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SERMONS

ON THE

SABBATH AND LAW:

EMBRACING

AN OUTLINE

OF THE

Biblical and Secular History of the Sabbath

FOR

SIX THOUSAND YEARS.

BY J. N. ANDREWS.

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SECOND EDITION.

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1870.

PREFACE.

THE present work is prepared to meet an urgent, existing want. The work entitled, "History of the Sabbath and First Day of the Week," is now out of print. Some time must elapse before a new edition can be furnished. This space of time is demanded for careful research and patient labor, that the forthcoming History of the Sabbath may be rendered as perfect as possible, and made such a work as the importance of the subject demands. Some delay in the publication of the new Sabbath History is therefore unavoidable. But the writer wishes to say that the utmost diligence shall be used in urging forward the work to completion at as early a date as possible consistent with the many other duties devolving upon him.

The work now presented to the reader is a brief outline of Biblical and Secular History relating to the Sabbath of the Lord. It is believed that even those who have long studied this subject will find something to interest them in this little work, and it is hoped that many who know not the teaching of the Bible relative to the Sabbath and law of God, may be led by the perusal of this work to honor God in the sanctification of his great memorial, the Sabbath.

PREFACE TO THE SECOND EDITION.

THE present edition differs from the former in that an eleventh sermon has been added, showing that Sunday has no claim to be considered the true seventh day. This discourse will be found valuable as meeting the errors of Akers, Jennings, Fuller, and others who have endeavored to prove that our first day of the week is the very day on which God rested from the work of creation.

CONTENTS.

Sermon One.—The Memorial of Creation, p. 5.

Sermon Two.—Moral Obligation in the Patriarchal Age, p. 17.

Sermon Three.—Why the Law, when it Entered, Came only to the Hebrews, p. 31.

Sermon Four.—The Sabbath at the Fall of the Manna, p. 41.

Sermon Five.—The Giving of the Law, p. 50.

Sermon Six.—The Sabbath in the Old Testament, p. 58.

Sermon Seven.—The Two Covenants, p. 66.

Sermon Eight.—The Sabbath and the Law in the New Testament, p. 101.

Sermon Nine.—The First Day of the Week Not the Sabbath, p. 116.

Sermon Ten.—The Change of the Sabbath, p. 127.

Sermon Eleven.—Sunday Not the True Seventh Day, p. 157.

SERMONS ON THE SABBATH AND LAW.

Sermon One.

THE MEMORIAL OF CREATION.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

THE eleventh chapter of Hebrews is a record of the mighty deeds of faith. At the very head of the list, the apostle places the act of grasping a certain great truth. That truth is the declaration that God framed the worlds out of material that did not previously exist. This creative act is the highest display of omnipotent power of which we can conceive. We cannot elevate our minds to see how such a work is possible, even for infinite power.

The grandest sight in nature is a view of the starry heavens in a clear night. At one glance the eye takes in the host of heaven, or rather what is visible of this host to a spectator standing upon our earth. These are the worlds that God has made. But if we could be placed back some six thousand years in the past, and from that point survey the vast abyss of space now studded with the stars of heaven, what should we behold? Blank nothing. The host of heaven did not then exist. Our earth itself had not arisen into being. The vast infinity of space was literally, as Job expresses it, "the empty place," and that which filled it was "nothing." Job. 26:7. Utter and profound darkness rested upon the great void. Even the materials which subsequently formed the worlds, had no existence.

But the moment at last arrived, which, in the counsels of infinite Wisdom, had been fixed for the great creative act. "In the beginning God created the heaven and the earth." Gen. 1:1. "He spake, and it was done; he commanded, and it stood fast." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33: 6, 9. When the Creator had thus spoken, every element came into being which he purposed to use in framing the worlds. But chaos now existed as the first result of the Creator's work. The condition of our world at the moment of its creation may doubtless be safely accepted as the real condition of all the worlds that sprang into existence at the same instant, and in obedience to the same mandate. And thus we read of our globe: "And the earth was without form and void." Its materials now existed, but they had no order. They were without *form*, a strong indication that even gravitation was not in existence at the moment of their creation; else it would at once have given the earth a globular form. And the earth was void, *i. e.*, destitute of living creatures and even of living plants. Darkness reigned supreme. Not one ray of light mingled with its utter blackness.

"The Spirit of God moved upon the face of the waters." Gen. 1:2. And now the earth, yielding to the law of gravitation, becomes a sphere, or globe, and, as a consequence of this, its whole surface is covered with water, a condition which remained unchanged till the third day. "And God said, Let there be light; and there was light." This is the next step in the Creator's work. How God gave existence to light is above our comprehension. But he did it, and it has never ceased to exist. 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 Moses tells us that the evening and the morning, *i. e.*, the night and the day, were the first day. This is a decisive proof

that the days of the Mosaic record were such days as an evening and morning constitute, *i. e.*, days of twenty-four hours. Otherwise the record is utterly unreliable, and calculated to mislead. 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 worlds into existence out of nothing, and framed them out of materials that before had no existence, then the period of twenty-four hours was quite adequate for the work of the first day of time.

The next thing in order in the work of creation was the act of giving existence to our atmosphere. The firmament, or heaven, which divides the waters from the waters, is the air. It is this in which the fowls fly above the earth. Gen. 1:20. The waters above the firmament are the clouds. The waters under the firmament are those upon our earth. At the time our atmosphere was created, the whole face of the earth was water, for it was not till the next day that the dry land appeared. The atmosphere being denser than the mists and fogs and vapors that form the clouds, they are borne aloft by it. God called this firmament, or atmosphere, heaven. It is the first, or atmospheric, heaven that was thus created. And now the second day being ended, Moses tells what kind of a day it was: "The evening and the morning were the second day." It was therefore such a day as night and day constitute, *i. e.*, it was a day of twenty-four hours.

The atmosphere being created, and the fog and vapor being lifted from the face of the waters, the Creator next causes the dry land to appear. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called he seas; and God saw that it was good." Gen. 1:9, 10. The surface of the earth

was now changed by the immediate power of the Creator. One portion was depressed to receive the waters that covered the earth, and another and larger portion was elevated above the waters to constitute the dry land. Probably a very large portion of the water was stored within the earth itself, whence at the time of the flood it came forth, when the fountains of the great deep were broken up.

And now the dry land having been formed, and the atmosphere and the light having been already created, God fills the earth with vegetable life. And God caused the earth to bring forth grass, and herbs, and trees. And at the close of the third day we are again certified that the day was composed of an evening and a morning, *i. e.*, that it was a twenty-four-hour day. vs. 13.

On the fourth day God caused the sun and moon and stars to appear as light-bearers in the heavens. By this we are not to understand that these heavenly bodies were this day created; for they were doubtless included in the work of the creation of "the heaven" on the first day. As the earth during the first three days underwent a great transformation, we may reasonably conclude that a like work was carried forward in the heavenly bodies during that time. And thus, when the fourth day arrived, they were ready to be made light-bearers to the earth. And at that point God gave them the office of giving light to the earth, and of measuring time for its inhabitants. And now, for the fourth time, Moses assures us that these days of creation were composed of day and night; in other words, they were such days as those we now have. And this is confirmed most strikingly in the fact that such days as Gen. 1 brings to view, it informs us were subjected to the rule of the sun—a sufficient proof that the days of that chapter are the natural divisions of time, and not vast, indefinite periods, of whose duration we can have no conception. Verses 14–19.

On the fifth day God peopled the waters with every variety of fish, and caused abundance of fowls to fly in

the open firmament of heaven. And God was pleased with the work his hands had wrought. And, for the fifth time, we are told that the day was composed of evening and morning, or night and day, an expression which cannot be explained otherwise than according to its simple and obvious import, that a day of twenty-four hours was intended. Verses 20–23.

The work of the sixth day was to create the beasts of the field, and every kind of animal that moves upon the face of the earth. And when this great work was thus perfected, last of all, he created man in his own image, and made him ruler over all his works. The earth was full of God's blessing. And the Creator surveyed everything that he had made, and, behold, it was very good. And again the Holy Spirit gives the kind of time used in this record: "The evening and the morning were the sixth day;" that is to say, the sixth day was a day composed of day and night, like the days we now have. "Thus the heavens and the earth were finished, and all the host of them." Gen. 2:1. How vast the work of this six days! Before it began, the infinity of space was simply an abyss of darkness, having nothing in it out of which to form the works of creation. When the six days were ended, an infinite number of worlds had arisen into existence. God had framed them out of things which before did not exist. To grasp this great truth is an act of faith which Paul places with strict propriety at the head of his list of the mighty deeds of faith.

The psalmist tell us that "the works of the Lord are great, sought out of all them that have pleasure therein." And he adds: "He hath made his wonderful works to be remembered." Ps. 111:2, 4. Certainly, the greatest of all his works, and that which surpasses every other in its manifestation of infinite power, is the creation of the heavens and the earth. This is the most wonderful of all the works of his hands. This great work is worthy of being sought out of all them that have pleasure therein. God wrought this wonderful work to be re-

membered; that is to say, he designed that men who owe their existence to the creation of the heavens and the earth, and of mankind upon the earth, should never forget that he had wrought this work, and that he was their Creator. Indeed, it is this great fact that he appeals to as distinguishing himself from all false gods. And thus he speaks by Jeremiah: "Thus shall ye say unto them, The gods that have NOT MADE THE HEAVENS AND THE EARTH, even they shall perish from the earth, and from under these heavens." Jer. 10:11. But he speaks thus of himself: "The Lord is the true God; he is the living God, and an everlasting king. . . . . HE HATH MADE THE EARTH by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10: 10, 12.

One of the highest acts of faith is to grasp the existence of an uncreated Being who has called into existence, out of nothing, an infinite host of worlds. To believe this great truth, which Paul makes so prominent an act of faith, we must credit the testimony of the Scriptures; for he tells us that "faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. But faith without works is dead, being alone. No human being can have so perfect a theoretical faith in this great truth as has Satan. But his faith in it is of no benefit to himself. If our faith in this cardinal truth of revelation is of greater value to us than Satan's faith to himself, it must produce certain acts of obedience by which our love for the truth we believe, is made manifest. And thus the apostle James states the case: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:19, 20.

"Through faith we understand that the worlds were framed by the word of God." But by what act of obedience do we manifest our love for this great truth? And by what good work do we show that our faith in

the creation of the heavens and the earth is not a dead faith? If God made his wonderful works to be remembered, how are we to remember our Creator? If the creation of the heavens and the earth distinguishes the true God from all false gods, by what acts are we to preserve in our minds the memory of this work of infinite power?

To answer these questions, we have only to return to the record of the creation in Genesis 1 and 2. The close of the sixth day witnessed the perfection of the Creator's work. He surveyed all the works of his hands, and behold they were all very good. With the beginning of the seventh day, God's work of creation ceased. And thus we read: "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. 2:2, 3.

The record tells us what God did on the seventh day as distinctly as it relates what he did on the six days of creation which preceded it. His work was wrought in six days. On the seventh day he rested from that work. He did not rest because of weariness, for the Creator of the heavens and the earth cannot be wearied. Isa. 40:28. He made the seventh day his rest-day in order that he might set up an everlasting memorial of his creative work. For when he had rested upon the day, he blessed it, and sanctified or hallowed it. He blessed the seventh day because he had rested upon it. which shows that the day of God's rest was past when he blessed the seventh day. He did not bless the day because he was about to rest upon it, but because he had rested upon it. So it is evident that the blessing was placed upon the seventh day for time to come in honor of what God had done upon that day. And thus also with respect to the sanctification of the seventh day. God sanctified it because he had rested upon it. He did not sanctify the day because he purposed to rest

upon it, but because he had rested upon it. The sanctification cannot be placed upon a day after it has ceased to exist. And hence God did not sanctify the first seventh day of time because he had made it his rest-day, for when he had thus rested, the day had expired; but he sanctified the seventh day for time to come, in memory of his own rest on that day from the work of creation.

To sanctify is to set apart, or appoint to a holy use. And here we learn at the very beginning of the Bible that God appointed the seventh day to a holy use. He did it because that in it he had rested from all his work. So it is incontestible that the seventh day was appointed to a holy use in order that God's rest from creation might be remembered. And this appointment must have been made to Adam and Eve, for they were the ones who had the days of the week to use. The fact, therefore, is undeniable that God bade Adam set apart the seventh day for sacred rest in memory of his own rest upon that day.

Here, then, we find the memorial of the creation of the heavens and the earth. The seventh day was set apart to a holy use because God had rested upon it from all his work which he *created* and *made*. So the creation which called the elements into existence, and the making of the earth out of those elements, are here distinguished from each other, and both are included in the commemorative rest. He rested from the six days of creation. God made his works to be remembered; and no sooner was his work complete than he set up a lasting memorial of that work. He hallowed every seventh day, that man might remember God, his creator. And that man might grasp the great truth that God, in his infinite power, spoke into existence, from nothing, the heaven and the earth, he ordained, at the very beginning, one grand act of obedience by which his faith in that truth should be declared, and his love for it made manifest. The observance of the Creator's rest-day is that act of obedience by which we declare our

faith in God as the creator of the heavens and the earth.

To profess faith in God as the creator of all things, and to pay no attention to the memorial which he ordained to keep the work of creation in lasting remembrance, is to have, in this respect, a dead faith. We thus profess to know God; but in works we deny him. We have faith without works. Our faith in the one God, who, by his sovereign power, framed the worlds out of materials which did not before exist, is like the faith of the devils, a dead faith, because that grand act of obedience which was ordained to express that faith, we do not perform. And we are not to think that there is no need of this effort to maintain faith in the one God who in six days created heaven and earth, and rested on the seventh.

The world is full of atheism. The Sabbath is the grand bulwark against that fatal error. Its observance by the people of God is a solemn protest against atheism, and a public confession, by works corresponding to their faith, that they believe the record of the creation of the heavens and the earth. The atheist has no faith in the record of the creation. To him the rest-day of the Creator is of no account whatever. But, with men believing the Bible record of the creation, the case is different. They confess their faith in the six days of the Creator's work, and his rest upon the seventh, and that he set apart the day because he had rested upon it. If their works correspond with their faith, they will regard the rest-day of the Lord. Can the Christian, who believes the record of the creation, and the atheist, who denies the existence of the Creator himself, both act alike in disregarding the rest-day of the Lord? See the believer in the record of the first seven days of time. When the seventh day, which the Creator set apart in memory of his own rest on that day, arrives, he lays aside all labor, and rests from all his work. Every one understands the act. But the atheist continues his labors as on other days. His works are con-

sistent with his unbelief. But what shall be said of those Christians who imitate in their works the conduct of the atheist? Surely, the observance of the Creator's rest-day is the proper act of obedience by which we manifest our faith in God as the creator. And whatever the intention, the violation of the rest-day of the Lord is practical atheism.

God set apart the seventh day in Paradise. This proves that the observance of the Sabbath is not a carnal ordinance, for it was instituted before sin entered our world. It was not ordained to commemorate the flight of Israel from Egypt, for the children of Israel did not flee out of Egypt till more than two thousand years after this. It was not an institution ordained for the Jews, for it began with the human race, and thus preceded the existence of the Hebrew people for many ages. But the most remarkable fact that appears in this record is, that this memorial was needed even in the garden of God. Though man could converse with God face to face, yet every week, by the most impressive act, Adam was called to remember and acknowledge God as his creator. The rest-day of God was set apart, not as a mere rest from wearisome toil, for Adam had almost as little occasion for rest from weariness in Paradise, as had the Creator from his work of infinite might, but as a day when man should desist from everything else and think of God.

And even the very manner of this observance was exactly calculated to bring to remembrance the grand fact that distinguished God from all other beings, viz., the fact that he had created the heavens and the earth. He must rest as God rested, and on the very day that he rested. And thus doing, God, his creator, could never be forgotten, nor the relation which God sustains to all other beings, and to all things, ever pass out of mind. It was a day of worship in the highest sense, in that it reminded man of his relation to God, and kept the great facts respecting the origin of all things vividly before the mind. Man must rest on that

day, not because he specially needed rest on account of weariness, nor because rest on a certain day of the week is better calculated to give him relief than resting upon some other day would be. But he must rest in memory of what the Creator did, that he might not forget his infinite obligation to that great Being who had given him existence.

The record in Gen. 2:1–3, is worthy of our most careful attention for the remarkable distinctness, brevity, and freedom from ambiguity, which characterize it.

1. It is certain that God rested upon the first seventh day of time. 2. That he did not bless and sanctify the day because he was about to rest upon it, but because he had rested upon it. 3. And hence it was not the first seventh day of time which he blessed and set apart, for that had expired when he performed these acts. 4. And thus it is evident that the blessing and sanctification related to the seventh day for time to come. 5. This was done because God had rested upon that day, showing that it was in memory of that event. 6. God placed his blessing upon the day, thus making it a more precious day than any other. 7. He appointed the day to a holy use, thus making it obligatory upon Adam and his posterity to observe it. 8. And it is also to be observed that he did not bless the institution of the Sabbath, and sanctify that as a movable thing which could be placed upon one day or another, just as it might best suit the circumstances. Nothing is said of a Sabbath institution. God rested the seventh day. God blessed the seventh day. God set apart the seventh day to a holy use. 9. This indeed made the Sabbath. Or, if the reader chooses to use the expression, this was the setting up of the Sabbatic institution. But the seventh day was the recipient of all the things which God conferred. The rest, the blessing, and the sanctification, pertained to that alone. When, therefore, some other day is taken, every element that constitutes the Sabbath is left out of the account and lost. When another day is taken, we get that which God never rested upon;

and as he blessed the seventh day because he had rested upon it, when we take some other day besides that of God's rest, we take a day which God has not blessed. As he sanctified the day on which he rested, and which he had for that reason blessed, when we take one of the six days which God employed in the work of creation, we take a day which has not one element of the Sabbatic institution pertaining to it. Certainly there are but seven days in the week. The first six days God did not rest. On the seventh day he did rest. These facts can never be changed. We cannot place the blessing and sanctification on any day only the one of God's rest, for they are conferred upon it *because* of that rest. And we cannot change the rest from the day on which he rested to one on which he wrought in creation. Not even Omnipotence can do this. And thus the definite seventh day stands out with the utmost distinctness.

It cannot, therefore, be denied, except by doing violence to the sacred narrative, that the creation of the heavens and the earth was immediately followed by the establishment of a divine memorial of that grand event. And it is evident that this memorial is to be observed as an act of obedience whereby our faith in the creation of the heavens and the earth is shown to be a living faith. Those who profess faith in this great truth do thereby acknowledge themselves under obligation to manifest that faith by observing the memorial ordained by the Creator for that very purpose. Those who neglect this memorial, render their faith in this fundamental doctrine of the Bible a dead faith. God's great bulwark against atheism was never so much needed as in the last days of our world's history. We have come down some six thousand years from Paradise. Darkness now covers the earth, and gross darkness the people. Surely, an institution that was needed in Paradise, when man conversed face to face with God, is needed a thousandfold more in these days of awful apostasy and atheism. We have not yet ceased to be under sacred obligation

to the almighty Creator, and it is in the highest degree proper that we, by the observance of that institution which he has ordained for the very purpose, should humbly acknowledge that obligation.

Sermon Two.

MORAL OBLIGATION IN THE PATRIARCHAL AGE.

BY the patriarchal age is meant the period from Adam to Moses. By moral obligation is meant the duty to observe the precepts of the moral law. The following statement of the apostle Paul relates to this very point, and covers precisely this period of time:

"For until the law sin was in the world; but sin is not imputed when *there is no law*. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Rom. 5:13, 14.

Death reigned from Adam to Moses. But the reign of death is proof that sin also reigns; for death owes its empire to sin, and holds its power as a grant from sin. Sin is the supreme ruler, and death is only a subordinate ruler, holding its dominion at the hands of sin. And so the apostle, in verse 21, represents sin as the real ruler. Thus he says: "Sin hath reigned unto death." So the reign of death from Adam to Moses is, according to Paul, positive and tangible proof that sin not only existed during that entire period, but that it even reigned.

But death is only the shadow which sin casts. The presence of death furnishes, therefore, incontestible evidence that sin is also present. And so the apostle makes these two statements: 1. "Until the law sin was in the world." That is, sin, having entered by Adam's transgression, remained in possession till the law entered.

2. "Death reigned from Adam to Moses." That is, death was able to cut down Adam, and to bear undisputed sway over all the human family during the whole period of the patriarchal age; one man alone, Enoch, being excepted. Heb. 11 : 5.

What, therefore, does Paul mean when he says, "Sin is not imputed when there is no law"? One of two answers must be returned. 1. Though sin was in the world from Adam to Moses, yet God did not impute it to those who committed it, because there was no law which they transgressed in sinning; or, 2. The fact that sin was in the world before the law entered by the proclamation of the Lawgiver, shows that the law was really present all the time, and taking cognizance of human conduct; for sin cannot be imputed where there is no law.

One of these two views must be true. And we can determine which is true by one simple test. God either did, or did not, impute sin to men in the patriarchal age. If he did not then impute it to the transgressor, the first view is correct, and the law did not exist from Adam to Moses. But if God did impute men's transgressions to them during that age of the world, then the law did exist, and men were held guilty for transgressing it.

But it is certain that God did impute sin to the world of mankind during the patriarchal age. The guilt of murder was certainly imputed to Cain. Gen. 4. Sin lay at his door. The voice of his brother's blood cried to God from the ground. And the ground was cursed because of Cain's transgression. God did impute the sins of the antediluvians to them, for he determined to destroy the world of mankind by a flood of waters, and he executed this determination (Gen. 7): an awful proof, 1. That sin was imputed in that age; 2. And that, therefore, God's law did exist; for sin is not imputed where there is no law. Again, the case of Sodom furnishes another proof that sin was imputed to men in the patriarchal age. "The men of Sodom were wicked

and sinners before the Lord exceedingly." Gen. 13: 13. The cry of Sodom came up before God, and their sin was very grievous to him. Gen. 18: 20. Righteous Lot, dwelling among them, vexed his righteous soul from day to day with their UNLAWFUL deeds. 2 Pet. 2: 8. When God could bear with Sodom no longer, he rained upon it fire and brimstone from himself out of heaven, and the smoke of Sodom went up as a great furnace. Gen. 19. So sin was imputed to the Sodomites, and the law did exist to take notice of their transgressions, or sin could not have been imputed to them.

Certainly these are most convincing proofs that the sins of men were imputed to them during the patriarchal age, and hence they furnish a positive testimony that the law did then exist; for otherwise sin could not have been imputed. Yet Paul, wishing to prove the same point, passes over all these mighty facts, and seizes upon another still more mighty and convincing. Paul's proof that sin was imputed to men before the entrance of the law, and that the law of God did therefore exist from Adam to Moses, is found in the fact that death reigned with undisputed sway during the whole period, showing, 1. That sin was imputed to all mankind, for all died. 2. And thus determining the fact that the law of God did exist during this period, because sin was imputed to all.

