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COMMON SENSE
and
THE BIBLE

"Come let us reason together, saith
the Lord." Isa. 1:18.

THE REASONS WHY WE DO NOT
KEEP THE SEVENTH DAY
SABBATH, AND THE WORD
OF GOD FOR IT



By
EVANGELIST I. R. HORTON,
(Tract Evangelist)
605 Cherry Ave. Long Beach, Calif.
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Does the old Jewish decalogue 4th Commandment stand fast, or are we keeping the wrong day?

A word of proof by the Old Testament, by the New Testament and by early church history.

This little book is given in love, to a good but a deluded people, who think they must keep the seventh day Sabbath that does not exist, but according to God's own words, has ceased to be, or be lost. "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" Acts 26:18.

Remember and Keep In Mind What We Are Discussing

We are discussing the old Jewish Sabbath law contained in the commandment.

This commandment was the only one in the decalogue that was given under a conditional contract, all the rest stand fast and are in full force today. "If you are not under the grace of God, you are con-

demned and subject to the wrath of God, under the old commandment law."

What We Claim

We claim that the Jewish Sabbath law contained in the commandment, has ceased to be; that it ceased at the cross; that it was nailed to the cross; that it has been abrogated, set aside, abolished, put an end to, and made null and void, because of disobedience on the part of them to whom it was given. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man." Eph. 2:15. (So making peace).

What was the enmity? Death.

Did Christ pay the penalty? Yes, and abolished it.

We Do Not Keep It, Our Reasons Why

First. It was God's Sabbath day and not man's. It was God's rest day and not man's. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which

he had made. 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." Gen. 2:1-3.

It was never given to man until it was given to Israel at Mt. Sinai. "Thou camest down also upon Mount Sinai, and spakest with them from heaven and gavest them right judgments, and true laws, good statutes and commandments. And madest known unto them thy holy Sabbath, and commandest them precepts, statutes and laws by the hand of Moses thy servant." Neh. 9:13, 14.

It was given to them and to no other people on earth. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5:2-3. Keep this in mind.

It was given to them on a conditional covenant contract that they keep it holy. "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; Then shall there enter into the gates of this city kings

and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. (But) if ye 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." Jer. 17:24, 25 and 27. Did not this really occur? See ancient history.

Also as a memorial. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. Also as a sign that they might know God was with them, pleased with them and sanctified them. "Moreover, I also gave them my Sabbaths to be a sign between me and them that they might know that I am the Lord that sanctified them." Eze. 20:12.

The sabbath was not changed, but ceased to be. God had warned them from time

to time, and they asked him how they might know it. "Hear this O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone that we may sell corn, and the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit." Amos 8:4-5.

He answers them, "And it shall come to pass in that day saith the Lord God, that I will cause the sun to go down at noon-day, and I will darken the earth in a clear day: And I will turn your feasts into mourning, and all your songs into lamentations; and I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as the mourning of an only Son, and the end thereof as a bitter day. Behold the day cometh, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord, And they shall wander from sea to sea, and from the North, even to the East, and shall run to and fro to seek the word of the Lord and shall not find it." Verse 9 to 12.

Have not all of these signs and prophecies been fulfilled? Did he really darken the earth in a clear day? See Luke 23:44; Mark 15:33. We quote you Matt. 27:45: "Now from the 6th hour there was darkness over all the land until the 9th hour. And about the 9th hour Jesus cried with a loud voice saying, Eli, Eli, lama Sabachthani," that is to say, "My God, My God, why hast thou forsaken me?"

Have we any other evidence that the sabbath would be taken away from them? "I will also cause all her mirth to cease, her feast days and her new moons and her (Sabbaths) and all of her solemn feasts. And I will destroy her vines and her fig trees whereof she has said, these are my rewards that my lovers have given me, and I will make them a forest, and the beasts of the field shall eat them." Has not all this taken place? Hosea 2:11-12.

So we see the sabbath, the new moons and the feast days are all gone. What next? "Old things are passed away and all things have become new." A new dispensation of truth under a new covenant by a new high priest to a new people, a new day for a new purpose, a new law and

a new commandment. "A new commandment I give unto you that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 12:34-35.

