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By

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## PREFACE

The day of the Sabbath and the true interpretation of the Sabbath law are the main issues involved in "Sabbath Theology." Saturday Sabbath theology teaches that the Bible recognizes no Sabbath (in a weekly sense) but the seventh day of the week. It is one aim of this book to prove that the Sunday Sabbath is the only Sabbath that has now any Bible authority in a day appointed sense.

Seventh Day Adventists are undoubtedly the ablest and most aggressive champions of the Saturday Sabbath theology. Hence, for the sake of directness and the added interest which direct controversy lends, and the need in vindicating truth to meet and refute false conceptions of truth, the discussion of "Sabbath Theology" is here presented largely in the form of a reply to Seventh Day Adventists. The author still aims, however, to justify the title "Sabbath Theology."

The Seventh Day Adventists' Sabbath doctrine has its roots in the Old Testament. Hence refuting the doctrine from the New Testament standpoint alone is like cutting off the branches of a tree with-

out digging it up by the roots. So long as the roots remain the tree will grow. The only hope, therefore, of any effective result is in digging out the very roots of the doctrine, and only a thorough work is worth while. The main roots of the doctrine are: 1st, that the creation days were twenty-four hour days; 2nd, that the primitive Sabbath was the seventh day of the week; 3rd that the withholding of the manna proved the original day of the Sabbath; 4th, that the day of the Sabbath was fixed by the Sabbath law. If these theories can be disproved conclusively, it follows that the Sabbath doctrine growing out of them will be destroyed both root and branch, and only in this way is it possible to meet the Seventh Day Adventists on their own ground. Moreover, since these theories are held (not only by Adventists), they are necessarily involved in a complete discussion of Sabbath theology.

The doctrine that God's Sabbath law was abolished, involves a practical admission of these roots of the Saturday Sabbath doctrine, and since it does not touch the roots of the evil, it cannot destroy the tree. The all too evident purpose of the doctrine is to get rid of the Jewish Sabbath at any cost. It cannot be denied that in thus destroying the Bible authority of the Sabbath this doctrine is directly responsible in a very large measure for the Continental Sunday. No matter how old the doctrine may be, or how many eminent and good men have supported it, the principle remains true that, "by their fruits ye shall know them." It ranks therefore as equally dangerous with the doctrine it was meant to destroy.

The sacredness of the Sabbath is the only sure foundation on which to build in Sabbath reform, and this must rest on God's command "Remember the Sabbath day to keep it holy," which has never yet been repealed any more than have the nine other precepts of the Decalogue which are still recognized as binding.

"But comparatively little will be accomplished until we have a clear, well grounded Sabbath doctrine."—(Waffle).

That Seventh Day Adventists are the most formidable opponents of Sabbath legislation is a fact that has been repeatedly demonstrated. Not only do they divide the Christian strength that should be united against a common enemy, but combine with the avowed enemies of Christ to defeat Sabbath legislation; and by reason of their intense but misguided religious zeal (due to their Sunday mark of the beast doctrine) they easily become the recognized leaders of the enemies' forces. Their evident honesty and sincerity, their evident religious convictions, their apparently plausible arguments, and their posing as the champions of religious liberty win the sympathy and support of many honest legislators.

From a recent Adventist leaflet entitled "Seventh Day Adventism" we quote the following—"In 57 nations their representatives are carrying the gospel of Jesus Christ to those who are sitting in darkness and the shadow of death. Their gifts to the gospel amount to two and a half million annually. One out of every thirteen of their membership is definitely engaged in some form of gospel work. They maintain 686 educational institutions of all grades in

which are enrolled over 21,000 students under 1,319 instructors. Their 28 publishing houses print the gospel in 71 different languages and the annual output of their literature is valued at nearly two million dollars. They have three and a half million dollars invested in medical missionary institutions in all parts of the world. 160 physicians and 2,000 trained nurses are connected with that department of their work. Over ten million dollars is invested in their educational and philanthropic institutions. In all these ways they are seeking to uplift and bless humanity."

This gives some idea of the present strength of the S. D. Adventist organization. In so far as they do good through the essential doctrines of salvation which they hold in common with other Christian churches no fault can be found. But this outlay mainly represents antagonism to all other Christian churches and in so far as this is true we have a "house divided against itself" and to that extent it is not only wasted time and money, but a positive hindrance to the Gospel.

Their Sabbath doctrine, and their doctrine that all other churches are Babylon and rejected of God, necessarily makes co-operation with other Christian churches impossible.

Their one great distinctive present day mission, as they themselves affirm, is to proclaim the Third Angel's Message, and the vital point in their third angel's message is that Sunday is the mark of the beast. This then is the very heart and soul of their entire propaganda, and is thus the basis on which to judge the value of their work as a whole in its relation to the gospel.

Even setting the Sabbath question aside and judging from the standpoint of the essential truths of the gospel which they teach, their remarkable growth is not a positive measure of gospel progress, for the greater part is but the measure of what they detract from the work of other Christian churches; not to mention the direct hindrance to the gospel due to the inevitable friction and confusion involved, which must be especially obstructive to the acceptance of the gospel in non-Christian countries.

Hence the only justification for the Adventists' great outlay of time and money must depend on the truth of their doctrine regarding the Sabbath and regarding the churches as Babylon and rejected of God.

Their 1863 report gives 22 ministers, 8 licentiates, and 3,500 members. Their 1912 report gives 863 ministers, 492 licentiates, 1,386 missionaries, 2,194 canvassers, and 114,206 members. What does this promise for the future when we consider the natural accelerating rate of increase due to numbers? And what does this in turn promise for Sabbath legislation when they have already proved themselves the most formidable opponents of Sabbath legislation? Yet still it is the general policy of the Christian churches to ignore them.

The time has surely come for the general awakening of the churches to a realizing sense of the nature of the Adventists' campaign against the Sunday Sabbath. The campaign consists of a thoroughly organized and systematic propaganda to oppose Sabbath legislation, to encourage the violation of existing Sabbath laws, and to encourage in every

way possible the desecration of the Sunday Sabbath; and is waged with all the zeal of fanaticism due to their Sunday mark of the beast doctrine.

It would seem that the only practical way to counteract this campaign would be by a general counter educational campaign on Sabbath doctrine, with special reference to showing the true character of the Adventists' Sabbath doctrine in the light of the Bible. To be forewarned is to be forearmed. If all the churches that are interested in Sunday Sabbath reform took hold of this campaign with the commendable zeal that Adventists display, there could be no question as to the worth while results.

The S. D. Adventist menace to Sunday Sabbath reform is mainly in the obstruction they present to Sabbath legislation—1, in raising the question of the day of the Sabbath; 2, in raising the question of religious persecution; 3, by effectively posing as the champions of religious liberty.

The Sabbath is the great bulwark of religious liberty and the danger is not in the State recognizing the fact but in its ignoring the fact.

A still greater menace to Sunday Sabbath reform is the growing tendency (even among church members) to make the Sunday Sabbath a holiday instead of a holy day. The doctrine that God's Sabbath law was abolished, furnishes a valid excuse, and is thus the entering wedge to the Continental Sunday.

It is evident that each of these evils can be met only in a doctrinal campaign. To supply the text for such a doctrinal campaign is one purpose of this book.

M. S. L.

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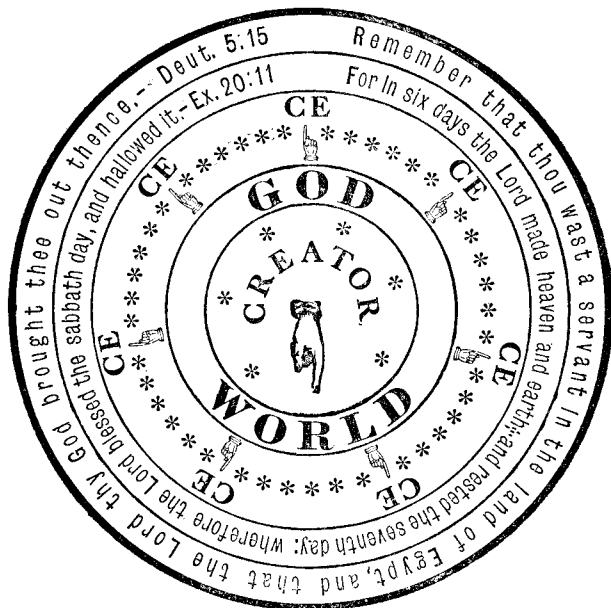
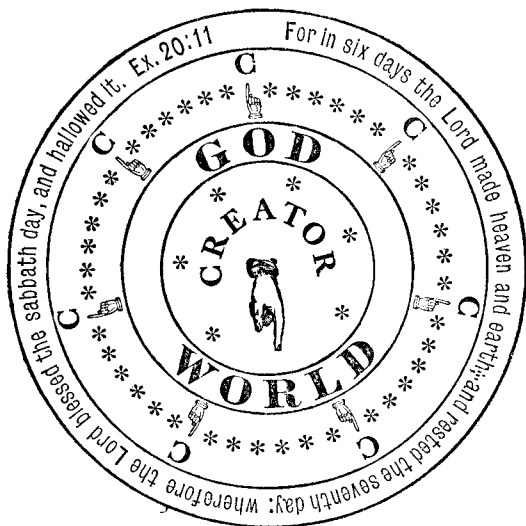
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(CE : Creation Exodus)

## CHAPTER I.

### THE CREATION DAYS.

Seventh-day Adventists teach that God created the heaven and the earth in six twenty-four hour days; that the weekly cycle then started has never been broken; and that the seventh day of the week is the only true Sabbath because God rested on the seventh day as stated in Genesis 2 : 3.

The whole question as to whether God rested on the seventh or on the first day of the first week of time depends on whether time began with the first day of creation or with the first time measured day of man.

If the creation days were days of twenty-four hours, and therefore not different from time days, they would be a part of measured duration, or time; and time would begin with the first day of creation. In which case, God rested on the seventh day of the first week of time.

But, if the creation days were indefinite periods, as is now most generally accepted, they cannot be counted as a part of time; and time, of necessity, began with the first time measured day of man. In which case, God rested on the first day of the first week of time.

We see then that the twenty-four-hour creation-day theory is at the very foundation of the Adventists' seventh day of the week Sabbath doctrine; and both must stand or fall together.

Does not the word "day" literally mean twenty-four hours? Not necessarily, neither in the original, as can be shown by any Hebrew lexicon, nor yet in the English, as for example, we read in Gen. 2 : 4, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Here God created the earth and the heavens in one day. But, according to Genesis 1, God created the heaven and the earth in six days. Evidently the word "day" cannot mean twenty-four hours in both cases.

Even Adventists make no attempt to base their twenty-four-hour creation-day theory on the meaning of the word "day," but on the expression, "the evening and the morning," which occurs in connection with the word "day" at the end of each creation-day record in Genesis 1.

The day has, in the rotation of the earth, a definite time marked type in nature, but morning and evening have no definite time marked type in nature; and therefore the words "morning" and "evening" are even less definite than the word "day." We speak of the "morning of life," and of the "evening of life" in just as correct a sense as we speak of the morning and the evening of the twenty-four hour day.

We have been in the habit from childhood of asso-

ciating the word "day" with the twenty-four hour cycle, and this is how it gets its twenty-four hour meaning. But, "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. 3 : 8.)

In the same way, we have always associated the words "morning" and "evening" with the twenty-four hour day, and that is how they get their time-limited meaning. If we lift them out of this association, they have no definite time value. In a general sense, "morning" means the first or early part, and "evening" means the decline or latter part. (See Webster's Unabridged Dictionary.)

The general sense of a word is based on its real or inherent meaning. The local sense of a word is the result of a particular application of its real or inherent meaning. There is danger sometimes of confusing the application with the inherent meaning and accepting the application for the meaning. While the application should always be in harmony with the meaning, yet the meaning may admit of a wide application.

This is the case with the words "morning" and "evening." Even as applied to the twenty-four hour day, they are used very indefinitely. In their broadest sense, "morning" is from midnight to midday and "evening" is from midday to midnight. In a more limited and common sense, "morning" is from any time after midnight, or from early rising to sunrise, and "evening" is from sunset to bedtime, or to any time before midnight. Morning cannot extend beyond midday, or evening beyond midnight, without doing violence to the inherent meaning of

the words; for the inherent sense of morning is the first or early part, and the inherent sense of "evening" is the decline or latter part. The morning always refers to the increasing part of the day, and the evening always refers to the decreasing part of the day—never the reverse.

It will be found on examination that every reference to the "morning" and the "evening" in the Bible is in perfect harmony with the inherent meaning of the words.

When the words "morning" and "evening" are used together in a twenty-four hour sense, they are always understood to mean from midnight to midnight; the morning extending from midnight to midday, or the increasing part of the day, as the word implies, and the evening extending from midday to midnight or the decreasing part of the day, as the word implies. Reversing the words would not affect the limits of each, and therefore "evening" and "morning," if used in a twenty-four hour sense, must mean from midday to midday. No other meaning is possible by reason of the inherent sense of the words "evening" and "morning."

Adventists assume that the expression, "The evening and the morning," in Genesis 1, means from sunset to sunset—the evening extending from sunset to sunrise, and the morning extending from sunrise to sunset,—thereby making the evening to extend past midnight into the following morning, and the morning to extend past midday into the following evening, thus positively disregarding the inherent meaning of the words. We must give Moses credit for using the words in their proper or true sense.

The expression, "at even, when the sun was set," in Mark 1 : 32, implies that the even began at sunset; but that it did not extend to sunrise is shown in the 35th verse, "And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Therefore morning began a "great while before day." This only shows that the Bible uses the words "even," or evening, and "morning" just as we use them to-day.

The expression, "From even unto even," in Lev. 23 : 32, can, and undoubtedly did, mean from sunset to sunset; but it is very different in sense from the expression, "The evening and the morning," in Genesis 1, and there is no evidence that there is the slightest connection between them. "The evening and the morning" could, in a limited sense, mean from sunset to sunrise, but it could never mean from sunset to sunset without doing violence to the real sense of the words; for "sunset to sunset" includes a portion of the evening sense part of one day, and the whole of the morning sense part and a portion of the evening sense part of the next day.

Nothing can be more certain than that Moses never intended "the evening and the morning" to be interpreted to mean from "sunset to sunset," if he had the slightest regard to the real meaning of the words.

The command, "In the ninth day of the month from even unto even, shall ye celebrate your Sabbath," in Lev. 23 : 32, has all the appearance of a command first given in which some new feature is introduced. The words "In the ninth day at even"

is a plain recognition of the fact that the even is the end, not the beginning, of the natural day. Celebrating the Sabbath "from even unto even" did not change the natural day. Here, not Genesis 1, is the origin of the sunset to sunset method of reckoning time.

In Deut. 5 : 15 God commands the Israelites to keep the Sabbath as a memorial of their exodus from Egypt. The memorial events of the Exodus began with the preparations of the evening before. It would be most fitting therefore that the Sabbath, as a memorial of the Exodus, be "from even unto even." Again, sun-worship, which began at sunrise, was the chief worship with which the Israelites were surrounded. In no other way could the Israelites' Sabbath be more strikingly contrasted than by beginning it at sunset.

If God has the power to change the time of the Sabbath (which Adventists deny), and did change it, to make it a special sign between Himself and the Israelites to distinguish them as His peculiar people, could He not change the hour of its beginning as easily as to change the day? And would he not do it, if thereby it would be a more distinguishing sign? And would not the reasons here given be satisfactory and natural reasons for God's commanding the Israelites to "celebrate" their Sabbath "from even unto even?"

Moreover, the inference of every passage of Scripture before Lev. 23 : 32 that carries any inference at all on the point, is that the day began with the morning. For example, Ex. 32 : 5,6, Aaron said, "To-morrow is a feast to the Lord. And they rose

up early on the morrow." The words "rose up early" shows that the morrow began with the morning. It certainly did not begin at sunset before they went to bed.

The Adventists cannot find a single passage of Scripture between Genesis 1 and Lev. 23 : 32 that bears the slightest inference to the contrary; so that Genesis 1 and Lev. 23 : 32 are their sole dependence to sustain their "sunset to sunset" theory. The theory is based only on a mere imaginary resemblance between "the evening and the morning" in Genesis 1 and "from even unto even" in Lev. 23 : 32. But if the same meaning was intended in both cases, we can be quite sure that at least equivalent expressions would have been used.

Adventists further attempt to sustain their sunset to sunset theory by assuming that "evening" means night and "morning" means day. But God called the darkness Night and the light Day. What authority have Adventists for changing God's definitions? Evening and darkness are quite different definitions for night; and morning and light are quite different definitions for day. Adventists say "Just let the Bible interpret itself." This is one example of how they "just let the Bible interpret itself."

The expression, "The evening and the morning" immediately follows God's definitions of night and day in Gen. 1 : 5. This fact in itself increases the presumption in assuming that "the evening and the morning" means the "night and the day;" for the closer the connection, the more direct the con-

tradiction. Did God define the meaning of Night and of Day and immediately ignore those definitions? Do we go to a dictionary to find the definition of a word and immediately ignore that definition?

We read in Gen. 1 : 3-5, "And God said, Let there be light: and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the 'evening and the morning were the first day.'"

The word "light" in the first four cases is clearly general in sense. Then there can be no good reason for not giving it the same general sense in the remaining case. Darkness, as the opposite of light, must be regarded in the same general sense. Therefore, Day and Night are merely the names given to light and darkness in the general sense that all light is day and all darkness night, without any reference to time. There are people living within the Arctic Zone where the day in the summer and the night in the winter are of several months duration. This shows that the day or the night is only a question of light or darkness, and time has nothing to do with it. Therefore, the words "Night" and "Day" in Gen. 1 : 5 have no time limiting effect on the expression, "the evening and the morning" which immediately follows.

We here quote from J. N. Andrews (Adventist), "And now He separates the light from the darkness. He calls the one day and the other night. This is why in the divine order the night makes the first division of the twenty-four hours. And the Bible informs us that the evening and the morn-

ing, that is, the night and the day, were the first day. This is a decisive proof that the days of Mosaic record were such days as an evening and a morning constitute, namely, days of twenty-four hours." (*The Sabbath and the Law, page 6*).

God called the light "Day" and the darkness "Night," but Mr. Andrews takes it on himself to change God's definitions; for he says that "the evening and the morning" means the night and the day. We only answer this presumption by pointing to the literal meaning of the words "evening" and "morning." Adventists, who pose as the champions of literal interpretation, should not object to the literal meaning of the words.

He says, "This is why in the divine order the night makes the first division of the twenty-four hours." But we fail to see the why in the reason given, for God named the "Day" first when He separated the light from the darkness; and in Jer. 33 : 25,26, He points to the immutability of His covenants "with day and night" and the "ordinances of heaven and earth." Thus, in God's covenant in nature, the day is put first. Where then does Mr. Andrews draw his inference that God ordained the night to be the first division of the twenty-four hours?—Evidently, from the expression, "The evening and the morning," by assuming that it means "the night and the day," in direct contradiction to God's own definitions.

Mr. Andrews should have backed up his assertion, that "in the divine order the night makes the first division of the twenty-four hours," by stating where the Bible ordains such a division; for no

division is binding without a command to make it binding. The mere fact that darkness naturally existed before light was created is hardly equivalent to a command. There is no command making such a division binding. But he probably assumes that the expression "the evening and the morning" is the equivalent of such a command. We see then that one assumption is based upon another in an all too evident effort to sustain the sunset to sunset theory.

The fact that God separated the light from the darkness Mr. Andrews gives as the reason why God ordained the night to be the first division of the twenty-four hours. He evidently infers that God put the night before the day to commemorate the fact that darkness existed before the light.

If this was God's purpose, He surely would have selected a more suitable type than the sunset to sunset day, which begins with the light at sunset. The midnight to midnight day would be a much more fitting memorial type, for it begins with midnight darkness; and only midnight darkness is a fit type of the darkness that existed before light was created. Thus the sunset to sunset day lacks the essential element necessary to make it a fit type; but the midnight to midnight day contains the essential element,—the darkness at the ending being but the necessary leading back to the typical darkness with which the next day begins.

The natural day, and hence the God appointed day (for God is the God of nature), is from midnight to midnight. Day, according to the Bible, is only God's name for light (Gen. 1 : 5) and the light practically

begins and ends at midnight, so far as its increasing and decreasing limits extend. Therefore the day, in the sense of a recurrence of light, must increase and decrease with the light and so extend from midnight to midnight.

Thus God has fixed immutably in nature the midnight to midnight day; and hence the Adventists' "sunset to sunset" theory is only a thinking "to change" God's time order in nature.

Morning and evening in a twenty-four hour sense mean from midnight to midnight; hence, if the creation days were days of twenty-four hours, Moses would certainly have said, "The morning and the evening was the first day;" and the statement that "the evening and the morning were the first day," which Mr. Andrews seems to think is decisive proof that the creation days were twenty-four hour days, we propose to show in decisive proof that they were not twenty-four hour days.

We admit that the expression, "The evening and the morning" must and does define the creation days in some sense. There are only two possible senses in which it can do so; one is the duration sense, and the other is the change of condition sense: for there are only two considerations involved in the Creation; one is the duration consideration, the other is the change of condition consideration.

It is the change of condition, not the duration involved in each creation day, that constitutes the *fact* of Creation; and the *fact* is the only consideration worthy of notice. For whether the Creation took place in six twenty-four hour days or in a million

years cannot change the *fact* in the slightest degree, and we can be sure that Inspiration dealt with the one only important consideration—that on which the *fact* of creation rests.

1.—To prove that Moses (or Inspiration) did not have the duration of the creation days in mind, we call special attention to the significance of the reversed order of the words “morning” and “evening” in the expression, “The evening and the morning.” Morning means the first or early part: evening means the decline or latter part. The first or early part of anything must, in the very nature of things, be before the decline or latter part: a day cannot decline before it has had a beginning, or first part. Anything involving duration must have a beginning or first part before it *can* have an ending or last part. Therefore the natural order would be morning and evening.

Now, if the natural order of the words “morning and evening” express a definite day, then their reverse order expresses the reverse of a definite day, i. e., an indefinite day, or period. The very reversed order in “the evening and the morning” makes the expression indefinite because without definite beginning and ending, in that the natural beginning and ending are reversed.

A natural day must have a first part, or morning before it can have a latter part, or evening. Would God, who is the God of nature, contradict Himself by reversing the order of nature? Would the God of nature prefer an order contrary to nature and put the end before the beginning, or else join the latter half of one day to the first half of the next and call

them a day? Did God begin the first day with the latter half of a preceding unrecorded day? Then what became of the first half of that unrecorded day?

This is the unavoidable tangle involved in the expression, “The evening and the morning,” if we try to give a definite time measure meaning to it; for we must credit Moses with using the words in their proper sense,—surely not in the exact reverse of their proper sense,—and it is impossible to get away from the fact that “evening” means the decline or latter part and “morning” means the first or early part.

We conclude, therefore, that Moses reversed the natural order of the words “morning” and “evening” for the very purpose of reversing their ordinary time measuring sense, to indicate that the creation days were indefinite periods.

2.—To prove that Moses had in mind the change of condition involved in the creation days, we call special attention to the fact, that, though “the evening and the morning” is the reverse order in the time measuring sense, yet it is the natural order in the change of condition sense; for each creation-day, even were it a million years, involves first the gradual decreasing or passing away of a former condition, and second the gradual increasing or coming in of a new condition. The old condition must first pass away to give place to the new. Evening fitly expresses the decreasing, passing away, or decline of the old condition; and morning fitly expresses the coming in, or increasing of the new condition. Hence, “The evening and the morning” is the natural order in the change of condition sense.



Again, we call special attention to the fact that the literal rendering, as shown by the marginal reference, is "The evening was and the morning was the first day;" or, which is the same, "The evening was the first day and the morning was the first day." The sense of which would be that the evening and the morning each was the entire day.

This completely destroys the time measuring, half and half, sense of the words "evening" and "morning," but harmonizes perfectly with their change of condition sense; for the Creation would naturally involve a gradual and continual change of condition, and each complete change of condition would mark the period of a day. The condition prevailing at the beginning of each day would gradually decrease to the end of the day, and the new condition commencing at the beginning of each day would gradually increase to the end of the day. The former condition gradually giving place to the latter, so that the latter increases as the former decreases, and thus each was the entire day.

Therefore, the literal rendering, "The evening was and the morning was the first day," plainly shows that the evening and the morning were not separate halves of the day but each was the entire day: the evening in a decreasing sense, as the word implies, and the morning in an increasing sense, as the word implies,—such as a gradual change of condition from the beginning to the end of each Creation day would involve. (The revised version also gives the same sense.)

The condition at the beginning of the first day of Creation was total darkness; but God spake forth

the light and divided the light from the darkness: this made a complete change of condition and was the first day. God made the firmament, or atmosphere, and divided the waters below from the waters above: this made another complete change of condition, and was the second day. God gathered the waters together, and made the dry land to appear and covered it with verdure: another complete change of condition, or the third day. God cleared the sky, and made the greater and the lesser lights and the stars to appear: another complete change of condition, or the fourth day. God filled the waters with fish, and the air with fowls: another complete change of condition, or the fifth day. Lastly, God filled the land with all manner of animal life, ending in the creation of man: another complete change of condition, or the sixth day. These changes were not a question of duration but of condition.

The indefinite period creation-day theory thus points out the necessary or natural order of creation, and the distinct phases of its development. A simpler division could not have been made. The six changes of condition were necessary to make the earth a fit abode for man.

Perhaps some may think that the third and fifth creation days embraced two separate and distinct changes of condition, and therefore might have been sub-divided. Thus, on the third day, the gathering of the waters together and the appearing of the dry land might be considered one distinct change of condition, and the covering of the dry land with grass, herbs, and trees, another distinct change of condition. But it will be conceded that

these two changes would naturally take place almost, if not quite, simultaneously, for the dry land began to appear, no doubt, very early in the day, and as soon as it appeared the conditions of plant life began to exist: and the very existence of the conditions of plant life may, in a very true sense, be regarded as God's voice calling plant life into existence. Therefore the two changes of condition are practically one as regards duration. Similarly, the two changes of condition mentioned in the fifth day were doubtless practically one as regards duration.

We cannot doubt the *fact* of Creation because it is ever before our eyes. The *fact* naturally calls forth an inquiry as to its origin, for it must of necessity have an origin, and there evidently can be but one true explanation of its origin.

The Bible is the record of God's dealings with man, and it is but fitting that it be prefaced by the true account of man's origin and the origin of all things on which his existence depends, thus leading back to the true beginning in God, and setting forth the relation existing between God and man.

The question arises, Did Moses write the Creation account by inspired discernment or by direct revelation? The statement will hardly be questioned that God does nothing that is unnecessary. If Moses could have written the account by inspired discernment, then a direct revelation was not necessary. By a study of the Creation account it will be seen that it is a simple statement of the natural and inevitable changes of condition that must of very necessity have taken place during the process of the

earth's development. These changes of condition and their order were all within the range of inspired discernment; but the exact duration of each change was entirely beyond the range of inspired discernment and, if revealed at all, must have been revealed by direct revelation. Therefore, if Moses wrote by inspired discernment, he could only have had in mind the changes of condition involved in the Creation; for he could not have discerned the exact duration of each change by any process of reason though quickened by inspiration.

If it were not necessary for man to know the exact duration of each creation-day, that fact would be proof that God did not reveal it, on the principle that God does nothing that is unnecessary.

The creation days were before man was created, hence the knowledge of their duration is beyond the reach of man's testimony, and therefore wholly within God's own power. Christ said, "It is not for you to know the times or the seasons which the Father hath put in His own power" (Acts 1 : 7). The knowledge could not alter the result of the Creation one iota. Then what benefit could it be to man? What purpose then could God have in revealing it?—for he does nothing without a purpose.

The second account of Creation begins thus: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." (Gen. 2 : 4).

Here the earth and the heavens were created in one day, but according to Genesis 1, they were

created in six days. The word "day" cannot mean twenty-four hours in both places. How then can we know that it means twenty-four hours in either place? Certainly not by the expression "The evening and the morning," which, as we have shown argues only the reverse.

Adventists seem to avoid this second account; but it is in the Bible, and is therefore just as authentic as the account in Genesis 1. Can Adventists harmonize the two accounts by their twenty-four hour creation-day theory?—Hardly.

We see that the word "day" in the second account covers the entire six days of the first account. Therefore, "generations" in the second account must correspond to the days of creation in the first account. But if the days of creation in the first account were twenty-four hours each, then the "generations" in the second account must be twenty-four hours each. Can any one believe that Moses intended to convey the meaning of twenty-four hours by the word "generation?" Yet this is what Adventists must assume.

Turn now to the 90th Psalm, and notice first, that it was written by Moses, as seen by the title. In the 4th verse he says, "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." Notice too, that these words were called forth by an immediate reference to the Creation, for we read in the 2nd verse, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God."

Now try to imagine Moses—with the Creation in

mind and the twenty-four hour conception of the creation-days—exclaiming, "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night!" The absurdity is apparent. That Moses regarded a day in God's sight as an indefinite period is clearly inferred from these words.

Inspiration cannot contradict itself, and therefore Inspiration did not give Moses one conception of a day in God's sight in Genesis 1 and a different conception in Psalms 90 : 4.

Now read the 2nd verse again, "Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Note the three steps and the sequence involved, and that the very sense of the sequence requires that each step leads up to a point where the next begins and, that the final step or climax—"even from everlasting to everlasting," etc.—begins, as the word "even" infers, at the point where imagination can go no farther; thus implying that the preceding step, or the Creation reference, has already carried the thought up to this point.

Moses is here trying to give a conception of the everlasting nature of God by pointing out that He existed before the farthest reach of the imagination. The fact that he used a reference to the Creation to lead up to this climax shows that, to his mind, the Creation thought carried the imagination to its farthest limit, and was therefore a fit prelude to lead up to the thought of the everlasting nature of God. If the Creation reference meant only a span of six twenty-four hour days—before

which God existed—it would not only have weakened the force of the sequence, but would have been a very tame prelude to lead up to the climax, as it would not have required the slightest effort of the imagination.

When we take into consideration, therefore, the thought which Moses wished to bring out in using the creation reference, we may be quite certain that to his mind it involved a far-reaching conception. Only such a conception could have caused him to exclaim in the 4th verse, “For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night!”

Again, when Moses had occasion to refer to “the days that are past,” he was very careful to distinguish them from the creation-days by specifying that they were “since the day that God created man upon the earth;” for we read in Deut. 4 : 32, “For ask now of the days that are past, which were before thee, since the day that God created man upon the earth.” In the expression, “Since the day that God created man upon the earth” the word “day” evidently refers to the sixth day of creation on which man was created, and is not included in “the days that are past” which are since that time.

Here Moses clearly does not include the days of creation with “the days that are past.” If the days of creation were days of twenty-four hours, and therefore not different from time days, there would be no good reason for not including them in the “the days that are past;” but if the creation days were indefinite periods, they could not be included in “the days that are past.” The very fact that Moses

did not include them in “the days that are past” is strong evidence that he did not regard them as days of twenty-four hours, but as indefinite periods, belonging to eternity and not to time, and therefore could not be included in “the days that are past.” At least he did not presume, as Adventists do, to measure God’s days by man’s twenty-four hour standard.

Adventists may say that Moses here referred only to that portion of “the days that are past” which belongs to man’s time because the questions that follow refer only to man. But why then did he specify at all? Would six twenty-four hour days make any material difference? Would Moses specify so particularly just to separate 2,500 years of 365 days each from six days of the same kind?

We may substitute the antecedent of a pronoun for the pronoun. Now substitute “the days that are past” for the pronoun “which,” the passage will then read, “The days that are past were before thee, since the day that God created man upon the earth.” The phrase “before thee” defines the latter end of “the days that are past” and may therefore be omitted since it has no bearing on the question concerning the beginning of time; and the passage then becomes a positive declaration that “The days that are past were since the day that God created man upon the earth.” A more direct and positive statement would be impossible.

Thus a grammatical analysis of the passage makes its meaning unmistakable. To insist on the theory that time began with the first day of creation, in the face of this positive statement to the

contrary, is to put a man conceived theory above the inspired word of God.

Returning to Deut. 4 : 32,33, we read further, "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from one side of heaven unto the other whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

Moses here refers directly to God's speaking the Ten Commandments in the hearing of the people; and in those Ten Commandments are the words, "For in six days the Lord made heaven and earth," etc. This is the only reference to the creation days in the Ten Commandments. Moses then did not count the creation days as a part of time when making a direct reference to the Ten Commandments. Then are the creation days to be counted as a part of time in the only reference to the creation days in the Ten Commandments?

The fourth commandment says, "Six days shalt thou labor and do all thy work," etc., and the reason appended is, "For in six days the Lord made heaven and earth," etc. Adventists say that if "day" means twenty-four hours in one place it must also mean twenty-four hours in the other.

The answer is that the word "day" is not used in the same sense in both places. In the first place it is used in the sense of copy; in the second place it is used in the sense of model or pattern. The first are man's days to be measured by man's twenty-

four hour standard: the second are God's days to be measured by God's standard (2 Pet. 3 : 8; Ps. 90 : 4). Besides, Moses himself drew a line between God's creation days and man's time days in a still closer connection in Deut. 4 : 32; and thus Deut. 4 : 32 furnishes the key to the distinction between man's time days in the fourth commandment and God's creation days in the reason appended.

The Creation week is the model, and man's week is the copy. The copy may be on a very small scale as compared to the model, and yet be a true copy or imitation. The model expressed in the copy is merely God's thought expressed in terms of man's thought.

Now sum up the testimony of Moses:—

1.—"The evening and the morning were the first day."—Gen. 1 : 5.

2.—"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."—Gen. 2 : 4.

3.—"For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."—Ps. 90 : 4. (Immediately preceded by a reference to the Creation in verse 2.)

4.—"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth."—Deut. 4 : 32. (Immediately followed by a reference to the giving of the Law which includes the fourth commandment.)

These passages must harmonize or make Inspiration through Moses contradict itself.

In the first two passages it is evident that the word "day" cannot mean twenty-four hours in both, so that to base the twenty-four hour creation day theory on the meaning of the word "day" is already rendered impossible at the start.

The expression "The evening and the morning" is therefore the Adventists' only hope. But the very reversing of the natural order of the words "morning" and "evening," taken in connection with their literal meaning, indicates that Moses reversed them for the very purpose of expressing an indefinite period; and their reverse order taken in connection with the literal rendering—"The evening was and the morning was"—shows that Moses meant a change of condition instead of duration, as already shown.

The third passage shows that a day in God's sight has no definite time value, but is merely a type, and taken in connection with the reference to the creation in the second verse, shows that Moses did not measure God's days by man's twenty-four hour standard.

Finally, in the fourth passage, Moses does not include the Creation days in "the days that are past;" thus showing that he did not regard the Creation days as a part of time.

Thus we see that these four passages from Moses harmonize perfectly according to the indefinite period Creation-day theory. Can Adventists harmonize them by their twenty-four hour Creation-day theory? It is evidently impossible. Can there then be any doubt which is the correct theory?

Turn now to 2. Pet. 3 : 8, "One day is with the Lord as a thousand years, and a thousand years as one day." The evident meaning of which is that the day in God's sight has no definite time value.

Now notice particularly that here too these words were called forth by an immediate reference to Creation. Begin at the 3rd verse and read, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

It is here plainly stated that the heavens and the earth were (created) by the word of God and are now kept and reserved by the same word. Both the creation and the keeping are by the same word. The two thoughts are set in direct contrast; and since it takes both thoughts to make the contrast, therefore, Peter could not have had one thought without the other in mind when he said, "One day is with the Lord as a thousand years, and a thousand years as one day." This then shows Peter's conception of the creation days, as well as the keeping days; and

the admonition "Beloved *be not ignorant of this one thing,*" shows the importance which he attached to it.

This expression of Peter's, and the similar expression of Moses in Psalms 90 : 4, were both called forth by a contemplation of the Creation. Now the contemplation of a six twenty-four-hour-day Creation simply could not have called forth these expressions.

Since the creation days were before man's days, they are in an entire sense God's days, and thus separate and distinct from man's days. God has by inspiration (2 Pet. 3 : 8; Ps. 90 : 4) clearly made known the indefinite value (in a time sense) of the day in His sight. This then is the measure of God's days. For in the mind of the Eternal Creator of the universe, duration is not measured by the rotation of one small planet.

In the very nature of the case, the measure of the earth's rotation, or twenty-four hours, can only measure time on the earth and in the mind of man; for it is only the mind of man, not the mind of God (aside from His dealings with man), that takes account of it, as clearly shown in 2 Pet. 3 : 8 and Ps. 90 : 4. Therefore it cannot be the measure of the creation days before there was a mind of man to take account of it.

God undoubtedly recognizes the fact that the twenty-four day is the most natural measure of time for man's use, and He undoubtedly recognizes man's days, but only in His dealings with man and because of His dealings with man, while in His own

private counsel He still maintains His own reckoning regardless of man's twenty-four hour measure. This is clear from 2 Pet. 3 : 7-9; for the present and the future are involved in the keeping in store mentioned in verse 7, and this was what Peter had immediately in mind when he said, "One day is with the Lord as a thousand years, and a thousand years as one day."

Again, in verse 9, he says, "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." The reason then that the Lord delays the promise of His coming is because He is unwilling that any should perish; and the slackness concerning His promised coming is only apparent, because of the fact that He does not count time as man counts, for, "One day is with the Lord as a thousand years, and a thousand years as one day."

So we see that while God recognizes man's days in His dealings with man, yet in His own private counsel He maintains His own separate reckoning.

We have certainly established more than a doubt in regard to the truth of the twenty-four hour creation-day theory. But if we had done nothing more than to establish a doubt, it would be presumption, in the face of that doubt, to apply positively man's twenty-four hour measure to the creation days, which, in their very nature, belong to God's own private counsel.

Note the presumption implied in God's challenge, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man;

for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof if thou knowest? or who hath stretched the line upon it?"—Job 38 : 24, 25.

Is not this challenge applicable to any who presume to know the duration involved when God "laid the foundations of the earth?" Where is the challenge in the question, "Who hath laid the measures thereof if thou knowest?" if we may with impunity apply a twenty-four hour day measure to it? for duration is evidently one of the measures involving conditions of the Creation.

Adventists will say, that if the six creation days were indefinite periods, then the seventh day on which God rested must also be an indefinite period.

Inasmuch as God's rest day belongs both to God's days and man's days, it doubtless has a two-fold time meaning. It may be regarded as a twenty-four hour day from man's standpoint,—for God certainly rested on man's first *time* measured day. It may also be regarded as an indefinite period from God's standpoint,—for, in the *sense* that the Creation was pronounced "finished," God has never yet ceased from resting by returning to His Creation work.

God's rest can only be represented in a time sense by the first time day on which God rested; but there is nothing in the Bible account that necessarily limits God's rest to that one twenty-four hour day. The record says, "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).

The fact that the Creation was "finished" makes it impossible that God rested one twenty-four hour day and then returned to His Creation work. God did not rest till the Creation was "finished" and we have no reason to think that he would have rested till the Creation was "finished." God's rest meant a "finished" Creation; and, in so far as it meant rest from the Creation which was pronounced "finished," His rest never has ended, and never will end till heaven and earth pass away and He creates them anew as predicted.

The Bible predicts that the heaven and the earth will pass away (Matt. 24 : 35; 2 Pet. 3 : 10; Heb. 1 : 11; Ps. 102 : 26; Isa. 51 : 6) and that God will create a new heaven and a new earth (Isa. 65 : 17; 66 : 22; 2 Pet. 3 : 13; Rev. 21 : 1). When God begins to create the new heaven and the new earth, then His seventh day of rest from the first Creation will be ended.

When will this be?—At the coming of the Lord (see 2 Pet. 3 : 10). When did the angel swear "that there should be *time* no longer" (Rev. 10 : 6)?—When the seventh angel should begin to sound (verse 7). What happened when the seventh angel sounded?—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever." (Rev. 11 : 15).



Then when the Lord comes *time* shall be no longer. We also read, in Rev. 20 : 11,12, that when God shall sit on His throne of judgment, the earth and the heaven shall flee away. We find then that God's seventh day of rest and man's *time* both end at the coming of the Lord.

God's rest does not imply forced idleness, any more than Sabbath rest implies forced idleness. There are works of instruction, helpfulness, and mercy that are in perfect harmony with Sabbath rest. God's work in redeeming man is truly in harmony with Sabbath rest. Remember, that it was only from His work of Creation which was pronounced "finished," that He rested; and He rested because it was "finished." Any other work aside from that particular work from which He rested would not put an end to His rest from that particular work.

We read in Heb. 4 : 3, 9, 10, "For we which have believed do enter into rest . . . There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." This plainly teaches that the believer hath entered into rest by ceasing from his own works just as God hath entered into rest by ceasing from His work of creating the heavens and the earth.

If the believer's rest, into which he has entered by believing in Christ, is permanent, then are we to think of God's rest from Creation as limited to twenty-four hours?—If so, the comparison falls short. But we know that the believers' rest is as lasting as the "finished" works of Redemption

(John 19 : 30): then the comparison justifies the assertion that God's rest is as lasting as the "finished" work of Creation.

Therefore, we conclude that God's original seven day cycle began with the first day of Creation and will extend to the end of time. Adventists say that it is limited to seven days of twenty-four hours each.

Which conception more nearly harmonizes with God's infinite and eternal nature? God said, "My thoughts are higher than your thoughts" (Isa. 55 : 9). Therefore, though we can never attain to the height of God's thought, yet we may be sure that the higher our thought, the nearer we are to God's thought.

The twenty-four hour creation-day theory contradicts nature.

This the Adventists themselves do not deny. Thus J. N. Andrews, one of their highest authorities says, "If it be objected that a day of twenty-four hours is inadequate to the work of the first day of time, the answer is that this is all true, if the work of creation be considered the work of nature; for if nature had to create itself, all eternity would be insufficient for the work. But if an infinite Creator called the world into existence out of nothing, then the period of twenty-four hours was quite adequate for the work of the first day of time." (*The Sabbath and the Law—page 7*).

In admitting, that according to nature the twenty-four hour creation-day was inadequate for the work done in it, he practically assumes that God—who is

the God of nature—created the heavens and the earth contrary to nature.

Because eternity is insufficient for nature to create itself without God, does not argue that God did not work through nature. Nor is it a question of what God *could* do, but of what He *did* do.

Adventists say that God cannot contradict Himself. Then did the God of nature contradict Himself by working contrary to nature?

If the necessity required, doubtless God could work contrary to nature without contradicting Himself. But if the necessity did not require, God certainly could not work contrary to nature without contradicting His own nature, for He is the God of nature. If “a thousand years in God’s sight are but as yesterday when it is past, and as a watch in the night,” there was certainly no necessity for Him to create the heavens and the earth in six twenty-four hour days contrary to nature.

Christ’s miracles were evidently beyond nature, but not, necessarily, contrary to nature. He only used His supernatural power when natural means failed. He never unnecessarily opposed the laws of nature. He never performed a miracle from any selfish motive or to boastfully parade His power. His miracles were stamped as genuine in their very truthfulness to the divine nature, and justified in the lessons that needed to be taught, in the suffering that needed to be relieved, and in His authority that needed to be attested.

The great miracle of the Resurrection was necessary to declare Christ to be the Son of God with power (Rom. 1 : 4), to attest His victory over sin

and death (1 Cor. 15 : 55-57), to witness God’s acceptance of the sacrifice (Acts 17 : 31), and to be the Christian’s guarantee of his own resurrection (2 Cor. 4 : 14).

If there was any conceivable justification for God’s creating the heavens and the earth in six twenty-four hour days, contrary to nature, there would then be that much reason for assuming that He did; but in the very absence of any conceivable justification for it, there is no reason for assuming that He did.

Would God dishonor His own laws in nature—which He Himself created and so jealously guards—by ignoring them Himself? Was He in such a hurry to create the heavens and the earth that He did it in six twenty-four hour days? Was the Creation the result of a sudden impulse? Did delay tax His patience? Would He secure greater honor by a short unnatural creation than by a long natural creation? Do we see God’s infinite, eternal, and unchangeable character more through a short unnatural creation theory than through a long natural creation theory? Do we get a higher conception of the holiness of God’s laws through His dishonoring of them than through His honoring of them?

Or, in short, do we get a higher conception of God through the twenty-four-hour creation-day theory than through the indefinite period creation-day theory? If we can determine which is the higher thought, we can safely judge that the higher thought is the nearer to God’s thought; for, “God’s thoughts are higher than our thoughts.” (Isa. 55 : 9).

True science is God’s word as truly as is the

Bible. Both contain the truth; and truth cannot contradict itself. We have no need to fear for the Bible if it is the true word of God. Science can only clear away false conceptions of the Bible, which always results in a higher conception of the character of God and of the Bible as His inspired word.

The theory that the earth was the stationary center around which the universe revolved daily, was once held by the Church with all the tenacity with which Adventists still cling to the twenty-four-hour creation-day theory. In defending the former theory, the Church arrayed the Bible against science. In defending the latter theory, Adventists are doing the same. The natural result in the first case was a wave of infidelity that swept over Europe. The natural tendency in the second case is in the same direction.

Adventists even boast that nearly all that leave them become infidels; but they try to make the fact appear as an evidence that they teach the truth, because to deny the truth of the Bible is to become an infidel. But it is teaching false theories in the name of the Bible, thus arraying the Bible against the truth, that makes infidels.

No doubt false theories have been held in the name of science as well as in the name of the Bible; and a theory must be false that cannot be held in the name of both: for the Bible and science cannot contradict each other in any true sense, for both are the truth of God. All apparent contradictions therefore must be due to our imperfect understanding of one or the other.

It is a mistake to think to defend the Bible against

the light of science: the Bible needs defence only against such defenders,—whose defence is in the interest of a theory instead of the Bible. Science is the best defence of the Bible against false theories.

Adventists admit, as we have shown, that the twenty-four-hour creation-day theory contradicts nature—to reveal the laws of which is the sole end of science. In defending the theory, Adventists pose as the defenders of the Bible. Then they are practically defending the Bible against the teaching of science. They are in exactly the same position as the Church was when it defended the theory that the earth was the stationary center around which the universe revolved.

The fact that they are defending a theory which the Bible does not necessarily teach (as the great majority of Bible scholars are agreed) shows that they are not so much concerned in defending the Bible as in defending their theory. And the fact, too, that they are defending a theory which in itself is not of the slightest consequence (since nothing can alter the *fact* of Creation), shows that there must be a reason behind it. And the reason is not difficult to see.

The reason is that the twenty-four-hour creation-day theory is vital to their seventh day of the week Sabbath doctrine which is based on the assumption that God rested on the seventh day of the first week of time; and for this to be true, the creation days must be twenty-four hour days. Hence their Sabbath doctrine must stand or fall with the twenty-four-hour creation-day theory.

Perhaps the least worthy of notice is what may be called the "child thought" argument; for example, see Adventist tract entitled, "How Esther read her Bible." The tract, however, bears directly on the Sabbath question; but the "child thought" argument applies as well to the creation question.

The twenty-four hour conception is the "child thought" of the creation days; hence, according to the "child thought" argument, it is the natural thought, and therefore the true thought. Just as well apply the "child thought" argument to any other theological question. Would they put a child in a theological chair to teach theology?

In reading, or hearing read, the Creation account for the first time, the child would naturally apply the twenty-four hour conception to the word "day," because it has never known any other. It would be absurd to expect anything else.

Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (1 Cor. 13 : 12). Again he said, "Be not children in understanding . . . but in understanding be men" (1 Cor. 14 : 20).

When Christ said, "Unless ye become as a little child," He undoubtedly meant in faith, not in understanding.

If it was essential to salvation to know the duration of the creation days, there would be some weight to the "child thought" argument, on the ground that God would not put any knowledge necessary to

salvation beyond the reach of the weakest for whom salvation was provided.

But our salvation is only by faith in Jesus Christ; "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3 : 11.

## CHAPTER II.

## THE BEGINNING OF TIME.

Eternity is duration in its unmeasured sense. Time is that portion of eternity, or duration, that is measured by man's day measure,—or, man measured duration.

It is evident that the rotation of the earth on its axis every twenty-four hours furnishes the most natural unit of measure with which to measure duration on the earth. The intelligent inhabitants, if such there be, of other worlds would doubtless, for the same reason, take their unit of measurement from the rotation of their world, and, unless their world rotated in the same time as ours, their measure would be different from ours. But how they measure duration does not concern us.

Time then is the measurement of duration by man on the earth.

The Bible clearly teaches (2 Pet. 3-8; Ps. 90 : 4) that in His private counsel God does not measure duration by man's days, and therefore it is only in His dealings with man, and because of His dealings with man, that He recognizes (as the Bible shows)

man's days. It is merely a case of the Infinite mind adapting itself to the finite mind.

There are, in a general sense, only two theories in regard to the beginning of time. One begins time with the first day of Creation: the other begins time since the creation of man. The whole question depends on whether or not the creation days were twenty-four hour days. If they were measured by the standard with which time is measured, they would necessarily be a part of measured duration, or time. Otherwise, they would belong to eternity.

We have shown in the preceding chapter that the twenty-four hour creation-day theory contradicts the Bible, nature, and reason at every point.

In Deut. 4 : 32, Moses clearly specified "the days that are past" as "since the day that God created man upon the earth." God created man on the sixth day of Creation. Then the first time measured day following the sixth day of Creation was man's first day in a chronological (not birthday) sense.

A person's birthday is never counted as the first day of his life in a chronological sense, for the simple reason that it is not a complete day and is therefore not a complete chronological, or time measuring unit. We cannot begin to measure at a point before the thing to be measured exists. Time, in a chronological sense, must have a definite beginning, and therefore must begin with a complete time measuring unit.

If we wish to find the age of a person who is dead, we subtract the date of his birth from the date of his death. Thus, we subtract, or take away, the day of his birth from the rest of his life.

Besides the chronological sense of time there is, evidently, also a birthday or memorial sense, as when we commemorate our birthday or some National holiday or the weekly Sabbath, etc., in which the day of the event commemorated is the recognized starting point of the count.

The chronological sense of time may be defined as the relation of time to a measuring unit. The memorial sense of time may be defined as the relation of time to an event. The Jewish inclusive method of reckoning, referred to later, clearly belongs to the latter sense.

Genesis, chapters 5 and 11, give the chronology of the Bible from Adam to Abraham, and begins thus: "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image; and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died." (Gen. 5 : 3-5).

Thus the Bible chronology begins with, "All the days that Adam lived." But the creation days were not a part of Adam's life, and hence are not included in the Bible chronology.

We have then two unmistakable proofs (Gen. 5 : 5 and Deut. 4 : 32) that Moses began the count of time with the first time measured day of man.

Why do Adventist teachers (posing as the champions of the literal interpretation and positive inspiration of the Bible) ignore these plain proofs? The sole reason can only be that these proofs do

not harmonize with their twenty-four hour creation-day theory on which their seventh day of the week Sabbath doctrine so much depends. Is it not evident then, that it is their theory, more than the Bible, that they are really concerned in sustaining?

In Mr. Andrews' answer to Mede, Jennings, Akers, and Fuller, page 25, he says, "The first chapter of Genesis contains a record which commences with what the Holy Spirit calls '*the beginning.*' Of what is this the beginning? of eternity? Mr. F. will not assert it, though he places this beginning in eternity; i. e., he asserts that the events of the six days of creation belong not to time, but to eternity. Perhaps Mr. F. will say that *the beginning* is simply the beginning of our world's history. But is it not true that God caused Moses to count time from that very point?" *Answer.*—No, God did not "cause Moses to count time from that very point," for Moses did not count time from that point. Did Mr. Andrews never read Gen. 5 : 5 and Deut. 4 : 32, which clearly show that Moses counted time from the first time measured day of Adam?

"In the beginning God created the heaven and the earth" (Gen. 1 : 1). This merely states a self-evident truth; for though eternity has no beginning, it is self-evident that all created things must have had a beginning. The very time vagueness of the statement is the extreme opposite in sense to a fixed time date,—such as six twenty-four hour days previous to the creation of man would be,—which is proof on the face of it that Moses had no fixed time date in his mind when he wrote it.

Moreover, "*the beginning,*" in its farthest reach,

extends back over the duration involved in the creation of the entire universe, and it would be absurd to think that duration throughout the entire universe is measured by the rotation of the earth, which is comparatively only a very insignificant planet among the countless rotating bodies that comprise the universe.

How could the inhabitants, if such there be, of other worlds, with differing rotation periods from ours, measure duration by the rotation of our earth? It would be contrary to the character of God, who is the God of nature, to make such an unnatural arrangement. Besides, the unmistakable inference in 2 Pet. 3 : 8 and Ps. 90 : 4 is that the God of the universe does not throughout the universe regard the twenty-four hour day measure, but only on the earth, in His dealings with man, and then only because it is man's natural measure of time.

Again, Mr. Andrews says (page 26), Mr. F. acknowledges the rest-day of the Creator to belong to time; but he denies this of the days which God employed in the work of creation. But observe that the day of God's rest is called the seventh day. Gen. 2 : 1-3. This shows that the rest-day of the Lord belongs to a series which commenced with what Moses calls '*the beginning.*' Mr. F. must therefore admit that the six days belong to time, or else assert that the seventh day belongs to eternity. As he cannot ascribe the seventh day to eternity, he must acknowledge the six days of creation to be the first six days of time."

*Answer.*—God's seventh day on which He rested

extends to the end of time—it is *Time*. From what did God rest?—"From all his work which God created and made" (Gen. 2 : 3). Did He leave His work unfinished when He rested?—"Thus the heavens and the earth were finished" (Gen. 2 : 1).

Will Mr. Andrews assert that God rested one twenty-four hour day and then returned to finish His work of Creation? Can he point to any definite time since when God has returned to His work of Creation?

God's rest from a "finished" Creation must be as lasting as the "finished" Creation from which He rested. For, in the *sense* in which the Creation was pronounced "finished" (Gen. 2 : 1), God's rest can never cease by returning to finish that which was pronounced "finished."

The Bible predicts that the heaven and the earth will pass away, and that God will create a new heaven and a new earth. Then, and not till then, will God's seventh day on which He rested from Creation be ended.

Mr. Andrews argues that the seventh day on which God rested must belong to the same series with the six days of Creation. Then the six days of Creation must be indefinite periods to belong to the same series with the seventh day—which is an indefinite period—unless Mr. Andrews can prove that God returned to His work of Creation after resting one twenty-four hour day.

The original, or first day of time on which God rested—as representing the *fact* of God's rest—may be regarded, in view of Gen. 2 : 3, as the starting point of the weekly Sabbath. For, in so far as

the Infinite mind adapts itself to the finite mind in its dealings with man, it was truly God's original Sabbath. Besides, there is no other definite starting point to be found in the Bible before the giving of the Law on Sinai, and it is unreasonable to suppose that the Sabbath, which "was made for man," as Christ said, was withheld till then and given only to the Israelites.

Again, Mr. Andrews continues (page 27), "He (Mr. F.) says that the day on which God rested was the first day of Adam's existence. But, for this to be true, Adam must have been created on the seventh day of the week; or, if such a thing be conceivable, he was created on the very line which divides the seventh from the sixth. But neither of these conclusions is truthful. Adam was created on the sixth day of the week and at a period in the day when very much of it remained unexpired."

Would not Mr. Andrews subtract the date of his own birth from the rest of his life in computing his own age? Then what reason can he give for not applying the same rule to Adam.

It is impossible to apply the day measure at the exact point in the day at which Adam's life began, for the Bible does not give the exact point; then it must be applied at the first natural day beginning point before or after. But, judging from the Creation account, the greater part of the sixth day was before Adam's life. Then would it be correct to count the whole of the sixth day as the first day of his life? It could be his first day only in a birth-day sense, not in a chronological sense; for we

must remember that the day is the unit of measure, and as the measuring unit of man's life, it cannot be applied before his life begins, but must be applied at the first natural day beginning point after. Hence the only uniform and practical rule possible is to leave the day measures as nature itself has placed them, and count a man's life by the number of natural days that follow after the beginning of his existence. Does Mr. Andrews presume to ignore the only practical rule that ever did exist—the only chronological rule that has ever been recognized?

Again, Mr. Andrews says (page 29), "Did Adam take a wife the day before his own existence commenced? Did God cause the animals to pass in succession before Adam that he might give them names suited to their several organizations, and yet no Adam exist till the following day? Did God place Adam upon probation, and threaten him with death in case he sinned, and Adam himself have no existence till the ensuing day? And what about intrusting him with the garden before there was any Adam to intrust with it? Will Mr. F. deny that these things required time?"

Notice, in passing, that the question of time does not bother Mr. Andrews in the slightest when it comes to crowding creation ages into twenty-four hours. But he asks "Will Mr. F. deny that these (minor) things (which he enumerated) required time?" We presume, not very much, on the principle by which Mr. Andrews accounts for ages being crowded into hours. But, of course, the slightest particle of time is sufficient to prove Mr. Andrews' point as to the existence of Adam on the sixth day.



However, Mr. Andrews' whole argument is based on a wilful misrepresentation of Mr. F.'s position; for Mr. Andrews knew full well that Mr. F. does not deny that Adam existed on the sixth day of creation in a birthday sense, and that he only asserts that the day following on which God rested, was Adam's first complete day, or first day in a chronological sense.

Mr. F. undoubtedly accepts the record of the sixth day of creation as fully as does Mr. Andrews. So Mr. Andrews cannot thus evade the question of Adam's first day in a chronological sense,—for, remember, it is the *chronological*, not the *birthday*, sense, that must determine the beginning of chronology, or measured time.

As to the duration required for God to do the things He did on the sixth day of creation after creating Adam, we are quite willing to accept Mr. Andrews' own estimate, for there is no danger of his estimate exceeding twenty-four hours. We would not necessarily limit it even to twenty-four hours.

Time is that part of duration which is measured by the day measure; but until the day measure was applied, duration was still unmeasured in a time sense.

If the sixth day of creation was an indefinite period, it is possible that Adam existed during that period for years without taking any more notice of the passage of duration than did the animals around him. No fear of death caused him to count the passing days, for death had yet no more meaning to him than to the animals around him. He had as yet no conception of duration in a time limited sense any

more than had the animals around him, and not till the institution of the Sabbath, necessitating the counting of days, did he have any real occasion for taking account of time; and he would naturally therefore begin the count of time with the institution of the Sabbath. All that went before was to him unmeasured duration.

The institution of the Sabbath necessarily involved a certain amount of instruction in regard to the measurement of time. This instruction would not seem to be necessary until the institution of the Sabbath made it necessary. And, on the principle that God does nothing that is unnecessary, we conclude, that, with the Sabbath, God gave to Adam the necessary instruction in the measurement of time, and thus to Adam the first Sabbath would become the first definite day in a time measured sense. Hence we may reasonably conclude that the institution of the Sabbath was the original occasion and therefore the starting point of man measured duration, or time.

It could still be said, in a day applied sense, that "all the days that Adam lived were nine hundred and thirty years" (Gen. 5 : 5); for the day in an applied sense did not exist till it was first applied as a measure. The day measure doubtless existed indefinitely before man existed, and then perhaps indefinitely before it was applied by man as a measure of duration; but time, in the sense of man measured duration, could not begin till man himself applied the day measure to it.

The fall of man and his expulsion from the garden of Eden would seem to be the true beginning of

time in a finite sense. Duration had to Adam, doubtless, no time limited meaning until, by reason of the death sentence for disobedience, God opened his eyes to its time limited meaning. Adam and Eve, like the animals around them, had yet no conscious need to mark the passage of duration. They were doubtless as unconscious of the passage of duration as they were of their own nakedness (Gen. 2 : 25 and 3 : 10,11), and their eyes were opened to the one fact, just as to the other, by eating of the "tree of knowledge of good and evil." ("The tree of knowledge of good and evil" was evidently meant to convey a truth, and whether we choose to take it literally or figuratively, the truth conveyed remains practically the same.)

The Sabbath even would not seem to be a needful institution, either physically or morally, till sin made it needful,—for the same reason that animals in their natural state need no sabbath. The Bible itself, as the guide to show man the way back to God, would not have been needed except for the fall, whereby man through disobedience became separated from God. Hence there is reason to conclude that time and the Sabbath as well as the Bible had their origin in the fall of man.

From this view, however, time did not begin with God's rest from Creation, unless the third chapter of Genesis is also included in the sixth day of creation. This is not improbable since Genesis 3 has all the indefinable character of the Creation account, and we cannot be sure that there were no unrecorded acts of creation during that period; nor at what point Adam's creation reached the perfected stage

of development required as the appointed head of the human race, and God pronounced the Creation "finished."

But whether Genesis 3 is included in the Creation or not,—i. e., whether time began at the end of Genesis 2 or of Genesis 3,—in any case, the *first* day of time would establish the *fact* of God's rest in a *time* sense, and thus represent the *fact* of God's rest. And no other day than the *first* could thus establish the *fact* of God's rest,—in that it was already established in the *first*,—and therefore no other day than the *first* could represent the *fact* of God's rest.

Some may hold the theory that the Sabbath was appointed after the beginning of time. But even if this were true, the after appointment would only confirm the day fixed by God's resting on the first day of the first week of time, just as the manna confirmed the day fixed by the Exodus, and the outpouring of the Holy Spirit at Pentecost confirmed the day fixed by the Resurrection. For, in each case, the reason *for* and the appointment *of* must correspond in the day of the week, if the latter is to commemorate the former in a fixed day of the week sense.

Thus we see that, in any case, we must conclude that the primitive Sabbath was on the first day of the week, unless we accept the Adventists' twenty-four hour creation-day theory, making Time begin with the first day of creation instead of with the first time measured day of man. But we have shown in Chapter I. that the twenty-four hour creation-day theory contradicts the plain teaching of the Bible.

The question of the beginning of time is of no practical importance except as it bears on the Sabbath question.

The various diverging and subdiverging branches of the human race argue one common head just as the diverging and subdiverging branches of a tree argue one common trunk; for the converging backward toward the beginning must inevitably lead to one common head. There is no other possible final termination of the converging principle. The one common head of the human race is therefore the natural conclusion, as well as the unmistakable teaching of the Bible.

All created things necessarily had their beginning in creation, and, back of all, is necessarily the creator; for self-creation is logically unthinkable. "God created man" (Gen. 1 : 27), is therefore the simple statement of a self-evident fact. "In his own image" is the further simple (and only possible satisfactory) explanation of man's superiority over the lower animals.

The gradual shortening of the average span of human life argues a gradual physical degeneration of the human race; and this, in turn, argues a perfect physical type at the beginning. But in regard to the duration or process involved in the creation of this perfect physical type, the Creation account does not give the slightest clue on which to base any theory.

It is only the twenty-four hour creation-day theory that limits the creation of Adam to within twenty-four hours. But if the theory is false, then

just as we cannot definitely limit the creation of Adam to seconds, minutes, or hours, no more can we to days or years.

However, all that is needful for us to know is recorded, and therefore the sixth day of creation, regardless of the duration involved, can only be regarded—in view of the record—as Adam's birthday, just as if it were a twenty-four hour day, and the first time measured day as the first day of his life in a chronological sense,—a *fact* that Moses clearly recognized when he specified time, or "the days that are past," "as since the day that God created man upon the earth."

Both Creation accounts lack the marks of direct revelation, but bear the marks of inspired discernment.

