of my hands, that I may be glorified.

Ecclesiastes 3

¹⁴ Whatsoever God does, it shall be for ever; nothing can be put to it, nor anything taken from it; and God does it, that men should fear before Him.

Therefore although the earth is defiled and corrupted, and men are depraved and lost, the fact that God made the earth, and made man to inhabit it, is proof that it, with man, will be redeemed and restored. Nay, more, it is proof that the work of redemption has been done; for:

Hebrews 4

³ We which have believed do enter into rest, [because] the works were finished from the foundation of the world.

2 Corinthians 5 [RV, margin]

¹⁷ Wherefore if any man is in Christ, there is a new creation.

In Christ,

Colossians 1

¹⁴ In whom [Christ]...

¹⁵ Who is the image of the invisible God, the Firstborn of all creation,

—we have redemption through His blood, because...

¹⁶ In Him were all things created.

Let us then see what practical help there is for us in the repetition of the words,

“And God said, Let it be,...and it was so,”

–in the story of the creation. As we read the following texts we should remember that we may make them a reality to us by responding from the heart, “Amen,” that is, “Let it be so,” or “It is so.” If we do this, we have creation repeated in us.

Philippians 2

⁵ Let this mind be in you, which was also in Christ Jesus.

Ephesians 4

³¹ Let all bitterness, and wrath, and clamor, and evil speaking be put away from you, with all malice.

Colossians 3

¹⁵ Let the peace of God rule in your hearts.

¹⁶ Let the Word of Christ dwell in you richly in all wisdom.

And finally,

Luke 12

³⁵ Let your loins be girded about, and your lights burning;

³⁶ And you yourselves like unto men that wait for their lord, when he will return from the wedding.

And this:

Matthew 5

¹⁶ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

These last texts are most closely allied to our lesson, for the first thing mentioned in creation is light.

Genesis 1

³ God said, Let there be light: and there was light.

Now it is God, who said, “Light shall shine out of darkness,” who...

2 Corinthians 4

⁶ ...shined in our hearts, to give the light the knowledge of the glory of God in the face of Jesus Christ.

The command to us is,

Isaiah 60

¹ Arise, shine; for your light is come, and the glory of the Lord is risen upon you.

² For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon you, and His glory shall be seen upon you.

Is it not glorious to know that simple, implicit faith in the Scripture record of creation, and the recognition of the fact that God is still the same Creator, will drive away all the darkness of sin, and make us light in the Lord?

The All-Pervading, All-Powerful Spirit

Genesis 1

² And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The word rendered “moved” is the same that is used with reference to a bird fluttering over her nest¹⁴⁴ or brooding over her eggs or young. Here we have the Spirit represented as the source of all the power that brings order out of chaos, and gives every particle of matter its right relation to every other particle throughout the universe. Milton recognized this, when, in beginning the story of “Paradise Lost,” he wrote:

And chiefly You, O Spirit, that do prefer
Before all temples the upright heart, and pure,
Instruct me, for You know; You from the first
Were present, and with mighty wings outspread
Dove-like sat brooding on the vast abyss,
And made it pregnant.¹⁴⁵

There is a power the existence of which scientists recognize, yet which to them is a mystery. Following the ancient heathen philosophers, they have declared that there are various

¹⁴⁴ Deuteronomy 32 ¹¹ As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them, bears them on her wings.

¹⁴⁵ John Milton, *Paradise Lost*, Book I, “The Argument”.

“forces” inherent in matter, and have named them “cohesion,” “gravitation,” etc., not heeding the obvious fact that what they were naming was not the power itself, but the working of the power, that which the power accomplished. Thus:

Cohesion is not the name of a force, but the result of the application of a force. The word “cohesion” means holding together; and to say that atoms are held together by cohesion is absurd, since it is but another way of saying that matter holds together by holding together!

There is such a thing as cohesion, for matter certainly coheres, or holds together, but the statement of that fact is far from telling us what holds it together. Scientists recognize that there is a lack in their philosophy, but they are slow to accept that which will supply the lack.

In the third volume of *Nature’s Miracles*, Prof. Elisha Gray, in speaking of the mystery of electricity, says:

I cannot but think that there is yet a simple statement to be made of Energy in its relation to Matter, that will establish a closer relationship between the different branches of physical science. And this, most likely, will be brought about by a better understanding of the nature of the Interstellar substance called Ether, and Its relation to all forms and conditions of sensible matter.

This substance called Ether exists not merely in the interstellar spaces, but is everywhere. It pervades all matter. It is generally accepted as a truth that light is conveyed to us by wavelike motions in this unknown substance, and light pervades all things. The so-called X-rays, that is, the unknown rays of light, prove to us that there is light even in things previously supposed to be perfectly opaque, since by them men can now see through a board; and in view of this no man dare say that there are not rays of light that penetrate stones and all metals. God’s question to Job,

Job 38

¹⁹ Where is the way where light dwells?

—still remains unanswered. God only knows, for:

1 John 1

⁵ God is light, and in Him is no darkness at all.

In *Light Visible and Invisible*, Prof. Silvanus C. Thompson, after showing that the waves of light are not waves of the air, says:

They are waves of another medium which, so far as we know, exists all through space, and which we know, using Sir Isaac Newton's term, as the ether. If you ask me what the ether is made of, let me frankly say, I do not know....They are waves of a medium which, though millions of times less dense than water or air, has yet a property that resists being torn or sheared asunder; exceeding the resistance to shear even of hard-tempered steel.

Now if we are but simple enough to believe that the God who created all things has in His Book given us an exact statement of the facts of creation, we may know this mystery that puzzles the wise men of the world. Read again *Genesis* 1:2, and with it this scripture:

Psalms 139

⁷ Whither shall I go from your Spirit? or whither shall I flee from your presence?

⁸ If I ascend up into heaven, You are there; if I make my bed in hell [literally, hole, pit, the lowest part of the earth], behold, You are there.

Psalms 62

¹¹ God has spoken once; twice have I heard this; that power belongs unto God.

That is, power is the attribute of God.

Romans 13

¹ There is no power but of God.

And the Spirit of God is the wielder of this power.

Zechariah 4

⁶ Not by might, nor by power [earthly might or power], but by my Spirit, says the Lord of hosts.

Only One Force

There are not, therefore, many forces in the universe, but only one force,—the power of the Spirit of God, who is, literally,

Ephesians 4

⁶ ...above all, and through all, and in all.

It is the Spirit of God in Christ, that holds all things together. There are not different forces, but different manifestations of one force. The “simple statement” of Energy, for which Professor Gray wished, has already been made. The Word of God is Spirit and life:

John 6

⁶³ The words that I speak unto you, they are spirit, and they are life.

Hebrews 4 [RV]

¹² The word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

¹³ And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do.

The word “active” in this text is *energaes*, which we have Anglicized as “energy.” So the Energy which philosophers recognize as in all matter, but of the source of which so many of them are willingly ignorant, is the one Spirit of God.

Now we can understand why it is that the enemy of all unrighteousness has so persistently tried to induce men to reject the Scripture narrative of creation. He does not wish them to

recognize the power that sanctifies and saves. For it is a fact that the Gospel is in creation.

2 Thessalonians 2

¹³ We are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.

The power that is seen in all creation is the power that sanctifies. If men would only believe that which is,—would believe things as they are,—that which the earth itself reveals, they would be saved.

Psalms 85

¹¹ Truth springs out of the earth,

—because:

Psalms 33

⁶ The earth is full of the goodness of the Lord.

God the Present Creator

In the face of all these truths that we have been reading from the Word, if we are not careful we shall still fall into, or remain in, a fatal error.

So far has Satan succeeded in blinding men's minds that, even though they recognize the fact that God did create all things in the beginning, they do not recognize Him as still the Creator. They say that the operations of "nature" are carried on by certain "laws," as though God had retired from business, leaving somebody or something else to carry it on. They forget that the One who created all things is still...

Hebrews 3

³ ...upholding all things by the Word of His power.

Let us for a moment consider the idea that things are regulated by laws, and that God himself does not work personally in all things. Is it not clear that whatever it is that works in

matter must be exercising the power of God, and that therefore if it is not God himself, it must be somebody or something else equal to Him? But there is but one God, and He has not deified anything or anybody else. There is indeed a law directing and controlling all things, but it is the life of God. God's life is the law of the universe.

Bear in mind that no law that is "enacted" can enforce itself. The only law that can execute its own decrees is...

Romans 8

² The law of the Spirit of life in Christ Jesus.

Men speak of "the law of plant life," as though the plant studied a book of law, in order to learn how it should grow. It does grow according to a certain law, but that law is the life of God in it. The commandment,

Exodus 20

³ You shall not have any other gods before me,

—forbids our deifying matter or law, and shuts us up to the recognition of God himself as personally present by His Spirit, upholding, directing, and controlling the universe and every atom in it.