"The law entered that the offense might abound." Verse 20. Sin was in the world from the transgression of Adam till the law entered. The law did not enter because the Lawgiver expected to put an end to sin by its entrance. He did not misjudge with respect to the effect its entrance would produce. It entered that the offense might abound. Not that God was pleased with sin, and wished to increase its force or its amount. He only wished that the law should cause it to show itself to its full extent, and with all its malignity and wickedness. Sin existed in the world as an all-pervading disease that could not be cured. The law entered to mani-

fest the deadly character of that disease by rousing it into fierce action. Afterward came the great physician, Jesus Christ, with the power to take out the venom of sin, and to restore health to those who were ready to accept it on his terms.

One thing is certain, that what constituted sin before the entrance of the law, did continue to constitute it afterward. Sin then showed itself in its utmost magnitude; but it was the same evil thing which God hates as when it did not so fully manifest itself. To use the figure of Paul elsewhere recorded, death killed men by its sting, sin, and the strength by which it strikes the blow, comes from the law of God. 1 Cor. 15:56. Wherever, therefore, death exists, it is proof that sin also exists; and wherever sin exists, there exists the law of God. Sin is the transgression of the law, and without the law there can be no transgression. 1 John 3:4; Rom. 4:15. It follows, therefore, that the existence of death in our world is proof of the existence of the law, for death is the consequence of breaking the law of God. The universal prevalence of death before the public entrance of the law is, therefore, positive proof that the law of God did exist as the great rule of right during the patriarchal age. Death could not strike down men, were it not that in the sight of God's law their lives were forfeited. Thus death, with his sting, sin, could not have struck down Adam, had not the law of God given strength to the blow. And the law would never have given this strength to death to strike the fatal blow, had not Adam broken that law. This is a convincing proof that the law did really exist at the beginning, and that Adam did not simply transgress a merely ceremonial and unimportant precept concerning the eating of fruit, but that his transgression, which forfeited his life and that of all who have life from him, was one involving direct rebellion against the principles of the moral law.

"Death reigned from Adam to Moses." But death can only reign when it is armed with its fatal dart, sin.

And it can never wield that dart except when the law of God gives it strength to strike the blow. But the law will never give its assent to the death of any person until sin has caused that person's life to be justly forfeited. It is certain, therefore, that the moral law is older than sin. And when Paul seized upon the fact that death reigned from Adam to Moses, to prove that sin was imputed to men, and that the law of God did therefore exist during that period, for without it sin could not have been imputed, he did seize upon the most mighty and convincing proof of the existence of these two great forces, the law of God, and its deadly antagonist, sin. Death is the wages of sin. Sin is the transgression of the law of God. Sin is therefore certainly older than death, and the law of God is, of necessity, older than sin. But death, the youngest of the three, did reign from Adam to Moses. Sin began its reign with Adam's transgression; and death began to reign in the destruction of mankind when Abel was murdered by Cain. But God's great rule of right existed before the first act of transgression, and will continue to exist when sin and death shall be destroyed in the gehenna of fire. Sin was certainly imputed to Adam, but it could not have been thus imputed had not the law of God then existed; "for sin is not imputed when there is no law." And not only did that imputation of sin cause death to seize Adam by the strength of the law, and deprive him of life, but by means of that one transgression, death has passed upon all mankind, though they do not sin as did Adam. Adam was placed upon probation in a state of perfect innocence, that he might become confirmed in virtue. In that trial he failed, and by that failure he forfeited his right to live. His posterity have a period of probation granted them in which to recover that lost innocence, and in the effort to recover it, to become confirmed in virtue. But our life is only a forfeited life, for it is derived from Adam after he had come under the sentence of death. And nothing can so attest the inflexible justice of the

law of God, and its continued existence, as the fact that death cuts down all our race, though it was only the first man who, by his own personal act, forfeited the right to live. Our life is derived from that of Adam, and therefore treated by the law of God as forfeited; but in the day of Judgment there will be a second attestation of the strict justice of the law, when every sinner shall die the second time for his own personal transgressions.

The law of God did therefore exist before death entered our world, and it will continue to exist when the second death shall have destroyed the whole world of sinners. But it is sufficient to say that the reign of death from Adam to Moses proves the existence and the authority of the law of God during that period of time.

But the book of Genesis does not contain the law of God. This is an undisputed fact. And because that the law is not found in Genesis, many hasty readers of the Bible earnestly contend that the law was unknown during the patriarchal age, *i. e.*, from Adam to Moses. Now let us see what will follow from such reasoning. There is no precept in Genesis which says, "Thou shalt love the Lord thy God with all thy heart." This precept, therefore, on which hangs all the law relating to our duty to God, was not obligatory upon the people who lived during the period embraced in the book of Genesis. There is no commandment in that book which says, "Thou shalt love thy neighbor as thyself." And so this second precept, on which the other half of the entire law of God is suspended, did not exist during that age of the world. Again, there is no law recorded in the book of Genesis which forbids blasphemy, Sabbath-breaking, the neglect of parents, adultery, theft, false witness, or covetousness. And if the reasoning of our opponents be good, then these precepts were not in force in the period from Adam to Moses. But our opponents virtually reply that they will only maintain this kind of argument in the case of the Sabbath, and yield it in the case of all the other precepts enumerated. But

why, if this be a good argument against the fourth precept of God's law, is it not a good argument in the case of the two great commandments on which all the law depends, and in that of all the precepts of the moral law named above?

But the book of Genesis plainly implies that there was a moral law in existence, though it does not enter that law upon its record. Thus, murder was a great crime in the case of Cain; Gen. 4; the violation of the fifth commandment was a great sin on the part of Ham; Gen. 9; adultery would have been such in the case of Joseph; Gen. 39; and so of other precepts. But while God's law does not appear in Genesis, not even in the form of the two great commandments, the existence of his law is expressly named. Thus Abraham is said to have obeyed God's voice, and to have kept his charge, his COMMANDMENTS, his STATUTES, and his LAWS.

And in the case of the Sabbath of the Lord, we have the most direct and forcible answer to render. We do not need to plead for it as we must for the two great commandments, no trace of either of which appears in Genesis. For when we go back to Paradise we find that God first rests upon the day himself, then having spent the day in refreshing rest (see Ex. 31 : 17), puts his blessing upon the day because of that rest, and sets it apart to a holy use. Thus we have the explicit testimony of this ancient book that God appointed the seventh day in Paradise itself to a holy use. And though the book of Genesis contains no precept enjoining the sanctification of the Sabbath by mankind, it does contain direct testimony that such precept was given to Adam, the head and representative of the human family. Whatever, therefore, may be said respecting the other precepts of the moral law, it cannot be denied that there was a precept enforcing the observance of the Sabbath in the period from Adam to Moses.

But if the patriarchs were under obligation to observe the moral law, why does not the book of Genesis contain that law? How could those ancient men be expected

to keep the commandments, if the book of Genesis which covers that period of time does not place those precepts upon record? These questions are asked with such earnestness that they must be answered very explicitly. Know, then, that the book of Genesis was written by Moses after the close of the period concerning which it treats, and long after all the persons whose lives are mentioned therein had gone down to the grave. The book of Genesis was not the rule of life for the people during the patriarchal age. It is simply an extremely brief history of two thousand three hundred and seventy years, and was not written till about one hundred and thirty years after the last event of which it treats had taken place. It is enough, therefore, if the violation of most of the commandments is alluded to as sin, even though the law be not recorded; and that one man is mentioned as keeping God's commandments; a sure proof, by the way, that God had commandments; and, in particular, that we learn that God appointed the seventh day to a holy use in memory of his own rest from the work of creation. We have ample proof that God's law existed during this time, though the book of Genesis, written long after the patriarchs were dead, does not contain that code. And now let us consider the circumstances of the patriarchal age with respect to the knowledge of the law of God. The following remarkable passage sheds great light on this point:

"For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For 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, their conscience also bearing witness, and their thoughts the meanwhile accusing or else ex-

cusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2 : 11–16.

This passage presents particularly the case of those who have never had the written law of God. It was written with direct reference to the heathen nations, but it makes statements which shed great light on the condition of mankind in the patriarchal age. Here are several points worthy of serious consideration:

1. Man has by nature a copy of the law of God upon his heart. Even the Gentiles, in the darkness of heathenism, have this most precious code written upon their hearts.

2. The existence of this law within the hearts of men is made by Paul the foundation of conscience. It is that inherent principle in man's nature that instinctively determines right from wrong.

3. Nor does this idea of the existence of the law by nature in the hearts of men conflict with the great promise of the new covenant; "I will put my law in their inward parts" (Jer. 31 : 33), for men have by nature only a marred and partially-obliterated copy. For there exists also in the human heart the carnal mind, which "is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7. What the new covenant proposes to do for men is, to take away the carnal mind and to give them a perfect copy of the law of God upon the tables of the heart.

4. In confirmation of the apostle's statement that "the work of the law" is in the hearts of men "by nature," take this fact: When the moral law is read, precept by precept, there is something in every breast which responds, "That is right." And here is, no doubt, the grand difference between the fall of man and that of angels. The fall of man left within his nature a copy of the law, though marred, and in part obliterated. The fall of the angels was so much less excusable, and their sin was against so much greater light, that their

moral ruin was complete, and no part of the principles of God's law remained in their nature. Theirs was strictly total depravity, and their recovery was absolutely impossible. But man retained a copy of the law of God, imperfect indeed, but sufficient to give existence to conscience, and to preserve to man a moral nature capable of loving right and hating evil.

5. Man in his fallen condition has in his heart, "by nature," "the work of the law." Yet that copy of the law which he possesses is a marred one, inasmuch as the new covenant promises to write the law in the heart, *i. e.*, to give a perfect copy of it in place of that one marred by the fall. Or rather, to perfectly restore that half-obliterated copy already existing there.

6. The very fact that man possesses by nature a copy of the law of God, though marred by the fall, clearly indicates that the first man in his unfallen condition had a perfect copy of that law upon his heart. For the new covenant, in restoring man from the ruins of the fall, gives him a perfect transcript of the law upon his heart. The fall did not put the law into man's heart. It only marred the copy he had there by virtue of his original uprightness. And the great work of conversion, when fully wrought, simply restores what man lost by the fall. There can be, therefore, no mistake on this point, that the first man Adam, in his innocency, had a perfect copy of the law of God in his heart. And in this respect, he was like the second Adam, who says of himself, "I delight to do thy will, O my God: yea, THY LAW IS WITHIN MY HEART." Ps. 40 : 6–8; Heb. 10 : 5–9.

7. Thus we see that the first Adam had a perfect copy of the law of God upon his heart; but, sinning against God, he marred that perfect work, and could only transmit to his posterity a defaced and partially-obliterated copy; but the second Adam, having that law in its perfection upon his heart, and never, in a single particular, marring it, he transmits to all his

people a perfect copy of that divine law, writing it by his Spirit upon their hearts.

8. What is worthy of special observation is this: The law upon Adam's heart, and upon the hearts of all men, by nature, is THE SAME LAW that God himself proclaimed to his people. Here is the proof: 1. Those who obey this code, Paul says, "do by nature *the things contained in the law.*" 2. He tells us that they have "the work of the law written in their hearts." So God's law upon stone, and man's copy by nature upon the heart, are the same, only as sin has marred the writing upon the heart, and rendered it more or less imperfect.

9. When the apostle speaks of those that sin "in the law," he refers to those who have the written law of God; and when he speaks of those that sin "without the law," he refers to those that have only the law as nature has given it to them upon their hearts. The conscience accuses or approves, according as they refuse, or as they hearken to the voice of this solemn monitor, "the work of the law written in their hearts."

10. And now observe that this law of God to which every man is subject, and which God has planted in every man's nature, is to be the rule of the Judgment. If we read connectedly verses 12 and 16, omitting the parenthesis, as the rules of language authorize us to do in all such cases, we have the following expressive declaration: "As many as have sinned in the law *shall be judged by the law, in the day when God shall judge the secrets of men* by Jesus Christ according to my gospel."

11. And in the day of Judgment the men that shall be justified at its awful tribunal, will be simply the doers of the law of God. Faith justifies the penitent sinner. Faith, which produces good works, is that whereby the Christian maintains his justification. But in the Judgment, works alone will be sought, and then "the doers of the law shall be justified," and all others found wanting.

Certainly, these facts from the epistle to the Romans have a most important bearing upon the subject before

us. Adam had a perfect copy of the law of God upon his heart. After his transgression he still retained that copy, though partially effaced by his departure from God. And all the posterity of Adam in the patriarchal age had each a copy of the law of God in his heart. We may well understand that sin was in the world before the proclamation of the law; and we may be sure that when the law of God did enter it was no new rule of conduct, but God's ancient and invariable standard of right. The law did not come in as a usurper, nor as a new ruler, but as man's rightful sovereign, asserting its long-despised authority.

Nor were men in the patriarchal age merely accountable to God for this copy of his law upon their hearts. It was an age of great light; in some respects of far greater light than the age in which we live. Though man was expelled from Paradise, God did not remove Paradise from the earth. He placed cherubim, and a flaming sword which turned every way to keep the way of the tree of life. Gen. 3 : 22–24. There is no reason to suppose that Paradise was removed from the earth till the time of the flood. And thus in the sight of the antediluvians remained the garden of God and the tree of life, and the visible glory of the Almighty. Such a people surely were not in darkness respecting divine truth.

Again, Adam lived nine hundred and thirty years. He was the common father of mankind, and the rightful ruler and governor among men. The interest to see him, among the sons of men, must have been very great. And that interest, instead of diminishing, must have increased in intensity as century after century rolled by. Now to Adam the events of creation were almost those of personal observation. Many events of the sixth day passed under his own notice. And the Creator's act of resting upon the seventh day was to him a matter of personal knowledge. And when he placed his blessing upon that day because he had rested upon it, and when, by solemn appointment, he set it apart to a holy use,

Adam stood as the representative of mankind to receive that divine precept, and to promulgate it to his posterity. And we may be sure that Adam instructed his children, to the latest period of his life, in the events of the creation week, and in the sad history of the loss of Paradise. Nor can we justly question the fact that Adam, as the rightful governor of mankind, repeated, with all the solemnity of divine authority, the words of the Creator addressed to himself as the representative of the human family, when he appointed to a holy use the day on which he rested from the work of creation.

When Adam was six hundred and eighty-seven years of age, Enoch began his three hundred years' walk with God. And we do know from the New Testament that he had clear light even concerning the second advent of Jesus Christ. Jude 14, 15. This man, as the cotemporary of Adam through the greater part of his own godly life, was not ignorant of the events of the creation week, nor unaware that the Creator had set apart to a holy use the day of his rest from that work of infinite power. And he did not in this plainly-understood duty disobey the divine appointment, for it is said of him that he "walked with God." And certain it is that an age of the world in which two such men as Adam and Enoch were cotemporary for three hundred years, must have been an age wonderfully enlightened with the light of Heaven. Fifty-seven years after Adam had given his last counsels to his sons, God took Enoch to himself.

He "was not found," says Paul, "because God had translated him." Heb. 11 : 5. The translation of Enoch made some stir in the world; and search was made for him, as it was afterward under like circumstances for Elijah. He was not found, for he had been taken to the presence of God.

But what an age was that for knowledge of divine truth, and especially for the knowledge of everything pertaining to the creation of the world. And still Paradise remained upon the earth. And as if the long life of Adam were not enough to instruct men in divine

truth, they had Enoch for almost three hundred years of its closing period; and fifty-seven years after Adam's death God took Enoch to himself.

And it is easy to show that all the knowledge of divine truth possessed by the first man could be transmitted readily to that man who bears, in the Bible, the honored appellation of "the friend of God," and whose family God chose as the depositaries of his law and of his Sabbath. 2 Chron. 20 : 7; Isa. 41 : 8; James 2 : 23. For Adam lived till Lamech was fifty-six years of age. Lamech lived till Shem was ninety-three. And Shem lived till Abraham was a hundred and fifty years of age.

Enoch lived upon earth till Methuselah was three hundred years of age. Methuselah lived till Shem was ninety-eight years old, and Shem, as we have seen, till Abraham was a hundred and fifty. Thus are we brought down even to the old age of Abraham. And when we see with what facility the knowledge of divine truth could be transmitted from Adam to Abraham, we may well believe that Abraham was ignorant of none of the great truths pertaining to the origin of all things. He certainly could not have been ignorant of the sanctification of the seventh day. And that he was not disobedient to the precepts of God's law, we have the direct testimony of the Most High, who says of him, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26 : 5. And of his family government he bears the following honorable testimony: "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. Such was the family selected to be the depositaries of divine truth, and we shall next find the Sabbath of the Lord in the possession of this people as an ancient institution.

Sermon Three.

WHY THE LAW, WHEN IT ENTERED, CAME ONLY TO THE HEBREWS.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:1, 2.

THE entrance of the law is that grand event which, according to Rom. 5, took place in the days of Moses. But Paul takes great care to show that this entrance of the law was not the commencement of its existence, nor the beginning of man's obligation to obey it. He teaches us that the existence of death is proof that sin exists in the world. And he further instructs us that sin cannot be imputed to men, nor even exist itself, unless the law of God also exist. And thus the order of their existence is this: first, the law, as God's rule of right; second, sin, which is the transgression of that law; and third, death, which is the consequence of forfeiting life by sin. The existence of death from the time of Adam proves that sin has existed for that whole period; and the existence of sin from the fall of Adam shows that the law of God did exist prior to that event. And what is more, the universal prevalence of death, not only from Adam till Moses, but from thence to the time when death itself shall cease in the lake of fire, is absolute proof, 1. That sin has existed with all mankind in all ages. 2. That during all this time the law of God has been in full force, and all mankind have been under obligation to govern their lives by it.

The entrance of the law, then, was not the beginning of its existence. It was rather the entrance of the Lawgiver to assert his rightful authority, and to proclaim in person the precepts of his just law. It was the most majestic, grand, and awfully solemn, event in the annals of mankind. The God of Heaven descended with the

thousands of his angels. The sight of his glory was like devouring fire; the trump of God sounded long, and waxed louder and louder, and then the Almighty spoke the ten precepts of his law. Deut. 33 : 2; Ps. 68 : 17; Ex. 19 : 11, 16–19; 24 : 17; 20 : 1–18. Nothing can ever equal this event until the Son of God shall descend in the glory of his Father, and the same trump of God be heard again by the inhabitants of the earth. Matt. 16 : 27; 2 Thess. 1 : 7, 8; 1 Cor. 15 : 52.

Such was the entrance of the law. Yet such was not and could not be the beginning of its authority. It is a law founded in the nature of things. It is simply an expression of the principles of right. It is the law of nature as written upon man's heart. Rom. 2 : 13–15. Each duty enjoined in the law of God existed in man's uprightness, and in fact his uprightness consisted in his perfect conformity to these principles. Eccl. 7 : 29; 12 : 13. But whatever may be said of the other nine precepts, the fourth commandment traces itself back to the creation of the heavens and the earth, and asserts its sacredness by reasons that are as old as the world. Ex. 20 : 11.

The law of God is older than sin, its deadly antagonist. It is as extensive in its jurisdiction as the race of mankind in whose hearts it exists by nature, written by their Creator. But when the law of God entered in such majesty by the solemn proclamation of its great Author, it came directly to one people only. The voice of the trumpet must have been heard by other nations, perhaps by all mankind; the revelation of the Almighty in flaming fire must have been witnessed also by the nations of the world. Yet the voice of God was directly addressed to that people which he had delivered from Egyptian bondage by an outstretched hand. The Hebrew people were made the honored recipients of his perfect law. And this one fact has been urged against the law of God as though it were fatal to its authority. The law was given to the people of Israel; therefore it related only to them. The Sabbath of the fourth com-

mandment was given to Israel, therefore the Sabbath is only a Jewish institution. Such is the reasoning of many persons at the present day. Yet neither the law nor the Sabbath have in their nature one element of a Jewish character. The law defines with precision the duties man owes to God, and to his fellow-man. And these pertain, not to one nation, nor to one age, but to all mankind in every age of the world. The Sabbath, of right, pertains to all who owe their existence to the six days' work of creation.

But why came the law of God to one nation of mankind? The answer is short, direct and explicit. There was barely one nation that was loyal to the God of Heaven. All other nations had forgotten God, and were idolaters or atheists. The law of God entered to that nation alone which was loyal to him, while all others were left to their own blindness and folly.

The knowledge of the Sabbath and of the law of God is clearly traceable from Adam, the head of the human family, to Abraham, the friend of God, as in a former discourse has been clearly shown. When we reach the time of Abraham we find circumcision first instituted by God. Gen. 17:9–14; John 7:22. One principal design of this institution was to form a separating line between the family of Abraham and all the rest of the world. And why did God thus elect a single family, and give up all the rest of mankind? Was it because that he was the God of the Jews only, and not of the Gentiles also? Was he an Abrahamic, or Hebraic, or Jewish, God? It is certain that God was the God of Abraham, Isaac, and Jacob, and the God of the Hebrews, or of Israel. See Ex. 3:6, 18; 24:10. What occasioned this relation? A correct answer will really solve the question under consideration in this discourse. God gave himself to one family; viz., that of Abraham. Now it was either because no other family of mankind owed allegiance to God, or else because that this family alone rendered obedience to him while all others wor-

shiped false gods. But nothing is more certain than that all nations were under solemn obligation to worship the God of Abraham and of the Hebrews. The jurisdiction of the Almighty, of right, extended over all men; but that jurisdiction was acknowledged only by the family of Abraham. If this great fact be borne in mind we shall not find it difficult to understand why the oracles of God, and the Sabbath itself, were committed to this one people. The oracles of God are holy, spiritual, just and good. In their very nature they pertain to the whole family of man, for they define exactly the relations which exist between God and man; and man and his fellow-man. And so of the Sabbatic institution. It is something designed of God to commemorate the creation of the heavens and the earth, and does, therefore, like every other part of God's law, pertain of right to all mankind. For the same reason that God gave himself to the Hebrew people, he gave them his law and his Sabbath.

But if all mankind needed the true God as much as the Hebrews, and if his law was the rule of right for the Gentiles as well as for the Israelites, and if the Sabbath was made for mankind at the beginning of our world, had God a right to confer such gifts upon one people and to leave all the rest of mankind to their own ways? Undoubtedly he had. There certainly is no injustice with God. But can his ways in this be justified at the bar of human reason? Let us see. It appears that twice God had attempted to maintain his worship with the human family as a whole. First, with the family of Adam; second, with the family of Noah. Each time the attempt ended in disastrous failure. The family of Adam were, during the antediluvian period, favored with wonderful blessings from God. Yet, at the end of that period, only eight persons remained his devout worshipers, who were saved in the ark, while all the others were drowned by the flood. Then God took the family of Noah as his heritage. But even the terrible lesson of the flood was, in a brief period, forgotten; and when we

reach the time of Abraham, in the fourth century after that event, we find scarcely a righteous man, with the single exception of Abraham and those directly connected with him. There remained, therefore, only one of two things for the God of Heaven to do: either to suffer righteousness to be extinguished in the earth, or to take this one family and separate it from the rest of mankind, and make them the depositaries of his law and his Sabbath, and take them to himself as his peculiar treasure.