## CHAPTER III.

## THE WEEKLY CYCLE AND THE PRIMITIVE SABBATH.

The institution of the Sabbath would necessitate the counting of days and result in the weekly cycle, and this is practically the only explanation of the origin of the weekly cycle. Evidently there was no counting of days before there was any conscious need for counting. Hence the Sabbath, as the earliest conscious need for the counting of days, may be regarded, not only as the starting point of the weekly cycle, but also as the original occasion, and therefore the starting point of man-measured duration, or time.

We have already given the Bible proofs that lead to the conclusion that God's original seven-day cycle began with the first day of creation and extends to the end of time.

Some one may then say, How can the weekly cycle be a copy of God's model when the model is not yet completed? But the model is and ever has been completed in the mind of God who established the weekly cycle.

Moreover, the *fact* of God's rest was established

on the *first* day of time on which God rested, for God undoubtedly rested on the first day of time or man's first day in a chronological sense; hence the *first* day of time represents the *fact* of God's rest. The *fact* is the definite thing in God's sight; for duration in His sight has no definite time value, as shown by 2 Pet. 3 : 8 and Ps. 90 : 4. Then the *fact* of God's rest as established by the *first* day of time, completes the sense of the model, as a model to be copied.

The *fact* of the finished Creation was established by the *fact* of God's rest, and the fact of God's rest was established by the *first* day of time, and therefore the *first* day of time corresponds to God's rest day in so far as it established the *fact*. It is the only twenty-four hour day that does in any sense correspond to God's rest day, and is therefore the starting point of the weekly Sabbath in so far as God's rest day, in a twenty-four hour sense, is to be considered the true starting point.

The fourth commandment says, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." The reason given for it is, "For in six days the Lord made heaven and earth . . . and rested the seventh day." It is clearly seen then that the weekly cycle is modeled after God's original seven-day cycle. God's rest day is the seventh day in the model; and the copy must be a perfect imitation of the model. Therefore in the *model* sense, as rest from the preceding six days labor, the Sabbath is and always has been the seventh day of the week; but in the *time* sense it is and always has been (ex-

cept to the Jews during the Jewish dispensation) the first day of the week. (Even during the Jewish dispensation it was the first day of the week according to the Jewish calendar which had its beginning in Ex. 12 : 2 as will be shown in Chapter V.) The model week thus overlaps the time week so that the Sabbath is at one and the same time the seventh day of the one and the first day of the other. There is sufficient evidence to show that this arrangement was distinctly involved in God's plan.

The Sabbath thus acquired at once a two-fold significance. As the seventh day of the model week it was memorial pointing backward: as the first day of the time week it was typical pointing forward. Backward to the completion of Creation: forward to the completion of the plan of Redemption in the resurrection of Christ. Backward to God as the Creator and Judge: forward to God in Christ as the Redeemer and Savior. Backward to the power of God: forward to His love. Backward to justice: forward to hope. Backward to law: forward to grace. Backward to "Paradise Lost:" forward to "Paradise Regained."

The Sabbath cannot be a perfect institution if it fails to express all that it is capable of expressing, and only in its combined memorial and typical sense was the primitive Sabbath capable of the highest expression.

Worship in the sense of confession of past sins, and of thanksgiving for past blessings, is typified in the seventh day of the week Sabbath; but in the sense of prayer for future guidance and blessing, it is typified in the first day of the week Sabbath.

Hence worship in its full sense is typified in the Sabbath as the seventh day of the model week and as the first day of the time week.

Judgment in the sense of condemnation, or "the letter that killeth," is typified in the seventh day of the week Sabbath; but in the sense of promise and hope in forgiveness, or the "spirit that giveth life," it is typified in the first day of the week Sabbath. Hence judgment in its full sense is typified in the Sabbath as the seventh day of the model week and as the first day of the time week.

Christ was the "Lamb slain from the foundation of the world" (Rev. 13 : 8). This shows that the plan of redemption was in the mind of God when He created the world. Then both the Creation and the Redemption were in His mind when He instituted the Sabbath. The Redemption was the greater work if we may judge by the cost: for the Creation cost God, as it were, but the breath of His mouth (Ps. 33 : 6); but the sacrifice of His only begotten Son was the price of Redemption (John 3 : 16). "A greater power than was needed to create worlds is needed to re-create a lost soul, destroyed by sin." (A. C. Dixon).

Our worship of God is based on the Redemption no less than on the Creation. Hence the Sabbath, as the God appointed means of worship in a time sense, relates to the Redemption no less than to the Creation, and should therefore point typically forward to the one as well as memorially backward to the other, until in the fulfilment of its typical sense it resolved itself into a double memorial.

When Adam observed the Sabbath after his fall,

was he only reminded of the power of God as manifested in the Creation, and not also of God's promise that "the seed of the woman should bruise the serpent's head" (Gen. 3 : 15)?

It might be asked, Why was the creation reason the only reason appended to the fourth commandment in Exodus 20 if any other reasons were involved? The evident answer is. Only the reason for the rest day sense of the Sabbath is given because only the rest day sense of the Sabbath is involved in the fourth commandment. The fourth commandment does not command worship but only rest. Relief from toil, however, makes the Sabbath the only suitable day for worship, and the worship instinct is implanted in man's nature, so that there can be no doubt that the Sabbath was meant to be a day of worship as well as a day of rest; but the worship day sense of the Sabbath is not expressed in the fourth commandment, which is sufficient reason why the worship day reasons are not appended.

We may also notice that the fourth commandment calls forth only two questions: first, what right has God to demand a part of our time? Second, why should the week consist of seven days, instead of eight or some other number? The creation reason answers both of these questions: first, In the fact that God is the Creator of all things; second, In the fact that the model consists of seven days or periods. God, who does nothing without a reason, only answered the questions necessarily involved in the command.

The original Sabbath was God's Sabbath and also man's first Sabbath. As God's Sabbath it was the seventh day of God's week. As man's Sabbath it was necessarily the first day of man's first week. Thus it was the seventh day in the model sense and the first day in the time sense, just as the Christian Sabbath is to-day. It cannot be a detriment to the copy to contain any feature found in the model.

Again, the original Sabbath was the common ground on which time and eternity met, or the day through which the indefinite days of eternity changed into the definite days of time by reason of the Infinite mind adapting itself to the finite mind in beginning its dealings with man. This feature of the model is also recognized in the common bond relation which the Sabbath sustains to both the model week and the time week, as the last day of the one and the first day of the other.

Again, the creation days were before man's days. This fact alone would make them stand out separate and distinct in thought from man's days, as if belonging to a separate era, so that the first six days of the model week, from Adam's standpoint, belonged to a preceding era from that of the seventh day. This feature of the model is fitly represented by the first six days of every week in the model sense belonging to the preceding week in the time sense. Thus we see that it is only the first day of the week Sabbath that fully meets all the requirements of the model.

The only question to decide is, Does the Sabbath as the first day of the week in the time sense, make it any less the seventh day of the week in the model

sense as rest from six days labor? If it conforms to the model in *fact*, then no time division can destroy that *fact*; and the *fact* is the real thing in God's sight.

The word "Sabbath" means rest, and rest is from labor before, not from labor after, and hence, in the very nature of the case, the Sabbath is, in a rest day sense, the seventh day of the week because it is related in a rest day sense to the six days before, from which it is the resting; and this *fact* no time calendar can change. The Sunday Sabbath, as truly as the Saturday Sabbath, is rest from six days' labor, and is therefore the seventh day of the week in a Sabbath, or rest day sense, and is thus in accord with the creation model on which the fourth commandment is based; and as rest from six days' labor it conforms to the sole condition stated in the fourth commandment.

But in the face of the *fact*, Adventists deny the *fact* that the first day of the week Sabbath conforms to the condition of the model. They seem to forget that a fact is a fact, and that nothing in heaven or earth can change a fact that is a fact, and hence because it is a fact, there is no fear but that God does recognize it as a fact.

Adventists read into the fourth commandment conditions that are not there, just as if they had a commission from God to supply the conditions that He accidentally (?) omitted. What right have they to set chronological limitations to the simple command, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God," when God Himself has set no such limitations

to it? "Whatsoever God does, it shall be forever: nothing can be put to it, nor anything taken from it" (Eecl. 3 : 14). Then what right have Adventists to add, as they practically do, the words "of the week" after "seventh day," making it read "seventh day of the week?" They charge the papal power with thinking to change God's times and law. They certainly lay themselves liable to the same charge.

Adventists invariably apply the word Sabbath as if it were the specific Bible name of the seventh day of the week. That this is purely an assumption, without any Bible warrant, is shown in the simple fact that the Bible applies the word Sabbath also to certain annual days which Adventists themselves call annual Sabbaths, and also to certain years called Sabbatical years. Then the word Sabbath is not the specific Bible name of the seventh day of the week, for it is not exclusively applied to that day in the Bible. The day is always designated, where designated at all, outside of the word Sabbath: therefore the word Sabbath does not in itself designate the day. These facts clearly show that the Bible uses the word Sabbath, not in a day locating sense, but in a day defining sense. Therefore the word Sabbath in the fourth commandment defines the character of the day as a day of rest, for the word Sabbath simply means rest, and has in itself no day locating application.

Sunday is the Sabbath to all those who observe it as a day of rest, in the true sense of the word Sabbath, as truly as Saturday is the Sabbath to all those who observe it as a day of rest.

If the Sabbath law only specifies the Sabbath as a weekly day of rest, then, in the law sense, any weekly day of rest is truly "the Sabbath of the Lord" to all those who observe it unto the Lord.

The question as to what day of the first week of time was the first day of time on which God rested, is a question of historical record, and therefore to be decided, not by the fourth commandment, but by the historical record of the Bible. According to the Bible record (Gen. 1 : 27 to 2 : 2) God created man on the sixth day of creation and rested the seventh day. Then God rested on Adam's first day in a chronological (not birthday) sense. Again, according to the Bible record (Genesis 5 and Deut. 4 : 32) time, or the Bible chronology, began with the first time measured day of Adam. Then the inevitable conclusion is that the first day of the first week of time was the first day of time on which God rested and therefore represents the *fact* of God's rest in a time sense.



If first things are God's we may well ask, Is the first of our time (represented by the first day of

the week) an exception? God claimed first things as His own: firstborn (Ex. 13 : 2); firstfruits of the harvest (Lev. 23 : 10); "firstfruits of all thine increase" (Prov. 3 : 9).

The heart that is in an acceptable attitude toward God will of its own accord offer Him the first and best. Thus Abel offered the firstlings of his flock and was accepted (Gen. 4 : 4).

The Sabbath has in it the sense of a sacrifice or offering of one-seventh of our time to God. Has God less regard for the first of our time than for the first of our substance? God claims one-seventh of our time—Shall we offer Him the first seventh or the last seventh?

No one questions that the Bible teaches that man's first duty is obedience to God, and that God's claims stand first in all things, not omitting time. Christ said, "Seek ye first the kingdom of God" (Matt. 6 : 33). Is the principle, here involved, in the first or in the last day of the week Sabbath?

Thus it is, that every teaching of the Bible points to the first day of the week as the true Sabbath.

A memorial is simply something to remind. A copy, or imitation, cannot fail to remind of the thing imitated, and is the most natural, direct, and effective kind of memorial in that it carries its memorial meaning in itself. A fixed day memorial reminds by its being a regularly recurring day count from the event memorialized. The Sabbath as a memorial involves both of these memorial principles combined. But as a memorial of Creation the former is the essential principle, while the latter is



the non-essential principle, as can be easily demonstrated by mentally eliminating one or the other and noting the effect.

First, we will eliminate the former. Now imagine an every sixth, or eighth, or ninth day Sabbath, beginning with the day on which God rested. Notice that the fixed day principle remains, in that it is a regularly recurring count from God's rest day, but the imitation of the model principle (in the every seventh day count) only has been eliminated. We at once recognize that the creation memorial meaning of the Sabbath has been totally destroyed.

We will now, on the other hand, eliminate the fixed day principle and imagine an every seventh day Sabbath not beginning with the day on which God rested. Notice that the imitation of the creation model (in the every seventh day count) remains, but that the fixed day principle (in the regularly recurring count from God's rest day) has been eliminated. The imitation, or copy of the creation model remains perfect and intact. It cannot fail to remind of the thing imitated, for it carries its memorial meaning in itself, and therefore its memorial meaning cannot be mistaken. And if it reminds us (as it cannot fail to do) of the Creation and God's rest afterward, it has accomplished its memorial purpose. Therefore we recognize that the creation memorial meaning of the Sabbath has not been materially affected.

4 — 4=0. Here the simple fact that nothing remains shows that the whole numerical value of 4 has been subtracted from it. Now if we subtract the every seventh day element from the Sabbath, noth-

ing remains of its creation memorial meaning, which proves with mathematical accuracy that the whole of the creation memorial value of the Sabbath is in its every seventh day element.

On the other hand, the simple fact that the fixed day element of the Sabbath, in itself (with the every seventh day element omitted), could not have the slightest creation memorial meaning, proves also (with mathematical accuracy) that the fixed day element has not the slightest creation memorial value.

This, however, does not prove that the fixed day element of the Sabbath has no memorial value, but only that it has no creation memorial value. It could be a memorial of God's rest day after the Creation, but no more than it would be if it were an every eighth, instead on an every seventh, day count from that event. While the fixed day element may be a memorial of God's rest day, it stops right there. But the every seventh day element is a memorial of God's rest day in its relation to the Creation; and it is only in its relation to the Creation that it has any place in the creation memorial meaning of the Sabbath. Hence the fixed day element of the Sabbath has absolutely no creation memorial value. Therefore, if God can use it, with or without changing the day, to commemorate some other memorial event in His dealings with man, the result is clear gain. For since God made the Sabbath a means to an end, its value in His sight is in proportion to its efficiency as a means to an end.

Adventists say that God cannot change the day of His rest any more than we can change our birthday, and therefore God Himself cannot change the day of

the Sabbath without creating the heavens and the earth over again in a different number of days. Of course this assertion is based on the twenty-four hour creation-day theory; otherwise, their own argument would go to prove that the first day of the week was the unchangeable day of the Sabbath.

We may accept the first part of the assertion at its full value, for God cannot change the relation of His rest to the six days of Creation; and the creation reason will ever remain as the reason why the Sabbath is an every seventh day Sabbath instead of an every eighth day Sabbath (or some other number).

In a time sense the first day of the week has always been and always will be the weekly counterpart of the day of the first week of time on which the fact of God's rest, in a birthday sense, was established; for God undoubtedly rested on the first day of the first week of time. That God never lost sight of this fact is evidenced in the Resurrection of Jesus Christ on that day,—else why did God thus crown the first day above every other day of the week? Would God thus honor any other day above the seventh day of the week if that were the day entitled to the highest honor?

But to return to the assertion that God Himself cannot change the day of the Sabbath without creating the heavens and the earth over again in a different number of days. Adventists seem to think this is a clinching argument, instead of a transparent absurdity as it really is. We cannot change our birthday, but that fact does not compel us to celebrate it or prevent us from celebrating some other

day as the memorial of some other event. The Sabbath is not God's birthday, but simply a weekly day of rest appointed by Him to commemorate an event. Can any one deny that God has the power and right to suspend one appointment and appoint some other day as His Sabbath to commemorate some other event? And is it an impossible thing that He could thus make it a double memorial by reason of its two distinct memorial principles?—and, through its every seventh day principle commemorate His rest from Creation and through its fixed or birthday principle commemorate to the Israelites their rest from bondage?

There are two copies of the ten commandments in the Bible (Exodus 20 and Deuteronomy 5). The first purports to be the copy as spoken by God in the hearing of the people (Ex. 20 : 1): the second purports (as we shall show later) to be the copy as written by God on tables of stone (Deut. 5 : 22). In the first, the creation reason (Ex. 20 : 11) is appended to the fourth commandment: in the second, the Exodus reason (Deut. 5 : 15) is appended to the fourth commandment. Both reasons therefore stand in exactly the same relation to the fourth commandment. The only simple, direct, and satisfactory explanation of this fact is in the double memorial theory.

Instead of Adventists keeping the day of the time week on which God first rested, as they fondly imagine, they are keeping the day fixed by the manna to commemorate to the Israelites their deliverance from Egyptian bondage, and therefore only a Jewish ordinance.

Jews who reject Christ and deny the Resurrection, still consistently keep the day appointed by the manna in commemoration of their deliverance from Egypt, but Adventists have no such reason for keeping it, and are therefore Judaizers in the most inexcusable sense. However, they cannot be accused of keeping the Sabbath in any sense in which they do not mean to keep it, and they claim to keep it solely in commemoration of the Creation. But its creation testimony is only in its every seventh day element. The Jewish Sabbath and the Christian Sabbath equally commemorate the Creation in their every seventh day element; but one commemorates the Exodus and the other the Resurrection in their fixed day element. Adventists gain nothing on the one hand, but on the other lose all of the Sabbath's Resurrection blessing. (This point will be further discussed later).

The moral sense of the Sabbath is in its every seventh day element: the economic sense is in its fixed day element. It is a moral duty to consecrate a part of our time to God's work and our own spiritual welfare: it is an economic necessity that all should observe, so far as possible, the same day.

The moral law deals only with moral questions. The economic element of the Sabbath, therefore, has no place in the moral law. The whole Sabbath dispute arises simply from attempting to read the economic element of the Sabbath into the fourth commandment of the moral law, where it does not belong.

No law can be justly enforced beyond its strict

literal rendering; and no literal rendering of the fourth commandment can make it fix the day of the Sabbath, for it simply says, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God," and any day after six is the seventh.

The trouble lies right here: people recognize the necessity of the economic element of the Sabbath and therefore assume that it must be included in the fourth commandment. But God is fully able to take care of the economic element outside of the moral law.

God certainly did not underrate the importance of the economic element of the Sabbath. He fixed the day of the Sabbath at the beginning of time in the day on which He rested. He fixed it for the Israelites by the manna. And He fixed it for the Christian world by the resurrection of Jesus Christ.

Notice that in each case God fixed the day of the Sabbath by means outside of the moral law, showing that the moral law, in itself, does not fix the day of the Sabbath; else it would not have been necessary for God to fix the day outside of the moral law. (This subject will be more fully discussed later).

The theory that God's rest after Creation was the origin of the weekly Sabbath is the theory most commonly held by others as well as Adventists. Still there are some who hold that there was no Sabbath till it was given to the Israelites by the manna.

That the Sabbath began soon after the Creation is clearly implied, though the law was formally

given to the Israelites nearly 2,500 years later (according to Usher's Chronology).

1. If "the Sabbath was made for man," as Christ said, it is not likely that God withheld it from man for 2,500 years and then gave it only to the Israelites.

2. At the giving of the manna (Ex. 16 : 26-28) God's commandments and laws are referred to as if already existing and the Sabbath law was directly involved in God's rebuke. Hence it must have been one of the already existing commandments, or laws of God.

3. The week is incidentally mentioned in Gen. 29 : 27, showing that it was then a well recognized division of time.

4. Noah was warned seven days before the beginning of the flood (Gen. 7 : 4), and twice he waited seven days before sending the dove forth from the ark (Gen. 8 : 10-12). This implies that the weekly cycle existed before the flood.

5. The existence of the weekly cycle presupposes the existence of the Sabbath; for the Sabbath would necessitate the weekly cycle.

6. The Sabbath law begins with the word "Remember," which implies the previous existence of the Sabbath.

7. The most reasonable inference is that the weekly cycle and the Sabbath existed as long as the reason therefor (creation model) existed, and hence from the day on which God rested and completed the creation model.

8. Gen. 2 : 3 says that God blessed and sanctified the day on which He rested, because He had rested on that day. The natural conclusion is that

He blessed it as soon as the reason for blessing it existed, or as soon as He had rested upon it,—not 2,500 years after at the giving of the Law on Sinai.

9. The most fitting memorial possible of the six creation days would, undoubtedly, be the dividing of all time into six-day work periods; and God would use nothing short of the most fitting memorial. And this memorial scheme would necessarily begin with the beginning of time, and the every seventh day of rest was the essential contrasting element necessary to thus divide time into six-day work periods. Nothing short of this great memorial scheme can satisfactorily explain the existence of the Sabbath as a memorial of Creation, and necessarily fixes its beginning at the beginning of time.

10. Further evidence of the primitive Sabbath is found in the testimony of sun-worship (see Chapter IV.) and in the testimony of the ancient calendars (see Chapter VI.).

Now if the Sabbath existed before the giving of the Law on Sinai, then it must have had a prior origin, and Gen. 2 : 3 is the only prior origin that can be found in the Bible.

The weekly cycle was not an accident, so must have an origin. There is no such natural division of time, so it cannot have its origin in nature. The astronomical names given to the days of the week do not necessarily suggest its origin; for the names could have been given later. It is well established that the week is older than the names. It existed before there was any systematic knowledge of astronomy. La Place says, "The week is perhaps the most ancient and incontestable monument of

human knowledge." It is easy to see how the Sabbath given by God to Adam at the beginning would lead to such a division of time.

From these reasons we confidently conclude that God instituted the Sabbath at or near the beginning of time.

Again, there are some who hold that the original weekly cycle, and with it the original day of the Sabbath have been lost.

It is only reasonable to suppose that God is the preserver as well as the originator of the weekly cycle.

1. If the dividing of all time into six-day periods, commemorative of Creation, was God's purpose in originating the weekly cycle,—as we are justified in concluding from the very perfection of the scheme as a memorial of Creation,—then God would also preserve the weekly cycle in the carrying out of the scheme.

2. 

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 This diagram shows that the Sabbath (o) may be changed from the first to the seventh day of the week, or *vice versa* without changing the weekly cycle. But any other arrangement would cause a readjustment of the weekly cycle; for the Sabbath, as the contrasting or dividing element, must, if according to nature, be either the first or the last day of the week in order to define the limits of the week.

Now if God had a definite purpose in changing the day of the Sabbath, by the manna, from the first to the seventh, instead of to some other day of the week,

it must have been to preserve the original weekly cycle, showing that the preservation of the weekly cycle was a part of God's original plan. (The change from the first to the seventh day involved the least possible change of the original order. But even this implies the temporary character of the change,—like a modulation in music.)

3. Adam, Lamech, Noah, Abraham, Isaac, Jacob, Joseph. This short, direct, unbroken line reaches from Adam to the sojourn in Egypt; during all of which time the day of the Sabbath would naturally become more and more fixed through the ever-increasing force of habit.

The fact that this was the chosen line through which God preserved His precepts, one of which was the observance of the Sabbath, is in itself an assurance that the Sabbath was observed during all this time; and the ever-increasing force of habit is sufficient assurance that the day was not changed.

Adam received the appointment of the day of the Sabbath direct from God, and we can safely assume that during the nine hundred and thirty years of his life, reaching down to the ninth generation, the day of the Sabbath was not changed. This would be sufficient time to cause the day to be regarded as fixed and unchangeable. Adam lived till Lamech was fifty-six years of age, and Lamech lived to within five years of the flood and till Noah was five hundred and ninety-five years of age. Between Adam and Noah there was but the break of one hundred and twenty-six years. Of Noah it was said, that he "was a just man and perfect in his generation," and that he "walked with God" (Gen. 6 : 4), which is

sufficient assurance that he kept all of God's precepts as handed down to him, including the Sabbath.

Then it is practically certain that the day of the Sabbath was not changed before the flood. Noah and his family alone survived the flood; and the original day of the Sabbath stands with all the time honored precedence which its existence before the flood now gives to it.

Noah lived to the tenth generation after the flood, and till Abraham was fifty-eight years of age. Thus Noah's influence as the recognized patriarch of the age would insure the preservation of the original day of the Sabbath during his life.

Of Abraham God said, he "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26 : 5); and again He said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18 : 19). Isaac, Jacob and Joseph obeyed God and worshiped Him, which practically insures the unbroken continuance of the Sabbath to the Egyptian bondage. From the death of Joseph to the birth of Moses was about 64 years. (Compare marginal dates). The faithfulness with which the precepts of God were handed down from parent to child during the Egyptian bondage, is illustrated by the mother of Moses; for, as the result of her teaching, Moses cast his lot with the Israelites and refused to be called the son of Pharaoh's daughter.

The day of the Sabbath thus handed down, as undoubtedly taught, in unbroken line from the Creation would naturally be regarded as fixed and un-

changeable; and nothing short of a providence bearing the unmistakable mark of God's authority—as was the giving of the manna—could have changed it. If the original day of the Sabbath was not changed before the Exodus, then evidently the original weekly cycle remained unchanged also.

Viewed, in a general sense, from the standpoint of the ever-increasing force of habit when once formed, the original weekly cycle unchanged becomes the normal and probable; and the reverse, the abnormal and improbable phase of the question. From which it would inevitably follow, that the former would constitute the general rule, and the latter the exception all down the ages.

The present weekly cycle, which exists practically over all the world, and from unknown antiquity, is certainly a practical test of the ever-increasing force of habit as a sure and reliable principle. And this principle which has proved itself from unknown antiquity is just as sure to hold true prior as since.

Moreover, as we go back toward antiquity, and the numerous branches of the human race narrow down toward the one common head in Noah, the probability of any change in the weekly cycle narrows down in the same proportion.

## CHAPTER IV.

## SUN WORSHIP AND ORIGIN OF THE DAY NAMES.

Sun-worship was undoubtedly the oldest and the most universal form of idolatry. Dr. Talbot W. Chambers (*Old Testament Student, January 1886*) says, "The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere."

An Adventist writer (Milton C. Wilcox—*The Lord's Day, page 35*), after quoting from a number of authorities on the subject, says, "In brief, sun-worship prevailed everywhere, and in some form or other permeated all heathen worship." Again (page 83), after referring to the chapter on sun-worship, he says, "Evidence sufficient is there given to show that the worship of the sun is one of the oldest and most universal forms of idolatry, and that Sunday was the special day honored by the sun-worshippers."

There must be a reason. Note first the universality of this worship. Note second the uniformity

of the day of sun-worship among these different nations. These two facts put together prove conclusively that sun-worship among these different nations had a common origin; and that common origin could only have been the original worship of God: for try as we may, it is absolutely impossible otherwise to satisfactorily account for the universality of sun-worship and the uniformity of the day among all the widely separated peoples of the earth.

Sun-worship, in its very nature, was the most natural perversion possible of the original worship of God; and because it was the most natural, it was the most insidious and dangerous. To most effectively accomplish his purpose, Satan would assuredly make use of the most natural means.

God is invisible, and therefore man, in his inability to comprehend the invisible, sought some visible object through which to worship God; and he could not fail to adopt the most suitable object in nature for that purpose. This perversion of the worship of God would naturally be gradual. Then at what point was the original day of the Sabbath changed, if it was changed?

Sun-worshippers would evidently hold to the original day of the Sabbath just as tenaciously as did the true worshipers of God. Both, undoubtedly, regarded it as fixed and unchangeable because handed down from before the flood. And as sun-worshippers were also descendants of Noah, they must also have held the same traditions regarding the origin of the Sabbath as did the Hebrew branch of the race.

At the beginning of sun-worship, no doubt many

good men regarded it as a legitimate modification of the worship of God, and as an almost necessary expedient. In view of man's inability to comprehend the invisible, it was doubtless thought to be a very practical and effective expedient to represent God by the most suitable visible object, and worship Him through the medium of that visible object. Satan no doubt presented reasons as plausible as he did to Eve, but he was certainly too shrewd to suggest changing the original day of the Sabbath. Nor would it be to his interest to do so, for he could accomplish his purpose more effectively by perverting the day that God appointed than by setting up a rival institution. It is evident, therefore, that just as sun-worship was a perversion of the original worship of God so the day of sun-worship was but the perverted day of the original Sabbath.

Only in the fact that the day of sun-worship was universally regarded as a fixed unchangeable every seventh day from the beginning of time is it possible to account for the absolute uniformity of the day of sun-worship throughout the world. Just so surely therefore as the original day of the Sabbath was handed down through the true worship of God, so surely also was it handed down through sun-worship; for the same conditions worked just as surely to the same end in one case as in the other.

The very name "Sunday" is a standing witness that it was the day of Sun-worship, and therefore the original day of the Sabbath perverted. This becomes practically certain when we consider for a moment that the ever increasing force of habit would only make the day of the Sabbath more and

more fixed as time went on, and that people would soon come to regard the day of the Sabbath as fixed and unchangeable, just as Adventists do now.

Naturally, during their bondage in Egypt, many of the Israelites yielded to the influence of sun-worship and evidently God could best remove the influence of sun-worship by changing the day of the Sabbath; and only thus could the Sabbath be made a *peculiar* sign between God and the Israelites (Ex. 31 : 13,17; Ezek. 20 : 12-20).

But while God temporarily abandoned the day of the original Sabbath to sun-worship, it was only to re-establish it all the more gloriously in the Resurrection of His own Son, who is the "Sun (S-u-n) of Righteousness" (Mal. 4 : 2) and the "Light of the world" (John 1 : 7,9; 8 : 12). "Arise shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60 : 1,3.)

What is the light of the physical world but the Sun? What more appropriate day than Sunday to worship Jesus Christ, the "Sun of Righteousness," the worship of whom, as the true antitype of the sun, should supplant the worship of the sun. Where is pagan sun-worship to-day?

Thus the Resurrection Sabbath with its Resurrection Gospel has accomplished that which the Saturday Sabbath, with its exodus testimony and Jewish limitations, utterly failed to accomplish. No



wonder that Satan is using every possible means to cast discredit on the Resurrection Sabbath.

Satan's attempts to thwart the plans of God may seem to prosper for awhile, but his temporary success only makes his final overthrow all the more complete to the glory of God. "O Lucifer, son of the morning! How art thou cast down to the ground, which did weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God.... I will be like the most High." (Isa. 14 : 12-14).

Permanent abandonment of the original day of the Sabbath would have meant surrender to Satan of God's rightful claim. Adventists try hard to associate pagan sun-worship with the Christian Sabbath. Do Christians worship the sun on Sunday any more than Adventists worship Saturn on Saturday? Pagan writers ignorantly attributed the origin of the Jewish Sabbath to the worship of Saturn, just as Adventist writers to-day attribute the origin of the Christian Sabbath to the worship of the sun.

That Christians worship on Sunday purely in commemoration of the Resurrection of Jesus Christ is a fact too well known for Adventists to plead ignorance; and when they assert that the Christian Sunday Sabbath has its origin in sun-worship, they assert that which they cannot fail to know is not true. It is impossible to avoid the conclusion. They surely know that they cannot change a *fact* by denying it, and that the *fact* is the real thing in God's sight. And if a fact is a fact, there is no fear but that God will recognize it as a fact.

## ORIGIN OF THE DAY NAMES.

The naming of the days is generally credited either to the ancient Egyptians or to the Babylonians, who, several centuries before the Exodus, named the days after the sun, moon, and five then known planets, beginning with the farthest and taking them in the order of distance,—thus Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon,—then supposing each in rotation to rule over one hour (the day being divided into twenty-four hours), they named each day after the one that ruled over its first hour; thus, Saturday (Saturn's day), Sunday (Sun's day), Monday (Moon's day), Tuesday (Tiw's or Mar's day), Wednesday (Woden's or Mercury's day), Thursday (Thor's or Jupiter's day), Friday (Freia's or Venus' day). The last four being later derived from the deities that were supposed to rule over the corresponding planets.

It will be seen that Saturday is the first in the list as thus derived. This is doubtless the origin of the statements by Dio Casius and Diodorus Siculus, that Saturday was the first day of the Egyptian week.

It is evident, however, that the order of rotation would not be affected by beginning the week with Sunday, or any other day, instead of Saturday. Thus the derivation of the names did not necessarily fix the beginning of the week, but only the order of rotation, and therefore did not necessarily involve any change in the original weekly cycle, in which, undoubtedly, the day of sun-worship was the first day of the week. The names were necessarily first derived and afterward applied, and the application,

rather than the derivation, would determine the beginning of the week.

A starting point was necessary in applying the names, and the natural application of the name Sun's day to the day of sun-worship, which was already an established day, was the only practical starting point. Also, the sun is so far superior in rank to the planets that it could not fail to be regarded as first in every real sense. Also, the day of sun-worship was doubtless handed down by tradition as the first day of time. If these considerations had their due weight, as there is no reason to doubt, they could not fail to rank Sunday as the first day of the week as handed down to the present day.

The most natural and reasonable conclusion, therefore, is that Sunday was the first and Saturday the seventh day of the universally recognized week at the time of the Exodus. Adventists agree with us on this point, and certain it is, that there is no conclusive proof to the contrary.

## CHAPTER V.

### THE JEWISH CALENDAR.

It is claimed that for many centuries the Jewish calendar has been lost. Hence the different theories in regard to it. The Jewish Sabbath, however, furnishes very important evidence in the case.

If God withheld the manna on every seventh day for forty years, that unquestionably made the Jewish Sabbath a fixed day of the week. "Six days ye shall gather it but on the seventh day there shall be none." (Ex. 16 : 26). This is the rule or law of the manna on the authority of the Bible. "And the children of Israel did eat manna forty years." (Ex. 16 : 35). Now in the absence of the slightest trace in the Bible of any change in the law of the manna, or that there was any exception to it, we have no right to assume that there was only on the most absolute proof; and since there is no proof to the contrary, we must conclude that the Jewish Sabbath was a fixed day of the week. There are certain texts that seem to make the Jewish Sabbaths also fixed days of the year.

The fifteenth day of the first month was always the Passover Sabbath (Lev. 23 : 5-7), or yearly memorial of the Exodus. Pentecost was the yearly memorial of the giving of the Law fifty days after the Exodus, and must therefore always be fifty days after the Passover Sabbath: otherwise it has no memorial significance.

“And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days” (Lev. 23 : 15, 16). That this count is from the Passover Sabbath (though not actually so stated) is generally admitted; for the connection and the memorial significance (of the fifty days) make the inference too plain to be avoided.

The count to Pentecost “from the morrow after the (Passover) Sabbath,” and from the putting of “the sickle to the corn” (Deut. 16 : 9) involves no contradiction when we consider the regularity of the seasons, due to the peculiar situation of Palestine, and the fact, also, that the beginning of the harvest may be delayed or hastened a few days without serious detriment.

Notice that the fifty day count to Pentecost begins with the morrow after the Passover Sabbath and ends with the morrow after the seventh Sabbath, so that the seventh Sabbath was the forty-ninth day of the count, which puts all the seven Sabbaths in direct line with the Passover Sabbath. Now these seven Sabbaths between the Passover Sabbath and Pentecost are thus designated as Sabbaths; but as

they are not designated, even in any implied sense, as special Sabbaths, we naturally conclude that they were regular weekly Sabbaths; but the Passover Sabbath was a fixed day of the year; hence the weekly Sabbaths would also be fixed days of the year.

Beginning with the Passover Sabbath (15th day of the first month), we have here eight consecutive Sabbaths which are fixed days of the year, since the Passover Sabbath is a fixed day of the year. If these were also the regular weekly Sabbaths, then—counting backward from the 15th—the 8th and the 1st would also be Sabbaths, making ten consecutive weekly Sabbaths, from the beginning of the year, as fixed days of the year.

“And it came to pass in the first month in the second year, on the first day of the month.....he set the bread in order upon it before the Lord, as the Lord had commanded Moses” (Ex. 40 : 17,23). The Lord commanded Moses that the shew-bread should be set in order “every Sabbath” (Lev. 24 : 8). “Every Sabbath” evidently means the weekly Sabbaths, so then the first day of the first month of the second year was a weekly Sabbath, and hence the 8th was also the Sabbath; and the next (the 15th) was the Passover Sabbath followed by seven Sabbaths. We have now ten consecutive weekly Sabbaths, beginning with the first day of the second year. As this is the second year, and the Sabbaths are still in direct line with the eight fixed year-day Sabbaths from Passover Sabbath to Pentecost, and hence also with the original memorial dates of the Exodus and the giving of the Law, we have

every reason to believe it was the fixed yearly order, and continued throughout the year.

Moreover, on Abib 10th, in all the households of Israel, the paschal lamb was selected and separated from their flocks (Ex. 12 : 3). On Abib 14th the paschal lamb was slain (verse 6), and other preparations made for the Passover. And on the 16th was the beginning of the harvest in which the first sheaf of ripe grain was waved before the Lord (Lev. 23 : 15 and Deut. 16 : 9). All this involved labor which was strictly contrary to the Sabbath law, and hence these three days could never be Sabbaths. But as fixed days of the year, they would periodically fall on the weekly Sabbath unless the weekly Sabbaths were also fixed days of the year, which furnishes another evidence that the weekly Sabbaths were fixed days of the year.

It would seem therefore that the Jewish Sabbaths were both fixed days of the week and fixed days of the year, which would make it necessary to adjust the year to these two fixed conditions by making the year an exact number of weeks (364 days).

The Egyptian month *Abib* was the first month of the Jewish year (see Ex. 12 : 2; 13 : 4; Deut. 16 : 1). This month began about the vernal equinox. Now since the Jewish year (as already inferred) began with a Sabbath, we may reasonably conclude that it began with the Sabbath nearest the vernal equinox. The Jewish year of 364 days would thus fall short one day in common years and two days in leap years, making it necessary to add a week every five or six years according to the following cycle,—six years, six years, five years, six years, five years. This

would only involve the simple expedient of adding a week whenever the year fell more than three days (or half a week) short of the vernal equinox, in order to begin with the nearest Sabbath before or after. This would emphasize the Sabbath as the determining element of the Jewish calendar, and would harmonize with the prominence of the Sabbath in the Jewish ritual.

The flood lasted from the 17th day of the second month (Gen. 7 : 11) to the 17th day of the seventh month (Gen. 8 : 4), or one hundred and fifty days (Gen. 7 : 24). Thus we have five months equal 150 days, or one month equal 30 days. In Rev. 10 : 2,3, also 12 : 6 and 13 : 5, we have forty-two months equal 1,260 days, or one month equal 30 days. Thus we have the thirty day month in the first and the last books of the Bible, and hence all the way through. This practically determines the measure of the month in the Jewish calendar.

The lunar theory is evidently based on the "new moon" offerings in 1 Chron. 23 : 31; 2 Chron. 2 : 4; 8 : 13; 31 : 3; Neh. 10 : 33; Ezek. 45 : 17; Hos. 2 : 11; Col. 2 : 16. But the word here translated "moon" is the same word that is elsewhere translated "month." Furthermore, the "new moon" offerings point directly back to their origin in the command in Num. 28 : 11,—“And in the beginning of your months ye shall offer a burnt offering unto the Lord.” God would not likely give a command that would have a tendency to lead to moon-worship. Hence it is purely assumption that these offerings were on the new moons.

Most nations had a year of twelve months of thirty days each, or 360 days; but the solar year is 365 days and a fraction of a day. Some nations made up the shortage by adding a month every six years. In the ancient Egyptian calendar, to which the Jewish calendar was most nearly related, "The month consisted of thirty days invariably; and in order to complete the year, five days were added at the end, called supplementary days" (*Encyclopædia Britannica*, Vol. IV, page 665). The Jewish calendar of 364 days, or 52 even weeks would thus be very similar to the Egyptian calendar (from which it was derived), but would contain four instead of five supplementary days in ordinary years, and would require an intercalary week whenever the deficiency amounted to a week.

It is evidently impossible to construct a perfect calendar from the solar year of 365 days and a fraction of a day that would require no periodic correction; and hence all calendars are subject to periodic correction.

It will be seen that the above Jewish calendar is the only possible calendar that can be constructed under the two conditions,—that the Jewish Sabbaths were on a fixed day of the week and on fixed days of the year. Therefore, if these two conditions are both true, the calendar must be true.

It will be seen, also, that this calendar is made up entirely of weeks. Now the week is the only directly God appointed division of time, and it would seem only fitting that God would construct the Bible calendar upon the week as a foundation.

It has been claimed that God would not write a

year of 365 days and a fraction of a day in the book of nature and a different year in the Bible. But it is impossible to write the fraction of a day into any calendar outside of the book of nature, and hence the Bible calendar cannot be exactly true to nature; and if not exactly true, then the whole force of the argument is destroyed. God very definitely wrote the weekly cycle into the Bible, and made it the first and most prominent division of the Bible calendar. Three hundred and sixty-five days is the nearest approach to nature's year, but it is not a multiple of the weekly cycle; therefore the Bible year cannot coincide with both.

There is reason to believe that the Jewish year was divided into two equal parts. In *Leviticus* 23, only the first and seventh months are named, thus giving these months each the sense of a new beginning of months, dividing the year into two distinct parts.

Because of the relation of seed time and harvest, the seventh and fiftieth year rests or Sabbaths to the land—and hence the counting of years with reference thereto—began with the seventh month (*Lev. 25 : 2-9*). Every fiftieth year was also a year of jubilee, in which all debts were cancelled, every man returned unto his possession, and slaves were set at liberty. Hence all civil contracts, thus involved, were made with reference to the year of jubilee (verses 10-16) which began with the seventh month. Therefore the Jewish year in a civil sense began with the seventh month, or autumnal equinox, while in a religious sense it began with the vernal equinox.

Adding two days at the end of each half of the year would consume the four supplementary days belonging to the year, and each half would be  $6 \times 30 + 2 = 182$  days, or 26 even weeks, and thus the year would be divided into two exactly equal parts, each whole and complete in itself as a distinct division of time. We found that the 1st, 8th, 15th, 22nd, etc., days of the first month were weekly Sabbaths. Hence the same days of the seventh month would be weekly Sabbaths.

In Lev. 23 : 23-36 we find that the 1st, 10th, 15th, and 22nd days of the seventh month were Sabbaths. If the 1st, 15th and 22nd were weekly Sabbaths, then the 8th would be also. The 10th was the day of Atonement in which the Israelites were to afflict their souls (verse 27), and was thus contrary to the spirit of the weekly Sabbath, which would account for it not being a weekly Sabbath.

If the 15th and 22nd were not weekly Sabbaths, then the weekly Sabbath was between them; but verses 35 and 36 imply that the 15th and 22nd were the only Sabbaths involved in the Feast of Tabernacles. This fact, together with the fact that the 1st, 15th, and 22nd were in the same seven-day cycle, and were in harmony with the spirit of the weekly Sabbaths, is strong presumptive evidence that they were weekly Sabbaths; which, if true, proves the correctness of the above division of the two halves of the year.

The intercalary week added every five or six years could be added to the end of either half of the year, without affecting the special Sabbaths of the year.

The annual special Sabbaths were "Each on its own day; besides the Sabbaths of Jehovah" (Lev. 23 : 37,38, R. V.).

We here give Adventists advantage of the doubt, and assume that the word "each" refers to the annual Sabbaths instead of to the offerings immediately preceding it. Adventists argue that the word "besides" proves that the annual Sabbaths were in no case weekly Sabbaths. This is true, so far as the annual sense is "besides" the weekly sense. Adventists admit that the annual Sabbaths must occasionally fall on the weekly Sabbath, then they must interpret the word "besides" so that it will not contradict itself when this is the case. And thus it can only mean that the annual Sabbaths were separate and distinct in God's plan from the weekly Sabbaths, even though both, in certain cases or at certain times, fell on the same day; in which case, that Sabbath became "an high day" (John 19 : 31), above other weekly Sabbaths, because of the combined annual and weekly sense.

The theory of the "two days as one Sabbath at Pentecost" is based: *first*, on the assumption that the Bible year was 365 days; and *second*, on the proofs (which we have already given) that the Jewish Sabbaths were fixed days of the year.

The two days Sabbath involves an eight day week, and thus supplies the additional day needed to fill out the 365 days of the common year. But leap years would require two eight day weeks or one nine day week; but as no possible excuse can be found for two eight day weeks, or one nine day week, and as the Sabbaths must remain fixed days of the year,

it becomes necessary to add one week every twenty-eight years,—thus acknowledging the principle of correcting the calendar by the addition of a week. Now, if it is admissible to add a week in every twenty-eight years, it is just as admissible to add it every five or six years, for the principle is the same.

“Remember the Sabbath *day*,” “The seventh day is the Sabbath.” The two days Sabbath could not be called “the seventh day.” The day is therefore the measure of the Sabbath institution according to the Sabbath law. If the word day in the Sabbath law may, in any possible case, mean more than twenty-four hours, then the word day in the Sabbath law has no definite time value; but if the word day in the Sabbath law has no definite time value, then the Sabbath is not a definite institution in that it has no definite measure. This is simply an axiom or self-evident truth.

“Six days shalt thou labor.....but the seventh day is the Sabbath.” Then the week of the Sabbath law is a week of seven days, and therefore a week of eight days would be contrary to the Sabbath law. Would God, who instituted the weekly cycle, contradict his own original purpose in it by changing it every year?

The theory is very insistent on the literal rendering of the Sabbath law in regard to six work days following the Sabbath, for it insists that according to the Sabbath law six work days must follow the Pentecost Sabbath; thus while insisting on the literal rendering at one point, it totally ignores the literal rendering at two very vital points.

It is argued that there cannot be two rests with no work between, and *sabbath* means rest, and there-

fore there cannot be two Sabbaths with no work day between; and as the Pentecost Sabbath was the morrow after the seventh Sabbath, these two Sabbaths must be one Sabbath two days long.

Pentecost is nowhere in the Bible called a Sabbath. Its Sabbath sense is only in the command, “Ye shall do no servile work therein.” It is thus a Sabbath only in the sense that rest is the antithesis of labor. Calling it a Sabbath is therefore a recognition of this sense of the word; and, in this sense of the word, it is wholly independent of the preceding Sabbath.

Pentecost has its appointment in a separate and distinct command, which fact alone necessarily makes it separate and distinct from any other day.

The two Sabbaths are each based on a separate and distinct command, and each commemorates a separate and distinct event. They are thus separate and distinct in every essential particular, and therefore there is no warrant for regarding them together as one Sabbath.

Moreover, we find two Sabbaths together on the 6th and 7th days (or 7th and 8th, counting inclusively) after the Passover Sabbath (Lev. 23 : 6-8),—counting the Passover Sabbath as always on a weekly Sabbath (which fact is also an essential part of the theory in question). Here, however, the special Sabbath is before the weekly Sabbath, and hence the cessation from work began one day before the weekly Sabbath, then, according to the cessation rest sense argument, the weekly Sabbath began one day before its regular time. If we recognize the double day sense of the Sabbath in one place, we

must recognize it also in the other; but here we can not recognize it,—for we would have two weekly Sabbaths with only five work days between, contrary to the Sabbath law,—then neither can it be recognized in the other place.

Again, it is argued that the commandment says, “Six days shalt thou labor,” and therefore six work days must follow the Pentecost Sabbath. To recognize any exceptions to this commandment is to destroy the argument, for Pentecost is just as liable to be an exception as any other case. The less than six days between the Passover Sabbath and the Sabbath following, and between the Atonement Sabbath and the Sabbaths on either side, are exceptions which cannot be disputed. The necessary conclusion is that the command, “Six days shalt thou labor,” must be interpreted to mean, “Six days may work be done” (Ex. 31 : 15, A. V.); and this is the universally applied sense.

Another argument consists in an attempt to draw a parallel between the two Sabbath days at Pentecost and the two Sabbath years at the end of each fifty year cycle.

Pentecost was not an every fiftieth day in regular rotation, as the year of Jubilee was an every fiftieth year. Thus the parallel fails in a very important sense at the start. Now if the parallel is not complete, no conclusive argument can be drawn from it; for then it is impossible to judge with certainty wherein the parallel does or does not hold.

The fact that the fifty year count was a repeating time measure, or cycle, made it necessary that each count begin with the year following the preceding

count; and the weeks of years necessarily conformed to the fifty year cycle because of their fixed relation to it. This time measuring repetition element, in the fifty year cycle, is of itself a sufficient reason why each fifty year count began with the year after the two Sabbath years at the end of the preceding count.

Now there can be no parallel argument here in regard to the fifty day count to Pentecost unless a parallel reason is involved. But the fifty day count to Pentecost was not a repeating time measure, or cycle. It only occurred once in each year, and at a fixed place in the year, which it could not if it were a self-repeating cycle, and hence there was no motive or reason for beginning a new count at the end of it.

Thus the parallel breaks down at the exact point where the whole argument depends. In the first case, the continuous time measuring element was in the fifty year cycle, not in the seven year cycle. In the second case, the continuous time measuring element was in the weekly cycle, and not in the fifty day count to Pentecost.

The Jubilee year, in its proclamation of “liberty throughout the land” (Lev. 25 : 10), was a semi-centenary memorial of the deliverance from Egyptian bondage. Pentecost was a yearly memorial of the giving of the Law. Thus there is no parallel here in a memorial sense. All of this shows that the two institutions had no intended parallel relation to each other.

We now come to the main argument, That the giving of the Law on Sinai occupied the whole of Sun-



day (following the Sabbath) and in that law was the command, "six days shalt thou labor;" and as the people did not work on that Sunday, the law necessarily went into effect the next day, which would make the next Sabbath fall on the next Sunday, thus advancing the weekly cycle one day—and likewise every year—in the memorial of the giving of the Law at Pentecost.

The Sabbath law was based on the creation model. It also definitely fixed the day as the measure of the Sabbath institution. Hence the two days as one Sabbath, involving an eight day week, contradicts the Sabbath law at two vital points. It is a poor argument that totally ignores two vital points in order to sustain a wholly unnecessary application of another point.

The argument also denies the purely moral character of the Sabbath law by giving it (just as Adventists do) a partially economic sense, as if, in itself, it in any sense fixed the day of the Sabbath. In this respect the theory is no better than the Adventists' theory.

The day of the Sabbath was fixed by the manna several weeks before the giving of the Law, and the Israelites would necessarily understand the Sabbath law by the manna interpretation of it. And there is not the slightest warrant for supposing that the day of withholding the manna was changed after the giving of the Law. The day on which the Law was given could be one of the six week days in the same sense that certain annual sabbaths were.

The sole aim of the theory seems to be to make the Jewish Sabbath fall on different days of the

week in successive years, thinking thus to destroy the Adventists fixed seventh day of the week theory.

If the Jewish calendar were so very unique, is it not very remarkable that there is not the slightest trace of it anywhere in the Jewish records? The more unique a thing is the more likely it is to leave some trace of itself.

The Christian Sabbath has always been a fixed day of the week. Now if, at the beginning of the Christian era, the Jewish Sabbath was not a fixed day of the week, then the two Sabbaths would periodically (continuing for a year) come on the same day. The Jewish Christians kept both Sabbaths. But they could not worship as Jews and as Christians at the same time and place. As Jews, they must go to the synagogue and go through the ritual of the Jewish worship, which probably occupied almost all of the available part of the day. As Christians, they must meet elsewhere for worship, for as a rule they were forbidden the synagogue to worship in. Often they had to meet in secret. This would necessarily involve very serious confusion, since this condition would continue each time for a year; but there is not the slightest hint of any such confusion, either in the Bible, or in the early Christian writings, which is very remarkable if such confusion existed.

Again, according to the theory in question, the Jewish Sabbath still remained the seventh day of the week in the Jewish calendar. Thus, in the Jewish calendar, the weekly cycle (as a whole) was advanced (by the measure of a day) once every year. This would make the Jewish calendar very distinct

and peculiar from all other calendars. During the New Testament times the Jews were subject to the Roman calendar in all civil matters. Now would this involve no confusion, considering that six-sevenths of the time the count of the days of the week would be entirely different in the two calendars? And is it possible that such confusion existed and no trace of it found in all the records of history?

If the theory in question is untrue, then, like all other errors it can only do harm by obstructing the truth. If the Sunday Sabbath is the true Sabbath, it does not rest on any false foundation, and can receive no true support from any false theory.

If the proofs given that the Jewish weekly Sabbaths were fixed days of the year are conclusive, as we think can scarcely be questioned, and if the withholding of the manna on every seventh day for forty years is proof conclusive that the Jewish weekly Sabbath was a fixed day of the week, then we have two positive conditions which together positively determine the Jewish year to be three hundred and sixty-four days, or fifty-two even weeks, with the addition of a week whenever the shortage amounted to a week.

At the beginning of a new calendar the time divisions must begin together, and since in this case the weekly cycle is an exact measure of the year, the years and weeks will start even at the beginning of each year.

The Jewish calendar, as distinct from others, began with the month Abib (Ex. 12 : 2; 13 : 4; Deut. 16 : 1) of the year of the Exodus. And since in

this new calendar the time divisions (years, months, weeks) must start together, and the Jewish Sabbaths are on the 1st, 8th, 15th, etc., of each year, it follows that the Jewish Sabbath was on the first, not the seventh, day of the week in the Jewish calendar. But yet it was the seventh day of the week counting from the beginning of the manna, which was given six days and withheld the seventh, after the pattern of the creation model, for forty years. And thus it was, that even the Jewish Sabbath was the first day of the week in a time sense and the seventh day of the week in a model sense, just as the primitive Sabbath was, and as the Christian Sabbath is to-day. But, evidently, the model sense prevailed over the time sense, by reason of the forty years manna, till the time sense was entirely lost sight of; and thus the Jewish Sabbath has been handed down to the present time as the seventh day of the week, while in reality it was the first day of the week in the Jewish calendar.

In Ex. 12 : 2, God definitely determined the beginning of the Jewish calendar. This new beginning in itself, aside from any other consideration, made the Jewish calendar distinct from the Egyptian calendar, and hence a new calendar; and as a new calendar, it involved a new beginning of weeks, and God, by the manna, made the Jewish Sabbath the first day of the week of this new calendar.

There are two definite proofs in this fact:

*First*, That God changed the day of the Sabbath by the manna. For if God had timed the Exodus one year later (which He could as easily have done), then Sunday instead of Saturday (the rotary effect

of the Egyptian 365 day year) would have been the beginning of the Jewish calendar, and Saturday would have been the seventh day of the week, and thus its relation to the week would not have been changed. Now if the day of the Sabbath could not be changed, and must be the seventh day of the week, then God would certainly have timed the Exodus so that it would have been the seventh day of the week in the Jewish calendar. But God had a definite purpose in the timing, since He has a purpose in all that He does.

*Second*, That the original Sabbath was the first day of the week. For no reason can be given why it was made the first day of the week in the Jewish calendar except as the reaffirmation of its typical meaning, as the giving of the manna was the reaffirmation of its memorial meaning. A modulation in music is a fitting illustration of how changing the day of the Sabbath involved changing with it the entire calendar as its proper accompaniment, and also a fitting illustration of the temporary character of the change.

The Israelites were accustomed to regard Saturday as the seventh day of the week in the Egyptian calendar, and it was only natural that they would continue to so regard it, and this fact, together with the forty years manna, fully accounts for the Jewish Sabbath being handed down as the seventh day of the week, and so regarded by the New Testament writers. But this does not alter the fact that it was the first day of the week in the original Jewish calendar, and that God had a definite purpose in the fact.

We must also keep in mind that while the Jewish Sabbath was the first day of the week in the Jewish calendar, it was still the seventh day of the week in the original weekly cycle, which, as we believe, reaches from the beginning to the end of time, and that the change in the calendar, as the proper accompaniment to the change in the day of the Sabbath, was but a temporary modulation in God's original plan, and can only mean that the Sabbath was originally on the first day of the week.

The only possible position that Adventists can here take is either to deny that Ex. 12 : 2 (though it made the Jewish calendar separate and distinct from all others) was the beginning of the Jewish calendar. Or else that, while it was the beginning of a new calendar, it did not involve a new beginning of weeks; which is to deny the self-evident principle, that at the beginning of a new calendar all time divisions necessarily begin together.

## CHAPTER VI.

SABBATH TESTIMONY OF THE ANCIENT CALENDARS  
AND LANGUAGES.

It is evident that the weekly Sabbath given to man at the beginning of time would necessitate the weekly cycle, and that so long as the weekly Sabbath continued in unbroken succession the original weekly cycle was not lost.

In the fact that the dividing of all time into six day periods by an every seventh day of rest, is the most fitting memorial possible of the six days of Creation, and the only sufficient explanation of the Sabbath's memorial sense, and in the assumption that God would use only the most fitting memorial, we have the proof that the Sabbath and the weekly cycle were ordained by God at the beginning of time and necessarily preserved in the carrying out of His memorial scheme.

It does not follow, however, that the weekly cycle was never changed in a local sense, for man has "sought out many inventions" (Ecl. 7 : 29). It is

claimed that the ancient Persians, Romans, and people of old Calabar had an eight day week and that the Egyptians at one time had a ten day week. Even at a quite recent date France adopted a week of ten days.

The fact that the seven day week can be traced back through the many lines of historical record to time immemorial and still remains to the present day, while all attempts to change it have failed, only strengthens the Bible account of its origin and confirms the truth of God's great time memorial scheme.

It is evident that God's purpose in the Sabbath was not only that it should be a day of rest and a memorial of Creation, but also that it should be a day of worship. Its memorial and rest day sense was in its seventh day of the week count; and its worship sense, as a sacrifice or offering of time, was in its first day of the week count, for God claims first things as His due, and the first day of the week represents the first of time.

Worship at first was through sacrifices as types of the great promised sacrifice in Christ. Abel clearly recognized the principle that first things rightly belonged to God, in offering the firstlings of his flock (Gen. 4 : 4). It is not said that Cain brought of the firstfruit of the ground, but only that he "brought of the fruit of the ground an offering unto the Lord" (verse 3). It is fair to suppose that he did not bring of the firstfruit, which proved that his offering was not in the right spirit, and hence rejected.

It is not to be supposed that the typical meaning

of the Sabbath was clearly recognized and understood from the beginning of time, but rather that it gradually dawned on man's perception as the great plan of Redemption gradually unfolded itself. But whatever man's perception, it is certain that the full meaning of the Sabbath was in God's mind from the beginning, just as was also the full plan of Redemption; and it is as certain, also, that man in the early ages understood the full meaning of the Sabbath no better than he understood the full plan of Redemption.

Man lost the true spiritual sense of the Sabbath just in proportion as he drifted away from the true spiritual worship of God; and that man did thus drift away, with but a very few notable exceptions, the Bible itself testifies. Thus the typical sense of the Sabbath, which appealed only to the spiritual perception, was at best only dimly recognized and understood by the ancient peoples, and hence was very easily lost sight of. But, on the other hand, the memorial and rest day sense of the Sabbath appealed directly to man's material perception, and there was no danger of its being lost sight of.

All the inhabitants of the earth were descendants of Noah and must have had the same Bible tradition of the Creation, which could only have come through Noah. One evidence of this is the Chaldean account of Creation, the date of which has been placed by the most eminent authorities at about 2000 B. C. Hence the model sense of the week was not wanting.

The rest day sense of the Sabbath, as rest from the six days before, and thus naturally belonging to the six days from which it is the resting, was too

plain not to be recognized, hence the seventh day of the week sense of the Sabbath was not wanting. On the other hand, the first day of the week worship sense of the Sabbath, together with its first day of time memorial sense, also appealed directly to man's material perception.

Morover, it is practically certain that Adam, during the nine hundred and thirty years of his life, reaching down to the ninth generation, preserved the original day of the Sabbath; and the ever increasing force of habit during all these years would make the chances more than a hundred to one against any change. And the acquired precedence before the flood would make the same all the more true in the case of Noah, who lived to the tenth generation after the flood. Thus the original day of the Sabbath would come to be specially recognized as the day appointed by the Great Creator for His Worship. The Sun or God of the sun, in heathen sun-worship, always represented the creative power or principle in nature; and hence the day of sun-worship would naturally be on the day handed down as the day appointed by the Creator.

We have now the probable conditions that existed at the time the earliest calendars were formed. And we have the seventh day of the week sense of the Sabbath and the first day of the week sense, both claiming recognition in the formation of these calendars. Evidently, no time calendar can, in a time sense, be based on both, and naturally, therefore, we find some ancient calendars based on one and some on the other.

It is worthy of notice that in those ancient calen-

dars in which worship was the paramount sense of the specially designated day (or Sabbath) it was the first day of the week, and where rest was the paramount sense, it was the last day of the week.

It is evident that if separated, the worship sense of the Sabbath would attach to the first day of the week, and the rest sense to the last day of the week; and it is evident, also, that both can only be recognized in a time calendar sense separately, as the first and last days of the week. Hence the separation was the natural result of the breaking away from the original weekly cycle in the formation of the ancient calendars.

After the day and the week, the month was undoubtedly the earliest division of time. The fact that the thirty day month, so common in the ancient calendars, is the nearest approach to the moon's lunation clearly indicates its origin. But the moon's lunations are twenty-nine and one-half days, very nearly, so that the lunar months, to keep time with the moon, must be alternately twenty-nine and thirty days.

Four seven day weeks equal twenty-eight days; therefore, in the ancient calendars which divided each month into four weeks, the twenty-nine day month consisted of three seven day weeks and one eight day week; and the thirty day month consisted of three seven day weeks and one nine day week, or two seven day weeks and two eight day weeks (either consecutively or alternately), which naturally gave rise to a number of different calendars.

Now if the last day of each week was the Sabbath, then the Sabbaths were occasionally eight or nine

days apart; therefore those Sabbaths could not be in unbroken line with God's original every seventh day Sabbath. But the whole argument of Adventists and Seventh-day Baptists, relative to the ancient calendars, is based on these irregular Sabbaths, whereby their own argument destroys their essential doctrine that the Sabbath has come down in unbroken succession from God's rest day.

Since the specially marked day (or Sabbath) was the first day of the week in some of the ancient calendars, and the last day of the week in others, it follows that these irregularly timed Sabbaths furnish just as much argument on one side of the Sabbath day question as on the other, and, in truth, furnish no argument on either side; because they had no relation to the original weekly cycle. It is very evident that the Sabbath cannot be on fixed days of the month, as in the ancient calendars, and, at the same time, be a fixed day of the original weekly cycle.

The day of sun-worship is then the only clue to the original day of the Sabbath, for it is the only day that carries any proof, reaching back prior to the naming of the days, that it had any fixed relation to the original weekly cycle. Its proof consists in the simple fact that, while the ancient sun-worshipping nations had different national calendars, yet, in the face of this fact the day of sun-worship was everywhere the same, showing that it was universally regarded as a fixed and unchangeable every seventh day from the beginning of time; and thus, by reason of the fixed day of sun-worship, the original weekly cycle was independent of all national

calendars then, just as it is still independent of all national calendars now, which fact can only be explained in its unbroken continuance from the beginning of time.

The original weekly cycle should not be confused with the ancient calendar weeks any more than with the quarter lunations in the present day calendars; for the ancient calendar weeks undoubtedly had their origin in the quarter lunations of the moon, and were doubtless associated with ancient moon-worship just as the original weekly cycle was associated with sun-worship.

The expressions, "one into the Sabbath," "two into the Sabbath," etc., found in a number of the ancient languages, imply a method of counting days as distinct from the regular direct method, and therefore indicates the existence of two separate methods of counting the days of the week.

The most natural conclusion, then, is that the days of the original and universally recognized weekly cycle, were originally known by the simple and direct numbers (as naturally the older method) and later by the astronomical names, and that the method of counting "into the Sabbath" applied to certain local or national calendars in which, beginning with the first day of each month the days of each week were counted with reference to the Sabbath, and, as the count always began with the first day of each month, and as four seven day weeks fell short of a (29 or 30 day) month, it was necessary to add one or two intercalary days to fill out each month,—which were added either at the end or at different points in the month, according to the method of dividing the lunations.

It is very evident that these irregularly timed Sabbaths (because of the intercalary days) had no fixed relation to the original weekly cycle, and hence can prove nothing in regard to the day of the original Sabbath.