He is still the Beginning. The same power that in the beginning brought all things into being still works in them to keep them in existence. It is only the personal working of the Spirit of God that keeps the earth from dissolving into chaos, as at the first. All this is...

Romans 15

⁴ ...for our learning, that we through patience and comfort of the Scriptures might have hope.

It lets us know that the power that creates throughout the universe is the power that works in us to will and to do the good pleasure of God.

Ephesians 3

²⁰ [He] is able to do exceeding abundantly above all that we ask or think, according to the power that works in us.

We have but to recognize God as the Creator of all things, as the ever-living, ever-working God, the One who wills our sanctification by the same Spirit that brooded over the face of the waters in the beginning, and to accept that will as ours, to be perfectly saved from sin.

Just think! The God whose “exceeding great and precious promises” are given to make me a partaker of the Divine nature, and to save man from the corruption that is in the world through lust,¹⁴⁶ is the God whose Word brought the worlds into being. Nothing is hard for Him. He who can create a world in an instant of time, can surely save me to the uttermost.

The Memorial of Creation and Redemption

Psalms 111

² The works of the Lord are great, sought out of all them that have pleasure therein.

³ His work is honorable and glorious: and His righteousness endures for ever.

⁴ He has made His wonderful works to be remembered.

Literally,

“He has made a memorial for His wonderful works.”

By what means has God made His wonderful works to be remembered? By the Sabbath day; for when God had finished the heavens and the earth, and all their host,

Genesis 2

² He rested on the seventh day from all His work which He had made.

¹⁴⁶ 2 Peter 1:4.

³ 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.

The Sabbath was given to man, to be a continual reminder of God's wonderful works. Therefore He says:

Ezekiel 20

¹² 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.

It is so self-evident that the seventh day of the week, commonly called Saturday, is the Sabbath here spoken of, that we shall not here take time to dwell upon that Sabbath means rest; it is God's rest that we are to enter into; and the seventh day is the Sabbath—the rest—of the Lord your God.

Nothing in time or eternity can ever change the fact that God created the heavens and the earth in six days, and rested on the seventh day; and therefore the Sabbath of the Lord can never be changed. Men may make another sabbath for themselves, as they have done; but this is but a part of the working whereby they have made other gods for themselves. Nevertheless there is really only one God, and only one Sabbath.

This seventh-day Sabbath is the sign and seal of redemption. Thus: It is the memorial of creation, but not of creation as it now appears. God did not rest from His labors until He...

Genesis 1

³¹ ...saw everything that He had made, and, behold, it was very good.

The Sabbath commemorates a perfect, new creation.

The Sabbath and the New Man

Now we have only to remember that the new creation which God surveyed and pronounced very good, included man. There was a new heaven and a new earth, and a new

man. The Sabbath, therefore, is the sign that a perfect, new man has been created; and so it is the sign and seal of a new man in Christ; for:

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature.

The Gospel restores man in his original perfection, and the Sabbath is the assurance that God who made a perfect man in the beginning can still do it.

Hebrews 4

³ We which have believed do enter into rest.

The rest here referred to is God's rest, as the verse itself shows, and that is the Sabbath, the seventh day. See the commandment, and also the verses immediately following:

⁴ God spoke in a certain place on this wise: And God did rest the seventh day from all His works.

⁵ And in this place again, They shall not enter into my rest.

The Israelites that came out of Egypt,

Hebrews 3

¹⁹ ...could not enter in because of unbelief.

Belief justifies, makes righteous. So we are not required to keep the Sabbath in order to become righteous, but Sabbath-keeping is the natural, inevitable result of perfect, complete redemption—the finished work of God.

When we accept God as the Creator of all things, as our Creator, then we rest in His finished work, the work which was finished from the foundation of the world; and the sign that we do thus accept Him is the keeping of His rest—the seventh day.

5. The Recognition of God

Present Truth, August 29, 1901

And Jacob vowed a vow, saying,

Genesis 28

²⁰ If God will be with me, in the way that I go, and will give me bread to eat, and raiment to put on,

²¹ So that I come again to my father's house in peace; then shall the Lord be my God:

²² And this stone, which I have set for a pillar, shall be God's house; and of all that You shall give me I will surely give the tenth unto You.

JACOB had learned that God is everywhere and that everything exists only in Him, and so he accepted Him as his God. His vow expressed recognition of God, and is not to be considered as a bargain made with the Lord. This is apparent on the face of it, because when all things are known to come from God, one cannot think of enriching Him by giving a portion back to Him.

Leviticus 27

³⁰ All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.

God has reserved the tithe to himself, just as He has reserved the seventh day out of the week.

Exodus 20

¹⁰ The seventh day is the Sabbath,

—and nobody can change it. It is God's Sabbath day, whether anybody keeps it holy to Him or not. Likewise the tithe is the Lord's, even though we do not give it to Him. If we withhold it, and use it upon ourselves, we are guilty of robbery.

Malachi 3

⁸ Will a man rob God? Yet you have robbed me. But you say, Wherein have we robbed You? In tithes and offerings.

⁹ You are cursed with a curse: for you have robbed me, even this whole nation.

¹⁰ Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, says the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

What good does it do God for us to devote the seventh day to Him, and to give Him the tenth part of our earnings? No good whatever; for:

Romans 11

³⁵ Who has first given to Him, and it shall be recompensed unto him again?

³⁶ For of Him, and through Him, and to Him are all things.

God's requirements are not for His own benefit, but for ours. It does us good to recognize God, and to acknowledge Him in all our ways; for to know Him is life eternal. The Sabbath was given that men might know God and His sanctifying power:

Ezekiel 20

¹² 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.

²⁰ 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.

The tithe serves the same purpose, also, in a different way. We are constantly receiving life from God,—continually earning, by the strength that He gives us, the means of continuing our existence. Now we are forgetful creatures, and apt to lose thought of God; but if as often as anything comes to us from His hand, we religiously lay aside one-tenth to be sacredly de-

voted to His cause, we cannot forget Him. It is simply an acknowledgment of the fact that:

Acts 17

²⁸ In Him we live, and move, and have our being.

The tithe is a test of our trust in God, not merely for temporal things, but for eternal salvation; for if, through stress of poverty, or the fear of want, we keep the tithe, how can we make it appear that we trust God as our everlasting Saviour? If we cannot trust Him to provide us a living for a few days or years, how can we trust Him to keep our souls alive in eternity?

Proverbs 3

⁶ In all your ways acknowledge Him, and He shall direct your paths.

6. An Everlasting Foundation

Present Truth, September 12, 1901

Introduction: On this page you will find the most positive proof that the Sabbath of the Lord, the seventh day rest, has not been changed, and never can be; and the proof, although so overwhelming, is so simple that a child can understand it.

Nothing preventing, you will find on the last page of the paper next week¹⁴⁷ equally clear and positive proof that the first day of the week is not, and never by any possibility can be, the Sabbath day,—that just as God himself cannot cause the seventh day to cease to be His Sabbath, so even He could not make a Sabbath of the first day. Look out for it, and read it, and show it to your friends.

THERE is one thing about a fact that many people never take into consideration in dealing with the Sabbath question, and that is that it can never cease to be a fact.

The word is from the Latin *facio*, meaning to do, or to make, and is simply a shortened form of the perfect participle, so that a fact is a thing done or made. Now the characteristic of a fact, a thing done, which is so often lost sight of, is this, that although a thing done or made may be destroyed, the fact that it was once done or made can never be changed. Take some illustrations:

- A man builds a house; that house may be destroyed by fire or storm; yet it will always remain a fact that it was once built.
- A person goes to a certain place, and immediately returns; yet his returning does not do away with the fact that he went.
- One may tell us something, and then deny it; but the denial does not wipe out the fact that the thing was said.

¹⁴⁷ See the next article, "The Climax of Self-Exaltation."

- We have all sinned; our sins may be blotted out, so that they will have no existence any more, yet to all eternity the fact that we have sinned will remain. Our very songs of rejoicing over our redemption will emphasize this.

In like manner it must always remain a fact that:

Exodus 20

¹⁰ The seventh day is the Sabbath.

How did it come to be so?

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.

Though the earth should be destroyed, so completely that no trace of it could ever be found, that would not undo the fact that it had once been made. To all eternity it must remain a fact that God created the heavens and the earth in six days, and rested on the seventh. God himself cannot abolish that fact. Even if He were to say that He did not do it, that would not abolish the fact. But He cannot say so, for He cannot lie,

2 Timothy 2

¹³ He cannot deny himself.

The word “Sabbath” is the Hebrew word “rest.” It is a pure Hebrew word adopted into our language without translation. So instead of saying “Sabbath,” we may say “rest,” if we please, and the meaning is the same. Thus:

“The seventh day is the *rest* of the Lord your God.”