This latter is exactly what he did. He therefore ordained circumcision to last during the period that the family of Abraham should remain as the sole depositaries of his law; and having thus set apart the family of Abraham, his friend, he gave to them his oracles. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:1, 2. God knew Abraham, that he would command his children and his household after him; and that they would keep the way of the Lord, to do justice and judgment. Gen. 18:19. The wisdom of God and the justice of God stand alike approved in the choice of Abraham's family to be the depositaries of his oracles, the guardians of his Sabbath, and the servants of his cause. It was not because these were the only people who ought to worship the Creator of the heaven and the earth, and to reverence his Sabbath, and to obey his oracles. Far from this. These duties rest upon reasons which make them incumbent upon all the human race. But God committed this treasure of divine truth to the family of Abraham because they alone were loyal to him. It was not to the dishonor of the truth, as though it were fit only for one small nation of earth, that it was given to the Hebrews. Rather it was to the shame of the idolatrous and atheistic nations of earth, that they were all passed by as unworthy of the sacred treasure which God gave to the people of his choice. The Hebrew people were honored with great honor in

the divine treasure committed to them; but that sacred deposit was not rendered Jewish by their guardianship over it, nor proved thereby to be of no importance to the Gentile world. Thus much concerning the law of God in the hands of the Hebrew people. Let us now consider, in conclusion, the bearing of the law of God upon the sin of Adam and the death of Christ.

"Moreover the law entered, that THE OFFENSE might abound." Rom. 5:20. What is meant by this term, "the offense"? It is plain that Adam's sin is intended. See the language of the previous verses:

Verse 12: "Wherefore as by one man [Adam] sin entered into the world."

Verse 14: "Not sinned after the similitude of Adam's transgression."

Verse 15: "But not as the offense [of Adam], so also is the free gift."

Verse 15: "For if through the offense of one [Adam] many be dead."

Verse 16: "And not as it was by one [Adam] that sinned."

Verse 16: "For the judgment was by one [Adam] to condemnation."

Verse 17: "For if by one man's offense," *i. e.*, Adam's.

Verse 17: "Death reigned by one," Adam.

Verse 18: "By the offense of one," Adam.

Verse 19: "By one man's disobedience," *i. e.*, that of Adam.

Verse 20: "The law entered, that the offense [of Adam] might abound."

"The offense" spoken of in these verses is thus seen to be the transgression of Adam, which made sinners of all the human race. Before the second Adam comes to die, the law must enter, to show the greatness of the first Adam's transgression.

What is meant by the term, "that the offense might abound"? Did God send the law, in order that there might be more sin in the world? or that the awful guilt

of sin might be revealed? Plainly he did not send his law to increase sin among men; for sin is that abominable thing which God hates. This is not the manner of causing the offense to abound. He caused the law to enter in order to reveal the exceeding sinfulness of sin. Let us compare several texts:

Rom. 3:20: "For by the law is the knowledge of sin."

5:20: "Moreover the law entered, that the offense might abound."

7:7: "I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet."

7:13: "That sin by the commandment might become exceeding sinful."

These texts show the office of the law not to be the creation of sin, but the discovery of sin. It is not designed to increase the amount of sin, but to reveal the exceeding sinfulness of sin already existing. But how does the entrance of the law of God show the enormity of Adam's transgression?

1. It makes plain the fact that Adam sinned against the principles of the moral law. Its first great precept is the supreme love of God. Matt. 22:36–38. And this kind of love is but another name for perfect obedience from the heart. 1 John 5:3. This greatest of all the commandments, Adam certainly violated. The first of the ten lesser precepts of the law is the prohibition of other gods before the Lord. But the very motive set before Eve in the temptation was, that they themselves should be elevated to the rank of gods. It was, therefore, a most wicked revolt from their allegiance to God. If Adam had no hope of such a result from this sin, he certainly did violate this same precept in this very act of transgression; for he preferred the favor of his wife to the approbation of God. It was base ingratitude to God on the part of both. God was Adam's only father. Yet Adam dishonored this exalted Father by breaking his express command for the

sake of Eve, his wife. Certainly it was a plain case of violating the eighth commandment. It is possible for a man to rob God. Mal. 3:8, 9. God gave to Adam every tree of the garden but one. This, by express command, God reserved to himself. Adam dared to take of this which he knew was withheld from him by the express precept of its rightful owner, who was also his own Creator. With Eve, *certainly*, and probably with Adam also, there was a palpable violation of the precept, "Thou shalt not covet." She longed for the fruit as something "good for food," and "pleasant to the eyes, and a tree to be desired to make one wise." Gen. 3:6. Our first parents rebelled against God. They lost their own innocence, and became possessed of a sinful nature, so that all who spring from them are of necessity by nature sinful beings. They brought death upon themselves and upon all their posterity. Surely, in all this, the law of God reveals the greatness of that first transgression. To use the expressive language of Paul, "The law entered, that the offense might abound."

2. The entrance of the law makes the greatness of that first offense to appear also in the fact that it discovers the universal existence of the carnal mind, which is due solely to the fall of Adam. Rom. 8.

3. And finally, the entrance of the law reveals the magnitude of Adam's transgression, in that it furnishes a perfect mirror to discover every kind of sin, and shows all to originate in that evil nature which Adam, by his offense, entailed upon his whole posterity.

Such was the work of the law. It revealed man's lost condition. It showed the greatness of Adam's offense, and the exceeding sinfulness of sin as everywhere existing among men. But as Paul lays such great stress on what one man, viz., the first Adam, did in introducing sin and death into the world, so does he also lay equal stress upon what one other man, viz., Adam the second, has done to bring righteousness and life to the wretched sons of men. Observe what he says of this other Adam:

Rom. 5:15: "The gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

Verse 17: "They which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ."

Verse 18: "By the righteousness of one [Christ] the free gift came upon all men unto justification of life."

Verse 19: "By the obedience of one [Christ] shall many be made righteous."

Such is the wonderful series of antitheses between Adam and Christ, presented in Rom. 5. The first Adam, by his transgression, brought sin and death upon all his race. The second Adam, by his obedience and his death, brings righteousness and life to all who obey him. Heb. 5:9.

It is certain that the sin of Adam was in reality the violation of the moral law; and that the death of Christ is for the purpose of making such sin-offering as that law can accept. If the law of God entered in awful majesty to show the greatness of that one offense which brought death and all our woes into the world, then it is undeniable that in reality that law has been the rule of right from the beginning; and that sin is the same thing in all ages of the world. The law could not show the true character of Adam's transgression if its principles were not obligatory in the days of Adam. The entrance of the law was to show the extent of the transgression of mankind. Adam's sin was the trunk of the grand tree of iniquity, and the sins of his posterity the branches of that tree. The entrance of the law showed the awful wickedness of man, and revealed, in the clearest light, the purity of God's character. It also revealed the immensity of the task undertaken by the Son of God, the second Adam, to save men from their sins, and yet to preserve untarnished the justice and the veracity of God as revealed in his law. And this he wrought in such a manner that, though the law caused sin to abound by revealing it in all its length and breadth, the grace of God did much more abound in the great sacrificial

offering of the Son of God in tasting death for every man. The law of God caused the death of the first Adam because he became its transgressor; it caused the death of the second Adam because he took upon himself the sin of the world. Beyond all dispute, the law of God extends from Adam the first to Adam the second.

The law under which Adam was placed, and which was transgressed by him, has never been repealed, and, further than this, has not expired by limitation. No one, perhaps, will attempt to show where it has been repealed; but probably most persons suppose that it ran out by limitation in the days of Adam; and that we have nothing to do with it; yet we have the most palpable proof that that law still exists. Adam's transgression of that law caused the forfeiture of his life and that of his posterity. And, in consequence, the sentence of the law has been inexorably carried out upon every generation of mankind, and is now being executed every day throughout the wide world.

That this is true reasoning, and that this law under which the lives of men have been forfeited, is what Paul calls the law of God, shall now be proved from his own words:

1 Cor. 15:56: "The sting of death is sin; and the strength of sin is the law."

Death is here personified, as if it were a living monster engaged in the destruction of our race. The sting with which it inflicts the deadly blow, is sin. The strength of sin to destroy is derived from the law of God. In other words, death is inflicted upon men because their lives have been by sin forfeited to the law of God. The existence of death proves the prior existence of sin. The existence of sin proves that the law of God did previously exist. And finally, the entrance of death in consequence of the sin of Adam, shows that the law of God existed from the beginning; and that it is by its just sentence that death has thus far cut down all our race.

Sermon Four.

THE SABBATH AT THE FALL OF THE MANNA.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Ex. 16:4, 5.

THE first fall of the manna in the wilderness constitutes a memorable epoch in the history of the Sabbath. The origin of the Sabbath is dated at this point by all who hold it to be a mere Jewish institution. But all who believe that the Sabbath was made for the human family, date its origin at the close of creation. Here is a very wide difference, certainly. One of the parties must be in serious error. There are, however, several tests by which we may determine where the truth lies.

1. Was the law of the Sabbath in existence before the fall of the manna? or was it enacted on that occasion, and to meet that very circumstance?

2. Was the violation of the Sabbath a sin which Israel here, for the first time, committed? or was it one of which they had long been guilty?

3. Was the Sabbath instituted to commemorate the fall of the manna? or was the fall of the manna made to conform to the sacredness of the Sabbath?

4. Does the Sabbath commemorate the flight of Israel out of Egypt? or is it a memorial of the creation of the heavens and the earth?

The answers to these questions must determine, beyond all reasonable dispute, which class is right respecting the origin of the Sabbath. And certainly the questions themselves do admit of definite answers.

1. Was the law of the Sabbath in existence before the fall of the manna? or was it enacted on that occasion, and to meet that very circumstance?

(*a*) When God announced to Moses his purpose to feed the people with bread from heaven, he referred to his law as an existing code. He said that he would prove the people, whether they would walk in his law, or not. When they were subjected to the proof, it turned directly upon the observance of the Sabbath. See Ex. 16:4, 5, 22–29. It is certain, therefore, that God had a law in existence before the fall of the manna, and that one precept of that law required the observance of the Sabbath.

(*b*) When the people had violated the Sabbath by attempting to gather manna upon it, God said, "How long refuse ye to keep my commandments and my laws?" This shows with certainty, first, that God had commandments and laws at that very time; and, second, that one of those commandments related to the observance of the Sabbath.

(*c*) It is to be specially noticed that although the sixteenth chapter of Exodus, in many ways, recognizes the sacredness of the Sabbath, it contains no precept expressly enjoining its observance till after the people had violated it. Thus we are clearly taught that the law of God relative to the Sabbath did not originate in that chapter nor at that time.

(*d*) The existence of the law of God from the beginning has been established by proofs which can never be invalidated. And, moreover, the existence in particular of the law of the Sabbath from the time that the Creator set apart the seventh day in Eden in memory of his own rest on that day, has been plainly proved. These four points do, therefore, certainly determine the fact that the law of the Sabbath existed before the fall of the manna.

2. Was the violation of the Sabbath a sin which Israel here, for the first time, committed? or was it one of which they had long been guilty?

(*a*) The words of the Lord to Moses very clearly answer this question. When 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. This language does certainly imply the long-continued violation of the Sabbath. It is certain that God was particularly testing them with reference to it. Verse 4.

(*b*) The evidence already adduced to show that the law did not originate at this time, proves that they had long been under obligation to observe it. But when in Egyptian bondage, they could plead, as a body, the difficulty, and perhaps impossibility in the case of many, of observing this sacred day. Now that God had broken their yoke, and changed their condition from that of servitude to that of freedom, and had begun to feed them from Heaven in such a manner that every facility for observing the Sabbath was now theirs, he could say of his *providence*, for he had done nothing by way of adding to his *law* on the point, that he had *given* them his Sabbath. It is in evident allusion to the fact that, though their difficulties had been great in time past in the observance of the Sabbath, and had been, therefore, some sort of excuse, now such excuse did not exist. When, therefore, the people were thus subjected to the test, to prove them respecting the Sabbath, and a portion of them continued to violate it, though God had made everything perfectly ready to their hand, he uses the strong language already quoted respecting their long-continued disobedience. We may be certain, therefore, that this was not their first transgression of the Sabbath law.

3. Was the Sabbath instituted to commemorate the fall of the manna? or was the fall of the manna made to conform to the sacredness of the Sabbath? Or, to state this question in a different form, Did the seventh day become the Sabbath by virtue of the fact that the manna did not fall that day? or did the manna cease from falling on that day because it was the sacred rest-day of the Lord?

(*a*) Certainly, it makes very great difference which way this question is answered. And yet there can

really be no serious difference as to the true answer.

(*b*) Either the cessation of the manna on the seventh day made that day to become the Sabbath; in which case it follows that the Sabbath is a memorial of the fall of the manna;

(*c*) Or, the existing sanctity of the seventh day caused the Author of the Sabbath to withhold the manna on that day. In this case, the Sabbath is proved to be more ancient than the fall of the manna.

(*d*) But we do know that the Sabbath does not allude to the six days' fall of the manna, and the cessation thereof on the seventh day (see Gen. 2 : 1–3; Ex. 20 : 8–11; 31 : 17; Heb. 4 : 4); but to the six days' work of creation, and the rest of the Creator on the seventh.

(*e*) It is not recorded that at the fall of the manna God rested upon the seventh day, nor that he blessed the day at that time, nor that he did then sanctify it.

(*f*) But all these things were done at the close of the creative work.

(*g*) It does, therefore, follow that the institution of the Sabbath did not originate at the fall of the manna, but did originate at the creation of the heavens and the earth; and that the seventh day did not become the Sabbath in consequence of the cessation of the manna on that day; but that the manna itself ceased on that day because of the existing sanctity of the Sabbath.

4. Does the Sabbath commemorate the flight of Israel out of Egypt? or is it a memorial of the creation of the heavens and the earth?

The following reasons are assigned to prove that the Sabbath commemorates the flight of Israel from Egypt:

(*a*) The Sabbath originated in the wilderness of Sin, about one month after the flight out of Egypt.

(*b*) When Moses, in Deut. 5, repeats the ten commandments, he closes the fourth precept with these words: "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." Verse 15. Our opponents, therefore, claim that the Sabbath is a memorial of the flight out of Egypt.

(*c*) God said to Moses respecting the Sabbath: "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31 : 17. See also verse 13, and Eze. 20 : 12–20. The Sabbath, in the view of our opponents, is therefore a Jewish institution, made for them, beginning with their flight out of Egypt, designed to commemorate that event, and expiring with the call of the Gentiles.

Such are the grounds for asserting that the Sabbath is a memorial of the flight of Israel out of Egypt. Let us now weigh them one by one.

(*a*) The first of these is of no account, simply because it is not founded in fact. It has been shown that the Sabbath originated at the close of the work of creation, and did not originate at the fall of the manna. This fact is not only fatal to the first of these three reasons, but to all three of them. For if the Sabbath of the Lord was made at creation, it is not a memorial of an event that did not happen till twenty-five hundred years afterward.

(*b*) Nor does the second reason possess any real force, even though the fact that the Sabbath originated long before the flight out of Egypt, be left out of the account. For these words of Moses are the last which he utters in behalf of the Sabbath, and are his final appeal to that people who had so generally violated it during the forty years he had led them in the wilderness. See Eze. 20 : 13–24. It would seem very strange, if the Sabbath was ordained to be a memorial of the flight of Israel from Egypt, that Moses should not tell them of that fact till forty years afterward. But it does not appear that he made such a statement even then. One of two views must be taken of his words. Either they were designed to teach that the Sabbath commem-

orates the deliverance out of Egypt, or they were simply an appeal to their gratitude for such mercies, that they should honor God in the observance of his Sabbath. It is in our power to test this thing by quoting, from the same book, other words of Moses, which form an exact parallel to the text under consideration. Thus Moses says (Deut. 24:17, 18): "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." These words relative to not oppressing the widow and the fatherless, are the same that Moses uses concerning the Sabbath. If they prove in the one case that the Sabbath is a memorial of the deliverance of Israel from Egypt, they prove in the other that acts of justice and mercy toward the widow and the fatherless, are also a memorial of the flight out of Egypt! Again, if they prove respecting the Sabbath that it was not obligatory upon men till the deliverance from Egypt, they prove in the other case that justice and mercy toward the widow and orphan was not a part of man's duty till after the Israelites left Egypt! But such conclusions need only to be stated, in order to show how unreasonable are the premises that lead to them. There is another view to be taken, and one that is strictly logical, reasonable, and just. These words were, in each case, an appeal to the gratitude of a rebellious people. God had conferred on them signal mercies; he asked them to show, by their obedience toward himself, and their pity toward their fellow-men, that they remembered this.

(*c*) But the third reason for asserting that the Sabbath is a memorial of the flight from Egypt, or at least for claiming that it originated after that event, is found in what is said in Ex. 31, and Eze. 20, relative to the Sabbath as a sign between God and Israel. Yet the conclusion does not follow from the premises. Why was the Sabbath a sign between God and Israel?

(1) The first important fact is, that Israel was the only people that God had upon the earth. The duty to be the people of God was not something peculiar to Israel; but obedience to that duty distinguished them from the rest of the world.

(2) While the Hebrews worshiped the God that made the heavens and the earth, the nations around them worshiped false gods of every kind.

(3) It was perfectly appropriate and suitable to the case that God should designate his Sabbath as a sign between himself and the only people that acknowledged the Creator of the heavens and earth. The sign expressed their faith in the God that made the heavens and the earth, as distinguished from all false gods. It also expressed their faith that God made the heavens and earth in six days, and rested on the seventh, and that he hallowed that day in memory of that fact. Indeed, the very words in which God appointed the Sabbath to be a sign between Israel and himself, cited their minds to the creation for the origin of the institution: "It is a sign between me and the children of Israel forever: *for in six days* the Lord made heaven and earth, and on *the seventh day* he rested and was refreshed." Ex. 31 : 17. And thus the grand feature of the Sabbath, that fitted it to be a sign between God and the only people that acknowledged him, is the fact that the Sabbath points to God as the Creator, and traces itself back to the close of the creation week for its own origin. The reasons therefore assigned for the assertion that the Sabbath was a memorial of the flight from Egypt, are found to be utterly destitute of any evidence for their support. That the Sabbath does not commemorate the flight of the children of Israel from Egypt, can be clearly shown.

(*a*) It has been proved to originate at the creation of the heavens and the earth, and to be a memorial of that event. Ex. 20 : 8–11.

(*b*) There is nothing in resting on the seventh day of each week to commemorate a flight at midnight on the

fifteenth day of the first month. Ex. 12 : 29–42; Num. 33 : 3.

(*c*) God did give to the children of Israel a two-fold memorial of the events of their deliverance out of Egypt: the passover and the feast of unleavened bread. The passover, on the fourteenth day of the first month, to commemorate the fact that the angel of God did pass over the Israelites on that day when he slew the first-born of the Egyptians; and the feast of unleavened bread, on the fifteenth day of the same, to commemorate the fact that when they fled out of Egypt on that day it was in great haste, and with their bread unleavened. Ex. 12, 13. This memorial pointed the children of Israel back to the deliverance out of Egypt, just as the memorial of the Sabbath points its observers back to the creation of the heavens and the earth, and the Creator's rest from the same.

(*d*) Those who assert that the Sabbath was designed to be a weekly commemoration of the flight of Israel out of Egypt, assert that it originated at the fall of the manna, a little more than a month after they left Egypt. But if it is a weekly commemoration of that event, why was it deferred for five weeks before being appointed? That is very unlike the work of God. We say that the Sabbath is a memorial of the work of creation, and we show that no sooner was that work finished, and the rest of the Creator an accomplished fact, than the Sabbath was set apart to a holy use. It would be much more proper to say that the Sabbath is a memorial of the fall of the manna, than of the flight out of Egypt, as, on the view held by our opponents, there was no Sabbath till that point; yet there should have been, at least five weeks earlier, if it was a fit thing in the mind of God that there should be a weekly memorial of that event. God never delays to do his work when the reasons for that work once exist.

The sixteenth of Exodus does not give us the origin of the Sabbath. It treats the sacred rest-day of the Lord as an existing institution, and not as something

which came into existence at the fall of the manna. But it does do two things that are of great importance: 1. It shows that God has a definite day for his Sabbath; and, 2. That he took care that it should be definitely known by his people. The fall of the manna for six days, and its cessation on the seventh, left no chance for doubt as to what day was his Sabbath. God proposed, by the giving of the manna, to prove his people, whether they would walk in his law or no. He gave them bread from heaven. They had only to gather each day what God sent them. And, whereas they had been in cruel servitude, and in circumstances of deep distress, now their yoke was broken from off their necks, and they were God's free men. The fall of the manna gave them every facility for the observance of the Lord's rest-day. And, whereas God proposed to prove them, in this new and changed situation, whether they would now observe his Sabbath, he gave them no precept respecting it till they had by their own action on the sixth day shown a purpose to prepare for the Sabbath. Yet some on the seventh day persisted in the violation of the Sabbath. The fall of the manna began God's work of proving his people respecting the Sabbath. That work continued during the whole period of forty years. And during all that time the Hebrew people did, to a very alarming extent, continue to violate the Sabbath of the Lord. See Eze. 20.

The sixteenth of Exodus shows that the day of preparation for the Sabbath was not a mere Jewish tradition, but something which God himself first enjoined upon that people. Verses 5, 23, 29.

This chapter connects the record in Gen. 2: 1–3, and the statement of facts given in the fourth commandment, in a most wonderful manner. Gen. 2: 1–3, gives the sanctification of the seventh day for time to come, in memory of the Creator's rest on that day. It therefore reaches forward into the distant future. The fourth commandment, given twenty-five hundred years after that

event, traces its sacredness back to the creation of the world. The sixteenth of Exodus, standing between these two, presents us the definite seventh day, pointing it out by the fall of the manna. It contains no act of making it holy, on the part of the Lord. It recognizes its sacredness; it treats its observance as a matter of existing obligation. Surely, those who contend that the Sabbath originated with the events of this chapter, do greatly err.

Sermon Five.

THE GIVING OF THE LAW.

"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." Rom. 9 : 4.

THE things here enumerated as pertaining to the Israelites are worthy of our particular attention. These are said to be, 1. The adoption; 2. The glory; 3. The covenants; 4. The giving of the law; 5. The service of God; 6. The promises. And if we quote the next verse (which reads, "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."), we shall be able to make the following important addition to this list of Hebrew "advantages": 7. Whose are the fathers; 8. Of whom, as concerning the flesh, Christ came.