Two separate, distinct commandments—one given under the law, the other given under grace; one by God through Moses to the children of Israel, the other given by Christ to his disciples; both were given as a sign of discipleship.

A new day for a new purpose. They worshipped on the seventh day because of finished creation and deliverance from Egyptian bondage, which is a type of sin. We worship on the first day because of finished redemption and our deliverance from actual sin, not a type or a shadow; they had the shadow, or type of that which was to come; we have that which has really come—soul rest through him. "There remaineth therefore a rest to the people of God, for we which have believed, do enter into rest." Thank God for this rest which we have. Theirs was a literal rest; ours is a spiritual rest. Theirs was a bodily rest; ours is a soul rest. "Take my yoke

upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your soul." Matt. 11:29. This is the Christian's rest; a found rest; lost in Adam, found in Christ. Both of these rests are conditional.

The old law could not bring this rest. It was too weak through the flesh. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:2-4. "For the law, having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comer thereunto perfect." Heb. 10:1. Not that the law was not perfect, but it was weak and could not make the comer thereto perfect because of weakness.

A wrong premise and where the Seventh Day folks make this mistake. They start wrong, hence are wrong all the way

through. They lay down a wrong premise, or foundation. They lay their premise, or foundation in the old Jewish law, which has been abrogated, set aside, (satisfied, yet not destroyed), and they cannot come through straight in their teaching. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." Matt. 5:17. You can prove almost anything by the Bible. If you start wrong, you will be wrong all the way through. You can lay a crooked foundation, premise, and be crooked in all your building. It would be lopsided from top to bottom. That is one trouble with Christian Science, so-called. With the key that locks up the Bible, they say all is spirit and there is no material, and that is scientific. They claim there are two creations, a spirit creation and a material creation, one created by God, and the other by the Devil, or error. For they don't believe in a Devil. Now the Devil never created anything but a row, and he's at that kind of a creation all the time, for he was a row from the beginning.

Take Seven Day Adventists; they lay their foundation premise in the old Sabbath law and Ellen White's visions, both of which have passed away. There is but one sure foundation, Jesus Christ being the chief corner stone. He is the end of the law for righteousness to everyone that believeth.

Having a new high priest which can be touched with the feeling of our infirmities, a new commandment, we of necessity need a change in the law. "For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:12. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. "Having abolished in his flesh the enmity, even the law of the commandment contained in ordinances for to make in himself of twain one new man, so making peace." Eph. 2:15. Who shall we believe? They tell us this law means the ceremonial or sacrificial law, but Paul said, "It is the law contained in the commandment." What is the law contained in the commandment? Remember the Sabbath day to keep it holy. The Fourth commandment. What does the word "Abolish" mean? To do away with; to put an end to; to make null and void. (Webster). What does the word ordinance mean? That which has been ordained or established. (Webster). What was the enmity or penalty of that law? Death. Did not Christ pay the penalty? Yes, and abolished it. Paul said it was nailed to the cross and blotted out; took out of the way; "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." Col. 2:14. God said it ceased at the cross. Paul said it was nailed to the cross, hence he says, "Let no man judge you in meats or drinks, or of the Sabbath day, for they are only shadows." "Let no man therefore

judge you in meat or drink, or in respect of a holy day, or of the new moon, or of the Sabbath day, Which are a shadow of things to come, but the body is of Christ." Col. 2:16-17. "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day to the Lord, he doth not regard it." Rom. 14:5-6. For word regard, (see Bible margin). Meaning of word regard, to observe, to treat of peculiar importance. (Webster). Paul, no doubt, in my mind, is trying to tell them whatever day they keep must be kept unto the Lord, but the Jews were determined to make them keep the seventh day, and to keep from having trouble with them; he says, "Let every one be fully persuaded in his own mind." The old Sabbath day law was gone, and there is no commandment to keep any other day, so it does not matter, according to this teaching, what day you keep, just so you keep that day holy unto the Lord, but the custom was, after the resurrection, for Christians to keep the first day of the week, in memory of Christ's resurrection. Now that was the custom, which they cannot deny and be honest; the only way they can get around this, is to call all the early church historians hypocrites and liars, which some of them do not even blush to do. According to Paul, it does not amount to a hill of beans what day you keep, just so you keep that day

holy unto the Lord. You must first be made holy, yourself, before you can keep any day holy. (Remember that). If you do not keep the day through love, in honor to Christ who has redeemed you, you do not keep it at all. If you just keep it to rest your body, or for recreation, you do not honor Christ, therefore you do not keep or observe the day unto the Lord.