God did rest on the seventh day; therefore it still remains, and must remain a truth to all eternity, that the seventh day is God’s rest day—God’s Sabbath day. The fact never can be altered or abolished, God himself cannot change it, any more than He can deny that He lives and is God.

The only way to prove that the seventh day is not the Sabbath, is to show that God never rested on it from the work of creation,—that is, to deny the Bible from the beginning. But that is not all: To deny that God rested from creation, would be to deny that He created. So then, whoever says that the seventh day is not the Sabbath denies that God ever created the heavens and the earth and all that is in them; and the man's own existence shows the folly of his assertion.

It is evident, therefore, that all talk about the Sabbath being changed or abolished is the veriest nonsense. It is utter foolishness, and can be indulged in only through a disregard of the first principles of truth.

It is no irreverence—no disparagement of God—to say that God himself cannot change the Sabbath day; on the contrary it is a tribute to His unchangeability,—a recognition of the sure and solid foundation that is given us to build upon. If a fact could cease to be a fact, we should be living in a chance world; so if the Sabbath could be changed, there would not be one thing on which we could depend with any certainty.

Let us then never hear any talk about the change of the Sabbath. It is a fact that men have departed from God's rest day, and that they have adopted a rest day of their own in its stead, thus trying to make themselves God; but God's rest day endures undisturbed throughout eternity.

Are you not glad of it? Think of it seriously, and say if you do not rejoice to know that God's rest abides for ever, and that you have the privilege of sharing it.

7. The Climax of Self-Exaltation

Present Truth, September 19, 1901

LAST week we had on this page a brief presentation of the Sabbath of the Lord, showing the foundation on which it rests, and how absolutely impossible it is for it ever to be changed. It stands fast for ever and ever.¹⁴⁸ Just as it never can cease to be a fact that God made the heavens and the earth in six days, and rested on the seventh day, so it can never cease to be a truth that:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord.

God did rest on the seventh day; it is therefore His rest, or Sabbath day; and to make it otherwise one must prove that the heavens and the earth were never created.

We have now, according to promise, to show how absolutely impossible it is that Sunday, the first day of the week, should be the Sabbath of the Lord. It is very simple and plain. It is often said that man can make any day a sabbath that he chooses. It is true that man may abstain from labor on any day he pleases, and that day will then be his rest day or his sabbath day; but no man can by resting on a day make it God's Sabbath day; and it is God's rest, not ours, that we are commended to keep. It is only in God's rest that we find a blessing.

While man cannot make any day the Sabbath of the Lord, we must admit that in the beginning God could have made some other day than the seventh the Sabbath day, if it had been His will to do so. Do not forget, though, what we have already learned, that after He had once made the seventh day the Sabbath, He himself could not change it, and put another

¹⁴⁸ **Psalm 111** ⁷ The works of His hands are verity and judgment; all His commandments are sure. ⁸ They stand fast for ever and ever, and are done in truth and uprightness.

in its stead. If another day were to have been the Sabbath, it must have been so from the creation, and then it could never have been changed.

Let us now see how far it would have been possible to go in this direction.

- We may admit that God could have created the heavens and the earth in five days, and rested on the sixth day, and then every sixth day could have been the Sabbath.
- He might have completed the work of creation in four days, and rested the fifth, in which case every fifth day would have been the Sabbath.
- Or God could no doubt have made all things in three days, and rested, on the fourth, and thus have made the fourth day the Sabbath.

Do not fail to notice, however, in these supposed conditions the week would have been shorter, consisting only of six, five, or four days, and that there would never have been any seventh day of the week. To go farther:

- God could without doubt have created the heavens and the earth in two days, and rested on the third; thus making the third day the Sabbath.
- Or we can conceive that it would have been possible to bring everything to perfection in one day, making the second day His rest day; and then we should have had alternate days of labor and rest.

But there is one thing that God could not have done: He could not have created all things and at the same time have rested from all His works on the first day. The beginning of creation, the first day of time, must have been a working day; and it is self-evident that it could not at the same time be a day on which no work was done.

But the first day of the week is the one which man has chosen as his sabbath. That is to say, man has presumed to exalt

himself above God so much as to choose for his rest day the day which God himself could not possibly have taken for His rest day! How evident it is that the setting apart of Sunday as the rest day was the work of that...

2 Thessalonians 2 [RV]

³ ...man of sin,...the son of perdition,

⁴ [He that] opposes and exalts himself against all that is called God or that is worshiped; so that he sits in the temple of God, setting himself forth as God.

The seventh day Sabbath is the Lord's rest day. To keep it understandingly signifies the acknowledgment of God as the sole Creator, the One who alone can make all things new. It signifies absolute trust in Him as the Saviour—ceasing from our own works, and resting in His finished work.

*The seventh day, therefore,
stands as the sign of justification by faith,
not by works.*

By it boasting is excluded, because...

2 Corinthians 5

¹⁸ ...all things are of God.

The first day, on the other hand, is wholly of man's choosing as a rest day. God had nothing to do with it and could not have. It stands, therefore, as the sign of man's trust in himself, and his exaltation of himself above God. It is the sign of self-righteousness, of attempted justification by one's own works, and is the crown of boastful, arrogant pride.

The fact that there are thousands of sincere, humble Christians who keep Sunday, does not disprove this; it only shows how great is the deception that Satan has brought into the world. In ancient times there were many faithful worshipers in captivity in Babylon the Proud, and so it is today. They

were there through no fault of their own, and God delivered them. Even, so today He sends forth the call,

Revelation 18

⁴ Come out of her, my people.

And let him that hears, take up the sound, and say, “Come.” Never mind how sincere you have been in your keeping of Sunday; show your continued sincerity and loyalty to God by making haste to walk in the light so it shines with increasing brightness.

Psalm 2

¹² Blessed are all they that put their trust in Him.

8. God's Rest

Present Truth, September 26, 1901

WE HAVE before us two criticisms directed against the reasons given for keeping the Sabbath of the Lord—the seventh day of the week. They are not arguments, mind you, for nobody ever brings an argument against the Sabbath, but only attempts to excuse himself for not keeping it.

One of these criticisms is from a minister, and the other from an unbeliever, and strange to say, the one from the unbeliever is in exact harmony with the Scriptures, while that from the minister is directly opposed to the Word.

The minister, referring to the statement that the Sabbath means spiritual rest, says:

“It is pure cant to speak of spiritual rest; what is spiritual rest?”

The unbeliever takes the following from *Present Truth*:

The word “Sabbath” is the Hebrew word “rest”. It is a pure Hebrew word, adopted into our language without translation. So, instead of saying, “Sabbath”, we may say “rest”, if we please, and the meaning is the same. Thus: “The seventh day is the rest of the Lord your God.” God did rest on the seventh day; therefore it still remains a truth to all eternity, that the seventh day is God’s rest day—God’s Sabbath day.

To this the critic says:

“What sort of rest? God is never weary.”

Without paying any more attention to the two critics, whom we have introduced only because they represent two classes of contradictory objectors who agree in opposing the Sabbath, we will turn our thoughts to the subject of rest—God’s rest.

That God did rest, and that He has a rest, needs no argument; the Scriptures state it very plainly.

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.

Exodus 31

¹⁷ In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

Hebrews 3

¹¹ I swore in my wrath, They shall not enter into my rest.

Exodus 33

¹⁴ My presence shall go with you, and I will give you rest.

Hebrews 4 [RV]

⁴ He has said somewhere of the seventh day on this wise,
And God rested on the seventh day from all His works;

⁵ And in this place again, They shall not enter into my rest.

¹ Let us fear, therefore, lest haply, a promise being left of entering into His rest, any one of you should seem to have come short of it.

Now the question comes,

“What sort of rest is this that God enjoys, and that He gives to us, if we believe?”

The understanding of this lies at the very foundation of all Sabbath-keeping. The question is answered by the statement of what God is.

John 4

²⁴ God is Spirit; and they that worship Him must worship Him in Spirit and in truth.

There are people who think that it is pure cant to say that there is such a thing as a spiritual rest; but that thought can be answered by the statement that it is pure Scripture; and it is self-evident that when God, a spiritual Being, declares that

He rests, that rest must be spiritual rest. And, further, since it is God's rest that we are to keep, in keeping the seventh day, it follows that the Sabbath of the Lord is spiritual, and not physical, rest.

"God is never weary."

That is just what the Bible says.

Isaiah 40

²⁸ Have you not known? have you not heard? that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary? there is no searching of His understanding.

²⁹ He gives power to the faint, and to them that have no might, He increases strength.

Now since God is Spirit, cannot get weary, and yet He rests, and He invites us to share His rest, it follows that the Sabbath is not for the purpose of resting the body. The night is given for rest, and nobody has any business to get so wearied by his daily toil that he cannot get rested over night, so as to be fresh in the morning.