Those who speak derisively of the moral law as a Jewish code, because "committed" or "given" into the hands of the Hebrews at a certain time, and for a certain period, would do well to study this list of things which "pertain" to the Hebrew people quite as much as does the giving of the law. Here is, first, the adoption, *i. e.*, the choice of Abraham and his posterity through Isaac, to be the heritage of God, while all

other nations were left to the false gods of their own choosing; second, the glory, as manifested in God's wonderful revelation of his glory to the patriarchs, to Moses, to the judges, the prophets, and the people of Israel; third, the covenants, *i. e.*, the old and new covenants, both of which are made with this people; (see Jer. 31 : 31, 32; Heb. 8 : 8, 9;) fourth, the giving of the law upon Mount Sinai; fifth, the service of God in the priesthood, and in the worship which he accepted at the hands of this people; sixth, the exceeding great and precious promises which were made by God unto the fathers; seventh, the fathers, Abraham, Isaac and Jacob; eighth, and lastly, what is indeed a very great honor, of them, "as concerning the flesh, Christ came, who is over all, God blessed forever."

We can now appreciate the language of Paul, Rom. 3 : 1, 2: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God." After reading his enumeration of the eight distinguished blessings and honors conferred by the God of Heaven upon the Hebrew people, we may say with Paul that the advantage pertaining to the circumcision was "MUCH EVERY WAY." But the Spirit of God led Paul to distinguish, among these eight "advantages" which the Israelites possessed over the Gentiles, that one which is greatest. And here is the manner in which he does this: "*chiefly* because that unto them were committed the oracles of God."

The greatest of all these advantages conferred on ancient Israel was, therefore, "the giving of the law." This grand event took place at Mount Sinai, about twenty-five hundred years after the creation. When the law thus "entered," it was by the personal descent of the Lawgiver with the thousands of his angels in flaming fire, and its proclamation was ushered in by the sound of the trump of God. Ex. 19; Deut. 33 : 2; Ps. 68 : 17. The Almighty spoke his law in ten precepts. The fourth precept of the law reads thus:

"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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20 : 8–11.

This precept has one very remarkable feature. It asserts its authority from the time that God blessed and sanctified his rest-day in Eden. Man's obligation to observe this precept rests upon what God did at the close of his work of creation. Even the statement that God hallowed his rest-day, is equivalent to saying that he appointed it to a holy use. And that original appointment is the fourth commandment in the form in which it existed in Eden. We may therefore assert, without fear of reasonable contradiction, that the law of the Sabbath was in full force from Adam to Moses; and those who during this entire period kept God's commandments and walked with him in holiness, were, of necessity, observers of this hallowed rest-day of the Lord.

What Paul has designated in the book of Romans as the "giving of the law," or the entrance of the law, or the committing of the oracles of God to the circumcision, was not, therefore, the commencement of existence to the law of God. Indeed, no dispute exists concerning nine of the commandments. Idolatry, and blasphemy, and murder, have never been acts against which God has had no law. And so of all the nine commandments. But it is a remarkable fact that the fourth commandment, concerning which all the dispute in this case exists, is the only one of the ten which asserts its own existence from the beginning of the world.

At the present day we have a remarkable spectacle presented to us by the religious world. 1. The author-

ity of the fourth commandment is very generally acknowledged. 2. But almost the entire body of professed Christians who thus acknowledge the authority of the law of God, observe, as the Sabbath, a day not enjoined in the commandment. Here is, indeed, a very palpable contradiction between the theory and the practice of the so-called Christian world. Yet a way has been devised by which it is supposed that the two are made to harmonize. Very few people know the date of this discovery, or even the name of the discoverer. Indeed, the most of those who quiet their consciences by this convenient doctrine, suppose that it is as old as the law of God, and that it is really a part of the faith once delivered to the saints. Here, then, is the doctrine which is now almost universally accepted: "The fourth commandment enjoins the observance of one day in seven, but not the definite seventh day."

This important doctrine was first announced to the world in the year 1595, by Dr. Nicholas Bound, of Norton, in the county of Suffolk, England.* It soon found general acceptance in the religious world; for it enabled men to observe the first day of the week, and yet to keep a commandment which every one had previously supposed required the observance of the Creator's rest-day. It was welcomed everywhere by the observers of the first-day Sabbath, for it appeared to show that they were obeying the fourth commandment, a thing which previously they had not even imagined to be true. But let us consider this modern explanation of the law of God. The fourth commandment, according to this interpretation, enjoins the observance of "one day in seven, but not the definite seventh day."

Is this doctrine true or false? It ought to be true, inasmuch as almost every one believes in it, and all persons who keep the first day of the week depend upon this "seventh-part-of-time theory" as the means of satisfying their own consciences for the serious difference

*Coleman's Ancient Christianity Exemplified, Chap. 26, Sec. 2.

between first-day observance and the letter of the fourth commandment.

1. No one claims that the commandment actually says, "one day in seven, and no day in particular." Indeed, no one ever taught such a doctrine till the year 1595. Up to that time every one supposed it to require the observance of the very day of the Creator's rest. And, in fact, it is by no means strange that such an idea should have prevailed respecting this precept, inasmuch as the very letter of the commandment does necessarily teach it.

2. 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." Such language is constantly used by men respecting the commandment, but never used in it. The indefiniteness is all in the mind of the expositor.

3. 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*."

4. There is something to be remembered; it is not the sabbatic institution, but "the Sabbath-*day*." What does this term signify? It signifies literally the rest-day. Whose rest-day is it? The commandment answers this question: "The seventh day is the Sabbath [or rest-day] of the Lord thy God." But how did the Lord ever happen to have a rest-day? The commandment answers this question also: "For in six days the Lord made heaven and earth, . . . and rested on the seventh day." But what of all that? How does that indicate any obligation on our part respecting that rest-day? The commandment answers this question also: "Wherefore the Lord blessed the Sabbath-day, and hallowed it." This word, hallowed, is the same in the Hebrew, as the word rendered sanctified in Gen. 2 : 3

It signifies, in that language, just what hallowed and sanctified signify in English, *i. e.*, "to set apart to a holy use."

5. The fourth commandment does, therefore, expressly enjoin the observance of the day of the Creator's rest.

6. We are to keep that day holy which himself blessed and hallowed. But that work did not relate to an indefinite portion of time, or to an indefinite seventh day. It related only to the day of his rest.

7. Nor is the rest-day of the Lord something indefinite in its signification. The Creator employed six days in the work of creation. The seventh day he rested from all his work. This, his rest-day, he set apart to a holy use. Now it is impossible to confound the day of the Creator's rest with any one of the days on which he wrought in the work of creation.

8. Nor is the rest-day of the Lord something that the people who listened to the fourth commandment could not identify. The manna had been falling several weeks. And there stood the Sabbath of the Lord each time unmistakably identified. Six days of manna, and one day in which no manna fell, could not otherwise than establish two great facts with the children of Israel: (1) That the commandment did not mean one day in seven, but the definite seventh day. (2) That it was possible to determine with perfect certainty that definite seventh day on which the Creator rested. For the commandment plainly enjoins the day of the Creator's rest; and the fall of the manna left no possible chance to dispute what day this was.

9. In fact, the definite character of the fourth commandment is established on yet another ground. That precept does not aim, as its principal object, to secure rest for man from wearisome toil; nor yet to secure merely a stated day of weekly worship. Were either of these objects the chief or primary object of the Lawgiver, we might well reason that there was no importance to one day of the seven above another. But the commandment has another object in view. It is the

celebration of a memorial. There is something to be remembered. That something is the rest-day of the Lord. The reason for that remembrance is that we may keep in mind the fact that God is the Creator of the heavens and the earth. Hence it is that a definite day, the day of the Creator's rest, was hallowed by him, to be observed by all his creatures, in grateful acknowledgment of the fact that they owe their existence to him. We cannot change the day, nor render the commandment indefinite, without destroying its character as a memorial of the creation of the heavens and the earth.

10. Nor is there any lack of distinctness as to the day of the Sabbath in the New Testament. The gospels do each plainly distinguish the Sabbath as the last day of the week, in that they speak of the day following as the first day of the week. Matt. 28 : 1; Mark 16 : 1, 2; Luke 23 : 56; 24 : 1; John 19 : 31, 42; 20 : 1.

11. But the language of Luke is peculiarly worthy of our notice, inasmuch as it makes distinct reference to the commandment. We learn that those who kept the Sabbath-day according to the commandment, observed the day preceding the first day of the week. Compare Luke 23 : 56; 24 : 1. Then it is certain that they kept the seventh day of the week in keeping the day designated in the commandment. And as that commandment enjoins the observance of *the seventh day*, and as the New Testament, in recording the observance of that day according to the commandment, makes it come on the seventh day of the week, it is evident that the seventh day of the commandment and the seventh day of the New-Testament week are identical.

12. Finally, the measurement of time by weeks is a conclusive argument for the definite seventh day. The week is not a natural or providential measurement of time, like the day, or month, or year. It is measured by divine appointment in commemoration of God's rest on the seventh day. Weeks exist in consequence of the sabbatic institution. The last day, therefore, of

each week is the Sabbath of the Lord: This divine arrangement originated at the close of the creation week, by God's act of appointing the seventh day to a holy use in memory of his own rest upon that day. And the week thus ordained has come down to us, its close each time being marked by the rest-day of the Creator.

The law of God was given to the Hebrew people. In that law is the precept which enjoins the observance of the sacred day of the Creator's rest. The law and the Sabbath were not rendered Jewish by being thus intrusted to the hands of that people. Indeed, if we object to the law of God on this ground, then we must, as Paul shows in Rom. 9 : 4, 5, disclaim all part in the new covenant; for that, as well as the old one, was made with the Hebrew people; we must exclude ourselves from the promises made to the fathers, for they were Hebrews; and we must even decline to accept of Christ as our Saviour, because, as concerning the flesh, Christ came of the Jews. Surely, the law of God and the Sabbath were in good company when they were associated with these inestimable blessings which were conferred on the Hebrew race.

Certainly, we have nothing to boast of in the fact that we are Gentiles by nature. If we are the people of God, we belong now, ourselves, to Israel. If God has preserved to us the knowledge of his Sabbath and his law by means of the Hebrew people during all the time that all our Gentile ancestors went astray after false gods, let us not boast ourselves against the oracles of God, nor against that people who were for a time their depositaries. We may now share in the blessings of the law of God, his promises, his new covenant, and his Sabbath. Let us not despise these inestimable blessings.

Sermon Six.

THE SABBATH IN THE OLD TESTAMENT.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath." Mark 2: 27, 28.

THE Sabbath does not pertain to one dispensation, merely, but to all. It is not peculiar to the Edenic, or antediluvian, or patriarchal, or Mosaic, or Christian, age. It does not pertain to men as Jews or Gentiles, as sinners, or as saints. It belongs, exclusively, neither to man's innocence, nor to his state of guilt; no, nor even to the period of his final recovery. It covers all time; it embraces all races of mankind. It begins with the first man; it lives with man after he becomes immortal. It commemorates the creation of the heavens and the earth, and shall, therefore, last while heaven and earth endure.

It was made for man. There was, therefore, a time when it was made, and certain acts by which it was made. There was also One who made the Sabbath. It was the same One who also made the heaven and the earth. As the act of creation marked the beginning of the first week, so the making of the Sabbath fitly brought that week to a close. Three acts entered into God's establishment of the sabbatic institution: 1. He rested on the seventh day. 2. He blessed the day. 3. He sanctified it. These last two acts were wrought because he had rested upon it. No one disputes that the Cretor's rest was on the day succeeding the six days of creation. He rested on the *seventh* day. That he did not defer the blessing and sanctification of the seventh day till the time of Moses, is shown, 1. Because this does violence to the narrative in Gen. 2: 1–3. 2. Because there is not the least trace of such a work on the

part of the Lord in Ex. 16; for everything in that chapter indicates that the Sabbath was an institution which had been in existence from some previous time. 3. But what is still more definite in fixing the time of this blessing and sanctification of the seventh day, is this decisive fact: God did this to the seventh day because he had rested upon it. The reason existed when the rest of the Creator was complete. And nothing can be more certain than that God acts without delay whenever the reason for his action exists. God having used the seventh day in rest, man must never use it in labor. No sooner, therefore, had God rested, than he set apart the day for man to do the like. God's rest was to lay the foundation for a divine institution. Man's rest was to commemorate God's. The rest of God was from the work of creation. Man's rest is in grateful commemoration of the Creator's work.

The foundation of the Sabbath being laid by God's act of resting on the seventh day, two further acts were necessary on his part, in order to give it complete form. It was necessary to put his blessing upon the day, so that all who would use it as he should bid them, might share that blessing. And lastly, it was necessary to give a precept concerning the day. God had rested upon the day; he had for that reason placed his blessing upon it. Now he must bid man use this day for sacred purposes only, that he may commemorate the great Creator's rest. And so the record tells us that God sanctified the day of his rest, *i. e.*, he set it apart, or appointed it, to a holy use. And thus we have the Sabbath made by God's rest and blessing, and set apart by God's appointment. Its observance was, therefore, certainly incumbent upon the first Adam in the garden of God.

And this fact is made very apparent by the text at the head of this discourse. In the original Greek, the definite article is used each time in connection with the noun, man. Thus we read: "The Sabbath was made for *the* man [Adam], and not *the* man [Adam] for the Sabbath; therefore the Son of *the* man [Adam] is Lord

also of the Sabbath." Here are the two Adams brought into very close relationship. The Sabbath, being given to the first Adam in Eden when he was the head of the human family, formed no part of any typical or ceremonial code, but did constitute a part of that existing arrangement of perfection that needed no change, and contemplated none.

The second Adam is the Lord of the Sabbath. And well he may be; for in his divine nature, as the Son of God, he was with the Father when the Sabbath was made. Indeed, God, the Father, made the worlds by him. John 1 : 1, 2; Eph. 3 : 9; Col. 1 : 16; Heb. 1 : 2. Our divine Redeemer was, therefore, directly concerned in the institution of the Sabbath in Eden. And Adam the first having forfeited his place as head of the family of man, the second Adam is ordained of God to fill it. So he is both the observer and the Lord of the Sabbath. He was concerned, as the Son of God, in its institution; he is concerned, as the Son of Man, in its perfect observance. We have seen in a former discourse that the law of God takes hold of each Adam. Here we see the same in the case of the Sabbath. It began with Adam the first, and it shall endure as long as the reign of Adam the second. But the existence of the Sabbath in the future kingdom of God will be more particularly noticed in the conclusion of this discourse.

The fall of the manna is a remarkable event in the history of the Sabbath. It attests the fact that the Sabbath is not an indefinite, but a definite, day. It is a providential testimony to the fact that the knowledge of the true seventh day had been preserved; for there could be no mistaking, when the manna so plainly declared the truth in the case, that a certain day was the Sabbath, and the other six days were not. And it is to be observed that the people have the right reckoning of the week; for of their own accord, without direction given them so to do, till after they had themselves acted, they gathered a double portion on the sixth day in anticipation of the Sabbath. Ex. 16.

When, therefore, the following month, they reached Mount Sinai, and, after solemn preparation, heard the voice of God in the proclamation of the ten commandments, they were well prepared to appreciate the words of the fourth precept. As the commandment recited the events of the creation week, and bade them observe, in a sacred manner, the seventh day because of what God did to that day at the close of the work of creation, they could understand beyond all doubt what day of the seven that was. Three miracles in the case of the manna did each week, for the space of forty years, attest the sacredness of the Sabbath, and definitely point out the day which they should honor in obedience to God's commandment. These were, 1. A double portion on the sixth day. 2. None on the seventh. 3. The preservation over the Sabbath of that gathered on the sixth day.

Shortly after the ten commandments had been so solemnly proclaimed from Sinai by the voice of the Lawgiver, he called Moses up into the mount to receive his law written in ten commandments upon two tables of stone. Ex. 24 : 12. God first gave to Moses the plan of the sanctuary, and the ark, and then at the end of forty days' time, gave him the tables of stone to be placed in the ark, and that to be kept in the most holy place of the sanctuary. Ex. 25–31. When Moses came down from the mount, behold the people had made them a golden calf, and were worshiping before it. Then Moses, in his distress, broke the tables, acting in this, as it appears, under a divine impulse. Ex. 32. Then Moses caused the leading idolaters to be slain, and next asked God to pardon the sin of the remainder. And God bade Moses hew him out a second set of tables, and take them into the mount, and he would again write for the people the words of his law. And at the end of the second period of forty days Moses received again from the Lord the tables of stone, with a second copy of his law written thereon. Deut. 9, 10. Thus the Sabbath of the Lord shares, with the other precepts of the law of

God, the great honor of having been once publicly proclaimed by the voice of God; and twice written upon tables of stone by the finger of the Lawgiver. It has, moreover, one signal honor which the other precepts cannot lay claim unto; viz., the fact that it is founded upon the *example* of the Almighty himself.

The law being thus delivered to Moses, and by him brought down from the mount, was, by God's command, placed beneath the mercy-seat in the ark of God's testament. Ex. 40 : 20; Deut. 10 : 5.

The whole work of atonement and sin-offering in the earthly sanctuary related to this law of God; and the Sabbath of the Lord constituted one-tenth part of that law. Lev. 16.

During the period of the forty years' sojourn in the wilderness, the children of Israel did very generally violate the Sabbath. Ezekiel has given us much information on this point. It even appears that while Moses was in the mount during the first forty days, Israel did then greatly pollute the Sabbath. It was one of the sins for which they came so near being shut out of the promised land at that time. Eze. 20 : 9–13. But God gave them a second probation, or rather prolonged their existing probation, but it was, for all that, a failure. So he lifted up his hand in the wilderness and solemnly sware that they should not enter the land. See Num. 14 : 28, 29; Eze. 20 : 15. And here is the reason for this oath, as stated by Ezekiel in the next verse: "Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols." When, therefore, Paul wrote to the Hebrew people, the descendants of these very persons who thus failed to enter the promised land because of their violation of the law of God in general, and of the Sabbath in particular, how significant to them must have been his solemn exhortation, Heb. 4 : 11: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Their unbelief showed itself in acts of direct

and positive disobedience to God's commandments, and in especial manner to his Sabbath. Against their evil example Paul solemnly warns us.

Even after the exclusion of all the adults from an entrance into the land of Canaan, the same acts of disobedience were performed by the children. God entreated them not to act like their fathers, but to walk in his statutes, and keep his judgments, and hallow his Sabbaths. And this, strange to say, they refused to heed. They did not regard his law, nor keep his judgments, but they polluted his Sabbaths, until God meditated their overthrow in the wilderness, like the overthrow of their fathers. Instead of this, he lifted up his hand to them in the wilderness, that he would, even after their entrance into the promised land, scatter them among the heathen, and disperse them through the countries, because they had not executed his judgments, but had despised his statutes, and polluted his Sabbaths. Eze. 20 : 18–24. Thus the Hebrew people laid the foundation of their future ruin by violating the commandments of God in the wilderness, and, particularly, by the violation of the Sabbath of the Lord.

It was at the end of forty years of that rebellion and Sabbath-breaking that Moses, in the book of Deuteronomy, makes his final appeal in behalf of the Sabbath. "Remember," says he, "that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut. 5 : 15. In a former discourse particular attention was called to this passage. Doubtless there was the strictest propriety in alluding to their Egyptian bondage and their deliverance therefrom, as it is not at all likely that they could, as a people, in any proper manner, keep the Sabbath of the Lord in Egypt. But a comparison of this text with Deut. 24 : 17, 18, shows, beyond all dispute, that this reference to Egyptian bondage is not designed to teach that the Sabbath is a memorial of their deliv-

erance therefrom, but that it is an appeal to their sense of gratitude, and one, too, that would seem sufficient to move very hard hearts.

After this appeal in behalf of the Sabbath, no mention of the sacred institution appears in the Scriptures till we reach the time of David. 1 Chron. 9 : 32. Some five hundred years thus elapse in which no mention is made of the rest-day of the Lord. Six books of the Bible in succession, which give us the history of this time, preserve a total silence so far as the direct mention of the Sabbath is concerned. No one argues from this that the Sabbath was not observed during this period; yet many persons, with the fact before them, plainly recorded in Gen. 2 : 1–3, that God set up the Sabbath in Paradise, will earnestly contend that inasmuch as that book makes no further direct mention of that institution, it was, therefore, totally disregarded from Adam to Moses!

One of the Psalms was written for the Sabbath-day, as its title in Hebrew plainly testifies. In verses 4, 5, it calls attention to the works of God as the proper theme for meditation on the Sabbath. The sacred day is designed to commemorate the greatest of them all, the creation of the heavens and the earth. See Ps. 111 : 2, 4.

Isaiah speaks of the annual sabbaths (of which, according to Lev. 23, there were seven,) and the new moons, as things which were not pleasing to God in their observance, especially because of their sins. See chap. 1 : 10–14. But he speaks of God's holy rest-day in terms of strong exhortation and earnest entreaty. If the people of God in their dispersion would observe it, they should be gathered to his holy mountain. If the Gentiles would observe it also, they should be joined with his people in the reception of his blessing. Isa. 56. And he makes the further promise in behalf of Sabbath reformers, that if those who are now trampling the Sabbath beneath their feet, will turn away their feet from the Sabbath, and call it the holy of the

Lord and honorable, and will honor him thus, he will honor them with a place in his immortal kingdom. Isa. 58 : 13, 14.

When Jerusalem was threatened with destruction by Nebuchadnezzar, the Lord sent to that people, through Jeremiah, an offer to preserve their city from his power, if they would hallow the Sabbath day. He even promised that the city should stand forever, on condition, however, that they should not violate his Sabbath. Jer. 17 : 19–27. But they did not regard this gracious offer of the God of Heaven. Ezekiel informs us that they profaned the Sabbath of the Lord, and hid their eyes from it. Eze. 22 : 8, 26. And he further informs us how they defiled his sanctuary, and profaned his Sabbath; for they slew their children in sacrifice to their idols on that day, and then came into the sanctuary to profane it. Eze. 23 : 38, 39. It was thus that they treated the Sabbath in response to the gracious offer made them through Jeremiah. And thus wrath came upon them to the uttermost in the destruction of their city and the ruin of their nation.

After the Babylonish captivity, when a remnant had returned to their own land, Nehemiah found them again violating the Sabbath. He reminded them that the violation of the Sabbath had been the cause of their ruin, and earnestly entreated them to desist from this great transgression. With this solemn appeal of Nehemiah ends the history of the Sabbath in the Old Testament. Neh. 13 : 18.

The prophet Isaiah has given us a glorious view of the future kingdom of God. When the second Adam shall, with the family of the redeemed, possess the new earth, then shall the immortal saints assemble from the whole face of the earth, on each successive Sabbath, to worship before the Lord of hosts. Isa. 66 : 22, 23. And Paul tells us of this final rest of the redeemed, that there remains a *Sabbatismos*, *i. e.*, as the margin has it, "a keeping of the Sabbath," to the people of God.