A. H. Lewis, D. D. (Seventh-day Baptist) in his book entitled "Sabbath and Sunday," on page 90, starts out to prove by the ancient calendars that the Sabbath was always the seventh day of the week in unbroken succession from the beginning of time. On pages 91 and 92, he quotes from the *Encyclopedia Britannica* to the effect that the ancient Accadian calendar consisted of twelve months of thirty days each, and belonged to about 2200 B. C., and that it passed on to the Assyrians. On page 96, he quotes from Prof. Sayce, who states that the Accadian months were lunar, and also, that in the Assyrian calendar discovered by Mr. Geo. Smith in 1869, the 7th, 14th, 21st, and 28th days of each month were termed days of *sulum*, or rest.

Of course Mr. Lewis' point here is, that in this perhaps most ancient calendar, the Sabbaths were on the seventh day of the calendar week. But he makes no attempt to explain the necessary intercalary days between the 28th of each month and the 1st of the next, which, as we have shown, is absolutely fatal to his argument, because the necessary intercalary days at the end of each month makes it impossible for these Sabbaths to have had any fixed relation to the original weekly cycle; nor does he attempt to deny that the months were either lunar or thirty days, and that the count always began with

the first day of each month. Now he cannot be ignorant of the fact that the Sabbath cannot be on fixed days of the month and at the same time be a fixed day of the original weekly cycle.

The only possible point that Mr. Lewis can here make is the recognition of the seventh day sense of the Sabbath, which we freely admit is the true *rest* day sense of the Sabbath. The first day of the week Sabbath is no less the seventh day in a rest day sense, for it is the resting from the six days before; which *fact* no time calendar can change. The seventh day sense of the Sabbath does not depend on its relation to the time week, but on its relation to the days from which it is the resting.

Now since these ancient calendars were all a breaking away from the original weekly cycle, nothing was more natural and to be expected than that the rest days would be recognized, in some of them at least, as the seventh day of the week. Now if the ancient Assyrians or Accadians observed as a rest day the seventh day of their calendar week and at the same time observed the seventh day of the original week, then six-sevenths of the time they kept two rest days a week (one-seventh of the time the two lines of Sabbaths would coincide), which it will certainly be admitted, is extremely improbable, and certain it is that there is not the slightest hint to that effect. The very fact that these people kept the seventh day of their calendar week practically proves that they did not keep the seventh day of the original week. And we may reasonably conclude also, that they did not keep the day of sun-worship strictly in a rest day sense; for in so far

as the rest day sense of the original Sabbath was transferred to the seventh day of the calendar week, we may infer that it was withdrawn from the day of sun-worship (original day of the Sabbath), and therefore, that only the worship sense remained with the day of sun-worship, except in so far as sun-worship involved the cessation from ordinary labor.

It now devolves upon Mr. Lewis to prove, either that these Assyrian rest days were in direct unbroken line of succession with the original every seventh day Sabbath, in spite of the intercalary days at the end of each month, or else that six-sevenths of the time they kept two Sabbaths or rest days a week; and it is very evident that he can do neither. Hence the fact remains that the day of sun-worship is the only day that carries any proof that it had a fixed relation to the original weekly cycle.

Mr. Lewis next takes up the calendar of India, and on page 107 quotes from *Sacred Books of the East* (Max Müller—Vol. 5, page 406) as follows: "The first weekly period begins with a day dedicated to Anharmazd, and called by his own name; and each of the three other weekly periods also begins with a day dedicated to Anharmazd, but called by the name of Din, religion, with the name of the following day added as a cognomen. The first week therefore consists of the day of Anharmazd, followed by six days. . . . The second week consists of the day Din-with-Ataro, followed by six days. . . . The third week consists of the day Din-with-Mitro, followed by seven days. . . . And the fourth week consists of the day Din-with-Dino, followed by seven days."



Here we have two seven day weeks and two eight day weeks, and the marked day, or Sabbath, is on the first (not the seventh) day of each.

Mr. Lewis says, on page 108, that the two weeks of eight days is to meet the incalculable difficulty. Here he recognizes the intercalary difficulty. Then why does he totally ignore it in his argument?—Evidently because he cannot do otherwise. But this very intercalary difficulty is the fact that is fatal to his whole argument, as we have already shown.

Mr. Lewis inserted this quotation, we presume, only as bearing on the origin of the week. But these weeks plainly could not be identical with the original week, so that we must conclude that each existed independently of the other,—the original week as universal and international, and the other as only national and local.

Mr. Lewis next takes up the Hindus, or Buddhist, calendar and quotes from *Sacred Books of the East*, (Vol. 12, p.p. 251 and 254, foot notes), “1. Uposatha is the name for the sacred day of the moon’s changes—first and more especially, the full-moon day; next the new-moon day; and lastly the days equidistant between these two. It was therefore a weekly sacred day, and as Childers says, may often be well rendered Sabbath.” “2. Uposatha, a weekly sacred day, being full-moon day, new-moon day, and two equidistant intermediate days.”

Mr. Lewis cannot be ignorant of the fact that these sacred days on the moon’s changes would necessarily involve an occasional eight day week, since four seven day weeks fall about one and one-half

days short of a complete lunation, and therefore that the weeks of this calendar could not coincide with the original weekly cycle. Moreover, here, as in the preceding associated calendar, the sacred days were evidently on the first day of the week; for the lunar month would naturally begin with the beginning of the lunation, and if the first week began with the sacred day of the moon’s change, the others would also.

In the last two calendars the paramount sense of these special days seems to be not rest but worship, which will explain why they were not on the last day of the week; while in the Assyrian calendar they are specially designated as rest days, and we notice that they were on the seventh days, counting from the first of the month, regardless of the moon’s changes, and that the intercalary days were always inserted at the end of each month.

These calendar sacred first days of the week are not to be confused with the universally fixed day of sun-worship; and that both were observed is in accord with the fact that each day of the original week was dedicated to the worship of some god—sometimes more than one. These calendar first days would fall on different days of the original week in turn in regularly repeating cycles (varying with the nature of the calendar); thus during each complete cycle honoring each god equally in turn in the calendar first day of the week sacred day. We might even infer that instead of each day involving the worship of some god, that the god to be worshiped in turn was determined by the day of the original week on which the first day of the calendar week fell.

When the calendar first day fell on the day of sun-worship, it would only add its luster, and thus in no way conflict with sun-worship.

Since the rest element in connection with worship was largely lost sight of, it is not to be supposed that any time was lost from ordinary labor more than was necessarily involved in worship, and that ordinarily no considerable part of the day was involved, and doubtless the worship consisted largely of private morning and evening devotions.

On page 106, Mr. Lewis quotes from H. H. Wilson, A. M., F. R. S., Professor of Sanscrit, Oxford, Works, Vol. 2 of Essays on "The Religion of the Hindus," p.p. 198-201, as follows: "The specification of the days of the week by the names of the planets, is, as is well known, familiar to the Hindus . . . . Sunday is one of every seven. This is somewhat different from the Seventh Tithi, or lunar day; but a sort of sanctity is or was attached even to Sunday, and fasting on it was considered obligatory or meritorious. . . . It is impossible to avoid inferring from the general character of the prayers and observances and the sanctity evidently attached to the recurring seventh day, some connection with the Sabbath, or Seventh of the Hebrew Heptameron."

Here Mr. Wilson first recognizes the fact that the Hindus were familiar with the original week in the seven invariable names of the days. Then he plainly refers to two separate methods of reckoning time, in that Sunday was an every seventh day, but that the lunar seventh day had a "somewhat different meaning," i. e., not always an every seventh day. Then he refers to the fact that this every seventh

day, Sunday, was regarded as a sacred day (thus corresponding to the day of sun-worship), and that the general character of the devotions on that day was similar to that of the Hebrew Sabbath. This is certainly all that can legitimately be made out of the quotation. The words, "the recurring seventh day" (which Mr. Lewis probably infers to mean "seventh day of the week"), the connection shows, can only refer to the every seventh day Sunday. We have already shown that the sacred days of the Hindu calendar were on the first, not the seventh day in the calendar week. Besides, no day of this calendar week could always be an every seventh day because of the intercalary days involved. Hence Mr. Wilson refers to Sunday which he expressly states was an every seventh day.

These are the only calendars to which Mr. Lewis refers.

We will now collect the remaining quotations that have any bearing on the Sabbath question:—

1. Page 92.—"The week of seven days was in use from an early period, indeed, the names which we still give to the days can be traced to Ancient Babylonia; and the seventh day was one of *sulum*, or rest."—*Encyc. Britannica*.

2. Page 93.—"The sexagesimal division of the circle, the signs of the zodiac, *a week of seven days, named as we now name them, and the seventh a day of rest*, are all Accadian."—*Library of Universal Knowledge*.

3. Page 96.—"Seven was a sacred number among the Accadians, and their lunar months were

at an early epoch divided into periods of seven days each. The days were dedicated to the sun and moon and five planets, and to the deities who presided over these."—Prof. Sayce.

These three quotations plainly confuse the original week with the Accadian calendar, in which the 7th, 14th, 21st, and 28th days of each month were designated as days of rest. But these days could not continuously coincide with the seventh day of the original unbroken seven-day cycle, because of the necessary intercalary days at the end of each month.

4. Page 98.—"Even the word *Sabbath* itself was not unknown to the Assyrians."—Sayce.

5. Page 103.—"We have also historical evidence as to the non-Jewish origin of the observance of the seventh day. . . . For Philo Judaens, Josephus, Clemen of Alexandria and others, speak plainly of the week as not of Jewish origin, but common to all the Oriental nations."—Proctor.

The Accadian calendar, with its seventh day Sabbath, was much older than the Jewish Sabbath, and hence "the observance of the seventh day" did not originate with the Jews.

6. Page 103.—"Amongst all the nations which used the week as a division of time, the seventh day was associated with the planet Saturn."—Proctor.

This was true of the seventh day of the original week, but could not at the same time be true of the seventh day in the various calendars which did not even coincide with each other.

7. Page 105.—"Saturn's day was always connected with the Jewish Sabbath."—*Philosophical Museum*.

This could be strictly true only in a reversed sense, for the name "Saturn's day" existed before the name "Jewish" could be applied to the Sabbath.

8. Page 109.—"Throughout all the nations of the ancient world the planets are to be found appropriated to the days of the week. The seven-day cycle with each named after a planet, and universally the same day allotted to the same planet in all the nations of the world, constitute the first proof and leave no room to doubt that one system must have prevailed over the whole."—Godfrey Higgin's *Anaclypsis*, Book 1, Chap. 1, sec. 5.

9. Page 110.—"We find from time immemorial, the use of this period among all nations without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the Orient, have, in all ages, made use of a week of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and America. Many vain conjectures have been formed concerning the reason and motives which determined all mankind to agree in this primitive division of time; but it is evident that the tradition concerning the length of time employed in the creation of the world has given rise to this usage, universal and immemorial, which originally divided the week into seven days."—President Gognet of France.

These last two quotations bear strong testimony to the unbroken continuance of the original weekly cycle.

Note how perfect the harmony throughout all these testimonies when we recognize the original

week and the ancient calendars as existing together, and independently of each other, but how otherwise irreconcilable the confusion. The only reasonable conclusion is, that the original weekly cycle was independent of all national calendars then, as now, and universally regarded as reaching back to the beginning of time, and recognized as the true time week by all nations alike, and had thus an international application while the various other calendars had each only a local or national application.

The names of the sun, moon, and five planets were applied only to the days of the original week, the proof of which is in the fact that the names never exceeded seven while the local or calendar weeks sometimes contained eight or nine days, and nine names would have been needed. Or, if we suppose that the intercalary days were given no names, still the regular rotation of the seven days would be broken. But this supposition is contradicted in the uniformity of the day of sun-worship; for if it was not regulated by a universally recognized week, but by the various calendar weeks of the different nations, it would evidently not be on the same day in the different nations; but there is not the slightest hint of any lack of uniformity in the day of sun-worship throughout the world.

Thus we are brought back to the day of sun-worship, in its continuance of the original day of the Sabbath, as the only monument to the unbroken continuance of the original weekly cycle.

We have now examined every quotation that has any bearing on the Sabbath: the rest have a bearing only on the origin and the unbroken continuance of

the weekly cycle, and on this point we fully agree with Mr. Lewis.

In justice to Mr. Lewis we must admit that he does not rest his Sabbath argument here, for if he did, it would certainly not be much to his credit. He apparently takes it for granted that he has already proven in preceding chapters that the Sabbath was, by reason of the Creation model, the original seventh day of the week, and that all he has to do here is to prove that the week was never changed.

At the beginning of the chapter, he says, "If the week which antedates Moses and existed among the nations that flourished before the time of the Hebrew nation is identical with the Hebrew and the Christian week, then it is certain that there was no change of the week or of the Sabbath, when the Israelites left Egypt, as certain men claim who are more visionary than scholarly."

Mr. Lewis' conception of the ancient calendar weeks, with their occasional intercalary days, as identical with the Hebrew and the Christian week is certainly "more visionary than scholarly."

We will now undertake to prove by Mr. Lewis' own words the reverse of what he intends to teach. He says:

1. Page 8. "God's power is infinite, measureless, His acts, and the time in which He performs them, are also unmeasurable by us. We apprehend that the creative week was infinitely longer than our week of seven days of twenty-four hours."

2. Page 46.—"There could have been no Sabbath if God had not rested on a definite day, for a

definite purpose, which no other day could answer.”

3. Page 118.—“These facts give all needful logical and historical support to the claim that the seventh day of the week, improperly called Saturday, is the Sabbath of Jehovah in regular succession from the hour when the morning stars sang together, and the sons of God shouted for joy.”

In the first quotation, Mr. Lewis admits that the creation days were indefinite periods, and therefore not time days. Then it is self-evident that the first day of the first week of time was the first day of time on which God rested from the Creation. The second quotation is a definite claim that God's rest day was the starting point of the Sabbath. The third quotation could not be a more definite assertion that the week was never changed. Then, according to Mr. Lewis' own statements, it necessarily follows: that the original Sabbath was on the first day of the week (corresponding to the day of sun-worship) and was not changed before the giving of the manna; and if the Sabbath was on the first day of the week before the manna, and on the seventh day of the week after the manna, then the day must have been changed by the manna; and, if changed by the manna, it was not a fixed unchangeable day; and, if not a fixed unchangeable day, then the Sabbath law did not fix the day of the Sabbath. We could ask no more positive arguments for these facts than Mr. Lewis gives in his own words.

But Mr. Lewis argues that “Our week is modeled after God's by His command” (p. 8). Can Mr. Lewis deny that the Sunday Sabbath is rest from the six days before, just as God's resting was from

the six creation days before, and hence the seventh day in the true model or rest sense? Does he think that any time division can change a fact?—Nothing in heaven or earth can change a fact that is a fact. Or does he think that the Sunday Sabbath is rest from the six days after instead of the six days before?

If Mr. Lewis insists on modeling the *time* week after God's creation model, then he must put the Sabbath on the seventh day although God rested on the first day. But he says (p. 46), “No other day could answer” but the day on which God rested; and his whole fixed unchangeable day doctrine depends on God's rest as the *fact*, making it fixed and unchangeable. His only escape from this dilemma is to accept the twenty-four-hour creation-day theory (making time begin with the first day of creation) and at least be consistent.

Again Mr. Lewis says (page 116), “It is impossible to believe that God deceived the Israelites at Sinai by founding the Sabbath on His own example, and then designating a day not in the regular order from the Adamic Sabbath. It would have been sheer deception thus to do. The Sabbath law rested on a false foundation from the beginning, if the day designated in the law was not the true one, and God was the immediate author of the cheat.”

Mr. Lewis here assumes that the law designated the day of the Jewish Sabbath, whereas the manna, not the law, designated the day. Then the institution, not the day, was the foundation on which the law rested.

If the day of the original Sabbath was the same as the day of sun-worship, then God had good reason for changing it for the Israelites, to make it a sign between Him and them, and also to remove so far as possible the influence of sun-worship.

Again, the reason on which the Sabbath was founded was the entire creation model, not God's rest alone. Mr. Lewis evidently reads the creation reason appended to the fourth commandment as if the "wherefore" referred only to God's resting; whereas, the grammatical construction requires that it refer to the entire preceding clause, including the entire creation model. God worked six days and rested the seventh, which He gave as the reason why He required the Israelites to do the same, and this did not involve any deception.

Again, Mr. Lewis says (p: 117), "Christ, who is the center of all dispensations, recognized the Sabbath as a part of his Father's law and pruned it that it might bring forth more and better fruit." If the law did not fix the day of the Sabbath, then Christ recognized the Sabbath as an institution, not as a fixed day.

A comparison of the fruit of the Sunday and of the Saturday Sabbaths would certainly not be favorable to the latter.

#### TESTIMONY OF ANCIENT AND MODERN LANGUAGES.

We have a practical summary of this testimony from the Seventh-day Baptist view in *The Chart of Weeks* by Rev. William M. Jones, D. D. (Seventh-day Baptist) of London, England.

It is claimed that out of the one hundred and sixty ancient and modern languages investigated, one hundred and eight know the seventh day of the week by the name of "Sabbath" or its equivalent, and that all testify to the order and identity of the days of the ancient and modern week.

This, of course, is fully indorsed by Adventists, and one Adventist writer says (*The Lord's Day: The Test of the Ages*, page 21), "It might be well here, in view of this impregnable wall of testimony, to ask, What becomes of that theory which claims that Sunday was the original seventh day to all the world save the Jews?" Since the *Chart* is thus regarded as an "impregnable wall of testimony," it ought to be worthy of some consideration.

The first column of the *Chart* (which is in four large sheets) gives the name of each language; the second column gives the name of the week as a whole in each language; the remainder of the *Chart* is divided into seven columns, corresponding to the seven days of the week and numbered accordingly. In each language the name of each day of the week (in the original, the transliteration, and the English) is put in the column designated for that day.

It is a very simple and easy matter to thus line up the days of the different languages to conform to a prearranged seven column file; and there is nothing on the face of the *Chart* to show that this lining up was not purely arbitrary on the part of the author.

The *Chart* totally ignores the intercalary days necessarily involved in all of the ancient calendars outside of the original weekly cycle; which fact at

once renders it valueless as reliable evidence on the Sabbath question.

The ancient languages necessarily bear the same testimony as the ancient calendars, for they must necessarily correspond. We have already pointed out the fact that the weeks of those ancient calendars with their occasional intercalary days—and which did not even coincide among themselves—could not coincide with the original weekly cycle; and it necessarily follows that the Sabbaths, or specially marked days of those calendars, could have no fixed relation to the original weekly cycle. Hence the *Chart* proves nothing as to the identity of the ancient calendar weeks with the modern (or original) week, nor to the identity of the ancient calendar Sabbaths with the original day of the Sabbath.

Again, assuming that Dr. Lewis made the best showing possible out of the ancient calendars, and that in two out of the three cases presented by him, the specially marked days were on the first, not the seventh, day of the week, we may fairly conclude that the marked days, claimed as Sabbaths, were as often on the first as on the seventh day of the week in the ancient calendars.

Of course, the word translated "Sabbath" is, in the *Chart*, invariably put as the seventh day of the week, just as the word "Sabbath" in the fourth commandment is invariably interpreted by S. D. Baptists and Adventists, and proves no more in one case than in the other.

In eighty-seven of the languages, the word translated "Sabbath" is thus arbitrarily put as the seventh day of the week. These from the one hundred

and eight claimed for the seventh day of the week Sabbath leaves twenty-one in which the equivalent of the word "Sabbath" is supposed to be found. Six of these equivalents are translated "Bath day." The remaining fifteen are as follows: 1. "Chief or Rejoicing Day;" 2. (Day) Seven; 3. A day to wash clothes, "Purification Day;" 4. the Seventh Planet; 5. The Eye of God—Saturn, Seventh Brilliant Star; 6. Day Seven; 7. Day; 8. The Son of the Sun; Saturn; 9. Saturn Planet; 10. Worship-day Seven; 11. Day in order Seven; 12. One Quarter (of the moon or lunation); 13. Half-day; 14. Diag day (day without work) (week-back); 15. Hinder end-day. Some of these are certainly very far-fetched equivalents for the word "Sabbath."

The eighty-seven languages in which the word translated "Sabbath" is supposed to refer to the seventh day of the week, includes thirty-six, or nearly all of the modern European languages; and it is a well known fact that the Sunday Sabbath is almost universally recognized all over Europe. But yet the *Chart* represents that the word "Sabbath" in all these languages refers only to the seventh day of the week. This one fact alone shows the arbitrary character of the whole *Chart*.

Of course, Adventists and S. D. Baptists regard the word "Sabbath" in all languages just as they do in the English, and in the English just as they do in the Bible, and throughout the Bible just as they do in the fourth commandment, and everywhere and always that it means only the seventh day of the week. They cannot, consistently with their doctrine, recognize for an instant any other possibility.

Hence Mr. Jones' Sabbath doctrine is the key to his *Chart*. The *Chart* is an "impregnable wall of testimony" in just the same sense that all their arguments are impregnable—to themselves, but to nobody else.

## CHAPTER VII.

### THE SATURDAY RESURRECTION THEORY EXAMINED.

Dr. Lewis in his book, *Sabbath and Sunday*, page 59, thus states his theory regarding the day of the Resurrection:—

"Christ was crucified and entombed on the fourth day of the week, commonly called Wednesday. He lay in the grave 'Three days and three nights' and rose 'late in the Sabbath' at an hour corresponding with the hour of His entombment, at which time two of the women came to see the sepulchre."

On page 57, he says that he published this proposition about 1865; from which we infer that he is the originator of the theory.

His argument begins with Matt. 12 : 40, "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." From Matt. 27 : 57-60 and John 19 : 31,42, he concludes (p. 52) "that it was late in the day, just before the setting of the sun, that the body of Christ was laid in the grave," and argues that the Resurrection must be at the same hour of the day to make true



the prophecy of "three days and three nights;" and his argument finally rests on Matt. 28 : 1, R. V., "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." The argument here turns on the words "late" and "dawn" as regards their correct rendering in the original.

This is a brief outline of Mr. Lewis' argument. It is evident that his sole aim is to destroy the Resurrection claim of the Sunday Sabbath. But does he? Even if his theory were true? If Christ rose "just before the setting of the sun" (or end of the day) on Saturday, as Mr. Lewis claims, then practically the whole of Saturday is enshrouded in the gloom of the grave, and the whole of Sunday is enveloped in the glory of the Resurrection. Can Saturday be claimed as the first day of the Resurrection era with twenty-three twenty-fourths of it in the tomb? Which would be the first day of the Resurrection era in the true sense—the less than one hour of Saturday or the whole of Sunday? For the Resurrection to point to Saturday as the day of the Resurrection, it would have to point backward, not forward. Then did the Resurrection point backward to a dead Christ or forward to a living Christ? All of the despair and gloom of the grave belong to Saturday: all of the joy and hope of the Resurrection belong to Sunday. And all of Mr. Lewis' theory cannot reverse it, even if his theory were true. The theory therefore is not worthy of the strained effort to prove it, and only indicates the character of the doctrine that it is meant to sustain.

Mr. Lewis bases his whole argument concerning the time of the Resurrection on Matt. 28 : 1. On page 53, he says that Matthew here "tells of a visit *previous* to the one spoken of by the other three writers." On page 58, he says, "Matthew speaks of the *first* visit to the sepulchre 'late in the Sabbath,' to which visit the other evangelists do not refer; they describe a *second* visit made early on the following morning." So the argument here depends on whether the visit described by Matthew was or was not the same as that described by Mark, Luke and John.

On page 59, Mr. Lewis says, "Matthew's account of the first visit evidently closes with the eighth verse, and in the ninth he passes to the scenes of the next morning." Let us then read these two verses. 8. "And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshiped him" (R. V.). Jesus then said to them (verse 10), "Fear not; go tell my brethren that they depart into Galilee, and there shall they see me." (The same message that the angel gave in verse 7.) Then they had not yet told the disciples; but in verse 8 they were running to tell the disciples. Hence we must conclude that before they had time to tell the disciples Jesus met them. But, according to Mr. Lewis, we must assume that, though they ran in their haste to tell the disciples, they changed their mind and waited till morning and went back to the tomb without telling the disciples, and then on their second return Jesus met them.

If Jesus rose just before sunset on Saturday and the fact was at once reported by the women, can we imagine the disciples so unconcerned as to calmly wait till morning and then go to the tomb to see if the report were true? In John 20 : 1-4 we are told that Mary Magdalene ran to tell Peter and John, and they ran to the sepulchre, and John in his haste outran Peter, showing that they lost no time in going to the sepulchre as soon as they heard Mary's report.

Again, in verse 6 of Matthew's account, the angel told the women that Jesus was risen, and said, "Come see the place where the Lord lay." But if Mr. Lewis is right, then, according to Mark and Luke, they went back the next morning with spices to anoint the body. Now if we accept Mr. Lewis' view, we must conclude that, though the angel told them that the Lord was risen, they did not believe it, but on their second visit to the tomb took spices to anoint His body.

Mark 16 : 1-3 says, "Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him. And very early on the first day of the week, they came to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb" (R. V.). Here we notice: 1. Two of the women are the same as mentioned by Matthew. 2. This visit is clearly stated to be on the first day of the week. Now, why did they bring spices to anoint the body of Jesus and why did they wonder who should roll away the stone, if on the evening before the angel rolled back the

stone (Matt. 28 : 2) and told them that Jesus was risen, and showed them the place where he lay?

Thus we see the irreconcilable contradictions involved in Mr. Lewis' two visit theory; and we see also that the circumstantial evidences are sufficient to fully identify all four accounts as referring to one and the same visit.

Mr. Lewis admits that three of these accounts refer to a visit in the morning, and we can be sure that he would not make this admission if there was any possibility of avoiding it. Then we have three sure witnesses, as against one doubtful witness, that the visit was in the morning. And herein is the full justification for interpreting the doubtful rendering of Matthew's account to harmonize with the other three.

The *first* clause under dispute is, "Now late on the Sabbath day" (Matt. 28 : 1, R. V.). The common version renders it, "In the end of the Sabbath." Dr. Clark renders it, "After the end of the week," and says, "This is the translation given by several eminent critics: and in this way the word  $\omega\psi\epsilon$  is used by the most eminent Greek writers." He then gives a number of examples.—See *Clark's Commentaries*.

Mr. Lewis admits that  $\omega\psi\epsilon$  may mean "after" in certain constructions, but not in the construction before us. But in the examples given by Clark from eminent Greek writers, we have exactly similar constructions in which practically no other meaning is possible. Hence we conclude that the meaning "after" is at least permissible in the present case, which is all that is necessary.

The *second* clause under dispute is, "As it began

to dawn toward the first day of the week." Here Mr. Lewis claims that the word translated "dawn" could properly be rendered "draw on," but he does not deny that "dawn" is also a proper rendering. Again he claims that the "first day of the week" necessarily began at sunset of the Sabbath. Thus he would have the passage mean, "As the Sabbath began to draw on toward sunset."

The Bible throughout uses the words "day" and "night" in a separate sense, as well as the word "day" in a twenty-four hour sense, and the daylight sense of the word "day" was as commonly recognized in Matthew's time as now. Hence it is not improbable that he used it here in this common natural sense. Alford (*Greek Gospels*) says, "It is best to interpret a doubtful expression in unison with other testimonies, and to suppose that here both the *day* and the *breaking of the day*, are taken in their *natural* sense, not in their *Jewish* sense."

Therefore, "After the Sabbath, as it began to dawn toward the first day of the week, etc., would be an entirely proper and permissible rendering. And Matthew's account as thus rendered agrees perfectly with the other three. And this rendering is fully justified in the fact that the circumstantial evidence, as already shown, fully identifies the four accounts as referring to the same visit; and, as regarding the time in the other three accounts, there is no dispute.

In regard to the prophecy of "Three days and three nights," in Matt. 12 : 40, Mr. Lewis says (p. 50), "The circumstances forbid all indefiniteness of expression." Thus he argues for the *literal* ap-

plication of the expression "Three days and three nights," yet in his application he completely reverses it, and makes the time that Christ was in the grave "three nights and three days" instead of "three days and three nights." The reversal of the prophecy very materially changes its prophetic sense; therefore he cannot claim that it makes no difference, when it does make a difference.

Three nights and three days would not be a *literal* fulfillment of three days and three nights. Mr. Lewis, we presume, also holds the sunset to sunset theory making "the night and the day" the God appointed order of the twenty-four hour day. Then can he give any good reason why the prophecy was "three days and three nights" if the *fact* was the reverse? To fulfill the sign of Jonah the time must correspond in both cases. If "three nights and three days" was the *fact* in both cases, then the statement would undoubtedly correspond to the *fact*, not to the reverse of the fact, if a *strictly literal* application was essential. A *literal* application must put the days and the nights in the order mentioned. The application is not *literal* unless *strictly literal*, and if not strictly literal, then Mr. Lewis' whole argument for a strictly literal application fails. The apparent discrepancy in the prophecy of "three days and three nights" is more easily explained than is Mr. Lewis' reversal of the prophecy.

Albert Barnes in his notes on this verse, says, "It was a maxim, also, among the Jews in computing time, that a part of a day was to be received as the whole. Many instances of this kind occur in both sacred and profane history.—See 2 Chron.

10 : 5,12; Gen. 42 : 17,18. Compare Esther 4 : 16 with 5 : 1."

It will be seen from these references that "three days" or "after three days" mean the same as "on the third day;" that is, the indefinite part of the first and third days count as whole days.

In John 2 : 19 Jesus said, "Destroy this temple and in three days I will raise it up," which, by the key furnished in Gen. 42 : 17,18 and Esther 4 : 16, 5 : 1, would mean "on the third day." In Mark 8 : 31, He said that he would "be killed and after three days rise again," which by the key furnished in 2 Chron. 10 : 5,12, would mean "on the third day." In Matt. 16 : 21; 17 : 23; Mark 9 : 31; 10 : 34; Luke 9 : 22; 18 : 33; 24 : 7, He said that he would rise "the third day." We have here nine prophecies (including John 2 : 19 and Mark 8 : 31) by Christ Himself that He would rise on "the third day."

The expression "the third day" or "on the third day" is inclusive in sense—including the three days in mind—and necessarily includes the day on which the event occurred from which the count is taken; for this day is necessarily one of the three in mind, and thus one of the three days involved in the count. This inclusive sense of the expression "the third day" is rendered doubly certain here, in view of the well authenticated Jewish inclusive method of counting a part of a day as the whole, and including the days from which and to which the count refers. It would be unreasonable to expect to arrive at a correct understanding of a Jewish reckoning by ignoring the Jewish method of reckoning.

Now if Christ was buried on Wednesday, then

Wednesday must be counted the first day, Thursday the second, Friday the third, and Saturday the fourth. Hence, according to Mr. Lewis' theory, Christ rose on the fourth day contrary to His oft repeated prophecy that He would rise "the third day."

The expressions "after three days" and "three days and three nights" are practically equivalent, and the Jewish inclusive method of reckoning which furnishes a key to the former, also furnishes a possible key to the latter; and a possible key is all that is required, in view of the necessity of harmonizing the prophecy of "three days and three nights" with the other nine parallel prophecies. Christ could not remain in the grave three whole days and nights and rise on "the third day."

In answer to Christ's question, "What things?" (Luke 24 : 19), the disciples answered, "The things concerning Jesus the Nazarene. . . . and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. . . . Yea, and beside all this, it is now *the third day* since these things came to pass" (R. V.). This was then on *the third day since the crucifixion*, for the words "these things" plainly refer to the things just mentioned; but if Christ was crucified on Wednesday, then it was the fifth day since.

Mr. Lewis makes a lame attempt to evade this evidence. On page 61, he says, "Now it is very clear that that conversation concerning the reported resurrection must have included a discussion of the important fact that after all else had occurred, and Christ was buried, a guard had been set to prevent

his resurrection." On page 62 he says, "The obvious meaning of Luke 24 : 21 is this, 'The time is now fully up *since* the final effort was made to prevent a resurrection, and this morning the women reported that in spite of all efforts to the contrary, it had actually taken place.'"

Where Mr. Lewis gets his idea that the guard was set to prevent the resurrection, we do not know. According to Matt. 27 : 64, it was set to prevent the disciples from stealing the body of Christ and reporting that he had risen. A thing that they had no thought of doing; and hence the placing of the guard was a matter of no concern to the disciples. The revival of hope in the reported resurrection of Jesus can only be set over against the gloom occasioned by His death. The overshadowing prominence of these two thoughts makes it impossible for any unimportant detail to be thought of in the same connection. But, according to Mr. Lewis, these disciples meant, "It is now the third day since the placing of the guard," thus making the placing of the guard the most prominent thought in their minds.

It is not even probable that the disciples knew of the placing of the guard, for the guard was doubtless placed secretly to entrap the disciples if they should attempt to steal the body of Jesus. The priests certainly did not publish the fact of setting the guard. Besides, it was placed on the Sabbath, and the disciples would not likely know of it till they went to the tomb; and we find the women wondering on their way to the tomb, "Who shall roll us away the stone?" showing that this was the only dif-

iculty of which they were aware. But if they had known of the sealing of the stone and placing of the guard, they would have recognized a greater obstacle than the rolling away of the stone.

Mr. Lewis says (page 60), "The guard was set to cover a time three days from the entombment," and that the women (on their first visit) "came to the tomb with the evident design of being present the moment the guard should be removed." Mr. Lewis here assumes that the guard was set to cover exactly three days from the entombment, and that the women were aware of this fact. There is certainly not the slightest evidence to support this assumption.

We see in Matt. 27 : 63,64 that the guard was set on account of Christ's prophecy that he would rise "after three days," and to prevent the disciples from stealing the body by night, (for evidently they would not attempt to steal it by day) and reporting that He had risen. Now Mr. Lewis will insist on the full "three days and three nights" measure of the prophecy, and that the resurrection was to be "after." Then the night "after" would be when the disciples would make at least their final (supposed) attempt to steal the body, and the guard would certainly not be removed before the morning.

Matthew 28 gives the account of the rolling back of the stone and the dismissal of the guard by the angel, and the visit of the women. Now if this was their first visit and they were thus made aware of the removal of the guard, they were also aware of the Resurrection and the rolling away of the stone so we see that there is not the slightest evidence

that the women knew of the guard, but conclusive evidence to the contrary in the evident fact that the rolling away of the stone was the only obstacle they were aware of. Nor is it any more likely that any of the other disciples knew of the guard.

Even with the guard supposition, Mr. Lewis must ignore the Jewish inclusive method of reckoning. He says that the guard was placed on Thursday, and that Friday was the first day since the placing of the guard, and hence Sunday was the third day since; but, according to the Jewish inclusive method, the day on which the guard was placed would be the first, and if this was Thursday, then Sunday would be the fourth day since.

Finally, the guard supposition must be wholly assumed without the slightest warrant, for the guard is not here mentioned, nor is the slightest reference made to it anywhere in Luke's gospel. This magnified importance of the guard is evidently the best evasion that can be made, which fact only exposes the weakness of the position it was meant to sustain.

Christ must necessarily fulfil to the letter every type of the Jewish ceremonial law. The "paschal lamb" was a type of Christ, who was the "Lamb slain from the foundation of the world." The sheaf of firstfruits, waved as a wave offering, was a type of Christ, who in His resurrection became the "firstfruits of them that slept." The paschal lamb was always slain on the day before the Passover Sabbath, and the sheaf of firstfruits was waved as a wave offering on the day after the Passover Sabbath. Hence Christ's death must be on the day before the Passover Sabbath, and His resurrection on the day

after the Passover Sabbath in order to fulfil both types.

All of Christ's prophecies, and also the types referring to Him, must harmonize; and it is only by harmonizing them that we can hope to arrive at the truth—not by arbitrarily interpreting one to the contradiction of the others.

Mr. Lewis, in his arbitrary interpretation of the "three days and three nights," totally ignores both the Jewish method of reckoning (which furnishes a possible solution of the apparent discrepancy) and the types which it was necessary for Christ to fulfil.

A possible solution of the apparent discrepancy involved in the prophecy of "three days and three nights" is all that is required in view of the positive evidence regarding the time that Christ's body lay in the grave.

It may be said to the credit of the Adventists that they make no attempt to sustain Mr. Lewis' theory, showing that they do not consider it worthy of support.

Mr. Lewis says, on page 57, "About 1865, the writer published the proposition that Christ's entombment occurred on the evening of the fourth day of the week and his resurrection before the close of the Sabbath, and not upon the first day of the week. The proposition was met with a storm of criticism by some, and with careful consideration by others. This interpretation has gained ground steadily until the highest authorities in New Testament criticism now support it. The revisers of the New Testament have given it absolute sanction, by translating as above."

Here Mr. Lewis plainly assumes that the revisers of the New Testament fully endorse his theory, merely because they translated the first clause of Matt. 23 : 1 to read, "Now late on the Sabbath day." They also translated the second clause to read, "As it began to dawn toward the first day of the week;" and the second clause offsets the first, so that the entire translation is an endorsement of no theory. There is just as much ground for changing the word "late" to "after" as for changing the word "dawn" to "draw on."

The fact that the translators gave the most characteristic sense of the original word in each case is no proof that no other translation is permissible, and hence is no proof that they endorse Mr. Lewis' theory. This arbitrary assumption of the revisers' endorsement furnishes a fair basis for judging of Mr. Lewis' other statement, that "the highest authorities in New Testament criticism now support" his theory.

Dr. Lewis' theory has been recently revived in a small pamphlet entitled "Three Days and Three Nights: or The Greatest Puzzle of Christendom Solved at Last," by Lt.-Col T. W. Richardson, Editor of *The Sabbath Observer*, the official organ of the Seventh-day Baptists in England.

Mr. Richardson's theory is identical with that of Mr. Lewis', first published, as Mr. Lewis states, about 1865. But we infer from the title of Mr. Richardson's pamphlet, that he claims to be the originator of the theory, which implies that he was unaware of Mr. Lewis' claim. This furnishes a very

practical comment on Mr. Lewis' statement that his theory "has gained ground steadily until," etc.

It is not necessary here to refer to the arguments already answered in answering Mr. Lewis.

In regard to the word "dawn," Mr. Richardson says (page 12), "Though it frequently means about sunrise, its real meaning is a 'lighting up,' and is applicable to the intelligence as well as to the sun or lamps." Very well, but when it is used in connection with the word "day," as in Matt. 28 : 1, it must have reference to the "lighting up" of the day, not to the intelligence, or even to lamps. And this "lighting up" or "dawning" "toward the first day of the week" shows that the word "day" is here used in its daylight sense, not in its twenty-four hour sense.

To assume, as Mr. Richardson does, that the word "day" here necessarily means "from sunset to sunset" is to assume that it is never otherwise used in the Bible. Whereas, the daylight sense of the word, as separate and distinct from the night sense, is used all through the Bible, just as it is used to-day.

Again (p. 15), "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene" (Mark 16 : 9). By placing the comma after "risen," instead of after "week," Mr. Richardson is able to evade the direct statement that Jesus rose on the first day of the week. He says also (p. 17), that this "was *not* His *first* appearance, but His first "*First-day* appearance," that He first appeared to the two Mary's on the Sabbath and they "worshipped him," that the next morning He appeared again to Mary Magdalene.

In John 20 : 15, we find that when Jesus met Mary Magdalene, she supposed Him to be the gardener and said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Then He had not met her before, for she still supposed Him to be dead, as her words plainly show. However, Mr. Richardson gets around this difficulty by supposing that she was in a dazed condition; yet he admits that she "worshiped Him" on the first occasion, which shows that she was not too dazed to recognize Him. Mr. Lewis got around the difficulty by supposing that Matthew's account changed from the first to the second visit between verses 8 and 9. If such supposing be taken for proof, then supposing will prove anything.

Again Mr. Richardson says (page 17), "Late on the Sabbath the two Mary's witnessed the angel roll back the stone, which act revealed an empty sepulchre." Then why did they wonder the next morning who would roll away the stone? (Mark 16 : 3.)

On page 13, he says, "We can further prove that the Passover Sabbath did not fall on the weekly Sabbath, and moreover, that Jesus was 'three days and three nights in the grave, without reference to Matt. 12 : 40.'" Then he argues that, according to Mark 16 : 1, the women bought the spices after the Sabbath, and according to Luke 23 : 56, they bought the spices before the Sabbath, and hence, that the Sabbath before they bought the spices must have been the Passover Sabbath, and the Sabbath after they bought the spices was the weekly Sabbath.

The statement in regard to buying the spices, in Mark 16 : 1, may be taken parenthetically. And that

this was the judgment of the interpreters of the common version is shown in the words "had bought." (And this is the version from which Mr. Richardson quotes.) The revised version leaves it equally capable of either rendering. Now Mr. Richardson can hardly enter an objection here, since he changed the comma in the 9th verse of the same chapter (to suit his theory) against the judgment of the interpreters of both the common and the revised versions.

Mark 16 : 1,2 reads as follows: "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.) And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." We insert the parenthesis merely to emphasize the parenthetical sense. If Mark had here meant the Passover Sabbath, he would certainly have so designated it, for he could not fail to know that his readers would understand him to mean the weekly Sabbath unless he otherwise designated it. For "the Sabbath" always referred to the weekly Sabbath unless otherwise designated.

On page 4, Mr. Richardson says, "The Savior having given those words ('three days and three nights') as the 'sign' or proof of His Messiahship, He would be proved untruthful, and therefore a 'sinner,' if the sign failed, and it is manifest if He were a sinner our hope of salvation and eternal glory through Him must be worthless, and all preaching of the Gospel of Jesus Christ wasted energy and



consummate folly." According to the sense of this statement, Christ would be proved a "sinner," in spite of the *fact* of the Resurrection, if He did not fulfill the "sign" according to Mr. Richardson's interpretation of it.

The proof of Christ's Messiahship is in the *fact* of the Resurrection, not in the "sign" of "three days and three nights." We must harmonize the "sign" with the *fact*, not the *fact* with the "sign." If our interpretation of the "sign" does not harmonize with the *fact*, that does not disprove the *fact*, but only disproves our interpretation of the "sign."

On this same point Mr. Lewis says (page 59 of his book), "Since Christ gave the length of time he should lie in the grave as a sign of his Messiahship, any failure in the fulfilment of that sign would have been noted and published by his enemies." But Mr. Lewis fails to observe that his enemies could not do this without at the same time acknowledging the *fact* of the Resurrection,—*the real proof of Christ's Messiahship*,—the very point they sought to deny (Matt. 28 : 11-13).

We see from these two statements that Messrs. Lewis and Richardson base their arguments, not on *the fact of the Resurrection*, but on the sign of the "three days and three nights." This they lay down as the infallible basis with which all else must be made to harmonize. They should at least begin by proving their basis, but they merely take for granted as beyond question, that the full measure of "three days and three nights" is the original sense in which it was used, while in fact, as we have shown, the original sense of the expression, accord-

ing to the Jewish inclusive method of reckoning, does not necessarily contradict the generally accepted theory that Christ remained in the grave from Friday evening to Sunday morning.

Here then is no necessary contradiction; but we have certainly pointed out a few irreconcilable contradictions in Messrs. Lewis' and Richardson's attempts to make the Resurrection accounts harmonize with their theory of the "three days and three nights." The irreconcilable contradictions involved in attempting to prove a theory necessarily prove the counter theory, which, in this case, is the Friday evening to Sunday morning theory; for one or the other theory must be true.

The direct and circumstantial evidence involved in the four accounts of the Resurrection, and the seven definite prophecies that He would rise on "the third day," together with the types which must be fulfilled in Christ as the great "Paschal Lamb" and "Firstfruits of them that slept," determine the time between Christ's death and resurrection. This is the positive evidence. The expressions "three days and three nights" and "late on the Sabbath day" are, at best, uncertain as to their original sense. This positive evidence and uncertain evidence must agree in the time that Christ lay in the grave.

Now is the sense of the positive evidence to be determined by the uncertain evidence? or, is the sense of the uncertain evidence to be determined by the positive evidence?

Mr. Lewis makes out two visits of the women to

the tomb, but Mr. Richardson makes out three visits from the apparent discrepancies in regard to the time and to the number of women as given in the different accounts.

The four accounts of the Resurrection were written a number of years after the event, and were based on the memory of eye witnesses. The all-absorbing *fact of the Resurrection* would naturally so absorb the attention that unimportant details would be almost unnoticed and leave but little impression on the memory.

It is well understood by lawyers, that it is almost impossible for even the most reliable witnesses in court to agree in every small detail. The apparent discrepancies in the details of the different resurrection accounts is the real proof of their genuineness and of the honesty of the writers. The slightest evidence that the accounts were made up to harmonize would weaken the force of their testimony. Any more harmony of detail would only mean less weight of evidence. Infidels may point to these discrepancies of detail, but if it were not for these discrepancies, then they would point to the harmony as proof that the accounts were preconcerted fabrications. They point to the discrepancies because they are looking for contradictions, not for evidence.

The unmistakable note of genuineness and truthfulness ringing through the testimony of each writer (including Paul) together with the Christian Sabbath leading back in unbroken line to the event itself, makes the Resurrection the best attested fact in history. To deny the Resurrection doctrine is to deny the honesty and truthfulness of the inspired

writers. If we reject their testimony in regard to the Resurrection, we cannot consistently accept their testimony in anything.

John's Gospel was supposed to have been written about twenty or thirty years after the other three. It was written with a full knowledge of the other three, not to corroborate them, but to supplement them by relating additional facts and additional teachings of Christ. He carefully avoids repeating what the others have written, and only repeats when unavoidable. Hence, in accordance with the supplemental character of John's Gospel, his resurrection account must be regarded as supplemental to the other accounts. Knowing that his readers were familiar with the other accounts, and that repetition was unnecessary, he merely recorded additional incidents not recorded by the others. This fully explains why he mentions only the incident concerning Mary Magdalene and does not mention the other women. In supplementing the other accounts he tacitly recognizes and indorses them. Thus John's account of the Resurrection is in full harmony with the other accounts.

Mary Magdalene's name stands first in each account. This alone tends to unify the accounts. The two Mary's are mentioned by Matthew, Mark and Luke. This further tends to unify the three accounts. Mark also mentions Salome; and Luke mentions Joanna, and also that there were other women. John implies also that there were other women in the word "we;" for Mary thus includes others when she said, "We know not where they have laid Him" (John 20 : 2). The fact that Matthew and

Mark do not mention other women does not prove, nor even necessarily imply, that there were not other women. Each would mention the names of those women from whom he gathered his evidence; and if the others added nothing to his testimony there was no reason why he should mention them. Thus in regard to the number of women there is no real discrepancy.

In regard to the time of the event, Matthew says, "As it began to dawn toward the first day of the week;" Mark says, "When the sun was risen;" Luke says, "At early dawn;" John says, "While it was yet dark." These statements were necessarily based on the vague memories of the women years after the event. In view of their grief, and the one all-absorbing thought in their minds on their way to the tomb, and the confusion and excitement that followed, any impression as to the exact time would be vague at best. The chief actors in the battle of Waterloo differ by a number of hours as to the time when the battle began, but no one can deny that they all give account of the same battle.

We may naturally suppose that the women started to the tomb as soon as it began to get light, "while it was yet dark," and that when they reached the tomb, a distance of about half a mile, "the sun was risen." Or even if it was yet dark when they first reached the tomb, if they waited till Mary ran and brought Peter and John before they ventured to go into the tomb, then it was after sunrise when they entered the tomb. Latham (*The Risen Master*, page 225) says, "Twilight in that latitude does not last for more than a quarter of an hour." Therefore

the vague impressions that lingered in the memories of the different women might easily range from dark to sunrise.

In regard to the angels, Matthew and Mark speak of one, Luke and John speak of two; Mark and John speak of the angel or angels as sitting, Luke speaks of them as standing.

Matthew says, "There was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it . . . and for fear of him the watchers did quake, and became as dead men." This was undoubtedly when Christ arose, and was sometime before the women came, for then Christ was already risen.

This information Matthew (who alone mentions the guard) must have got from the reports of the guard, and not from the women. He evidently supposes, however, that it was the same angel that spoke to the women. It is not necessary to suppose that the angel was still sitting on the stone, nor that he was not inside the sepulchre, according to the other three writers, when he spoke to the women; for Matthew merely mentions the fact that he spoke to the women. Moreover, the angel's words, "Come, see the place where the Lord lay" implies that the occurrence took place inside the sepulchre.

Luke and John mention two angels, and that they spoke; but we would naturally understand, however, that one spoke for both, not that they both spoke at the same time, or that one spoke the same words after the other. Thus the attention of the women would naturally be directed to the one who spoke. Again, the angels were not together, but one at the

head and the other at the feet "where the body of Jesus had lain." Mark says that the angel was "sitting on the right side." This may be true, and yet at or near the head.

Now the fact that the angels were somewhat apart makes it all the more probable that some of the women had their attention wholly absorbed by the angel who spoke, and thus some of the women would have the impression on their memories of one angel and others of two. When the women went into the sepulchre the angels were sitting, according to Mark. When the angel spoke, they probably rose and stood, according to Luke. And when Mary afterwards stooped and looked into the tomb they were again sitting, according to John. Thus there is no necessary discrepancy in regard to the angels.

Lastly, in regard to the two appearances of Jesus to the women, Mark 16 : 9 says that "he appeared first to Mary Magdalene." This determines the order of the appearances. John 20 : 14-16 gives the account of this first appearing, and Matt. 28 : 9,10 gives the account of the second appearing. The harmonizing of these two appearances has been the chief point of difficulty.

When the women came near enough to the tomb to see that the stone was rolled away, they would naturally be filled with a sort of uncanny fear (especially as it was early), neither could they know that persons were not even then in the tomb. Now if we can determine what women would most naturally do under the circumstances, we can be reasonably certain what they did do. The common supposition, that they at once entered the tomb, is certainly the most unnatural supposition possible.

We think that the most natural supposition would be that they would send one of their number in great haste after some of the disciples, and the rest would conceal themselves where they could watch, and then wait till the disciples came. So we find that Mary Magdalene ran to tell Peter and John, "and they ran both together," and John outran Peter "and came first to the tomb;" but even he seemed to be afraid to enter the tomb till after Peter had entered. Thus it is probable that Peter and John were the first to enter the tomb after Jesus was risen. It would take them but a moment to satisfy themselves that the body of Jesus was not there and it is probable that they remained in the tomb but a very short time.

Now when the women were told that the body of Jesus was gone, but that the linen cloths were still lying, their natural curiosity, emboldened by the example of Peter and John, would lead them to enter the tomb, at which time the angels appeared to them. They were filled "with fear and great joy and ran to bring the disciples word."

All this naturally occupied but a few moments, and Mary, not able to keep up with Peter and John as they ran, had not yet come to the tomb, but doubtless met Peter and John on their return, who told her what they had discovered. In the meantime the other women, not knowing the way that Peter and John had gone, left apparently by some other way, as it does not appear that they overtook Peter and John or met Mary. Mary then came weeping to the tomb expecting to find the other women there; and as she stood without the tomb weeping she stooped

and looked in and saw the two angels sitting, who also spoke to her, then as she turned Jesus met her and revealed Himself to her. And shortly after this He could have appeared to the other women, who as yet had not gone far.

It is not even necessary to assume that the other women waited till Peter and John came, but it is only reasonable to suppose that they waited at least till they were assured that no persons were in the tomb, and even then that it would be some time before their anxiety and impatience would overcome their fear sufficiently for them to enter the tomb. From this view they probably left but a short time before Peter and John came, and Mary may not have been far behind, and thus the comparative time of Christ's two appearances would not be materially changed.

If it be objected that Peter and John did not see the angels who appeared to the women, it may be observed that this is only in harmony with John's own account, which clearly shows that Mary saw the angels after Peter and John had left the tomb.

The message which the angels gave to the women to tell the disciples, and which Jesus also repeated when He met them, was that He was risen. This even Peter and John were not as yet fully assured of.

Hence, we see that there is no real or necessary discrepancy even in the details of the different resurrection accounts, and that the apparent discrepancies are but the mark of individuality which stamps each account as genuine.

The July, 1912, number of *The Sabbath Observer*,

edited by Mr. Richardson, has an article on "The Crucifixion Date," by A. G. Marks, in which he says, "The early Christians undoubtedly considered that the date of the Lord's Crucifixion was the 14th day of the month Nison. From various sources we also find that it was in the year A. D. 31. The 14th Nison in A. D. 31 fell on Wednesday April 25th."

For his proof that April 25th, A. D. 31, was on Wednesday, he refers to the astronomical tables of Wurm, as cited by Wieseler in his *Synopsis of the Four Gospels*. For his proof of the year A. D. 31, he refers to the *Acts of Pilate* and to the *Fasti Idatiani*. Then he cites three early writers, to the effect that March 25th was widely observed as the date of the Crucifixion.

In conclusion he says, "Nison 14th, Passover day—the day that Christ was crucified, falls variously between March 25th and April 25th."

All this we will pass over without comment. We now come to his argument, that the 14th of Nison in A. D. 31, fell on April 25th (Wednesday). He says, "Now the year 31 was an intercalary one, viz., one in which an extra month was added to the year, according to the Jewish Calendar. This happened every three years. Had this year been an ordinary one, Passover time would have fallen a month earlier, and the 14th Nison, consequently, on March 25th, instead of April 25th, in which case it would not have fallen on a Wednesday."

Where Mr. Marks gets his authority for this statement, he does not say; and it involves several assertions that call for proof. However, we will pass these by, as we only wish to show the falsity of his argument as based on his own assertions.

He plainly assumes that in ordinary years the 14th of Nison was on March 25th, but every three years it was advanced to April 25th, by the addition of the intercalary month. He evidently supposes that the intercalary month advanced the calendar one month; but this (instead of adding an intercalary month) would be merely rotating the calendar by advancing it one month every three years, and thus rotating it clear around every thirty-six years.

The intercalary month never took the place or name of any regular month (it would not be intercalary if it did), but was added as an extra month at the end of the year whenever the lunar year fell about one month behind the solar year. Thus the intercalary month never advanced any date beyond its correct position, but only brought it up to its correct position after it had fallen behind.

Mr. Marks says that the intercalary month was added every three years, which shows that he supposes the Jewish calendar to be lunar; for only the lunar calendar involves an intercalary month every three years. We have discussed the Jewish calendar in Chapter IV, but in order to meet Mr. Marks on his own ground, we will in the present argument assume that the Jewish calendar was lunar.

The lunar year of twelve moons is 354 days, and hence falls eleven days short of the solar year of 365 days. Accordingly, Nison 14th would be correct once every three years: the next year it would fall eleven days behind; and the next year, twenty-two days behind; and the third year it would be brought up again to its correct position by the addition of

the intercalary month. Thus Nison 14th would have a range of twenty-two days.

If Nison 14th was on March 25th of the solar calendar in a certain year, then the next year it would fall eleven days behind March 25th or on March 14th, and the next year it would be twenty-two days behind or on March 3rd, and the third year, Nison 14th would be brought up again to March 25th by adding the intercalary month.

Or, if we assume that April 25th (instead of March 25th) was its most forward date, then April 3rd would be its most backward date. Or, if we assume that March 25th was its most backward date, then April 17th would be its most forward date. But in no case would March 25th be its most backward date and April 25th its most forward date as Mr. Marks assumes.

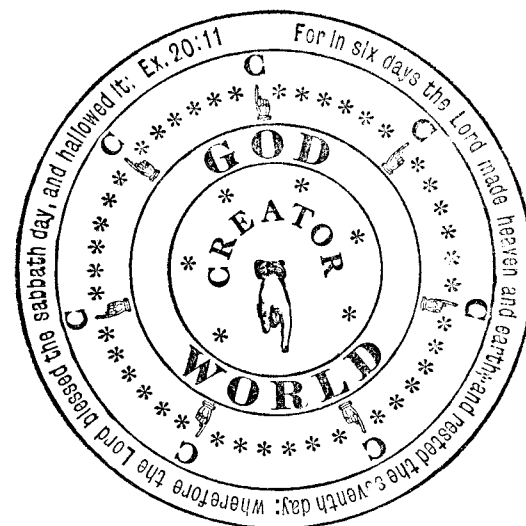
Again, since the lunar calendar falls eleven days behind each year, in three years it would fall 33 days behind (or 34 days when leap year is involved); hence the intercalary month would be at least 33 days.

From the year 46 B. C., the beginning of the Roman solar calendar, March has always had 31 days. Then from March 25th to April 25th would be 31 days. Now if, as Mr. Marks evidently supposes, Nison 14th be advanced from March 25th to the full number of days in the intercalary month, then it would be advanced at least 33 days to April 27th; and if April 25th that year was on Wednesday, as Mr. Marks claims, then the 27th would be *Friday*.

We have now met Mr. Marks on his own ground

and shown that his own assertions destroy his own argument at every point. Mr. Marks' article is practically endorsed by Mr. Richardson in publishing it.

Our only apology for discussing the Wednesday Crucifixion and Saturday Resurrection theory is to show the character of the means resorted to in order to destroy the Resurrection testimony of the Christian Sabbath.



## CHAPTER VIII.

### THE FOURTH COMMANDMENT

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.”—Ex. 20 : 11.

This is the Creation reason given for the Sabbath. Seventh-day Adventists have called attention to the fact that it contains the three elements of a seal. A seal must show three things: *First*, the

name of the person bearing authority; *second*, the character of his authority; and *third*, the territory over which his authority extends.

“The Lord made heaven and earth.” Here *God* is the authority; *Creator* is the character of His authority; and the *World* (in the man sense application of the seal), is the territory over which His authority extends.

Adventists claim that this makes the Sabbath the seal of God; but we must notice that the sense of a seal is only in the words “For in six days the Lord made heaven and earth.” Then the seventh day in which God made nothing but only rested can in no sense be a part of the Creation seal. As a memorial of Creation the Sabbath only points to the seal. Now the pointer and the thing pointed to cannot be the same.

Whatever ratifies, confirms, or makes sure, carries the sense of a seal. Therefore the great seal of God’s rightful authority is the fact of Creation which is ever before our eyes.

We will, however, try to enlarge a little on the Adventists’ idea of representing the seal of God, in a memorial sense, after the pattern of a common seal.

A seal needs to be recorded. The record of God’s seal is the *fact* of Creation. God’s seal does not depend on any human court of record, and therefore should carry its own record. Also, to be a memorial seal, its memorial character should be represented. Thus, in addition to the three essential elements, we add the outer circle as the record of the *fact* upon which the seal is based, and the stars as

representing its memorial character. The six stars at the center represent the six days of Creation. The hand points to the seventh day in which the Creator rested. The outer circle of stars represents time divided into six-day work periods after the Creation model. The hands point to the Sabbaths or intermissions of rest without which it would be impossible to thus group the work days into memorial periods.

The six Creation days with God’s rest day furnishes the model, and each six work days followed by a day of rest is a copy, and thus a memorial of the Creation model; for a copy, or imitation is the most effective reminder of the thing imitated, since it carries its memorial meaning in itself.

The hands point also to the letter “C,” which stands for Creation; for the Sabbath is a memorial of Creation through the inseparable association of God’s rest with Creation. The Creation, not God’s rest, is the all-convincing proof of God’s right to the title of “The one only living and true God;” and reason would say that it is this proof of His rightful claim to man’s worship that God wishes to hold before the human race in the institution of the Sabbath.

A seal represents authority; and when stamped upon a document, gives the authority it represents to that document. Thus in the words “For in six days the Lord made heaven and earth” it would seem that God has placed the seal of His authority upon the Decalogue, or ten Commandments, thereby giving them all the authority which His seal represents.



We notice further, that this seal is attached directly to the Sabbath commandment. If this fact means anything, it gives to the Sabbath commandment special importance; and this special importance is seen when we consider that just in proportion as people neglect the Sabbath they forget God, and just in proportion as they forget God they ignore His Law. This is the universal history of the Christian Sabbath, as well as of the Jewish Sabbath. This fact does not argue that the Sabbath was abolished, nor that its moral nature was changed by changing the day.

If the time circle of stars in the seal was unbroken, there would be in it no memorial meaning. If we were now to take out every eighth star or every ninth star, etc., it would not conform to the Creation model, and therefore would have no meaning as a memorial of Creation. But when we take out every seventh star, we at once recognize a copy of the Creation model, nor would it make the slightest difference which star the every seventh count would take out.

But the stars represent days. Now if the Sabbath is a memorial only in the sense of a regularly recurring count from a fixed day, then an every eighth day count or an every ninth day count, etc., from that fixed day, would answer as a memorial of that day as well as an every seventh day count; but evidently, it would be entirely devoid of any meaning as a memorial of Creation, which proves that the essence of the Sabbath, as a memorial of Creation, does not consist in its being a regularly recurring count from a fixed day.

On the other hand, the every seventh day count, regardless of any fixed day starting point, is a distinct memorial of Creation in its imitation of the Creation model; nor would it make the slightest difference in its memorial effect, on which day of the week the every seventh count fell, for in any case we cannot fail to recognize the Creation model: and just so long as we see in it the Creation model, it has accomplished its memorial purpose; which proves that the essence of the Sabbath, as a memorial of Creation, consists in the every seventh day count.

We see therefore that the Sabbath contains two distinct memorial principles,—a fixed day principle and an every seventh day principle,—and that the essence of the Sabbath as a memorial of Creation is in the every seventh day principle, and not in the fixed day principle; for the fixed day principle may be omitted without affecting the Sabbath as a memorial of Creation, but the every seventh day principle cannot.

Because of its two distinct memorial principles, the Sabbath is capable of being a double memorial, and therefore its highest memorial value consists in its double memorial meaning. The every seventh day principle, unassisted by the fixed day principle points clearly and unmistakably to the Creation; therefore the fixed day principle as a memorial of Creation is, to a certain extent, unnecessary and superfluous; and in so far as it is unnecessary or superfluous, the double memorial value of the Sabbath is below its highest mark.

The every seventh day principle is distinctive of Creation, for it can point to nothing else as its

origin; but the fixed day principle is not distinctive of Creation, for it may point to other events as its origin. Thus the Christian Sabbath is a memorial of Creation because it conforms to the Creation model in its every seventh day principle, and also a memorial of the Resurrection because it is a regularly recurring seventh day count from that event. Similarly the Jewish Sabbath was a memorial of Creation in its every seventh day principle, and a memorial of deliverance from Egyptian bondage in its fixed day principle.

We may notice here, that the Jewish Sabbath is a type of the Christian Sabbath in so far as the deliverance from Egyptian bondage is a type of the deliverance from the bondage of sin by the resurrection of Christ. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15 : 17). Is it unreasonable to suppose that God would use the Sabbath in its highest double memorial capacity to commemorate the two all-important events in the world's history—the Creation and the Resurrection? It would be unreasonable to suppose otherwise.

Adventists stoutly affirm that the Christian Sabbath is in no possible sense a memorial of Creation, which is practically saying that a perfect imitation is in no possible sense a memorial of the thing imitated; for the Christian Sabbath, following six days of labor, is a perfect imitation of the Creation model. At the same time they say that baptism by immersion is the God-given memorial of the burial and resurrection of Christ. Therefore they recognize the principle that an imitation is a me-

morial of the thing imitated. Where now is their consistency? If baptism by immersion is a memorial of the burial and resurrection of Christ, then, on the same principle, the Christian Sabbath is a memorial of Creation. To deny one is to deny the other.