The night is given for physical rest, and the Sabbath for spiritual refreshment. If man needed no other rest than rest of body, there would be no need for the Sabbath; and whoever comes up to the Sabbath so jaded in body that he is obliged to devote all or a portion of it (the night, of course, excepted) to sleep and physical recreation, is not a keeper of it, but a Sabbath-breaker.

We do not forget what physicians and scientists have said about the necessity of one day in seven for the recuperation of the physical powers; but we also remember that they did not know the Sabbath. The millions of toilers in India and China, who know nothing of the Sabbath, nor of any weekly rest, disprove the statement made by the so-called scientific men. We have seen the Chinese work day after day, month

after month, more hours in a day than white men would think of working, and yet they were more fit at the beginning of each week than white laborers would be.

We repeat, that whoever depends upon the hours of the Sabbath for physical recuperation (excepting the hours designed for sleep) breaks the Sabbath. To use the Sabbath, either partly or wholly, as a means for recovering the jaded energies, so that one can plunge into the struggle for gain with renewed force, is an abuse of the best gift of God. Six days of the week are given man for his own work, and the nights accompanying them are sufficient for refreshment from all reasonable toil.

The Sabbath is given us, in order that we may know God. It is a time for renewing and deepening our acquaintance with Him. But it is not merely on the seventh day that we are to have this communion with God. His rest is constant, and the rest on the seventh day is simply the sign of the eternal rest in Him. It is the sign of the new creation in the cross, by which we are brought back to the Eden state, and to Eden freshness. It is the sign of absolute and perfect rest in God,—in His finished work,—bringing delight in Him, and triumph in the works of His hands.

Isaiah 58

¹³ If you turn away your foot from the sabbath, from doing your 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:

¹⁴ Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the Lord has spoken it.

Psalms 92 [A Psalm or Song for the sabbath day]

¹ It is a good thing to give thanks unto the Lord, and to sing praises unto your name, O most High:

² To show forth your lovingkindness in the morning, and your faithfulness every night,

³ Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

⁴ For you, Lord, have made me glad through your work: I will triumph in the works of your hands.

⁵ O Lord, how great are your works! and your thoughts are very deep.

But the greater includes the less. To be spiritual is greater than to be fleshly. Christ, the quickening Spirit, has...

John 17

² ...power over all flesh.

And if we allow His Spirit to dwell in us, so that we be not in the flesh, but in the Spirit,¹⁴⁹ then the spiritual rest which we enjoy through the Sabbath (not merely during the hours of the Sabbath day, but constantly) will reveal its power through the flesh; for:

Romans 8

¹¹ If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you.

So we shall prove that, while the Sabbath was not given for the purpose of resting our bodies from a week's toil, it does sanctify and refresh spirit and soul and body. We shall then know that He who forgives all iniquities also heals all disease, redeeming the life from destruction, and renewing the youth.

Just as the man who doubts or murmurs or complains does not know the Sabbath, although he may cease his work on the seventh day, even so with the man who allows himself to become tired out and run down physically.

¹⁴⁹ **Romans 8** ⁹ But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

The Sabbath is the sign of a perfect, new creation, and the fact that it is continued to us in this sin-cursed earth, shows us that God will, in spite of the curse, do the same thing for us that He did for man in Eden. The power of God is magnified by the fall; for the perfect, all-powerful life of Christ is manifested undiminished in the mortal flesh of all who have intelligent and perfect faith. God will manifest in mortal bodies in this world, the same power that He will reveal in immortal bodies in the world to come,—the power of an endless life.

The “everlasting God”¹⁵⁰ has “everlasting strength;”¹⁵¹ because He has everlasting and infinite strength, He has everlasting rest; and that is why He is never weary. When we get so well acquainted with Him that we know the secret of His power, and share it, so that He becomes our strength and our salvation, we shall know the working of the Spirit to renew us physically day by day. For,

Isaiah 40

³¹ They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

¹⁵⁰ **Isaiah 40** ²⁸ The everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary.

¹⁵¹ **Isaiah 26** ⁴ Trust in the Lord for ever: for in the Lord Jehovah is everlasting strength.

9. Sunday and the Sabbath

Present Truth, January 2, 1902

THE *Church Times* of December 20 has a favorable review of a book by the Rev. H. R. Gamble, M. A., entitled *Sunday and the Sabbath*, which contains some statements and admissions that all who hold to Sunday observance ought to understand. As can be seen by the title, a distinction is recognized between Sunday and the Sabbath, the reviewer plainly stating that:

Sunday is not the Christian Sabbath,

—and declaring that there is no connection between the Sabbath and the Sunday. This is perfectly true; but if all knew it, there are many more who would keep the Sabbath, according to the Bible, rather than cling to the Sunday, according to Papal tradition. The *Church Times* says that:

It is quite true that Sunday was and is observed solely on “the authority of the church.”

This is true; but the fact that this is done in the face of the fourth commandment, in which God by His own voice enjoined the observance of the seventh day of the week, shows that “the church,” on whose authority Sunday is kept, is the Papacy, which exalts itself above God.

This is further evident from the statement of the *Church Times*, that:

A Sunday without Mass is no Sunday at all.

That is to say, the Sunday has no sacredness except that which is derived from the Mass; which means that it is really heathen. The reviewer says that:

The church has, without recorded formal enactment, secured one day in seven as its day of special worship.

But this was a work of supererogation, since God, by specially recorded formal enactment, had long before secured the seventh day for rest and worship.

People who hold that Sunday is sacred may set themselves to answering Mr. Gamble and the *Church Times*. The task is specially recommended to professed Protestants.

10. The Breaking of Bread

Present Truth, January 9, 1902

A FRIEND sends the following request, the consideration of which comes in aptly with the study of the Sunday-school lesson on another page:

Perhaps you would put in your paper your thought concerning the breaking of bread on the first day of the week. *1 Corinthians 16*

Our thought about that is that the 16th chapter of *1 Corinthians* contains no reference whatever to the breaking of bread on the first day of the week or any other day. Everyone can easily verify this for himself.

There is, however, one—just one,—place in the Bible where the breaking of bread on the first day of the week is mentioned, and that is *Acts 20:7*. This verse, together with the one following it, reads thus:

Acts 20

⁷ 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.

⁸ And there were many lights in the upper chamber where they were gathered together.

Now we wish it to be understood that our emphasis on the fact that this is the only reference to the first day of the week in connection with the breaking of bread is not because we think that it makes any difference whether the Bible contains one or one hundred references to such an incident; for we know that, with probably an occasional exception, not only the disciples, but also the rest of the Jews, broke bread every first day of the week, and also every other day of the week.

Acts 2 [RV]

⁴⁶ And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart.

The term “breaking bread” indicates the taking of an ordinary meal. Take, in addition to the foregoing, the narrative in the 24th chapter of *Luke*, as evidence of this. The two disciples with whom Jesus walked to Emmaus, and who took Him for a stranger in Jerusalem, pressed Him, saying,

Luke 24

²⁹ Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them.

³⁰ And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.

³¹ And their eyes were opened, and they knew Him.

And they immediately returned to Jerusalem and told the other disciples how Jesus...

³⁵ ...was known of them in breaking bread.

Now let us return to the narrative in the 20th of *Acts*. We see that the breaking of bread that is mentioned was at the close of Paul’s seven days’ stay at Troas, on his way to Jerusalem. It was not a meeting in the daytime in a place of worship, but a gathering at night in an upper chamber.

Moreover since it was on the first day of the week, and also at night, it is plain that it was on what we commonly term Saturday night; for the Scripture reckoning of days is from sunset to sunset, and Saturday night after sunset is the only dark part of the first day of the week that there is. After the sunset on Sunday, we have the second day of the week.

The story in *Acts* 20 may therefore be summed up thus:

- Paul had been taking advantage of the ship’s detention in port to visit with the few brethren at Troas.

- On Saturday night, the beginning of the first day of the week, the ship sailed, carrying Paul's companions, but he remained behind, knowing that he could overtake it the next day at Assos.
- In the evening as the disciples came together for supper, Paul took occasion to speak parting words to them, and then early the next morning, in the light part of the first day of the week, he started on foot across the promontory round which the ship was sailing.

Thus we see that the breaking of bread has no special significance as regards any particular day, and no more connection with one day than another. neither it nor any other act makes any day sacred.

Shall we say then that the breaking of bread is in no sense a religious act? Far from it. It is one of the most sacred acts of daily life; for when we know that we have no real life except that which we get by feeding upon Christ, and that His everlasting power and Divinity are in the things that He has made, we see the body—the life of Christ in the food that He provides us, the cross of Calvary is stamped on every loaf, and stamped on every water-spring, and every meal becomes a sacrament in the truest sense of the word.