Heb. 4:9. The Sabbath was made for man in Eden. It has survived the dreadful deluge of sin that has almost drowned out piety and truth in the earth. It exists to-day as the subject of promise and of prophecy. It stands firm as the pillars of Heaven, and is established in the immutable authority of God's unchanging law. And when an end is made of sin, and none but holy beings remain to possess the immortal inheritance, the Sabbath made for man shall still exist, and

"All flesh shall keep it with one heart."

Sermon Seven.

THE TWO COVENANTS.

"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; 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. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31–34.

THE first covenant was made with the people of Israel at the time of their departure out of Egypt. This covenant no longer exists. The new covenant long since took its place. But a very serious error prevails in the minds of many persons respecting the points of difference between these two covenants. The old covenant was made with the Hebrew people. For this reason, whatever entered into it is supposed to be Jewish. Thus the law of God is summarily set aside as Jewish; and thus might the God of Israel himself be discarded

as a Jewish God. But the new covenant is held up to our admiration because it is, as they say, not made with the Jews, but with the Gentiles. The old covenant belonged to the Jews, and with it we have no concern; the new covenant is made with the Gentiles, and we, as Gentiles, are interested in it.

How can men thus carelessly read the Scriptures? The language of inspiration is very explicit in stating that the new covenant is made with the same people that were the subjects of the old covenant. Thus Jeremiah, speaking in the name of the Lord, says: "I will make a new covenant with the house of Israel, and with the house of Judah." And he further alludes to the fact that the new covenant is made with the Hebrew people when he adds: "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." And yet again he identifies the Hebrew people when he says: "This shall be the covenant that I will make with *the house of Israel.*" And Paul quotes at length, in Hebrews 8, this entire statement of Jeremiah respecting the old and new covenants' being severally made with the Hebrew people. And, as if this were not enough, he makes a statement in Rom. 9:4, 5, that exactly meets the case. Thus he says of the Hebrews: "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, who is over all, God blessed forever." Thus it appears that everything valuable God has given to the world through the instrumentality, or by the means, of the Hebrew people. Those who choose to do so can venture to despise the law of God because given to the Jews, and to reject Christ because he came of the Jews; but one thing they cannot do: They cannot say, "We accept the new covenant because it pertains to the Gentiles, whereas the first covenant, and the law, etc., pertained to the

Jews." No such distinction can be drawn. Both the covenants pertain to the Hebrew people, according to the explicit statement of Paul; and both are said, by Jeremiah and Paul, or rather by the Spirit of inspiration speaking through them, to be made with Judah and Israel.

The fact being thus clearly established that the two covenants are both made with the Hebrews, it becomes a matter of interest to inquire into the reason of this thing. Why did God thus honor one nation and pass by all others? Undoubtedly there was a sufficient reason for this action, and that reason we shall find fully laid open to our view in the Bible. The first thing which Paul has enumerated as pertaining to the Hebrews, is "the adoption;" and if we can understand why God adopted this family, we shall readily understand why all the other things which he has named should also pertain to this people.

Know, then, that God did not adopt the family of Abraham as his first action in behalf of mankind. He attempted thus to make his own the family of the first man, Adam, the common head and father of the human race. But at the end of the antediluvian age, only eight persons remained upon the earth who feared the God of Heaven. There was no alternative with him but to witness the extinction of piety in the earth, or else, by an awful lesson of judgment, to destroy every wicked man from the earth. And for this reason came the deluge. And now one family alone remains—the family of Noah, who is the second head of the human race. And this family, thus instructed in divine truth, and thus warned by God's terrible judgments, might all have been, if they would, the heritage of the Almighty. But when men began again to multiply upon the earth, they did not like to retain God in their knowledge. They forgot God. They plunged into sin. They united under Nimrod to build Babel. As they set God at defiance, he placed his curse upon them by confounding their language. Gen. 10, 11. In the fourth cen-

tury after the flood, only a handful of godly persons remained. Abraham, in the midst of this dense moral darkness, for even his immediate ancestors were idolaters (Josh. 24:2), was so pre-eminent in virtue that he was called the friend of God. James 2:23. God said that he knew Abraham, that he would command his children and his household after him, and that they would keep the way of the Lord to do justice and judgment. Gen. 18:19. God had pledged himself at the time Noah and his family came forth from the ark, never again to drown the world. Gen. 9:15.

But he must do something to save this one faithful family from ruin, and, by means of them, to preserve in the earth some degree of true piety, and to retain among men a body of faithful worshipers. To do this, he adopted the family of Abraham, his friend, and separated them by circumcision and the rites of the ceremonial law, from all the rest of mankind. Thus Abraham became the third father of the race. Not the father of the whole race, like Adam and Noah, respectively, but the father of the people of God. This was the adoption. He gave up the rest of mankind to idolatry and atheism, not because he was willing that they should perish, but because they would not hearken to his voice. Yet, though he thus adopted this one family, he did not so reject the rest of mankind that he did not make provision for any of them to be received among the Hebrew people if they would become circumcised and unite with the Hebrews in his service and worship. The adoption was just, and right, and necessary. By means of it, God preserved his knowledge and his worship in the earth.

The Hebrew people being thus adopted, and by means of circumcision set apart from the rest of the world, found to their great profit that, though they were separated from the world, they were united to Him who made the heaven and the earth. They had the Lord for their God. They had much advantage "every way;" the adoption, the glory, the two covenants, the

giving of the law, the service of God, the promises, the fathers, and the Messiah. And yet Paul says their chief advantage was that the oracles of God were committed to them. Rom. 3:1, 2. It is not best to scorn the law of God because committed to the Hebrews. It is not best to despise the new covenant as Jewish because, like the old covenant, it is made with Israel. Nor is it best to reject Jesus as the Messiah because he comes of that despised race; and finally, it is not best to have some other god besides the God of Israel. Our God, indeed, bears that title; because he was for long ages worshiped by the Hebrews only, and by the Gentiles almost not at all. Yet that is not his fault, but ours. And so of all the sacred things committed to the Israelites. They were not Jewish, or Hebraic, but divine. In fact, we must have a part in these precious treasures which God gave to this people, for their preservation through the long period of Gentile darkness. They are of equal value to us, and we must share in them. "Salvation," said our Lord to the woman of Samaria, "is of the Jews." John 4:22.

The opening work in the establishment of the new covenant must, at least, be as early as the *closing* hours of the life of Christ. In that last memorable evening of his life, as he was about to be betrayed into the hands of the Jewish rulers, our Lord gave the cup, representing thereby his own blood, into the hands of his disciples, saying, as he did it, "This cup is the new testament [covenant] in my blood, which is shed for you." Luke 22:20. Here is the first mention of the new covenant by our Lord. It is evident that the shedding of his blood, and the pouring out of his soul unto death, was that which should give validity to the covenant. Isa. 53; Heb. 9. The opening event, therefore, in the *ratification* of the new testament, or covenant, was on that memorable night in which the Saviour was betrayed, when he, the mediator of the new covenant on the one part, and the eleven apostles on the other part, as the representatives of the people of God, entered

into solemn contract with each other. He, by giving them the cup representing his own blood, pledged himself to die for them; they, by accepting it, thus pledged themselves to accept of salvation through his blood, and to fulfill the conditions connected therewith.

Indeed, we must date the preliminary acts in the establishment of the new covenant, from the opening of Christ's ministry. Our Lord began to preach at the close of Daniel's sixty-ninth week. Compare Dan. 9: 25; Mark 1: 14, 15. The remaining, or seventieth, week, he was to employ in confirming the covenant with many; and in the midst of the week, he caused the sacrifice and oblation to cease by being offered himself upon the cross as their great antitype. Heb. 10: 5–10. We must, therefore, assign the ministry of Christ to the introductory work of establishing the new covenant, or new testament. His preaching was a public announcement of its principles. He assigned to the law of God its just place. He laid down the keeping of the commandments as the condition of eternal life. Matt. 5: 17–19; 19: 16–19. He revealed the ground of pardon; viz., the sacrifice of his own life. Matt. 20: 28. He also stated, in distinct terms, the conditions on which that sacrifice could benefit men; viz., faith and repentance. John 8: 24; Mark 1: 15. We cannot, therefore, deny that the ministry of Christ was the opening work in the establishment of the new covenant.

And now we again come to the important fact that the establishment of the new covenant was solely with the Hebrew people. Our Lord confined his ministry to the Jewish people, declaring that he was not sent but to the lost sheep of the house of Israel. Matt. 15: 24. When he sent out the twelve during his own ministry, he "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. 10: 5, 6. And when he sent the seventy also, it was only into those cities and villages whither he himself would come. Luke 10: 1. His apostles were

all Jews. And with them was the first solemn act of ratification of the new covenant in the cup out of which all drank, representing the new testament in his blood. Luke 22 : 20; 1 Cor. 11 : 25. And here comes in the fact that the seventy weeks of Daniel's prophecy pertain exclusively to the Hebrew people. Dan. 9 : 24. The last, or seventieth, week was devoted to the confirmation of the covenant. Dan. 9 : 27. It began with our Lord's ministry to the Hebrews, and ended when the apostles turned to the Gentiles. It was in the midst of this week of confirming the covenant that our Lord was crucified. And thus we find that, after our Lord's ascension, the ministers of the word preached the gospel "to none but unto the Jews only." Acts 11 : 19. It was unto the Jews first that God, having raised up his Son, sent him to bless them in turning them away from their sins. Acts 3 : 25, 26. The termination of the seventy weeks closed the period in which the work pertained exclusively to the Hebrews. The work for the Gentiles was opened by the conversion of Saul, and by his commission to them as their apostle. Acts 9, 26 : 17. It was also opened on the part of Peter by his wonderful vision of the sheet let down from Heaven, and the commission given him at that time. Acts 10, 11, 15 : 7, 14–17.

But what was the condition of the Gentiles before "the door of faith" was opened to them? Let the apostle Paul answer this: Eph. 2 : 11–13: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ."

The apostle goes on to speak of the union of Jews and Gentiles in one body, as follows: verses 14–20: "For he is our peace, who hath made both one, and hath

broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Those who sneer at every thing which God has committed to the Hebrews, and boast themselves of their Gentile descent, would do well to compare this statement of the condition of the Gentiles with Paul's statement of the "advantages" of the Jews, and his enumeration of the things that pertain to them. Rom. 3:1, 2; 9:4, 5. God purposed to make of the Circumcision and the Uncircumcision one people for himself. The first thing was to abolish the enmity; viz., the code which created national distinction, which was circumcision and the ceremonial law. See Acts 11:3; Col. 2:13–17; Gal. 2:11, 12. Of the Gentile converts it is said that they were "*in time past* Gentiles in the flesh," and "at that time, . . without Christ, being aliens from the commonwealth of Israel, and strangers from THE COVENANTS of promise, having no hope, and without God in the world." Of the Israelites it is said: "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, who is over all, God blessed forever. Amen." Certainly, the Gentiles have no occasion for boasting. They did not take into the union that which added much to the common stock. They came in as the veriest beggars. They became rich by sharing with the Hebrews the blessings which

God had for long ages preserved in their hands. The Gentiles were made partakers of the spiritual things which God had wisely and justly placed in the hands of Israel. Rom. 15 : 27. But being thus brought nigh by the blood of Christ, Paul says of those who were Gentiles "*in time past*" (but not now), that they were "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." They were no longer Gentiles, but Israelites. They became sharers in the name, and in the riches, of Israel. And it is by this adoption into the commonwealth of Israel that they became sharers in the blessings of the new covenant. The subject is wonderfully illustrated by the words of Jer. 11 : 16; and Rom. 11 : 17–24. Thus we read:

"The Lord called thy name, A GREEN OLIVE TREE, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken."

"And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise, thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed, contrary to nature, into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?"

Here is the good olive tree, representing the family

of Abraham as adopted by the God of the whole earth, when he gave up the rest of mankind to their own chosen idolatry and wickedness. It is a "green olive tree, fair and of goodly fruit." To this olive tree pertain the covenants of promise. The first covenant is made with the people thus represented. The new covenant is made with the same people that the first covenant was made with. The breaking off of many of the branches of the tree, is because that God's ancient people continued not in his covenant. This is why he regarded them not. Jer. 31 : 32; Heb. 8 : 9. Indeed, in the chapter in which Jeremiah predicts the breaking off of the branches of the olive tree, he assigns the reason: the violation of the covenant God made with his people when he brought them forth out of Egypt. See Jer. 11: By the new covenant, those who were broken off can, if they will, be graffed in again, and not they only, but the Gentiles also with them. We may consider the good olive tree as having twelve larger branches, and a vast number of small branches. The tree will, at the close of human probation, stand complete, representing the twelve tribes of "the Israel of God."

There can be, therefore, no dispute that the first covenant, and the new covenant, were each made with the Hebrew people; the first, at the departure out of Egypt; the second, during the time of our Lord's ministry and death. The Gentiles share in the blessings of the new covenant by becoming members of the commonwealth of Israel. Eph. 2 : 12, 19.

What is meant by the word *covenant?* In the books of the New Testament, the words *covenant* and *testament* are used as signifying the same thing. They are, indeed, only two different translations of the same Greek word, διαθήκη, *diatheke.* So that when our Lord says, "This cup is the new testament in my blood" (Luke 22 : 20), it is the same as if he had said, "This cup is the new *covenant* in my blood." Webster thus defines *covenant:*

"1. A mutual agreement of two or more persons, or

parties, in writing and under seal, to do or to refrain from some act or thing; a contract; stipulation."

"2. A writing containing the terms of agreement between parties." (See the latest edition.)

It appears, therefore, that the word covenant has two leading significations: 1. That of agreement, or contract, between parties. 2. That of a writing containing the terms or conditions of such agreement. In the first and fullest sense, a covenant is a contract, or agreement, with the conditions on which that contract is made. In the second and more restricted use of that word, a covenant is the terms or conditions of such contract.

Such being the signification of the word covenant, let us now ascertain what it was which constituted the first covenant. We have ascertained who were the contracting or covenanting parties, viz., God and Israel; and *when* this covenant was made, viz., when God took that people by the hand to bring them forth out of Egypt. But what was the covenant itself into which these two parties entered?

1. If we take the first definition, then, without doubt it was the mutual agreement or contract made at Sinai between God and Israel respecting the moral law.

2. But if we take the second definition, it was the law itself, for that embodied the conditions of the covenant.

Which of these views is the right one? Those persons who hold that the law of God still remains in force, believe that the truth is stated in the first of these two answers. But those who believe that the law was abolished at the death of Christ, do, with equal assurance, maintain that the law of God alone was the first covenant, and that the second of these two statements is the right and proper answer. One party, therefore, asserts that the law of God, or ten commandments, was the first covenant. The other, that the mutual agreement between God and Israel concerning that law constituted that covenant.

Let us now trace the acts by which God and Israel entered into covenant. When we have noted all these,

we shall be able to determine the truth in this case. Thus we read, Ex. 19 : 1 : "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." And the people encamped before the mount. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 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; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Verses 3–6. Here is a definite proposition from the God of Heaven. "IF YE WILL OBEY MY VOICE, . . . then ye shall be a peculiar treasure unto me."

Next we read the action of Moses, the mediator between these parties. Having received this proposition from the Lord, he immediately bore it to the people. Thus we read of his action: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him." Verse 7. The proposition of the Most High was thus submitted to the people of Israel. And now observe their answer:

"And all the people answered together, and said, All that the Lord hath spoken we will do." Verse 8. Thus the people with one voice accepted the conditions offered them, and pledge themselves to their fulfillment. And now it is the business of the mediator to return this answer to Him who had made the proposition to them. And thus we read again: "And Moses returned the words of the people unto the Lord." Verse 8. The preliminary contract was thus closed. The remainder of the chapter is devoted to the preparation of the people to hear, and the descent of the Almighty to speak,

the ten commandments. Verses 9–25. And now the voice of God utters the ten words of the moral law. Ex. 20 : 1–17 :

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

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

"Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

"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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath-day and hallowed it.

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

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant,

nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

"These words the Lord spake," says Moses, "unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; AND HE ADDED NO MORE." Deut. 5:22. This was THE VOICE OF GOD which the people had so solemnly covenanted to obey. Ex. 19:5.

When the ten words of God's voice had thus been heard, and the people had witnessed the awful display of the divine majesty, then they removed and stood afar off. And they besought Moses to stand between them and the great God whose voice they had heard, and whose majesty they had witnessed. Ex. 20:18.

"And the people stood afar off, and Moses drew near unto the thick darkness where God was." Verse 21. The remainder of the chapter, and all of chapters 21, 22, and 23, are devoted to statutes and judgments, partly defining man's duty toward God, but principally relating to his duty toward his fellow-man. With these, are precepts of a ceremonial character, but the larger part of these chapters is made up of precepts stating the principles of justice among men. These three chapters were spoken to Moses *only*, who was in the immediate presence of God.

Next, the Lord proceeds to the final contract between himself and the people. In the preliminary contract recorded in Ex. 19, the people had solemnly pledged themselves to obey the voice of God. In Ex. 20, they heard that voice in ten precepts. And now it is worthy of notice how careful was the Most High, in this work of entering into covenant with his people, to take no advantage of them. Before hearing his voice, they had pledged themselves to obey it. But the Lord did not treat the contract as closed yet. With an invitation to a large number of persons to come up to him, he sends Moses again to the people. Ex. 24:1, 2. They had heard the voice of God. Will they stand to their solemn pledge that they would obey it? Lest they had

forgotten something of that which God had spoken, and that they might be informed of all that God had communicated to him in the mount, it is next added:

"And Moses came and told the people all the words of the Lord, and all the judgments." Ex. 24:3. The people have the chance now to refuse to close this most solemn compact if they see cause for so doing. They might have said, "When we agreed to obey the voice of God, we had not heard it. Now that we have heard it, we cannot abide by our promise." And Moses, by repeating every word again, gave them the most perfect opportunity for so doing. But, observe the answer of the people:

"And all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24:3. We might suppose that this would close the contract between the parties. But not so. Further acts of ratification were to take place. The whole thing must be put in writing. And thus we read:

"And Moses wrote all the words of the Lord." And now the solemnity of a sacrifice to God must take place. So it is added that Moses "rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord." Verses 4, 5.

The sacrifice of these victims having been thus made *to* God *by* the people, the blood itself is carefully secured for an important purpose. And so the record adds:

"And Moses took half of the blood, and put it in basins: and half of the blood he sprinkled on the altar." Verse 6. One half of the blood was offered upon the altar, a direct offering to God. The other half was reserved for another and most expressive solemnity.

We learned from verse 4 that Moses wrote all the words of the Lord. Now verse 7 tells us what he did

with what was written. What Moses now reads is called the *book of the covenant;* for it contains the covenant between God and the people now almost consummated. And observe again the care of the Almighty that the people should understand every word of that to which they agree. Moses reads every word of the whole transaction in the audience of the people. Thus verse 7 states the case:

"And he took THE BOOK OF THE COVENANT, and read in the audience of the people." Here is yet another opportunity for them to say that they could not abide by their first promise. But, instead of speaking thus, they give their final and unreserved assent to this solemn compact. And thus the verse continues: "And they said, All that the Lord hath said will we do, and be obedient." This closed the contract on the part of the people. But there yet remained a most expressive act on the part of Moses, and a final, solemn announcement to be made by him, which not only proclaimed the accomplishment of the work, but gave a definite idea of what had been done. And so we next read:

"And Moses took the blood, and sprinkled it on the people." Or, as Paul states the case, he "sprinkled both the book and all the people." Verse 8; Heb. 9: 19. One half the blood had been already offered to God upon the altar; the remaining half is that which Moses thus uses. And how solemn and expressive is this act! It is what Paul calls the dedication of the covenant. Heb. 9: 18. He sprinkles both the book and all the people. And thus they enter, in the most solemn manner, into the bond of the covenant. And thus the solemn espousal of the people by the Lord of hosts having been consummated, Moses announces the result in words which define the contract with remarkable precision. Having sprinkled the book, and the people, Moses said to them:

"Behold the blood of the covenant which the Lord hath made with you CONCERNING ALL THESE WORDS."

We have now the first covenant, complete and entire. And certainly it is possible for us to determine what constitutes it. We say that the first covenant was this solemn contract, or agreement, between God and the people of Israel concerning the law of God. Our opponents, on the contrary, affirm that the first covenant was simply the law itself. According to the first view, the first covenant was the contract made at Sinai between God and Israel concerning the law of God, or ten commandments, obedience to that law constituting the grand condition of the covenant. According to the second view, the first covenant was simply the ten commandments.

The first view is the more comprehensive, as it presents the two leading definitions of the word covenant, and answers to them both. 1. It presents as the covenant, the contract between the parties. 2. It presents the condition to the contract.

But the second view presents as the first covenant that which answers to the definition of covenant only in its secondary sense; viz., the condition on which the contract rests. Undoubtedly the word covenant is thus used in the Bible. And for that reason many persons suppose that the ten commandments answer to, and constitute, the first covenant of which Jeremiah and Paul speak. That view of this subject which is really the truth will give to every part of the testimony its proper place, and will then show a divine harmony of the whole. But error must of necessity suppress, or pervert, the truth. Here are the more important passages quoted to prove that the ten commandments constitute the first covenant.

Ex. 34:28: "And he wrote upon the tables the words of the covenant, the ten commandments."

Deut. 4:13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

Deut. 9:9–11: "When I was gone up into the

mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone, written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant."

1 Kings 8:21: "And I have set there a place for the ark, wherein is the covenant of the Lord which he made with our fathers when he brought them out of the land of Egypt."

2 Chron. 6:11: "And in it have I put the ark wherein is the covenant of the Lord, that he made with the children of Israel."

These are the texts relied upon by our opponents to disprove our view of the first covenant, and to establish their own. We freely admit that the word covenant is applied to the ten commandments; and further, we also admit, or, to speak more properly, we *maintain*, that the ten commandments do sustain a very important relation to the first covenant. But all parties must agree,

1. That the ten commandments are not a covenant in the sense of being a contract or agreement, as they contain no such thing.

2. That they are a covenant in the sense of being the conditions of the agreement which God made with Israel.

It does not seem that either of these two propositions can be denied by any candid man, as they are, manifestly, the exact truth. Both parties to this controversy must here come together upon common ground. And if they each act with a pure conscience, it will be difficult for them to disagree respecting the following proposition:

THE TEN COMMANDMENTS DO NOT CONSTITUTE THE COVENANT OF EX. 24 : 8.