The last Sabbath ever kept by the disciples, or the followers of Christ. "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." Matt. 28:1. Notice the word, end. In the "end" of a Sabbath, the word has two significant meanings; first, it was the end of the Sabbath as a twenty-four hour day. Second, it was the end of a Sabbath as a sacred rest day, for it was never kept by the disciples or followers of Christ from that day on; neither by Jesus himself; so we see the old decologue Sabbath is gone; yes and no; gone in letter but not in spirit, for the letter killeth, but the spirit maketh alive. "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:6.

Who delivered Paul? (Christ). What from? The old Jewish Sabbath law. They wanted to kill him for breaking it, the same as they did Christ, but every time he

would dodge it by saying, "A man in Christ is a new creature; old things have passed away and all things have become new, hence we have a new rest day, called the Lord's day. For we are not under the law, but under grace."

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit. For they that are after the flesh, do mind the things of the flesh, but they that are after the spirit, the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace."

Remember we are discussing the old Jewish fourth commandment, Jewish Sabbath law, and no other; and remember the penalty God attached for breaking that law was (removal), that he would take the Sabbath away from them, that he would cause it to cease to be. The Jews themselves attached another penalty, the penalty of death, for breaking it, but that was not God's penalty, and by that law, or penalty, they killed our Lord. Then again, remember if we are not under God's forgiving grace, and forgiven of our sins, we

are held guilty under the law, and all other decalogue commandments, and in danger of the wrath of God, that soon may come on the children of disobedience. Rev. 1:15-18. Also Rev. 6:12-17.

Now as to Jesus and his disciples, keeping the first day of the week, 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." "This was the first meeting of the Lord and his disciples after his resurrection. Again on the eighth day of the week, he meets with them again, Thomas being with them. "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."

Paul also met with the disciples to break bread and worship on the first day, and upon the first day of the week when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his preaching until midnight. John also was in the spirit on the first day, called by him the Lord's day, as also was so-called by the early church, which we will show later on. "I was in the spirit on the Lord's day, and heard behind me a great voice as a trumpet." Rev. 1:10.

Paul also said the disciples should lay by in store on the first day of the week. "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." He wants them to have their money ready, that they don't have to go out and gather it after he comes. He is raising money for his poor Jewish converts at Jerusalem.

We want to call your attention to the Gentile Sabbath, or the Sabbath between (see your Bible margins), "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabus, who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42-44.

Almost a whole city came out on the Gentile Sabbath, or first day of the week, called the Lord's day. They call our attention to this, but fail to read their margins in the Bible. To understand the Bible, you must notice the marginal markings as well as all other markings.

Paul also met with the Jews on the seventh day, to preach Christ unto them, but the meeting always broke up in a row,

and they wanted to kill him. "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews, and as Paul's manner was, went in unto them three Sabbath days, reasoning with them out of the Scriptures, Opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is Christ." Acts 17-1-3. "But the Jews which believed not, moved with envy, took unto themselves certain lewd fellows of the baser sort, and gathered a company and set all the city on an uproar, and assaulted the house of Jason and sought to bring them out to the people." Acts 17:5.

The Sabbath never was changed. It is claimed by our seventh day friends that the Pope of the Catholic church changed the Sabbath, and they quote you Dan. 7:25 as a proof text. Let us see what it says. "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." Let us suppose that this does mean the Pope of Rome, and suppose he does think to change times and laws, how could he change a law that does not exist, and had ceased to be before there was any Catholic Pope until A. D. 606, according to ancient history.

They also claimed that keeping Sunday is a mark of the beast, and quote you Revelations 13:16, 17 as their proof. Now

let us see what the mark of the beast did do for the people of that Roman government age. We read, "And he causeth all, both small and great, rich and poor, free and bond to receive a mark in their right hand or in their foreheads: And that no man might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name." Word beast stands for nation, or kingdom, or ruler of a kingdom, not a church; the word bride, or woman stands for church. We must know the meaning of words, or we cannot understand the Book.