Lest some should misapprehend these statements, it may be well to add that they do not in any way discountenance or depreciate the Lord's Supper as a special gathering of the church. There must be times,—the day or the hour of the day being immaterial,—when all the members of the church in any locality come together to show their common union in Christ.

The truth that we have emphasized is that the promise of God is especially to "the families" of the earth, and that each Christian family is the perfect type of "the whole family" of God—the church.

11. A False Idea of Lordship

Present Truth, March 27, 1902

IN A RECENT NUMBER of a religious journal a noted evangelist, in noting the offices and characteristics of Christ, said that He is Lord of the Sabbath day, and therefore He could substitute the first day for it. That is a very common idea; but it shows an utter failure to understand what it means to be lord. Jesus is our Lord, not that He may destroy us, but that He may save us.

Man was created to be lord of the earth, in order that he might keep it in the blessed condition in which God delivered it to him. Man lost the dominion, and the earth has suffered in consequence. Since he is no longer lord of creation, he works to destroy it.

In like manner the man is declared to be the lord of the woman.

Ephesians 5

²³ The husband is the head of the wife, even as Christ is the head of the church.

1 Peter 3

⁶ Sarah obeyed Abraham, calling him lord,

—and is honored for it. But who would dare say that because the husband is lord of the wife, therefore he has the right and power to put her way, and to substitute another in her place? Yet it is true that the man as lord of the woman has the same right to change one for another that Christ as Lord of the Sabbath day has to substitute the first for the seventh day.

The man is lord of the woman, in order that he may cherish and protect her; and even so it is with Christ and the Sabbath. He protected the Sabbath with His own life, and He died in order that it might be kept inviolate by all mankind.

12. Misdirected Zeal

Present Truth, March 27, 1902

IN A LETTER asking clergymen and ministers to preach sermons on *Sabbath Observance* on Sunday, April 6, the Committee of the *Working Men's Lord's Day Rest Association* say:

From every part of the United Kingdom reports in fact show that a great change is rapidly coming over our country, that the observance of the Sabbath day, as a day for rest and worship, is being set aside, and that Sunday amusements, Sunday excursions, Sunday sports, Sunday labor, and Sunday trading are doing much to injure the quiet, religious, restful character of our hitherto peaceful day of holy rest.

What a pity that the effort that is to be put forth in so many churches will not be in favor of Sabbath observance at all, but of the counterfeit that has usurped place of the Lord's holy day of rest, the seventh day. Someone says,

"Oh, why do you stick to that seventh day? What virtue can there be in one certain day of the week more than in another?"

And yet those same ones work zealously for Sunday observance. If God had not spoken it would indeed make no difference, but when He has given us a day of His own, and His own rest, to reject it and substitute another is an act of the highest indignity to the Giver.

13. A Question of Ritualism

Present Truth, May 22, 1902

International Sunday-School Lesson for June 8

Acts 15

THE ritualistic controversy is no new thing. For centuries it has been waged. The first striking instance that we have of it in the early church was when Paul was preaching the Gospel to the Gentiles at Antioch,

Acts 15

¹ And certain men which came down from Judea taught the brethren, and said, Except you be circumcised after the manner of Moses, you cannot be saved.

The rite of circumcision did not originate in the days of Moses, but was given by God himself to Abraham. It was given as a sign of the covenant,

Romans 4

¹¹ ...a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

It did not add anything to the righteousness of Abraham, nor to the righteousness of anybody else who practiced it; but it was given as a seal and a reminder. It was God's witness to Abraham that he had obtained the victory over the flesh, and had the righteousness of God by faith in Jesus, in spite of the flesh; and it was to serve as a reminder to him and to all people that:

John 6

⁶³ ...the flesh profits nothing.

Instead of requiring man to be circumcised in order to be saved, God gave circumcision as a token that salvation does not come through anything that man can do, and that human attempts to help God are but opposition. It helps us, for He is

our strength; we add nothing to Him, and can do nothing for ourselves.

Enoch was saved and taken to heaven hundreds of years before circumcision was given; and all the righteous patriarchs were uncircumcised with the outward circumcision in the flesh. That is proof that circumcision was never necessary to salvation; for the way of salvation is always the same; nothing more is ever required at one time than at another. The one requirement in all ages is...

Micah 6

⁸ ...to do justly, and to love mercy, and walk humbly with your God.

But for Abraham's deviation from the path of faith, in the case of Hagar, when he tried through the flesh to fulfill the promise of the Spirit, outward circumcision would never have been given. Outward circumcision was the cutting off of the flesh, a sign of...

Colossians 2

¹¹ ...the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

—and this real circumcision the patriarchs had.

1 Corinthians 7

¹⁹ Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.

Romans 2

²⁵ For circumcision verily profits, if you keep the law: but if you be a breaker of the law, your circumcision is made uncircumcision.

²⁶ Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

²⁷ And shall not uncircumcision, if it fulfill the law, judge you, who by letter and circumcision do transgress the law?

²⁸ For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh:

²⁹ But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God.

Writing of the same ritualistic question, the Apostle Paul said,

Galatians 5

⁹ If you be circumcised, Christ shall profit you nothing.

He did not mean that the mere act of circumcision would cut off from Christ, for within a few weeks of the council at Jerusalem when he refused to allow Titus to be circumcised, he took Timothy and voluntarily had him circumcised.¹⁵² He had Timothy circumcised, because otherwise he could not take him among the Jews, just as he would have adopted the dress of the country; but when it came to doing it with the idea that it was necessary to salvation, he resisted it to the uttermost.

There was no question among the apostles as to what the Gospel was, and what they ought to preach. This council was called, in order to break the influences of the “false brethren” over the new converts from among the Gentiles, whom they were unsettling, by representing themselves as Christians. This was shown by the letter which was sent out, thus:

Acts 15

²⁴ Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, You must be circumcised, and keep the law: to whom we gave no such commandment:

²⁵ It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

¹⁵² Acts 16:1-3.

²⁶ Men that have hazarded their lives for the name of our Lord Jesus Christ.

²⁷ We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

²⁸ For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

²⁹ That you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, you shall do well.

Was there any disparagement to the law of God by the apostles? Not in the least. They exalted the law, by their submission to the Holy Spirit; for...

Romans 7

¹⁴ ...the law is spiritual.

But they did take a decided stand against teaching the people that their salvation depended on anything whatever that they might do. The law is spiritual; but the Spirit does not come as a result of keeping the law; on the contrary, the keeping of law is the fruit of the Spirit.

Galatians 5

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

²³ Meekness, temperance: against such there is no law.

Neither was there any partiality in the law among the apostles. Sometimes we hear it said that there was no reference to the ten commandments in the four “necessary things” which the people were exhorted to take heed to; but those who say that have certainly not given attention to the seventh commandment, which forbids fornication.

Why did not the apostles enjoin the observance of the Sabbath? Because there was no question about it. All understood that the law was to be kept; the only controversy was as to the means of salvation—whether it was faith or works.

Why then was the transgression of one special commandment referred to? Simply because among the Gentiles fornication was not considered as a sin or anything unseemly. A few errors to which the people were most addicted, and which, because of their early associations, the new converts might think were trivial, were especially pointed out, and for the great things of the law they were left to the guidance of the Holy Spirit.

“The apostles did not enjoin the observance of the Sabbath on the Gentile converts,” it is said. Of course not; neither did they enjoin obedience to parents. Why not? Because it was not necessary; God has commanded these things, and it does not rest with men to re-enact God’s law. God’s word is settled for ever in heaven;¹⁵³ and every one who fully accepts that, will necessarily keep the Sabbath.

The conclusion of the whole matter is this:

Ecclesiastes 12

¹³ The conclusion of the whole matter [is this]: Fear God, and keep His commandments: for this is the whole duty of man.

The fear of God is the fruit of forgiveness of sins, for we read:

Psalms 130

² If You, Lord, should mark iniquities, O Lord, who shall stand?

³ But there is forgiveness with You, that You may be feared.

Psalms 111

¹⁰ The fear of the Lord is the beginning of wisdom; a good understanding have all they that keep His commandments.

That is to say, forgiveness of sins precedes and leads to the keeping of the commandments; for the fear of God leads to the keeping of the commandments, and forgiveness of sins

¹⁵³ **Psalms 119** ⁸⁹ For ever, O Lord, your word is settled in heaven.

begets true fear of God. When the soul was convicted of sin, and turns to God and finds forgiveness, the language is,

Psalm 119

⁹⁷ O how I love your law!

So, rejecting all of our own righteousness, and trusting in Christ, that His obedience to the law may be in us, it may be said of us:

Revelation 14

¹² Here is the patience of the saints: here they that keep the commandments of God, and the faith of Jesus.