That text reads thus: "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." Two palpable reasons sustain the foregoing proposition: 1. The covenant made with Israel "concerning all these words," was the agreement which the people entered into with the Almighty, as recorded in Ex. 19 and 24, that they would keep the words spoken by him. 2. The ten commandments were the words *concerning* which this covenant or agreement was made.* These reasons are not likely to be disputed. They establish the fact, therefore, that the covenant which was ratified or dedicated with blood by Moses was not the ten commandments. On the contrary, it is a covenant in a more extensive sense than they can be. It is an agreement between God and Israel concerning his law, and that law is elsewhere called a covenant, not because there is in it

*Should it be objected that the words concerning which the covenant was made must include in addition to the ten commandments all that was spoken in chapters 21, 22, 23, we do not enter any special objections. This would simply show that the first covenant not only related to the ten precepts of the moral law, but that it was also made concerning the judicial and ceremonial laws of the Jews. For what is said by God to Moses in these chapters is an epitome of the whole judicial and ceremonial laws. But should it be objected by others that "these words" concerning which the covenant was made, are only the ones spoken to Moses in Ex. 21, 22, 23, and that the ten commandments are not included in what Moses terms "these words," it would then follow that this covenant, ratified with blood, which Paul shows to be the *first covenant*, has no connection with the ten commandments. Neither of these positions helps our opponents.

We cannot, however, avoid the conclusion that the ten commandments are either the *only* or the *principal* thing concerning which this covenant was made. For the *opening* of the covenant *preceded* the utterance of the ten commandments; and its *ratification* followed shortly after they were spoken; and the covenant itself *pledged* the people to obey God's voice, which they heard in the proclamation of the ten commandments; and finally, as the ten commandments are called God's covenant, though they contain no contract between God and his people, it is manifest that they constitute the grand conditions on which that contract rests.

a contract between God and his people, but simply because it is the grand *condition* of the contract, or covenant, which Moses here dedicates with blood. It is remarkable that the people entered into formal and solemn contract to obey the *voice of God* before they heard it, and that having heard his voice they ratified that contract in the most solemn manner; and that to conclude all, Moses, having written the whole thing in a book, sprinkled both it and all the people, saying, "Behold the blood of the covenant which the Lord hath made with you *concerning* all these words." Ex. 24 : 8.

Both parties to the controversy respecting the first covenant will here again certainly unite in saying that Moses uses the word *covenant* in this remarkable text, not as signifying the ten commandments, but the agreement made respecting them. Here we stand on solid ground, and our opponents will not attempt to drive us hence. And now that we are so happily agreed in this fact, let us advance to the important truth which lies directly before us. Here it is:

The contract made in Ex. 19 and 24, relative to the ten commandments, which Moses (Ex. 24 : 8) calls "the *covenant* which the Lord hath made with you *concerning* all these words," is the identical first covenant concerning which we are involved in controversy.

This proposition our opponents stoutly deny. But so certainly as they are honest men (and we are ready to award honesty of principle to every one of them who has not given palpable proof that he does not possess it), they will be constrained to agree with us here also. Providentially, we have the testimony of the New Testament in so explicit and distinct an utterance as to leave no chance for dispute on this point. Paul quotes this very record in Ex. 24 : 8, respecting the dedication of the covenant *concerning* the law of God, and makes the explicit statement that this covenant thus dedicated was the first covenant. Here are his words:

"Whereupon neither the FIRST TESTAMENT [covenant] was dedicated without blood. For when Moses

had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament [covenant] which God hath enjoined unto you." Heb. 9 : 18–20.

Here, also, we have a right to ask our opponents to agree with us. In fact, the testimony is so explicit that there is no chance for them to do otherwise. Paul settles this point in dispute, and shows that the first covenant is not the law of God, but the solemn contract between God and Israel respecting that law. And that which makes Paul's testimony in this case very valuable is, that he writes as a commentator upon those words of Jeremiah which constitute the theme of this discourse. And now let us return to the words of Jeremiah, to ascertain what he himself means by the covenant made with Israel when God led them out of Egypt.

When Jeremiah predicts the establishment of a new covenant with Israel and Judah, he uses the following language respecting the old covenant. Thus he says:

"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 : 32.

This text sheds much light on the nature of the covenant to which Jeremiah refers. But it is remarkable that the prophet, in another place preceding this, has defined with great precision what he means by the covenant made when God led Israel out of Egypt. Thus we read, Jer. 11 : 3, 4 :

"Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God."

Here we have Jeremiah's own definition of what constituted that covenant which the children of Israel had, by their disobedience, dissolved. And it identifies this covenant with the solemn contract between God and Israel, which Paul designates as the first covenant. For Jeremiah makes the essential feature of this covenant to consist in one grand stipulation on the part of God toward his people; viz., "OBEY MY VOICE; . . . so shall ye be my people, and I will be your God." Now it is a remarkable fact that this is *the very* stipulation, and the *only* one, made by God in entering into solemn contract with Israel. It is a stipulation exacting obedience to the voice of God, which was about to utter the ten commandments. Thus the contract was opened by the God of Heaven: "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. We cannot, therefore, fail to identify the covenant to which Jeremiah refers. It is not the ten commandments, but the solemn contract made between God and Israel, respecting those commandments.

But the words of Jer. 31:32, are entitled to particular attention in determining what the prophet understood by this covenant of which he spoke. He says: "Which my covenant they brake, *although I was an* HUSBAND *unto them.*" The expression furnishes great light on the nature of the covenant in question. Was that covenant simply the law of God? or was it the solemn contract between God and Israel by which the people pledged themselves to obey that law, and God pledged himself on that condition to accept them as his people, and to be their God? Surely, we cannot mistake here. The first covenant made God the husband of his people. The solemn contract between them and himself was that whereby he espoused, or married, that people. Jer. 2:2. There can be no mistake, therefore, that a *contract* was requisite, in order that God should become the *husband* of that people; and that contract is found in Ex. 19 and 24. He could be their

lawgiver, by virtue of proclaiming his law to them; but to be their *husband*, he must enter into *contract* with them, and it is precisely this relation that he sustains to Israel by virtue of the covenant of which Jeremiah speaks.

And this distinction properly introduces a further argument on the nature of this covenant, from Rom. 9: 4: "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." Paul elsewhere informs us that there are two "covenants." Gal. 4:24. Here he distinguishes between the giving of the law and the covenants. Our opponents claim that the giving of the law was the making of the first covenant. We say, Not so; for that covenant was the solemn contract between God and Israel which preceded and followed "the giving of the law;" and that the law of God was that which the people covenanted to obey, when it should be spoken by the voice of God. This text preserves the distinction between the law of God and each of the two covenants.

And this distinction between the law of God and the first covenant is further shown by another important fact. The new covenant was made because the first covenant had been destroyed by the sins of the people, and because God still desired to save them. The first covenant was rendered null and void by the disobedience of the people; "Because," says Paul, "they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8:9. "Which my covenant they brake, should I have continued an husband unto them? saith the Lord." Jer. 31:32, margin. If, therefore, we hold, as do many at the present day, that the covenant between God and Israel was simply the ten commandments, then we have the people of Israel weaken, and finally bring to an end, the law of God, simply by disobeying it! So that the law of God did depend for its strength upon the obedience of the people, and not upon the authority of the Lawgiver!

But let us test the other view of this subject. It has been shown from Moses, from Paul, and from Jeremiah, that the first covenant was the mutual agreement between God and Israel respecting the ten commandments. This is a covenant in the primary sense of the term. This covenant it was in the power of the people to destroy, by violating its conditions, *i. e.*, by breaking the law of God. This transgression could not in the slightest degree weaken the authority of the law of God; but it could, and did, render null and void the contract which made God a husband unto them. The truth on this point may be expressed in a word: Men could not release themselves from the obligation to obey God's law by breaking that law; but they could release the God of Heaven from the obligation he had taken upon himself toward them in the first covenant, by violating its conditions, and thus bringing the covenant to an end. Hence the distinction is palpable between the law of God and the solemn contract made respecting that law. One could be destroyed by a failure on the part of the people to fulfill its conditions. The other can neither be destroyed, nor even weakened, by such transgression; and it will, in due time, demand the death of all its transgressors. 1 Cor. 15:56.

The law of the Lord is perfect. Ps. 19:7–11; 111:7, 8; 119:96; James 1:25; 2:8–12. It is God's great rule of right by which sin is shown. 1 John 3:4, 5; Rom. 3:19, 20; 7:12, 13. But the first *covenant* is declared by Paul not to have been faultless. Heb. 8:7. This is another palpable proof of a distinction between the moral law and the covenant which God entered into with Israel respecting it. Nor is this to be met by the statement that Paul pronounces the law itself to be faulty, and therefore the law and the covenant may be identical. For the law thus designated by Paul was not the ten commandments, but the Levitical law. And here are a few points out of many in proof of this assertion:

1. This law was received under the Levitical priest-

hood. Heb. 7 : 11. But the ten commandments were received *before* that priesthood had been appointed. Compare Ex. 20 with Ex. 28 ; Lev. 8 and 9.

2. This was a law relating to priesthood, tithes, and offerings. Heb. 7 : 5, 12, 28. But the ten commandments said nothing concerning this.

3. It was a law which required that the priesthood should be of the tribe of Levi, and which had to be changed in order to have a priest arise out of the tribe of Judah. Heb. 7 : 12–14. But the ten commandments had no precept that related to the subject, or that needed to be changed for that reason.

Finally, with one further proof of the distinction between the moral law and the first covenant, this part of the argument shall be closed. The first covenant having waxed old and vanished away, the new covenant is made by God in its place. Jer. 31 : 31–34 ; Heb. 8 : 8–13. And now observe the grand promise of the new covenant: "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.*" Jer. 31 : 33. It is, therefore, certain that the dissolution of the first covenant is not the abrogation of the law of God. That which was the law of God in the days of Jeremiah, six hundred years before Christ, is the subject of this prediction. This law was not only to survive the dissolution of the first covenant, but it was to continue to exist under the new covenant, and to sustain even a more sacred relation to the people of God under the new, than under the old, covenant. Here the argument on this part of the subject is rested. It has been shown,

1. That the first, or old, covenant was not the law of God, but the contract between God and Israel *concerning* that law.

2. That the law of God is a covenant only in a *secondary* sense ; viz., in that it constituted the *condition* of *that agreement*, or *contract*, by which God became *a husband* to Israel.

3. That when the old covenant vanishes away, the law of God remains in full force, and is ready to enter into the most sacred relations with the people of God under the new.

Let us now consider wherein the first covenant was faulty. It was not because it was so closely connected with the law of God; for the new, or better, covenant is even more intimately connected with the law of God than was the first, or old, covenant. The old covenant gave man the law of God upon tables of stone, but the new puts it in his heart. It was not because the law was faulty, for that is so perfect that even under the New Testament it is made the standard by which sin is shown. Ps. 19:7–11; Rom. 3:19, 20, 31; 1 John 3:4, 5. But Paul plainly intimates wherein the new covenant is better than the old one. It is "established upon better promises." Heb. 8:6. Then it follows that the first covenant was established upon promises not so well adapted to man's case; and this very fact is, of itself, a decisive proof that the first covenant was not simply the law of God, but a contract between God and his people. Let us now examine the nature of the promise upon which the first covenant was made. Jeremiah designates the first covenant as made when Israel came forth out of Egypt. And thus he has laid open this covenant, and the nature of that *promise upon which* it was established. Jer. 11:3, 4: "Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, *Obey my voice*, and do them, according to all which I command you; *so shall ye be my people, and I will be your God.*" The promise of the Lord that he would be their God, was upon condition that they obeyed his voice. Nay; the condition was even stronger than this: "Do them according to *all* which I command you; so shall ye be my people." But suppose they should fail to do this? Then the promise was forfeited. Surely,

fallen man needs a better promise than this. It was just in God to require man to live in exact conformity with his perfect law of right; but it was inevitable that man would forfeit his title to the promises of God. It is true that there were, in the ceremonial law, ordinances of divine service, and a worldly sanctuary connected with the first covenant. Heb. 9; 10. But these could not take away sins. They could only point forward to Christ. The promises of the first covenant were upon condition of obedience to God's perfect rule of right. But such promises were insufficient to meet the helpless condition of fallen man.

So the apostle says: "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:7. But, because the people of Israel broke the covenant of the Lord, he justly finds fault with them, and seeks to give the place to a second and better covenant, established upon better promises. And hence it is, that God, by his prophet, gives the people of Israel to understand that they have forfeited the blessings of that covenant, and that the branches of their olive tree will be broken off. Jer. 11. And following this announcement, a few years later, is the cheering promise of a new covenant. Jer. 31:31–34. It was about 600 years before the birth of Christ that the new covenant was thus foretold. The apostle Paul makes the following expressive comment: "In that he saith, A *new* covenant, he hath made the first *old*. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13. Thus it appears that the first covenant had, in Jeremiah's time, become old, and thenceforward, to its close, it was "ready to vanish away." And when our Lord came to do his work, he took away the first that he might "establish the second." Heb. 10:9.

Let us now consider the excellence of the new covenant, and learn wherein it is a better covenant than the one which it supersedes. Here are the terms of this covenant: "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. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 33, 34.

Certainly, this is the "better covenant," and these are the "better promises." Let us enumerate them: 1. "I will put MY LAW in their inward parts, and write it in their hearts." 2. "I will be their God, and they shall be my people." 3. "They shall teach no more every man his neighbor; . . . for they shall all know me." 4. "I will forgive their iniquity." 5. "I will remember their sin no more."

This is a very remarkable list of new-covenant blessings. First and foremost in this enumeration, stands a promise concerning the law of God. Surely, this is worthy of our notice. But what is this promise respecting the law? Is it, "I will abolish my law"? No. Is it, "I will change my law"? No. Is it, "I will supersede my law by a better code"? By no means. It is very different, indeed, from such declarations as these. This is the promise: "I will put my law in their inward parts, and write it in their hearts." He will make his law a part of their very being. He will establish it in their affections, he will engrave it upon the table of their hearts. This is wonderful, indeed. The law of God is still uppermost in the mind of its Author. The first covenant required obedience to the law of God, but failed to secure it. The second covenant insures obedience by making the law a part of the very nature of those with whom the covenant is made. God does not leave his law till he has accomplished that which he has spoken, the raising up of a people who shall obey him from their hearts. The first covenant

was made *concerning* the law of God. In a still higher sense is this true of the second. The great work of the new covenant is to take away the carnal mind, which is enmity against the law of God, so that the righteousness of the law may be fulfilled in those who walk not after the flesh, but after the Spirit. Rom. 8:1–7.

And so the Mediator of the new covenant lays down the immutability of the law of God, and solemnly enforces its observance as the condition of entering eternal life. Matt. 5:17–19; 7:12; 15:1–9; 19:16–19; 22:35–40; Luke 16:17. And the apostles, Paul, and James, and John, have faithfully testified to the same great truth. Rom. 2:12–16; 3:19, 20, 31; 7:7–14; 8:3–7; 1 Cor. 15:56; Eph. 6:1–3; James 1:25; 2:8–12; 1 John 3:4, 5; Rev. 11:19; 12:17; 14:12; 22:14.

But how is it that the second covenant is so much more efficacious than the first in securing obedience to the law of God? The answer is found in the difference between Sinai and Calvary. At Sinai the law of God entered in terrible majesty, but the hard heart of sinful man proved incapable of submitting to the law of God. The carnal mind is not subject to the law of God, and, indeed, cannot be. At Calvary enters, not the law of God, but the Lamb of God, as our great sin-offering. Not the condemning law, but the sin-atoning sacrifice is the central object upon the hill of Calvary. And yet the law was present there to strike the Son of God with the sword of divine justice. Gal. 3:13. How astonishing the events of Calvary! The new covenant is given to us in the blood of Christ. We have pardon through his blood. With his stripes we are healed. Mercy and truth meet together in the sacrifice made for us by the Son of God. Ps. 85:10–13.

The new covenant proposes to save those that have broken the law of God. It is able to forgive their sin, the transgression of the law, and not only to pardon them for violating the law of God, but to put that law in their hearts so that it shall be their very nature to

obey it. This is what the Bible means by conversion. Rom. 7 : 7–25; 8 : 1–9; Acts 3 : 19. But the Mediator of the covenant can thus give life to the guilty, only by the sacrifice of his life. We have life from his death. We have pardon from his blood. We have grace from the fountain of his grace. The new covenant is a system of salvation wherein God is shown to be just, even in the very act of justifying the sinner, and wherein the law is shown to be established even by the doctrine of justification by faith. Rom. 3 : 24–26, 31.

If we place the blessings of the new covenant in chronological order they will stand thus: 1. The forgiveness of sins. 2. The writing of the law in the heart. 3. The blotting out of sins so that they shall be remembered no more. 4. God fully unites himself to his people, thenceforward forever to be their God, and they to be his people. 5. All shall know the Lord, from the least to the greatest, in the eternal inheritance which it secures to us. Heb. 9 : 15.

But the forgiveness of sins is upon condition of repentance toward God and faith in our Lord Jesus Christ. Acts 20 : 21. Repentance involves, 1. Godly sorrow for sin; 2. Confession of sin; reparation of wrong acts, when it is in our power to make it. 4. Change of conduct, so that we cease to transgress, and henceforward obey. 2 Cor. 7 : 10, 11. And faith in our Lord Jesus Christ views him, 1. As our great sin-offering, and accepts his blood as our only ground of pardon; 2. As our great High Priest to plead our cause when we come to God for mercy and grace; 3. And finally it views his life as the perfect example of that obedience which the law of God requires, and the perfect model after which we must pattern.

The writing of the law of God upon the heart is not the work of a moment. When God begins the work of conversion, the first act is to forgive the sins of the past. The next is to write his law in the heart. When this work is fully wrought in men, then they are, in the

highest sense, Christians; for they are like Christ. He had the law of God in his heart. Ps. 40 : 8. Then they love God with all the heart, and their neighbors as themselves. Then, also, they observe in truth the precepts of the law written upon their hearts, as formerly upon the tables of stone. The whole gospel dispensation is devoted to the work of writing the law upon the hearts of the people of God, even as the whole period of probation with each individual is devoted to this work in each individual case. Our first ideas of God's law are at best but poor. As the Spirit of God enlightens our minds, we have clearer conceptions of the character of the law; and as the work of conversion progresses, these elevated principles become established in our character. Whenever the minister of Christ opens to our minds new and clearer views of the principles of right, and causes us to see, as never before, the extent of God's demands upon us in his law, then the Spirit of God, if we will co-operate, writes these principles in our hearts. And so the work progresses till the law of God is fully written in our hearts; in other words, till our characters are perfected in virtue.

But human probation does not last forever. The great work of our Lord in saving his people from their sins (Matt. 1 : 21), is brought to a final conclusion when all their sins are blotted out. Acts 3 : 19–21. Then the books of God's remembrance will be as clean from the record of his people's sins as though that record had never been entered therein. Their raiment having been washed in Jesus' blood, so that not one stain of guilt remains upon them, last of all, the record of that guilt is removed from the book, and its pages are left as pure as their character has been rendered by the cleansing blood of Christ. And thus it is that the promise of the new covenant, "I will remember their sin no more," has its perfect accomplishment. The record of their sins is washed out by the blood of Christ, and then God himself promises that he will remember their sins no more. The probation of the people of God

ends in the perfect recovery of their lost innocence, never again, thank God! to be lost by them.

When the work of our High Priest is thus completed, and the saints made meet for their inheritance in light, the consummation of the new covenant hastens. The Saviour can no longer bear to have his people so far from him. It is the good pleasure of the Father to give them the kingdom. He must show them the glory that Christ had with him before the world was. John 17:24. So he sends his Son for them, to bring them to himself. 1 Thess. 4:14. And Jesus, having made all his saints immortal, and taken them into his Father's presence, celebrates his marriage supper, serving his saints in person, and drinking anew, with them, the fruit of the vine in the kingdom of God, which he had not before tasted since the night when he gave them the cup representing the new covenant in his blood. 1 Cor. 15:51–55; John 14:1–3; Rev. 19:7–9; Luke 12:36, 37; 22:15–20. Then they sit with Christ in thrones of judgment while the cases of the wicked are examined (1 Cor. 6:1–3; Rev. 20:1–4); and after the execution of the judgment, when the lake of fire has given place to the new creation, then the immortal saints shall receive the eternal inheritance in the new earth. And thus John describes this grand consummation of the new covenant when he says: "And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and *they shall be his people, and God himself shall be with them, and be their God.*" Rev. 21:3.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. And thus Isaiah describes this state of things when all shall know the Lord: "The sun shall be no more thy light by day; neither for brightness shall the

moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. THY PEOPLE ALSO SHALL BE ALL RIGHTEOUS; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time." Isa. 60:19–22. And thus the grand result may be stated in one sentence: God is all in all.

The relation of the law of God to the two covenants has been, by many persons, strangely misunderstood. But, having stated the Bible doctrine of the law and covenants, let us now illustrate it. A young American visits Russia, and, by a remarkable turn of events, attracts the attention of the emperor. That monarch, becoming interested in the young man, proceeds to make a covenant with him. He says to him, "You see my wealth, my power, my greatness; and you have already formed some acquaintance with me. I propose now to take you for my special friend, and to be a special friend to you, on this condition: that you strictly obey the law of this realm." To this, the young man gladly assents. The emperor then places in his hand the volume containing the law of the empire. This the young man carefully reads. When he has thus read the volume, the emperor calls up the whole matter anew. He says, "You have now read the volume concerning which we have entered into covenant. Do you now choose to make this a firm covenant, or do you now decline so to do?" The young man replies, that having read the volume with care, he heartily approves of all that it enjoins, and will obey all its precepts; and that he wishes to consummate the covenant which they have made concerning all its words.

The reader can see the difference between the covenant and the law. The contracting parties have made

a covenant concerning all the words of the law. In the primary sense of the word covenant, the agreement between the emperor and the young man is the covenant. In the secondary sense, the law of Russia is the covenant, as being the condition on which that agreement rests. Yet, when the covenant, which the parties have made concerning all the words of the law of Russia, is spoken of, there is a clear, plain, and unmistakable reference to the contract, and not to the law.

We will now suppose that the young man falls under evil influences, and breaks the law of Russia in many particulars. The emperor informs him that the covenant between them is at an end, being rendered null and void by his transgression. Question: What is it that the young man has destroyed by his evil course? Is it the law of Russia? By no means. That rests upon the sovereign authority of the emperor, and not upon the obedience of this young man. But what is it, then, that is abrogated? Simply the contract which they have made concerning the law of the empire. It was in the power of either party to violate its conditions, and thus to release the other from the obligation of the covenant. This the young man had done; and thus, by his own act, he had terminated the covenant.

But we will further suppose that the emperor, out of pity for the inexperience of the young man, and in view of the great temptations which surrounded him, and moved by feelings of true benevolence, makes a second proposition to him. He says, "I will make a new covenant with you, not according to the one which you broke, for I will this time, by means of faithful instruction, put my law in your heart; and, if you break it, I will give you an opportunity by genuine repentance to find forgiveness, and to prove yourself a man worthy of my favor."