If the Christian Sabbath is a memorial of Creation, what objection can there be to adding the Resurrection luster to the Creation luster, when the luster of each is undimmed by the other, and together they redouble the splendor of the Sabbath luster by their combined luster?

What does the proportion of six days' work and one day rest commemorate if it does not commemorate Creation. If the Christian Sabbath in its conformity to the Creation model is a reminder of the work of Creation, is it not then a memorial of Creation?

But Adventists must stand by their theory regardless of facts or reason, and therefore cannot, or rather will not, recognize any memorial principle in the Sabbath but the fixed day principle. Otherwise, they would be compelled to recognize the fact that the Christian Sabbath, in its every seventh day principle, is a memorial of Creation. Would not an every eighth day count from the Creation Sabbath be a regularly recurring memorial of the creation Sabbath in the fixed day sense, as much as an every seventh day count? In denying it Adventists must practically admit that the every seventh day principle is an essential memorial principle of the Sabbath. Then we ask them, why is not the Christian

Sabbath a memorial of Creation? But “none are so blind as those who will not see.”

The Creation week occupies a place in thought separate and distinct from time. Each day stands out in bold relief. And in being thus a complete and perfect whole in itself, it meets all the requirements of a model.

We read in Gen. 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.” Adventists (practically) interpret this passage as if it read, “And God blessed the seventh day of every week of time, and sanctified them,” etc. But it reads, “God blessed the seventh day and sanctified *it*, because that in *it* he *had rested* from all His work.” “It” is singular and cannot possibly be made to mean anything else than the one day on which God rested. Notice, also, that the words “had rested” point backward, not forward, and therefore can have no reference to future time. This is another instance of how Adventists “just let the Bible interpret itself.” A literal interpretation makes a passage mean exactly what it says—nothing more and nothing less.

But why did God bless the seventh day and sanctify it? He must have had a purpose. The most fitting memorial possible of the six Creation days would, undoubtedly, be the dividing of all time into six-day periods, and God would use only the most fitting memorial.

It will be seen that an every seventh day of rest

was absolutely essential to this end. It was absolutely necessary for the Creation model to have a contrasting element in it to define its limits as a model to be copied; and thus the six days of work and one day of rest became a repeating seven day cycle. Therefore “God blessed the seventh day and sanctified *it*” to the completion of the Creation model.

This absolute necessity of an every seventh day of rest to carry out His memorial purpose, was certainly a sufficient reason for God’s sanctifying, or setting apart, the day on which He rested to the completion of the model, and is in perfect harmony with the literal interpretation of Gen. 2 : 3, making its meaning complete in itself.

Each of the six days of Creation was sanctified, or set apart to its place in the Creation model, by the creative work done in it, but the seventh day required a special act setting it apart. The element of contrast needed to complete the Creation model was rest. There was no merit in the mere fact of God’s resting except, as it served an end; and the only end it could possibly serve was in furnishing the contrasting principle necessary to complete the Creation model. Hence the rest day, or Sabbath, is, in a peculiar sense, the memorial principle in the Creation model, in that it is the essential element by means of which time is divided into six-day periods pointing always to the *Creation* as the all-sufficient proof that God is “the only living and true God” as distinguished from all false gods.

The Sabbath is, therefore, in a very real sense,

“holy unto the Lord,” as absolutely essential in carrying out His memorial purpose. God’s true memorial purpose was, undoubtedly, the dividing of all time into six-day periods commemorative of the six Creation days, and the Sabbath was but the means to that end.

Again, we read in Ex. 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.” This is no part of the fourth commandment, but the reason given for it. As a reason given it carries the force only of a reason *for*, not a part *of*. We may look at it as a seal, but a seal does not affect the meaning of a law but only adds authority to it. The Creation week as a model fully satisfies the demand as a reason for working six days, and resting the seventh. The copy can point to nothing else than the model as the reason for it, and the seventh day in the copy can point to nothing else than the seventh day in the model as the reason for *it*, but a fixed day can point to some other even as the reason for observing it. Thus, as a fixed day, the Sabbath points to the deliverance from Egyptian bondage to the Jew, and to the Resurrection of Christ to the Christian, but, in either case, it points to the Creation model as the reason why it is an every seventh day instead of an every eighth day Sabbath, or some other number. Would God in making the Sabbath a memorial of Creation be more likely to give a reason that could be perverted from its original purpose than one that could not?

We will now place Gen. 2 : 3 and Ex. 20 : 11 side by side for convenient comparison.

Gen. 2 : 3.

Ex. 20 : 11.

“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.”

“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 and hallowed it.”

These passages are the two main pillars on which the meaning of the Sabbath law rests. Everything pertaining to law must be interpreted literally. A literal interpretation assumes nothing.

The first passage contains the plain statement that “God blessed the seventh day, and sanctified *it*: because that in *it* he *had rested* from all his work.” Taken *literally* it means exactly what it says—nothing more and nothing less. The very fact stated necessarily completed the Creation model, for it furnished the contrasting element needed to define its limits as a model to be copied. This is a reason for blessing and sanctifying that fully satisfies the sense of reason. Why then go outside of the *literal* interpretation to find a reason that does not fully satisfy the sense of reason? Even if both reasons equally satisfied the sense of reason, yet, if they conflict in meaning, we must accept that which harmonizes with the literal interpretation, for everything pertaining to law must be interpreted *literally*.

The second passage contains the plain statement that “In six days the Lord made heaven and earth

.....and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.” Notice particularly that God blessed the institution of the Sabbath, and not a fixed day of the week, for the word “Sabbath” simply means rest, and does not, in itself, specify any fixed day of the week. Neither does the word “Sabbath” in the law specify any fixed day of the week. The law simply says, “The seventh day is the Sabbath”—but any day after six is the seventh. Don’t forget that a *literal* interpretation assumes nothing, and that law must be interpreted literally.

Again notice particularly that *literally* the word “wherefore” refers to the entire preceding clause (because of its unbroken construction), including the entire Creation week presented as a model, as the reason for blessing the Sabbath. Now whatever complies with the conditions of the reason given satisfies its literal interpretation. Every one day in seven does comply with the sole condition of the Creation model and therefore fully answers the reason given. Hence, *taken literally*, neither the word “Sabbath,” nor the connection in which it is used, specifies a fixed day of the week.

But in order to sustain their fixed unchangeable seventh day of the week Sabbath theory, and while posing as the champions of literal interpretation, Adventists beg the question at every point by assuming the very points that need to be proved.

*First*, They assume that the word “wherefore” refers only to the seventh day on which God rested, whereas, literally, it refers to the entire preceding clause, including the six days of Creation as well as

the seventh day on which God rested. There is not the slightest ground for assuming that “wherefore” refers to only a part of the preceding unbroken clause.

The great memorial of God’s authority is the *fact* of Creation, which therefore cannot fail to be the chief end to which the Sabbath as a memorial was intended to point. Why is it that Adventists can see nothing but the seventh day on which God rested as the reason for blessing the Sabbath? For this is necessarily what their fixed day interpretation resolves to.

They admit, however, that God’s resting implied a “finished” Creation, and that the seventh day on which God rested in turn points to the six days of Creation from which He rested. Then the real merit is in what the resting implies and not in the mere resting. But the fixed day principle points only to the mere fact of the resting, while the every seventh day principle points to what is implied in the resting. Just as all that God’s resting implies, stands in its following the six days of Creation, so all that the Sabbath implies as a memorial of Creation stands in its following six days of labor. An every eighth, ninth, or some other regularly recurring Sabbath could not be a memorial of Creation, because it does not conform to the Creation model; but it could be a memorial of God’s rest day, in the fixed day sense, if it were a regularly recurring count from that day. This shows that the true memorial principle of the Sabbath is in the imitation of the Creation model, and therefore that the entire Creation week as a model was the reason for blessing the Sabbath.

*Second*, They assume that in the two passages before us (Gen. 2 : 3 and Ex. 20 : 11) that "Sabbath day" in the second passage is a mere substitute for "seventh day" in the first passage. The first passage says, "God blessed the 'seventh day:'" the second passage says, He blessed the "Sabbath day." The word "seventh" in the first passage refers *literally* to the day in which God rested and which completed the model: the word "Sabbath" in the second passage refers *literally* to the institution which God established in accordance with the model. There must be a reason for changing the word "seventh" in Gen. 2 : 3 to "Sabbath" in Ex. 20 : 11, and this difference of meaning is the only reason that can be given.

*Third*, They assume that because God blessed and sanctified the seventh day on which He rested (Gen. 2 : 3), therefore, in and through that act, He blessed and sanctified every seventh day of the week to the end of time. Whereas, Gen. 2 : 3 simply states that "God blessed the seventh day and sanctified *it*: because that in *it* he *had rested* from all His work."

Hence it is by assuming, instead of proving, every essential point, that Adventists think to make Gen. 2 : 3 and Ex. 20 : 11 fix the seventh day of the week as the Sabbath. Thus they make their theory the key to the interpretation of the Bible, while at the same time boasting that they "just let the Bible interpret itself."

Adventists assume an argument in the definite article "the" and pronoun "it," as applied to the Sabbath. Thus, Mr. Andrews (*The Sabbath and*

*the Law*, p. 66) says, "There is not one indefinite expression contained in this precept. It does not say 'one seventh part of time,' it does not say, a 'seventh day,' it does not say a Sabbath after six days of labor . . . But it does say in plain terms, 'Remember *the Sabbath day* to keep *it* holy; *the seventh day is the Sabbath* of the Lord thy God; *in it* thou shalt not do any work; in six days the Lord made heaven and earth . . . and rested *the seventh day*; the Lord blessed *the Sabbath day*, and hallowed *it*.'" (Italics his).

It is a sufficient answer to point out the self-evident fact, that the Sabbath as a definite institution calls for the definite article "the" and pronoun "it" just the same as if it were a definite day. The indefinite Sabbath institution that Mr. Andrews puts up to hurl his argument at is an imaginary target of his own making. He only attacks an assumed position which nobody holds. Besides, God fixed the day of the Sabbath by a special act of providence at the beginning of each dispensation, and hence it was a definite day during each separate dispensation. Though not the same day in each dispensation, yet it would be *the Sabbath day*, even in a fixed day sense, in each dispensation.

"Remember the Sabbath day to keep it holy," (Ex. 20 : 8). Adventists say that we cannot "keep holy" any thing that is not holy to begin with, which must mean that each Sabbath is holy while in the future, before it becomes present: Nothing can be said to be holy that has no existence; and therefore, no day can be holy until it comes into existence;

and future duration before the day measure is applied is no holier in one part than in another. Therefore no day is in itself holier to begin with than another; but any day may be made holy by being set apart to a holy use, and we keep it holy by keeping, or observing it in the sense for which it is set apart.

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle nor thy stranger that is within thy gates.”—Ex. 20 : 8-10. This is the whole of the Sabbath law; and the reason given for it is, “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”—Ex. 20 : 11.

Notice particularly that the Sabbath law does not specify what day of the week is the Sabbath; for any day of the week is the seventh after the six preceding days. Neither does the Creation reason given, when interpreted literally, specify what day of the week is the Sabbath; for any one day of rest after six days of work is in accordance with the Creation model given as the reason for blessing the Sabbath.

Remember that law must be interpreted literally. Even man-made laws do not leave vital points to be understood, inferred, or assumed. We cannot expect less of God's law than of man's law. “The law of God is perfect” (Ps. 19 : 7). But if the fixed day element of the Sabbath is a vital point,—yea,

an all-important point,—as Adventists hold, is it not a very serious defect in the law not to definitely fix the day, beyond the possibility of dispute? (The fact that the day is disputed proves that it is not fixed beyond dispute). Can it then be called the perfect law of God?

If it could be proved that the original weekly cycle was lost, would that affect God's law in the slightest degree? If it could, then God's law is not perfect, in that it is dependent on conditions outside of itself. But perfection is God's mark on all His works. Any interpretation of God's law that puts a limiting weakness in it, to that extent defaces God's mark of perfection, which seals it as His law.

The second, third and fifth commandments also have reasons appended, but in no case do they limit or define the laws to which they are appended. Neither is the reason appended to the fourth commandment intended to limit or define the Sabbath law, but only to give the Creation reason for it and thus affirm its memorial character.

“The law of God is perfect”: and the very fact that it does not in itself specify what day of the week is the Sabbath is positive proof that God did not intend it to be interpreted in any fixed day sense.

Adventists argue that the expression, “*The Sabbath of the Lord*,” points to a fixed day, and that if different persons kept different days, these different days could not be spoken of collectively as “*The Sabbath of the Lord*.”

But we must take into account the individual char-

acter of the law, for it speaks individually—"thou," not ye—to each person as if he were the only person in existence, and says, "Six days shalt *thou* labor, and do all *thy* work; but the seventh is the Sabbath of the Lord *thy* God," and, as between him and the Lord, it is "The Sabbath of the Lord," whatever day he may keep, so far as the Sabbath law in itself is concerned.

Man, however, is not an isolated creature. His interest and welfare are interrelated with others, so that a fixed day Sabbath becomes necessary to the highest welfare of all. But the fixed day element is an economic question, not a moral question. The moral law deals only with moral questions, yet the fixed day element is evidently necessary to the Sabbath's highest value. Hence it must have been included in God's plan. But we must not fail to notice that God fixed the day in each case, not by the moral law, but by a memorable event in His dealings with man. Thus, God's rest after Creation, the Exodus from Egypt, and the Resurrection of Christ, each in turn became the basis or reason for the fixed day element of the Sabbath. The unchangeable every seventh day element of the Sabbath has its unchangeability in the unchangeable relation of God's rest day to the six days of Creation, and not in the mere event of God's rest.

We have shown in the preceding chapters, that there are honest and sufficient reasons for believing that the first day of the week was the original Sabbath. Adventists think they have honest and sufficient reasons for believing that the seventh day of the week was the original Sabbath. Now, if we

have done nothing more than to establish the point that there are honest and sufficient reasons for a difference of opinion on the question, then these very honest reasons for difference would make it absolutely necessary for the Sabbath law to specify what day of the week was the Sabbath, if a certain day of the week were intended. Otherwise, the Sabbath law would be uncertain in a vital point and would lack the stamp of perfection which God puts on all His works, and fall even below the standard of man-made laws; for man-made laws do not leave vital points to be understood, implied, or assumed.

Who will dispute that God worded the Sabbath law to mean exactly what He intended it to mean—no more and no less? Deut. 5 : 22 says, "And he added no more." Who then will dare to add to it? Certainly it would be presumption to attempt to change it in any way, either actually or in effect.

To make the Sabbath law definitely specify the seventh day of the week as the Sabbath, it would be necessary to insert the words "of the week," after "seventh day," making it read "seventh day of the week." This the Adventists do in effect. Of course they deny the charge, but the fact remains. They say that it is not necessary to make the insertion because the inference is unmistakable. Here they beg the question. Their inference is based on Gen. 2 : 3 and Ex. 20 : 11, and we have shown that their interpretation of these passages is a mere string of assumptions positively contrary to the literal rendering. Will God judge men by the literal rendering of the law or by Adventists' interpretation of it?



In practically adding to the law what God has not put there, Adventists are guilty of the very crime that they charge to the Roman Catholic Church—they “think to change times and the law” (Dan. 7 : 25. R. V.)—for adding the words “of the week” after “seventh day” vitally affects the meaning of the law. It would change the day of the Sabbath now kept almost universally throughout the Christian world. It would have the effect therefore of changing “times” and God’s “law” in a most vital sense. If the words “of the week” were intended to be understood, their omission would be considered a vital omission even from the standard by which man-made laws are judged.

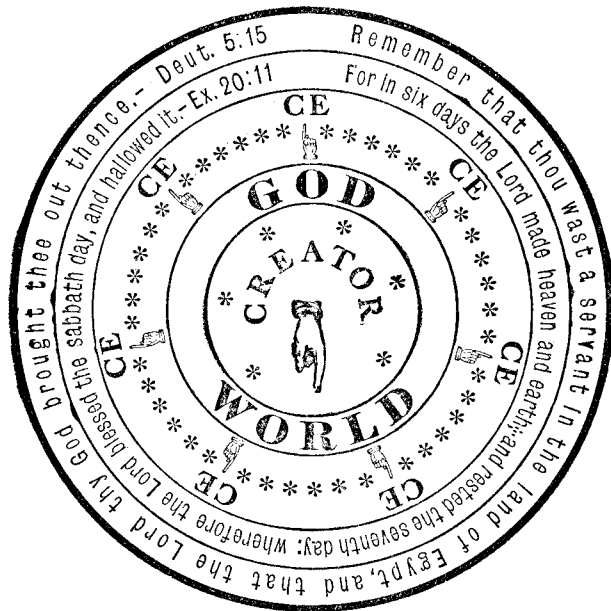
We may safely lay down the following premises: God makes no mistakes; God makes no accidental omissions; God has a purpose in all that He does.

If these premises are true, the omission of the words “of the week” in the Sabbath law was not accidental. If not accidental, it was intentional. If intentional, there can be no stronger proof that God did not intend the Sabbath law to be interpreted in any limiting certain day of the week sense.

Can Adventists find any false step in this proposition, either in the premises or in the argument? If not they must accept the conclusion; and in accepting the conclusion, they cannot escape the full force of the accusation in Dan. 7 : 25 (R.V.), of thinking to change times and the law.” Of course, they insist that they do not insert the words “of the week” in the Sabbath law, but they certainly do insist that these words are understood, and so

interpret its meaning, which is practically the same thing. They should be the last to condemn the Roman Catholic Church for the crime with which they themselves are guilty.

They should also be the last to condemn the Pope for claiming infallibility; for they practically claim infallibility for their theory—even to interpreting God’s law by it.



(CE : Creation Exodus)

## CHAPTER IX.

### THE DOUBLE MEMORIAL JEWISH SABBATH

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”—Ex. 20 : 11.

“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 com-

manded thee to keep the Sabbath day.”—Deut. 5 : 15.

These are the two reasons given for the Sabbath. The first is appended to the fourth commandment in the Exodus copy of the ten commandments; the second is appended to the fourth commandment in the Deuteronomy copy. Each, therefore, stands in the same relation to the fourth commandment. Evidently, both cannot be in force at the same time without making the Sabbath a double memorial. But the Sabbath is capable of being a double memorial because of its two separate and distinct memorial elements: first, the every seventh day element; second, the fixed day element.

God’s evident purpose in these reasons for the Sabbath was to remind of His power and rightful authority as the one only living and true God. This end or purpose is clearly seen in both reasons: in the first, as relating to all the world including the Israelites; in the second, as relating only to the Israelites. The second reason reminded the Israelites of what they saw with their own eyes, and would naturally therefore appeal to them more effectively than the first yet without diminishing the force of the first. Thus, by making the Sabbath a double memorial, its efficiency as a means to an end in the case of the Israelites was more than doubled. If God made the Sabbath a means to an end, He certainly would not fail to make it a double memorial if thereby He could increase its efficiency as a means to an end.

The day on which God brought the Israelites out of Egypt became to them their birthday as a nation, and therefore the most memorable day in their his-

tory. That this was the seventh day of the week even Adventists do not attempt to deny. Then the seventh day of the week Sabbath could most fittingly be a memorial of their Exodus from Egypt. It would certainly be the most natural and effective means by which God could constantly remind them of His "mighty hand and stretched out arm" that brought them out of Egypt, and thus cause them to recognize His rightful authority over them, which was evidently the end He had in view.

For the Sabbath to be a sign between God and the Israelites (Ex. 31 : 17), it needed to be on a different day of the week from the day observed by the surrounding nations. Otherwise, it would not be a "sign" as it would involve no distinction. Now if Sunday, the day observed by the surrounding nations, was the day of the original Sabbath (see proofs in Chap. IV.), it would be necessary for God to change the day of the Sabbath to make it a "sign" between Himself and His chosen people.

We may read God's purpose in the fitness of means to an end. If God purposed to change the day of the Sabbath, He could have used no more fitting means to that end than the giving of the manna, for it met every condition that a change of day would call for:—

1. The divine power manifested in the giving of the manna was necessary in order to prove the divine authority of the change, for the day of the Sabbath was undoubtedly regarded as fixed and unchangeable because of time-honored custom, and nothing short of means bearing the unmistakable mark of divine authority could have changed it.

2. The giving of the manna abolished the old

and established the new, in one and the same act, which made it, in a peculiar sense, a fitting day changing act.

3. The fixing of the day of the Sabbath by the manna a number of days before the giving of the law, implies a change of day; for a change of day would make it necessary to "prove them" before giving the law, that there might be no confusion. A change of day would also increase the effectiveness of the proof as a test whether they would walk in God's law or no. (Ex. 16 : 4.)

4. The replication of the creation model, in giving the manna six days and withholding it the seventh, implies a reaffirmation of the creation reason for the Sabbath, and, in turn, implies a change of day, making such reaffirmation necessary.

Thus we see that the means used met every condition that a change of day would call for, and therefore there is nothing in the giving of the manna to prove that the day was not changed.

It will be admitted, that changing the day of the Sabbath after it had come to be regarded by time honored usage as fixed and unchangeable would be much more difficult, and would require more extreme and positive means than to re-establish a day partly lost sight of through neglect.

Therefore, if Sunday was the day of the original Sabbath, then some such positive means as the giving of the manna was necessary to change the day.

Now, if the day of the Sabbath was fixed and unchangeable from the beginning and had been wholly lost sight of through neglect, then the giving of the manna, as the means of re-establishing it, would not seem to be unfitting means to that end but if there

was a knowledge of the original day of the Sabbath, even by Moses and the leaders to whom the people looked for guidance, and no other day was regarded as of divine authority, so that there was no danger of any confusion in regard to the day, then the Sabbath law, with its death penalty attached, would have been sufficient.

It is an essential point with Adventists that God never permitted His Sabbath to be wholly lost sight of, and therefore they do not claim that it was wholly lost sight of by the Israelites during their bondage, but if the day was known at all, it was known at least to Moses and the leaders of the people.

Adam, Lamech, Noah, Abraham, Isaac, Jacob, Joseph: this short, direct, unbroken line reaches from Adam to the sojourn in Egypt. From the promise to Abraham in Gen. 12 : 3 to the giving of the Law on Sinai was 430 years (Gal. 3 : 16,17). From the death of Joseph to the birth of Moses was about 64 years (compare marginal dates).

Moses, as the adopted son of Pharaoh's daughter, was learned in all the wisdom of the Egyptians" (Acts. 7 : 22), but, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11 : 24,25). This was evidently the result of his mother's teaching—who was employed as his nurse by Pharaoh's daughter—and shows how faithfully the traditions of the Israelites were handed down from parent to child.

If one of their cherished traditions was that the seventh day of the week was the only true Sabbath

of God, it is certain that that tradition was faithfully handed down with the rest, and that they therefore recognized no other day as of divine authority. It was only necessary that the leaders and teachers of the people had this knowledge of the true day of the Sabbath, for they decided all such matters for the people.

Now if the day of the Sabbath was not changed, then, under these conditions, the giving of the manna to determine the day of the Sabbath was manifestly unnecessary.

Adventists will deny that God used the manna as means to determine the day of the Sabbath, but hold that the manna was given to feed the Israelites and that God withheld the manna on the seventh day because of the existing sanctity of that day.

If God had such regard for the existing sanctity of the seventh day of the week, why did He lead the Israelites out of Egypt and cause them to march all that day when He could as well have timed the Exodus on some other day. Adventists insist that Christ had in mind the sanctity of the Sabbath when He said, in Matt. 24 : 20, "Pray ye that your flight be not . . . on the Sabbath day." Then if the exodus of the Christians from Jerusalem on the Sabbath, at Christ's command, would have been a desecration of the Sabbath, surely the Exodus of the Israelites from Egypt on the Sabbath would have been a much greater desecration. The Israelites numbered six hundred thousand men besides women and children, and also a mixed multitude, and flocks, and much cattle (Ex. 12 : 37,38). Compare this with the small number of Christians who fled from Jerusalem without driving any sheep or

cattle. The relative desecration would have been in the same proportion.

Thus it will be seen that the existing sanctity argument is based solely on sheer assumption, for there is not the slightest hint in the record, previous to the manna, that God regarded the seventh day of the week as more sacred than other days; and hence the giving of the manna does not furnish the slightest evidence that the seventh day of the week was the Sabbath before that time.. But on the other hand, God's evident change of attitude in regard to the sanctity of the seventh day of the week as between the Exodus and the withholding of the manna argues a change in the day of the Sabbath.

In Ex. 16 : 4 God states his purpose in the manna thus, "That I may prove them whether they will walk in my law or no." Then God used the manna as means to an end aside from feeding the Israelites. The proving consisted in keeping the Sabbath (verses 22-29), which in turn necessitated fixing the day of the Sabbath, unless the day was already known.

The pot of manna placed in the ark as a memorial kept for generations (verse 33), also, the manna gathered on the sixth day kept over to the Sabbath (verse 24); but on other days, if left over, it "bred worms and stank" (verse 20). From which it is evident that God could just as easily have caused the manna to keep indefinitely as otherwise; and hence no definite manner of giving it was essential to the feeding of the Israelites. Therefore, while the manna in itself was for the purpose of feeding the Israelites, yet the manner in which it was given

was for the purpose of proving them in regard to the Sabbath.

This proving was some weeks before the Sabbath law was given on Sinai. But keeping the Sabbath would have been a test of obedience after as well as before the Sabbath law was given if the day of the Sabbath was known. The unmistakable inference is that the day was changed making it necessary to determine the day of the Sabbath before giving the law of the Sabbath, and therefore that God used the manna as means to that end.

The manna was gathered early in the morning, for "when the sun waxed hot it melted" (verse 21). Then withholding the manna on the seventh day only removed an occasion for labor during a small part of the day; but removing an occasion does not enforce rest in any positive sense, but only leaves room for other occasions. Therefore withholding the manna on the seventh day was in no positive sense an enforcement of the Sabbath. The only positive effect was to determine the day of the Sabbath. The Sabbath law with its death penalty attached was the only positive enforcement of the Sabbath.

On other days than the Sabbath the left over manna "bred worms and stank." The question arises, was this the natural result or did it involve a purpose? In verse 19 Moses said, "Let no man leave of it till the morning." Here Moses clearly recognized that God's purpose in the manna required that none be left over—except on the Sabbath, as provided in verse 23. Then it is certain that God had a definite purpose in requiring that none be left over; and in the enforcement of that

purpose, the manna left over "bred worms and stank."

What then was God's purpose in requiring that none be left over? The evident purpose was to prevent the people from gathering more than one day's supply at a time, which would have counteracted, in a measure at least, any day determining application of the manna. No one, not blinded by theory, can fail to see that determining the day of the Sabbath was the ultimate purpose in the requirement that none be left over. This purpose necessarily made the giving of the manna a day fixing means for determining the day of the Sabbath.

Now if the Sabbath law in itself fixed the day of the Sabbath, as Adventists claim, then it was evidently not necessary for God to use other means to fix the day. Therefore the fact that God did use means outside of the Sabbath law to fix the day of the Sabbath is self-evident proof that the Sabbath law in itself did not fix the day.

Again, the fact that the manna was used as means for determining the day of the Sabbath in turn proves a necessity for determining the day, and this in turn argues a change of day in the very otherwise lack of necessity; for it is evident that there was no need to determine what day was to be the Sabbath if the day already regarded as the Sabbath was not changed, even if the day was known only to Moses and the leaders to whom the people looked for guidance and no other day was regarded as of divine authority. Change of day then is the inevitable deduction.

In view of Ex. 16 : 4, Adventists are forced to

admit that the manna was given in order to prove the Israelites whether they would keep God's law or no. Can Adventists give any common sense reason why it was necessary to "prove them" before the Sabbath law was given on Sinai, if the day of the Sabbath was not changed? It certainly would have been necessary if the day was changed. Does not the fact imply that it was necessary to fix the day of the Sabbath before giving the law of the Sabbath? But why, if the day was not changed? And why, if the law of the Sabbath itself fixed the day of the Sabbath? Would not keeping the Sabbath be a test of obedience after as well as before the law was given, if the day was not changed? Change of day is therefore the only adequate explanation of the proving beforehand.

Also, would not the rulers of the congregation (Ex. 16 : 22,23) have recognized in the double portion of manna on the sixth day a preparation for the Sabbath if they had known that the morrow was the Sabbath? Then why did they come and tell Moses? and why did Moses have to tell them that the morrow was the Sabbath? The plain inference is that the morrow was not the day of the week that they had always regarded as the Sabbath and that they did not yet understand that the day was to be changed.

In verse 23 Moses said, "Tomorrow is the rest of the holy Sabbath unto the Lord." Adventists say that this passage proves that the Sabbath was not changed by the manna, for the Sabbath there spoken of was the first Sabbath by the manna, and it was therefore the day on which, if at all, the

day of the Sabbath was changed, but it is spoken of on the day before as then already *the* Sabbath of the Lord.

But the revised version renders it, "To-morrow is a solemn rest; a holy Sabbath unto Jehovah." It is evident that the revisers would not have changed "the" to "a" if the literal rendering had not demanded it; and the change completely reverses the Adventists' argument.

Notice again, that in verse 5, God said that He would give a double portion of manna on the sixth day, and it is evident that the day of the Sabbath was then fixed in God's purpose; and in that sense could fitly be called *the* Sabbath of the Lord, even if in God's purpose the day was changed. But it was not yet *the* Sabbath in an applied sense: therefore, in verse 23, it is fitly called *a* Sabbath. The change from "a Sabbath" to "the Sabbath" is in verses 25 and 26, on the very day on which the change in the day of the Sabbath took place. If this point argues anything at all, it argues that the day of the Sabbath was changed.

Thus the giving of the manna in itself, and all the circumstances connected with it strongly imply that the day of the Sabbath was changed.

When some of the people went out to gather manna on the Sabbath, the Lord said, "*How long refuse ye to keep my commandments and my laws*" (verse 28). Adventists say that this language implies a long continued violation of the Sabbath. Very well, but the language is just as applicable to the institution of the Sabbath as to the day of the Sabbath, and does not argue that the day was not changed, unless, as

Adventists assume, the institution of the Sabbath and the day of the Sabbath are inseparable,—a point which has already been discussed in preceding chapters.

That the Sabbath contains two distinct memorial elements does not need to be proved, because the fact is self-evident; for no one can fail to recognize in it both an every seventh day element and a fixed day element. While both are combined in the Sabbath, yet in themselves they are separate and distinct memorial principles; for we can, in thought, change one without changing the other. The first, in and of itself, is a memorial of creation because it is distinctive of creation and can point to nothing else; and thus carries its memorial meaning in itself. The second can only be a memorial of creation in connection with the first; it can be changed and the Sabbath still remain a memorial of creation through the self-contained creation memorial meaning of the first.

The two separate and distinct memorial elements of the Sabbath make it capable of being a double memorial; but it is evident that it is only the fixed day element that can point to anything else than the Creation. Therefore, to recognize the Sabbath as a double memorial is to recognize that its fixed day element may point to some other event than the Creation, and is, therefore, not necessarily an unchangeable element.

This, of course, is fatal to the Adventists' Sabbath doctrine, and hence they cannot accept the double memorial theory but must insist that the Sabbath is only a memorial of creation. Therefore, they deny,

in the face of Deut. 5 : 15, that the Sabbath was to the Israelites also a memorial of their Exodus from Egypt. (Another example of how they "just let the Bible interpret itself.") But they must explain Deut. 5 : 15, and the only explanation they can give, is that it was an appeal to their sense of gratitude. (See Andrew's *Sabbath and the Law*, pp. 55 and 78).

Let us then examine Deut. 5 : 15.—"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." This is plainly a command, not an appeal. A command and an appeal are distinctly contrary in their nature, so that there is no danger of mistaking one for the other. It begins with the word "remember"—the same word with which the fourth commandment in Exodus 20 begins. The word "therefore" applies the reason given to the fact for which the reason was given. It can only refer back to the reason just given which they were commanded to remember; and it can only refer forward to the fact that God commanded them to keep the Sabbath day, as the fact for which the reason was given. The simple fact that the Israelites were here commanded to "Remember," etc., as why God commanded them to keep the Sabbath day, necessarily made the Sabbath a memorial of the thing they were to remember.

Certain it is, that if God had meant it to be a memorial of their Exodus from Egypt, He could not have said so in plainer words, unless He had formally stated that it was a memorial of their Exodus from Egypt; but He did not make such formal state-

ment even when He gave the Creation reason for the Sabbath.

Now compare the creation reason given in Ex. 20 : 11 with the Exodus reason given in Deut. 5 : 15: *First*, both are appended to the fourth commandment and, therefore, stand equally related thereto; *second*, the meaning of one is as clear and unmistakable as the meaning of the other; *third*, the advantage, if any, as a memorial reason, is in favor of the latter, in that it is a direct command to "remember."

We cannot suppose that God intended the latter reason to supplant the former, and, therefore, we must recognize both as memorial reasons existing together, and that the Jewish Sabbath was in a harmonious sense a double memorial. But to be a double memorial without discord or confusion of meaning, either reason must not detract in the slightest degree from the other, and, therefore, each must be based on a separate and distinct memorial element.

It is evident that the Sabbath can only be a memorial of the Exodus from Egypt through its fixed day element, for its every seventh day element can only point to the Creation. But if the fixed day element may point to the Exodus from Egypt, then it does not necessarily point to the Creation. If it does not necessarily point to the Creation, it is not essential to the creation memorial meaning of the Sabbath; and if not essential to the creation meaning, the day of the Sabbath is not necessarily unchangeable.

This is where the Adventists object, for they cannot recognize the double memorial theory without



recognizing that the day of the Sabbath may point to some other event than the Creation, and that the day of the Sabbath, therefore, is not necessarily fixed and unchangeable.

But they cannot take Deut. 5 : 15 out of the Bible. They must, therefore, try to explain it to harmonize with their theory. They refer to a similar passage in Deut. 24 : 17,18, and say, that if Deut. 5 : 15 made the Sabbath a memorial of the bondage and deliverance, then Deut. 24 : 17,18 made acts of justice and mercy to the helpless also a memorial of the bondage and deliverance. True—but their argument only mocks them; for the very fact that God used every occasion possible to remind the Israelites of their deliverance from bondage, makes it doubly certain that He did not fail to use the most effective means (the Sabbath) to that end.

They say again, that the yearly Passover was the God given memorial to the Israelites of their Exodus from Egypt. But Deut. 5 : 15 has plainly no reference to the Passover, but to the weekly Sabbath. And because the Passover was a special yearly memorial certainly cannot interfere with the Sabbath being a weekly memorial of the same event. Besides, the Passover was directly a memorial of the event to which the word "Passover" refers, and not directly of their Exodus from Egypt (Ex. 12 : 24-27).

The "even unto even" Sabbath was most fittingly a memorial of the Exodus in that the preparation for the Exodus began the even before. Now if, as we have shown in Chapter I, this was the true origin of the "even unto even" Sabbath, we have another positive proof that the Jewish Sabbath was a memorial of the Exodus.

God gave two copies of the Law or Ten Commandments; one spoken (Ex. 20 : 1), the other written (Ex. 31 : 18): Ex. 20 : 3-17 is the record of the spoken copy. There is every reason to believe that Deut. 5 : 7-21 is the record of the written copy. Otherwise, there is no record of the copy written on tables of stone. The written copy was given more than forty days after the spoken copy; for after Moses had written the spoken copy (Ex. 24 : 4) God told him to come up into the mount and He would give him tables of stone and a law and commandments (verse 12), and Moses was in the mount forty days and forty nights (verse 18), and when God had made an end of communing with him, He gave him two tables of stone, written with the finger of God, (Ex. 31 : 18).

Therefore, the copy in Exodus 20 was not a copy of the one written on tables of stone, because it was before, and a copy must be after. If the Deuteronomy copy is an exact copy of either, it must be an exact copy of the one on tables of stone, for it is not an exact copy of the Exodus 20 copy, as comparison will show.

Immediately after the Deuteronomy copy Moses says, "These words the Lord spake . . . with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me."—Deut. 5 : 22. Moses could not have meant that these were the exact words that God spake with a great voice, for comparing them with Ex. 20 : 3-17, we see that this would not be true. He must have meant then that God spake these words in substance, not in the letter, which would have been true.

Neither could Moses have included the reason given for the Sabbath, for it was entirely different from the reason that God spake in Ex. 20 : 11,—but the reason *for* was not a part of the Sabbath law.

Now, as referring only to the law in substance, Moses could truly say, “These words the Lord spake,” but in no other sense could he thus say without contradicting facts. “And he added no more”: this is true (remembering that the reason given for the Sabbath is no part of the law), for the Deuteronomy copy adds nothing in meaning to the substance of the law.

“And he wrote them in two tables of stone.” Now if the law written on tables of stone was an exact copy of the law spoken in Exodus 20, that fact would have clearly indicated to Moses that the exact wording of the law was fixed and unchangeable. Hence he would have been careful to quote it in the exact letter; and the fact that he did not quote the exact letter of the law as spoken, is strong presumptive evidence that the law as spoken by the voice of God and the law as written by the finger of God on tables of stone were not worded exactly alike, and that the copy in Deuteronomy is an exact copy of the latter, since it is not an exact copy of the former.

All this implies that God gave first a general worldwide statement of His law, which of course included the Israelites, and that afterward He gave to the Israelites a special copy written on tables of stone and worded with special reference to His dealings with them; and that the two copies are substantially the same; except the reason given for the Sabbath,—the first reason being worldwide in its appli-

cation, and the second reason applicable only to the Israelites.

A general principle or law should always be stated before a particular application thereof is made, and therefore the very nature of the case called for a general statement of God’s law before a special application thereof to the Israelites could be given.

The Deuteronomy copy is supposed to have been written by Moses forty years after the law was given. During all these years he was the judge, interpreter, and executor of the law, and therefore he must necessarily have made the law a special study. Add to this the memory engraving manner by which it was given, and we can conclude with absolute certainty that every letter of the law (in both copies) was engraven on his memory, and therefore he would most naturally have quoted either copy in the exact letter; for when the exact letter is fixed in the memory it is easier to quote the exact letter than otherwise,—besides the original copies were at hand to refer to if necessary. Hence there was not the slightest excuse for his writing and placing on permanent record an inaccurate copy of the law; and we may therefore be sure that he did not, but that Deut. 5 : 7-21 is an exact copy of the law as written on the tables of stone. Moreover, the tables of stone were lost during the Babylonian captivity, about five hundred years before Christ and because God foreknew this, it is reasonable that He would cause a true copy to be placed on record.

We read in Ex. 24 : 12, “And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and

commandments which I have written; *that thou mayest teach them.*" Here Moses is practically instructed to teach the copy of the law written on the tables of stone.

Now we read in Deut. 5 : 1, "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them." Then he speaks the Ten Commandments. And in accordance with his instructions in Ex. 24 : 12, he necessarily speaks the copy written on the tables of stone.

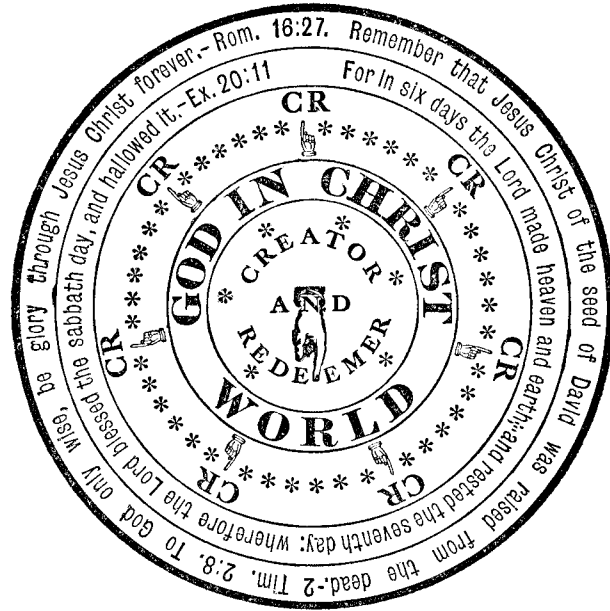
Furthermore, it was not necessary again to record the spoken copy, for it was already written by Moses in Exodus 20; but the tables of stone were kept in the ark, and it was manifestly desirable to have a written copy for more ready reference.

Finally, it was evidently not necessary for God to give two identical copies of the Ten Commandments. Then on the principle that God does nothing that is unnecessary, it follows that the two copies must differ in some important particular; and if they differed in some important particular, God would undoubtedly cause a true copy of each to be placed on record. Since the only essential difference in the only two copies on record, is the reason appended to the Sabbath law, we must conclude that these reasons were each separately essential to God's purpose sufficiently to warrant two separate copies of the Ten Commandments.

All these facts put together argue with conclusive force, that the copy of the Ten Commandments in Deuteronomy 5 is a copy of the Ten Command-

ments as written on the tables of stone, and therefore that the Exodus reason there given for the Sabbath, and not the creation reason, was the one written on the tables of stone. Then instead of keeping the day of the original Sabbath as they fondly imagine, Adventists keep the day fixed by the manna to commemorate to the Israelites their Exodus from Egypt, and hence only a Jewish ordinance.

The Jewish Sabbath and the Christian Sabbath equally commemorate the Creation in their every seventh day element, but one commemorates the Exodus and the other the Resurrection in their fixed day element.



(CR: Creation Resurrection)

CHAPTER X.

THE DOUBLE MEMORIAL CHRISTIAN SABBATH.

The Creation reason for the Sabbath still remains, because it is unchangeable in its very nature.

The Exodus reason ended at the cross; for the deliverance from Egyptian bondage had its antitype in the deliverance from the bondage of sin in the death and resurrection of Jesus Christ.—“If the Son therefore shall make you free, ye shall be free indeed” (John 8 : 36). Thus the reason which fixed

the day of the Jewish Sabbath was canceled; but an all-sufficient day-fixing reason, in the Resurrection of Jesus Christ, has taken its place. The former was appended to the fourth commandment as written on “tables of stone”; the latter is appended to the fourth commandment as written on the “fleshy tables of the heart.”

If we look into our own hearts, do we read there the reason given in Deut. 5 : 15? Or do we read, “Remember that Jesus Christ of the seed of David was raised from the dead” (2 Tim. 2 : 8)—“And declared to be the Son of God with power . . . by the resurrection from the dead” (Rom. 1 : 4).—“And if Christ be not raised, (our) faith is vain, (we) are yet in (our) sins. . . . But now is Christ risen from the dead, and become the first fruits of them that slept” (1 Cor. 15 : 17,20). (He) is “the resurrection and the life; he that believeth in (Him), though he were dead, yet shall he live” (John 11 : 25).—“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. . . . Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus” (2 Cor. 4 : 6,14).—“Who was delivered for our offences, and raised again for our justification” (Rom. 4 : 25).—“By him (we) do believe in God, that raised him up from the dead, and gave him glory that (our) faith and hope might be in God” (1 Pet. 1 : 21).—“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world

*began. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel*" (2 Tim. 1 : 9,10).—"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ" (1 Pet. 1 : 3, R. V.).—"To God only wise, be glory through Jesus Christ forever" (Rom. 16 : 27)?

Paul "preached . . . Jesus and the resurrection" (Acts 17 : 18).—"The 'hope of eternal life, which God, that cannot lie, *promised before the world began*" (Titus 1 : 2).—"That through death he might destroy him that had the power of death, that is, the devil and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2 : 14,15).—"For 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 dwelleth in you" (Rom. 8 : 11).—"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" (Rom. 6 : 4).—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4 : 14). We might quote many other passages.

The Resurrection of Jesus Christ is the guarantee of the Christian's resurrection, and of eternal life. It is the proof that God accepted the Atonement made by Jesus Christ, and that therefore eternal life is promised to all those who will accept it through believing in Jesus Christ as their Saviour.—"For

by grace are ye saved through faith and that not of yourselves: it is the gift of God" (Eph. 3 : 8).

This hope of eternal life through the Resurrection of Jesus Christ was promised before the world began: For we read, "In hope of eternal life, which God, that cannot lie, *promised before the world began*" (Titus 1 : 2).—"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, *which was given us in Christ Jesus before the world began*" (2 Tim. 1 : 9).—"According as he hath chosen us in him before the foundation of the world" (Eph. 1 : 4).—"Which from the beginning of the world hath been hid in God" (Eph. 3 : 9).—"But with the precious blood of Christ, as of a lamb without blemish and without spot: *Who verily was foreordained before the foundation of the world*" (1 Pet. 1 : 19,20).—"The Lamb slain from the foundation of the world" (Rev. 13 : 8).

These passages show plainly that the Redemption of man through Jesus Christ was planned by God even before the foundation of the world, and therefore before the Sabbath, which was after the world was created. The Resurrection was God's seal of recognition and approval by which we know that the plan of Redemption through Jesus was *from and of* God. Without the Resurrection, the plan of Redemption would be like a legal document without an official seal to make it valid.

God created the heavens "by the breath of his mouth" (Ps. 33 : 6), but He redeemed the world by the sacrifice of His only begotten son (John 3 : 16); by which we see how much greater in the sight of

God is the work of Redemption than the work of Creation.

The world was created for man. God knew that man would fall even before He created the world; because He planned before the foundation of the world for man's Redemption. Therefore the Creation itself, and all of God's dealings with man, had this one end in view,—the Redemption of man,—which (so far as the means was concerned) was completed, sealed, and signed by God in the Resurrection of Jesus Christ. The Resurrection therefore was the climax of the plan of Redemption before the foundation of the world; for God did not plan an incomplete Redemption.

Now, did God, with the Redemption as the sole end in view for which all things were made, when He instituted the Sabbath, make it point only backward to Creation, and not also forward to Redemption? Since this conclusion would be unreasonable, and since it is only the first day of the week Sabbath that points to Redemption, we conclude that when God first instituted the Sabbath, he made it point forward to Redemption as the first day of the time week, and backward to Creation as the seventh day of the model week.

At the beginning of the Jewish dispensation, the day of the Sabbath was changed to the seventh day of the time week, whereby it became a double memorial,—pointing to the Creation through its every seventh day element, and through its fixed day element pointing memorially back to the deliverance from Egyptian bondage, and typically forward through that event to the deliverance from the bond-

age of sin in the Resurrection of Jesus Christ,—in which we observe the transition stage, from the typical to the memorial, in its fixed day element. Moreover, the Jewish Sabbath was the first day of the week in the original Jewish calendar, beginning in Ex. 12 : 2 (as shown on pages 114, 115), thus retaining its original typical meaning in a modulatory, or transition, sense till the Resurrection; and still the Sabbath points typically forward to the soul rest in Christ and the final rest in heaven.

God made the Sabbath (by changing the day) to be a sign between Himself and the Israelites (Ex. 31 : 17), thus making it a mark of distinction between them and the surrounding nations; but when God in Christ removed the distinction between Jew and Gentile (Eph. 2 : 10-22), He removed the sign of distinction and restored the original day of the Sabbath.

God could have timed the crucifixion so that Christ would have risen on the seventh day of the week. Why then did God thus honor the first day of the week above the seventh day, if the seventh was the day most entitled to honor? The very fact that the Resurrection was on the first day of the week proves, in itself, that if one day of the week was more entitled to honor than another because of God's rest after Creation, it was the first day of the week, and thus argues that the first day of the week was the day of the original Sabbath.

In just so far as the Redemption was a greater work than the Creation, is the Resurrection a greater memorial event than God's rest after Creation,

which fact in itself would give the Resurrection a pre-eminence over God's rest after Creation as an event to be commemorated, even if they were not on the same day of the week.

The Resurrection was therefore in and of itself a sufficient reason for changing the day of the Sabbath.

Adventists ask, "Where is the authority for the change?" We ask, where is the authority for the change to the seventh day of the week? The only true answer is, "The manna." Then we answer their question by pointing to the outpouring of the Holy Spirit on the day of Pentecost.

God has never at any time fixed the day of the Sabbath by the moral law; for the fixed day element of the Sabbath is an economic, not a moral question, and the moral law deals only with moral questions. God has therefore, always fixed the day of the Sabbath by providence, not by moral law. And the mark of providence in the Resurrection is too clear to be mistaken.

The Sabbath law does not—without assuming as understood the words "of the week" after "seventh day"—specify what day of the week is the Sabbath; and we can be sure that God left no vital point to be merely inferred, understood, or assumed, and that He made no accidental omissions.

Let Adventists first *prove*, that the Creation days were twenty-four hour days, that *time* began with the first day of Creation, that God rested on the seventh day of the first week of *time*, that the day of the Sabbath was not changed by the manna, and that the fourth commandment fixes the day of the Sab-

bath. It will then be soon enough for them to ask, "Where is the authority for the change to the first day of the week?"

Would God restore the day of sun-worship? If He had not, Satan would have had a victory to boast of forever.

Satan caused the true spiritual worship of God to gradually materialize into sun-worship by using the natural tendency of fallen man to use material objects to represent spiritual things, and thus use the sun, as the most fitting object in nature, to represent God. He also used the ever increasing force of habit to retain the original day of the Sabbath. Thus he perverted the day of the original Sabbath to his own use; and the first day of the week, which, as the first, rightfully belonged to God, he claimed as his own. God gave it up to him for a time, only to restore it all the more gloriously in the resurrection of Jesus Christ. God gave it up for a time only because He could, by changing the day, better turn the hearts of His chosen people away from sun-worship back to Himself, and through them prepare the way for the coming of the Son of God.—"For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3 : 8).

God can well bide His time, for Satan's temporary success only makes his final defeat all the more complete to the glory of God.

But it was necessary for God to reclaim the first day of the week as His own, otherwise Satan would have scored a permanent victory. To give up the Sunday Sabbath is to recognize Satan's authority

in recognizing his claim to it. No one is so ignorant as not to know that Christians keep the Sunday Sabbath solely in commemoration of the Resurrection of Jesus Christ, and without the slightest thought of sun-worship with it. And because this is a fact, there is no danger but that God recognizes it as a fact; for the *fact* only is the real thing in the sight of God.

Is there any danger that God, who knows the thoughts and intents of the heart, will attribute the worship of Christians on Sunday to the worship of the sun? Why then do Adventists try so hard to associate the Christian Sunday Sabbath with pagan sun-worship, as if God was a mere word quibbler and that the word "Sunday" was offensive to Him because it signified the day of the Sun? If God rejects Sunday because it was the day of sun-worship, why did He honor it above every other day of the week by making it the day of Christ's victory over death?

Are Christians responsible for the fact that the Resurrection was on Sunday? Would any other day of the week answer as a memorial of the Resurrection? Are Christians then to refuse to commemorate the Resurrection, on the only day possible, when God himself chose that day for the Resurrection? Do Christians worship the sun on Sunday any more than Adventists worship Saturn on Saturday?

If the names of the days of the week serve as a means of reference, they answer their purpose, and their origin is a matter of absolutely no consequence.

## CHAPTER XI.

### PENTECOST.

In Acts 1 : 3-5 we read, that Jesus "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: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And in verse 9, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." And in verse 12, "Then returned they unto Jerusalem." And in verse 14, "These all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with his brethren." Luke in his Gospel (24 : 53) says that they "were continually in the temple, praising and blessing God."



Again, Acts 2 : 1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place, And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Pentecost was always fifty days from the morrow after the Passover sabbath (Lev. 23 : 15,16). Christ's ascension was forty days after His passion (Acts 1 : 3). We conclude therefore that the disciples spent the greater part of each of the intervening ten days together (when not sleeping or eating) in prayer and praise, waiting for the promised baptism of the Holy Spirit, for they knew not on what day it would be.

Now this waiting period covered more than a week. But only the seventh and the first days stand out from the others in their respective claim to recognition as the Christian Sabbath,—waiting, as it were, God's seal, in the special honor of the descent of the Holy Spirit, which but one could receive. If the seventh day was the one perpetual unchangeable holy day, above all other days of the week, would God honor another day above it?

The question now is, was the day of Pentecost that year on Sunday or Saturday? For Adventists claim, that as Pentecost was a fixed day of the year, it could not be a fixed day of the week, and therefore came on different days of the week in different years.

And in order to meet them on their own ground, we will here accept their position.

It is almost universally conceded, that the Pentecost of Acts 2 fell on Sunday. Even the best authorities among Adventists have admitted it. Which fact, in itself, shows that the evidence is too strong to be resisted; for they certainly would not yield the point only upon the strongest evidence. Thus Elder U. Smith (*The Sanctuary*, pp. 283, 284) says "The sheaf of firstfruits was waved on the sixteenth day of the first month. This met its antitype in the resurrection of our Lord, 'the firstfruits of them that slept.' . . . Pentecost occurred on the fiftieth day from the offering of the firstfruits. The antitype of this feast, the Pentecost of Acts 2, was fulfilled on that very day, fifty days after the resurrection of Christ, in the outpouring of the Holy Ghost upon the disciples." Counting from the Resurrection Sunday (Adventists accept the fact that Christ was crucified on Friday and rose on Sunday), the fiftieth day would fall on Sunday.

Elder J. N. Andrews (in answer to Mede, Jennings, Akers and Fuller, page 56) says, "That the Savior was crucified on the day of the Passover, and that the fifteenth of the first month did that year come upon the Sabbath, we think to be true." The Passover sabbath was the day after the Passover (Lev. 23 : 5-7) and Pentecost was the fiftieth day from the morrow after the Passover sabbath (Lev. 23 : 15,16), which would be the first day of the week.

Some Adventists are loth to yield the point that

means so much, and still hold that the Pentecost of Acts 2 fell on Saturday. Thus Alonzo P. Jones (*Rome's Challenge*, page 15, footnote) says, "Our Savior ate the Passover with His disciples the night before His crucifixion, and He was crucified on Friday. Friday, therefore, was the first day of the feast of the Passover, or of unleavened bread. The morrow after that day was the day from which the fifty days to Pentecost were to be counted, Lev. 23 : 6, 11, 15, 16. The morrow after that day being the 'Sabbath day according to the commandment' (Luke 23 : 56), and the first day of the fifty, it is evident that the fiftieth day itself would be not Sunday but Saturday. Anybody can demonstrate this for himself who will begin with the morrow after any Friday and count fifty. And as the Passover was always on the fourteenth day of the first *month*, without any reference whatever to any particular day of the *week*, it were impossible that Pentecost should always be 'necessarily Sunday' as stated. Of course this note, true though it be, has no bearing on this question as between Catholics and Protestants, as both claim—the Catholic originally—that this particular Pentecost was on Sunday. This note is inserted merely in the interests of accuracy and not with the intention that it should have any bearing on the controversy in the text."

Mr. Jones here poses as the champion of the "interests of accuracy." Whether it is his theory or "accuracy" that he is really concerned about will easily be seen when we examine the plain evidence of the Bible in the case.

When they led Jesus to Pilate's judgment hall,

"they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover" (John 18 : 28).—Then they had not yet eaten the Passover. "And it was the preparation of the Passover" (John 19 : 14). "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away" (John 19 : 31). "There laid they Jesus therefore because of the Jews' preparation day" (John 19 : 42).

On the day after Christ was buried the priests received permission from Pilate to place a guard around the tomb, and Matthew says that this was on "the next day that followed the day of the preparation" (Matt. 27 : 62).—Then the burial was on the day of the preparation.

Mark says, that "when the even (of the day of the crucifixion) was come, because it was the preparation, that is, the day before the Sabbath" (Mark 15 : 42), Joseph of Arimathea obtained the body of Jesus from Pilate and placed it in the tomb.

Luke says, in regard to the day of the burial, "And that day was the preparation, and the Sabbath drew on" (Luke 23 : 54).

We have now the positive testimony of Matthew, Mark, Luke and John.

All these passages clearly show that Jesus was not crucified on the first day of the feast of the Passover (which was the Passover Sabbath), as Mr. Jones would try to make out, but, *as the true paschal lamb*, He was slain, as the type was always slain,

on the day of the preparation, which was the day before the feast of the Passover, or unleavened bread, began.

The Passover feast evidently could not begin till the paschal lamb was slain. The preparation day on which the paschal lamb was always slain was the 14th (Ex. 12 : 6), and the feast of the Passover, or unleavened bread, began on the 15th (Lev. 23 : 6). This was a Sabbath, for no servile work was to be done therein (Lev. 23 : 7), and was therefore called the Passover Sabbath. The fifty days to Pentecost was always counted from the morrow after the Passover Sabbath (Lev. 23 : 15,16). Christ died on Friday, which Matthew, Mark, Luke and John plainly state was the day of the preparation. The next day (Saturday) was therefore the Passover Sabbath, and the next day (Sunday) was therefore the day from which the fifty days to Pentecost were to be counted. Now beginning with Sunday and counting fifty days, we find that Pentecost fell on Sunday.

But Mr. Jones tries to make out that Friday instead of Saturday was that year the Passover Sabbath, so that he can begin with Saturday instead of Sunday to count the fifty days to Pentecost, in order to make Pentecost fall on Saturday. If Mr. Jones were really concerned for the cause of accuracy (instead of his theory), why did he utterly ignore the above testimonies of Matthew, Mark, Luke and John, which plainly show that Christ was crucified on the preparation day, or the day before the Jews ate the Passover. Can he plead ignorance?—Hardly.

Mr. Jones bases his argument on the fact that

Jesus ate the Passover with His disciples the night before His crucifixion.

Jesus said to His disciples, "With desire I have desired to eat this passover with you before I suffer" (Luke 22 : 15). This then was why He ate it with them before His crucifixion.

In John 13 : 1,2 we read, "Now before the feast of the Passover . . . and supper being ended," etc. Here John refers to the Lord's Supper—which Jesus instituted immediately after eating the Passover—and plainly states that it was before the feast of the Passover. Could testimony be clearer than this?

While Jesus ate the Passover the night before His crucifixion, still it was on the 14th—counting from evening to evening. The paschal, or passover, lamb was to be slain on the 14th (Ex. 12 : 6), in the evening (marginal reference, "between the two evenings").

In Luke 22 : 7,8 we read, "Then came the day of unleavened bread, when the Passover must be killed. And he sent Peter and John, saying, 'Go and prepare us the passover, that we may eat.'" Here "the day of unleavened bread" is identified with the day that the "passover must be killed" (therefore the 14th). Also, in Mark 14 : 12, "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, 'Where wilt thou that we go and prepare that thou mayest eat the Passover?'" And again in Matt. 23 : 17 (R. V.), "Now on the first day of unleavened bread the disciples came to Jesus, saying, where wilt thou that we make ready for thee to eat the Passover?"

Mr. Jones evidently infers that the day referred to, as the first day of unleavened bread, was the first day of the feast of unleavened bread; but it is here clearly identified as the day on which the Passover was killed, and therefore the 14th (Ex. 12 : 6), which was the day before the feast of unleavened bread began (Lev. 23 : 5,6). It was therefore the first day of unleavened bread only in the sense that it was the first day connected with the feast of unleavened bread; for it was the day of preparation for the feast of unleavened bread.

“Now when the even was come, He sat down with the twelve” (Matt. 26 : 20).—“And in the evening He cometh with the twelve” (Mark 14 : 17).—“And when the hour was come, He sat down with the twelve” (Luke 22 : 14).

“Hour” here can mean the hour appointed by Jesus. The word “even” or “evening” is indefinite, meaning any time after sunset, and does not preclude the idea that Peter and John were sent earlier in the same evening to prepare the Passover. The man to whom Jesus sent Peter and John to prepare the Passover, doubtless had every thing in readiness, for Jesus said, “He will show you a large upper room furnished and prepared” (Mark 14 : 15), and the paschal lamb was always taken up on the 10th (Ex. 12 : 3), so that it would require but little time to make the necessary preparations.

Now, counting from sunset to sunset, we see that the preparation of the Passover, the eating of the Passover by Jesus and His disciples, and the crucifixion could all occur on the 14th, which was the day of the preparation, or “first day of unleavened

bread.” Thus we see that there is no contradiction in the fact that Jesus ate the Passover with the disciples before His crucifixion, and that the positive testimonies of Matthew, Mark, Luke and John admit of no question that the day of Christ’s trial and crucifixion was the day of the preparation for the Passover. Hence the following day (Saturday) was the Passover Sabbath as well as the weekly Sabbath, and Pentecost as the fiftieth day from the morrow after the Passover Sabbath would be Sunday.

Moreover, the paschal lamb must be slain on the 14th day of the first month (Ex. 12 : 6). The evening of the same day was the Passover (Lev. 23 : 5), and the following day was the first day of the feast of unleavened bread and the Passover Sabbath (Lev. 23 : 6,7). Christ was the “Lamb slain from the foundation of the world” (Rev. 13 : 8). “He is our Passover” (1 Cor. 5 : 7).

Christ fulfilled to the letter every type and shadow of the ceremonial law, hence He could not fail to fulfil the type at the last great climax. Therefore, to fulfil the type, Christ, “the Lamb of God which taketh away the sin of the world” (John 1 : 29), must die on the day in which the paschal lamb was to be slain, and on the evening of which was the Passover. He died about the ninth hour (3 p. m.). Not a bone of the paschal lamb was to be broken (Ex. 12 : 46). “They brake not his legs . . . that the scripture should be fulfilled” (John 19 : 33-36). If the type must be fulfilled even to the very letter of the bones not being broken, it must certainly be fulfilled to the very letter in every other detail.

We read in Lev. 23 : 15, "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering," etc. This sheaf was the firstfruits of the harvest (verse 10). But this sheaf of the firstfruits met its antitype in Christ, who was "the firstfruits of them that slept" (1 Cor. 15 : 20). And since the antitype must fulfil the type, it must of necessity be that the fifty days to Pentecost be counted from the day on which Christ rose from the grave and became "the firstfruits of them that slept." This would bring Pentecost on Sunday.

Pentecost commemorated the giving of the Law on Sinai, fifty days after the Israelites were come out of Egypt (Exodus 19). The Law was given on Sunday; for the Israelites left Egypt on Saturday (as generally accepted), which was the 15th day of the first month (Exodus 12). They came to Sinai in the third month on the same (third) day of the month (Ex. 19 : 1), and on the third day after (verse 16). or the fifth day of the month, the Law, (Exodus 20) was given. This counts fifty days from the morrow after the Saturday on which they went out of Egypt. and hence was Sunday. Therefore, as a memorial, Pentecost pointed back to the Law, and, as a type, pointed forward to the great Pentecost of Acts 2, thus linking the Law and the outpouring of the Holy Spirit and, in a sense, giving Sunday the recognition of the Law on the one hand and of the Holy Spirit on the other.

Was the fact, that the giving of the Law and the outpouring of the Holy Spirit both occurred on Sun-

day, a mere coincidence? God has a purpose in all that He does. What purpose can be inferred except that it points to the restoration of the original Sabbath, and indicates that the Sabbath by the manna was only temporary.

The outpouring of the gospel of Law on Sinai, fifty days after the deliverance from Egyptian bondage at the Exodus, was typical of the outpouring of the gospel of grace, fifty days after the deliverance from the bondage of sin at the Resurrection. Why did Jesus tell the disciples to tarry till they should be baptized with the Holy Spirit? Why did the Holy Spirit tarry if not for a purpose? and that purpose to fulfil the sense of the type.

It was at Pentecost (on Sunday) that God opened the mouths of the disciples to proclaim the Gospel of Jesus and the Resurrection, thus, by precedent, sanctifying Sunday as the special day for the proclamation of the Gospel. On this Sunday Peter preached his first sermon, the burden of which was the Resurrection (Acts 2 : 24-36), thus striking the keynote of the Gospel message that was to be carried to the ends of the earth.