14. How Many Holy Days?

Present Truth, August 21, 1902

GREAT applause greeted the statement by Bishop Vincent of America, at the recent Methodist Conference, that:

In the Calendar of our Church there are 365 Holy Days every year.

This is a fallacy into which many fall, making it an excuse for not keeping the Sabbath of the Lord; for they say,

“We keep every day holy.”

Thus they imagine that they are even better than the commandment of the Lord requires them to be. When God created the heavens and the earth in six days,

Genesis 2

³ [He] blessed the seventh day, and sanctified it,

—or made it holy. There is just one holy day in the week, and that is the seventh day,

Exodus 20

¹⁰ ...the Sabbath of the Lord your God.

No other day is holy, or can be kept holy.

Holy Days and Holy Men

It is one thing to say that the seventh day of the week, of each week, is the only holy day there is, and quite another thing to say that one cannot be holy on any other day. This last is not true.

The seventh day only is holy; but he who is not holy every day cannot keep the seventh day holy. But his keeping the seventh day does not add to its holiness, nor does anybody's disregard for it detract from it.

But while even a holy man cannot impart anything to God's holy day, the day when kept does contribute to the advancement of his holiness. God's holy rest day, spent in contemplation of His works, is calculated to lift him higher with each successive recurrence, each Sabbath giving him an impulse that will last through eternity.

Going Beyond the Commandment

As already said, people imagine that in keeping, as they erroneously suppose they do, every day holy, they are seven times as good, in that respect, as God asks them to be.

The condition of such is well illustrated by the story of the young sailor lad who was placed at the helm with instructions to keep the ship headed towards a certain star. By and by he called to the mate and asked him to give him another star to steer by, as he had "sailed past that one." He had turned the ship about, and because the star was then behind him, he supposed that he had sailed beyond it.

Whoever gets beyond the commandments of God has simply turned his back on them. Be sure that when a man thinks that he is better than the Lord requires him to be in one particular, he invariably and most naturally assumes that he is justified in balancing matters by falling short somewhere else. Thus he is...

James 2

¹⁰ ...guilty of all.

15. God's Strength and Repose

Present Truth, October 23, 1902

Isaiah 12

² Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He is become my salvation.

IT IS WELL to think of the strength of God, that we may trust in Him. He makes himself known as...

Genesis 17

¹ ...the Almighty God.

Deuteronomy 33

²⁷ The Eternal God is your refuge, and underneath are the everlasting arms.

What confidence those terms inspire,—almighty, eternal, everlasting!

Isaiah 40

²⁶ Lift up your eyes on high, and see who has created these, that brings out there host by number; He calls them all by name by the greatness of His might, and for that He is strong in power, not one is lacking.

¹⁵ He takes up the isles as a very little thing.

Surely,

That hand which holds creation up
Shall guard His children well.¹⁵⁴

For God is not so absorbed or over-occupied with the care of the mighty planets and suns, that He can give no attention to details. He gives the birds their food, and notes the fall of the smallest one of them. He has time to paint the most delicate hues on the tiniest flower, and to furnish the animalcule that is so small that a fly is an elephant in comparison, with

¹⁵⁴ Philip Doddridge, Hymn: *How Gentle God's Commands*, 1755

the most exquisitely-finished and perfectly-working mechanism of joints. He hears and responds to the cry of the lonely young raven, and the faintest sigh of every one of His children.

'Tis sweet to muse upon His skill displayed,
Infinite skill in all that He has made!
To trace in nature's most minute design,
The signature and stamp of power Divine,
Contrivance intricate, expressed with ease,
Where unassisted sight no beauty sees;
The shapely limb and lubricated joint
Within the small dimensions of a point;
Muscle and nerve miraculously spun
His mighty work, who speaks and it is done.¹⁵⁵

With all this care of great and small things, God is never flustered or worried. In the midst of councils involving the welfare of nations and systems of worlds, He can without annoyance or irritation listen to the prattle of the little child insistent on recognition and on having its wants immediately supplied.

In the performance of His mightiest works, He is always in a state of calm repose. He is always working and always resting. It is this that is our hope and trust.

Isaiah 40

²⁷ Why do you say, O Jacob, and speak, O Israel, my way is hid from the Lord, and my judgment is passed away from my God?

²⁸ Have you not known? have you not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary? There is no searching of His understanding.

²⁹ He gives power to the faint; and to them that have no might He increases strength.

¹⁵⁵ William Cowper, Poem: *Retirement*.

Here we have the secret of rest. God is calm and reposeful, because He has infinite strength. We may share in His rest, if we lay hold on His strength, to make peace with Him.

Only the strong can really rest. The person whose muscles are weak and flabby, and whose nerves are all unstrung, never rests even in the intervals between labor. So when the Lord calls us to come and learn of Him, and to find rest for our souls, He means that we shall share His strength.

This is evident from the fact that He calls us to take His yoke upon us. When we have His strength, we shall have His rest. This is true Sabbath-keeping; for he who rests with the Lord, keeps His Sabbath.

And this shows us that the Sabbath truth and the keeping of God's Sabbath day bring perfect health and strength for spirit, soul, and body. The Sabbath message is a healing message; and whoever keeps the Sabbath perfectly has perfect health.

The man or woman who comes up to the Sabbath day worn out with the toil of the week cannot properly keep the Sabbath. Now since they must do the work, and cannot change its nature or variety or amount, it follows that the command to keep the Sabbath carries with it the promise of strength that will enable one to perform the week's necessary toil, and endure the distractions, and still be fresh and vigorous. This is the secret of the Lord, that is with them that fear Him.

This complete rest of everlasting strength we may have in spite of physical infirmity, as the Apostle Paul experienced. He had a "thorn in the flesh" that irritated him and disturbed his rest, and he besought the Lord thrice that it might be removed. Then came the assurance:

2 Corinthians 12

⁹ My grace is sufficient for you, for my strength is made perfect in weakness. Most gladly, therefore, [said Paul,] will I rather glory in my weakness, that the strength of Christ may rest upon me.

When our physical infirmity, even though it be like Paul's thorn,

⁷ ...the messenger of Satan to buffet us,

—causes the everlasting, almighty power of God to be manifest in our mortal flesh, it brings the rest of God, and gives repose, instead of destroying it.

16. Freedom in Sabbath Rest

Present Truth, December 11, 1902

THE Lord Mayor of Bristol has issued an appeal to “all those who are not engaged in necessary trades, to suspend business on Sunday.” He says to them,

I scarcely need to point out to you that the great majority of the tradesmen of our city—from reasons which cannot but command respect—close their shops and offices on the Lord’s Day, and I believe that there is a widespread desire to preserve this day of rest.

And he further adds:

You will readily see that every shopkeeper doing business on Sunday tends to weaken the opinion in favor of keeping the day sacred to rest; is a cause of unfair competition; and is also a distinct inducement to other tradesmen to open their shops.

But what if some tradesmen know that Sunday is not the Lord’s Day, and are not anxious to strengthen “the opinion in favor of keeping the day sacred to rest”? Suppose that they, knowing “the immense gain to the whole community which the observance of a day of rest would secure,” have already rested on the Lord’s Day, the seventh day of the week, commonly called Saturday? Must they close their shops, and rest on Sunday, just because others wish to do so? Surely no one will claim that it would be compatible with freedom to seek to compel them to do so.

Of course the plea will be put forth that if there are any who do not rest on the Sunday, that will hinder all the others resting. If that were true, we should expect an agitation for a law requiring everybody to go to bed at the same hour at night, and all to rise at the same time in the morning, on the ground that nobody can rest when others are working. There

would be more sense in that than in the other for people who wish to sleep are often kept awake by the noise of people going about their business, while the fact that one person does not worship at some of particular time does not hinder anybody else from worshipping. A man can pray even while others are blaspheming.

We recognize the fact that the observance of the day of rest is an immense gain to the whole community; and this gain is realized if only one person rests. Every person who stands on the Lord's side, worshipping Him in spirit and in truth, resting on the day which He appointed, is a blessing to mankind.

But the man who rests on a certain day merely because it is the custom, and who thinks that he cannot rest unless everybody else does, gets no gain himself by his supposed rest, and is no help to anybody else. The world is benefited only by men who can stand alone with God, regardless of other men.

We hope that everybody in Bristol whose conscience requires him to rest on Sunday, will do so until he is instructed differently; and we also hope that nobody will assume the right to be conscience for his neighbor.

Just a word as to the significance of real Sabbath rest. It is the sign of the sanctifying power of God.

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.

It is rest from sin even while the sin is in the flesh, struggling for the mastery. It is the sign of the perfect life that God can live in a person, not only in the world to come, where there is nothing to offend, but even in "this present evil world,"¹⁵⁶ where all the hosts of sin assail.

