

1901

**“What day do you keep
for the
Sabbath?”**

—
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NEW YORK
LOIZEAUX BROTHERS, PUBLISHERS
1 EAST 13TH STREET

One Cent.

"What day do you keep for the Sabbath?"

SOME time ago, on board a train in northern Michigan, I had just taken my seat opposite an intelligent-looking man, when he remarked, "I would not like to be a commercial traveller."

"Why?" I asked.

"Oh," he said, "You have so much baggage to carry. May I ask what you are selling?"

"I am giving the gospel away," I replied.

"Oh," said he, "I am very glad to meet you. In what part of the field do you labor?—To what denomination do you belong?"

I said, "I will ask you a question be-

fore I reply to yours. What is the all-sufficient guide for the child of God?"

"The Bible," he replied.

"Well, into what denomination does the Bible put me?"

"If you follow the Bible," he answered, "you will be a Seventh-Day Adventist."

I asked him to show it me in Scripture; but as he had none, he evaded this by asking, "What day is the Sabbath?"

I replied, "The seventh day."

"And what day is that?"

"Saturday," I answered. This seemed to give him pleasure; but to make sure, he said, "What day do *you* keep for the Sabbath?"

"I do not keep any *Sabbath*," I replied.

My answer shocked him, and with sur-

prise he exclaimed, "What! a *Christian* minister, and not keep any Sabbath!"

"That is just the reason," I replied. "I am not a Jew, but a *Christian*; and because I am a Christian, I celebrate the first day of the week. The Sabbath is that which speaks of old-creation rest,—of God's six days of work, and of His resting on the seventh. Besides, it was given to Israel as a distinctive mark between them and the Gentiles (Ezek. 20: 12; Exod. 31: 13-17). But *sin* came in, and God's rest was broken, so that our Lord said, 'My Father worketh hitherto and I work.' God began a new creation in connection with our Lord Jesus risen from the dead on the first day of the week—the Lord's day—the new-creation day, in contrast to the Sabbath, which was the old-creation day.

"In John 20: 19 the Lord Jesus

showed Himself to His disciples as they were together on the first day of the week. The early disciples met on that day to remember the Lord in the breaking of bread (Acts 20: 7), and on the first day of the week the Holy Spirit was given at Pentecost."

"Then," he replied, "according to your theory, the *law* is done away with."

I said, "Oh, no! the law is not done away with, but *I* am. God's holy law is just as able to curse and condemn the sinner as when it was given amid thunders and lightnings at Mount Sinai; but the law is not for dead people, and I am dead. 'Wherefore, my brethren, ye also are become dead to the law by the body of Christ'" (Rom. 7: 4).

He did not seem to understand this simple statement of Scripture, so I said, "If a man murders another, is arrested,

tried, and found guilty, and upon the appointed day is taken by the sheriff, and hanged by the neck until he is dead—has the law any more claim upon that man?"

"No; of course not," he replied.

"Has the law been done away with?"

"No, but the man has paid the penalty, and has died."

"Now," I said, "that is just how it once was with me. Once I stood in the place of condemnation, with nothing before me but death and judgment; but God, in love for me, gave His Son, who took my place, assumed all my indebtedness, and died in my stead. So now, in God's sight (see Rom., ch. 6: to 7: 1), I have died, and the law has no more claim upon me, because I am dead.

"One word more. Do not think that because one knows this blessed truth, he

will go on in sin, and breaking God's law; for, as born of God, and having the Holy Spirit as power, and Christ before him as a pattern and object, 'the righteous claims of the law are fulfilled in us, who walk not after the flesh, but after the Spirit' " (Rom. 8: 3, 4).

"Well," he said, "that is the strangest doctrine I ever heard."

Search the New Testament Scriptures, reader, and see if it is a "strange doctrine."

"For I through the law am
dead to the Law,
that I might live unto God."

"I am crucified with Christ: nevertheless I live; yet not I, but

Christ liveth in me:

and the life which I now live in the flesh I live by THE FAITH OF THE SON OF GOD, who loved me, and gave Himself for me."

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

"Is the law against the promises of God?" (See Gal. 3: 21.)

Was this question ever lawfully settled in a scriptural and authoritative way? (See Acts 16.)