It is only the Resurrection Gospel that has God's seal upon it and God's power in it, and that can convert the world. The Resurrection Gospel and the Resurrection Sabbath belong to each other. They cannot be separated. God blessed that Pentecost Sunday in the conversion of about three thousand souls (Acts 2 : 41), thus giving a firstfruits blessing on that day; and His continued blessing on that day, above all other days of the week, in the conversion of souls for 1900 years, only confirms the fact that it

is the Sabbath day of God's appointing. Could the Christian Sabbath have a stronger or clearer mark of Divine authority?

The Creation reason is still the reason why it is an every seventh day Sabbath. If the Resurrection luster can thus be added to the Creation luster, without dimming the Creation luster, God surely would not fail to do it.

When the Jewish dispensation gave way to the Christian dispensation, it was only fitting that the Jewish Sabbath, or sign, should give way to the Christian Sabbath, or sign. The Jewish Sabbath, as the memorial of deliverance from Egyptian bondage, can only point to the Jewish dispensation. The Christian Sabbath, as the memorial of Christ's victory over death, and of our deliverance from the bondage of sin, can only point to the Christian dispensation.

## CHAPTER XII.

SABBATH WITNESSES: DAVID—CHRIST—SPIRIT OF TRUTH.

DAVID'S PROPHECY REGARDING THE SABBATH.

“The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it” (Ps. 118 : 22-24). That this is a prophecy concerning Christ is proved by Christ in quoting it (Matt. 21 : 42).

In Acts 4 : 10,11, Peter says, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner.” No one questions that “the stone” here refers to Christ.

When was Christ set at nought by the Jews?—When they crucified Him. When did He become the head stone of the corner?—Undoubtedly on the day when God raised Him from the dead, and thereby

accepted and approved the sacrifice. Truly, "This is the Lord's doing: it is marvelous in our eyes." But David said, "This is the day which the Lord hath made; we will rejoice and be glad in it."

There is but one day that is in any sense connected with this prophecy,—and therefore the only day that David could have referred to,—and that is the day of the Resurrection, on which Christ became the head stone of the corner. And it is the day above all others in which we should rejoice and be glad. The Resurrection is the reason of our faith, the ground of our hope, the pledge of our salvation. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15 : 17). Truly then, "This is the day which the Lord hath made; we will rejoice and be glad in it."

#### CHRIST'S TESTIMONY REGARDING THE SABBATH.

Jesus kept the Jewish Sabbath till the crucifixion; for He came to fulfil the law (Matt. 5 : 17); and He fulfilled the ceremonial law in all its types and shadows; but it is very significant, that after His resurrection there is no account of His honoring the Jewish Sabbath with His appearance on that day,—which is unaccountable if that were to Him the most sacred day of the week and therefore the most suitable day for giving instruction to His disciples regarding the Kingdom of God.

But on the day of His resurrection He appeared five times, and again "after eight days," or the next Sunday—according to the Jewish inclusive method of counting time, i. e., including both the day from

which and to which the count refers. (See also the similar expression, "after three days," in Mark 8 : 31, which refers to the resurrection as "after three days" from the crucifixion, and must include both of these days, for the crucifixion was on Friday, and the resurrection on Sunday.)

Adventists say that Christ kept the seventh day of the week Sabbath, and therefore we should follow His example. Christ also kept the Passover. Then, according to the example argument, we should keep the Passover. But Adventists recognize the Passover as only a Jewish ordinance pointing to deliverance from Egyptian bondage and ending by being fulfilled in Christ, who is "our passover."

According to Deut. 5 : 15, the Jewish Sabbath also points to deliverance from Egyptian bondage, and is, therefore, a Jewish ordinance ending by having its typical meaning fulfilled in Christ.

Christ kept the Jewish Sabbath to the end of the Jewish dispensation, which ended at the cross. And it is only His example after the Resurrection that has any bearing on the Sabbath question now.

Christ said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5 : 17-19.

Christ must here first have referred in a general way to the whole law, moral and ceremonial, for the words "I came to fulfil" necessarily includes the ceremonial law which He did fulfil. But that He afterwards referred distinctly to the Ten Commandments is evident from His immediately commenting on several of them. The words "shall break," "shall teach," "shall do" are future in sense, and were evidently meant to apply to all future time, and necessarily refer to that part of the law that is permanent and not ended in Christ's death.

Purely moral laws are, by reason of their very nature, unchangeable while time lasts. The Ten Commandments contain the fundamental principles of the moral law, and are therefore, by way of distinction, generally referred to as the moral law. The fixed day element of the Sabbath, however, is purely economic in its nature, and therefore cannot be a part of the moral law; which is the evident reason why the Sabbath law does not, in itself, specify what day of the week is the Sabbath.

In pronouncing a loss on those who would not do and teach the commandments, and a reward on those who would do and teach them, Christ certainly meant that men should do and teach them to the end of time, and He certainly included all of the law that was not fulfilled and ended at the cross. He made no exception in the case of the Sabbath law, and there is no warrant here for assuming, as some (not Adventists) do, that it was fulfilled and ended in Christ. Its moral nature is plainly seen when we consider the fact, that just in proportion as man neglects the Sabbath he forgets God, and just in proportion as he

forgets God he ignores His Law. The Sabbath commandment was put in the very heart of the Ten Commandments and cannot be separated from them. It was only the manna appointed day of the Sabbath, and not the Sabbath law, that was abolished.

Christ said, "whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Adventists freely apply this censure to all those who do not keep and teach the seventh day of the week Sabbath. They should beware lest it applies nearer home in their perverting the meaning of the Sabbath law.

Christ said, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2 : 27). We must interpret the Sabbath law in the light of these words. Man's highest good involves possible conditions and circumstances which are not necessarily fixed and unchangeable, and therefore it is possible that man's welfare under certain conditions and circumstances can best be served by changing the day of the Sabbath, and hence, if the day of the Sabbath were fixed and unchangeable, the reverse of Christ's words would be true, and man made for the Sabbath and not the Sabbath for man.

Keeping the Saturday Sabbath, as Adventists do, under conditions that make it a yoke of bondage both socially and commercially, and involving the keeping of two days or violating the civil law, is certainly reversing the sense of Christ's words.

While, in a general sense, the highest good of all requires that so far as possible all keep the same day, yet economic conditions make it practically im-



possible to stop all work on any one day of the week; and therefore, because "the Sabbath was made for man, and not man for the Sabbath," we are justified in concluding that the Sabbath is pliable, as to the day, to the necessity of the situation. Where it is absolutely necessary for the general good that some do not keep the day appointed, it would be according to Christ's teaching for them to keep some other day of the week, but all should be *allowed* to keep some day. For it has been well attested that a weekly Sabbath is for man's highest good—physically, mentally, socially, morally and religiously—thus proving the truth of Christ's words, that "The Sabbath was made for man."

Christ's statement, that "The Sabbath was made for man," is a recognition on His part that the Sabbath law was a law of man's nature, and, as a law of nature, it cannot be abolished. In the next verse (Mark 2 : 28) Christ says, "Therefore the son of man is Lord also of the Sabbath." Christ here assumes the title "Lord of the Sabbath"; and he gives as the reason for assuming this title, the fact that "The Sabbath was made for man": and, as the (one supreme) son of man, He has a right to the title. He is also Lord of the Sabbath because, as the Son of God, He instituted the Sabbath.

Christ here definitely recognizes the Sabbath: first, as a necessary institution for man's highest good; second, in declaring Himself Lord over it. Do these facts imply that the Sabbath law was abolished, as some teach?

When Christ predicted the destruction of Jerusa-

lem, He told His disciples that when they saw the sign which He gave them, "Then let them which be in Judea flee into the mountains. . . . But pray ye that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be" (Matt. 24 : 16, 20,21).

The destruction of Jerusalem took place about forty years after Christ's resurrection, and therefore Adventists think that this proves that the day of the Sabbath was not changed at least up to that date; for, they say, Christ must have had in mind the same Sabbath as existed at the time He uttered the words.

But had He in mind the institution or the day? If the Sabbath was a fixed unchangeable day He necessarily had in mind the day; but if the Sabbath was not a fixed unchangeable day, then He necessarily had in mind the institution; so that their whole argument here is based on the assumption that the Sabbath is a fixed unchangeable day. But if the assumption is untrue, then no argument can be based upon it.

Again, had He in mind the sacredness of the Sabbath day or the safety of His disciples? Christ taught that acts of necessity were not forbidden on the Sabbath. Therefore, if it was necessary to flee on the Sabbath to save their lives, and in obedience to His command, it could not in any sense be a desecration of the Sabbath. Besides, the exodus of the comparatively few Christians from Jerusalem would have been a proportionately far less desecration than

was the Exodus of the *far greater* multitude of Israelites from Egypt, with their "flocks, and herds, even very much cattle." And that the Exodus from Egypt was on Saturday, Adventists do not deny.

Therefore, he could not have had in mind the sacredness of the day. Hence He could only have had in mind the safety of His disciples. It is evident that He had their safety in mind immediately before, when he said, "Pray ye that your flight be not in the winter." Then the most natural conclusion is, that He still had their safety in mind when He added "neither on the Sabbath Day." This is further proved by the reason given, "For there shall be great tribulation," etc., which shows that He was thinking about the tribulation and suffering they would necessarily have to undergo, and therefore He directed them to pray that the winter and the Sabbath might not add to their suffering by making their flight more difficult.

But how would their flight be more difficult on the Sabbath than on any other day? The gates of Jerusalem and also all the villages through which they would have to pass, would be closed and guarded; besides, traveling beyond the prescribed Sabbath day's journey (less than a mile) was a violation of the Jewish law. Their flight would therefore be more noticeable, and they would be more liable to suspicion and arrest. If their flight was noticed, they would be arrested as deserters and traitors. It would evidently be practically impossible for them to avoid suspicion on the Jewish Sabbath.

The view, therefore, that Christ had the sacredness of the Sabbath in mind, would make flight on the

Sabbath to save life, and at His command, a desecration of the day, and thus stultify His own teaching when He said, "The Sabbath was made for man, and not man for the Sabbath." The view that He had the safety of His disciples in mind is natural, reasonable, and in perfect harmony with the context.

If Christ did not have the sacredness of the day of the Jewish Sabbath in mind, then His words were in no sense a recognition of the sacredness of the day of the Jewish Sabbath at the time to which He referred; but He simply used such words as His disciples, to whom He was speaking, would understand.

In the same chapter, Christ not only predicted the destruction of Jerusalem, but also events to the end of time. He certainly foreknew that the Sunday Sabbath would practically supplant the Jewish Sabbath, as it has done. Now, if the Sunday Sabbath was to be the "mark of the beast" and the greatest enemy of the Jewish Sabbath, and if its supplanting the Jewish Sabbath was one of the greatest calamities that ever befell the Christian Church, and if Christ had the sacredness of the Jewish Sabbath particularly in mind at this time, as Adventists assume, He would surely have warned His disciples of so great an evil as the Sunday Sabbath would have been, and thus have prevented them, to a large extent at least, from being deceived thereby.

Christ foretold events of less importance—if the Sunday Sabbath were so great an evil. He warned the disciples against false Christs, false prophets, and false doctrines (verse 24); He surely would not have omitted any forewarning that would have

tended to their future safety and welfare. He said, "Behold, I have told you before" (verse 25), showing that their future safety and welfare was the purpose of His warning. Thus the context of the entire chapter contradicts the claim that Christ had in mind the sacredness of the day of the Sabbath when He said, "Pray ye that your flight be not . . . on the Sabbath day."

Christ, as Lord of the Sabbath, necessarily understood the true meaning of the Sabbath law; and He did not regard the Sabbath as a fixed unchangeable day unless that was the true meaning of the Sabbath law.

But we can safely judge that God did not leave any vital point in the law to be merely inferred or understood; and, since otherwise the Sabbath law does not make the Sabbath a fixed unchangeable day, we are justified in concluding that that is not the meaning of the Sabbath law. Therefore, if Christ had the sacredness of the Sabbath in mind when He said, "Pray ye that your flight be not . . . on the Sabbath day," it was the sacredness of the institution, not the day as apart from the institution, that He regarded.

The Jewish Sabbath was according to the Sabbath law, since it was an every seventh day Sabbath, and Christ therefore recognized it as such to the credit of those who observed it as such. This does not disprove the fact that the Sunday Sabbath was also according to the Sabbath law, and that Christ also recognizes it as such to the credit of those who observe it as such. Nor does it disprove the fact that the Sunday Sabbath was ordained of God at

the Resurrection and sanctified at Pentecost, and that He meant it to become, as it has become, the universally recognized Christian Sabbath.

God anointed David to be king over Israel many years before He removed Saul from the throne, but He began immediately to bring it to pass. God passed the death sentence on Adam more than nine hundred years before Adam died, but God began immediately to execute it. When God purposes to bring a thing to pass He begins immediately to bring it to pass, suddenly or gradually, as best serves His whole plan in all its manifold bearings.

In the case of the Israelites, God purposed to make them a distinct nation and to prevent them as far as possible from mingling with other nations. In the case of the Christians, He did not purpose to make them a distinct nation but to mingle them with the world to leaven the world. In the first case, a sudden change of the day of the Sabbath would evidently best serve the end. In the second case, a gradual change (as regards the Jews) would evidently best serve the end. We see in both cases that God used means specially adapted to the end in view.

Many of the Jews accepted Christ, and were still zealous for the ceremonial law (Acts 21 : 20). Christ commanded His disciples to "Preach the gospel" (Mark. 16 : 15). Acceptance of Christ was the all-important issue: recognition of the Resurrection day Sabbath was a secondary matter. The first was essential to salvation; the second was not. To have ranked the Resurrection day Sabbath question as a

vital issue, would have detracted from the one all-important issue, and thus largely have defeated the real purpose of the Gospel. It were better, therefore, to leave the Sabbath day issue, with all other non-vital issues, to the guidance of the "Spirit of truth," who would gradually lead into all truth.

#### THE SPIRIT OF TRUTH.

Christ said, "I have yet many things to say unto you, but ye cannot bear them now (doubtless because their prejudices and traditions). Howbeit when he, the Spirit of Truth is come, he will guide you into all truth."—John 16 : 12,13.

The Sunday Sabbath is almost universally recognized throughout the Christian world. Was this due to the guidance of the "Spirit of Truth"? or was it not? If not, then Christ's words were untrue. If only a small minority of Christians were led by the "Spirit of Truth" in regard to the Sabbath day, and the great majority led by the Spirit of Error, still the words of Christ would be more false than true.

Adventists are constantly asking the question, "where is the command for the first day of the week Sabbath"? We ask, where is the command for the seventh day of the week Sabbath?—They will answer, "The fourth commandment." But that is not true. The true answer is, "The manna." It was, however, to the Israelites equivalent to a command in that it made the seventh day of the week the only possible Sabbath to them. But the fourth commandment never has and never can fix the day of the Sabbath; for no law can be justly enforced be-

yond the limit of its strict letter. And the strict letter of the fourth commandment plainly does not fix the day of the Sabbath, since any day after six is the seventh.

If the keeping of the first day of the week Sabbath was a vital matter, God certainly would have given a definite command to keep it—or the equivalent of such a command. Such a command would have made the first day element of the Sabbath a vital issue of the Gospel. The absence of such a command only proves that God did not intend it to rank as a vital issue.

Because Jewish Christians did not immediately recognize the change in the day of the Sabbath, in the absence of any definite and positive command, did not alter the fact that it was changed in God's purpose. And it is easy to see the wisdom of God's plan in bringing about the recognition through the guidance of the "Spirit of Truth" instead of by a direct command.

This was true, not only in regard to the day of the Sabbath, but also in regard to circumcision and the rest of the ceremonial law; for the early Jewish Christians were "all zealous of the law" (Acts 21 : 20,21).

Adventists admit that the ceremonial law was abolished and nailed to the cross (Colossians 2); but the whole ceremonial law was observed by the Jewish Christians for many years after. If, therefore, the observance of circumcision, etc., after it was abolished, does not prove that it was not abolished, then the observance of the Jewish Sabbath after it was abolished, does not prove that it was

not abolished. Adventists cannot consistently deny the latter without denying the former.

God did not abolish the Sabbath as a memorial of Creation, but He abolished it as a memorial of the Exodus, and made it instead a memorial of the Resurrection. He did not change, or abolish, the institution of the Sabbath, but only changed the day of its observance. He could still recognize the Jewish Sabbath, in the law sense, just as He would recognize any other every seventh day Sabbath, but not in its special providence appointed day sense.

The Resurrection was the greatest providence appointing memorial *fact* of all time. The outpouring of the Holy Spirit at Pentecost was the greatest providence appointing recognition *act*—the first as the reason for, the second as the authority for. God could have caused these events to have occurred on the seventh, instead of the first, day of the week. But the fact that He thus honored the first over the seventh day of the week necessarily gave the first day the higher rank in receiving the higher honor, and can mean nothing else than that God transferred the seal of His authority from the seventh to the first day of the week.

The Jewish Christians were zealous of the law because they believed that every ceremonial detail was appointed by God; and they did not recognize for a time the fact (which did not change the fact) that they were abolished in Christ. It is not surprising, therefore that they were slow in giving up the Jewish Sabbath, as well as the other ceremonial rites, in the absence of any direct command annulling them.

Still there is strongly implied evidence (as will be shown) that they also, in addition to the Jewish Sabbath, observed the first day of the week in commemoration of the Lord's resurrection, and, therefore, by way of distinction, called it the "Lord's day." This is doubtless the origin of the term "Lord's day," which has been handed down to the present time.

The case of the Gentile Christians was quite different. There is no evidence that they ever observed the Jewish Sabbath. Paul, the apostle to the Gentiles, firmly resisted every attempt of the Jewish Christians to fasten the ceremonial law of Moses upon them.

## CHAPTER XIII.

SABBATH WITNESSES: PAUL—JOHN—LUKE.

PAUL'S TESTIMONY REGARDING THE SABBATH.

At Antioch in Pisidia Paul "went into the synagogue on the Sabbath day, and sat down, and after the reading of the law and the prophets the rulers of the synagogue" invited him to preach, which he did; and after the sermon, "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God."—Acts 13 : 14,15,42,44.

At Iconium he went "into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed."—Acts 14 : 1.

At Philippi "on the Sabbath (he) went out of the city by a riverside, where prayer was wont to be made; and (he) sat down, and spake unto the women which resorted thither."—Acts 16 : 13.

At Thessalonica, "Paul, as his manner was, went

in unto them, and three Sabbath days reasoned with them out of the scriptures."—Acts 17 : 2.

At Corinth, "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." But when the Jews opposed, "he departed thence, and entered into a certain man's house named Justus, one that worshiped God, whose house joined hard to the synagogue. . . . And he continued there a year and six months, teaching the word of God among them."—Acts 18 : 4,7,11.

These are all the texts where it is said that Paul preached on the Sabbath. From these texts Adventists count up eighty-four Jewish Sabbaths that Paul kept. Seventy-eight of these, however, were during the year and six months that he remained in Corinth. But most of this time he preached in the house of Justus, and it is not said that he preached on the Sabbath after he left the Jewish synagogue. We can be quite sure that Paul preached whenever and wherever he could get a hearing. This will cut down their positive count to not more than ten or twelve.

Paul evidently preached in the synagogue on the Sabbath because of the hearing it gave him; for the Jews and Gentile proselytes congregated there on that day. If he had gone there on any other day he would have had no audience to preach to. Paul evidently would have done as he did, even if he had no special regard for the Jewish Sabbath. Hence there can be no argument here that he had any special regard for the Jewish Sabbath in so doing. The Jewish Sabbath presented the most favorable

opportunity of obtaining a hearing, and Paul would have been wholly devoid of tact if he had failed to take advantage of it.

Moreover, Paul had a great desire to win the Jews to Christ because they were his "kinsmen according to the flesh." In Rom. 9 : 2,3, he said, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." In 1 Cor. 9 : 20,22, he said, "Unto the Jews I became as a Jew, that I might gain the Jews. . . . I am made all thing to all men, that I might by all means save some." And again, in 1 Cor. 10 : 32,33, he said, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

We see that Paul's one aim was to win souls to Christ; and in order to win, he was careful not to offend. Paul kept the ceremonial law; but he kept it in order not to offend the Jews, and thus cut off his access to them. He said, "Circumcision is nothing" (1 Cor. 7 : 19), yet he circumcised Timothy; because, if he were not circumcised, the Jews would not hear him, "for they knew that his father was a Greek" (Acts 16 : 3).

It must also be borne in mind, that in those cities where Paul preached in the synagogue on the Sabbath the Gospel of Christ had never yet been preached, and, therefore, there were no Christian churches, and Paul as a Jew would naturally go to the synagogue, and on the Sabbath day, for only on

that day would he find an audience to preach to. These were, therefore, Jewish, not Christian assemblies.

The question is not, on what day did Jews meet to worship? but, on what day did Christians, as Christians, meet to worship? Not one single instance can be found where Paul preached to a Christian assembly on the Jewish Sabbath, nor where the Jewish Sabbath is mentioned in connection with Christian meetings. But, on the other hand, there are instances where the disciples met on the first day of the week to hold religious worship.

In those synagogues where Paul preached, we notice that as soon as the rulers of the synagogues learned the nature of his gospel they opposed and persecuted him, so that he, with the believers, had to withdraw to a private place of meeting. Often they had to hold their meetings secretly for fear of the Jews. More than once Paul had to flee for his life, and at Lystra he was stoned.

Under these circumstances it was manifestly impossible for the Christians to hold their meetings for Christian worship in the synagogue. That they had elsewhere places of worship is quite certain. 1 Cor. 11 : 17,18,20,33; 1 Cor. 14 : 23,26, and Heb. 10 : 25, show that they had places where they met for worship. The Jewish Christians were "all zealous of the law" (Acts 21 : 20), therefore, they would continue to attend the Jewish worship in the synagogue on the Sabbath as required by the Jewish law. They did this, however, as Jews, not as Christians. As Christians they evidently met by themselves in some other place than the synagogue. To have at-

tended all these services on the same day, if not impossible, would certainly have been very burdensome. It is evident, therefore, that they met for Christian worship on some other day than the Sabbath. That they would have selected for this purpose the first day of the week in commemoration of the Lord's resurrection is most natural; and that they, therefore, called it the "Lord's day" to distinguish it from the Sabbath, is too natural to admit of any reasonable doubt. This is the only natural origin that can be given for the term "Lord's Day," which is still applied to the Christian Sabbath.

In Acts 20 : 6,7, we read, that Paul abode at Troas 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 notice first, that though Paul remained an entire week at Troas, no mention is made of the Sabbath; second, that the reason given for their coming together was "to break bread,"—this shows that they would have come together for this purpose even if Paul had not been there, and, therefore, that it was their custom. If their chief reason in coming together was to hear Paul preach and to bid him farewell, that, and not some other reason, would have been the reason given, in which case we might regard the meeting as a special farewell meeting, and not necessarily a regular weekly meeting.

The "breaking of bread" undoubtedly referred to the Lord's supper, and not to an ordinary meal. It

is generally admitted by authorities that the early Christians partook of the "Lord's Supper" every week. We would infer, from the disciples coming together, that they lived in different parts of the city, and it is not likely that they met regularly to partake of a common meal together. When Paul reproved the Corinthians for coming to the "Lord's Supper" hungry, he said, "What? have ye not houses to eat and to drink in"? (1 Cor. 11 : 22). So we conclude that the disciples had houses to eat and to drink in without coming together for that purpose.

"And they, continuing daily in the temple, and breaking bread from house to house," etc. (Acts 2 : 46). This is sometimes quoted to offset the Troas meeting by showing that coming together to break bread was a daily occurrence. But this was at Jerusalem about one thousand miles distant from Troas, and about twenty-seven years before the meeting at Troas, and immediately after Christ's ascension and the outpouring of the Holy Spirit at Pentecost, when the disciples in their great enthusiasm, looking for the immediate return of their Lord, gave themselves up wholly to religious matters. They sold their possessions (verse 45) and had all things common (verse 44). In the very nature of things this condition could not and did not last long. Therefore, this case can have no bearing on the Troas meeting, which occurred in a distant city and twenty-seven years later.

Adventists say, that as this meeting was at night, and as the day began at sunset, according to the Jewish count, it must have been on Saturday night, and, therefore, Paul went on his journey on Sunday.



morning; thus showing that he did not regard Sunday as a sacred day. Even if this were true, acts of necessity on the Sabbath were not condemned by Christ.

The Roman method of reckoning time was from midnight to midnight. This method was imposed on all countries under Roman rule, in all civil matters. Troas had been under Roman rule for one hundred and eighty years; it was nearly one thousand miles from Palestine, and, therefore, not dominated by Jewish influence. Luke was here writing to Theophilus, a Roman living in Italy, and for Gentile readers; he was, moreover, himself a Gentile by birth. These facts make it almost certain that the Roman method of reckoning time, from midnight to midnight, was here used; and, therefore, that the meeting at Troas was on Sunday night.

The apostle John, also, reckoned time by the Roman method; for we read in John 20 : 19, "Then the same day at evening, being the first day of the week." Here the evening of the first day of the week is reckoned as belonging to that day. We may go a step further, and state that the Bible always recognizes the natural fact, that the evening is the end (as the word implies), not the beginning of the day. We can safely challenge any one to find a verse in the Bible to the contrary. The contrary view can be traced to a misconception of the expression "the evening and the morning" in Gen. 1 : 5, which, as we have shown (Chap. I) merely proves, in the reverse of the natural order of the words, "morning" and "evening," that the Creation days were indefinite periods.

In Lev. 23 : 5, we read, "In the fourteenth day of the first month at even is the Lord's passover." Here it is the even of the day preceding: a recognition of the fact that the even belongs to the preceding day. And again, in the thirty-second verse, "In the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." Here, not Gen. 1 : 5, is the origin of the "sunset to sunset" method of reckoning time. But the command itself recognizes the even as belonging to the preceding day in the words, "In the ninth day at even," and it would not change the sense to say, "from the even of one day unto the even of the next day shall ye celebrate your Sabbath." Celebrating an institution does not determine the limits of the natural day.

The word "even, or "evening," means, as universally recognized, the decline or latter part, and it would be reversing its meaning to apply it to the beginning instead of the ending of the day. Evidently, from any hour of one day to the same hour of the next is a day's measure, and it is possible to measure time from any hour, but nothing can change the *fact* that the natural day is from midnight to midnight; for midnight is (with regard to increasing and decreasing limits) the beginning and ending of the "light which God called 'Day,'" and the Bible nowhere contradicts the *fact*. The "even unto even" Sabbath, in connection with the seventh day of the week, is, therefore, but a Jewish institution.

It is plainly stated in Acts 20 : 7, that the meeting at Troas was on the "first day of the week." Paul preached until midnight, ready to depart on the morrow. "Even" is from sunset until midnight. There-

fore, Paul preached on the first day of the week at even. Now compare with Lev. 23 : 5, "the fourteenth day at even," Lev. 23 : 32, "the ninth day at even," John 20 : 19, "the same day at evening," and any other passage, and it will be seen that "even" or "evening" of any day is always the end, not the beginning of the day. Therefore, the evening of the first day of the week would be Sunday evening, not Saturday evening. Furthermore, "the morrow" is the day after. Hence "the morrow," or day after the first day of the week, would be the second day of the week, or Monday, and the meeting was on the night before "the morrow," therefore Sunday night. There is absolutely no ground for the Adventists' argument, that the meeting at Troas was on Saturday night and that Paul departed on Sunday morning. The clear unmistakable inference in the case is, that the disciples regularly met on the first day of the week to partake of the Lord's Supper.

In 1 Cor. 16 : 1,2, Paul said, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Dr. Barnes says, "There can have been no reason why this day should have been designated except that it was a day set apart to religion, and, therefore, deemed a proper day for the exercise of benevolence toward others." Dr. Clark says, "The Apostle follows here the rule of the synagogue. It was the regular custom among the Jews to make their collection for the poor on the

Sabbath day." Paul has already given this order to the churches of Galatia (verse 1). This collection was for the poor, and, therefore, an act of worship, "a sacrifice acceptable, wellpleasing to God" (Phil. 4 : 18). As an act of worship it would fitly belong to the regular order of church worship on their days of meeting.

"Let every one of you lay by him in store, as God hath prospered him." Adventists insist that this would involve an accounting of the business or labor of the preceding week to see how God had prospered them during that week. This would certainly be contrary to all custom; for the end of the working week is the natural and proper time to make an estimate of the result of the week's work. Paul only refers to the act of laying by a due part of their week's gain (doubtless already determined) in store. The inference is, that before going to the place of Christian worship each is to take this amount out of his private treasury, and store it by him in readiness for the collection, which was doubtless part of their worship just as it is in most Christian churches today.

Again, Adventists insist that the literal rendering means to lay by in store at home. Evidently, the laying by would be at home, just as we lay by at home, before we start to church, a certain amount for the collection. If what they laid by, according to Paul's instruction, was to be kept in store till they met on the next seventh day of the week, then why did not Paul designate the seventh (or even the sixth), instead of the first day of the week to lay it by; for laying by a gift for the poor and putting it

in the treasury or collection on the Sabbath, would be in perfect harmony with the spirit of the day, and would not involve any appreciable amount of time, or interfere in any sense with other acts of worship.

Or, if each one was to lay by him in store till Paul came, then these separate contributions would have to be gathered together after Paul came; but Paul said, "That there be no gatherings when I come." Then these amounts were to be gathered together before Paul came, and the most natural and, therefore, most probable way would be to put them each week in the treasury, or collection, when they met weekly to worship. And in the absence of any other satisfactory reason, we infer that Paul designated the first day of the week because that was the day on which they met weekly for worship.

This conclusion also accords with the known practice of the church immediately after the time of the apostles, as definitely stated by early Christian writers. Thus, Justin Martyr (A. D. 140) in his Apology, Chapter LXVII, says, "And on the day called Sunday all who live in cities or in the country gather together in one place, and the memoirs of the Apostles, or the writings of the prophets are read . . . bread and wine and water are brought, and the president in like manner offers prayers and thanksgiving according to his ability, and the people assent, saying, Amen, and there is a distribution to each and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacon. And they who are well to do and willing give as each thinks fit: and what is collected

is deposited with the president who succors the orphans and widows."

Paul said to the Corinthians in regard to giving, "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8 : 7). Therefore, giving is a Christian grace, which Paul classes with faith, utterance, knowledge, diligence, and love. And again in verse 9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3 : 16). "Thanks be unto God for his unspeakable gift" (2 Cor. 9 : 15). Therefore, giving is Godlike.

"God loveth a cheerful giver" (2 Cor. 9 : 7). "As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever" (verse 9). "He that hath pity upon the poor lendeth unto the Lord" (Prov. 19 : 17). "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25 : 40). Therefore, giving to the poor is giving to Christ and lending to the Lord.

Surely, then, giving to the poor is an act of worship well pleasing to God and in perfect accord with the spirit of the Christian Sabbath, and, therefore, rightly a very important part of the worship of God on the Sabbath.

The only consistent reason that Adventists can

give, why Paul designated the first instead of the seventh day of the week for giving to the poor, is that the act is too mercenary in its character to be in accord with the sacredness of the Sabbath; but giving, as an act of worship, is a "sacrifice acceptable, well-pleasing to God" (Phil. 4 : 18).

Paul resisted every attempt of the Jewish Christians to place the Gentile Christians under the bondage of the Jewish ceremonial law. The matter was finally settled by a council of the apostles and elders at Jerusalem (Acts 15).

Circumcision as the initiatory rite (thus representing the whole ceremonial law) was naturally the test issue; but that the whole ceremonial law was involved is shown by the decision, which was, "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication" (verse 29). We naturally conclude that all of the ceremonial law not included in the things mentioned were passed over as not needful to impose upon the Gentile Christians.

On the other hand, it is impossible to conclude that the four things mentioned in the decision included all of the law that was necessary for them to keep. Hence it is evident that the decision was not meant to cover the moral principles involved in the Ten Commandments, but only the ceremonial law, because it only was under dispute.

That "Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day" (verse 21), was cited by James as the reason why only the four things he mentioned

were needful to insert in the letter of instruction to the Gentile Christians, thus implying that the Gentile Christians were already familiar with the law of Moses, and that the moral precepts were not under dispute.

To hear the law of Moses read it would be necessary to go where and when it was read, and perhaps Gentile Christians often went to the synagogue on the Sabbath day for that purpose. But they certainly did not go for Christian worship, since Jewish worship and Christian worship could not mix, and Christian worship was not tolerated in the Jewish synagogues. If not for Christian worship, then their going to the synagogues on the Sabbath day can furnish no argument that Christians met for Christian worship on that day.

The fact that the Holy Spirit witnessed to the conversion of the uncircumcised Gentiles even as to the Jews (verse 8), convinced the apostles that the ceremonial law was not binding upon the Gentiles. They would naturally conclude, that if one ceremonial law was not binding on the Gentiles, then all were not binding. They doubtless, therefore, drew the line between Jew and Gentile at the ceremonial law.

Now as the Jewish Sabbath commemorated the Exodus, according to Deut. 5 : 15, and was a sign between God and the Jews only (Ex. 31 : 17), the apostles could hardly fail to recognize the Jewish Sabbath as a distinctly Jewish ordinance, and, therefore, not binding on the Gentiles,—especially as it was well known that Gentiles (except Jewish proselytes) did not regard the Jewish Sabbath.

Owing to Jewish hostility, Christians as Chris-

tians could not worship and partake of the Lord's Supper in the synagogue; more often they were compelled to hold their meetings in secret. But Jewish Christians could only keep the Jewish Sabbath according to the law by going to the synagogue where all the Jewish ceremonies were administered. Evidently they could not worship as Jews and as Christians at the same time and place, or even on the same day without slighting one or the other. If they slighted their Jewish worship they could not be called "zealous of the law" (Acts 21 : 20). If they slighted their Christian worship they could not be called zealous Christians. The only possible thing that they could do, and, therefore, did do, was to worship as Jews on the Jewish Sabbath and as Christians on the Christian Sabbath, in which no doubt the Gentile Christians (where any) joined them.

Gentile Christians, as Gentiles, could not fail to regard the Jewish Sabbath as a Jewish ordinance; for only Jews and Jewish proselytes kept it. As Christians they could not fail to associate the day commemorating their Lord's resurrection with the Gospel. If left to themselves, there can be no doubt which day they would choose. That the ceremonial law, consisting of distinctly Jewish ordinances, was not binding upon them as Gentiles, was a point for which they had always contended, and which was now decided in their favor by the council. We can be quite sure, therefore, that, unless they were Jewish proselytes, they kept only the first day of the week, or the Lord's day, as it came to be called. The very circumstances involved in the case make the

conclusion here drawn practically unavoidable to a fair-minded person.

What Christians did as Jews has nothing to do with the question of the Christian Sabbath. It is only what Christians did as Christians that counts. Every mention of a meeting on the Sabbath was in connection with Jewish, not Christian, worship. It was manifestly impossible to hold distinctive Christian worship in connection with Jewish worship.

Paul said, "Neither against the law of the Jews . . . have I offended anything at all" (Acts 25 : 8), and "I have committed nothing against the people, or customs of our fathers" (Acts 28 : 17). It was the law, and custom of "the fathers," to keep the Jewish Sabbath, to circumcise, to offer sacrifices, to keep the feast days, etc. If we should keep the Jewish Sabbath because Paul as a Jew did, then, for the same reason, we should keep all the rest of the ceremonial law.

But Paul tells us, that unto the Jews he became as a Jew that he might gain the Jews (1 Cor. 9 : 20). Then this was why he kept the Jewish Sabbath, and all the rest of the ceremonial law; for he himself taught that the whole ceremonial law consisting in ordinances was abolished. Thus to the Ephesians, concerning Christ he said, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Eph. 2 : 15). To the Colossians he said, "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."

Because the Jewish ordinances, imposed by the ceremonial law, were blotted out and nailed to the cross, Paul says, "Let no man, therefore, judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days." (R. V. or in respect of a feast day, or a new moon, or a Sabbath day.") Paul here includes the Sabbath days as among the things blotted out and nailed to the cross. Now, if "the Sabbath days" (or "day," R. V.) here refers to the Jewish weekly Sabbath, and the Jewish ordinances are what is abolished, then that settles the point that the Jewish weekly Sabbath was a Jewish ordinance.

By the Jewish weekly Sabbath is meant the seventh day of the week Sabbath as appointed by the manna (not the fourth commandment), and which (in its fixed day element) commemorated the Exodus (Deut. 5 : 15), and which (in its fixed day element) was a sign between God and the Jews only (Ex. 31 : 17), and which was, therefore, a distinctly Jewish ordinance in its every feature.

The Sabbath, in its every seventh day element, commemorative of Creation, and appointed by the moral law, is moral in its nature and universal in its application and, therefore, not a Jewish ordinance.

Adventists holding, as they do, that the seventh day of the week Sabbath was not a Jewish ordinance, but was appointed and fixed unchangeably by the fourth commandment of the moral law—which in its nature could not be blotted out—are forced to take the position that Paul referred in the text only to the annual Sabbaths.

There are fifty-two weekly Sabbaths in the year and (according to Adventists) seven annual Sabbaths. Then the chances are more than seven to one that, by the unqualified term "Sabbath days," Paul meant the weekly Sabbaths. The references to the weekly Sabbaths in the Bible exceed those to the annual Sabbaths more than ten to one. Then the chances are more than ten to one that Paul meant the weekly Sabbaths.

In view of the overwhelming importance and number of the weekly Sabbaths over the annual Sabbaths, the unqualified term "Sabbath days" would be justifiable if he meant the weekly Sabbaths, but not justifiable if he meant the annual Sabbaths. We must then conclude that Paul meant the weekly Sabbaths; unless there is *positive* proof that he meant the annual Sabbaths.

But Adventists say that Paul states in the next verse what Sabbaths he refers to when he says, "Which are a shadow of things to come," as if he had said, "Those Sabbath days which are a shadow of things to come," hence the annual Sabbaths. But it is evident that "which" refers to the entire list,—meats, drinks, feast days, new moons, and Sabbaths,—all of which were a shadow of things to come. Besides, only with this view does the grammatical construction in the original agree.

The word "Sabbath" occurs sixty times in the New Testament, but this is the only place where Adventists say that it refers to the annual Sabbaths. The annual Sabbaths are *never* elsewhere in the New Testament referred to by the word "Sabbath."—*A remarkable exception this!* We might well ask,

would they make this exception if their theory was not at stake?—Evidently not. Then is it the truth or their theory that they are really concerned about?

“A feast day, or a new moon, or a Sabbath day” (R. V.). Note the order—yearly, monthly, weekly—and compare with 1 Chron. 23 : 30,31; 2 Chron. 2 : 4; 8 : 13; 31 : 3; Neh. 10 : 33; Ezek. 45 : 17; Hosea 2 : 11, where the same order (sometimes reversed) is given, in all of which the word “Sabbath” is in the weekly part of the list. Paul evidently had the same order in mind. The annual Sabbaths were undoubtedly blotted out also, but they belong to the yearly, not the weekly part of the list, and are always referred to in the New Testament as feast days.

Adventists themselves acknowledge that the annual Sabbaths are included in the annual feast days. Thus J. N. Andrews (*History of the Sabbath*, page 86) says, “The annual Sabbaths were part and parcel of their feasts, and could have no existence until after the feasts to which they belonged had been instituted.”

Then Paul necessarily included them in the yearly part of the list when he said, “Let no man judge you in respect to a feast day (yearly), or a new moon (monthly), or a Sabbath day” (weekly); and, therefore, by “a Sabbath day,” he could have referred to nothing else than the Jewish weekly Sabbath. The evidence from every point of view is too overwhelming to admit of any reasonable doubt.

It is all too evident that the real (though unacknowledged) reason why Adventists will not accept the plain self-evident meaning of Paul’s words, is that they consider their seventh day of the week

Sabbath theory *absolutely infallible*, and, therefore, Paul’s words *must* be interpreted to harmonize therewith. And thus, looking through their infallible theory glasses, they conclude that Paul *must* have referred only to the annual Sabbaths.

In ‘Replies to Canright’ (page 26), referring to Col. 2 : 16, Eld. Canright (who renounced Adventism after twenty-eight years) is quoted as saying, “I have often wished that this text was not in the Bible, and it troubles my Seventh-day Adventist brethren as much as it did me, say what they will.” To which Eld. U. Smith replies, “We never had any trouble over this text, and we never knew a Seventh-day Adventist who had, till this surprising confession. . . . There is scarcely a portion of scripture in the New Testament simpler and easier to explain than Col. 2 : 14-17.

There is no question as to the “simplicity” of their explanation (simply, Paul meant the annual Sabbaths), but it furnishes, however, one of the most striking instances of how they “Just let the Bible interpret itself.”

In spite of their denials and show of confidence (to offset their doubts) we cannot avoid the conclusion that Mr. Canright was right.

We read in Hosea 2 : 11, “I will cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts.” Paul doubtless had this prophecy in mind when he said, “Let no man judge you . . . in respect of a feast day, or a new moon, or a Sabbath day.” The words “Let no man judge you” can imply nothing more

than that the former fixed day ordinance sense of the days referred to is no longer binding.

“Her Sabbaths.”—Adventists argue that the Lord’s Sabbath is never called “her Sabbath,” and, therefore, “her Sabbaths” refer only to the annual Sabbaths. This is only a mere quibble. Where does God call the annual Sabbaths “her Sabbaths”? How then do they know that “her Sabbaths” mean the annual Sabbaths? The Bible speaks of “my offerings” and “your offerings,” “my sacrifices” and “your sacrifices,” “my house” and “your house,” “my law” and “your law,” “my feasts” and “her feasts,” etc. In each case referring to the same thing, though referred to in one place as “my” and in another as “your” or “her.” There is then just as much reason for regarding “my Sabbaths” and “her Sabbaths” as the same. God said, “I gave them my Sabbaths.” They are thus “her Sabbaths” because given to her (the Jews) and God’s Sabbaths because appointed by him.

Numbers 28th and 29th chapters specify the offerings appointed for the whole year (daily, 28 : 3,4; weekly, 9,10; monthly, 11-15; yearly, 16-31 and 29 : 1-39), and whenever these same ordinances are referred to in the same order (direct or reverse), it cannot fail to denote the same distinction. Thus, “her feast days” (yearly), “her new moons” (monthly), then “her Sabbaths” must mean the weekly Sabbaths.

Because the seventh day of the week Sabbath was only observed by the Jews and commemorated their Exodus, Paul recognized in it the characteristics of a Jewish ordinance ending with the rest of the Jew-

ish ordinances, so far as the Gospel dispensation was concerned.

#### JOHN’S TESTIMONY REGARDING THE SABBATH.

John, in Rev. 1 : 10, said, “I was in the Spirit on the Lord’s day.” It is almost universally conceded throughout the Christian world, that “Lord’s day” here refers to the first day of the week, which, if true, would show that the first day of the week was designated by that term by the apostles themselves and by the early Christians of that time, and, therefore, that the term “Lord’s day” as applied to the Christian Sabbath, today, had its origin in the time of the apostles.

Besides, the term “Lord’s day” can be traced from the present time back through history, step by step, century by century, to at least the second century, and without exception applied to Sunday. In addition to this, all the lexicons, dictionaries, and encyclopedias, without a single exception, give the same testimony.

On the other hand, if John here referred to the seventh day of the week, or Jewish Sabbath, then it is the only instance, either in the Bible or in all history, where the term Lord’s day is applied to the Jewish Sabbath.

These facts, which no one will attempt to dispute, put the overwhelming weight of evidence on the side of the first day of the week at the start; for there must be some good reason for all this one-sided evidence.

Adventists realize that their infallible seventh day



of the week Sabbath theory is here at stake, and with great show of assurance,—to supplement lack of sufficient evidence,—vainly attempt to prove that John referred to the seventh day of the week. J. N. Andrews (*The Sabbath and the Law*, page 154) says, “It is a remarkable instance of handling the word of God deceitfully when Rev. 1 : 10 is quoted as though it read, ‘The Lord’s day, which is the first day of the week.’” Has Mr. Andrews any better right to quote it as though it read, “The Lord’s day, which is the seventh day of the week”? And does not Mr. Andrews quote the fourth commandment as though it read, “Six days shalt thou labor, and do all thy work; but the seventh day, which is the seventh day of the week, is the Sabbath of the Lord thy God”? Thus out of his own mouth he condemns himself of handling the word of God deceitfully. It is a case of “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged” (Matt. 7 : 1,2).

Again (page 155), Mr. Andrews says, “If he designed to give a sacred title to a day never before designated as sacred in the Bible, it is remarkable that he did not tell what day of the week this new day was. And it is still more remarkable that when he wrote his gospel some years later, and had occasion therein to designate the first day of the week, he should call it by that plain title, and nothing else.”

*First*, If the term “Lord’s day” was here used for the first time, there would be some reason for John to designate what day of the week it was, but if it was a term in common use, as it evidently was, and well understood by those to whom he was writing,

there would be no call to designate what day of the week it was. So Mr. Andrew’s first point falls short.

*Second*, In John’s Gospel, which, as Mr. Andrews states, he wrote some years later, he used the word “Sabbath” eleven times and the term “first day of the week” two times; so if it is remarkable that John did not use the term “Lord’s day” instead of “first day of the week,” if the first day of the week was the Lord’s day, then it is just five and one-half times more remarkable that he did not use *it* instead of the word “Sabbath,” if the Sabbath were the Lord’s day.

In the eleven times that he used the word “Sabbath,” no definite reason can be given why he did not use the term “Lord’s day” instead, if true, for he could have done so in each case with as much propriety as in Rev. 1 : 10.

But in the two cases where he used the term “first day of the week” (John 20 : 1,19) there are good reasons why he did not use the term “Lord’s day” instead:

1. It would have been historically incorrect, for he was narrating the events of the day on which the Lord arose. While the term “Lord’s day” was in use at the time John wrote, yet it was not in use at the time of which he wrote. Then to have used it as if it existed at the time of which he wrote would have been an abuse of language.

2. Turn to John 20 : 1 and 19, and substitute “Lord’s day” for “first day of the week,” and it will be instinctively felt that the term “Lord’s day” is premature and unnatural, because it is so plainly evident that it could not naturally come so quickly into use.

3. Christ predicted that he would be put to death and rise the third day (Matt. 16 : 21; 17 : 23, 20 : 19). Now in recording the accuracy of the fulfilment of Christ's prophecy, John would most naturally and appropriately name the day of the week on which He arose. Thus Mr. Andrews' second point falls short.

Adventists say, that the terms "Sabbath of the Lord" (Ex. 20 : 10), "my holy day" (Isa. 58 : 13), "Lord of the Sabbath" (Mark 2 : 28), imply that the Sabbath is the "Lord's day," and, therefore, "Lord's day" in Rev. 1 : 10 means the Sabbath.

It will be noticed, that all of these expressions are different in form, and that the question does not turn on the meaning of the expression "Lord's day," but on the origin of that particular form: a form which is *never* elsewhere used in referring to the Jewish Sabbath. Certainly the day on which our Lord rose victorious over death was more fittingly and truly the Lord's day than the day which commemorated the Exodus from Egypt.

Again we find the expression, "The day of the Lord," in Acts 2 : 20; 1 Cor. 1 : 8; 5 : 5; 2 Cor. 1 : 14; 2 Pet. 3 : 10,12, which clearly refers to the end of time. Adventists make no attempt to apply this expression to the Sabbath, yet the expressions, "Sabbath of the Lord," "Lord of the Sabbath," etc., imply that the Sabbath is the "day of the Lord" as well as the "Lord's day."

Then the term "Lord's day" does not necessarily refer to the Jewish Sabbath any more than does the term "day of the Lord." This shows that each

distinct form of expression has its own individual meaning.

The "Sabbath of the Lord," in the fourth commandment, meant the institution of the Sabbath, not a fixed unchangeable day, and the institution of the Sabbath, therefore, was what Christ meant when He said, "The Son of man is Lord also of the Sabbath." The seventh day of the week Jewish Sabbath, in its fixed day sense, commemorated only the Exodus from Egypt. The first day of the week Sabbath, in its fixed day sense commemorates only the Resurrection of Christ. Both, in their every seventh day sense, commemorate the Creation. Hence, in the fixed day sense, the first day of the week Sabbath only is the true "Lord's day."

The fact that John did not specify what day of the week was the Lord's day, clearly implies that it was a term in common use and well understood.

Will Adventists now argue, that the day which the Jews for nearly 1500 years invariably called the "Sabbath" was, in the time of John, commonly referred to as the "Lord's day"?—Hardly. Then the term "Lord's day" must refer to the first day of the week in recognition of the fact that the Lord arose on that day.

The Christian Jews were "zealous of the law" (Acts 21 : 20), and, therefore, kept the Jewish Sabbath as Jews. This necessitated their keeping some other day as Christians. Manifestly, the first day of the week in its memorial nature was the most suitable day for that purpose. To have called it the Sabbath would have caused endless confusion, as the

Jewish day was known by that name; and to distinguish it, they would most naturally call it the "Lord's day." This conclusion is too natural and self-evident to be resisted without doing violence to the sense of reason. John's using the term in Rev. 1 : 10, only confirms this conclusion. And the uniform testimony of the early Christian writers, both as regards the Jewish Christians keeping two days and the application of the term "Lord's day," still further confirms the same conclusion.

In regard to the Christian Jews keeping two days, it is only necessary to notice, that evidently Christian worship and Jewish worship could not mix and could not be at the same time and place, and that the Jewish worship necessarily occupied almost all of the available part of the Jewish Sabbath, so that there would be but little, if any, time left for Christian worship; and any attempt to hold both Jewish and Christian worship on the same day would have proven too impractical to have long continued.

Adventists themselves are forced to admit, in view of the uniform testimony of the early Christian writers, that the Christian Jews did, in a manner, observe the first day of the week, though they try to make it appear that it was not in a strictly Sabbath sense; and whatever of Sabbath observance on the first day of the week did exist in the early church, they attribute to the influence of the "man of sin," or the "mystery of iniquity" which Paul said, "Doth already work" (2 Thess. 2 : 3,7). But how do they know that it was not due to the guidance of the "Spirit of Truth," which Christ said would guide them into all truth (John 16 : 13).

Contrast the apparent blessing (only apparent, Adventists say) of the Holy Spirit on the first day of the week Sabbath, beginning with the Pentecost blessing down to the present time, with the apparent lack of blessing on the seventh day of the week Sabbath, before attributing the guidance of the "Spirit of Truth" to the "Man of Sin." Adventists could well hesitate, and ponder Christ's words regarding "blasphemy against the Holy Spirit" in Matt. 12 : 22-32.

Some others (not Adventists) hold the view that "Lord's day" in Rev. 1 : 10 refers to the end of time or "day of the Lord." (See *Rome's Challenge*, pages 18-21.) The thought being that John was carried in the spirit to the end of time, so that he could look back on the world's history and read it as a book. This view is evidently based on the fact that the expressions "Lord's day" and "day of the Lord" mean the same in a grammatical sense; but as before stated, the question turns on the form of the expression, not on its grammatical meaning.

"Day of the Lord" (Acts 2 : 20), "Day of Our Lord Jesus Christ" (1 Cor. 1 : 8), "Day of the Lord Jesus" (1 Cor. 5 : 5), Day of Our Lord Jesus" (2 Cor. 1 : 14), "Day of Jesus Christ" (Phil. 1 : 6), "Day of Christ" (Phil. 1 : 10), "Day of the Lord" (2 Pet. 3 : 10), "Day of the Lord" (2 Pet. 3 : 12). These eight references, all of which were written more than thirty years earlier, refer plainly to the end of time. Then the expression, "Day of the Lord," would have been well understood by those to whom John was writing as referring to the end of

time, but a new form of expression would be likely to be misunderstood. It is almost certain then that if John referred to the end of time, in Rev. 1 : 10, he would have used the form "day of the Lord," which he knew would not be misunderstood; for we cannot suppose that he wished to be misunderstood or that he was even careless in regard to making himself understood.

A new form of expression almost surely indicates a new origin, for a form of expression soon becomes inseparably associated with the thing to which it refers, and thus becomes crystallized, and repetition and habit only make it more and more fixed. Therefore, the mere fact that "day of the Lord" and "Lord's day" mean the same in a grammatical sense, does not argue that they necessarily refer to the same thing. But, on the other hand, the difference in form does argue a different origin.

The term "Lord's day" cannot refer at once, both to the Jewish Sabbath (as Adventists claim) and to the end of time, or "day of the Lord," and there is just as much reason to refer it one way as the other, so far as its grammatical meaning is concerned. Which fact proves that the question does not turn on the grammatical meaning but on the form.

The voice, in Rev. 4 : 1, said to John, "I will shew you things which must be hereafter." Then the things shown were to John as in the future. Hence, in the sense of the text, he was not in the spirit at the end of time, or "day of the Lord."

Again, the things shown passed before John in succession, not as if he were at the end of time and the whole scene lay before him in one panoramic

view. Hence, John could only have been carried in the spirit to the time of each event in succession. Therefore, in Rev. 1 : 10, before he was carried even to the time of the first event, he could not have been in the spirit at the end of time, or "day of the Lord."

When we notice the frequency of the expressions, "I saw," "I beheld," "I looked," "I heard," etc., and how accurately and particularly he described the things he saw and heard, it is plainly manifest that he was present in spirit at the time of each event depicted. But he could not have been present in spirit at the end of time, and at the time of any one of these events, at one and the same time; and, if he was carried in the spirit to the end of time at all, it was near the end of the Revelation and not at the beginning. Therefore "Lord's day" in Rev. 1 : 10 cannot refer to the end of time, or "day of the Lord."

Following this up by the practical certainty (as clearly shown) that the term "Lord's day" was in common use when John wrote Rev. 1 : 10, and that it has never since been applied to any other day than the first day of the week, and is still so applied, puts the conclusion beyond any reasonable doubt that he referred to the first day of the week.

LUKE 23 : 56.

"And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Adventists claim that this is a recognition by inspiration that up to the time it was

written, some years after the Resurrection, the seventh day of the week on which the women rested was the Sabbath according to the commandment, and, therefore, the Sabbath of the commandment.

Of course they assume that the Sabbath commandment fixed the day of the Sabbath, and, therefore, there could be but one Sabbath day according to the commandment. But this is the point at issue. Taking for granted the sole point at issue is not argument.

There is no dispute in regard to Luke 23 : 56: the only dispute is in regard to the taken for granted assumption that Adventists put into it. Luke 23 : 56 is a plain statement of the fact that the women rested on the Sabbath, and that resting on the Sabbath was according to the commandment,—a fact that no one thinks of disputing. If the Sabbath commandment did not, in itself, fix the day of the Sabbath, then any every seventh day Sabbath would be “according to the commandment.” The sole issue under dispute, therefore, is whether the Sabbath institution, so far as the command is involved, is an every seventh day institution or a fixed day institution, and this point has already been fully discussed.

Luke 23 : 56 also clearly implies that the women rested on the Jewish Sabbath, because as Jews it had always been their custom, and that Christ by His example taught the sacredness of the Sabbath institution and gave His disciples no intimation, before His death, that the day was to be changed. The Jewish Sabbath, as an every seventh day sabbath, was certainly according to the commandment, and the women certainly rested on it because of the com-

mandment. It was also the day of the Sabbath then in force by reason of the manna appointment, and the only Sabbath that they as yet knew anything about. The day could not be changed before the reason for the change (the Resurrection) existed. The women showed, by preparing spices and ointments, that they had no anticipation of the Resurrection, and, therefore, they could have had no anticipation of the Sabbath of the Resurrection. But Adventists, in their strained effort to make an argument out of this passage, assume, that if the day of the Sabbath was to be changed at the Resurrection, these women would have been duly informed by Christ in regard to the change.

That Christ gave His disciples no intimation, before His death, in regard to changing the day of the Sabbath, we freely admit. But, on the other hand, He failed to warn them of the change which He certainly foreknew would come to pass, as it has come to pass. Christ warned His disciples, in Matthew 24, of less important evils, if the change in the day of the Sabbath was so great an evil as Adventists think.

If the change in the day of the Sabbath in no sense affected the Sabbath commandment, and if it was best for the change to be brought about by the guidance of the “Spirit of Truth,” which Christ promised would lead them into all truth, then there was no occasion for Christ to give the disciples any instructions in regard to the change.

The fact that Christ gave neither instruction nor warning in regard to the change in the day of the Sabbath is strong evidence that He did not hold the

Adventist view,—that the Sabbath commandment fixed the day of the Sabbath. Otherwise; there would have been need of instruction or warning, and He doubtless would have given one or the other, as the case required.

If the Sabbath law did not fix the day of the Sabbath, then Christ could not give a command changing the day without giving a false interpretation of the Sabbath law; for such a command would be an acknowledgment that the Sabbath law fixed the day of the Sabbath. Moreover, such a command would have ranked the fixed day, or economic, element of the Sabbath as a moral element, which, if not a moral element, Christ had no intention of thus ranking it as such.

## CHAPTER XIV.

### SABBATH WITNESSES: EARLY CHRISTIAN WRITERS.

These are not given to establish a doctrine, for many false doctrines existed among Christians even in the time of the apostles (Tit. 1 : 10-16; 1 John 4 : 13), but simply to prove the fact that the early Christians kept the Sunday Sabbath, or Lord's day."

A. D. 107.—PLINY'S LETTER to the Emperor Trajan concerning the Christians says, "They were wont to meet together, on stated days, before it was light, and sang among themselves alternately a hymn to Christ as God."—Horne's Introduction, Vol. I, Chap. 3, Sec. 2, p. 84.

Adventists say that this proves nothing because the day is not named. But the inference is too strong to be ignored. Why did they sing hymns to Christ as God if they had not met to worship Christ? Why did they meet before it was light" if not to commemorate His resurrection? And on what day would they meet to commemorate His resurrection, which occurred on Sunday before it was light. The rejection of such unmistakable inference cannot be in the

interest of truth, but in the interest of theory. This testimony was written only eleven years after John wrote Rev. 1 : 10, "I was in the spirit on the Lord's day."

A. D. 120.—THE EPISTLE OF BARNABAS, which is found in the oldest manuscript of the Scriptures and supposed to have been written between 107 and 126 A. D., says, "Wherefore, also, we keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead."—Chap. 15. This was written about twenty-four years after John wrote Rev. 1 : 10.

A. D. 125.—THE TEACHING OF THE APOSTLES (not written by the apostles). Chapter 14 says, "But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving." This was written probably about thirty years after John wrote Rev. 1 : 10, and, taken in connection with the other testimonies identifies the Lord's day with Sunday. It also harmonizes with Acts 20 : 7.

A. D. 140.—JUSTIN MARTYR, in his first defence, or "Apology," addressed to the Emperor Antonius Verus, Chapter 67, says, "And on the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits." "And they who are well to do and willing give what each thinks fit, and what is collected is deposited with the president who succors the orphans and widows."

A. D. 170.—DIONYSIUS, Bishop of Corinth in Greece, "We passed this holy Lord's day, in which we read your letter."—*Eusebius' Eccl. History*,

Book 4, Chap. 23. 1 Cor. 16 : 1,2, concerning collections on the first day of the week, was written to this church.

A. D. 194.—CLEMENT OF ALEXANDRIA (Egypt). "He, in fulfilment of the precept, keeps the Lord's day when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's Resurrection in himself."—Book VII, Chap. 12.

A. D. 200.—TERTULLIAN of Africa, "We solemnize the day after Saturday in contradiction to those who call this day their Sabbath."—*Tertullian's Apology*, Chapter 16, "We, however (just as we have received), only on the day of the Lord's Resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our business, lest we give any place to the devil."—*Tertullian on Prayer*, Chap. 23.

A. D. 225.—ORIGEN of Egypt. "If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as, for example, the Lord's day."—*Origen against Celsus*, Book VII, Chap. 22.

A. D. 250.—THE APOSTOLIC CONSTITUTIONS. "And on the day of our Lord's Resurrection, which is the Lord's day, meet more diligently, sending praise to God." "Otherwise what apology will he make to God, who does not assemble on that day to hear the saving word concerning the Resurrection."—Sec. 7, par. 59. "On the day of the Resurrection of the Lord, that is the Lord's day, assemble yourselves together, without fail, giving thanks to God." "On which account we solemnly assemble to celebrate the feast of the Resurrection on the Lord's day."—Book VII, Sec. 2, par. 30.

A. D. 270.—ANATOLIUS, Bishop of Laodicea, Asia. “The solemn festival of the Resurrection of the Lord can be celebrated only on the Lord’s day.”—*Tenth Canon*. “Our regard for the Lord’s Resurrection which took place on the Lord’s day will lead us to celebrate it on the same principle.”—*Sixteenth Canon*.

A. D. 300.—VICTORINUS, Bishop of Petau. “On the Lord’s day we go forth to our bread with giving of thanks. And let the parascève become a rigorous fast lest we should appear to observe any Sabbath with the Jews, which Christ himself, the Lord of the Sabbath, says by his prophets that his soul hateth, which Sabbath he in his body abolished.”—*Creation of the World*, Sec. 4.

A. D. 306.—PETER, Bishop of Alexandria. “But the Lord’s day we celebrate as a day of joy because on it He rose again,” *Canon 15*.

A. D. 324.—EUSEBIUS, Bishop of Cæsarea, Palestine, who is called the “Father of Church History,” speaking of a small Judaizing sect who kept the Sabbath, says, that they are “those who cherish low and mean opinions of Christians.” “With them the observance of the law was altogether necessary, as if they could not be saved only by faith in Christ and a corresponding life.” “They also observe the Sabbath and other discipline of the Jews just like them, but on the other hand they also celebrated the Lord’s day very much like us in commemoration of His Resurrection.”—*Ecl. Hist.*, pages 112-113.

“On this day which is the first of light and of the true sun we assemble after an interval of six days and celebrate holy and spiritual Sabbaths, even all

nations redeemed by him throughout the world, and do those things according to the spiritual law which are decreed for the priests to do on the Sabbath.” “And all things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord’s day as more honorable than the Jewish Sabbath.”—Quoted in Justin Edwards *Sabbath Manual*, pages 126 and 127.

“The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in apostolic practice.”—*History of the Christian Church*, by Dr. Schaff, Vol. I, p. 478.

“For a time the Jewish converts observed both the seventh day, to which the name Sabbath continued to be given exclusively, and the first day, which came to be called the Lord’s day.” “Within a century after the death of the last apostles we find the observance of the first day of the week, under the name of the Lord’s day, established as a universal custom of the church.”—*Johnson’s New Universal Cyclopaedia*, *Art. Sabbath*.

“In the second century its (Sunday) observance was universal.” “The Jewish Christians ceased to observe the Sabbath after the destruction of Jerusalem.”—*Schaff, Herzog Ency. Art. Sunday*.

“The Lord’s day existed during these two centuries as a part and parcel of apostolical, and so of Scriptural Christianity. It was never defended; for it was never impugned, or at least only impugned as were other things received from the apostles.”—*Smith’s Dictionary of the Bible*, *Art., Lord’s Day*.