¹⁵⁶ *Galatians* 1:4.

Thus it appears that the man who cannot rest unless everybody else does, whose rest is broken by somebody else's toil or play, does not know anything about the true Sabbath, and it is therefore immaterial whether he abstains from labor on any day.

True Sabbath-keepers may feel sorry that any do not know the joy of the Lord, but they are never offended nor hindered in their rest by the traffic that is always at its height on the last day of the week—God's day.

Psalm 119

¹⁶⁵ Great peace have they that love your law, and nothing shall offend them.

17. The Sabbath Unchanged

Present Truth, April 2, 1903

IN A PASSAGE in his *Elements of Rhetoric*, in which Archbishop Whately deals with “the superior force of negative probabilities,” he deduces the following strong argument in favor of the original seventh-day Sabbath:

It is to be observed that, in many cases, silence, omission, absence of certain statements, etc., will have even greater weight than much that we do find stated.

For instance: Suppose we meet with something in a passage of one of Paul’s Epistles, which indicates with a certain degree of probability the existence of such and such a custom, institution, etc., and suppose there is just the same degree of probability that such and such another custom, institution, or event, which he does not mention anywhere, would have been mentioned by him in the same place, supposing it to have really existed, or occurred; this omission, and the negative argument resulting, has incomparably the more weight than the other, if we also find that same omission in all the other Epistles, and in every one of the books of the New Testament.

For example: The universal omission of all notice of the office of Hiereus (a sacerdotal priest) among the Christian ministers—of all reference to one supreme church bearing rule over all the rest—of all mention of any transfer of the Sabbath from the seventh day to the first—are instances of decisive negative arguments of this kind.

To put the matter simply, we find in the Gospels, the Acts, and the Epistles, occasional mention of the first day of the week, which to some would seem to indicate with a certain degree of probability that there had been a change of the Sabbath from the seventh to the first day.

But if such a change had actually occurred, the apostles would certainly have mentioned it in referring to the first day.

There is no mention or hint in any of the books of the New Testament of any such change having been made. And this omission has, as the Archbishop says, “incomparably more weight,” as an argument against the change, than a mere mention of the first day without any reference to the change can possibly have in favor of it.

Again, in *Bishop Pepy's Charge*, this statement is made:

Although we do not admit the positive authority of antiquity in favor of any doctrine or practice which we do not find sanctioned by Scripture, we may yet, without inconsistency, appeal to it negatively, in refutation of many errors....

It is no argument in favor of the millennium, that it was a notion entertained by Justin Martyr, since we do not believe him to have been inspired, and he may therefore have drawn erroneous inferences from certain texts of Scripture: but it is an argument against the doctrine of Transubstantiation, that we find no traces of it for above six centuries; and against the adoration of the Virgin Mary, that in like manner it does not appear to have been inculcated till the sixth century.

It is very credible that the first Christian writers, who were but men, should have made mistakes to which all men are liable, in their interpretation of Scripture: but it is not credible that such important doctrines as Transubstantiation and the adoration of the Virgin Mary should have been transmitted from the apostles, if we find no trace of them for five or six centuries after the birth of our Saviour.

In like manner, it is no argument in favor of the Sunday Sabbath that some of the early Christian fathers speak of the first day as “the Lord’s day,” since we do not find that practice sanctioned by Scripture. But it is a convincing argument against the Sunday Sabbath, that:

Centuries of the Christian era passed away before the Sunday was observed as a Sabbath.¹⁵⁷

¹⁵⁷ Sir W. Domville, *Examination of the Six Texts*, page 291.

For while it is very credible that the early fathers, being but men, should have erred, it is not credible that such an important doctrine as the change of the Sabbath should have been inculcated by the Lord, and transmitted by the apostles, and yet no trace of it be found for several centuries after the resurrection of Christ.

Since, in addition to these negative arguments against any change in the Sabbath having been made by the Lord, we have the most positive authority for the observance of the day He instituted, we do not see how anyone desirous of doing His will in this matter can have any difficulty in understanding what that will is.

18. The Bible Class: God's Rest

Present Truth, April 23, 1903

Hebrews 4

³ For we which have believed do enter into rest, as He said, As I have sworn in my wrath, they shall enter into my rest, although the works were finished from the foundation of the world.

⁴ 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:

⁵ And in this place again, They shall not enter into my rest.

The Seventh Day is God's Rest

THIS is just what the commandment says, and we shall presently see that it is just what our text teaches. God's own voice from the top of Sinai declared in tones of thunder:

Exodus 20

¹⁰ The seventh day is the rest of the Lord your God; in it you shall not do any work.

It must be borne in mind that the word "Sabbath" is the untranslated Hebrew word for rest; we are quoting the fourth commandment accurately, when we say,

"The seventh day is the *rest* of the Lord your God."

Now please bear this simple fact in mind, and go back and read the third chapter of *Hebrews*. It will give you an entirely new view of the chapter; and not only so, but it will suggest some hitherto unknown truth.

Now for the evidence in our lesson text, that the seventh day is God's rest. Two things have been said of the seventh day: In one place God spoke of the seventh day on this wise,

Hebrews 4

⁴ And God did rest the seventh day from all His works,

—and in this place again,

Hebrews 3

¹¹ They shall not enter into my rest.

The seventh day is God's rest; and it was into this rest that the unbelieving Israelites could not enter. Neither can unbelievers enter into it now. Men can keep Sunday under compulsion; but God's rest is something into which men cannot be driven; they must come into it voluntarily, joyfully.

The Sabbath and the New Earth

Hebrews 4

³ The works were finished from the foundation of the world.

What then? Then rest. There could be nothing else. When work is done, and well done, rest must follow. So we read:

Genesis 2

¹ Thus the heavens and the earth were finished, and all the host of them.

² And on the seventh day God ended [ceased] His work which He had made.

³ 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.

As soon as the works were finished, God's rest began, and then it was the seventh day. So it is evident that the seventh day rest, the Sabbath of the Lord, God's rest, is new earth rest—rest in the new earth.

Then whoever really and truly and understandingly keeps the Sabbath of the Lord, has just such rest, nay, the very same rest, as Adam had in the Garden of Eden, as the saints will enjoy in the earth made new, as God himself enjoys in His Paradise. But of this more in our next lesson.

The Seal of Perfection

Each day's work in the creation of the earth was "good;" but none of the days before the seventh could possibly have been

the Sabbath, because the work was not complete; and rest can only follow perfect work finished.

The Sabbath of the seventh day is the seal of perfection; it is the proof that the new creation is perfect and complete. Even so a man may have a Christian experience, good as far as it goes, yet imperfect because he does not yet know the fullness of the redemption that there is in Christ Jesus. This person has not yet kept the Sabbath, however much of the form he may have; for only those who fully and implicitly believe can keep God's Sabbath.

Thus the seventh day is the seal of the perfect new creation, when the man is wholly partaker of Christ. And therefore it follows that it can and will be kept in the new earth in its perfection; for it is the pledge of the earth's restoration, even as it is the memorial of the fact that it was once made new; for:

Ecclesiastes 3

¹⁴ Whatever God does it shall be for ever.

The Sabbath and the Cross

We have learned in the 3rd chapter that to be partakers of Christ is to be in God's house. But God's house is the place of His rest, as He says,

Isaiah 66

¹ The heaven is my throne, and the earth is my footstool; where is the house that you build unto me? and whose is the place of my rest?

But how do we become partakers of Christ?

Galatians 3

²⁷ As many of you as were baptized into Christ, have put on Christ.

Of course the enduring to the end¹⁵⁸ is necessary to determine whether or not one is really a partaker. We put on Christ

¹⁵⁸ **Matthew 10** ²² But he that endures to the end shall be saved.

by baptism; and,

Romans 6

³ So many of us as were baptized into Jesus Christ were baptized into His death.

Now consider the last words of Jesus on the cross, before He committed His Spirit into the hands of the Father. They were,

John 19

³⁰ It is finished!

What was finished? The perfect work of God in Him,—those works which God has before, even from the foundation of the world, prepared, that we should walk in them.

Ephesians 2

¹⁰ For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

It was the announcement to the world that the new creation was complete in Christ. Therefore,

2 Corinthians 5

¹⁷ If any man is in Christ, there is a new creation.

But our union with Christ is effected only at the point of death. It is in death that we are united to Him. That is, our union with Christ is effected just at the point when the works of God are completely finished in Him. That is why we are a new creation in Him.

And then what follows? Well, what must necessarily follow finished work? Rest must immediately follow. And so we see that, uniting with Christ in His death on the cross at the very point where the work is complete, we necessarily immediately enter into the keeping of God's rest.

The seventh-day Sabbath is the sign of the cross, the sign of crucifixion with Christ. Alas! how many there are who have

the form of rest, and know nothing of the reality.