Suppose, now, that this young man is told that his violation of the first covenant had destroyed the law of Russia, and that the new covenant was framed expressly to enable him to disregard the law of that empire; who

does not see that such counsel would be ruinous for him to follow? And who does not also see that, great as is the care of the emperor to save that young man, his care that the law of Russia shall be obeyed is still greater? Who will say that the abrogation of the first of these covenants, or the establishment of the second one, rendered null and void the law of the empire of Russia?

With a few words concerning the allegory in Isa. 54, and Gal. 4:21–31, this subject will be concluded. 1. The two women, Hagar and Sarah, represent, not the law and the gospel, but old Jerusalem and Jerusalem above. For the mothers of the two families are not the covenants, but the Jerusalems. See verses 25–31. 2. The two covenants, whereby God is in his worship connected with these two Jerusalems, are represented by the *relation* which Abraham sustained to these two women. 3. The children of old Jerusalem are the natural descendants of Abraham. 4. Those of the New Jerusalem are those who are his children by faith and obedience. John 8:39. 5. The bondage of old Jerusalem was not caused by the law of God, but by sin. John 8:32–36. 6. The freedom of the children of the heavenly Jerusalem is not their liberty to violate the law of God, but their freedom from sin. Rom. 8:1–7. 7. Those who are not under the law, but under grace, have been pardoned in consequence of faith and repentance. Rom. 3:19–31. 8. Finally, our heirship is under the new covenant, not under the old. We have deliverance from sin through the blood of Christ, but not permission to violate the law of God. The design of the new covenant is to rescue us from the condemnation of the law, and not leave us till the law of God is made a part of our very being, and its righteousness fulfilled in our lives. The old Jerusalem, with its sanctuary, its ark, and its priesthood, has passed away. But Jerusalem which is above is our mother; and in its sanctuary is found, not alone our High Priest

with his atoning blood, but also the ark of God, wherein is that law which the new covenant writes in our hearts. Rev. 11 : 19.

Sermon Eight.

THE SABBATH AND THE LAW IN THE NEW TESTAMENT.

"And they returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Luke 23 : 56.

THIS text records the most remarkable instance of sabbatic observance in the Bible. The Lord of the Sabbath had tasted death for sinful man. He had offered up his life as a sin-offering to the majesty of that law which was placed beneath the mercy-seat. The holy women followed our Lord from his crucifixion to his burial. As the preparation day was just expiring, and the Sabbath about to commence, our Lord was quickly placed in the sepulcher. Luke 23 : 53, 54; John 19 : 41, 42. But this burial did not satisfy them. They returned from the sepulcher, and prepared spices and ointments for the body of Christ. But before they could use them, the Sabbath commenced. Now observe their action. It was easy to plead that the Sabbath was not so important as the Lord of the Sabbath; that, though the Sabbath had arrived, the Lord of the Sabbath had still stronger claims upon them than had that institution; or, that whatever they might do in the work of anointing him would be suitable work for the Sabbath. But they did nothing of the kind. They thought the best method of honoring the Lord of the Sabbath was by properly observing the Sabbath itself. And so they laid aside their work, when that work was only acts of reverence and affection for Christ, and they rested the Sabbath day according to the commandment.

And Luke, writing a considerable number of years after this, inspired by the Spirit of God, places this on record as a noble act of obedience to God. This act of these godly women was in strict accord with the events of Calvary. It was not the law that was slain by Christ, but Christ that was slain by the law. So, when the Son of God lay under the power of death, slain by that law of which the Sabbath is a tenth part, it was fitting that the arrival of the Sabbath should be recognized, even though it was the body of the crucified Redeemer that was the occasion of the labor; and that the law of God should be *then* and *there* honored in the observance of the Sabbath-day according to the commandment.

The Sabbath of the Lord was honored by the life of Christ, but still more manifestly in his death and burial. In his teaching and his example he took the utmost pains to establish the fact that the Sabbath was a suitable day for acts of *mercy;* and that *such* deeds, performed even in behalf of dumb beasts, were *lawful* upon the Sabbath. But now observe the lesson at the funeral of the Son of God. His teaching concerning merciful works on the Sabbath was absolutely demanded by the prevalent errors of the Jewish doctors; but there was danger that this might be perverted by that class of teachers who go to the opposite extreme, and deny the sanctity of the rest day of the Lord. The record of his burial teaches a lesson as expressive of the sacredness of the Sabbath, as does the crucifixion, of the sacredness of the law. When Christ stood with our sins upon him, either the law must give way or Christ must die. We know very well that the law did not give way. Now, at the burial of Christ, the Sabbath of the Lord stands directly in the way of certain acts of love and tenderness in behalf of the dead body of God's dear Son! Observe, these were not acts of mercy, like those which our Lord approved in behalf of suffering man and animals, for the dear Saviour was sleeping in death; nor were they acts of necessity to give him a decent burial, for this, though done in haste, had been performed tenderly and with

great expense, by Joseph of Arimathea, and by Nicodemus. He was wrapped in fine linen, and with a mixture of myrrh and aloes, about one hundred pounds weight; and a linen napkin was bound about his head. John 19:38–40; 20:5–7; Matt. 27:59, 60; Mark 15:45, 46; Luke 23:53.

But these faithful women, out of tender regard for the honor of Christ, desired to prepare his body more perfectly for its rest in the grave. In the midst of their preparation, the hour of the Sabbath was marked by the going down of the sun. And observe the expressive language of the Holy Spirit: they "rested the Sabbath-day *according to the commandment.*" Here is a remarkable exposition of the fourth commandment. If we place this in connection with our Lord's teaching and example relative to the Sabbath, we have the following facts:

1. It is *lawful*, *i. e.*, according to the law, to do well on the Sabbath. But the deeds to be wrought are acts of *worship* toward God the Creator, like assembling at the house of God and reading and expounding his word, or listening to it with serious attention; and also the work of the priests, or acts of mercy in behalf of the distressed, whether they be men or animals. Luke 4:15, 16; Matt. 12:10–12; Luke 14:1–5.

2. But it is not lawful, *i. e.*, not "according to the commandment," to perform unnecessarily even such work as the anointing of the body of Christ, that he might in the most honorable manner be yielded up to the power of death. The Sabbath is a memorial of God's rest from the work of creation. The Lord of the Sabbath is best honored by obedience on our part to the commandment which requires us to rest in memory of God's rest.

The crucifixion of Christ attested the majesty of the law; the resurrection of Christ attested his personal innocence. Gal. 3:13; Rom. 4:25. The law survived the death of Him who became its sin-offering. The fourth commandment is solemnly recognized the day

after the crucifixion, and its sacredness is revealed to us by the most remarkable example of its observance in the whole Bible. Nor is this to be met by saying that this was simply the act of a few women, and therefore of no real consequence. Even were this all that there is to it, the fact that these women were most intimately acquainted with the teaching of Christ proves that Jesus had never given them to understand that the Sabbath was a day of little consequence. But it is not the mere act of these pious women. Luke, writing by inspiration, places their example on record as something done in obedience to the fourth commandment. And certainly nothing could so attest the sacredness of the sabbatic institution as does this peculiar act of obedience, indorsed as it is by the Spirit of inspiration, many years after the resurrection of Christ.

One other truth should be brought out from this text. Here it is: The women who thus observed the Sabbath kept the very day which God ordained in Eden. For we learn that they kept the day ordained in the commandment; and that the following day was the first day of the week. Luke 23:56; 24:1; Mark 16:1, 2. They did, therefore, in keeping the seventh day of the fourth commandment, observe by that very act the seventh day of the New-Testament week. But the day ordained in the fourth commandment is the day hallowed in memory of the Creator's rest. Ex. 20:11. And that we may not be in doubt that this identical day was known to Israel at the time of the giving of the law, the providence of God in sending the manna six days and then withholding it on the seventh, and the testimony of God himself that the manna ceased on that day because it was the Sabbath, both bear an unequivocal witness, and clearly settle this important point. Ex. 16:22, 23. And thus we may state the fact that the day following the crucifixion of Christ, his most faithful disciples observed the day ordained in the commandment, which day the commandment itself identifies as the one hallowed by God in Eden. It is certain,

therefore, that the Spirit of God bears testimony to the knowledge of the true seventh day at the time of Christ's crucifixion, even as the providence of God bears testimony to the knowledge of that day at the fall of the manna.

In our Lord's last discourse from the mount of Olives, in which he gives his disciples an outline of events from that time to the day of Judgment, he brings in the Sabbath in a manner to commend it to their peculiar care. Thus he says:

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. 24: 15–20.

Our Lord did thus make the Sabbath a subject of prayer on the part of his people, for the period of nearly forty years after his crucifixion. Whenever the people of God in the land of Judea, during that whole time, should bow before God in prayer, they would be reminded of the Sabbath. It is to be observed that our Lord does not say, "Let them which be in *Jerusalem* flee into the mountains," but, "Let them which be in *Judea* flee into the mountains." This shows how great an error those commit who assert that our Lord taught his disciples this prayer because that the gates of Jerusalem would be shut on that day, rendering their flight impossible. The words of Christ relate to the *whole land of Judea*. So it is very evident that the shutting of the gates of Jerusalem could affect, at most, only a very small number of the people of God who were concerned in this flight. But let us consider the case of those who were actually in Jerusalem at that time. Jo-

sephus, in the second book of the Jewish war, chapter xix, informs us of the fulfillment of the sign given by our Lord. Cestius, the Roman commander, encompassed the city with his army, and "had he continued the siege a little longer, had certainly taken the city." But "he recalled his soldiers from the place, and . . . retired from the city, *without any reason in the world.*" Here was our Lord's promised token by which the disciples were to understand that the moment of flight had arrived. And how evident that it was the hand of God which caused the Roman general, as soon as he had given the Saviour's token, to withdraw from the city "without any reason in the world." And now the disciples must flee without a moment's delay. Let us admire the providence of God which opened their way in manifest answer to prayer. First, we have the case of those disciples who were in the country of Judea. Josephus informs us that at this time, when Cestius marched upon Jerusalem, he found the country destitute of men; because, as the law of Moses required, all the males were assembled at Jerusalem to keep the feast of tabernacles. Deut. 16 : 16. Thus it is manifest that the people of God throughout the land of Palestine, had no Jewish enemies to hinder their flight, even had it been upon the Sabbath.

And now let us see how it was with those who were in the city of Jerusalem itself. We find in the statement of Josephus the most convincing proof that, had they had occasion to flee upon the Sabbath, the circumstances were such that they might have done it on that day with as little hindrance from the Jews as could their brethren in the country. Josephus gives us the remarkable information that, when Cestius was some six or seven miles distant from Jerusalem, on his way to attack the city, the Jews went out on the seventh day to fight him, "although the Sabbath was the day to which they had the greatest regard." Certainly, the disciples could have fled out of Jerusalem when that "multitude went in a sudden and disorderly manner to the fight,"

had they been disposed so to do on that Sabbath-day. It was but a few days after this that Cestius, having fairly encompassed the city, and thus given the Saviour's token for his disciples' flight, did, "without any reason in the world," raise the siege and suddenly retreat. And we are told by Josephus (Jewish War, book ii, chapter xix) that no sooner did the Jews perceive this unexpected retreat of the Roman army than they ran after them, "and destroyed a considerable number of both their horsemen and footmen." This was the moment of flight for the disciples. It is perfectly evident that, had this retreat of Cestius occurred on the Sabbath, the Jews would have pursued him on that day; for only a few days before, they went out fifty furlongs, to attack him on the Sabbath. When the gates of the city were opened for the disorderly mob to rush forth after the army of Cestius, it was the hour for the disciples to flee. They could then do it unperceived by the wicked men of their nation, who now neither feared God, nor regarded man.

It is, therefore, perfectly evident that had this occurred upon the Sabbath, they could have fled on that day, even from Jerusalem itself. These facts do plainly prove that the interpretation given to our Lord's command respecting prayer that their flight should not happen upon the Sabbath, to the effect, that this was because their enemies would not allow them to flee that day, is entirely false. Had that been the sense of his words, it would have been much more in accordance with the course of things that actually transpired, had he taught them to pray that their enemies might not be so situated as to hinder their flight on that day. For the circumstances show that they were not, and that, if they had no conscientious regard for the day themselves, they could have fled on that day without difficulty. It follows, therefore, that the Lord of the Sabbath uttered these words out of sacred regard for the Sabbath, even as he joined with it in the same prayer, out of tender regard to his people, the petition that their flight should

not be in the winter. And joining these in a prayer that they used some forty years, it taught them a lesson they could never forget. His tender love for his people could not but kindle in their breasts the same love for him, their Saviour and Redeemer; and his sacred regard for the rest day hallowed in Eden to commemorate the work of the Creator, could not but inspire in the minds of his people the same reverence for that day.

Here, then, is the Sabbath of the Lord sacredly regarded by the Son of God and by his disciples as late as the destruction of Jerusalem, in the year of our Lord 70. And thus we have in the New Testament, not only a distinct recognition of the fourth commandment after the crucifixion of Jesus, and with it such a lesson respecting its sacredness, as we cannot well forget, but we have also a precept from Christ, the Lord of the Sabbath, that does in a most effectual manner, show how sacred was this day in his esteem. He had bidden his disciples flee for life the moment his signal should appear, and lest that flight should happen upon the Sabbath, he taught them to offer prayer to God for the interposition of his providence to prevent it. And, certainly, this forty years' lesson was admirably adapted to impress the sacredness of the day upon the first generation of the Christian church, and to transmit that sacredness to the latest age of that church.

Soon after the commencement of our Lord's ministry, we read of his visit to Nazareth. Luke makes the following record of the visit: "And he came to Nazareth, *where he had been brought up;* and, *as his custom was,* he went into the synagogue on the Sabbath-day, and stood up for to read." Luke 4:16. As this was just after the *commencement* of our Lord's ministry, the expression respecting his attendance upon the synagogue that it was "as his custom was," must have reference to the fact that it had been his custom previous to the commencement of his ministry, *i. e.*, from childhood up, to attend regularly the worship of God in the synagogue on the Sabbath. We see also that after becoming him-

self a public laborer in his great mission to save lost men, he still continued this course of action, leaving us here, as in every other part of his obedient life, an example that we should follow his steps. What a wonderful lesson is this! Here is a hint given us of his life of active obedience, as well as of lowly humility, during the thirty years that preceded his public ministry. And what a lesson does this teach us respecting our Lord's example in wicked Nazareth! The true worshipers of God in that city were few. John 1 : 46. But there was one who had a standing *custom* to attend the house of God upon the Sabbath. The weather might be rainy; or it might be otherwise unpleasant; the heat might be excessive; he might be weary with the toil of six days in the lowly family of the carpenter; but he did not remain at home for rain, or heat, or dust, or weariness. The Sabbath was not his day for sleep. The people of Nazareth knew very well that, whoever might be absent from the synagogue, Jesus, whether in childhood, youth, or manhood, would be there. And why was this? Not, by any means, because there was so much there for HIM to learn. Even at twelve years of age, he could instruct the Jewish doctors. Luke 2 : 42–47. He was there, to show proper respect for the Sabbath; he was there, to help maintain the worship of God; he was there, to set an example for others to follow. And so when he became a public laborer, as the great prophet like unto Moses, he followed this same custom of his earlier life. He had no occasion to visit the synagogue that he might find hearers, nor to select the Sabbath as his day of preaching because on no other day could he call out the people. Far from this; vast multitudes thronged him day after day. But he did by this custom proclaim his sacred regard for the Sabbath, and for the worship of the Most High.

When our Lord entered upon his ministry he found the Sabbath loaded down with a vast multitude of rigorous and burdensome traditions that rendered it a yoke of bondage to its observers. If the Sabbath had been

only a carnal ordinance, imposed on them till the time of reformation, our Lord would have made short work with the whole thing. But the Sabbath was not to be destroyed by his death, and much of his life must therefore be given to the correction of those errors by which Satan had utterly perverted its design.

As the Jews had come to hold that every act by way of healing the sick was entirely unlawful on the Sabbath, the Saviour took great pains to correct this false notion, and to show that it exactly accorded with the design of the Sabbath to perform deeds of mercy to the afflicted on that day. Thus, our Lord vindicated the act of the disciples in eating the ears of corn on the Sabbath when they were hungry; he justified himself for healing the man with the withered hand; also the blind man; also the woman that was bowed down with infirmity thirty-eight years. Matt. 12:1–13; John 9; Luke 13:11–17; John 5:1–20; 7:21–24. Certainly, these were acts exactly adapted to the sabbatic institution. Had our Lord refrained from relieving the sick because it was the Sabbath, then surely it might be said that the Sabbath was a yoke of bondage; and that it was not something made for man's good, but something for the good of which man was made. In one of these cases, however, our Lord bade the man he healed to take up his bed and walk. If this had been a bed, such as we thus designate at the present day, we might well regard this as a violation of the law of the Sabbath. But when we learn that this was nothing more than a blanket or rug on which he lay by the pool, we see that the case is entirely different. So, also, in the case of the blind man. Jesus moistened clay with spittle, and anointed his eyes, and bade him go to the pool of Siloam and wash them. John 9:6, 7. To state these cases is to refute the charges founded on them. They are of equal weight with his alleged violation of the Sabbath in allowing his disciples in their hunger to eat of the ears of corn. None of these acts were done in a care-

less or irreverent manner. All of them had the relief of the suffering, and the honor of God, in view.

Jesus did not violate the Sabbath. Or, to speak more strictly the perfect truth, our Lord kept all the commandments of God and taught men so to do. He testifies that he had kept his Father's commandments. John 15 : 10. Sin is the transgression of the law; but in Christ there is no sin. 1 John 3 : 4, 5. He taught the immutability of every jot and tittle of the moral law. He solemnly warned men not to break the commandments, and to teach men so. He promised that those who do and teach them shall be highly honored in the kingdom of God. Matt. 5 : 17–19. The Son of God had his Father's law in his heart. Ps. 40 : 8. All who are saved by him will have that same law in their hearts also. Jer. 31 : 33; Luke 22 : 20; Heb. 8 : 10. Nor is this all. The New-Testament church are to fulfill the righteousness of the law; *i. e.*, the right doing ordained in the law. Rom. 8 : 1–7. Such a church will assuredly obey the fourth commandment.

The Son of Man is Lord even of the Sabbath-day. Matt. 12 : 8. It is no disgrace to the Sabbath that Jesus is its Lord. Indeed, it is no dishonor to the Son of God to be the Lord of the Sabbath. The expression, "Lord *even* of the Sabbath-day," does certainly imply that it is a very high honor to be Lord of the Sabbath. Nor does it signify that because he is its Lord, he is therefore to destroy it. The very opposite is implied. He "died and rose, and revived, that he might be Lord both of the dead and living." Rom. 14 : 9. These are his people; and he did all this that he might be their Lord, and thus give them eternal life. As the Lord of the Sabbath, he was the right one to determine what was, and what was not, proper upon the Sabbath. And the very fact that he was engaged with the Father in the creation, shows that he was also concerned with him in ordaining the Sabbath. It is, therefore, with the strictest reason that he claims to be Lord of that institution which God calls my "holy day," "the holy

of the Lord" and "honorable." The Sabbath is not an institution unknown to the New Testament, nor is it one peculiar to the New Testament. That book treats it as an existing institution; just as it alludes to the heavens and the earth as something in existence from ancient days. The Lord of the New-Testament church, is the Lord of the Sabbath. He honored it in his life by setting aside, as its Lord, the burdensome traditions by which it was encumbered. He honored it by performing on that day a very large portion of his works of mercy for the distressed. He honored it by teaching his disciples to pray that it should not become necessary for them to flee on that day, some forty years after his death. He honored it by his *custom* of devout attendance upon the synagogue on that day, from early life till the close of his work. He honored the Sabbath, and himself also, by claiming to be EVEN its Lord. He honored the Sabbath when he, the Lord of the Sabbath, lay in death, and those who had known him most intimately, and understood his teaching most perfectly, desisted from a work of love and reverence for him, not absolutely necessary, that they might rest the Sabbath-day according to the commandment.

The book of Acts contains an inspired history of the first generation of the Christian church. It makes several important references to the Sabbath. Thus we read that Paul, having preached in the Jewish synagogue at Antioch on the Sabbath, when the congregation was broken up, was entreated by the multitude that these same words might be preached to them the next Sabbath-day. And the next Sabbath-day, came almost the whole city together to hear the word of God; and the hand of God was with his servants. Acts 13:14, 27, 42–44. It is evident, therefore, that the day which was hallowed by the Jews, was, some fifteen years after the death of Christ, still known as the Sabbath. That Paul not only preached to the Jews on that day, but that he preached also, on the following Sabbath, to the Gentiles, and this at their own request, is strong proof

that the apostles regarded the ancient Sabbath as the most suitable day for divine worship; and, also, that even the Gentiles of Antioch had some regard for the day. Paul was not compelled to use the Sabbath for this second meeting, for he was dealing with Gentiles; he did use it, however; which is a strong proof of his regard for the day, and even that the people of Antioch also had, to some extent, regard for the Sabbath.

When the council assembled at Jerusalem to consider the question of circumcision, it is evident that the question of the Sabbath did not cause any difference of opinion at all. It was a trouble to certain ones that the Gentiles did not observe circumcision. Acts 15: 1–5.

Had they been neglecters, also, of the Sabbath, most certainly that fact would have been mentioned, for it could not but create even greater disturbance than the neglect of circumcision. And when the apostle James gives sentence in the council, he makes an important statement respecting the Sabbath. He says: "For Moses hath of OLD TIME in EVERY CITY them that preach him, being read in the synagogues EVERY SABBATH-DAY." Acts 15: 21. He assigns this as a reason why the points named by him, and no others, should be inserted in the letter of instruction to the Gentiles. It is evident that the Jews, in their dispersion, had carried the Sabbath with them into every city of the Gentiles, and that the Gentile Christians were, even before their conversion, acquainted with the Sabbath, and were still receiving the benefit of this Sabbath instruction from the books of Moses.

When Paul arrived at Philippi to preach Christ, his labors began with a small company of devout Gentiles, mostly women, who were wont to assemble for prayer, upon the Sabbath, by the river side. The first convert was a Grecian woman named Lydia, of the city of Thyatira. Acts 16: 12–15. With this company of Sabbath-keepers, began the Philippian church. Next,

the apostle "came to Thessalonica, where was a synagogue of the Jews. And Paul, *as his manner was*, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts 17 : 1, 2. This was Paul's "*manner*," even as it was the "*custom*" of Jesus. Luke 4 : 16. We never read of his having a similar *custom* respecting any other day of the week. As the result of his preaching, "some" of the Jews, "and of the devout Greeks, a great multitude, and of the chief women, not a few," became obedient to the faith. These "devout Greeks" were men, who not only feared the true God, but kept his commandments. And thus we see that the Thessalonian church also began with a company of Sabbath-keepers, part of whom were Jews, but the most, devout Gentiles.