What was the mark of the beast? For to permit them to buy or sell in the kingdom of Rome. Rome was a pagan kingdom, and Constantine was a pagan emperor, and remained so to the close of his life, when he submitted to Christian baptism. He died A. D. 337, July 22nd. See International Encyclopedia, Vol. 4, page 270. He granted indulgence and protection to Christians A. D. 313. What were these indulgences given to Christians? It was to grant them the privilege of keeping the first day of the week as their worship day without being molested or being afraid of the Jews. They wanted to kill them because they did not keep the old Jewish Sabbath law, for that was their penalty for breaking that law.

What was the Mark of the Beast? the word Rome? the Number 666? the Number of a man by this mark? Men were known

to be Rome worshippers and not Jesus worshippers.

Table of numerical values shows that $1=30$, $a=1$, $t=300$, $e=5$, $i=10$, $n=50$, $o=70$, $s=200$. Now $30+1+300+5+10+50+70+200=666$. *Lateinos* is "the number of a man"—a Roman; is the name and number of the beast, that is all there is in that.

All got the mark, but those who were Christians and refused to bow down to Rome and receive the mark. Wish I could talk longer on this.

Another common-sense reason to me why the old Jewish Sabbath has ceased to be, is this: God saw it would not be practical for this Gentile time and age, without its demands were changed. With all of our modern inventions and swift flying airplanes, and automobiles that run most like the lightning, and this pleasure-loving age. Now let us read the old Sabbath law and see, for it is not being kept, even by our Seventh Day friends, according to the law and commandments. "Six days shall work be done, but the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord. Whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitation upon the Sabbath day." Ex. 35:2. "Ye shall keep the Sabbath thereof, for it is holy unto you. Everyone that defileth it shall

be put to death, for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord. Whosoever doeth any work in the Sabbath day, he shall surely be put to death." Ex. 31:14-15. So according to the penalty of that law, if justice was meted out according to its demands, every one of them would lose their lives. Does God mean what he says, or does he mean what the Seventh Day folks say? If he does not mean what he says, I wish he would say what he meant.

Sunday keeping was never forced upon any people, regardless of class or distinction, and is not the mark of the beast, as our friends claim. Now let us see what the early church has to say about the question in hand. Let us first call up Eusebius, father of church history, close friend of Constantine. Died A. D. 340. "From the beginning Christians assembled upon the first day of the week, called by them the Lord's day, for the purpose of religious worship." Next we will call Barnabus, Paul's companion and friend, martyred in the year 61. "We observe the day in which Jesus rose from the dead."

Ignatius, martyred in the year A. D. 107. "Let us no more Sabbathize, but let us keep the Lord's day. Let everyone that loves Christ keep holy the Lord's day."

Justin Martyr, martyred A. D. 165. "On

the Lord's day all Christians met together because that is the day of our Lord's resurrection."

Irenaeus, martyred about 202. "On the Lord's day everyone of us Christians keeps the Sabbath."

Clement of Alexandria, died about 200. "The old Sabbath day has become nothing more than a working day."

Tertullian died about 220. "The Lord's day is a Christian's solemnity."

Peter of Alexandria, 306. "But the Lord's day we celebrate as a day of joy, because on it he rose again from the dead. Notice when it began and when it ended. As then circumcision began with Abraham, and the Sabbath with Moses, so it was necessary in accordance with the Father's will that they should have an end in him who was born of a virgin." Dialogue with Tripo, chapter 13.

If we cannot take God at his word, and early historians that have no special interest in the matter, we just as well close our Bibles, and our eyes to ancient history, and go to studying the almanac.

They make the old Jewish law the supreme test of discipleship for us, but do not keep it themselves. Consistency is a jewel, but is not once found among them on the seventh day question. You touch on that question, and you touch the apple of their eye, and the idol of their heart.