The Sabbath and Justification by Faith

Only those who believe can keep the Sabbath of the Lord, as He says of those who murmur in unbelief,

Hebrews 3

¹¹ They shall not enter into my rest.

Thus there is no ground for the objection sometimes thoughtlessly brought against the presentation of the Sabbath truth, namely, that:

“We are not saved by works.”

Assuredly we are not; and that is why we set forth God’s rest, pleading with people to cease from their works, and rest in Him. The Sabbath is rest; not work. It is the rest of faith; for perfect faith means absolute dependence on God dwelling in Him.

This Sabbath truth, therefore, was contained in the preaching which was the keynote of the Reformation:

Romans 1

¹⁷ The just shall live by faith.

And it must be continued until the Reformation is completed by the willing acceptance of all that justification by faith involves, and the last vestige of the man of sin has been swept from the face of the earth. And then the preaching of it will cease, only because it will not be necessary to say,

Hebrews 8 [Jeremiah 31:34]

¹¹ ...Know the Lord, for all will know Him from the least to the greatest.

Hebrews 4

¹ Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

19. Prayers for the Dead and Sunday Observance

Present Truth, May 14, 1903

PRAYERS for the dead, associated with offerings for the dead, known in Catholic phraseology as “masses for the dead,” come from the ancient pagan custom of sacrificing for the dead and the worshiping of demons, against which the Scripture specifically warns all.

But it is not of the doctrine itself that we shall speak, but of the argument by which those who urge it silence the objections of those in the Church of England, and Protestants generally who oppose it.

Protestants say that the practice is without Scripture warrant, founded merely on tradition which has always made void the word. It is so, and the objection is unanswerable. But those who favor prayers for the dead do not take the Scriptures as authority so much as ecclesiastical tradition. They adopt the Catholic position.

But then they turn on their objectors and retort that Protestants, while pleading for the Word as the standard, themselves reject the Word and take tradition when it so pleases them.

Some time ago, in a controversy over this subject, Dr. Lucock, Dean of Lichfield, replied to the Protestant controversialist as follows:

Just because there is no direct evidence in so many words in Holy Scripture enjoining prayers for the dead, he maintains that as members of the Reformed Church, believing Scripture and Scripture alone, we have no right to revive them. I want to point out to you what inconsistency is involved in this position.

Take the case of Sunday as an illustration. There is not a single text in the whole Bible which teaches us in so many

words that the seventh day was to be superseded by the first. It is perfectly true that in the New Testament we find religious associations connected with the first day. But if there was a single test directing the change, we should not have found in certain portions of the Church in the early centuries both the seventh and the first day observed.

In justifying the change, we appeal to the primitive Church, being perfectly certain that the rulers and bishops of the Church would never have sanctioned such a revolution as that unless they had received by tradition such directions as they believed to have come from our blessed Lord himself. What, then, is the rule of authority in the one case must be made the rule in the other.

The *Church Times* endorsed the Dean's argument editorially, saying,

No distinct direction is given in the Gospel for the observance of the first day of the week in lieu of the Sabbath.

This, of course, is not a matter of argument. It is a matter of fact. The argument based upon the fact simply amounts to saying,

There is no Scripture for prayers for the dead, neither is there for Sunday keeping; but we do both according to the primitive tradition, which we follow instead of the Word.

The answer silences the Protestant who finds himself keeping the Sunday and refusing prayers for the dead, which practice comes on the same authority as Sunday observance.

It is a fact, everywhere made prominent in ecclesiastical history, that what is called primitive tradition begins after the "falling away" of which the Apostle Paul warned the early church. The apostasy had already begun to work in his day, he told them, and immediately after the days of the apostles the errors which crowd the Roman Church came in as a flood. As Dr. Killen says in his preface to the *Ancient Church*:

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.

It is to these times that men appeal whenever they appeal to primitive tradition in support of doctrines and practices for which they find no warrant in the Scripture. And it is interesting, in this special connection, to note the fact that in the earliest times prayers for the dead, or offerings for the dead, and Sunday observance were associated together.

In accounting for these practices, the manner of observing the Sunday offerings for the dead, and the sign of the cross, Tertullian, who wrote about the year 200 AD, said:

If for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from someone who has.

That was all that could be said for these practices then, and it is all that can be said for them now.

But the retort that silences those who cling to the one unscriptural practice and object to another, based on the same authority and associated with it in origin, will not silence the protest of those who take the Bible as God's word to men, and test all these perversions of the truth and adaptations of ancient pagan rites and observances by...

Isaiah 8

²⁰ The law and the testimony...

By this test it is seen that...

²⁰ ...there is no light in them.

Notice how generally this question of the authority of Sunday is being made the test of the authority of the Church aside from the Word.

It was on this point that the Council of Trent based its condemnation of the Reformers' appeal to the Bible alone, as against Church authority. It is just here that the Church of Rome is constantly charging the Protestant world with inconsistency in accepting Sunday observance by authority of the Church, while rejecting that authority in other matters where it pleases them to do so. And the Anglican Catholics are also learning the weak spot in the armor of popular Protestantism.

This is why we cannot do otherwise than continually call attention to the Sabbath question. On the side of human authority the Sunday is being made the test and the mark of such authority. On the side of Divine authority and the Word of God the Sabbath is the sign or mark of allegiance to God.

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.

²⁰ 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.

The issue is joined. It is the Word of God against the word of man. On which side will you choose to stand?

20. Adam's First Lesson

Present Truth, August 20, 1903

THE work of the six days was ended. Adam had been brought into existence on the sixth day. He had gazed with wonder and reverence on the wonderful works of God. He had been introduced to the members of the animal creation. A help-meet for himself had been provided. Then the dominion over all was given to Adam.

Psalm 8

⁵ You have made him a little lower than the angels, and have crowned him with glory and honor.

⁶ You made him to have dominion over the works of your hands; You have put all things under his feet.

It was an enormous responsibility that was laid upon Adam, but he was not expected to bear it in himself. He was not to worry about the future, or to feel anxious or perplexed as to his success. The very first thing the Lord called upon him to do was to rest. Although he was not yet twenty-four hours old, Adam was to spend the whole of the next day in rest. The Lord...

Genesis 2

² ...rested on the seventh day from all His work which He had made.

³ And God blessed the seventh day, and sanctified it.

God could not have sanctified, or set apart, the seventh day without making it known to Adam. What a Sabbath that must have been for Adam! To look upon the earth in its perfect beauty, fresh from the hand of God, to behold His works, and hold communion with God himself and heavenly angels, was a privilege such as our minds cannot grasp. Although Adam had received dominion over all, he was doing nothing to contribute to the perfect work, beyond being what God had made

him. Not a single flower, or animal, or creeping thing owed anything to his care.

The world was absolutely perfect, so perfect that there was no room for improvement, and its Maker delighted in His work. The fact that Adam was now called to spend his first entire day in rest was to teach him that he was not expected to carry the burden, that all things could be beautiful and perfect without his moving a finger, and that he was to cast the whole burden of his position on the Lord.

Adam was also to learn for himself on that Sabbath day that the God who had made him “very good” was able to keep him so, without Adam’s contributing anything to the goodness. Adam’s part was to rest in the Lord and allow full and free play to the power which had done its perfect work. As long as he should “remember the Sabbath day,” Adam would understand his true relation to God, and would continue to rest in Him.

But Adam and Eve forgot that Sabbath day and its lesson. Satan tempted them to think that by taking the course he advised, they would do better for themselves than God had done for them, and that they would become as gods. They believed the lie. They forgot that God’s work was perfect, and that they could not improve on it. They thought to better their position, and they fell. If they had remembered the Sabbath day, they would not have fallen.

Now, if we are to reverse their fall, in our own experience, we must not repeat their mistake. We must “remember the Sabbath day to keep it holy.” Then we shall understand that we can do nothing for ourselves, and that it is God alone who can make us holy, as He made Adam in the beginning, and only He who can keep us holy.

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.

Satan tempted Adam and Eve to forget the Sabbath. And in order that he might obliterate the knowledge of the Sabbath and so ensure that men should not remember it, he has caused the church of which he gained control, to transfer the weekly rest day from the seventh to the first. Satan desires in this way to break the connection between us and the power that was revealed in making a perfect man, at the beginning.

But God has caused light to shine upon Satan's work, and He is calling men back to worship Him in spirit and truth, and to enter into His rest.

- The observance of the first day, in its very nature, represents the error of substituting man's work for God's.
- The observance of the seventh day, in spirit and truth, stands for faith in God's finished work, in His creating and redeeming power, and for the ceasing from our own works.

Hebrews 4

³ For we which have believed do enter into rest, as He said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

⁴ 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.

¹⁰ For he that is entered into His rest, he also has ceased from his own works, as God did from His.

Therefore,

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