Adventists throw as much discredit on the testimony of the early Christian writers as possible. Hence any admission from them as to their genuineness may be taken as conclusive. Andrews, who is acknowledged to be their ablest historian, makes the following admissions:—

Concerning the writing of Barnabas, he says, that it “was in existence as early as the middle of the second century, and, like the ‘Apostolic Constitutions,’ is of value to us in that it gives some clue to the opinions which prevailed in the region where the writer lived . . . he presently asserts the abolition of the Sabbath.”—*Testimony of the Fathers*, pages 21, 22.

Concerning Justin Martyr, he says, “It does not appear that Justin, and those at Rome who held with him in doctrine, paid the slightest regard to the ancient Sabbath. He speaks of it as abolished, and treats it with contempt.” “We must, therefore, pronounce Justin a man who held the abrogation of the ten commandments, and that the Sabbath was a Jewish institution which was unknown before Moses and of no authority since Christ. He held Sunday to be the most suitable day for public worship.”—*Testimony of the Fathers*, pages 33, 44.

Mr. Andrews thus practically acknowledges the genuineness of the testimony of Barnabas (A. D. 120, or 24 years after John wrote Rev. 1 : 10), and of Justin Martyr (A. D. 140, or 44 years after John wrote Rev. 1 : 10), and the “Apostolic Constitutions” (A. D. 250, or 114 years before the time that Adventists say the Catholic Church changed the day of the Sabbath).

Certain it is that Mr. Andrews would not have made these admissions if he could have found any possible ground for disputing the testimony. We may, therefore, accept them as genuine, and if genuine, they trace the observance of Sunday to within twenty years of the last of the apostles.

This, however, is easily explained by Adventists, for Paul himself said, in 2 Thess. 2 : 7, “The mystery of iniquity doth already work.” It never occurs to them that this might possibly apply to their own Judaizing doctrine with which Paul had so much to contend, or to the spirit that is ever working to counteract the power of the Resurrection. Stigmatizing the great standing witness of the Resurrection as the “mark of the beast” can certainly have no other origin.

Again Mr. Andrews says, “The reasons offered by the early Fathers for neglecting the observance of the Sabbath show conclusively that they had no special light on the subject by reason of living in the first centuries.”—*History of the Sabbath*, page 308.

In the first place, this only shows that the early Fathers held one doctrine and Mr. Andrews held another. In the second place, that Mr. Andrews claims to have special light on the Sabbath question that the early Fathers did not possess, which calls for proof not yet given. In the third place, it is a full acknowledgment that the early Fathers kept Sunday, which is the only question here under consideration.

The first Sunday law was made by Constantine in A. D. 321; but the testimony of the early Christian

writers, which we have given, were all before that date. Hence the early Christians could not have kept Sunday in recognition of a law not yet made, nor in recognition of the authority of the pope before any pope existed, nor in recognition of the Roman Catholic Church before any such church was a recognized authority; but they kept Sunday, as the testimonies themselves state, in commemoration of the Resurrection of their Lord.

Have not Protestants to-day the same risen Lord? Have they not the same reason and incentive for keeping Sunday that the early Christians had? Then, if they keep Sunday for the same reason, do they recognize thereby any State, Pope, or Church authority any more than the early Christians did?

## CHAPTER XV.

### THE RESURRECTION TESTIMONY OF THE CHRISTIAN SABBATH.

The great justification of the Christian Sabbath is that it is a standing witness pointing the sinner to the Resurrection as the proof of Christ's power to save. The suffering and death of Jesus would have been of no avail if God had not accepted the sacrifice as sufficient, the proof of which is in the Resurrection. It is God's receipt to the world that Jesus paid the debt in full.

Jesus suffered and died for a purpose. This purpose is the climax of the Gospel. The Bible must be interpreted in the light of it. All interpretations of scripture that conflict with it must go down before it. This does not mean that truth can contradict itself, but only means that no true interpretation will conflict with the great purpose of Christ's suffering and death.

Adventists say that God gave the only true memorial of the burial and resurrection of Christ in baptism by immersion. That immersion, in its suggestion of burial and resurrection, is a memorial of the burial and Resurrection of Christ, at least to all who regard it as such, cannot be denied; but it involves belief in the Resurrection of Christ, and so lacks the element of inherent proof. While the Christian Sabbath, in its regularly recurring count from

the event itself, carries the element of inherent proof. Then is it not a God-given memorial in the truest sense? What testifies for Christ cannot be against him (Mark 9 : 40).

“All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him” (John 5 : 23). Does the witness of the Christian Sabbath to the divinity of Christ, as proved by the Resurrection, honor or dishonor Him? The Christian Sabbath retains all that is worth retaining of the Jewish Sabbath; only the Exodus memorial element is exchanged for the Resurrection memorial element.

“God so loved the world, that he gave His only begotten Son” (John 3 : 16). Did God sacrifice so much in the Creation? Is then the fact of Creation greater in God’s sight than the fact of Redemption? Does the Creation mean more to us than the Resurrection? The Creation without the Resurrection would mean to us but a span of time and an unknown eternity, but the Resurrection means joy, hope and the assurance of eternal life.

How barren of meaning to the sinner is the seventh day of the week Sabbath! What hope is there even in the Creation memorial meaning of the Sabbath to the sinner? What hope is there in that which points only to law and judgment.

The Christian Sabbath points to law and judgment on the one hand, in its every seventh day element, and to hope, mercy, and everlasting life on the other, in its first day of the week element. It convicts of sin on the one hand and offers pardon on the other. The seventh day of the week Sabbath savors of the letter that killeth, and which Paul said was done away (2 Cor. 3 : 6-11). The first day of the

week Sabbath savors of the spirit that giveth life.

The apostles preached the Resurrection with no uncertain sound, because to them it was an actual *fact*, for they both saw and touched the risen Lord. Nothing short of the actual *fact* could have changed those thoroughly disheartened disciples into unconquerable martyrs, whose faith was tested by their blood. So in all ages the Resurrection has been the rallying point of faith.

Genuine faith must have solid facts to stand upon. The solid rock of the Christian faith is the Resurrection; and the Christian Sabbath is one of the solid facts that attest it.

The Resurrection is the reason of our faith, the ground of our hope, and the pledge of our salvation. The Gospel of the Resurrection is the only Gospel that will convert the world, for it is the only Gospel that is backed by the power of the Holy Spirit. The Gospel of the Resurrection and the Sabbath of the Resurrection belong to each other. They cannot be separated. Wherever the Gospel of the Resurrection has gone, the Resurrection-day Sabbath has gone; and the Holy Spirit has ever put the seal of His blessing upon it. It is not possible for an ignorant misconception of the Sabbath to have been uniformly and continuously marked with the seal of divine approval through 1900 years.

The power of the Resurrection is the *fact* that makes Satan tremble. He would gladly blot out every witness that pointed the sinner to it. Infidels deny the Bible—worldlings will not read it—but they cannot help reading the testimony of the Christian Sabbath. It is like an unbroken cord that leads unerringly to the object to which it is attached. It proves the *fact* of the Resurrection. This in turn

proves the divinity of Christ. This in turn proves the authority of the Bible. It is the witness that will not down. If Adventists could destroy this witness would Satan mourn or would he rejoice? And in so far as they weaken its testimony, is Satan made sorry or glad?

Infidels accept the historical personality of Jesus, but deny His Resurrection. Why?—Because it is the proof of His divinity. Said Voltaire, “There is no hope of destroying the Christian religion as long as the Christian Sabbath is acknowledged and kept by men as a sacred day.” Why? Because it is the great inherent proof-bearing memorial witness to the Resurrection of Jesus, The Christ.

“The Jewish nation at the present time absolutely deny that *Jesus* arose after His death. They give *no reason for this denial*. The Jewish nation never denied the Historical Fact of *Jesus* of Nazareth. Especially during the last century we have heard some great expressions from well known and learned Jews concerning *Jesus Christ*. During the last few years we heard great Jewish teachers say that He was *A Prophet*. Most of the Reformed Jews admit that He was one of the greatest *Teachers*. That He was a *great man* is admitted by *all Jews*.”—Hugo Spitzer, Missionary in charge of Jewish Mission, Winnipeg, Canada.

Why this positive denial of the Resurrection of Jesus?—Because it is the proof of His divinity. Baptism by immersion, as practiced by certain Christian churches, can practically have no appeal to the Jew as a witness to the Resurrection, because he seldom, if ever, comes in contact with it: but he is always face to face with the Christian Sabbath because of its constant clash with the Jewish Sabbath.

The Christian Sabbath is the one witness that never lets the Jew forget Jesus. So long as the Christian Sabbath stands as a witness to the Resurrection of Jesus, by leading back in unbroken line to the event itself, the Jews can never entirely free their minds of the lurking subconscious thought, *that, perhaps, in spite of every denial to the contrary, the Jesus whom they crucified did actually rise from the dead, and was therefore the Christ,—and what if Jesus were the Christ!*

Thus the Resurrection of Jesus is the very crux around which the great conflict rages: and the Christian Sabbath is the great, unevadable, unanswerable and undownable witness to His Resurrection, and therefore to His divinity as the Christ. Can there then be any doubt that Satan would use every means in his power to destroy the Resurrection testimony of the Christian Sabbath?

A memorial is the strongest of testimonies. A memorial day is the strongest of memorials in the wideness of its reach. Therefore, the Christian Sabbath stands out pre-eminently before the world as the great witness to the Resurrection by leading back in unbroken line to the very event itself. Does Satan recognize this fact?—He certainly does. He is concentrating his forces against it. He cannot destroy the witness, but he is doing all in his power to weaken the force of its testimony,—by discrediting it, by destroying its sacredness, by abolishing it where possible, by heaping dishonor upon it, by branding it as a relic of pagan sun-worship and as the “mark of the beast.” Among the forces that he has arrayed against it are infidels, saloonkeepers, thugs, and Seventh-day Adventists. Does it indicate anything

to be working in a common cause with Christ's worst enemies?

When Christ was on earth, Satan did all in his power to destroy Him, and finally succeeded in putting Him to death on the cross. On the seventh day of the week He lay in the tomb. This was the day of Satan's jubilee, and the day of greatest gloom to the disciples. What then is there in it for Christians to commemorate?

But all this was reversed in the triumphant Resurrection. Hence, the Resurrection is the evidence of Christ's victory, and of Satan's defeat; and the Christian Sabbath is the great witness constantly pointing to it.

Therefore, there can be no doubt as to Satan's attitude toward the Christian Sabbath, for its testimony is a powerful weapon against him. Hence, it was inevitable that Satan would institute an active campaign against it. He cannot destroy the *fact* of the Resurrection, nor the Christian Sabbath as the God appointed witness thereto. All he can do is to weaken the force of its testimony so far as possible. As an experienced strategist he naturally adapts his methods to the character of those to whom he appeals. Thus, to the worldly he endeavors to destroy its sacredness by making it a day of revelry, dissipation, and pleasure seeking; to the money worshipers, and the Christ haters, he endeavors to have it ignored. To the honest seekers after truth he endeavors to deflect its testimony by suggesting that it is a relic of pagan sun-worship, or a "mark of the beast." Evidently, if he can succeed in doing this, he has most effectively accomplished his purpose; and he is far too able a strategist not to recognize and use so effective a means to secure his end.

He is far too able a strategist also, not to recognize the necessity of first deceiving and blinding his own prophets and teachers in order to most effectively deceive and blind others through them. Then, honestly posing as God's special warning agents to warn the people of the great danger of being deceived by Satan, is only one of Satan's most effective blinds.

Adventists constantly point others to Satan's six thousand years experience in deceiving, and yet imagine themselves safe beyond his reach, while in reality their very imagined security makes them an easy mark.

Moreover, Satan is shrewd enough to mix his own errors with sufficient truth to make them palatable. He transforms himself into an angel of light and transforms his ministers as ministers of righteousness (2 Cor. 11 : 14,15) that they may "lead astray, if possible, even the elect" (Matt. 24 : 24 R. V.). Those who deliberately shut their eyes to facts, turn their backs to reason for the sake of theory, and open their ears to flattering delusions, thereby make themselves vulnerable to Satan's deceptions, and are easily led to believe that they are the special recipients of God's whole truth, and God's specially appointed interpreters of His inspired word.

Adventists deliberately shut their eyes to the plain *fact*, that the Sunday Sabbath is a witness to the Resurrection, and refuse to see anything in it but a relic of sun-worship and a "mark of the beast," yet knowing, as they must, that Christians keep it solely as a memorial of the Resurrection, and that God who reads the heart cannot fail to recognize the motive. Adventists thus ignore reason, and deny the justice of God. It is such that Satan most easily blinds.

## CHAPTER XVI.

## THE SEAL OF GOD.

Adventists teach that the Sabbath is the seal of God referred to in Revelation 7. Even if this were true, would the seal of God be the Saturday Sabbath commemorating the Creation and Exodus or the Sunday Sabbath commemorating the two all-important events in the world's history—the Creation and the Resurrection? The former as a memorial of Creation would only be a seal, or assurance, of God's power as Creator: the latter would be a seal, or assurance, of both His power and love as Creator and Saviour.

The Resurrection of Christ is, in a sense, the only seal or assurance of salvation; for, "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15 : 17). Therefore the Sabbath as a seal would be very incomplete without its Resurrection assurance.

But Adventists here, as at every step of their argument, assume that the Sabbath commandment recognizes no Sabbath but the seventh day of the week.

The Sabbath is nowhere in the Bible called a

"seal": but in Ex. 31 : 17 and Ex. 20 : 12,20, it is called a "sign." Adventists argue that "sign" and "seal" are used in the Bible as synonymous terms because Rom. 4 : 11 says that the sign of circumcision was given to Abraham as a seal (or token of the covenant—Gen. 17 : 11).

A staff may be used as a pointer, and a pointer may be used as a staff, but it does not follow that staff and pointer are necessarily synonymous terms; so a sign may be used as a seal, and a seal may be used as a sign, but it does not follow that sign and seal are necessarily synonymous terms. The original word for "sign" is never rendered "seal," and the original word for "seal" is never rendered "sign." The word "seal" is used sixty-five times in the Bible, but never is it said to be the *Sabbath*.

Adventists admit that the word "seal" is used in the Bible in various senses.—See *The Great Controversy*, p. 690. Sign is also used in the Bible where it cannot mean seal.—See Matt. 12 : 38,39; 16 : 4; 24 : 3; Mark 8 : 11,12; Luke 11 : 29,30; John 2 : 18; 6 : 30; 1 Cor. 1 : 22; Ezek. 24 : 24; Isa. 7 : 11,14; Ex. 4 : 8, etc. Therefore, the mere fact that the Sabbath is called a "sign" is far from conclusive proof that the Sabbath is the "seal of God" referred to in Revelation 7.

As a sign or mark, the Christian Sabbath distinguishes Christian nations from others just as the Jewish Sabbath distinguished the Jewish nation from others.

A man may keep the Sabbath ever so strictly and yet not be a Christian; hence the Sabbath cannot *seal* a man's salvation. Keeping the Sabbath is

man's act; but man cannot *seal* his salvation by any outward act of his own. We are saved by grace, through faith, not by works (Eph. 2 : 8,9). Keeping the Sabbath is not a sure test of character or of fitness for heaven. But God's seal must be a sure mark of the fitness of the one sealed. Hence the Sabbath cannot be God's seal.

"Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1 : 22). "In whom also after that ye believed, ye were sealed with the Holy Spirit of promise" (Eph. 1 : 13). "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4 : 30). These passages point to the Holy Spirit as the seal with which God seals the redeemed. In one sense the Holy Spirit is here represented as the seal, the presence of which gives assurance of eternal life. In another sense the sealing is the act of the Holy Spirit. But keeping the Sabbath is an act of man, not of the Holy Spirit. Even though the act may be prompted by the Holy Spirit, yet the act itself is man's act.

"And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3 : 16). "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw,

and bare record that this is the Son of God" (John 1 : 32-34). "For him hath God the Father sealed" (John 6 : 27). If the baptism of the Holy Spirit is the *act* of sealing, then the Holy Spirit with which *we* are baptized must be the seal with which *we* are sealed.

"Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8 : 9). Then the Spirit of Christ is the seal, or assurance, that we belong to Christ. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15 : 17). Then the resurrection of Christ is, in a sense, the seal, or assurance, of Redemption. Whatever confirms, ratifies, or makes sure, carries the sense of a seal.

In Revelation 7, the 144,000 represents the servants of God (verse 3); but all true Christians are servants of God.—Then all true Christians are included in the 144,000. Again we are told, in Rev. 14 : 3, that only the 144,000 can learn the song of the redeemed; but we know that all the redeemed will be able to sing that song.—Then all the redeemed are included in the 144,000. Hence, we must conclude that the 144,000 represents the whole church of God, and, therefore, is to be interpreted, not literally, but symbolically,—which also harmonizes with the symbolical setting in which it is placed.

$12 \times 12 \times 1000 = 144,000$ .  $12 \times 12$  may symbolize the twelve patriarchs as representing the Old Testament dispensation, and the twelve apostles as representing the New Testament dispensation; thus representing the twelve tribes of Isreal both in the letter and in the spirit. In the letter Israel represents

only the Jews; but in the spirit it represents the universal church.—See Rom. 9 : 6; Gal. 3 : 28,29 and 6 : 16, also Romans, 11th chap.

One thousand is the symbol of contrast between God's reckoning and man's reckoning; thus, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3 : 8). One thousand then expresses the indefinite character of God's reckoning as viewed from man's standpoint. It would thus lend the same indefinite character to the 144,000, which would, therefore, represent an innumerable multitude from man's view, and, at the same time, a very definite number from God's view (Matt. 10 : 30). It is definite in that no true servant of God will be left out.

After John "heard" the symbolical number of the sealed, he "beheld" them as "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues." If the preceding inferences are correct, we have here but the spiritual, world-wide interpretation of the Jewish symbol in the 144,000 of all the tribes of Israel. There is nothing to imply that John saw the sealed as a separate multitude: he only "heard" the number of them, but all he "beheld" was the innumerable multitude.

Adventists teach that the 144,000 are the exact number of Christians that will be on the earth at Christ's second coming, and that the innumerable multitude are all the Christian dead. They accept the symbolical interpretation of the twelve tribes of Israel as representing the universal church. Then they have no reason for rejecting the symbolical interpretation of the 144,000 in the same connection.

The innumerable multitude are designated as "These are they which came out of great tribulation" (verse 14), but if they are all the Christian dead, it would not be true, in an average sense, that they passed through greater tribulation than the 144,000. They are also designated as they which "have washed their robes, and made them white in the blood of the Lamb"; and this applies no less truly to the 144,000. Moreover, all the blessings and rewards in the vision are assigned to the innumerable multitude and none to the 144,000, unless both are the same.

The 144,000 are designated, in Revelation 14, as the "redeemed from the earth" (verse 3), again, as "the redeemed from among men" (verse 4). This applies no less truly to the innumerable multitude.

These considerations, together with those given at the beginning argue the identity of the 144,000 with the innumerable multitude.

The 144,000 are the "firstfruits" (Rev. 14 : 4); then there must be an afterfruits. Paul said, "The dead in Christ shall rise first" (1 Thess. 4 : 16). Then the 144,000 cannot be the firstfruits with regard to the Christian dead, nor the afterfruits; hence they must include all the Christian dead.

When we consider the heathen who have died without ever hearing of Christ, and hence without any chance of either accepting or rejecting Him; and that "God is just"; it is at least not unreasonable to think that from among these may be the afterfruits. They could scarcely be designated as "the servants of God" (applied to the 144,000), nor as "they which



came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (applied to the innumerable multitude); and hence can not in any sense be included in the first-fruits, and so are without any provision, so far as revealed in the Bible; but as they "are a law unto themselves" (Rom. 2 : 14), the inference at least is, that God will deal with them on a basis not revealed in the Bible, because not necessary for man to know; which, however, must involve personal acceptance of Christ, as the basis of salvation for there is salvation in no other (Acts 4 : 12), and every man is a free moral agent, which fact involves personal decision. This acceptance must necessarily be after this life, since they had no knowledge of Christ in this life. Thus they would be the fruits of a separate and after dispensation.

This involves no second chance doctrine, but only the giving of a first chance to those who have never had any chance at all. The how, when, and where involved belong to the unrevealed counsel of God's infinite wisdom.

The 144,000 were sealed in their foreheads (Rev. 7 : 3). We next see them, in Chapter 14, with the Father's name written in their foreheads. Also, in Chapter 22 : 4, we read, "His name shall be in their foreheads." It is apparent then that the "Father's name," not the Sabbath, is the seal with which they were sealed.

Adventists say that the forehead is here used as a figure to denote the intellect, or mind. (See *The Great Controversy*, p. 691.) Then from this view,

sealing the Father's name in their foreheads would denote the imparting to those who are thus sealed the definite knowledge that God is their Father and they are His children.

But every fanatic thinks he has this definite knowledge (and the more fanatical, the more certain he is), and, therefore, that he belongs to the sealed, and hence his doctrine must be true, and all who do not agree with him must be excluded. This only shows that the proof of the sealing is in the *fact* and not in the thinking.

We do not believe that the forehead here necessarily denotes the intellect, or mind, or at least we believe that it has an additional significance. A seal in the forehead would be most noticeable to others and least noticeable to one's self. The seal is where God sees it and others see it, but where the sealed one himself cannot see it. Thus the mark in the forehead, denotes the testimony of the life, which, like a mark in the forehead, cannot be hid, but is "known and read of all men."

The Father's name necessarily represents the Father's character. Jesus said, "He that hath seen me hath seen the Father" (John 14 : 9). Jesus perfectly revealed the character of the Father in his own character and life, and just as the character and life of Christians conform to the character and life of Jesus, do men see in their lives the character of the Father. Hence, those who are sealed in their foreheads with the "Father's name" are those whose lives reveal the character of the Father. The more perfect the Christian character, the clearer is the seal; but the seal, however dim, seals the one bearing it as belonging to the number sealed.

The most perfect Christian character is not found in those who are most self-satisfied, and most confident of having the seal, but in those who are most conscious of their own unworthiness, and most reliant on the all-sufficient merit of Christ as their Saviour, and most Christlike in their unselfishness and self-forgetfulness and in their consecration to the service of others and to the cause of Christ.

“Moses wist not that his face shone” (Ex. 34 : 29). When Isaiah got a vision of the holiness of the Lord he said, “Woe is me” (Isa. 6 : 5). Daniel, “a man greatly beloved” of God, included himself with his people and said, “We have sinned” (Dan. 9 : 5). God called Job “a perfect and upright man” (Job. 1 : 8), but Job said, “I abhor myself, and repent in dust and ashes” (Job 42 : 6). “It is written, be ye holy; for I am holy” (1 Pet. 1 : 16). Then holiness is in the *being*, and not in the claiming; and the *being* is always coupled with a sense of humility and unworthiness, as in the cases of Moses, Isaiah, Daniel and Job.

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his” (2 Tim. 2 : 19). Then, whom the Lord knoweth as His are securely sealed as His in that knowledge. Hence the literal sense of the sealing is in God’s knowledge of the sealing, not in any visible mark in the foreheads of those sealed, nor in any self-consciousness of the fact in the minds of those sealed.

Those who in any degree expect to merit the seal by keeping the Sabbath, or by any other act of their own, to that extent fail to put their full reliance in

the all-sufficient merit of Christ’s sacrifice, and will therefore, to that extent, most surely fail.

This is the inevitable tendency of the Sabbath seal doctrine; for if the Sabbath is the seal, then receiving the seal must depend wholly on keeping the Sabbath. If the sealing depends partly on anything else besides keeping the Sabbath, then keeping the Sabbath is not, in itself, the definite seal. But if keeping the Sabbath is the definite seal, then persons wholly unworthy would, by keeping the Sabbath, receive the seal. We can be sure that the sealing will depend wholly on merit, and not on any outward act.

The Sabbath seal doctrine is based on the fact that the Creation reason appended to the Sabbath commandment contains the three elements of a seal (see page 173); and Adventists assume, therefore, that this fact makes the Sabbath the seal of God. We admit that the Creation is truly a seal of God’s power and rightful authority, but the Sabbath is merely a memorial pointing to the Creation. Now we may draw a pointer pointing to the seal on a legal document. Is the pointer the seal? Can the pointer be the same as the thing pointed to? Is it possible, in any conceivable sense, for the pointer to be the seal or the equivalent of the seal? Neither is it any more possible for the Sabbath, which only points to the Creation, to be the seal, or its equivalent, involved in the Creation.

According to Adventists themselves, the three elements of a seal are contained only in the words, “For in six days the Lord made heaven and earth”: 1. Authority (God), 2. Character of authority (Creator), 3. Territory (Universe).

Then the seventh day on which God rested is no part of the seal. Now the six working days stand in the same relation to the Sabbath as the six Creation days to God's rest. Hence the six working days, and not the Sabbath, would, in the copy sense, represent the Creation seal.

The record of Creation placed in the Decalogue, as a seal or assurance of God's rightful authority, gives validity, not only to the fourth commandment, but to the entire Decalogue as the commandments of the one only living and true God. Its attachment to the fourth commandment is fully accounted for in the model relation involved.

## CHAPTER XVII.

### THE MARK OF THE BEAST.

If the Saturday Sabbath is not the seal of God, then the Sunday Sabbath is not the "mark of the beast;" for the latter assumption is based wholly on the former assumption, on the ground that one is the parallel of the other.

But what then is the "mark of the beast"? Just as the "Father's name" is the seal of God, so, in a parallel sense, the name of the beast would be the "mark of the beast." And this is confirmed in so many words,—"the mark of his name" (Rev. 14 : 11); "the mark, or the name of the beast, or the number of his name" (Rev. 13 : 17); "and his number is six hundred threescore and six" (verse 18).

Many names have been proposed answering to this number, but we will here only notice the one held by Adventists.

The beast has upon his seven heads "the name of blasphemy" (Rev. 13 : 1). One of the titles assumed by the pope is *vicarius Filii Dei*—meaning "A substitute for the Son of God." If we add the numerical

values of the letters of this title, according to the Roman notation the sum will be 666; thus (omitting the letters not belonging to the Roman notation),  $V+1+C+1+U+I+L+I+I+D+1 = 5+1+100+1+5+1+50+1+1+500+1 = 666$ .

U is given the same value as V, as these letters were originally only different forms of the same letter,—we still call double V (W) double U.

This title, therefore, answers to the number of the beast (verse 18). It also answers to the purpose of Satan, for his constant aim is to overthrow the authority of Christ and substitute his own by whatever agency he may, and the title is thus a fitting “mark of the beast” whose power is received from the dragon, or Satan (verse 4).

Adventists say that this title identifies the Papacy as the beast, but immediately ignore the plain statements above cited,—that the name, or the number of the name of the beast, as representing that name, is the “mark of the beast,”—another example of how they “just let the Bible interpret itself.”

We will here quote from an Adventist pamphlet entitled, *The Seal of God and the Mark of the Beast*, page 20, “Having found that the Papacy is the beast, we can easily find out what the ‘mark of the beast’ is, for it is a rival of God’s seal—the Sabbath.”

We see that their whole Sunday “mark of the beast” argument is based solely on the assumption that the seal of God is the Saturday Sabbath. Then if the Saturday Sabbath is not the seal of God, the Sunday Sabbath is not the “mark of the beast.”

Again, notice (verse 17) that only those who have

the “mark of the beast” are allowed to buy or sell, and this restriction is evidently not limited to any one day of the week. Then does the Sunday Sabbath, in its one day of the week restriction (which is no more than the Sabbath law itself requires, and which operates alike on those who do and those who do not receive it), answer to the “mark of the beast?” If not then it cannot be the “mark of the beast.”

Bishop Newton, as quoted by Dr. Clark in his comments on Rev. 13 : 17, says (referring to the Roman Catholic Church), “If any dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that, they are no longer suffered to buy or sell. . . . So Roger Haveden relates of William the Conqueror, that he was so dutiful to the pope that he would not permit any one in his power to buy or sell anything whom he found to be disobedient to the apostolic sea. So the canon of the council of Lateran, under Pope Alexander III, made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours in France, under the same pope, orders, under like intermination, that no man should presume to receive or assist them, no, not so much as to hold any communication with them *in selling or buying*.” This answers to the condition which the prophecy predicts, and a condition too that is again possible if the Catholic Church had full control.

But was it the rejecting of the Sunday Sabbath,

or was it the rejecting of the ritual and authority of the Catholic Church, by which heretics were judged? This will determine the mark by which the privilege of buying or selling was granted or withheld. And what was once the "mark of the beast" will remain the "mark of the beast"; for the prophecy gives no intimation that the mark was changed.

"The mark, or name of the beast, or number of his name," represents the authority of the beast, just as the "Father's name" represents the authority of God, and on the forehead or right hand, represents a recognition of that authority.

The Sunday "mark of the beast" delusion is, undoubtedly, the most effective device used by Adventists, as it appeals strongly to the superstitious element in man.

When we remember Satan's six thousand years experience, we can put no device beyond his ingenuity, and we can be sure that the more effective the device, the more certain he is to make use of it. If he can get people to believe that the Sunday Sabbath was established by his own authority, then he has completely destroyed its Resurrection testimony, which is the very thing that he would most assuredly try to do.

1. There can be no doubt that Satan would, if possible, destroy every witness that points to the Resurrection. 2. That the Sunday Sabbath is the great standing witness continually pointing to the Resurrection, is a *fact* too plain to be denied. 3. Therefore, Satan would, if possible, destroy the testimony of the Sunday Sabbath.

These three propositions, which are too self-evident to be disputed, clearly point to Satan as the true source of all such plots to abolish or discredit the Christian Sabbath.

Satan's "Sunday mark of the beast" campaign involves the co-operation of the Roman Catholic Church as the beast claiming the Sunday Sabbath as a mark of its authority, and the Adventists pointing to said claim of the beast. Both are, therefore, allies in the same cause: their avowed antagonism being only an essential part of Satan's strategem.

We neither affirm nor deny the Adventist doctrine regarding the Roman Catholic Church as the "beast." We only assume their position here in order to meet them on their own ground.

When we consider the extravagant and unwarranted claims that have been made by the Roman Catholic Church, it is not surprising that it claims to have changed the day of the Sabbath or anything else that involves claim to authority.

Adventists think that the doctrine that the Sunday Sabbath is the "mark of the beast" is confirmed because the Roman Catholic Church, which they regard as the beast referred to in Daniel and Revelation, claims it as a mark of her authority.

No one will attempt to dispute the two following propositions. 1. Nothing can be regarded as a "mark of the beast" unless it is in some way a recognition of the authority of "the beast." 2. What totally ignores the authority of "the beast" cannot be a "mark of the beast."

Recognition of a claim is recognition of the au-

thority making the claim. Then to give up the Sunday Sabbath in recognition of the Catholic claim to it, would be a recognition of the right of the Catholic Church to make the claim, and to that extent a recognition of the authority of the Catholic Church. Who then most recognize the authority of the Catholic Church: Sunday keeping Protestants who totally ignore the Catholic claim, or Adventists who recognize the Catholic claim, in recognizing Sunday as a mark of Catholic authority?

If the Roman Catholic Church were to claim the sole authority to give permission to breathe the atmosphere, would we be recognizing the authority of the Roman Catholic Church if we continued to breathe the atmosphere?

If the Roman Catholic Church makes a claim that it has no right to make, we are under no moral obligation to recognize that claim.

Roman Catholics themselves, as well as Adventists, try hard to make it appear that Protestants who keep the Sunday Sabbath thereby recognize the authority of the Roman Catholic Church; but nothing can be farther from the truth. Does the Just Judge, judge Protestants guilty of a thing that they are not guilty of? Does God base His judgment on facts or on the dictum of Adventist and Catholic Expositors?

If Protestants recognized that there was no authority for the Sunday Sabbath but the authority of the Roman Catholic Church, they would undoubtedly cease to observe it; for it is a well known fact that Protestants do not recognize the authority of the Roman Catholic Church.

When Adventists assert that Protestants keep the Sunday Sabbath in recognition of the authority of the Roman Catholic Church, they assert what they cannot help but know is false. They have a great deal to say about the "lying spirit," but such assertions, that they cannot help but know are false, and made only to sustain their theory, can only be due to the "lying spirit," and are a sure mark of the nature of the theory they are meant to sustain.

The Resurrection was the climax of God's great plan of Redemption. It was, therefore, the most definite point in God's mind before the foundation of the world. It was the great determining crisis in human destiny. It was the greatest memorial event in all time. No event in God's dealings with man can rank with it as a God appointed day-fixing event for fixing the day of the Sabbath. It occurred at the exact point where the Exodus reason, which fixed the day of the Jewish Sabbath, ended, and is, therefore, the only event that can possibly be looked to to fix the day of the Sabbath from that point onward.

God through the Resurrection definitely chose and honored the first day of the week above every other day of the week. This can only mean that He purposed it to be the day of the Christian Sabbath. He again honored it above every other day of the week in the outpouring of the Holy Spirit on the day of Pentecost, which may be regarded as the formal appointment of the first day of the week as the Christian Sabbath.

God has never otherwise fixed the day of the Sabbath than by some act or acts of His providence.

God's providence in all this chain of facts is too plain to be misunderstood by any one not theory blinded. Therefore, God, not the Roman Catholic Church, changed the day of the Sabbath.

If God appointed and sanctified through His providence the first day of the week as the Christian Sabbath, then Adventists are certainly guilty of blasphemy in stigmatizing it as the "mark of the beast."

The Resurrection was beyond question the greatest memorial event of all time. It occurred on Sunday, and hence Sunday is the only suitable day on which to commemorate it. God, not man, selected Sunday for the Resurrection. He put the seal or mark of highest honor upon it in thus honoring it above every other day of the week. Who then dare call it the "mark of the beast?"

Adventists say, that Protestants adopted Sunday keeping from the Catholics and the Catholics adopted it from the pagan Romans, who kept it in worship of the sun. It would be just as correct to say that Adventists adopted Saturday keeping direct from the pagan Romans who kept it in worship of Saturn; for Saturday was dedicated to Saturn just as Sunday was dedicated to the Sun.

The mere fact that Saturday was dedicated to Saturn does not prevent Adventists or others from keeping that day in commemoration of the Creation, if they choose to do so, then why should the fact that Sunday was dedicated to the Sun prevent Protestants or others from keeping that day in commemoration of the Resurrection.

No doubt if the Resurrection had been on Saturday, Adventists would gladly recognize the added luster. Do they deny that God controls events, and that He had a definite purpose in the timing of the Resurrection? Do they think to criticize God and inform Him that He made a great mistake in making Sunday the day of the Resurrection, because it was the day of sun-worship and, therefore, it would be impossible to keep it in commemoration of the Resurrection, for Satan has the prior right to it, and hence it would be recognizing Satan's authority?

This is practically what Adventists say when they assert, as they do, that Sunday cannot commemorate the Resurrection, but only the origin of its name in sun-worship. If this were true, then Saturday can only commemorate the origin of its name in the worship of Saturn. The names of the days of the week answer as well as any others as means of reference, and beyond that fact they have nothing to do with determining the day of the Sabbath; for God is not the childish quibbler over the origin of words that Adventists assume Him to be.

If the Resurrection in itself was a sufficient memorial reason (and no greater can be found) for keeping Sunday, then no authority of State, Pope, or Church is needed to justify it; and, therefore, Protestants can keep it in commemoration of the Resurrection without recognizing any other authority; and only when thus kept is it an expression of gratitude and a sacrifice pleasing and acceptable to God.

Adventists claim that the Sabbath was changed from Saturday to Sunday by the Roman Catholic

power at the Council of Laodicea, A. D. 364. At the same time they claim that the Sunday Sabbath originated in the Church at Rome.

These two claims contradict each other. For Laodicea was in Asia Minor, one thousand miles east of Rome. It was a Greek, not a Roman city. It was beyond the jurisdiction of the Bishop of Rome. The council consisted of thirty-two bishops from the different provinces in Asia, who did not recognize the Bishop of Rome as having any authority over them; for it was nearly two hundred years before the Bishop of Rome became the recognized head, or pope, over all the churches. Neither the Bishop nor the church of Rome had anything whatever to do with this council. The council represented, among others, the early churches which Paul himself founded in Asia.

The 29th canon of this council reads thus, "Christians ought not to Judaize and to rest in the Sabbath, but to work in that day; but preferring the Lord's day, should rest, if possible, as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ."

This is the act by which Adventists say that the Church of Rome (which was not even represented, and had nothing to do with it) changed the day from Saturday to Sunday. But this unanimous action of the council only shows that the sentiment was overwhelmingly in favor of Sunday throughout the churches of Asia that were represented at the council. The purpose of the council was to rid the Church of a small Judaizing element that still harassed the Church as in Paul's time. Paul himself

said, "I would that they were even cut off which trouble you" (Gal. 5 : 12); and it was the Judaizing element that he warned against when he said, "Beware of the concision" (Phil. 3 : 2).

Again, Adventists claim that the Papacy (which they say is the beast of Revelation 13) was established in A. D. 538, when the Bishop of Rome became the head, or pope, of all the churches by the decree of the Roman emperor. But this was nearly two hundred years after the time (364) when they say the Catholic Church changed the Sabbath. Then the "beast" did not change it. How then is Sunday the mark of the authority of the beast, if it was not established by its authority?

Adventists explain this by saying that Sunday, as the day of sun-worship, was the mark of the dragon (pagan Rome), and when he gave his power to the "beast" (Rev. 13 : 2) he also gave the mark of his authority to the "beast." This is based on the assumption that Sunday was from the beginning the mark of Satan's authority. But as we have already shown by the clearest Bible proofs, that the Creation days were indefinite periods, and, therefore, that God rested on the first day of the first week of time, then the first day of the week, as the day of worship appointed by God, was a mark or sign of God's authority.

It was inevitably certain, that Satan, as God's antagonist, would attempt to pervert the use of the day; and he could have used no more natural and effective means than to gradually materialize the worship of God into the worship of the sun. When God restored the day of the original Sabbath, in the



Resurrection, it was inevitably certain that Satan would again attempt to pervert its use.

Besides, if there is any one thing of which we may be certain it is that Satan would do all in his power to blot out the testimony of the Resurrection. And since the Resurrection Sabbath leads back in unbroken line to the event itself, and is, therefore, the great standing witness to the Resurrection, nothing could be more certain than that Satan would use every means possible to pervert its testimony.

1. If he can make any believe that the Sunday Sabbath is contrary to the law, by misinterpreting the Sabbath law to mean only the seventh day of the week, he would certainly do it.

2. If by thus misinterpreting the Sabbath law he can make Catholics believe that the Sunday Sabbath was established by the Catholic Church, and hence a proof of her divine authority—thus turning its testimony away from the Resurrection—he would certainly do it.

3. If he can, through Adventists, make any believe that the Sunday Sabbath is contrary to the Sabbath law, and only a “mark of the beast”—thus most effectively destroying its Resurrection testimony—he would certainly do it.

If these devices serve Satan’s purpose, we can be sure that he would not fail to use them, and that we can make no mistake in attributing their origin to him; for the more effective the device, the more certain he would be to use it.

We read in Rev. 13 : 16,17, “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 had the mark, or the name of the beast, or the number of his name.”

The lamblike beast, which caused this marking, Adventists say is the United States, and that this prophecy will be fulfilled by the United States passing a compulsory Sunday law. Hence, it is still future, and if still future, no one has yet received the “mark of the beast,” nor will, until this prophecy is fulfilled. But if the Sunday Sabbath is the “mark of the beast,” and if keeping it is receiving the “mark of the beast,” then all that have kept it have received the “mark of the beast.” This is the only logical conclusion, and shows the absurdity of the assumption that the Sunday Sabbath is the “mark of the beast” referred to in the passage before us.

Again Adventists say, that the beast (or little horn of Daniel 7) “shall think to change the times and the law” (Dan. 7 : 25, R. V.), and since the fourth commandment is the only one that refers to time, therefore, the word “times” identifies the fourth commandment, or Sabbath law, as the one specially referred to, and the plural form (times), implies more than one change, and therefore refers first, to the change of the beginning of the day from sunset to midnight, and second, to the change of the Sabbath from Saturday to Sunday.

But he “shall *think* to change the times and the law;” therefore he shall not actually change them, but only “*think* to change them.” Now, if God, who is the God of nature, made the day to begin (as

nature begins it) at midnight, but the Catholic Church (or beast) thinks by a misinterpretation of Scripture, to have changed it herself from sunset to midnight; and if God himself changed the Sabbath from Saturday to Sunday, but the Catholic Church thinks to have changed it herself, contrary to the Sabbath law,—then the Catholic Church truly “*thinks* to change the times and the law.”

But if these changes, which are now practically actual facts, were really made by the Catholic Church, then the Catholic Church not only “thought” but *did* change the “times and the law.”

Dan. 7 : 25 thus proves more than Adventists intend; for it proves that the Catholic Church only “thinks” to have changed the Sabbath from Saturday to Sunday, and therefore, that God himself actually made the change. Otherwise, the Catholic Church not only thought but actually did make the change; for the change is an actual historical fact whoever made it. Prophecy must be fulfilled in an actual historical sense if it has any value as prophecy.

Catholics claim, as Adventists well know, that the Sunday Sabbath was established by the apostles themselves, by the authority which Christ himself gave to His Church on earth, which they claim is the Catholic Church; and in this sense *only* do they claim that the Sunday Sabbath was established by the authority of the Catholic Church, and *only* thus that it is a mark of her authority.

A claim can only be fairly taken in the sense in which it is meant. Hence, to acknowledge the claim, as Adventists do, that the Sunday Sabbath was es-

tablished by the authority of the Catholic Church, is practically to acknowledge the claim back of it, without which it is void, namely, that the Catholic Church is the only true Church of Christ on earth.

Are Adventists ready to acknowledge this last claim? If not, they can establish no argument out of the first claim, which is absolutely void when separated from the claim on which it is based.

#### THE \$1,000 REWARD.

“I hereby offer Dr. Duval one thousand dollars if he will show me one passage either in the Protestant or Catholic Bible, in the Old or New Testament, where it tells us to observe the Sunday.”—Father Gerritsma, in the Winnipeg (Manitoba) *Free Press* of April 21, 1910.

Father Gerritsma further says in answer to a question asked by E. E. Wheeler, Brownlee, Idaho:

“Dear Sir: In answer to yours of the 8th inst., I beg to say that I did make the offer of \$1,000 to Rev. Dr. Duval. In my discussion with him I claimed that there were 600 passages in the Bible enjoining the observance of the Sabbath (or Saturday), and that not one passage could be found enjoining the observance of Sunday or the first day of the week; that the change of the observance of the Lord’s Day from Saturday to Sunday had been made by the church in apostolic time.

“This offer was first made in St. Louis, Mo., some forty years ago, by a Jesuit Father; since then hundreds of people, ministers and laymen, have tried to fulfil the condition of the offer, but have

failed, because there is no such passage in the Bible.”

Yours truly,

A. Gerritsma.

Winnipeg, Feb. 28, 1911.

The above is copied from an Adventist leaflet entitled “Sunday a Catholic Holy Day.” But notice that the claim of Father Gerritsma is, that the change from Saturday to Sunday was made by the (Catholic) church in apostolic time, not by a pope several hundred years later, but by the apostles themselves. Will Adventists admit that the Sabbath was changed from Saturday to Sunday by the apostles themselves? Yet this is all that can be made out of the claim. The claim is rendered void if we ignore the claim back of it: that the apostolic and the Catholic Church are the same. How much support then does it give to their Sunday mark of the beast doctrine?

Father Gerritsma claims that there are 600 passages in the Bible enjoining the observance of the Sabbath; but aside from the withholding of the manna (on Saturday), not one of these passages designates the day of the Sabbath, and hence, in themselves, all are just as applicable to Sunday as to Saturday. They refer simply to the institution of the Sabbath, not to the day of the Sabbath. The only question to decide is: Are we under the manna-Exodus appointment or the Pentecost-Resurrection appointment, as to the day of the Sabbath?

Adventists have printed and circulated, in support of their Sunday mark of the beast doctrine, 100,000,000 copies (by their own count) of a similar

\$1,000 offer made by Father Enright of Kansas City, Mo.

The \$1,000 offer (in the form in which it is invariably worded) can be made just as safely on one side of the question as on the other, for there is no passage in the Bible that in itself determines the day of the Sabbath. Literally, any day after six is the seventh.

The day of the Sabbath is not a question of a definite command (since there is no definite command fixing the day), but was determined at the beginning of each dispensation by the memorable event which, in itself, was the starting point of the dispensation, and by which the corresponding day of the week became the most fitting memorial day, and therefore the most fitting day for praise and worship in that dispensation; while the Creation memorial, belonging to each dispensation, still remained in the rest after six days of labor.

## CHAPTER XVIII.

## ANSWER TO ROME'S CHALLENGE

*Rome's Challenge* is the title of a pamphlet consisting of four articles written, in 1893, by the editor of the *Catholic Mirror* of Baltimore, U. S. A., the official organ of the Roman Catholic Church in the United States.

These articles, under the above title, were published by the Seventh-day Adventists. They were afterwards published in pamphlet form by the *Catholic Mirror*. We will here quote from an editorial in the *Catholic Mirror* of Dec. 23, 1893.

"The avidity with which these editorials have been sought, and the appearance of a reprint of them by the International Religious Liberty Association (Adventist), published in Chicago, entitled "Rome's Challenge; Why Do Protestants Keep Sunday?", together with the continuous demand, have prompted the *Mirror* to give permanent form to them and thus comply with the demand.

"The pages of this brochure unfold to the reader one of the most glaringly conceivable contradictions existing between the practice and theory of the Pro-

testant world, and unsusceptible of any rational solution; the theory claiming the Bible alone as the teacher, which unequivocally and most positively commands Saturday to be kept 'holy,' whilst their practice proves that they utterly ignore the unequivocal requirements of their teacher, the Bible, and occupying Catholic ground for three centuries and a half, by the abandonment of their theory, they stand before the world to-day the representatives of a system, the most indefensible, self-contradictory, and suicidal that can be imagined.

"We feel that we cannot interest our readers more than to produce the 'Appendix' which the International Religious Association, an ultra Protestant organization, has added to the reprint of our articles. The perusal of the Appendix will confirm the fact that our argument is unanswerable, and that the only resource left the Protestants is either to retire from Catholic territory where they have been squatting for three centuries and a half, and accepting their own teacher, the Bible, in good faith, as so clearly suggested by the writer of the 'Appendix,' commence forthwith to keep the Saturday—the day enjoined by the Bible from Genesis to Revelation; or, abandoning the Bible as their sole teacher, cease to be squatters, and a living contradiction of their own principles, and taking out letters of adoption as citizens of the kingdom of Christ on earth—his Church—be no longer victims of self-delusion and necessary self-contradiction.

"The arguments contained in this pamphlet are firmly grounded on the word of God, and having been closely studied with the Bible in hand, leave no

escape for the conscientious Protestant except abandonment of Sunday worship and the return to Saturday, as commanded by their teacher, the Bible, or, unwilling to abandon the tradition of the Catholic Church, which enjoins the keeping of Sunday, and which they have accepted in direct opposition to their teacher, the Bible, consistently accept her in all her teachings. Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."

To the above we will add some further boastings of the Catholic Church:

"The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, 'No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week.' And, lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church!"—Father Enright, C. S. S. R. of Redemptorist College, Kansas City, Mo., in *American Sentinel*, June 1, 1893..

"Sunday as a day of the week set apart for the obligatory public worship of almighty God \* \* \* is purely a creation of the Catholic Church."—*Am. Cath. Quar. Review*, Jan., 1883.

"The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the (Catholic) Church."—*Plain Talk for Protestants*, page 213.

"The Catholic Church changed the day of rest from the last to the first day of the week because the

most memorable of Christ's works was accomplished on Sunday. They (Protestants) cannot prove their point from Scripture, therefore, if sincere, they must acknowledge that they draw their observance of Sunday from tradition, and are, therefore, weekly contradicting themselves."—Cardinal Gibbons, in a letter to E. E. Frank, dated Oct. 3, 1889.

All of the above quotations are taken from Adventist literature. In flaunting these Catholic assertions to prove their "Mark of the Beast" doctrine, Adventists would do well to bear in mind the claim that lies back of them; viz., that the Catholic Church and the Apostolic Church are one and the same; and, therefore, to recognize one claim is to recognize the other.

But, blind to their own folly, note how Adventists vie with Catholics, as allies to the same end, both striving to make the Sunday Sabbath the mark of Roman Catholic authority; and in so far as they succeed, its Resurrection testimony is lost sight of. Can anything be in more perfect harmony with Satan's wishes, who raves at every reminder of the Resurrection, and whose sole aim in regard to the Sunday Sabbath is to destroy its Resurrection testimony?

Note the almost raving demand of the editor of the *Catholic Mirror*, that Protestants give up the Sunday Sabbath or recognize the authority of the Catholic Church. But first, we would like to know how Protestants are to give up the Sunday Sabbath without recognizing the authority of the Catholic Church?

Catholics find no direct command in the Bible for the Sunday Sabbath, hence they claim that it was established by the apostles. But they claim, also, that the apostles founded the Catholic Church; hence they claim that the Sunday Sabbath was established by the authority of the Catholic (or Apostolic) Church in its appointment by the apostles themselves—not by a pope hundreds of years later, as Adventists claim to suit their own theory.

To give up the Sunday Sabbath, because Catholics claim that it was established by the authority of the Catholic Church, is to acknowledge that claim; which, in turn, is to acknowledge the claim back of it on which it is based, namely, that the Catholic Church is the only Christian Church; which, in turn, is to acknowledge that Protestants have no right to the title of Christian Church.

This is, practically, the acknowledgment Adventists make. The only possible way for Protestants to repudiate the authority of the Catholic Church on this question is for them to keep the Sunday Sabbath. Keeping it, as they do, in recognition of the Resurrection of Christ is not keeping it in recognition of the authority of the Catholic Church.

Catholics keep the Sunday Sabbath primarily in recognition of the authority of the Catholic Church and only secondarily, if at all, in recognition of the Resurrection of Christ. Protestants keep the Sunday Sabbath solely in recognition of the Resurrection of Christ without marring its Resurrection luster by the recognition of any human authority.

The keeping of the Sunday Sabbath by Protestants, instead of being (as claimed) a recognition of

the authority of the Catholic Church, only accentuates their non-recognition. Else why this ranting and raving against the Protestants for keeping the Sunday Sabbath?

In all of the above quotations, it is most unequivocally claimed that the Sunday Sabbath was established by the authority of the Catholic Church. Then for Protestants to give up the Sunday Sabbath, in the face of these claims, would be a most positive acknowledgment on their part that the Sunday Sabbath was established by the Catholic Church, and not by the Resurrection. The effect of this acknowledgment would be to turn the testimony of the Sunday Sabbath away from the Resurrection to the authority of the Catholic Church, which would, no doubt, be highly satisfactory to his "Satanic majesty."

We have given abundant proof, in the preceding chapters, that the Sunday Sabbath is the only Sabbath that has now any Bible authority in a day appointed sense.

In replying to "Rome's Challenge," we may state at the outset that it contains no original arguments, but only the already threadbare arguments of the Seventh-day Adventists. All of which we have already fully discussed.

We will quote from *Rome's Challenge*, page 11:

"Thus the Sabbath (Saturday) from Genesis to Revelation;" page 5, "The Bible, which, from Genesis to Revelation, *teaches no other doctrine;*" page 24, "God's written word enjoins his worship to be observed on Saturday, absolutely, repeatedly, and most emphatically."

These assertions necessarily assume that the Sabbath law, or fourth commandment, in itself, fixed the seventh day of the week (Saturday) as the only true Sabbath. The only argument attempted to sustain this assumption was the fact that the Jews have kept the Saturday Sabbath in unbroken succession from the giving of the Law to the present time. This, however, does not prove that the day of the Jewish Sabbath was not fixed by the manna, instead of by the Sabbath law; for the day was fixed by the manna sometime before the Law was given on Sinai.

We quote again from *Rome's Challenge* (pages 9, 10), "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 Christians to point out in the pages of the New Testament the new divine decrees repealing that of Saturday and substituting that of Sunday."

It is plain to be seen, that behind this quotation is the assumption that the Sabbath law, or fourth commandment, was the decree of God establishing the Saturday Sabbath. We have already shown that the Saturday Sabbath was established by the manna, and not by the Sabbath law, and therefore there is no decree, establishing Saturday as the Sabbath, to be repealed.

If the Saturday Sabbath was not established by a decree, but by God's providence in the Exodus as the reason for, and in the manna as the appointment of, then we can only, in reason, look to God's providence for the establishment of the Sunday Sabbath;

and we find it in the Resurrection as the season for, and in the outpouring of the Holy Spirit at Pentecost as the appointment of. The providence is as clear and unmistakable in the latter case as in the former. What more can be demanded?

The Saturday Sabbath, as commemorative of the Exodus, was distinctly and only Jewish, and therefore only a Jewish ordinance, and Paul definitely included it in the ordinances that were blotted out and nailed to the cross (Col. 2 : 14-16).

This is sufficient repeal, if repeal were necessary; and, if repealed, a new day-fixing providence is necessary to fix the day of the Sabbath from that point onward. What was the Providence? Only one answer is possible—the Resurrection. Therefore the Sunday Sabbath is the only Sabbath that has now any Bible authority in a day appointed sense.

When Catholics and Adventists *prove* that the Saturday Sabbath was established by a decree of God, instead of by His providence, it will be time enough for them to demand that Protestants point out a decree repealing that of Saturday and substituting that of Sunday.

We quote again from *Rome's Challenge*, (page 10), "In one instance, the Redeemer refers to himself as the 'Lord of the Sabbath,' but during the whole record of his life, whilst invariably keeping and utilizing the day (Saturday), *he never once hinted at a desire to change it.*"

Christ said, "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." (Mark 2 : 27,28.

See also Matt. 12 : 8 and Luke 6 : 5.) Christ's claim to the title is here based on the fact, that as the (one only universal) Son of man, He was the rightful Lord of that which was made for man's good. Christ is "Lord of the Sabbath," not only as the Son of man, but also as the Son of God who instituted the Sabbath. He who instituted the Sabbath surely best knows the true meaning and purpose of the Sabbath, and He said, "The Sabbath was made for man, and not man for the Sabbath." He also best knows the true meaning of the Sabbath law. If the Sabbath law was never intended to fix the day of the Sabbath, then we can be sure that He referred to the institution, not the day, when He claimed to be "Lord of the Sabbath." Yet at the same time, He undoubtedly recognized the existing day of the Sabbath as the day then in force by reason of the manna appointment. The fact that Christ himself kept the Jewish Sabbath before His death argues nothing; for it would be absurd to expect Him needlessly to change the day of the Sabbath before the proper time, and to make it the memorial of the Resurrection before the fact existed. He came to fulfil the law, and so kept the Jewish Sabbath and all the rest of the ceremonial law, till it was fulfilled in Himself on the cross. Just as well argue that we must keep all of the ceremonial law because He kept it, as that we must keep the Jewish Sabbath because He kept it.

Christ was on earth for forty days after His resurrection (Acts 1 : 3), yet there is not the slightest hint that He recognized the Jewish Sabbath during that time; but we have two distinct records of His

meeting with the disciples on the first day of the week.—Luke 24 : 33-40 and John 20 : 25-29, (both of which are recognized by the author of *Rome's Challenge*). It is objected that there is no mention of prayer, praise, or reading of the scriptures at these meetings, and therefore that they did not meet for worship.

It is not a question of what those meetings were *for*, but what they *were*. What need was there for reading the scriptures when the great teacher was in their midst? And what need for formal prayer and praise when their hearts were flowing over with prayer and praise? But in the first meeting it is plainly stated (Luke 24 : 44-46) that He explained to them the law and the prophets, and opened their understanding that they might understand the scriptures; and in the second meeting Thomas was converted, and we can be sure that only matters of the highest spiritual importance were discussed.

However, it is not the character of the meetings, but the recognition of the day, that is the point in question; and the fact stands, that there were at least two occasions on which Christ met with the disciples on the first day of the week after His Resurrection, but not a single hint that He met with them on the Jewish Sabbath. This fact *implies*, at least, that He recognized the day of the Sabbath to be changed.

Why did not Christ after the Resurrection establish the Sunday Sabbath? It was already established in the Resurrection, so far as the event furnishing the reason was concerned. If the Sabbath law did not fix the day of the Sabbath, then Christ



could not give a command changing the day without misinterpreting the Sabbath law, and this is sufficient reason why He gave no command for changing the day. If the Jewish Sabbath was not fixed by law, we could not expect the Sunday Sabbath to be fixed by law.

Christ said to His disciples, just before His death, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: \* \* \* and he will show you things to come." (John 16 : 12,13). Christ then left many things to be revealed to them by the Spirit of Truth, after his departure, because, evidently, they were not yet sufficiently spiritually minded, and were still too wrapped up in Jewish prejudices to receive them.

The Jewish Sabbath was to the Jews their most sacred institution. Now, if Christ had positively and definitely made Sunday the Christian Sabbath, that fact would, under the circumstances, have become to the Jews the most prominent issue of the Gospel, overshadowing the one all important issue. Christ commanded the disciples to preach the Gospel, not the Sabbath. What effect would their preaching have on the Jews (to whom they were first sent) if they had to overcome their Sabbath prejudices before they would even listen to the Gospel?

Since the fixed day element of the Sabbath was an economic, not a moral element, then, from an economic standpoint, in view of the economic conditions involved, manifestly the most natural and effective method of establishing the Sunday Sabbath without

needlessly retarding the early progress of the Gospel, and without giving the first day economic element undue prominence—detracting from the one all important issue—was for the Spirit of truth to lead gradually the Jewish Christians into the true understanding of God's purpose in regard to the day of the Sabbath by gradually removing their Jewish prejudices,—which in the nature of things could not at once be removed,—and thus allowing, by natural process, the Jewish Sabbath to give place to the Christian Sabbath. This is evidently the only natural method, and if the best method, as history testifies, we can be sure that it was the only method Christ would have used, for He would have used only the best method.

Because God often brings His purposes to pass gradually does not prove that the purposes were not definite in His mind at the beginning. Then because the change of the day of the Sabbath was brought to pass gradually does not prove that the change did not definitely take place in God's purpose at the Resurrection. Jewish Christians continued to observe all the Jewish ordinances for many years after the death of Christ, but this does not prove that they were not blotted out and nailed to the cross, as Paul said, in Col. 2 : 14.

If Christ held the view in regard to the day of the Sabbath that Catholics and Adventists hold, i. e., that the fixed day element of the Sabbath was the all essential point of the Sabbath law, and could not be changed without repealing that law and substituting another, He undoubtedly would have done so (as He had authority to do) if He meant to change the

day. The fact that He did not, only proves that He held no such narrow view.

On the other hand, if, in the mind of Christ, the exact day of the Sabbath was only an economic, not a moral element, and therefore not involved in the moral law, and that changing the day in no sense changed the institution of the Sabbath or the moral law, and since He foreknew that the change would come to pass, as it has come to pass, what occasion was there for Him to even hint at a desire to change it?

Now, since Adventists and Catholics are so free to ask "why Christ did not change the day of the Sabbath," we will ask, "Why did He not warn the disciples against the change (since He foreknew it) when He warned them, in Matthew 24, in regard to less important matters, if the change of the day of the Sabbath was the greatest calamity that ever befell the Church (as Adventists think)? Whatever answer they may give may possibly answer their own question. In the first case, there was no need; but in the second case there was, if the supposition be true.

It is not necessary here to notice the less important arguments attempted in *Rome's Challenge*, since they have all been fully answered in the preceding chapters.

However, in regard to Rev. 1 : 10, Acts 20 : 7 and 1 Cor. 16 : 2, we will add the testimony of the *Catholic Dictionary* by Addis and Arnold, which, after noting the above references, says, that "These texts seem to indicate that Sunday was already a sacred day on which deeds of love were specially

suitable. Heb. 10 : 25 shows this much, that the Christians, when the epistle was written, had regular days of assembling. The scriptural references given above show that the observance of Sunday had begun in the apostolic age: but even were scripture silent, tradition would put this point beyond all doubt." Thus "*Rome's Challenge*" contradicts the *Catholic Dictionary*. Which is the best Catholic authority?

*Rome's Challenge* stands wholly on an assumed foundation, namely, that the fourth Commandment fixed the day of the Sabbath. But it is necessary to prove the foundation before the arguments can be called arguments. This the author does not even attempt to do.

To *prove* the foundation, the author must first *prove* that God rested on the seventh day of the first week of time. To prove this, he must *prove* that time began with the first day of Creation. To do this, he must *prove*, in the face of the Bible, nature, and reason, that the Creation days were twenty-four hour days. Then he must *prove* that God did not fix the day of the Sabbath for the Israelites by His providence in the giving of the manna instead of by His law. Then he must *prove* that the words "of the week" after "seventh day," in the Law, are necessarily understood. To do this, he must *prove*: first, That in Gen. 2 : 3, God sanctified the seventh day on which He rested, not to the completion of the Creation model to be copied, but in a fixed day sense only; second, That in Ex. 20 : 10, the word "wherefore" refers, not to the whole unbroken clause including the entire Creation week as a model,

but only to that part of it referring to the seventh day on which God rested, as the reason for blessing the Sabbath day. And, finally, unless he has fully established every point so far, he must *prove* that he has a divine commission to insert the words "of the week," which God accidentally (?) omitted.

The author of *Rome's Challenge*, on page 6, says, "Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions easy of solution:—

1. Which day of the week does the Bible enjoin to be kept holy?
2. Has the New Testament, modified by precept or practice, the original command?
3. Have Protestants, since the sixteenth century, obeyed the command of God by keeping "holy" the day enjoined by their infallible guide and teacher, the Bible? and if not, why not?

"To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error."

In spite of his flaunted vindication of truth, the truth confronts him, that until he *proves* the assumption (that the Sabbath law fixes the day of the Sabbath) which is plainly behind each one of these questions, and which he has not even attempted to *prove*, he has not (yet) furnished a single intelligent answer to any one of them.

*Rome's Challenge* concludes with the following (character study) remarks, "Should any of the

reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, the *Bible Sabbath*, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the *disjecta membra* of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part.

"But we can assure our readers that we know the reverent howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this anti-scriptural question would necessarily entail. Their policy now it to 'lay low' and they are sure to adopt it."

*Rome's Challenge* is published by the Seventh-day Adventists in support of their "Mark of the Beast" doctrine. Their pamphlet entitled, "The Seal of God and the Mark of the Beast" (page 22), says, "This (*Rome's Challenge*) has been scattered broadcast over the United States, and of the millions of professed Protestants, we have yet to know of the first one to rise up and deny these things and give proof for the denial."

Since *Rome's Challenge* contains no original arguments, but is even far inferior to any of the Adventist's own standard works on the subject, therefore, any sufficient answer to the Adventists, of which there are a number, is also a sufficient answer to it; and the mere fact that no one has taken sufficient notice of it to answer it, certainly need not be taken as proof of its unanswerable character.

✓ We have answered it here, merely because it furnishes a remarkable proof of the alliance between the Catholics and Adventists in their mutual effort to destroy the Resurrection testimony of the Christian Sabbath, by trying to make it testify to the authority of the Catholic Church instead.

Knowing that it is the power of the Resurrection that makes Satan tremble, and that he raves at every reminder of it, and that his only purpose in regard to the Sunday Sabbath is to destroy its Resurrection testimony, and that, if he can make people believe that it is the mark of his own authority or the authority of the Catholic Church, he has most effectively accomplished his purpose, we can be sure that the efforts of Catholics and Adventists meet with his most hearty approval. Their avowed antagonism only makes their alliance all the more effective to the carrying out of Satan's purpose.