Talk with them in private, and they will deny it as a sign of discipleship, but in their public declarations, they hold you guilty before the old Sabbath law

Where the Sabbath day folks kill their own arguments, they give us a club to use every time they open their mouth. In the great tent meeting of seven weeks' duration held in this city, which I was not permitted to attend, on the account of my serious sickness, we did not get much, but by taking the Evening Express newspaper, we got a report of the meeting each day, and this is what we clipped out of the Evening Express: In reference to certain promises, they say. But I also wish to call to your attention that these promises are only to those who know and acknowledge God, and render perfect obedience to his law, or commandment, for we read in 1 Jno. 2:3-4, 'Hereby we know that we know him if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' But blessed are they that do his commandments, that they may have a right to the tree of life, and may enter through the gates into the city that Jesus has gone to prepare for them." Where they make their mistake, they claim these commandments spoken of by John refer to the fourth commandment contained in the decalogue, or the Ten Commandments given by God through Moses to the children of Israel, at Mount Sinai, which contained the

seventh day Sabbath law, which is now true, for this, as we have shown, was given to Israel, and to no other people, but the commandment John refers to, was not that old commandment given under the law, but the new commandment given under grace, by Christ to his disciples—the commandment of love. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13:34-35. For we are not under the old law, but under grace.

When Jesus rose from the dead, he rose a new man, a spiritual body, with a new day in which to worship. Jesus himself taught us both by precept and example, that the first day of the week was a logical day to keep, for he not only kept it himself, but bestowed his blessing of "peace be with you," to them who kept it with him. At two different times he did this. Is this not evidence that he was pleased with them who kept his resurrection in memory of him?

In order to prove the seventh day Jewish Sabbath is the right day for us to keep, they will have to impeach both the word of God and early church historians, which I do not believe they will do..

Answering Some of Their Objections

They object to Christ's first days worship with his disciples. They say after his resurrection they were gathered together, not to keep the Sabbath, which was true, for the Sabbath was God's. They claim their gathering was for fear of the Jews, but this is not true. The doors were shut for fear of the Jews, but they were there assembled for a very different cause; they were assembled to talk about a risen Lord. Mary had seen him very early in the morning when she had, with the other women, gone to the sepulchre to embalm his body. Two men had seen him that day when on their way to Emmaus. Peter and John had been to the tomb and had seen the grave clothes, and they were talking over the matter. He had told them time and time again that he would arise from the grave the third day, but they did not understand him, and while they were communing one with another, and talking to one another, Jesus came and stood in the midst of them, and said, "Peace be unto you." O how I should like to have been there, and caught his precious feet, and worshipped him, as Mary did.

Then again, after eight days on the first day of the week (they object to calling it the first day of the week), but Sunday and Sunday are eight days, so I do not see how they get around it. For an illustration: If the month comes in on Sunday, on next Sunday would be the eighth day.

Then again at Troas, when Paul met together with his disciples to break bread, they say this was not on the first day, for it was night. This answers itself. Then again, they claim Paul kept the seventh day because he preached to the Jews on that day, which is true, but the meeting always broke up in a row. Do you call that worship? Paul was all things to all men that he might win some. Again they claim the Lord's day was the seventh day, but early historians tell us it was the first day. Again they claim that, 1 Cor. 16:2, where Paul commanded them to lay by in store the first day of the week, does not mean that he was going to take a collection, "that there be no gathering when I come." How do they know this? He certainly wanted them to have the money ready when he came. They also object to calling the first day of the week the Sabbath, which they have a perfect right to do, for the Sabbath has ceased to be. It came to an end when they killed the Lord of the Sabbath. They killed both the Sabbath and it's Lord, for he has said, "I am Lord of the Sabbath." They repudiate the proof we bring of the early church fathers, calling them all hypocrites and liars. We would like to ask what can you do with such blind, prejudiced people as this? If church officials are all liars and hypocrites, where do we get our Christians? Some people tell us the whole Ten Commandments are gone, and we are not under the law at all, but that could not be,

for that would give us the privilege to steal, and lie, and murder, or anything else that we wish to do. No, the fourth commandment was the only conditional commandment given in the whole decalogue. The condition was that they should keep it holy. If they did not, it should cease to be, be removed, or taken away from them.

Again they tell you Christ refers to the Sabbath forty years after his resurrection, and quote you Matt. 24:20 as proof of this, and that he recognizes this Sabbath when he warns them that their flight be not in winter, or on the Sabbath day. But why did he so warn them? Because He knew the gates of the city of Jerusalem would be locked up tight on that day, and they could not get out to flee to the mountains as He had told them to do.

Again they tell you the Gentile Sabbaths spoken of in Acts 13:42, 44 means the seventh day Sabbath, but they fail to read the margins in their Bibles, which says the Sabbath between, or Gentile Sabbath, so called by some. Again they tell us there is no commandment in the New Testament for keeping the first day of the week, which is true, but we are not keeping it because of the commandment, but through love, and because of his resurrection, and our finished redemption. Again they claim God gave the Ten Commandments to Christ to give to the whole world, but He did not do so, but gave them to Moses on Mount Sinai to give to Israel and no other people, and

gave Christ His commandment of love to give His disciples His followers, as a sign of their discipleship. "By this shall all men know ye are my disciples." Jno. 13:34, 35. Both were given as a sign. Eze. 20:12. Two separate, distinct commandments; one given to the Jews at Mount Sinai, the other to His disciples; one under the old law, the other under the new law of love and grace, for the law came by Moses, but grace and truth came by Jesus Christ.

Again they tell us Jesus kept the seventh day, which is true, and we must follow Him. He kept it under the old law, but not under the new, but kept the first day, the day of His resurrection.

Some first-day people refer you to the book of Joshua as making their seventh day our first day, but I do not think so. That was a special forty-eight hour day, for a special purpose, created by God, the same as he made the great fish that swallowed Jonah.

Then spake Joshua to the Lord, "In the day when the Lord delivered up the Ammonites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon, and the Sun stood still, and the moon stand until the people had avenged themselves upon their enemies. Is this not written in the book of Jasser? So the Sun stood still in the midst of heaven and hastened not to go

down about a whole day. And there was no day like that before it nor after it, that the Lord hearkened unto the voice of man, for the Lord fought for Israel." None of our days are just the same length, but this was one especially long day; not two days; it only had one evening and one morning; God said the evening and the morning was the first day, and the evening and the morning was the second day; it took the evening and the morning to make a day, regardless of its length. There never was such a day before or since that day, neither was there ever a fish like that, before or since, so that ought to settle that question.

Seventh-day folks tell us that in Dan. 11:45 it means that Turkey would change her capital from Constantinople to Jerusalem as their seat of government, but they certainly do not understand words, or they would not say so, for it says, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain, yet he shall come to his end and none shall come to help him." Now what does the word palace mean? A palatial building. Now what does the word tabernacle mean? A place of worship, which is already planted there, as God said to the Jews it would be, after they were driven out from their home land. See Amos 8:11-12; Hos. 2:11-12; also History of the Jews. See also the Mosque of Omar in the City of Jerusalem, one of the most palatial places of worship in the whole world. Turkey

drove the French armies, headed by Napoleon, from Palestine and the Holy Land in the year A. D. 1798, where he had planted the seat of their worship, the Mosque of Omar, in the city of Jerusalem years before, thus we see all this prophecy in the 11th chapter of Daniel, beginning with the 36th verse and ending with the 45th verse, has been fulfilled, except the last clause of the 45th verse. (Yet he shall come to his end, and none shall come to help him). This is according to history of all wars in the Holy Land, but Turkey has not yet come to his end, but according to the signs of the times, the sick man of the East, so-called, soon must do so, or this prophecy must fail, if we have the right interpretation of it, and we believe we have. (See history of French Napoleonic war with Turkey A. D. 1798. Remember you must know the meaning of words, or you cannot understand your Bible. The meaning of words change the meaning of the Book).

They tell us they will not accept early church history as evidence, because all the early church were Catholics, which is true, but not Roman Catholics. There is a very great difference between the two, a Roman Catholic and a Holy Catholic. They say they were all a set of hypocrites and liars, and they will not accept their statements, which is simply ancient history, so what can you do with a people like that?

Another prophecy that is just now being

fulfilled very rapidly,—it is coming at a break-neck speed, so to speak,—it is just over the hill; it is God's last message to man; it is his judgment day message; it is man in his airplane flying in the midst of the heavens, and flying to the uttermost parts of the earth, with the Gospel of our blessed Christ. Hear it men, hear it men. This message is found in God's last message to man. Rev. 14:6-7.

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