## CHAPTER XIX.

### THE DECALOGUE

The Bible plainly states that the Decalogue, or Ten Commandments, was spoken by the voice of God (Ex. 20 : 1), and written by the finger of God on tables of stone (Ex. 31 : 18). No other code of laws on record was ever thus so directly transmitted from God to man. This fact naturally gives it pre-eminence as a summary of God's moral law.

Because it was given to the Israelites makes it no less a summary of the moral law, for moral laws are unchangeable in their nature so long as the reasons therefor exist. If it was once a summary of God's moral law for man, then it must ever remain so; for God never changes, and man's moral relation to God and to his fellow-man is ever the same. If the Decalogue expressed man's moral relation to God and to his fellow-man at the time it was given, then it can never cease to express that relation so long as that relation exists. The exact wording of the precepts of the Decalogue or their exact order is a matter of no consequence, so long as the meaning is unchanged.

Those who think to abolish the Decalogue as belonging only to the Old Testament, immediately restore all but the Sabbath precept in language of the New Testament, claiming that there is no precept in the New Testament for the Sabbath.

Adventists fitly liken this process to cutting off ten fingers to get rid of a bad one, and sticking nine back on again; and no amount of ridicule can destroy the force of this illustration. Abolishing a precept and immediately restoring the sense of it is not abolishing it in any real sense. Such transactions would contradict God's nature.

If God abolished the Decalogue, or any part of it, then it was abolished in a real, not in an unreal, sense. Will any one assert that the moral principles involved in the Decalogue were abolished? or that the exact wording of its precepts is essential? or object to the wording as given in Exodus 20? Unless the wording of the Decalogue in Exodus 20 can be improved on, there is no reason to object to it as there worded.

Why should Christ re-enact the Sabbath precept if it was never repealed, and especially as it was already abused in overstrict observance? Christ's claiming to be "Lord of the Sabbath" (Mark 2 : 28), his efforts to correct the prevalent abuses of the Sabbath (Matt. 12 : 1-13; John 5 : 2-11; 9 : 6-14), and his teaching the true purpose and nature of the Sabbath (Mark 2 : 23-27), prove, unmistakably, that he recognized the Sabbath precept as then in force and that he had no intention of abolishing it.

The evident purpose of the doctrine that the Decalogue was abolished and reinstated in the New Testa-

ment with the Sabbath precept left out, is to get rid of the Sabbath precept in order to get rid of the Jewish Sabbath,—thinking thus to harmonize the fact that the Jewish Sabbath was abolished. Those who hold this doctrine, evidently read the Sabbath precept, just as Adventists do, as if it said, "The seventh day of the week is the Sabbath," whereas, it says, "The seventh day is the Sabbath;" thus confusing the economic, or fixed day, element of the Sabbath with the moral, or every seventh day, element, and failing to recognize the fact that the Sabbath precept, as a part of the moral law, deals only with the moral element of the Sabbath.

If the day of the Jewish Sabbath was fixed by the giving of the manna, and not by the Sabbath precept, then the Jewish (seventh day of the week) Sabbath could be abolished without affecting the Sabbath precept.

In Rom. 3 : 31, Paul says, "Do we then make void the law through faith? God forbid: Yea, we establish the law." Here Paul distinctly denies any intention of teaching that the law was abolished. Now, in the face of his plain denial, it would be unfair to interpret any of his writings to mean the abolition of the law. We may, however, safely infer that he meant the moral law, not the ceremonial law, when he said, "Yea, we establish the law;" for he plainly teaches that the ceremonial law was abolished. And no one questions the fact that the ceremonial law, which consisted of types and shadows, was fulfilled and ended in Christ, and therefore abolished.

In Eph. 2 : 15, in referring to Christ, Paul said, "Having abolished in his flesh the enmity, even the

law of commandments contained in ordinances;" and again, in Col. 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."

The specific, or distinctive, meaning of ordinance is, "An established rite or ceremony." That Paul used the word in this sense is evident; for, if he meant the whole law, why did he specify the "commandments contained in ordinances?" He thus specified, or distinguished, certain commandments from others not contained in ordinances; but unless he used the word in its specific, or distinctive, sense, he could not thus make a distinction. Besides, Paul always uses the word "law" in referring to the law in general, or to the moral part of it. Hence, when he uses the word "ordinances," he can only refer to the ceremonial part of the law. Lastly, we must remember that Paul distinctly denied any intention of teaching that the moral law was abolished, and we must not make him contradict himself.

1.—In Rom. 14 : 5, Paul says, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

2.—Col. 2 : 16, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days."

3.—Gal. 4 : 10,11, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

These three texts are supposed by some to teach,

by inference, that the Sabbath law was abolished. They certainly do teach that the Jewish Sabbath was abolished. The most, however, that can justly be inferred (so far as the Sabbath question was involved) is that Paul meant to teach, not that the Sabbath law was abolished, but that it did not fix the day of the Sabbath, and that the Sabbath was not intended to be a burden but a blessing. And thus Paul's teaching was in perfect harmony with the Sabbath law, and with Christ's teaching when He said, "The Sabbath was made for man, and not man for the Sabbath." Paul was contending against the influence of the Judaizers, as the whole connection shows; and the Jewish Sabbath was plainly one of the questions involved.

Perhaps the first text (Rom. 14 : 5) most clearly shows Paul's position on the Sabbath question, as the Sabbath question is here plainly involved. Now, if Paul held the doctrine, that the Sabbath law was abolished, and taught it elsewhere, as some claim, why did he miss such a perfect opportunity for teaching it here? Can there be any stronger inference that he held no such doctrine?

The Jewish Sabbath was a standing question of dispute between the Jewish and the Gentile Christians, and the dispute would naturally resolve itself into a dispute over the meaning of the Sabbath law: the Jews holding, as Adventists do to-day, that it made the seventh day of the week holy above other days of the week, as the only true Sabbath; the Gentiles holding, as the great majority of Christians do to-day, that the Sabbath of the law was an institution, not a fixed unchangeable day of the week, and

therefore every day of the week was alike holy in itself; and thus it was, that "one man esteemeth one day above another; and another esteemeth every day alike." Now, if the dispute was over the *meaning* of the Sabbath law, as it evidently was, then it could not have been over the *abolition* of the Sabbath law, and hence the passage furnishes no argument that the Sabbath law was abolished.

The Christian Sabbath was not based on the theory that one day was above another as holier in itself, but on the theory that every day was alike holy in itself. Its fixed day element was purely and simply a memorial of the Resurrection of Christ, and there could be no dispute in regard to what day of the week was most suitable as a memorial of that event. There was thus no ground of dispute between the Jewish and the Gentile Christians in regard to the Lord's day, which both observed in commemoration of the Resurrection.

But the Jewish Christians observed also the whole Jewish ceremonial law, including the Jewish Sabbath, because they thought that the Christian religion was but a new phase of the Jewish religion, and still under the Jewish law. They insisted, therefore, that the Gentile Christians should also keep the Jewish Sabbath and the rest of the ceremonial law. But the Gentile Christians thought that keeping one day satisfied the demands of the Sabbath law, and that the Jewish Sabbath was a needless burden. Hence the dispute would inevitably resolve into the doctrinal issue regarding the seventh day of the week as holier in itself than other days, which the Jewish Christians held; and Paul settled the ques-

tion decidedly against the doctrine, yet with due respect to the honest convictions of others as a rule for their own conduct. In the preceding verse he said, "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

In the second passage (Col. 2 : 16) Paul's words, "Let no man therefore judge you \* \* \* in respect of the Sabbath days," is in harmony with the preceding and also in harmony with the view that the Sabbath law does not fix the day of the Sabbath, and implies only that Paul held this view of the Sabbath law. That he had in mind only the Jewish Sabbath, is evident in the fact that the word "Sabbath" always referred to the Jewish Sabbath; for, to avoid confusion, the Christian Sabbath was always called the Lord's day. Hence Paul's words do not imply that the Sabbath law was abolished, but only that the Jewish Sabbath was abolished. The word "therefore" refers back to the 14th verse, where Paul said that the handwriting of ordinances was blotted out and nailed to the cross, thus plainly including the Jewish Sabbath with the ordinances that were blotted out. On pages 266-268 we showed that Paul referred to the Jewish weekly Sabbaths, and not to the annual Sabbaths.

In the third passage before us (Gal. 4 : 10,11), the observance of "days" (Jewish weekly Sabbaths) "and months" (new moons), "and times" (yearly feasts), "and years" (Sabbatical years) belonged to the Jewish ritual, or handwriting of ordinances, which Paul said was blotted out. This is the same numeration, reversely—omitting the Sabbatical years—as given in Col. 2 : 16. In observing them,

the Galatians were attaching a certain amount of saving merit to them,—thinking thus to be justified by the law,—which was directly contrary to Paul's teaching. Paul told them, in the next chapter (Gal. 5 : 4), "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Hence he said, "I am afraid of you, lest I have bestowed upon you labor in vain."

So far as the weekly Sabbath is here involved, Paul had in mind only the Jewish Sabbath; for he would not thus have classified the Christian Sabbath with the other Jewish holy days, and it would not be just to interpret Paul's words to include the Christian Sabbath if he did not have the Christian Sabbath in mind when he wrote them. Now, if Paul had in mind only the Jewish Sabbath, his words cannot be taken to imply that the Sabbath law was abolished, unless it can first be proven that abolishing the Jewish Sabbath is equivalent to abolishing the Sabbath law; but since the Sabbath law does not fix the day of the Sabbath, then abolishing the Jewish Sabbath does not affect the Sabbath law.

Baptism and the Lord's Supper are Christian ordinances, but no one would think of including them in the handwriting of ordinances, which Paul said was blotted out and nailed to the cross. The Christian Sabbath is just as much of a Christian ordinance, and Paul thought no more of including it with the Jewish ceremonial law than he did baptism and the Lord's Supper.

Paul could have found no fault with the Gentiles for keeping the Christian Sabbath (in its fixed day sense) purely and simply in commemoration of the

Resurrection of Christ, and (in its every seventh day sense) in commemoration of Creation as the proportion of time commanded by the Sabbath law to set apart for rest, worship, and spiritual growth; for there would have been nothing in this observance contrary to Paul's teaching. Paul censured them only for putting their faith in the law, instead of in the sacrifice of Jesus Christ.

The whole burden of Paul's letter to the Galatians, and also a large part of that to the Romans, was the great doctrine of "Justification by Faith" in Jesus Christ. He says, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. 2 : 16. "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. 3 : 13. "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace."—Gal. 5 : 4. "Christ is the end of the law for righteousness to every one that believeth."—Rom. 10 : 4. "There is therefore now no condemnation to them which are in Christ Jesus."—Rom. 8 : 1. Read also Rom. 3 : 19-31 and Galatians, 3rd chapter.

But does the doctrine of "Justification by Faith" in Jesus Christ abolish the law? Paul says, that it establishes the law; for in Rom. 3 : 31 he says, "Do we then make void the law through faith? God forbid: yea, we establish the law."

"The law is not made for a righteous man, but



for the lawless and disobedient.”—1 Tim. 1 : 9. “But if ye be led of the Spirit, ye are not under the law;” for, “The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”—Gal. 5 : 18,22,23. “Ye are not under the law, but under grace.”—Rom. 6 : 14. “Ye also are become dead to the law. \* \* \* we are delivered from the law.”—Rom. 7 : 4,6.

These texts also, when fairly interpreted, tend rather to establish than to make void the law. The fact that the law was not made for a righteous man, but only for the lawless and disobedience, evidently could not abolish the law any more than it could prevent the law when first made. “If ye be in the Spirit” is the condition of deliverance from the law, for the fruits of the spirit are in perfect harmony with the law; and hence, so long as Christians are led of the Spirit, they cannot disobey the law. But the condition of deliverance necessarily involves the continuance of the same law from which the condition delivers; for the condition can only continue by reason of the continuance of the law.

While Christians are thus delivered from the law, they “are not under the law, but under grace;” but if the law were abolished, grace would be abolished also, for grace exists only because of the law, and the same law too from which the deliverance is effected. Christians are not at liberty to abuse their liberty; for Paul says, “Ye have been called unto liberty; only use not liberty for an occasion to the flesh” (Gal. 5 : 13). Christians “are become dead to the law” only in the sense that the law is practi-

cally a dead letter to those who keep it, not from compulsion, but from inclination.

“When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts.”—Rom. 2 : 14,15. Here Paul recognized the fact that the law was written in the hearts of those Gentiles who do by nature the things contained in the law, though they had not the law in its outwardly written form. Notice that Paul recognized that the law written in their hearts was the same law as the outwardly written law to which he evidently referred.

This shows that the Decalogue, or Ten Commandments, to which Paul evidently referred in particular, was but an outward expression of the law of God written (though often almost erased by neglect) in the hearts of the human race.

In referring to God’s promise to Abraham concerning Christ and the inheritance, Paul said, “The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”—Gal. 3 : 17. Evidently, the word “law” is here used, not in a law-beginning sense, but in a law-giving sense; for Abraham kept God’s commandments and laws (Gen. 26 : 5). Hence God’s law, given to the Israelites at Sinai four hundred and thirty years after Abraham, was not the beginning of God’s law, but only an after expression of it in the form of a definite code of laws known as the Ten Commandments, or Decalogue. There is no argument here that the Decalogue was not the same law in substance as that which existed at the time

of Abraham, both being the law of God, they must necessarily consist of the same moral principles, and therefore in reality be one and the same law.

God promised Abraham that in his seed (Christ) all nations of the earth should be blessed (Gen. 22 : 18). This promise extended to all the world. But when He gave the law to the Israelites, four hundred and thirty years after, He promised that if they would obey His law, He would make them a peculiar treasure unto Himself, above all people (Ex. 19 : 5). This promise extended only to the Israelites. Paul's argument was, that this last promise (represented by the Law), which included only Jews, could not disannul the former promise made to Abraham, which included all the world; that the promise made first reached beyond the promise made last, for God would not make any promise that disannulled a former promise; and therefore, through faith in Christ, all, without distinction, come under the promise to Abraham.

The law was given as the condition of God's promise to the Israelites, and hence it stood, in a sense, for the promise; and that Paul used it in this sense is evident from the fact that there was nothing in the nature of the law itself that could possibly conflict with God's promise to Abraham. But the promise to the Israelites could be and was practically construed by the Jews as disannulling the promise to Abraham.

In Ezek. 20 : 11, God said, "I gave them my statutes." God could not have given something that had no previous existence. A thing must first *be* before it can be given. Hence every precept of the Deca-

logue, in so far as it involved a distinct and separate moral principle, had a distinct and separate existence as one of God's statutes before it was given on Sinai by the voice of God, and written on tables of stone.

A moral precept is made and given existence by the conditions that make it a moral necessity. Some of the precepts of the Decalogue, in their very nature, existed before the world was created, and hence binding on the angels. Others did not exist till the conditions involved in human interrelationship gave them existence. If these conditions existed, as they did, from the beginning of the human race, then the moral precepts growing out of these conditions necessarily existed also from the beginning of the human race. Now, if the Decalogue existed—though not in an outwardly written form—before the beginning of the Jewish dispensation, it could not be affected by the ending of the Jewish dispensation.

Another line of argument used in attempting to prove that the Decalogue was abolished is drawn from the two covenants. Jeremiah foretold (Jer. 31 : 31-34) that the Lord would make a new covenant; and the new covenant necessarily abolished the old (Heb. 8 : 6-13; 2 Cor. 3 : 3-18). In Deut. 4 : 13; 9 : 11; Ex. 34 : 28, the Decalogue is called the covenant; and this fact is supposed to identify it with the old covenant that was abolished.

A covenant is an agreement, or contract, between parties. The Decalogue, in itself, is not of the nature of an agreement between God and the Israelites, but it does contain the terms of that agreement.

The writing which contains the terms of an agreement is called the contract or covenant; and in this sense only, can the Decalogue be called the covenant which God made with the Israelites at Sinai.

“And Moses took the blood, and sprinkled it on the people and said, Behold the blood of the covenant, which the Lord hath made with you *concerning all these words.*”—Ex. 24 : 8. Then the covenant was not “all these words,” but the agreement concerning them. “And the Lord said unto Moses, Write these words: for *after the tenor of these words* I have made a covenant with thee and with Israel . . . And he wrote upon the tables the words of the covenant, the ten commandments.”—Ex. 34 : 27,28. Here we see that the Ten Commandments are called “the words of the covenant,” not because that in themselves they constituted the covenant, but because “after the tenor of these words” God made the covenant; and this furnishes a key to the interpretation of those other passages in which the Decalogue is called the covenant.

What then was the covenant, or agreement, that God made with Israel at Sinai? “Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people” (Ex. 19 : 5). Here we have the condition of the covenant,—“If ye will obey my voice,”—and also the promise that constituted God’s side of the covenant. It only remains for Israel to accept the condition and bind themselves by a promise to obey God’s voice. “And all the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord” (verse 8).

This is the preliminary stage of the covenant. They have promised to obey God’s voice; but God had not yet uttered His voice in the Ten Commandments: so that the definite conditions of the covenant have not yet been made known to them; and the covenant is not completed in the strictest sense till the conditions are clearly stated in detail.

God then spake the Ten Commandments with His own voice in the hearing of all the people (Ex. 20 : 1; Deut. 4 : 33; 5 : 22). Then Moses went up into the mount and God gave him judgments relating to every detail of the Ten Commandments (Exodus 21-23). “And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said we will do” (Ex. 24 : 3). Moses then wrote all the words of the Lord in a book, built an altar, offered burnt offerings and sacrificed peace offerings of oxen unto the Lord, sprinkled the altar with blood, and took the book of the covenant and read it to all the people. Again they said, “All that the Lord hath said will we do, and be obedient.”

. . . And Moses took the blood, and sprinkled it on the people, and said: “Behold the blood of the covenant, which the Lord hath made with you concerning all these words” (Ex. 24 : 4-8). Thus the covenant was formally ratified by the people through Moses as their mediator.

It is evident then, that the covenant, in the primary sense, was the agreement that God made with the Israelites, and that the Ten Commandments was what God required and what the Israelites promised to obey as the condition of the covenant; and when

the Decalogue is spoken of as the covenant, it is only in the sense that it is the condition of the covenant.

“Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord.”—Jer. 31 : 31,32.

That it was the agreement, or contract, not the Ten Commandments, that is here referred to as “the covenant that I made with their fathers,” is clearly shown: first, In the fact that the Ten Commandments, merely as a code of laws, did not make God a husband to the Israelites, but His contract with them, based on the condition that they observe those laws, did; second, It was only by the Israelites breaking the condition of the covenant, that the covenant could be abolished, for God’s promise could not fail. Hence, the covenant was abolished because of the disobedience of the Israelites.

Now, if the covenant that was abolished was simply the Ten Commandments, then we have the law of God abolished by the disobedience of the Israelites; and hence the law of God did not depend on the authority of God, but on the obedience of the Israelites. This is the position that those must take, who claim that the covenant that was abolished was the Ten Commandments.

Again, “The law of the Lord is perfect.”—Ps. 19 : 7-11; 111 : 7,8; 119 : 96; James 1 : 25; 2 : 8-12.

But Paul says, that the first covenant was not faultless (Heb. 8 : 7). Now, since the Law is perfect, and this covenant not perfect, they cannot be identical. If the first covenant were perfect, it could not be improved; but Paul says that the new covenant is “established on better promises” (Heb. 8 : 6), and hence is an improvement on the old.

The old covenant was faulty in that it was not adapted to the helpless condition of fallen man; but it served its purpose in showing man his helpless condition, and causing him to look forward to the promised deliverance foreshadowed in the ceremonial law, and thus prepared the way for the coming of Christ and the establishment of the new covenant. All of which goes to prove that the old covenant, which was abolished, was not the law itself, but simply a contract between God and His people, the conditions of which was inevitably destined to be broken in the very inability of the people to keep it.

“But this shall be the covenant that I will make with the house of Israel; After those days, saith 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.”—Jer. 31 : 33. Writing the law “in their hearts” is certainly quite the opposite of abolishing it. Neither is there any warrant here for assuming that it was a different law from that written on tables of stone. Jeremiah could only have had in mind the one code of laws known to him as the law of God: that code of laws spoken by the voice of God and written by the finger of God.

Neither are we to suppose, on the other hand, that the law of God consisted of certain set unchangeable

words in a set unchangeable order, and that it would cease to be the same law if it was put in different words without changing the meaning. The substance of the law is the moral precepts contained in it, and which do not depend on the exact wording. The two copies of the law (Ex. 20 : 3-17 and Deut. 5 : 7-21) are worded quite differently, yet they are both the same law: the first as spoken by God, and the second as written by Him on tables of stone.—As shown in Chapter IX.

The law of God, as written on the hearts of His people, is evidently not in any set words, but in the sense. However, when it becomes necessary to put it in words for instruction, we cannot improve on the wording in which God himself has put it.

No one can fail to recognize that the law written “in their hearts,” in Jeremiah’s prophecy, was meant to contrast the law written “in tables of stone,” and hence the same law. It was only from this prophecy that Paul could have drawn the expression, “Not in tables of stone, but in fleshy tables of the heart” (2 Cor. 3 : 3). Paul here evidently means to draw a contrast, not between two laws, but between the receptacles in which the same law was written.

Again, he says, in verse 6, “Who also hath made us able ministers of the New Testament (covenant), not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.” Now, if Paul here meant the letter of one law and the spirit of another, he would certainly have said so. The unmistakable teaching is, that the spirit of the law is the basis of the new covenant just as the letter of the law was the

basis of the old, and that in both cases it was the same law. Paul could only have referred to the law when he said, “The letter killeth, but the spirit giveth life,” and only to the same law in both cases.

In the next two verses he says, “But if the ministration of death (the letter that killeth), written and engraven in stone, was glorious . . . which glory was to be done away. How shall not the ministration of the spirit be rather glorious?” Paul is here plainly contrasting the glory of the ministration of the letter of the law with the glory of the ministration of the spirit of the law, and states, incidentally, that the glory of the former was to be done away (by reason of the glory that excelleth, as shown in verse 10): a truth that no one will deny. Now note particularly that Paul does not say, nor even imply, that the law written and engraven on stones was to be done away, but that the glory of the ministration of the letter of that law was to be done away.

Death is passed on all men in that all have sinned (Rom. 5 : 12); for “the wages of sin is death” (Rom. 6 : 23) and “sin is the transgression of the law” (1 John 3 : 4): hence the ministration of the letter of the law, which was “written and engraven in stones,” became the ministration of death; for death is the penalty of the law, and the letter of the law, therefore, necessarily passed the death sentence on all who had disobeyed the law.

But Jesus tasted death for every man (Heb. 2 : 9); He “gave himself a ransom for all” (1 Tim. 2 : 6); “If one died for all, then were all dead” (2 Cor. 5 : 14); “The Lord hath laid on him the iniquity of

us all" (Isa. 53 : 6); "Christ died for our sins" (1 Cor. 15 : 3); thus the ministration of the letter of the law, which killeth, was done away, and the ministration of the spirit, which giveth life, was established, not by abolishing the law, but by Jesus bearing "our sins in his own body" and dying in our stead, thus sparing us and at the same time vindicating the authority of the law.

That Christ vindicated the authority of the law in his death is the best possible proof of the existence of the law, and certainly the law could not be abolished in the vindication of it. Then it was not the law, but the ministration of the law, that was changed.

Under the new ministration, justification is not by the law but by faith in Jesus (Gal. 2 : 16). "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3 : 31).

The law still remained as the standard by which sin is shown (Rom. 3 : 20; 7 : 7; 1 John 3 : 4; James 2 : 8-12; Ps. 19 : 7-11), also, to reprove the wicked, to approve the righteous, to restrain and constrain, and to be a rule of conduct to all. The law is established by being written in the hearts of God's people, whereby they are brought into harmony with the law and love its precepts. "True Christians do not feel the law as a burden, but the best need it as a guide." —*Waffle*. "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). "Wherefore the law is holy, and the commandment holy, and just, and good" (verse 12): We cannot conclude that Chris-

tians are delivered from that which is holy, just, and good, but that they are delivered from the bondage and curse of the law, whereby they were held, thus enabling them to "serve in newness of spirit, and not in the oldness of the letter."

Again, the law is established by its full vindication in the death of Jesus Christ; for nothing could more completely establish the law than the fact that God's own Son was slain to vindicate its authority. The new ministration of the law rests on the fact that because of the perfect vindication of the authority of the law by the death of Jesus Christ, God can now be just and yet the justifier of him that believeth in Jesus Christ (Rom. 3 : 26). The Resurrection testified that the death of Jesus Christ fully vindicated the authority of the law.

Again, the law is established, as Paul said, by faith in Jesus Christ; for faith in Jesus Christ is a recognition of His death as the vindication of the law, and thus a recognition of the law thus vindicated.

The death of Jesus Christ is, in its nature, a standing vindication of the law: hence its redeeming power can never be exhausted, nor even diminished. "The blood of Jesus Christ cleanseth from all sin" (1 John 1 : 7); "He will save to the uttermost all that come unto him" (Heb. 7 : 25): these are a guarantee, both of its all sufficiency, and its ever sufficiency. The permanency of the vindication is also a guarantee of the permanence of the law thereby vindicated.

What law was it that Jesus Christ vindicated by

His death? Certainly the then recognized law of God, which was broken by the Jews, and was the Ten Commandments in particular, whatever else might have been included, and that law certainly could not have been abolished in its vindication.

Some seem to think it is necessary to abolish everything that related to the Jews, and therefore reject the Ten Commandments because they were given to the Jews. Just as well reject Christ because he was a Jew and reject the teaching of the apostles because they were Jews.

“Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah” (Jer. 33 : 31),—then the new covenant, as well as the old, was made with the Jews. Even the Gospel itself was commanded to be preached first to the Jews (Acts 3 : 26; 13 : 46; Rom. 1 : 16). Paul, in speaking of the Jews, said, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came” (Rom. 9 : 4,5). “What advantage then hath the Jew? Much every way: chiefly because that unto them were committed the oracles of God” (Rom. 3 : 1,2).

Oral means spoken: and the oracles of God were the Ten Commandments spoken by God. If we reject the Ten Commandments because they were given to the Jews, then, to be consistent, we should reject the new covenant because it was made with the Jews, reject Christ because he was a Jew, and

reject the teachings of the apostles because they were Jews.

Some object to the terms “moral law” and “ceremonial law,” because the terms are not used in the Bible. But all must admit that some of the precepts of the law were moral in their nature and some ceremonial, and therefore the law naturally divided itself into moral precepts and ceremonial precepts; and hence it is perfectly legitimate to speak of the moral part of the law as the moral law, and of the ceremonial part as the ceremonial law.

The Decalogue was the only part of the law that was spoken by the voice of God and written by the finger of God; which fact necessarily gave it the prominent place in the law. While there are moral precepts in the law outside of the Decalogue, yet the Decalogue is practically a summary of the moral law, and is, in this sense, referred to as the moral law.

Since no distinguishing terms are used in the Bible to distinguish between the moral and the ceremonial parts of the law, it necessarily follows that the word “law” refers sometimes to the moral part of the law, and sometimes to the ceremonial part, and sometimes to the law as a whole; and we can judge only from the connection in which it is used. We would be obliged to use the word “law” in the same way to-day if we did not use the terms “moral” and “ceremonial,” or some other distinguishing terms.

The ceremonial part of the Jewish law consisted of types pointing to Christ, and were necessarily

abolished by having their typical meaning fulfilled, and done away, in Christ. There is no dispute on this point. The whole dispute is in regard to the Decalogue.

Christ said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 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" (Matt. 5 : 17,18). All will agree that the ceremonial part of the law was fulfilled and done away in Christ.

In the next verse Christ says, "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." Christ evidently meant these words to apply to all future time, not merely from the time they were spoken to His death.

But the ceremonial law was abolished at His death, so these words can only apply now to the moral part of the law, which was therefore not done away; for the words, "these commandments," can only refer to the law about which He was talking; and the law about which He was talking was the Mosaic law, as shown by its being coupled with the prophets in the expression, "the law and the prophets."

Isa. 42 : 21 foretold that Christ would "magnify the law, and make it honorable:" magnifying and honoring are quite the reverse of abolishing.

In answering the rich young ruler (Luke 18 : 20), Jesus said, "Thou knowest the commandments," then he numerated five of the precepts of the Deca-

logue, thus recognizing the Decalogue as the standard of right living. Paul also (Rom. 13 : 9) numerated five of the precepts of the Decalogue as the rule of conduct. These five precepts in each case are sufficient fully to identify the Decalogue as the code of laws referred to.

Because all the precepts of the Decalogue were not here mentioned does not argue that those not mentioned were abolished; for, in that case, the first, second and third, as well as the Sabbath precept, would be abolished, and "what proves too much proves nothing."

When asked which was the great commandment in the law, Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." —Matt. 22 : 37-40.

Here again the word "law" is coupled with "the prophets," thus identifying it with the Mosaic law; and in the very heart of the Mosaic law is the Decalogue. The Decalogue therefore hangs on the two great commandments of love to God and love to man; and there is certainly no argument in this fact that it is abolished.

What peculiarly distinguishes the Decalogue is the fact that every precept in it is the natural, necessary and inevitable outgrowth of the two great commandments of love to God and love to man; and hence it would be impossible to abolish the Deca-



logue without abolishing the two great commandments of which it is the necessary outgrowth.

Those who teach that the Decalogue is abolished have much to say about God's higher law and God's eternal law of righteousness, but they fail to make it very clear wherein it excludes the Decalogue or in what sense it abolishes the Decalogue, for they recognize all of the precepts of the Decalogue except the Sabbath precept, as still binding.

By God's higher law, they mean the two great commandments of love to God and love to man. These are but the two divisions of the one great law of love, which has its origin in the nature of God, for "God is love" (1 John 4 : 8); "therefore love is the fulfilling of the law" (Rom. 13 : 10).

Love, then, is the foundation principle of God's law. Love to God and love to man are the two great divisions, and the ten precepts of the Decalogue are the subdivisions: the first four belonging to the first, and the last six belonging to the second great division. Love corresponds to the root of the tree. Love to God and love to man are the two main branches: the first main branch having four sub-branches (the first four precepts), and the second main branch having six sub-branches (the last six precepts.) All other moral precepts are lesser sub-branches growing out from these direct sub-branches.

Abolishing the Decalogue and immediately restoring all but the Sabbath precept, may be fittingly likened to cutting off all the branches of the moral-law tree, and immediately grafting all but the Sabbath branch back on again. But why not graft the Sabbath precept back on again, as well as the rest,

for there is certainly sufficient reason for it? In claiming to be "Lord of the Sabbath," Christ plainly recognized the Sabbath precept. His attempting to reform the Sabbath by condemning the prevalent abuses of it, was certainly not with a view to abolishing it. When He said, "The Sabbath was made for man," He certainly had no thought of abolishing the precept that prescribed that which was made for man. "The law is holy, just, and good" (Rom. 7 : 12). What is true of the law as a whole must be true of all its parts; hence the Sabbath law is holy, just, and good. And certainly Jesus did not abolish that which was holy, just, and good.

Now, since there is good and sufficient reason for grafting the Sabbath precept back on again, we will assume that all the precepts of the Decalogue have been cut off and all grafted back on again. What has been gained by the transaction? Has the Decalogue been abolished in any real or practical sense?

Such a transaction would be contrary to God's nature, in whom there "is no variableness, neither shadow of turning" (Jas. 1 : 17); and of whom it was said, that "whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it" (Ecc. 3 : 14), "All his commandments are sure. They stand fast forever and ever." (Ps. 111 : 7,8.) Again, I will not "alter the thing that has gone out of my lips" (Ps. 89 : 34).

It will be manifest to every one, that if all the precepts were to be immediately grafted back on again, there would be no reason for cutting any of them off; and hence the only possible reason that can be given

for cutting them off is to get rid of the Sabbath precept.

To abolish the Sabbath precept, it is manifestly necessary to abolish the whole Decalogue; for all stand on equal authority, in that they were all spoken by the voice of God and written by the finger of God. Hence the necessity of cutting off all, to get rid of the Sabbath precept, and grafting the rest back on again.

It is claimed that each of the precepts of the Decalogue, except the Sabbath precept, is practically restated in the New Testament in the form of definite precepts, and that there is no definite precept in the New Testament corresponding to the Sabbath precept. Restating the precepts is only proof that they were never abolished in any real sense; and the failure to restate a precept is certainly no proof that it was abolished. But in any case, Christ's attitude toward the Sabbath, as already shown, is the equivalent of a restatement of the Sabbath precept.

God said (Jer. 31,33) that He would write His law on the hearts of His people, and the whole history of the Christian Church shows that the Sabbath precept was not omitted. The fact, also, that there is no definite code of laws given anywhere in the New Testament, argues that the code of laws already existing was not abolished.

Again it is claimed that the Sabbath precept was a ceremonial, not a moral, precept, and hence that the Sabbath of the law was only a Jewish ceremonial ordinance.

It seems evident that those who hold this view see in the Sabbath precept only the fixed day element

of the Sabbath. We have already shown, as we believe, in a former chapter, that the fixed day element of the Sabbath was never any part of the Sabbath precept. The fact that it is, in an economic sense, essential to the highest value of the Sabbath, does not argue that it was an essential part of the Sabbath precept; for God is fully able, through his providence, to take care of the economic element of the Sabbath outside of any precept. And that He did so is practically proven in the fact that the fixing of the day of the Sabbath in every instance was attended by a special day-fixing dispensation of providence; for example, the manna in and of itself, necessarily fixed the day of the Jewish Sabbath, and the Resurrection, in and of itself, necessarily fixed the day of the Christian Sabbath. Now, if these dispensations of providence necessarily, in and of themselves, fixed the day of the Sabbath, then it was manifestly not necessary to fix the day by a definite precept; and we know that God does nothing that is unnecessary.

Now, if the Sabbath precept does not fix the day of the Sabbath, then it deals only with the every seventh day element of the Sabbath, which is essentially a moral element.

The setting aside of a definite part of our time to the worship of God is a definite acknowledgment of God's authority, and a declaration of allegiance. It is also an acknowledgment of our debt to God as the giver of time and with it all that we possess. Also, the Sabbath as a creation memorial is an acknowledgment of our faith in God as the Creator of the universe.

These acknowledgments are purely moral duties because they are God's rightful due; and hence the precept that requires them is purely a moral precept. Of course, God only had the right to fix the proportion of time to be devoted to these duties; and a definite proportion of time was manifestly necessary to make the Sabbath precept a definite precept. All history testifies that the Sabbath is essential to man's highest physical, mental, intellectual, social, spiritual, and moral development,—all of which are essential to his highest usefulness to the end for which he was created.

Furthermore, it naturally and inevitably results, that just in proportion as people neglect the Sabbath, they forget God, and just in proportion as they forget God, they ignore His law. In this sense, the Sabbath precept is the mainspring of all; for which reason, doubtless, it was put in the very heart of the Decalogue.

All of these facts testify that the Sabbath precept is a purely moral precept.

One thing is self-evident, that a moral precept deals only with a moral issue. Now, since the fixed day element of the Sabbath is, in its nature, an economic, not a moral issue, it is evidently not based on a moral precept; and if the Sabbath precept is wholly a moral precept, it does not fix the day of the Sabbath.

All of the Decalogue abolishing theories necessarily involve the assumption that the Jewish Sabbath was the Sabbath of the law; from which it would follow that if the Jewish Sabbath was abolished, the Sabbath law was also abolished, and if the Sabbath

law was abolished, the whole Decalogue was abolished. But if the assumption is false, it proves nothing.

Again, the Decalogue abolishing theories necessarily involve the assumption that the Decalogue consisted in the exact wording of the law, and that any change in the exact wording of it, necessarily abolished it; for it is only on this principle that any of the precepts can be abolished and the sense of them immediately restored. But if the assumption is false, it proves nothing. And that the assumption is false is proved in the fact that the two copies of the Decalogue, given in Exodus 20 and Deuteronomy 5, are worded quite differently.

Now, if the Decalogue does not consist in the exact wording of the law, but in the moral principles involved, then the fact, as claimed, that all but one of the precepts of the Decalogue are practically restored in the New Testament, proves that at least nine of the precepts of the Decalogue have never been abolished. But if any are not abolished, none are abolished; for they all stand on equal authority. This is certainly decisive proof that the Decalogue is not abolished, and that the Sabbath still rests on the direct command of God in the Sabbath precept.

The doctrine that the Decalogue was abolished and all but the Sabbath precept restored, is advanced in the supposed interest of the Christian Sabbath; but it deprives the Christian Sabbath of its authority; for if it does not rest on the law of God, it has no authority. Those who wish to ignore the Sabbath, find full vindication in this doctrine. Those who

would do away with the Sabbath altogether, find their strongest argument in this doctrine. And those who oppose Sabbath legislation, find in this doctrine their most effective weapon. Thus those who teach this doctrine unintentionally ally themselves with the enemies of the Christian Sabbath.

It is also because of the practical admission of this doctrine, that Adventists score their strongest point; for the doctrine practically admits that the Sabbath law fixes the seventh day of the week as the Sabbath. And this admission by those who claim to be the champions of the Christian Sabbath, strengthens the Adventists more than all else combined; for then the whole issue turns on the question of the abolition of the Decalogue—and on this question Adventists are fully able to hold their own.

But in reality, the whole issue turns on the question, Does the Sabbath law fix the day of the Sabbath? And we believe that we have, in previous chapters, fully sustained the position that it does not. Certain it is that the interest of the Christian Sabbath cannot be permanently advanced by any false doctrine.

## CHAPTER XX.

### SABBATH LEGISLATION.

Whatever vitally concerns the welfare of a nation is a legitimate subject of national legislation. This proposition is too self-evident to be disputed; and, therefore, if it can be shown that the Sabbath vitally concerns the welfare of a nation, then the nation that fails to make proper Sabbath legislation is, to that extent, negligent in regard to its own national welfare.

Vitality, morality and intelligence are essential to the highest type of citizenship. These elements are fostered by a proper observance of the Sabbath; but Sabbath desecration tends in the opposite direction. The proper observance of the Sabbath makes God-fearing citizens, and these, as a rule, are the most law-abiding citizens; and these are the strength of a nation.

Adam Smith, who is one of the highest authorities on political economy, says, "The Sabbath as a political institution is of inestimable value, independently

of its claim to divine authority.”—Blackstone, the great law commentator (*Commentaries*, Bk. IV, ch. 4) says, “The keeping one day in seven holy, as a means of relaxation and refreshment, as well as for public worship, is of admirable service to the State, considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit. It enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints upon the minds of the people that sense of their duty to God so necessary to make them good citizens, but which yet may be worn out and defaced by an unremitting continuance of labor without any stated times of recalling them to the worship of their maker.”—Lord Macaulay, in a speech in Parliament said, “Man! man! this is the great creator of wealth. The difference between the soil of Campania and Spitzbergen is insignificant compared with the difference presented by two countries, the one inhabited by men full of moral and physical vigor, the other by beings plunged in intellectual decrepitude. Hence it is that we are not impoverished but on the contrary enriched by this seventh day, which we have for so many years devoted to rest. This day is not lost. While the machinery is stopped, while the car rests on the road, while the treasury is silent, while the smoke ceases to rise from the chimney of the factory, the nation enriches itself none the less than during the working days of the week. Man, the machine of all machines, the one by the side of which all the inventions of the

Wattses and the Arkwrights are as nothing, is recuperating and gaining strength so well that on Monday he returns to his work with his mind clearer, with more courage for his work and with renewed vigor. I will never believe that that which renders a people stronger, wiser, and better can ever turn to its impoverishment.”—Rev. George T. Washburn (*“The Sabbath for Man,”* p. 221) says, “There is not a non-Sabbath-keeping nation that is not abjectly poor.”—Joseph Cook (Boston Monday Lectures: “Biology,” p. 162) says, “I am no fanatic, I hope, as to Sunday; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England and the United States, the countries which best observe, Sunday, constitute almost the entire map of safe popular government.”—The celebrated Count Montalembert (a French Roman Catholic) says, “Impartial men are convinced that the political education by which the lower classes of the English nation surpass other nations—that the extraordinary wealth of England and its supreme maritime power—are clear proofs of the blessing of God bestowed upon this nation for its distinguished Sabbath observance. Those who behold the enormous commerce of England, in the harbors, the railways, the manufactories, etc., cannot see without astonishment the quiet of the Sabbath day.”—Dr. Schaff (*Princeton Review*, vol. XXXV., p. 570) says, “Take away the Sabbath and you destroy the most humane and most democratic institution which in every respect was made for man but more particularly for the man of labor and toil, of poverty and sorrow.

Take away the Sabbath and you destroy a mighty conservative force, and dry up a fountain from which the family, the church, and the state receive constant nourishment and support. Take away the Sabbath, and you shake the moral foundations of our national power and prosperity, our churches will be forsaken, our Sunday-schools emptied, our domestic devotions will languish, the fountains of public and private virtue will dry up; a flood of profanity, licentiousness and vice will inundate the land; labor will lose its reward, liberty be deprived of its pillar, self-government will prove a failure, and our republican institutions end in anarchy and confusion, to give way, in due time, to the most oppressive and degrading military despotism known in the annals of history. Yea, the end of the Sabbath would be for America the beginning of the unlimited reign of the infernal idol-trinity of Mammon, Bacchus and Venus, and overwhelm us at last in temporal and eternal ruin."

It is unnecessary to add further testimony on this point, for the whole trend of evidence is in one direction, namely, that the Sabbath question vitally concerns the welfare of a nation. This is increasingly true in proportion as the people have a voice in the government, and thus stamp their individual characters upon the government; and hence true in the highest degree in a republican form of government, as the United States, in which the character of the government depends directly on the vitality, morality, and intelligence of the people; and, since the proper observance of the Sabbath fosters these elements of national greatness, perhaps more than any

other one influence, it vitally concerns the welfare of the nation.

Christianity is the recognized foundation of Christian government: the true principles of Christian morality are all on the side of right government.

The most civilized, prosperous, and powerful nations of the earth are the Protestant Christian nations. This fact can only be due to the blessing of God. For, "Blessed is the nation whose God is the Lord." (Ps. 33 : 12).—"Righteousness exalteth a nation." (Prov. 14 : 34).

The Christian Sabbath is a distinctive mark of all Christian nations. Judge McLean of the Supreme Court of the United States, said, "Where there is no Christian Sabbath there is no Christian morality; and without this, free government cannot long be sustained. Voltaire, the avowed enemy of the Christian religion, said, "There is no hope of destroying the Christian religion as long as the Christian Sabbath is acknowledged and kept by men as a sacred day."

Therefore, the Christian Sabbath is vital to the Christian religion, and the Christian religion is vital to Christian government. Hence the Sabbath question ranks as a vital issue just as the nation ranks as a Christian nation; and not until a nation forfeits its right to be called a Christian nation will the Sabbath as a Christian institution cease to come within the proper range of its legislative authority.

One of the primary ends of legislation is the protection of personal rights; and one of the personal rights that belong peculiarly to the laboring class is the weekly Sabbath of rest. This class forms the

greater part of any nation, and upon it the wealth and prosperity of a nation mainly depends. Their rights are certainly entitled to protection. Christ said, "The Sabbath was made for man;" hence it is one of man's inherited rights, and, as such, is as much entitled to the protection of the law as any other of his inherited rights.

*First.* The Sabbath was made for man's physical welfare. It has been abundantly proved, by actual tests, that both man and beast can accomplish more work, in the long run, by resting every seventh day, than by working every day and at the same time keep in better physical condition.

It might be supposed that additional daily rest amounting to one day in seven would be equivalent to an every seventh day of rest. This would doubtless be true if it were merely a question of the relative proportion of labor and rest; but the alternate action and reaction of a regularly repeated strain produces a vibrating condition which gradually increases in strain with each repetition and soon reaches the point of overstrain. For this reason, an army in crossing a bridge is ordered to break step, as the constantly increasing strain of the vibrations produced by the regularly timed tread of the army would soon injure and in time destroy the bridge.

Life (the body) is the bridge between birth and death, and daily toil may be likened to the regularly timed tread of the army. A certain number of treads of the army would not produce overstrain; so there is a safe limit. Six days of toil in succession seems to be the safe limit fixed by nature in applying the prin-

ciple to the bridge of life; the seventh day of rest breaks up the vibrating strain and restores the normal condition of life. Increasing the amount of daily rest would correspond in effect to opening the ranks of the army so that fewer men would be on the bridge at one time, and thus diminish the force of each separate tread of the army.

Some men have, by birthright, greater natural strength and vitality than others, and are able therefore, to endure with safety longer periods of labor and require shorter periods of rest. Hence the normal relative proportion between daily labor and rest differs in different men; but nature bases its laws upon normal conditions; and therefore the law of one day rest in seven is based on the condition that the relative proportion between daily labor and rest is normal in each individual case.

Attempts have been made to change nature's proportion of one day in seven, but all such attempts have ended in failure; for if the proportion be diminished, the output of labor falls short of the normal capacity of the human machine, and if the proportion be increased, the human machine is injured and its normal capacity diminished. Nature's Sabbath law must necessarily be the same as the Sabbath law of God's word; for Nature's laws are God's laws, and God would not make two conflicting laws. We see then that God's Sabbath law is not arbitrary, but is based on a need in man's nature and therefore made for man's good.

Rest is necessary to give nature an opportunity to renew the labor consumed tissues of the body. In the case of animals in their natural state, we observe

no indication that nature requires a weekly rest, but neither are they subject to the monotonous unvarying routine strain of daily toil; from which it is evident, that, from the animal standpoint merely, the necessity of a weekly day of rest is due solely to the regularly timed treadlike nature of daily toil. And thus it is that the weekly Sabbath of rest is peculiarly the birthright of the laboring man and of those domestic animals that labor in his service.

“A clamor is raised that certain kinds of service are required all the time. The least that can be said in reply is—the fact that some kinds of work are regarded as necessary twenty-four hours a day has not been held a plausible reason for urging that the same persons should be employed twenty-four hours a day. The same principle must be applied to the week.” (From an editorial in *The Christian Endeavor World* of April 3rd, 1913.)

It may also be observed in passing that the laws of nature never rest. But if this argued that a weekly day of rest was contrary to nature, it would also argue the same in regard to daily rest; for the laws of nature require neither daily nor weekly rest, but are perpetual and unchanging in their nature and not subject to strain or destruction.

The practically unanimous testimony of eminent physicians, who have given their testimony on the subject, is, that, other things being equal, those who rest one day in seven will be healthier, live longer, and accomplish more work than those who work every day, whether with brain or hands. For a few of these testimonies we refer to Waffle (*The Lord's Day*, pp. 59-62) and Gilfillan (*The Sabbath*, pp. 173-183.)

The fact that a weekly day of rest is essential to the preservation of the health of the laboring class, is too well established to be successfully disputed. Now, what so vitally concerns the physical welfare of the laboring class, vitally concerns the nation; and what vitally concerns the nation is a legitimate subject of national legislation.

*Second.* The Sabbath was made for man's intellectual welfare. The mind, as well as the body, is subject to strain and fatigue; and just as physical overwork tends to physical breakdown, so mental overwork tends to mental breakdown or insanity. The brain, or seat of the intellect, is, in fact, a part of the body, and brain rest is a physical necessity.

But we wish here to consider the question purely from the intellectual standpoint. We have shown that man, merely as a human machine, needs the weekly day of rest to keep the machine in good working order. But man is more than a mere machine: the intellect and the soul of man is the image of God that distinguishes man as superior to other animals; and the more this image of God is cultivated and developed, the higher man is lifted above the plane of the lower animals. Unceasing toil inevitably tends to intellectual degradation. Men must have time for intellectual improvement or they necessarily become stupid, ignorant and brutish, and little better than beasts of burden. The social, moral and religious progress, not only of the individual, but of the race, depends on intellectual development.

It might be argued that if the evenings (after the day's labor) were properly devoted to mental im-



provement, the intellectual needs of the laboring class would thus be supplied. But the mind can accomplish little with a tired body, and few have sufficient energy and interest left after the day's work is done; and this would be still more true if they were compelled to work continuously day after day. The weekly day of rest, therefore, is practically the only time for the intellectual development of the laboring class.

Those who labor with their brains, as office employees, etc., also farmers, merchants, mechanics, tradesmen, and all others who labor with their brains as well as with their hands, may properly be included with the laboring class. But those who thus labor with their brains have their intellect developed only along the one line in which they are employed, and need the weekly day of rest for general intellectual development.

Those who are engaged almost wholly in intellectual pursuits, as doctors, lawyers, preachers, teachers, etc., need a weekly day of rest more for physical than for intellectual reasons. But we must remember that the great mass of the human race always have and always will belong to the laboring class, and especially to the manual laboring class, who most need the weekly day of rest. And where these are intrusted with the ballot, their intellectual development is of the most vital concern to the welfare of the nation.

We have shown that the weekly day of rest is vitally important to this end, and hence what so vitally concerns the welfare of the nation cannot fail to be a legitimate subject of national legislation.

*Third.* The Sabbath was made for man's social welfare. The whole social structure is made up of individuals combined into families, families into communities, and communities into nations. Whatever strengthens the social ties that bind a nation together, strengthens the nation. That the proper observance of the Sabbath is one of the most potent influences to this end, we think, can hardly be questioned. The weekly Sabbath, in its rest from labor and business cares, furnishes the only favorable opportunity for the laboring man to enjoy the society of his family, and thus strengthens the family social tie, which, as we have seen, is the foundation of the whole social structure.

It is a significant fact, that divorces increase as the moral restraints of the Sabbath decrease. Dr. Lowe, an eminent physician of Berlin, in a speech in the German Parliament on a bill to prevent employers from compelling their workmen to work on Sunday, said, "I have had occasion in my career as a physician to visit more than nine thousand workmen who worked on Sunday in their shops or at their homes, and I have it on proof that Sunday labor has the most disastrous effect. In their homes slovenliness and discord reign: the life of the wineshop has supplanted the family life." (Quoted from *Waffle—The Lord's Day*, pp. 99.) This shows, by contrast, the influence of the proper observance of the Sabbath on family life.

Cleanliness and neatness tend to health, refinement, and self-respect, while dirt and untidiness tend in the opposite direction. The Sabbath, in its respite from toil and in its opportunity for family and social

intercourse, is a strong incentive to the laboring man to wash and put on clean clothes; and, added to this, the habit of assembling together to worship, clean and neatly dressed, has a humanizing, refining, and elevating tendency, the value of which, in its effect, both on the individual and on society, cannot be over-estimated.

Again, the broad mark of distinction between the rich and the poor is largely obliterated on the Lord's day; and if they assemble together to worship in the true spirit of the day, class distinction is laid aside: they come to know each other better,—the rich become more humble and the poor more self-respecting,—and the bond of human sympathy is strengthened; and, in so far as the Sabbath is thus observed, it tends to lessen the friction between capital and labor.

Hence the proper observance of the Sabbath strengthens all the social ties that bind society, and, in turn, the nation, together; and thus it vitally concerns the welfare of the nation, and is therefore a legitimate subject for national legislation.

*Fourth.* The Sabbath was made for man's moral and religious welfare. Upon the moral character of man, more than upon anything else, depends the welfare of society, and certainly what concerns the welfare of society cannot fail to concern the welfare of the state or nation. Does the Sabbath, then, exert a moral or an immoral influence upon the character of man?

It is admitted that the answer to this question depends on the manner of the Sabbath observance;

for, while the proper observance of the Sabbath, in its very nature, can only exert a moral influence, so the improper observance of the Sabbath must necessarily, in the very reverse nature of the observance exert the reverse influence.

But we are considering here only the proper observance of the Sabbath. Webster quoted the following, in his speech on the Girard Will case: "You might as well put out the sun and think to enlighten the world with tapers, destroy the attraction of gravitation and think to wield the universe by human powers, as to extinguish the moral illumination of the Sabbath and break this glorious mainspring of the moral government of God."

The Sabbath is essentially a religious institution since it has its origin in the moral law of God. It is impossible therefore to consider the moral character of the Sabbath aside from its religious character; for the moral influence of the Sabbath depends on its religious observance. Man's religious nature underlies his moral nature.

True moral perceptions are due to a religious sense of duty to God and to our fellow-man. There is a sort of superficial morality based on expediency and self-interest; but the morality that produces a sense of guilt or innocence lies deeper in man's religious nature.

The religious instinct is one of the strongest instincts of man's nature. If directed in the right direction, it lifts man to a high plane of moral character; but, in combination with ignorance and superstition, it may indeed prove, as history attests, a very dangerous element, both to society and to the

state. In the very capacity for good lies the capacity for evil, depending wholly on the direction in which the capacity is directed.

The safety therefore of society and State lies in directing the capacity in the right direction. The one right direction for the religious instinct is the direction pointed out in the word of God by Him who created the religious instinct. The more light that is thrown on the word of God, and the better it is understood, the more is ignorance and superstition dispelled. And the better man understands his true relation to God and to his fellow-man, the better is he qualified for citizenship. How is all this to be attained without the Sabbath, and the instructions of the pulpit?—for only by keeping the Sabbath are men enabled to meet for worship and religious instruction.

The word of God is the highest moral standard, and all its principles are on the side of good government; and to inculcate these principles is the primary end and purpose of the Sabbath institution. A high standard of moral character in those who are intrusted with the ballot is certainly a matter of vital importance to free government; and the Sabbath is the most potent influence to this end.

Hence the Sabbath vitally concerns the welfare of the nation, and is therefore a legitimate subject of national legislation; for whatever vitally concerns, in any sense, the welfare of a nation comes within the legitimate range of its legislative authority.

*The proper extent and limits of Sabbath Legislation* is the next important phase of the subject. If

the welfare of the nation, from the standpoint of political economy, is the justification for Sabbath legislation, then the same consideration of welfare necessarily determines the justifiable extent and limits of Sabbath legislation. It is only necessary therefore to determine what legislation is needed to make the institution of the Sabbath of the greatest economic value to the nation.

It is evident that the economic value of the Sabbath to the nation is just in proportion as it promotes the physical, intellectual, social, moral and religious welfare of the individuals who comprise the nation; for the character of a nation is only the sum total of the characters of the people who comprise it.

The promotion of the physical, intellectual, social, moral and religious welfare of man is also the Divine purpose of the Sabbath. We see, therefore, that the greatest economic value of the Sabbath to the nation lies in direct line with its Divine purpose. Hence the Divine blessing on the proper observance of the Sabbath; for it is only in its proper observance that the highest physical, intellectual, social, moral and religious benefit is derived therefrom. That this is true is proof of the Divine origin of the Sabbath.

Therefore, Sabbath laws that tend to promote the proper observance of the Sabbath, in so far as they do not conflict with the true principles of civil and religious liberty, are justifiable on the ground that the proper observance of the Sabbath conduces to the welfare of the nation.

The proper observance of the Sabbath may be defined as that which is in accordance with God's

purpose in instituting it. And His chief purpose in instituting it was manifestly to keep man from forgetting his maker and his own immortal welfare. This makes the Sabbath essentially a religious institution. To ignore the religious element of the Sabbath is, at the same time, to ignore man's religious nature and repudiate God's claim to worship.

Those who would abolish the Sabbath altogether are invariably those who would also gladly abolish God and religion. Do away with the religious element of the Sabbath and its moral influence is destroyed; and its physical, intellectual and social use, being untempered by moral restraint, naturally tend to excitement, dissipation and carousal, which is the reverse of true physical rest, intellectual development, and social improvement.

By reason of Sunday carousal, many workmen are unfitted for work Monday morning. Sunday excursions, with their attendant crowds, excitement and dissipation, resulting in late hours and weariness, have practically no justification on the ground of public welfare. Excitement and dissipation is neither rest nor physical relaxation. "Of one hundred and fifty replies from employers, nearly all testify that church goers are better fitted for work on Monday morning than Sunday excursionists,—and most of them were very emphatic as to the disastrous physical effects of Sunday excursions." (*The Sabbath for Man*, pp. 209-214).

It will be seen then, that the religious use of the Sabbath is the very key to its full value, even from the standpoint of political economy; and hence Sabbath laws that have in view the national welfare,

cannot ignore the religious element of the Sabbath. Indeed, the religious observance of the Sabbath must necessarily be the chief end of such laws, if they have in view the highest welfare of the nation.

The true principles of civil and religious liberty do not conflict with proper Sabbath legislation. It is not the aim of proper Sabbath legislation to compel any one to attend public worship or accept Christianity or conform to any prescribed form of religion. If such were the aim, then they would conflict with the principles of Christianity as well as with the principles of civil and religious liberty; for Christianity recognizes the free moral agency of man, and that men cannot be made Christians by force.

Sabbath laws may (without interfering with civil or religious liberty) aim to make the Sabbath recognized as a sacred public institution, and to prohibit conduct as would tend to desecrate it, and also to prohibit counter attractions that would tend to detract from its religious observance. So long as such laws do not coerce the conscience or compel religious worship, they do no violence to religious liberty. And as regards civil liberty, it must be remembered that civil liberty does not mean that a person has a right to do as he pleases regardless of the rights of others. This would be anarchy.

Civil liberty may be defined as the liberty which the civil law grants; and, where the civil law is the expression of the will of the majority, the highest possible degree of personal liberty is granted consistent with the rights of society as a whole.

Laws against theft, and other crimes, necessarily interfere with the personal liberty of those who are disposed to commit such crimes. A man may think that he has the right to do as he pleases on his own premises, but if he keeps a public nuisance, the law interferes with his personal liberty. He may think that he can treat as he pleases an animal that he has bought with his own money, but if he treats it cruelly, the law interferes with his personal liberty. He may think he has a right to sell what he pleases to those who wish to buy, but if he sells obscene literature, or anything else that is detrimental to the welfare of society, the law interferes with his personal liberty. He may think he has a right to have as many wives as he can get and support, but here again, the law interferes with his personal liberty. There is just as much reason to set up the personal liberty howl over these laws as over the laws against the desecration of the Sabbath. All such laws are based on the undisputed principle, that a government has the right to make laws prohibiting that which it believes to be detrimental to the general public welfare.

A government has no right to make laws that coerce the conscience. Do the laws against the desecration of the Sabbath coerce the conscience? Do men desecrate the Sabbath for conscientious reasons? Do they violate the dictates of their conscience if they do not desecrate the Sabbath? Then the question is, Shall those who have no conscientious scruples regarding the Sabbath be allowed to trample on the rights of those who have? and, further than this, Shall a godless minority trample on the will of the majority who believe that the dese-

cration of the Sabbath is detrimental to the best interests of society? A person is justified in resisting human laws which he believes conflicts with God's laws, on the ground that God's laws are higher than man's laws.

The case of the United States, perhaps, furnishes the most perfect test conditions of the problem of Sabbath legislation, because of the fact that here the principles of civil and religious liberty are applied to their utmost limit.

The First Article of Amendment to the Constitution says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is the only clause in the Constitution that in any way relates to laws concerning religion.

Laws against the desecration of the Sabbath, evidently do not interfere with the free exercise of religion. The whole question then turns on the expression, "Respecting an establishment of religion."

From a literal standpoint the thing respecting or concerning which a law is made is the direct object of that law. An "establishment of religion," even in a general sense, is neither the direct nor the indirect object of Sabbath laws; but their sole object is the general welfare of society. "To promote the general welfare" is one of the objects of the Constitution as stated in the "Preamble."

A Sabbath law is in its religious phase an acknowledgement of God's authority, separately and independently of any religious sect, and hence is not of the nature of a law that has for its definite aim the

establishment of a particular form of religious worship.

The United States has always ranked as one of the foremost of the Christian Nations. Its "Declaration of Independence" acknowledges the authority of God in four different places. "In God We Trust" is its motto as expressed on its coin. The Bible is its standard of faith, as recognized in all its judicial courts. And Sabbath laws are only in direct accord with its already avowed character as a God-fearing Christian nation. The Act of Congress, during President Roosevelt's administration, legalizing the motto, "In God We Trust," on the coin, was, just as Sabbath laws are, a legitimate avowal of the nation's God-fearing Christian character. Neither law, however, conflicts with the self-evident meaning of the Constitution; for, in either case, the character is not established by the law, but the law is established by the character.

The "general welfare" of society is the principle on which all right laws are based. Therefore, just so far as Sabbath laws promote the "general welfare" of society, they are right laws, and hence may be justified on this principle alone, regardless of any religious consideration; and as thus justified, they are not laws "respecting an establishment of religion."

It is argued that the demand for Sabbath legislation comes mainly from church members, and is therefore in the interest of religion.

Because a Sabbath law may be in the interest of religion does not prove that it is not also in the interest of the state; and, if enacted solely in the interest

of the state, it is not enacted in the interest of religion, and therefore not a law "respecting an establishment of religion," for that is not the object respecting which it is enacted.

The law makes no distinction between church members and non church members. To refuse a petition for Sabbath legislation, merely on the ground that it came mainly from church members, would be to discriminate against them as citizens.

It is just as impossible to ignore the fact that man is a religious being as to ignore the fact that he is a physical being; and because the law provides for the "general welfare" of his religious nature, as well as of his physical nature, it does not necessarily follow that that law has for its object the establishment of any particular phase of religion, or that it has any direct object beyond the "general welfare" of man as the basis of society and state.

Since man is the basis of society and state, his moral development vitally concerns the welfare of the nation; and since the moral influence of the Sabbath depends almost wholly on its religious observance, it necessarily follows that the welfare of the nation would be promoted by enacting laws prohibiting counteracting influences to the religious observance of the Sabbath,—such as excursions, theatres, base ball, etc.,—on that day. Such laws would tend to encourage the religious observance of the Sabbath without coercion of conscience or compulsory attendance on public worship.

The only real difficulty involved in Sabbath legislation is occasioned by the dispute in regard to the day of the Sabbath.

In all Christian countries the Sunday, or Resurrection-day, Sabbath is so universally recognized as to make the legal establishment of any other day simply out of the question. Yet there are in most of these countries a small minority, consisting of Jews, Seventh-day Baptists, and Seventh-day Adventists, who make the seventh day of the week Sabbath an essential point of doctrine. And the question arises, Is it possible to make adequate Sunday Sabbath laws without violating the religious liberty of these sects?

Sunday laws do not compel labor on other days and therefore do not prevent these sects from keeping Saturday as their Sabbath, nor in any way from worshipping according to the dictates of their own consciences,—and this is all that is strictly involved in the principle of religious liberty. Hence they cannot truthfully argue that Sunday laws violate the principle of religious liberty so long as such laws do not compel worship on Sunday.

Here the question arises, Should the adherents of these sects be required not to work on Sunday? This is a question of civil, rather than of religious liberty; and civil liberty may be defined as that degree of personal liberty which is consistent with the “general welfare” of society as a whole, and is therefore justly regulated by the civil law. Personal liberty is license when it becomes injurious to the “general welfare” of society; and it is the majority, not the minority, that has the right to judge what is or is not for the “general welfare” of society.

Therefore, in so far as Sunday transaction of business by the Saturday Sabbath observers is adjudged

by the majority of citizens to be detrimental to the “general welfare” of society, it may be legally prohibited without violating any principle of civil or religious liberty.

Adventists and S. D. Baptists teach that the Sunday Sabbath is the “mark of the beast” (Revelation 13), and therefore make it a point to dishonor the day as much as possible. Many of them believe that it is their religious duty to work on Sunday, as otherwise they would be branded with the “mark of the beast.” But they certainly could do enough work on Sunday to satisfy their consciences without flauntingly disregarding the rights of others who do not believe as they do. It is evident that their direct objection to Sunday legislation is the fact that they believe that the Sunday Sabbath is the “mark of the beast,” and that Saturday is the only true Sabbath.

They need, however, to prove a long line of sheer assumptions (as we have shown in preceding chapters) in order to clear the way for their Sunday “mark of the beast” doctrine.

Legislation in regard to the Sabbath as an institution, is justified on the ground of the “general welfare,” both of the individual and of society, independently of any religious consideration beyond the general recognition of man’s religious nature; which recognition is justified in the fact.

But it is also essential to the value of the Sabbath, as an institution, that all keep the same day so far as possible; and hence the day of the Sabbath is necessarily involved in Sabbath legislation. And it is manifestly inevitable that the legal day of the Sabbath will be fixed by the general religious character

of the nation as a whole,—if Jewish, it will be Saturday; if Mohammedan, it will be Friday; if Christian, it will be Sunday.

There is no denying the fact that Sunday is the generally recognized day of the Sabbath in all Christian countries. The right to legislate in regard to the Sabbath, as an institution, necessarily carries with it also the right to fix the day,—for the fixed day element is an economic necessity, as all will admit,—and the indisputable principle, that whatever vitally concerns the welfare of the state comes within the legitimate range of its legislative authority, covers the entire case.

It is claimed that the enforcement of Sunday laws leads to religious persecution in the case of Adventists and others who keep Saturday as the Sabbath. Just as well claim that the enforcement of the law against polygamy leads to religious persecution in the case of the Mormons.

Those who keep the Saturday Sabbath do so voluntarily for conscience sake, and hence all loss therefrom is voluntary sacrifice for conscience sake, and thus the religious phase of the persecution is self-inflicted.

Adventists say, "The State has no right to inflict upon any citizen a fine of one-seventh of his time as a penalty for living up to his religious convictions." This is a truth, but—misapplied. The one-seventh of time that is sacrificed to their religious convictions is Saturday, not Sunday; and hence the fine is self-inflicted for conscience sake. They have no legal claim, therefore, to be reimbursed on Sunday for their own voluntary self-inflicted fine.

Again they say, "It is not within the province of the State to compel the citizens either to rest or labor, except as a punishment for crime." This is only a half-truth. Christ said, "The Sabbath was made for man," therefore it is man's inherent right; and it is within the province of the state to protect him in that right from unscrupulous employers who would rob him of it.

Again they say, "In matters of faith the majority has no power over the minority. The conscience of a single individual is as sacred as that of a whole community." This is another truth misapplied,—in the fact that Sunday laws do not coerce the conscience of a single individual in compelling his religious observance of the day or interfering with his religious observance of any other day. There is a marked distinction between a law prohibiting the public desecration of the Sabbath, and a law compelling the religious observance of it. The power of the majority over the minority is not in matters of faith, but in matters of political economy. That the day of the Sabbath is a matter of political economy is seen in the fact that for the institution of the Sabbath to be of any practical value to the state, the day must be practically uniform; and as long as the day is under dispute, even as a matter of faith, the question can only be justly decided by the majority rule, on the ground of its economic bearing on the "general welfare" of society and State.

Since in matters of faith the majority has no power over the minority, therefore, the question of the day of the Sabbath, as a matter of faith, stands equally balanced; and since it is thus equally bal-



anced, this phase of the question can have no weight either way on the question as a matter of political economy. So the whole question of the day of the Sabbath, if decided at all, must be decided from the standpoint of political economy; and all questions of political economy come under the majority rule.

The question of the day of the Sabbath, as a matter of political economy, is necessarily involved in the other question of Sabbath legislation; and this leads back to the foundation principle, that whatever vitally concerns the welfare of the state comes within the legitimate range of its legislative authority. This principle is of the nature of an axiom, or self-evident truth, which cannot be disputed; and thus the whole question rests on this indisputable foundation, as already shown.

Again, it is claimed that the enforcement of Sunday laws is the first step toward union of Church and State.

In attempting to avoid any evil, there is a natural tendency to go to the opposite extreme; so, in attempting to avoid the evil of union of Church and State, there is a strong tendency to go to an equally dangerous opposite extreme and ignore man's religious nature altogether in the enactment of laws; whereas, if man has a religious nature, as well as a physical nature, there is no reason why the law should not recognize one fact as well as the other, so far as either concerns the welfare of the state. There is certainly a true line running through this question; and to err on one side of the line is as disastrous to the welfare of society as to err on the other.

From an Adventist leaflet entitled, "The Church and the State," we quote, "The Church and the State are two institutions ordained of God." "The Church is God's life-saving agency in the world; and the State is His law and order society."

Now if the State is an institution ordained of God, there is certainly no good reason why it should not formally recognize the authority of Him who ordained it. If the State is God's law and order society, then the proposed amendment to the Constitution of the United States to preface the "Preamble" with the words "In the name of God," would be only a mere recognition of the fact which Adventists themselves acknowledge.

But Adventists say that these five words, if prefaced to the Constitution, contain the germ of all the evils of a union of Church and State. Thus they either contradict their own statement,—that "the State is God's law and order society,"—or else they practically assert that an acknowledgment of the truth contains the germ of all the evils of a union of Church and State. If the Church and the State are both ordained of God, why should not the fact be acknowledged by one as well as by the other?

Separation of Church and State consists in confining each to its own proper, separate and distinct sphere. The recognition and acknowledgment of God's authority by the State does not interfere with its recognizing the separate and distinct sphere assigned to it by God. Hence a rightful acknowledgment of God by the State has no bearing on the question of "Separation of Church and State." All religions are a recognition of man's religious nature and

the authority of a superior being which may be called God,—though there can be but one living and true God. Therefore a recognition of God's authority and of man's religious nature underlies all questions of religious liberty.

The question of "Separation of Church and State" necessarily recognizes both Church and State. There can be no question of religious liberty with religion abolished, nor a question of "Separation of Church and State" with the Church abolished. When the question of religious liberty is pushed beyond its proper limits, it ceases to be a question of religious liberty, and becomes a question of religion or no religion; and when the question of separation of Church and State is pushed beyond its proper limits, it ceases to be a question of separation of Church and State, and becomes a question of Church or no Church.

We have a fair example of the legitimate result of no religion and no Church in the "Reign of Terror" in France. Yet the advocates of "No religion; no Church," pose as the champions of "Religious Liberty" and "Separation of Church and State" while in reality they are the most dangerous enemies of both.

Satan poses as an "angel of light." In his fight against true religion and the Church of God he is very careful not to raise the infidel banner, "No religion; no Church," but instead, raises the banner of "Religious Liberty" and "Separation of Church and State."

It is very important, therefore, to draw the true line running through the question of "Separation

of Church and State," and to recognize the fact that there is a line where the question of religious liberty ceases to be a question of religious liberty, and the question of separation of Church and State ceases to be a question of separation of Church and State; and that, in crossing the line, these questions change into the questions, Religion or no Religion? Church or no Church?

A danger signal needs to be raised at this point, for so many good and honest people, in their great fear of union of Church and State, fail to recognize the equal danger in the opposite extreme, and imagine that the slightest recognition of God or religion by the State contains the germ (as Adventists say) of all the evils of union of Church and State.

The questions, Religion or no Religion? Church or no Church? God or no God? must be met and decided before there can be any question of religious liberty or separation of Church and State. For the question of "Religious Liberty" is a recognition of religion, and the question of "Separation of Church and State" is a recognition of both Church and State. There can be no recognized separation without a recognition of the things separated; for things that have no recognized existence can have no recognized separation. There can therefore be no recognition of the principle of separation of Church and State without the recognition of the Church by the State, and of the State by the Church; each duly recognizing the true sphere of the other. A recognition of the Church by the State is a recognition of religion, and a recognition of religion is a recognition of God; and the only God that can be

recognized by an enlightened civilized nation is the one only living and true God, to recognize whom, as the Creator of the universe, is to recognize His supreme authority, the acknowledgment of which, by every civilized state that recognizes the fact, is God's rightful due.

It is an indisputable fact, that the highest degree of religious liberty exists in the Protestant Christian countries. And also that the reverse is true where Infidelity and Atheism rule,—as during the “Reign of Terror” in France,—and in some Catholic countries where the Bible is shut to all but the priests, and in heathen countries where the Bible is unknown.

These facts prove that the greatest safeguard to religious liberty is the free and open Bible. No harm can possibly come to the cause of religious liberty from that which is its greatest safeguard. The teachings of the Bible, not as interpreted by fallible man, but as interpreted by Christ, can never be detrimental to religious liberty. The principles of love, sacrifice, and unselfishness exemplified by Christ; and the principles of man's free moral agency and liberty of conscience recognized by Christ; and the principles of moral persuasion employed by Christ,—are the very foundation principles of religious liberty, and have their origin only in the Spirit of Christ. The spirit of persecution is contrary to the Spirit of Christ.

Adventists point to the Papacy as warning of the evils of a union of Church and State. But we must remember that it was not the result of a free open Bible, but of the repression of the Bible. If Papacy is a warning on one hand, the “Reign of Terror” in

France should be a warning on the other. The evil is not to be escaped by fleeing from Papacy into the arms of Infidelity and Atheism.

Infidelity and Atheism are the avowed enemies of all religions, especially of the Christian religion, and hence of the principles of religious liberty, which Christianity alone stands for. Before they pose as the champions of religious liberty, let them blot out, if they can, the testimony of the “Reign of Terror” in France.

History testifies that whatever of religious liberty has been gained in any country is due wholly to Protestant Christianity, which stands for the free open Bible. The more enlightened the masses of the people in regard to the teachings of the Bible, the more secure is the cause of religious liberty; and the chief means to this end is the Sabbath, with its pulpit instruction. The more the true spirit of Protestant Christianity pervades the legislative halls, the less there is to fear for the cause of religious liberty. The only real causes for fear are the influences of Catholicism and of Infidelity; and perhaps the greater danger is in the latter, in the very reaction from the former.

The statement in the Treaty with Tripoli in 1797, that “The government of the United States is not in any sense founded on the Christian religion,” is not true. It was penned by the spirit of Infidelity. If we could conceive of every principle and influence of Christianity withdrawn from the foundation underneath the United States government, the falsity of the statement would be apparent.

The United States has always been recognized as

one of the foremost of the Protestant Christian nations. The character of the nation is the real foundation of the government. This fact would be very quickly demonstrated if either the Catholic Church or Infidelity and Atheism gained complete control. Hence the only safety for the cause of religious liberty depends on Protestant Christianity being sustained.

It is evident that Protestant Christianity cannot be sustained by religious persecution or coercion of conscience; for these methods are directly opposed to the essential principles of Protestant Christianity. And any such methods, though in the name of Protestant Christianity, would not aid, but hinder, the true advance of Protestant Christianity; and herein lies the security of the cause of religious liberty, so long as the true standard (the free open Bible) of Protestant Christianity, is sustained.

Union of Infidelity and State (as in the "Reign of Terror" in France) would certainly be as great an evil as the union of Church and State, and therefore the principle of separation is just as applicable in one case as the other.

Church.	State.		Infidelity.	State.
Theism (God).			Atheism (No God).	

Theism is involved in the question of "Separation of Church and State" just as Atheism would be involved if the question were a "Separation of Infidelity and State." But the question before us is the former, not the latter. Therefore the State, as it relates to the question before us (Separation of Church and State), stands on theistic, not atheistic,

ground, and the principle of separation must be applied between Theism and Atheism before it can be applied between Church and State.

Theism(God) { State—God's law and order society.  
 Church—God's life-saving agency.

The above definitions of Church and State (given by Adventists themselves) clearly define the proper sphere of each combined with the acknowledgment of God's authority in each case; and it is evident, the acknowledgment of God's authority in each case does not lessen the separate and distinct character of each. Preserving the separate and distinct character of each is all that is involved in the question of "Separation of Church and State." Hence an acknowledgment of God's authority by the State is not going beyond the proper sphere of the State.

God either is or is not; and that He is the Creator of the universe either is or is not a fact. If it is a fact, then the acknowledgment of the fact is God's rightful due from the State as well as from the Church. On what consistent ground can Adventists or others hold that this acknowledgment is due from one and not from the other, if, as they claim, one is an institution of God as well as the other? To be consistent, they must withdraw the claim that the State is "God's law and order society."

If, as a whole, the true character of a nation is theistic, then the acknowledgment of the authority of God by the State is only in harmony with the true character of the nation; and a refusal to acknowledge the authority of God, after the issue has been drawn, is a definite surrender of the point to Infidelity.

delity and Atheism, and a denial of the true character of the nation.

The question, "God or no God?" is a vital question which, in its very nature, cannot admit of a neutral decision, and hence there is no neutral ground on which the State can stand; for when the issue is drawn, it must either acknowledge God's authority, or, in refusing, deny His authority. The general character of the State as a whole determines its assumed position on the question since there can be no neutral position. But when this assumed position is brought to an issue, it becomes a political question, which must necessarily be decided by the majority rule.

Remember that this is not a question of "Religious Liberty" or of "Separation of Church and State;" for these questions necessarily involve the existence of God. The question, "God or no God?", is the one fundamental question which draws the line between conscience on the one hand, and license on the other. With Theists, it is a question of conscience; with Atheists, a question of license. Atheists have no right to take refuge, as they do, behind the principles of religious liberty, freedom of conscience, and separation of Church and State when they deny the *fact* (the existence of God) upon which these principles are based.

It is a natural tendency of human nature, in attempting to remedy an evil, to go to the opposite extreme; and Satan never fails to take advantage of this fact in his opposition to reform, as the history of past reforms testify. Hence we can be sure that

the present "Religious Liberty" reform is no exception.

As soon as Satan recognizes his inability to withstand the reform by direct opposition, he immediately disguises himself as a friend of the reform, in order to thwart God's purpose in the reform by carrying it to the opposite extreme; and the opposite extreme in the present case is evidently atheism.

Thus, by posing as the champion of religious liberty and pointing to the Papacy as a warning, he attempts to blind people into believing that the slightest recognition of the authority of God by the State is the germ that will inevitably lead to religious oppression: whereas the authority of God is the foundation of religious liberty, and the free open Bible is its safeguard; and the danger is not in the State recognizing the fact, but in its ignoring the fact.

Mrs. E. G. White, the Adventist leader, says, "The spirit of liberty went with the Bible." Again, "True freedom lies within the proscriptions of the law of God." (*The Great Controversy*, pp. 277, 285.) Then how can these truths, recognized by the state, become the germ of religious oppression? We must bear in mind that it was the suppression of the Bible, and never the free open Bible, that has resulted in religious oppression. An acknowledgment of God's authority necessarily involves a recognition of God's law as the basis of all law.

Mr. J. N. Andrews (Adventist) says, "God gave to man the institution of marriage" (*The Sabbath and the Law*, p. 145); also, "God gave to man the Sabbath" (p. 143), "Here is a divine institution" (p. 147). Therefore marriage and the Sabbath are

both divine institutions; and one is no more a divine institution than the other. If Sabbath laws are religious laws because the Sabbath was ordained of God and therefore a religious institution, then laws relating to marriage and divorce are also religious laws for the same reason.

If all the Adventists' arguments against Sabbath laws, on the ground that they are religious laws, and the state has no right to pass religious laws, were applied to marriage instead of the Sabbath, they would be contradicted by Adventists themselves; which proves that their arguments, though apparently plausible, are only sophistry. Mormons have just as much reason for opposing laws against polygamy, on the ground that they are religious laws, as Adventists have for opposing Sabbath laws on the ground that they are religious laws. Both marriage and Sabbath institutions vitally concern the physical, intellectual, social, and moral welfare of man; and since man is the basis of Society and State, what vitally concerns his welfare, vitally concerns the welfare of the State; and this alone is sufficient ground for legislation in each case, without any religious consideration.

Yet the religious consideration cannot well be ignored, even in the eyes of the law; for the moral value of both institutions is due to their religious or sacred nature as divine institutions; and the moral value is a very important element of value to the State, and the State cannot ignore the fact without ignoring its own interest. Hence to maintain the sacred character of these institutions, by prohibiting whatever tends to defeat the purpose for which they

were ordained, is the duty of the State, even from the standpoint of political economy.

The fact that Adventists oppose Sabbath laws, and not marriage laws, makes it evident that religious liberty is not the real ground of their opposition to Sabbath laws, and that the real ground is the fact that such laws are *Sunday* Sabbath laws, and thus do not accord with their views in regard to the day of the Sabbath. If they were polygamists, like the Mormons, they would, no doubt, still pose as the champions of religious liberty, and oppose both marriage and Sabbath laws on the ground that such laws involved religious persecution. They do not oppose laws against polygamy simply because such laws are in accord with their views. Hence we have good reason to believe, in spite of their denial, that they would not oppose Sabbath laws if such laws were in accord with their views regarding the day of the Sabbath.

Sunday laws do not compel Adventists or any one else to acknowledge Sunday as the Sabbath, but only to respect the rights of those who do. Neither do they prohibit Adventists from observing Saturday as their Sabbath, and therefore do not interfere with their worshipping according to the dictates of their own consciences. Hence religious liberty is in no sense interfered with.

Adventists cannot consistently raise the religious liberty cry so long as they advocate laws against polygamy, which involves the persecution of another sect. If they say that laws against polygamy are absolutely necessary to the moral welfare of society and state, we answer, very true: and so also are Sab-

bath laws. If they should say that Mormonism is an unmistakable and abominable evil, which is not entitled to religious toleration, they would only license the same judgment on themselves from those who regard them in the same light—though not so rankly offensive, yet for that reason all the more subtle and dangerous to the welfare of the country; for they are the most active of all the opponents of the Christian Sabbath, and, doubtless, unsettle the faith of five for every one that they proselyte to their doctrine.

The question of single or plural marriages can only be settled legally by the will of the majority, where the will of the majority is the recognized law; and, for the same reason, the question of Sunday or Saturday Sabbath can only be settled in the same way. Adventists acknowledge the right of the majority to settle the marriage question, but refuse to acknowledge the right of the majority to settle the Sabbath question; evidently, because in the one case the decision is in harmony with their doctrine, while in the other it is not: but the majority have the same right in the one case as in the other.

The persecution argument, that Sunday laws deprive persons of the labor of one day in seven, is just as applicable in the case of those who object to keeping any Sabbath, as in the case of those who keep the Saturday Sabbath; for keeping the Saturday Sabbath is voluntary on the part of those who keep it, and therefore has no bearing on the question, and hence the enforcement of Sunday laws is as just in one case as in the other, and is not a religious per-

secution of a sect because of their conscientious observance of another day.

To exempt those who keep the Saturday Sabbath from keeping the Sunday Sabbath is to discriminate between two classes purely on the basis of the voluntary act of keeping the Saturday Sabbath. Those who would keep no Sabbath could legitimately protest on the ground that a voluntary act entitles no one to legal privileges.

All the persecution that Adventists suffer, more than other objectors, is due to their own voluntary act in keeping the Saturday Sabbath, which, if they do for conscience sake, they should be willing to accept the necessary privation resulting therefrom without putting the blame where it does not belong, and without demanding damages at the expense of the "general welfare" of society.

When they defiantly disregard Sunday laws to show their contempt for Sunday as the "mark of the beast," and of Sunday laws as the mandates of the beast, thus not only violating the laws of the country, but insulting the nation, and treating with contempt the religious convictions of others, they certainly are not entitled to any more consideration than other violators of the law. However, their honesty and sincerity, which cannot be questioned, calls for all the leniency possible.

All enforcement of law (Sunday law no more than others) is a persecution to those against whom it operates; for example, the enforcement of laws against polygamy, sale of obscene literature, nuisances, cruelty to animals, theft, murder, etc., which, so far as the moral law is involved, might be classed

as religious persecution. Hence the persecution argument if carried to its ultimatum would abolish all law.

Adventists claim to be the most law abiding people on earth, but any deference to Sunday laws is, to them, a recognition of the authority of the beast. Otherwise, by a little application of the law-abiding spirit, they could utilize Sunday to intellectual development, and in many private ways, for it is not their private acts, but only their flaunting, defiant public desecration of the Sunday Sabbath, that antagonizes the law.

Thus the real privation involved in the Sunday Sabbath to Adventists could be reduced to a very small minimum if they were so disposed, but this would minimize their religious martyrdom; so, in order to pose as religious martyrs they must make the best showing possible from magnified Sunday persecution, for this is their sole capital. But self-sought martyrdom is not the genuine article. If persecution is a mark of God's saints, then the Mormons have much the best claim to the title.

Apparently, Adventists are almost impatiently expecting the United States (as the Beast of Revelation 13) to enact, according to prophecy, a law enforcing the observance of Sunday (the "mark of the Beast"), and imprisoning and putting to death all who will not receive the "mark of the beast" by observing Sunday.

All this must come to pass, according to their interpretation of prophecy, before the end of the world; and the end of the world must be in "this

generation"—the generation which saw the falling of the stars in 1833, the last sign given by Christ (Matt. 24 : 29). All the Protestant churches are to be united into a Protestant Catholic Church, and, by union of Church and State, all the persecutions of the Roman Catholic Church are to be paralleled and crowded into the few remaining years of "this generation" of those who saw the stars fall nearly eighty years ago.

This doctrine was, till recently, if not still, generally taught, and to modify it now, in view of its practical impossibility, would be an acknowledgment of the unreliable character of all their interpretations of prophecy.

It is practically certain, therefore, that Adventists would hail with almost fanatical joy the enactment of a Sunday law by the United States as a vindication of their interpretation of prophecy; and that they oppose Sunday legislation only because it devolves on them to pose as the defenders of the faith. The present movement toward union among the Protestant churches is therefore regarded by Adventists as the beginning of the end, to be quickly followed by union of Church and State, and religious persecution in the enforcement of Sunday laws.

Duty is determined by precept, not prophecy. God can take care of prophecy without man's counsel to hasten or hinder. Duty cannot be evaded by evading the fulfilment of prophecy.

If the principle of unity was clearly taught by Christ (John 17 : 11,20-23) and His apostles (1 Cor. 1 : 10; 1 Cor. 12 : 25; Phil. 1 : 27; Phil. 2 : 3; Rom. 15 : 5,6), then the union of churches, so far as pos-



sible, without sacrifice of principle, is in accordance with the teachings of Christ and of the apostles; and no interpretation of prophecy can reverse the fact, nor would the fact be reversed even if it were a fulfilment of prophecy.

In Isa. 52 : 8, it is prophecied, "They shall see eye to eye, when the Lord shall bring again Zion." In so far as Church union tends to this end, it is, to that extent, a fulfilment of this prophecy, and cannot but be in the direction of God's purpose.

If the union movement is of God, we can be sure that Satan will do all in his power to checkmate it. If he can do this most effectively by misapplying the principle of religious liberty and affecting a warning of religious intolerance, and by misinterpretation of prophecy, he would surely do so; for he is too experienced a strategist to fail to use the most effective means.

We can be sure, also, that if he fails thus to checkmate the movement, he will, according to his usual tactics, disguise himself as a friend of the reform and do all he can to thwart God's purpose in it. And even if he succeeded in perverting it to the extent of religious intolerance, as Adventists predict, it would furnish no argument that the union movement was not of God, but only that Satan had thwarted God's purpose in it. But if Satan succeeded in wholly thwarting God's purpose in it, he would prove himself mightier than God.

Unless Sunday is the "mark of the beast", in Rev. 13 : 16, the proper enforcement of Sunday laws can have nothing to do with the fulfilment of that prophecy. The assumption that Saturday is the true

Sabbath and Sunday the "mark of the beast" is the vital point in the Adventist interpretation of prophecy; but if (as we claim to have shown in the preceding chapters) this assumption is false, then all the deductions that are derived from it are false also.

Again, we have clearly shown that the enactment and enforcement of proper Sabbath laws, do not involve the union of Church and State, but that even the moral or religious phase of the question only involves a due recognition by the State of the authority of God and of the sacred character of the Sabbath.

The authority of God, the sacredness of the Sabbath, and the free moral agency of man, on which the principle of religious liberty is based, are facts that have a right relation to each other; and, in this right relation, they do not conflict but harmonize. From which it follows that a Sabbath law which duly recognizes each fact will be in harmony with all three; and it is necessary that the State duly recognize each fact in order to enact such a law. Hence a due recognition of the principle of religious liberty does not interfere with a due recognition of the authority of God and of the sacredness of the Sabbath.

It is necessary to understand Satan's tactics in order to successfully checkmate him; and it is most important to keep in mind the ultimate end (Atheism) toward which all his moves on the chess-board are made. Adventists might well consider whether or not Adventism, in its co-operation with Satan's other agencies in opposing the enactment and enforcement of proper Sabbath laws is not also one of Satan's chessmen.

Many persons deny the personal existence of Satan; but this great world chess-game between good and evil certainly implies the personality of one contestant as well as of the other.

Shall Sunday be a holiday or a holy day? The European Continental Sunday represents the former; the Anglo-American Sunday represents the latter; and the vital question before the patriotic, as well as the God-fearing people of England and America, is, Shall the former be allowed to supplant the latter? as it is fast doing.

The European Continental Sunday has its legitimate origin, *primarily*, in the doctrine taught by Luther and his associates, that the Sabbath law of God was abolished at the cross, that the Sunday Sabbath rests, not on the law of God (this doctrine is fully discussed in the preceding chapter), but on civil and religious expediency, that the only proper religious incentive to its observance is in the remembrance of the Resurrection, and therefore that the non-observance of the Sabbath was not a violation of the law of God. This doctrine would naturally lead, as it has, to a total disregard for the sacredness of the Sabbath as an institution ordained and commanded by God.

The Catholic Sunday has its origin in the doctrine that the Sunday Sabbath rests, not on the law of God, but on the authority of the Catholic Church, which requires attendance at the morning services of the Church, and sanctions the devotion of the remainder of the day to worldly amusements.

In direct contrast to both of these doctrines, the

Anglo-American Sunday has its origin in the doctrine that the Sunday Sabbath rests directly on the law of God as the reason for its every seventh day element, and on the Resurrection as the reason for its fixed day element, and that the non-observance of the Sabbath is a direct violation of the Sabbath law of God, which has never been repealed. This doctrine maintains the sacredness of the Sabbath as an institution ordained and commanded by God. Comparing the Continental, the Catholic, and the Anglo-American Sunday, it is easy to see the legitimate result of the underlying doctrines, and to judge accordingly of their truthfulness.

The Continental Sunday had its origin, *secondarily*, in the doctrine of religious liberty in its unbridled sense: ignoring the true line between religious liberty and religious license; and ignoring the fact that Theism and true religious liberty cannot be separated; that when religious liberty leaves the bounds of Theism it becomes irreligious liberty, or license, ending in Atheism; that religious liberty and God are on one side of the line, and license and no God on the other; and that just so sure as religious liberty leads away from religious, or papal, intolerance, so irreligious license leads to irreligious, or atheistic intolerance.

This unbridled interpretation of religious liberty was, however, the reaction from papal intolerance swinging to the opposite extreme: a natural tendency which Satan did not fail to take advantage of.

The Continental Sunday thus furnishes a practical demonstration that the chief opposing elements to true Sabbath reform are false doctrines regard-

ing the Sabbath and a false conception of religious liberty. The same influences which led to the Continental Sunday will, if not checked, just as surely lead to the same result in England and America, where it has already a strong foothold.

It is true that Sabbath reform has at times erred on the side of intolerance; and these occasions have always resulted in injury to the cause in the inevitable reaction tending to swing to the opposite extreme.

“He that ruleth over men must be just, ruling in the fear of God.”—2 Sam. 23 : 3. This then is the Bible Rule for civil authority. It is only when men do not rule in the fear of God, that religious liberty is in danger.

“Blessed is the nation whose God is the Lord.”—Psa. 33 : 12. Acknowledgment of the authority of God is then the Bible Rule for national prosperity.

“The wicked shall be turned into hell, and all the nations that forget God.”—Psa. 9 : 17. Nations forget God just in proportion as they desecrate the Sabbath. Keeping the Sabbath holy is then the Bible Rule for national security.

True religious liberty can only be secured in the correct application of these Bible rules, not in discarding them. Misapplication of a rule is no fault of the rule, and no reason for discarding it.

True reform seeks to recognize and follow the line of truth; and, to this end, it is necessary to recognize and guard against the reactionary extreme. The vibrations of a string gradually decrease till the string comes to rest in the true line. So with the reactionary vibrations of reform.

The Bible has proved itself the highest rule of action; hence the line laid down therein is the true line in which all true reform must come to rest. This is true of Sabbath reform as well as any other. It is evident, therefore, that Sabbath reform must come to rest in the true line extending from God's Sabbath law, at the one end, and man's free moral agency, as the basis of religious liberty, at the other.

Hence, Sabbath laws should recognize the Sabbath as a sacred institution by prohibiting whatever tends to desecrate it; and, at the same time, recognize man's free moral agency by giving him full liberty to worship according to the dictates of his own conscience or not to worship at all.

“The Sabbath was made for man, and not man for the Sabbath.”—Mark 2 : 27. This is Christ's interpretation of the Sabbath law. It follows, therefore, that if, under certain conditions and circumstances, the keeping of the Sabbath was detrimental to man's highest good, that fact would, during the necessity of the case, suspend the Sabbath law; and again, if man's welfare were better served by changing the day of the Sabbath, that fact would be sufficient for changing the day of the Sabbath.

These suppositions are not wholly impossible, since man's highest welfare does not depend on conditions and circumstances that are necessarily fixed and unchangeable. Herein is the justification of necessary labor on the Sabbath, even to the extent of ordinary labor.

It would seem practically impossible, under present economic conditions, wholly to suspend labor on any one day of the week; and in so far as such labor

is necessary to the highest good of all, it is fully justified in Christ's interpretation of the Sabbath law. But Christ's interpretation certainly does not justify in the slightest degree unnecessary labor.

It is claimed that Sunday traffic is necessary; but some of the highest railway officials have admitted that the most of it is unnecessary. (See pamphlet entitled *Sunday Railway Work*.)

"That Sunday trains are not necessary to the prosperity of a railroad is proved by the Delaware, Lackawanna and Western. Under the influence of the late William E. Dodge and President Sloan, it has always refused to run Sunday trains, but from the beginning of its history it has been one of the most prosperous roads in the country. When, in 1873, the Central Railroad of New Jersey decided to run Sunday trains, Mr. Dodge retired from its management and sold out his stock, getting a high premium. In less than two years the road was bankrupt, its stock selling for ten cents on the dollar. We do not claim that bankruptcy was a penalty for Sabbath breaking, but it shows that Sunday trains do not make a road prosperous."—*The Lord's Day*, Waffle, pp. 338, 339. Sunday excursions, Sunday mail service, Sunday newspapers, etc., involve Sunday labor that cannot be said to be necessary.

Since "the Sabbath was made for man" and is therefore his inherent right, those who labor on Sunday are entitled to some other day of the week as their Sabbath; and if their loss of the Sunday Sabbath could thus be fully compensated, no direct loss would result. But this is not possible; for the loss of pulpit instruction, and social and religious inter-

course in public worship, and the Christian influence that belongs only to the Sunday Sabbath cannot be compensated.

Sunday excursions, Sunday base ball, Sunday theatres, and other Sunday amusements are direct desecrations of the Sabbath in counteracting the chief purpose for which the Sabbath was instituted.

It is evident that those who teach that the Sabbath law of God was abolished can bring no valid argument against these things, but only furnish a valid excuse. It is only in maintaining the Sabbath as a sacred institution, ordained and commanded by God, that these things can be validly opposed.

"It is lawful to do good on the Sabbath day."—*Matt. 12 : 13, R. V.*

## APPENDIX

## THE LYING SPIRIT

An Adventist preacher made the statement in the author's home that D. L. Moody kept the Saturday Sabbath before his death. The following letter from the son of D. L. Moody to the author's sister will therefore explain itself.

East Northfield, Mass.,  
November 8, 1911.

Miss Alice C. Logan,  
Loreburn, Sask., Can.  
Dear Miss Logan:

I have had so many letters similar in character to yours of the 16th ult. from the Pacific Coast, that I am inclined to think that the story that my father observed the seventh day is attributable to the same source. Either these people who tell this story are careless in investigating the facts, or are purposely circulating an untruthful rumor in their proselytizing campaign.

The statement that my father ever observed the seventh day as the Sabbath is absolutely untrue. At one time in his life, more especially in his earlier life, he used to take Saturday as a day of rest, which meant to him a day when he did not preach, but sought relaxation and recreation with his family. The later years of his life were more strenuous, and it frequently happened that he never let up in his work for many weeks at a time. The rumor is therefore doubly untrue, and both in print, and by letter, I have denied it. In the first place, it is untrue that in his later years he observed Saturday at all, and whereas Saturday was a day of rest to him in the earlier years of his work, it was not a day of religious observance, but a day of physical relaxation and rest. I should be very glad if you would show this letter to the man who is circulating this report, and tell him that it is absolutely untrue, and I hope he will do his part to stamp out a lie.

I may add that my father, on the one occasion I remember his mentioning the Seventh Day Adventism to me, referred to it as a form of legalism with which he had no sympathy. It seemed to him that the Seventh Day Adventists were exercising their energy in seeking to make a schism, instead of trying to reach the lost.

Yours sincerely,  
W. R. Moody.

**Satan is the Lying Spirit, and he must needs blind those whom he would use as instruments of deception in order to make them the most effective instruments of deception.**

Adventists imagine they are God's special agents to warn people of the great danger of being deceived by the Lying Spirit. They should remember that every fanatic thinks the same. There is no doubt but that at least the great majority of Adventist teachers are perfectly honest and sincere; but their honesty and sincerity is no guarantee that they are not Satan's blinded tools. They herald their doctrines in a series of tracts entitled "Words of Truth," but the title is no guarantee that they are words of truth.

Adventists have perfect faith in their prophetess, Mrs. White, and hence to them her visions or "testimonies," as they are called, are direct revelations from God and therefore settle beyond dispute all questions of Bible doctrine with which they deal. Adventists claim to test the inspiration of these "testimonies" by the Bible, which only means their interpretation of the Bible. So claimed the disciples of Swedenborg, of Ann Lee, of Mrs. Southcott, of Joseph Smith, etc., and proves no more in the one case than in the others. Neither does Mrs. White's exemplary life prove any more in her case than in certain of the others whose lives were just as exemplary.

"If possible, they shall deceive the very elect" (Matt. 24 : 24). This certainly implies that their lives would be exemplary. Satan cannot fail to recognize the importance of exemplary lives in those whom he would use as instruments of deception. Hence he transforms himself into an angel of light, and by thus deceiving them, transforms them (in their own eyes) into ministers of righteousness (2

Cor. 11 : 14,15), that through the force of their own honesty and sincerity they may most effectively deceive others.

Christ warned of false prophets (Matt. 7 : 15; 24 : 24. Also 1 John 4 : 1), and many false prophets have arisen whose followers in some cases have outnumbered those of Mrs. White. Were they less intelligent? were they less sincere and honest? had they less faith in their leaders? had they less confidence in the truth of their doctrines? Had their leaders less faith in their own inspiration and divine commission?

Adventists claim that Mrs. White's visions are attested by supernatural manifestations, yet they admit that supernatural manifestations do not always come from God. In all other cases they unhesitatingly attribute them to quite a different source. The false prophets "shall show great signs and wonders" (Mat. 24 : 24): therefore supernatural manifestations do not prove divine inspiration. The Bible is the only sure test. What does not harmonize with the teaching of God's word cannot be inspired of God, for God cannot contradict himself. The Adventists' Sabbath doctrine is of course fully confirmed by Mrs. White's visions; but that it is wholly at variance with the Bible, we believe has been fully demonstrated in the preceding pages.

All the first generation of Seventh-day Adventists were Millerites and they now teach that the Millerite movement was the first angel's message (Rev. 14 : 6,7). The movement was based on Miller's prophecies of the end of the world in 1843 and 1844

by the second advent of Christ. The failure of his prophecies necessarily proved him a false prophet; and this fact cannot be changed by any after interpretation of his prophecies that was not thought of at the time they were made. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken" (Deut. 18 : 22). Miller confessed his mistake and soon after died a sad and disappointed man.

Some of the Millerites went back to the churches; thousands became infidels, Spiritualists, etc., and the remainder broke up into a number of sects which bitterly denounced each other. One sect adopted the seventh day of the week Sabbath doctrine and became known as Seventh-day Adventists; but this doctrine was an after attachment which Miller himself rejected. During the whole of the Millerite movement they kept the Sunday Sabbath, which they now claim is the "mark of the beast" and which is the basis of their third angel's message. That all the churches which opposed the Millerite movement are become Babylon is the basis of their second angel's message.

The commission of delivering God's final messages to the world calls for the most undeniable proofs.

The Adventist claim to this commission rests on the Millerite movement, which, if of God, proved God on their side and against the churches which opposed them, and thus as God's chosen people they were the specially appointed interpreters of His inspired word and the special recipients of His messages to the world. Even supposing, for the sake of

argument, that the Millerite movement was of God, it would give no authority to the Saturday Sabbath doctrine, for the Saturday Sabbath doctrine never had the sanction of the Millerite movement, and Seventh-day Adventists can furnish no proof that they are the authoritative representatives of the Millerite movement.

The Millerite movement ended in discord, division, speculation, conflicting doctrines, warring factions, confusion, etc.; a disgraceful spectacle to the world, resulting in the Bible discredited and Christ dishonored. "By their fruits ye shall know them." "God is not the author of confusion."

Adventists claim that the Millerite movement must be of God because attested by unmistakable manifestations of the Holy Spirit. This is the argument of every fanatical sect; but it counts for nothing to Adventists in the case of others who do not agree with them, then it counts for nothing in their case. Religious excitement and fanatical enthusiasm are always attributed by those exercised thereby to the Holy Spirit.

The moment we allow emotion to override reason and judgment we put ourselves in the power of the Lying Spirit, for God has endowed man with reason and judgment; therefore in His dealings with man He does not ignore man's reason and judgment. We do not discount emotion, but we must look for the reason back of it and base our faith, not on the emotion, but on the reason.

The joy of salvation is due to a realization that God *is*, and that He cannot *lie*, and therefore that His promises cannot *fail*, and that we have met the

conditions and accepted His promise of salvation through Jesus Christ. This realization cannot fail to produce a sense of joy which will naturally be in exact proportion to the degree of the realization. A sense of joy is often due only to excitement, and accepted as proof of salvation, and many are thus deceived by the Lying Spirit. Therefore feelings, in and of themselves, prove nothing, and should have no place as argument. If we base our faith upon them, Satan, the Lying Spirit, will not fail to make use of the opportunity thus offered.

The Adventists' 1913 Year Book (pp. 285) says, in regard to their origin in the Millerite movement, that they were "impressed with the fact that God had given too much evidence of his connection with the movement to allow them to abandon it," but, "if the time was wrong every thing was wrong." Hence to admit error in the time set was "to abandon the whole previous movement with all its accompanying manifestations of divine power." Therefore they concluded that the nature of "the sanctuary" and its cleansing had been misunderstood.

They boast that they accept no proofs but Bible proofs and that all their doctrines are based on a "thus saith the Lord," yet here we have a plain admission, that their very origin as a religious sect was based solely on the manifestations of divine power which they believed attended the Millerite movement. They know full well that there is no positive Bible proof locating beyond question the beginning of the 2300 day prophecy (Dan. 8 : 14), and hence the infallibility which they assume for the Millerite interpretation of that prophecy, must be

based on the manifestations of divine power supposed to attend that interpretation.

The Millerite movement was in its very nature peculiarly calculated to arouse fanatical enthusiasm and excitement, which is always attributed to the Holy Spirit by those exercised thereby. Therefore the claim to the Holy Spirit's manifestation can prove no more in their case than in the case of any other fanatical sect making the same claim. Yet all the churches became Babylon and rejected of God in rejecting the Millerite movement. Thus Adventists make God an unjust judge, in condemning where proofs were not conclusive, and not based on the Bible, but only on a claim that every fanatic makes. A claim that every fanatic makes, and which, if true, would prove many conflicting doctrines, is certainly not in itself conclusive evidence, and God could base no just judgment upon it.

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Cor. 3 : 11-15.

Then because the foundation is sure is no guarantee that the building is sure, neither is the perishable building any guarantee that the foundation is not sure. Because a man is a Christian is no guar-



antee that his works will not be burned up, neither is the perishable nature of his works any guarantee that he is not a Christian and will not be saved yet so as by fire. Because the Seventh-day Adventist Church is built on the sure foundation in Jesus Christ is no guarantee that the doctrinal structure is not wood, hay and stubble, instead of gold, silver and precious stones.

Satan cannot destroy the foundation, but he will do all in his power to have wood, hay and stubble built upon it, for people will judge the foundation by the building; and thus Christ is dishonored and Satan exults. And fanaticism is undoubtedly one of the most effective means which Satan uses to this end.

The false prophets shall "lead astray if possible even the elect" (Matt. 24 : 24 R. V.): not, "If it were possible," as in the common version, implying that it was not possible, but, "If possible," implying that it was possible. And it is all too evident that even the "very elect" are often led astray. We do not doubt that Seventh-day Adventists include many of the "very elect:" the sure foundation in Jesus Christ will insure their salvation; but as with all others their works must be subjected to the testing fire, and if wood, hay, and stubble, will be consumed.

"Go ye into all the world and preach the gospel to every creature" is Christ's command.

How far this command has been carried out during the past hundred years by the Protestant evangelical churches is shown in the following comparison given in *The Missionary Review of the World* :—

1810

"Nearly every country in Asia and Africa was closed to the Gospel.

The church did not believe in foreign missions.

There were practically no Protestant Christians in heathen lands.

Only one hundred foreign missionaries had been sent out. The Bible was translated into only sixty-five languages.

Only a few thousands of dollars were given yearly for foreign missions.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There was no native Christian missionary.

Missionary work was not recognized in American and British colleges.

There were no unmarried women missionaries, and no organized work for women.

There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.

1910.

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace, and a sign of ignorance.

More than two million Protestant Christians have been gathered in heathen lands—besides all who have died in the faith.

There are nearly twenty-two thousand foreign missionaries in the world.

The Bible has been translated into about five hundred languages and dialects.

Total foreign missionary contributions amount to nearly \$25,000,000 annually.

Thousands of medical missionaries in heathen lands treat three million patients a year.

There are 400 mission hospitals, and over 500 orphanages and asylums in foreign lands, operated by missionaries.

There are over six thousand unmarried women missionaries to heathen women and children.

There are about ninety-three thousand native pastors, evangelists, etc., working among their own people.

There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands.

There are over 160 publishing houses and mission presses, and 400 Christian periodicals are published on the mission fields.

Thousands of college students are on the mission field, and thousands are preparing to go.

And yet to-day one billion people are still ignorant of the Gospel of Jesus, the Christ, the Son of God and Saviour of the world."

We think we may safely estimate that nine-tenths of this advance has been since 1844, when, according to Adventists, these missionary churches became Babylon and rejected of God.

It is very evident that if God had rejected the churches, He would cease to work through them. Then we must conclude that God's sanction was not in this carrying out of Christ's command or else that Seventh-day Adventists (and also a few other

sects) are at least somewhat premature in announcing the Churches to be Babylon.

Adventists are constrained to admit, by reason of the very overwhelming force of evidence, that the Holy Spirit was in the work of Moody and others; but in all such admissions they contradict their own doctrine, that the churches are Babylon and rejected of God, for, if this were true, it is evident that God would cease to work through them.

The fact stands that God is using the evangelical Protestant denominations to evangelize the world. The proof of the God given mission of the Protestant church among the heathen is that it is accomplishing this evangelization along the lines of spiritual and moral persuasion as practiced by Christ. There is no compulsion and no mere counting of numbers. These missions try to make sure of the spiritual change of heart. That they are sometimes mistaken is only to be expected. The Boxer uprising was proof to the world of the genuineness of the Christianity of the majority of the Chinese Christians.

The evangelical Protestant denominations can and do agree upon the essentials of Christian doctrine. Therefore they can and do work in a great comity of missions, thereby making it possible to evangelize the world without unnecessarily confusing the minds of the heathen. This is a very strong evidence of the God-given character of the mission of the Protestant Evangelical Church as represented by the various Protestant evangelical denominations to-day.

The several small sects which oppose each other, and which denounce the great evangelical churches as Babylon, clearly retard the advance of Christ's

Kingdom both at home and abroad, but especially on the foreign field—a very strong evidence that their commission is not from God.

Adventists have missions in many parts of the world; but these are essentially proselyting missions, for their avowed message is to call the Christian people out of Babylon (or the churches), and hence, wherever their missions exist along with others, they antagonize the missions of other churches and thus confuse the people and retard the advance of Christ's Kingdom.

Because of their doctrine, that the churches are Babylon and rejected of God, and also because of their Sabbath doctrine, it is evidently impossible in the very nature of the case, for Adventists to join in the general comity of missions, but must stand out in opposition to all, and thus become a positive hindrance, instead of help in the evangelization of the world.

As a rule they follow other missions. They justify this, we suppose, on the ground that it is their special mission to counteract the false doctrines taught by the other churches. Their main strength, at home or on the mission field, is what they proselyte from other churches. They accomplish but little in reaching the unconverted, if we may judge from apparent results, and what little they accomplish in this line is through the elements of truth which they hold in common with other churches.

Compulsory Sabbath labor deprives the laboring man of an opportunity of hearing the Gospel, and compulsory Sabbath labor cannot be prevented without Sabbath legislation. Hence in opposing Sabbath

legislation, Adventists help to deprive the laboring man of an opportunity of hearing the Gospel; and thus they retard the Gospel, both at home and abroad, while the Lying Spirit blinds them into supposing that they are the only true champions of the Gospel.

They argue that their work is attested by manifestations of God's blessing, and then shut their eyes to the hundred-fold more manifestations of God's blessing on the work of other churches and allow the Lying Spirit to persuade them that their work alone has God's sanction and blessing, since the other churches have become Babylon and rejected of God, after the Millerite movement in 1844.

It would seem to be but just to attribute this apparent blindness mainly to ignorance in regard to the work of other churches. Such blindness, if not due to ignorance, can only be due to an assumption of infallibility of doctrine. Yet they are the loudest in denouncing any assumption of infallibility in others.

If they are preaching the second and third angel's messages, as they claim, then their doctrine must be true; and this is the evident basis of their assumed infallibility.

Their second angel's message teaches that the churches have become Babylon in rejecting the Millerite message, and thus rests on the Millerite movement as the first angel's message; and so both must stand or fall together. If their second angel's message is false, it is certain that God would not commit to them the third angel's message. Hence their

third angel's message, involving the Sunday Sabbath as the mark of the beast, must stand or fall with the others.

If the Babylon of Revelation refers primarily to the papacy, as Adventists hold, then the theory that all Protestantism is the result of the second angel's message in the Lutheran Reformation has not yet met a worthy rival. Here is a worldwide religious movement worthy of prophetic recognition, and, until it is eclipsed by a greater religious movement answering to the same prophecy, it must still hold first claim to prophetic recognition; for it is unreasonable to think that prophetic recognition would pass by a greater and rest on a lesser reason for recognition.

Adventists reject this theory because the second angel's message must be after the first, and they hold the Millerite movement to be the first angel's message; and that the first angel's message must be near the end of time, they think to be proven in its announcement that "the hour of his judgment is come."

Again, they claim that Babylon as the mother of harlots must include the daughters, and that these are the Protestant churches which rejected the first angel's message in the Millerite movement, and that the message that "Babylon is fallen" must include the fall of all and could not be given until the fall of all. But the message would be true as soon as the fact of fallen Babylon existed, and would not cease to be true as long as the fact existed, and that the fact existed at the time of the Reformation cannot be denied.

The "great city of confusion," or "Babylon of false doctrines," includes all false doctrines. Every fanatical sect claims to be the only exception, but the proof is not in the claiming.

In regard to the first angel's message, Rev. 14 : 6 represents the first angel as "having the everlasting gospel to preach unto them that dwell on the earth." "To preach" is future in sense and locates the angel at the beginning of the message to be preached. What was the "everlasting gospel" but the Gospel of Jesus Christ? When did the preaching of this Gospel begin but at the beginning of the Christian dispensation?

In the angel we recognize a herald from heaven. In the "everlasting gospel" in the hands of the angel we recognize a message from heaven, and this message is plainly stated to be "unto them that dwell on the earth."

In the first place, a herald is essentially one who proclaims something new—not something that has already been proclaimed. In the second place, if the "everlasting gospel" had been preached for centuries on the earth it could not fittingly be represented as afterward borne from heaven to earth. It was borne from heaven to earth in a primary sense only once—at the beginning—and only at the beginning can the figure be most fittingly applied. In the third place, the phrase, "to preach," is future in sense, and the phrase, "unto them that dwell on the earth," is inclusive in sense, including all that dwell on the earth. Hence the "everlasting gospel" had not yet been preached to any. Thus a literal analysis of the passage locates the angel at the beginning of the Gospel dispensation.

The angel also proclaimed, "The hour of his judgment is come" (v. 7). There is nothing to prove that this refers directly to the final judgment. Christ said, "Now is the judgment of this world" (John 12 : 31). Peter said, "The time is come when judgment must begin at the house of God" (1 Pet. 4 : 17). Christ said, "The word that I have spoken, the same shall judge him in the last day" (John 12 : 48). Then the light of the Gospel will judge man in the final judgment, and is thus in itself the final judgment, since it carries the final judgment in itself; and in this sense the hour of God's judgment has come from the beginning of the Gospel light, and the Gospel light has been judging the world ever since, wherever it has been shining. This is further implied in the present tense of the message, "The hour of his judgment *is* come," which, to be strictly literal, locates the hour of his judgment at the beginning, not at the ending of the message.

Adventists teach that this judgment refers to the "investigative judgment," which, they affirm, began in 1844, thus making the tense of the message future at the time it was proclaimed. ("Investigative judgment" is a term coined by Adventists to designate a doctrine which they themselves originated.)

If the three angels' messages constitute in themselves a distinct and independent line of prophecy, as Adventists themselves admit, it would most naturally embrace the entire Christian dispensation—not merely the latter end of it.

In regard to the third angel's message, it must necessarily be after the second angel's message, and

we would naturally expect as literal a beginning as in the other cases. The Adventists' Sabbath doctrine is as old as the Jewish nation. Giving it a new setting as the third angel's message cannot make it a new message with a literal beginning after the second angel's message. The third angel's message will certainly not be given until it is due, but must evidently be given before the end of time.

A falling body hastens as it nears the earth. Hence it would be according to a law of nature if the Gospel dispensation hastened as it nears the goal of its gravitation in the second advent of Christ, and therefore the final message may occupy but a brief space of time. "A thousand of our years is only a day to Him. But, when the day of the Lord comes, He will do in a day the work of a thousand years." (Dr. Hume).

For the sake of brevity, we have, throughout this book, used the word "Adventist" in referring to Seventh-day Adventists. But all are "adventists" who believe in the soon appearing of our Lord in His second advent glory, and we have had no intention of throwing the slightest discredit on this doctrine.

Religious zeal, enthusiasm, and fervor are but the expressions of intensity of faith, whether based on truth or error. It is not a question of the basis of faith, but of the intensity of faith. No greater example of religious zeal and enthusiasm can be found than in the heathen women who threw their children to the crocodiles to appease their gods. Therefore, religious zeal, enthusiasm and fervor are, in them-

selves, no proof of the truth, for they can be based on error as naturally as on the truth—being in either case but the expressions of the intensity of faith.

In reading the bulletin of the last General Conference of Seventh-day Adventists one is impressed with the religious zeal, enthusiasm and fervor manifested, but, as we have just seen, this is no necessary evidence of the presence of the Holy Spirit. Still, this apparent evidence of the Holy Spirit's presence, we would not presume to say was all only apparent. There is no doubt but that the Holy Spirit honors the essential truths of salvation wherever, whenever, and by whomsoever preached, but that does not prove the Holy Spirit's indorsement of every doctrine preached in the same connection. There is no doubt but that the Holy Spirit honors (by an individual blessing) every whole-hearted consecration of the life to God in whatever cause it may be, but that is no proof of the Holy Spirit's indorsement of the cause. Otherwise, the Holy Spirit would contradict itself in the indorsement of conflicting causes, in each of which, equally whole-hearted consecration of the life to God is made.

The same is also a rational explanation of any real manifestation of the Holy Spirit in connection with the Seventh-day Adventist movement throughout the world. The Holy Spirit can honor the truth involved without indorsing the error. Truth is truth and must be honored as truth even though mixed with error.

The steady growth of the Seventh-day Adventist movement, and the spiritual blessings claimed by those engaged in it, were continually cited through-

out the conference as infallible proofs of the Holy Spirit's guidance. If these were, in themselves, infallible proofs, then they would infallibly prove the Holy Spirit's guidance in conflicting causes. If proofs at all, their greater weight is on the side of the greater measure, which is undoubtedly the side of the Sunday Sabbath phase of the Gospel's progress. What counts on both sides of a question can evidently in itself, furnish no proof on either side.

Among the responses to Mrs. White's message to the Conference are the following (see Conference Bulletin, p. 165): "The Lord is talking to us yet."—Elder J. N. Loughborough; "I thank the Lord that we have the Lord's voice among us still."—Elder S. N. Haskell. These voiced the sentiment of all, and unmistakably referred to the words of Mrs. White's message as the direct embodiment of the Lord's voice, and hence just as authoritative and infallible as the Bible.

Among the quotations from Mrs. White's own writings, also read before the same Conference, are the following (Bulletin, p. 235): "Yet now when I send you a testimony of warning and reproof many will declare it is the opinion of Sister White. You have thereby insulted the Spirit of God;" again, "I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."

Could any more positive claim to infallibility be made? We indorse the Adventist's denunciation of the Catholics' claim to the pope's infallibility, but

we fail to see their consistency when in reality (if not in direct statement) they make the same claim in the case of their own leader. If the claim in one case is blasphemy, it must also be blasphemy in the other (unless true); for both rest on exactly the same assumption—God's voice speaking through man. Any explanation that Adventists can make of their expressions regarding Mrs. White can be and is used by Catholics in explanation of their expressions regarding the pope. To doubt the inspiration of Mrs. White's "Testimonies" is the first stage of apostasy from the Seventh-day Adventist Church. This is only one feature of resemblance between Adventist and Catholic propagandas which could fairly be interpreted as suggesting an "image" of the "beast."

We quote again from the Bulletin (p. 195). In referring directly to Mrs. White's instructions relative to Loma Linda College, which had just been read, Elder W. A. Ruble said, "When God speaks, Seventh-day Adventists listen and say, Amen." Mrs. White was also frequently referred to during the Conference as God's special messenger, and as the spirit of prophecy.

That the words of Mrs. White are regarded by Adventists as the direct voice of God speaking through her, is too evident to be mistaken. It is in fact a vital point of their doctrine. Hence Mrs. White's "Testimonies" are to Adventists the end of all argument on all disputed points of Bible doctrine with which they deal, just as the edicts of the pope are to Catholics. Therefore they are a posi-

tive obstruction to the free course of the Bible as truly as are the edicts of the pope.

If Mrs. White's "Testimonies" (or visions) are, as claimed, "The precious rays of light shining from the throne." They are equal in authority to the Bible, and since they are thus accepted by Adventists, it is inevitable that Adventists *must* interpret the Bible in the light of them; and that this is a fact is all too evident to be successfully denied. Of course they must deny the fact, and even try to persuade themselves that they are only interpreting the "Testimonies" in the light of the Bible. But, if the "Testimonies" in any degree influence their interpretation of the Bible, then just to that extent the Bible is interpreted in the light of them: and it is necessarily true, in the very nature of the case, that their interpretation of the Bible is influenced in exact proportion to their faith in the "Testimonies." Thus it is inevitably true that they interpret the Bible in the light of Mrs. White's "Testimonies" just as truly as the Mormons interpret the Bible in the light of the "Book of Mormon."

Adventists pose as the champions of the Bible. They boast that they hold the Bible to be the only infallible rule of faith: yet they hold the "Testimonies" to be directly inspired of God, which makes them equally infallible. They boast that they accept no proofs but Bible proofs: yet the "Testimonies" are to them the end of all argument. They boast that they "just let the Bible interpret itself:" yet persist in interpreting the Bible in the light of the "Testimonies." They boast that they accept the Bible from Genesis to Revelation without question

or quibble: yet they question and quibble it into harmony with the "Testimonies." Thus their boasts are contradicted in their practice and therefore shown to be but the boasts of the Lying Spirit.

Mrs. White's writings contain much valuable truth—so do many other books. But that fact does not prove in any case that they are infallible on all points of doctrine. For Mrs. White's "Testimonies," to be accepted as infallible, the proofs of their divine inspiration must be infallible. Are the proofs infallible? They are simply Mrs. White's claim to divine inspiration, and certain apparently supernatural manifestations attending her visions, which, however, are not impossible of explanation without involving any supernatural element. (Adventists have no difficulty in explaining supernatural manifestations, in the case of Spiritualism, as due to the Lying Spirit.)

It is easily conceivable how that a person, perfectly sincere and honest, with vivid imagination, a highly emotional and religious temperament, self-assertive disposition, fanatically inclined, and possessed with some new religious thought, may imagine himself or herself to be inspired of God; and how that if hysterically tempered, these conditions might incite hysteria, and would control the mind during the hysteric state, and result in supposed visions. Hence the supposed visions would not prove the character of the religious thought that controlled them. Error could control the supposed visions just as naturally as truth, without, in either case, involving any supernatural element. But in the last analysis, all truth is from the Spirit of truth, and all error from the Lying Spirit.

The very nature of the Millerite movement, and also the formative stage of the Seventh-day Advent movement, in the belief that the former was the proclamation of the first angel's message, and the expectant state in regard to the second and third angel's messages, and the readiness to seize upon any condition as a fulfillment of prophecy were all peculiarly calculated to act upon a subject peculiarly susceptible to their influence, and therefore justify the reasonableness of the explanation here given of Mrs. White's visions. And we can be sure that the Lying Spirit is always quick to recognize and to act upon favorable conditions.

It is a very easy matter to doctor up a prophecy, after it has apparently failed, by giving it some vague mystical future interpretation which was not thought of at the time it was made, as in the cases of certain of Mrs. White's prophecies. But, for a prophecy to have any practical value, it must be interpreted in the sense in which it was meant at the time it was made and be subject to the test of Deut. 18 : 22. Otherwise the test would manifestly be inoperative.

If honesty, sincerity, zeal, enthusiasm, fervor, joy, etc., were proofs of truth they would prove many conflicting doctrines. It is manifest therefore that none of these things can, in themselves, count as proof of doctrine. Hence the Bible alone is the only basis of proof on all Bible doctrines.

"Search the scriptures" (John 5 : 39).—"Prove all things" (1 Tim. 5 : 31). To prove all things by the Scriptures, the Scriptures must have free course;



but the decrees of the pope, the Book of Mormon, and Mrs. White's "Testimonies" obstruct the free course of the Bible in exact proportion to the faith that people have in them. And in so far as they obstruct, they can only be in the interest of the Lying Spirit.

To turn truth into a lie is the one aim of the Lying Spirit.

If Christians keep Sunday solely in commemoration of the Resurrection, it is to them solely a memorial of the Resurrection; then to deny this self-evident fact and assert that it is in no possible sense a memorial of the Resurrection, but only a relic of pagan sun-worship, is but an attempt of the Lying Spirit to turn truth into a lie.

If Sunday is kept by Protestants solely in recognition of the Resurrection, it does not involve recognition of any State, Church or Pope; then to deny this self-evident fact and assert that it cannot be kept without recognizing the authority of the Catholic church, and is thus the mark of the beast, is but an attempt of the Lying Spirit to turn truth into a lie.

The word Easter is derived from Eastrae, the heathen goddess of Spring, the worship of whom was in recognition of the resurrection of apparently dead nature into new life by the coming of the spring. What they thus ignorantly worshiped (Act. 17 : 23) is declared to be Jesus Christ, who is "the resurrection and the life" (John 11 : 25). Then the resurrection of spring is a fitting memorial of the Resurrection of Jesus Christ, and Easter as thus kept is a

yearly tribute to Christ's victorious triumph over heathen superstition and ignorance. The very words Sunday and Easter, by reason of their heathen origin, are but reminders, and thus standing witnesses of Christ's triumph over Satan.

Denial of these self-evident facts is but an attempt of the Lying Spirit to turn truth into a lie.

Read John 5 : 21-27; Rom. 1 : 4; Heb. 2 : 14,15; 1 Cor. 15 : 17. In the first text, Jesus claimed to have power over death because of life in Himself, and, as this power belonged primarily only to God, it would prove Him to be the Son of God. But to prove this claim to man, He must needs meet the supreme test by Himself passing through death and overcoming it in resurrection. Also "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

By thus proving Himself to "be the son of God with power," in overcoming death, He proved His power to deliver from sin and death. And since, because of His relation to man as the Son of man, all judgment is committed unto Him, He is the sole hope of salvation; and therefore "all men should honor the Son even as they honor the Father," and they honor the Father by thus honoring the Son because He is the Son. But the proof of all this is the Resurrection, for, otherwise Christ's claim to being the Son of God would have proven false.

The Resurrection is therefore the reason of our faith, the ground of our hope, and the pledge of our salvation.

But in his efforts to withstand the power of the testimony of the Resurrection, Satan, as the Lying Spirit, must needs use every possible means to turn truth into a lie.

As the great standing witness to the Resurrection, the Sunday Sabbath cannot fail to receive a due share of his attention. As it points to the Resurrection, it testifies to Christ's triumph over Satan. As it points to heathen sun-worship or to the authority of the Catholic church, it testifies to Satan's triumph in perverting the true worship of God. There can be no doubt as to how Satan would have it point, and all efforts to make it point as he would have it point can only be inspired by him whose interest is thereby served, and are therefore but attempts of the Lying Spirit to turn truth into a lie.

In 1 John 4 : 1-3 we are told, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Adventists confess that Jesus Christ is come in the flesh. So do all orthodox Christians who yet differ on Sabbath doctrine. Hence the spirit of the Sabbath doctrine must be tested by its own confession.

Wherein, or in what sense, does the spirit of the Saturday Sabbath confess that Jesus Christ is come in the flesh?

The Resurrection testimony of the Sunday Sab-

bath is a clear confession that Jesus Christ is come in the flesh.

The doctrine that the Sunday Sabbath is only a relic of pagan sun-worship and the mark of the beast is a positive denial of its Resurrection testimony, and the denial of Resurrection testimony is of the spirit that seeks to deny that Jesus Christ is come in the flesh.

That the Sunday Sabbath, in its unbroken leading back to the Resurrection, and in its being kept in commemoration of the Resurrection, and is therefore the great standing witness to the Resurrection, is a self evident fact—self evident to all who are not hopelessly theory blinded.

To deny a self evident fact is to insult reason, and to shut the eyes to facts for the sake of theory is to open the ears to the Lying Spirit.

To cling to a doctrine against all the evidence of reason and the Bible can only be due to the hypnotic power of the doctrine in its flattering appeal, and to the prejudice involved by reason of early training, lifelong association, and faith in human teachers and leaders. All of which influences, as against the Bible, Adventists themselves are loud in attributing to the Lying Spirit.