The origin of the Corinthian church is very similar to that of the church of Thessalonica. We learn that Paul came to Corinth, and finding Aquila and Priscilla, he came unto them, "and because he was of the same craft, he abode with them and wrought; for, by their occupation, they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18 : 1–4. Here, as at Corinth, some of the Jews and Greeks who thus worshiped God in the synagogue were the first converts to the gospel. And this church also began, not merely from the labors of a man who kept the commandments of God, but with those who were already the worshipers of God upon his sacred day. This was Paul's manner in every place. He began with the Jews who feared God, and with whom, in every case, there appears to have been associated devout Gentiles, and with this kind of converts laid the foundation of his churches. It is certainly worthy of notice, that the day observed by the Jews is ever called the Sabbath by Luke, who writes by the Spirit of inspiration some thirty years after the *abrogation* of the Sabbath, as some say; or, that time after its *change*, as say others.

We can judge how Paul preached respecting the law

of God by what he has written respecting it in his epistles. He represents the whole world as condemned by the law, and every mouth shut by it. Rom. 3 : 19.

He tells us that by the law is the knowledge of sin. Verse 20. So that when he wished to instruct men as to the nature of sin, he opened to them the law of God. He shows how men, thus condemned, can be pardoned, and yet God maintain his justice as represented in his law. It is through the redemption that is in Christ Jesus that God can be just, and yet justify the sinner who believes in Jesus. Verses 23–26. And thus he states the immutability of the law in the strongest language: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3 : 31.

Paul held to the abrogation of the ceremonial law, with its numerous sabbaths, new moons, and feast days (compare Eph. 2 : 14, 15; Col. 2 : 14–17; Lev. 23 : 4–44); but he did sacredly maintain the moral law of God as the unchangeable rule of right.

The language of James is a most convincing testimony to the perpetual obligation of the ten commandments: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are *convinced of the law* as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2 : 8–12. There can be no mistake that what James calls the royal law is still in full force, and that this law embodies the ten commandments. It is also certain that to violate one of those commandments makes us guilty of violating the whole law of God. So long, therefore, as this code of moral laws endures, so long will the Sabbath of the Lord remain. It is a part of

that code which shall stand fast until heaven and earth shall pass away.

The last book of the Bible was given upon the Lord's day. Rev. 1 : 10. It is a revelation made by Christ to John. As none but the Lord of the Sabbath was counted worthy by God, the Father, to receive this book to give to man (compare Rev. 1 : 1; 5 : 1–7), so he chose, as the most suitable day to give this to man, that day which the Bible designates as his. As only one such day is revealed in the Bible (Gen. 2 : 1–3; Ex. 20 : 8–11; Isa. 58 : 13; Mark 2 : 28), we may be certain, not only that such a day existed at the close of the first century of the Christian church, but that this is the very day hallowed by the Father and the Son in the beginning, and jointly recognized in the Scriptures as theirs.

Sermon Nine.

THE FIRST DAY OF THE WEEK NOT THE SABBATH.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7 : 29.

WHEN man came from the hand of his Creator, he was an innocent and virtuous being. He had nothing evil or perverse in his nature. The carnal mind had no place in him. He had the law of God in his heart. The earth was not tainted with sin. Death had no existence in any nook or corner of the earth. Paradise was upon earth, and man's home was in that Paradise. The tree of life was his; and so also was every tree of the garden except one. Man was appointed ruler over all the earth. Every thing was in subjection to him.

The curse of God did not rest upon a single spot under the whole heaven. God was well pleased with the work of his hands. To commemorate the creation of the heavens and the earth, God gave to man the Sabbath

by resting on the seventh day from all his work, and blessing the day of his rest, and setting it apart to a holy use. Man was surrounded with every blessing that could make life desirable. Not one evil of any kind existed to be a grief to him. All was in subjection to him, for he was in subjection to God. He was upright in the sight of God, and such he might have remained. But man, being in honor, did not thus continue. He was induced by Satan to attempt the improvement of his situation by rebelling against God. This is what Solomon designates as seeking out many inventions. Let us take a view of some of them.

1. When man had the tree of life, and might have had free access to it, and thus have lived forever had he *obeyed* God, he was made to believe that he could find good, superior to this, in *disobeying* him, and in eating of the tree of knowledge of good and evil, though he had been warned that this would be to him certain death. The result showed that he committed a fatal mistake.

2. When he had knowledge of good *only*, he was made to believe that his well-being would be immensely promoted by the knowledge of evil *also*. He found to his cost that there was no good in evil.

3. When he was "a little lower than the angels," he aspired to elevate himself by sin, to the rank of gods. He found that, though sin had no power to elevate, it had fearful power to debase, and that he was rendered earthly, sensual, and devilish.

4. He aspired to greater freedom than he could find in the service of God, but found that though sin promised liberty it could give only servitude, bondage, and death.

5. He was not satisfied with innocence, and reached after good in guilt, finding when it was too late that he made a ruinous exchange.

6. The joys of Paradise, access to the tree of life, the favor of God, free converse with the angels of God and even with the Creator, and life without pain, or toil, or

care, and that was not designed to come to an end, these were not good enough for poor man. He must ascertain for himself how much of good there was in the service of Satan. The result of this experiment shows him banished from Paradise, and from its immortal fruit, under the displeasure of God, subjected to labor, to sorrow, and at last to death.

7. But though the first man did thus make such palpable mistakes in seeking something better from Satan than that which God had in his infinite benevolence conferred on him, the lesson has been wholly lost upon the vast majority of his posterity. The one God of perfect holiness and excellence, having revealed himself to fallen man, his character has not been admired nor loved. They have not liked to retain God in their knowledge. So they have "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts, and creeping things." Rom. 1:21–23, 28.

8. God gave to man the institution of marriage. Gen. 1; 2; Mal. 2:14, 15; Matt. 19:3–8. The perverse invention of man has marred God's work with polygamy, and even, from the hardness of the heart, with divorce. Yet men have not found themselves happier for these changes in God's institution. Witness in this the families of Abraham, of Jacob, and of David.

9. The first of all the duties of the second table of the law, is that which we owe to our parents. The perversity of man's evil heart found out a way to apparently obey God and yet break this commandment. Matt. 15:1–9.

10. The blood of Christ can cleanse the penitent sinner from every sinful stain. Yet a majority of those who profess to make Christ their Saviour, prefer for this very purpose the flames of purgatory.

11. The Lord's supper commemorates the death of Christ. Yet in the place of the broken bread and the wine in the cup, so expressive of our Lord's sacrifice for us, vast multitudes prefer the celebration of the mass

with its wafer for the people, and its wine for the priest.

12. The ordinance of baptism commemorates the burial and resurrection of Christ. Yet even of Protestants there are only a minority who do not exchange the burial with Christ in baptism, so expressive as a memorial of the Saviour's burial and resurrection, for a few drops of water sprinkled upon the face. Rom. 6:3–5; Col. 2:12.

"God hath made man upright; but they have sought out many inventions." And every one of these inventions has been a dishonor to God, and a source of evil and of sin to mankind. Let us now consider that invention whereby man has found a substitute for the Sabbath of the Lord. When man was upright and had not yet lost his innocence, and while he dwelt in Eden itself and held converse with God, the Sabbath of the Lord was given to him as a most expressive memorial of the creation of the heavens and the earth. Thus we read:

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. 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. 1:31; 2:1–3.

Here is a divine institution set up from the foundation of the world, and designed expressly to commemorate the creation of the heavens and the earth. This institution was made out of the seventh day in consequence of three acts which pertain to that day, and never can pertain to any other. One tenth part of the moral law pertains to this rest-day of the Lord.

"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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:8–11.

But at the present time a rival institution has possession of the field, and this ancient memorial has, even among God's professed people, hardly any to regard it. It is a most palpable fact that this later institution is only an ordinance of man, that makes void God's commandment. It is one of the many inventions wherein man has found out how to depart from his uprightness. Yet it is with the first-day Sabbath as with the ceremony of sprinkling: its advocates profess to sustain it by the Bible. After reading the institution of the Sabbath of the Lord, in Gen. 2:1–3, and the law enforcing its observance, as uttered by the voice of the great Lawgiver, let us now read the texts which it is alleged prove that the rest-day of the Lord is superseded by the first day of the week:

Ps. 118:22–24: "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."

Eze. 43:26, 27: "Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God."

Matt. 28:1, 2: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And, behold, there was a great earthquake; for the angel of the Lord descended from Heaven, and came

and rolled back the stone from the door, and sat upon it."

Mark 16:1, 2: "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 sepulcher at the rising of the sun."

Verse 9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Luke 23:56; 24:1–3: "And they returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus."

John 20:1, 2: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him."

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

Verse 26: "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

Acts 2:1, 2: "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."

Acts 20 : 7, 8 : "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. And there were many lights in the upper chamber, where they were gathered together."

1 Cor. 16 : 1, 2 : "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."

Rev. 1 : 10 : "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

These are the texts which are cited to prove that the Sabbath has been changed from the seventh to the first day of the week. Yet not one of them makes any such declaration, or even implies any such thing. Three of them; viz., Ps. 118 : 22–24; Eze. 43 : 26, 27; Rev. 1 : 10; do not even name the day, and what is more, cannot have even the slightest reference to it. Two other of these texts, viz., John 20 : 26; Acts 2 : 1, 2, do not mention the day of the week, and record nothing which might not, with the strictest propriety, have transpired on any day of the week so far as that is concerned. There is the strongest reason to believe that John 20 : 26, cannot even allude to the first day of the week, to say nothing of its utter silence respecting the sacredness of the day as one of abstinence from labor, to be celebrated as the Christian Sabbath. And as to Acts 2 : 1, 2, it has not the slightest bearing upon the subject. It mentions the events of the day of pentecost, which have not, however, any relation, in any way, to the change of the Sabbath, and it is, at least, a disputed point among first-day writers of distinction, whether this day of pentecost actually fell on Sunday, or not. *Hacket's Commentary on the Acts*, p. 50.

The remaining eight texts do, however, have this merit as evidence for first-day sacredness, that they each actually mention the day. But when we inquire further what they say respecting the first day as the Christian Sabbath, the answer is simply this: that they have nothing to say on the point. They do mention in three instances the Sabbath, but in each case it is the preceding day which bears this honorable title, and never the first day of the week. Indeed, one of these texts mentions the fact that the day preceding the first day of the week was the Sabbath ordained in the commandment. The first day of the week has been sacred time, as we are told, ever since the resurrection of Christ; for the Sabbath was changed at that point to commemorate the event. Yet here are *four* inspired men who each describe the resurrection of Christ as historians, and each mentions the first day of the week in connection therewith, and yet no one of them alludes to this sanctification of the resurrection day. This is the very point where Sunday became sacred, if at all. Yet here is no intimation of any such occurrence. Were the sacred writers neglectful of their duty? or, is the sanctification of Sunday, in commemoration of the resurrection, nothing but a fable? We know the first supposition cannot be true, and if the first is not true, the second one must be. As to Acts 20:7, 8, it contains palpable proof that the first day of the week was not regarded by Paul as a day of abstinence from labor; and 1 Cor. 16:2, designates the duty of the people of God at their own homes, and not at the house of God.

On Ps. 118:22–24, it is sufficient to remark that there is no proof that Christ became the head of the corner on the day of his resurrection, rather than when he ascended into Heaven. Eph. 1:20–23; 2:19–22. Nor is there any authority for saying that Sunday was ever appointed for the commemoration of Christ's resurrection. The day of this text is the same as in John 8:56.

The use of Eze. 43:26, 27, is simply preposterous.

The text makes not the slightest allusion to the Sabbath, nor to the first day of the week. The period of seven days was to be employed in cleansing the altar; and on the eighth day, and thence forward, *i. e.*, *every day* after that, the altar was ready for offerings.

The four evangelists record the resurrection of the Son of God; and as they mention it in connection with the first day of the week, their total silence respecting the sacredness of the day at the very point when it became sacred, if at all, makes these five texts mighty witnesses against Sunday sacredness instead of witnesses in its favor. Thus we set down Matt. 28 : 1, 2; Mark 16 : 1, 2, 9; Luke 23 : 56; 24 : 1–3; John 20 : 1, 2.

If John 20 : 19, be cited to prove that the disciples did begin, even on the day of Christ's resurrection, to celebrate the first day of the week in honor of that event, it is sufficient to reply, 1. That no such thing is stated in the text; 2. That we do know, from Mark 16 : 14, that the disciples were assembled on this occasion, simply, to eat their evening meal; and that Jesus, on entering their presence, rebuked them for *not believing* his resurrection.

After eight days, Christ met with his disciples again. John 20 : 26. This can never be *proved* to have occurred on Sunday. But if it could, it would not make a Sabbath of the day when nothing of the kind is said, unless we can thus treat his next meeting, which was a fishing occasion (John 21); and also his final interview with them when he ascended from the Mount of Olives on Thursday. Acts 1. But there is very strong reason for believing that this meeting occurred later in the week than on first-day. It was *after* eight days from Sunday night. The period of one week is designated in the Bible as "after seven days." 1 Chron. 9 : 25.

There is no propriety in citing Acts 2 : 1, 2, to prove the change of the Sabbath, as it makes not the slightest allusion to any such thing. But so far as that is concerned, it can be said also of every text that is quoted for the purpose. However, this text does not

even mention the day. It is simply the record of the antitype of the feast of pentecost.

The text which is most depended on to prove first-day sacredness, is Act 20 : 7. And this amounts to nothing for that purpose, unless it can be made to show that this was the customary day for religious services with Paul. It is remarkable that Luke, the writer of the book of Acts, had a peculiar turn to note just this thing. Thus he says of Jesus, that it was his "custom" to attend the synagogue on the Sabbath. Luke 4 : 16. Thus, also, he speaks of the observance of the Sabbath at Philippi: "Where prayer was *wont* to be made." Acts. 16 : 13. And he states this fact, also, respecting Paul at Thessalonica, that this Sabbath preaching in the synagogue was "as his manner was." Acts 17 : 1, 2. And thus, also, at Corinth, it is said, "He reasoned in the synagogue every Sabbath." Acts 18 : 4. Now if Luke could write thus concerning an ancient institution like the Sabbath, that it was the *custom* or *manner to act* thus in regard to it, how much more important that he should note such a fact respecting a *new* institution, which was absolutely to depend for its sacredness upon the fact that Paul did thus regularly observe the day. Yet it is worthy of the most serious attention of the observers of Sunday, that he says not one word of this, though it was his habit to note these very things, but throws in, as the reason of this special meeting, the immediate departure of Paul. We may, therefore, safely deny the assertion that meetings on first-day were Paul's regular custom. 1. Because neither this text nor any other one asserts it. 2. Because it was a marked peculiarity of Luke's to note such things, which he would certainly have done in this case had it been true. It is also certain that this was a night meeting on the first day of the week; for the days of the week began at evening, whence it follows that the morrow morning was first-day morning, on which he resumed his long journey toward Jerusalem.

On 1 Cor. 16 : 1, 2, it is proper to remark that this

text not only says nothing of the change of the Sabbath, but it does not even allude to public worship on the first day of the week. Each one was to lay by himself in store on that day. Dr. Justin Edwards, in his "Sabbath Manual," p. 116, says this was to be fulfilled by public collections. But in the Family Testament, the notes of which were written by him, he confesses the truth frankly. Thus he says on 1 Cor. 16 : 2 : "*Lay by him in store;* AT HOME. *That there be no gatherings;* that their gifts might be ready when the apostle should come."

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." Never in the Bible has God or Christ claimed the first day as his peculiar day. But from the beginning of the world, he has thus claimed the seventh day. See Gen. 2 : 1–3; Ex. 20 : 8–11; Isa. 58 : 13; Mark 2 : 28. This holy day he has never put away, to take another in its stead. So this text is a direct proof that there is one day in the gospel dispensation still claimed by the Lord as his; and that that day is his ancient Sabbath—one further fact for the benefit of those who think that John did here give a sacred title to the first day of the week. 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. It is very manifest that he did not consider it a day ordained of God to be sacred to his church.

Such is the testimony adduced to prove the change of the Sabbath. How wicked it is to use these texts to nullify the fourth commandment! How evident that these passages have no reference to the change of the Sabbath! And what a Sabbath must that be which never was ordained in the Bible! How insulting to the

Majesty of Heaven to tell the Lord on each first-day morning, "This is thy holy Sabbath"! How strange that men will cherish a day which God never commanded, and trample down that day which from the beginning of the world he has commanded them to remember, and to keep holy! When man was upright, God gave to him his holy day. He has never authorized him to change this for another of his own selection. Yet man has done this very thing. We are compelled, therefore, to assign the first-day Sabbath a place among the "many inventions," sought out by man's perverse ingenuity. The lesson from all this is obvious. If we would honor our Creator, we must turn from the inventions of men to the commandments of God. He will never accept, as his pure worship, the doctrines of men; and such, most assuredly, is that institution which men call the Christian Sabbath.

Sermon Ten.

THE CHANGE OF THE SABBATH.

"The Lord is well pleased for his righteousness' sake; he will *magnify the law and make it honorable.*" Isa. 42: 21.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change times and laws;* and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

THE first of these prophecies relates to the work of Christ; the second relates to that of Antichrist. Each of these works pertains to the law of God. No one will dispute that the first of these prophecies predicts what Christ shall do to the law of his Father. That Antichrist is the agent presented in the second prophecy, all are agreed. The nature of the work here attributed to him shows conclusively that the laws which he should think to change are those of God. It is a part

of his work against the Most High. 1. He shall speak great words against the Most High. 2. He shall wear out the saints of the Most High. 3. He shall think to change times and laws. And the prophecy adds, "They shall be given into his hands" for a certain period of time. The nature of the work of this wicked power as here presented by Daniel, clearly determines whose are the times and laws which he shall think to change. It is a part of his warfare against the cause of God. He blasphemes the name of God, he wears out his saints, and he *thinks* to change his law. And this is rendered yet more evident by the form of expression used. It does not say, "He shall change times and laws." He actually performs the work in the matter of blasphemy and of persecution. But when we come to the changing of the law, it is said, "He shall THINK" to do it. How evident that he could not do this in reality. He could blaspheme God; he could wear out his saints; but he could *not* change the law of God. He thinks himself able to do this, which is, indeed, the very language of the Douay Bible. How expressive, therefore, is this language of the Holy Spirit. He shall *think* to do it. Were these the laws of men, there would be no propriety in saying, "He shall *think* to change" them; for he could change them in reality, and to his heart's content. And, indeed, there would be no propriety in introducing the laws of men into such a connection. It is the warfare of Antichrist against the *name*, and *saints*, and *laws*, of the God of Heaven that is the theme of this prophecy.

This great Antichrist is the papal power. Of this there can be no just doubt. The four beasts of Dan. 7 are in that chapter explained to be the four great kingdoms that have successively ruled the whole world. The ten horns of this fourth beast are the ten kingdoms into which the fourth empire is divided. The little horn arises in the midst of these ten kingdoms, a different power from these, ruled by a *priest*-king, and warring against the cause of God. Paul, in 2 Thess. 2,

presents us this great monster of iniquity as "that Man of Sin," and as "that Wicked," "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." He tells us, moreover, that the mystery of iniquity had, even in his time, begun to manifest itself, but that it was restrained by the existing hindrances, *i. e.*, by the pagan government that then controlled the world. Several hundred years of apostasy and rebellion against God were necessary to develop and mature this "Man of Sin," before he was able to fill the place assigned to him in the prophecy of Daniel. Many acts of rebellion against God, and of wicked and blasphemous conduct toward his law, may, therefore, justly be expected of this great apostasy long before it reaches the place where it can stand up in the midst of the ten kingdoms of the fourth empire, in fulfillment of Daniel's prophecy, to war against God, and his law, and his saints.

Here are the actors in these two prophecies—Christ and Antichrist. Their character is not more unlike than is their work. One shall magnify the law and make it honorable; the other shall think himself able to change it. One shall act in perfect subjection to its precepts; the other shall deem himself superior to the law, and able to change it to suit his own purpose. The work of Christ has no connection with that of Antichrist. The work of changing the law of God is wrought alone by Antichrist. In this work, the Son of God has no part.

It is the work of Christ to magnify the law and make it honorable. Our Lord did this when he testified that not one jot or one tittle should pass from it till heaven and earth should pass away. He did it when he taught that those who do and teach the commandments should be highly esteemed in the kingdom of Heaven, and those who break them and teach men so should not be thus esteemed. Matt. 5 : 17–19. He magnified the law when he showed that it extends even to the intents

of the heart. Matt. 5 : 21, 22, 27, 28. He also magnified the law when he founded the golden rule upon it. Matt. 7 : 12. In like manner he did this when he made the keeping of the commandments the condition of entering eternal life. Matt. 19 : 17. He did it when he taught that any worship which makes void God's commandments is vain in his sight. Matt. 15 : 1–9. He did not only magnify the law by such teaching as all this; he did it by his acts. He kept the law of God in every particular. 1 John 3 : 4, 5. And well he might, for this law was written upon his heart. Ps. 40 : 8, 10. And yet, by something greater than all this did he honor the law of God. He took the sins of men upon himself, and let the law of God strike him down in the place of the sinner. And by this act he attested his sense of the absolute perfection of the law, and that it was unchangeable and eternal. Such was the work of Christ toward the law of the Father. There is no fellowship between him and the Man of Sin, and no connection between the work of the one and that of the other respecting the law of God. Whatever, therefore, is done by way of striking down the law of God, or changing it, pertains solely to Antichrist, and not, in any degree or in any sense, to the Son of God. The following propositions are worthy of the attention of all thoughtful persons :

1. It was no part of the work of Christ to change the law of God.

2. It was his express mission to magnify the law of his Father.

3. The record given in the New Testament shows not one trace of changing the commandments of God on the part of the Saviour.

4. But it does show that by his doctrine, his obedience, and his death, he did in the highest degree magnify the moral law.

5. The change of God's law is the work of Antichrist alone; and with that change Christ has no connection.

6. The apostasy which produced this Antichrist be-

gan, according to Paul's testimony, in the days of the apostles.

7. We may, therefore, expect to find early traces of the grand heresy which distinguishes Antichrist; viz., the doctrine of the change of the law of God, or of its repeal.

8. In the beginning, the work of apostasy pertained to efforts to change or set aside the second and the fourth commandment as ceremonial; but when the power of Antichrist had reached its greatest hight, he was declared to be able to change even virtues into vices, and vices into virtues.

The advocates of the sacredness of Sunday suppose they have gained their cause if they have found some evidences that this day was observed with some respect in the early ages of the church. They seem to be certain that the day was then regarded as the Christian Sabbath, and that it had taken the place of the Sabbath of the Lord. They even argue that the testimonies which they produce out of the so-called fathers of the church are ample proof that the apostles changed the law of God, though the New Testament bears testimony in every way to the contrary of this. The strongest testimony in behalf of this supposed apostolic change of the Sabbath is produced out of Mosheim, and is as follows:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimony of the most credible writers."—*Maclaine's Mosheim*, cent. i, part ii, chap. iv, sec. 4.

This statement of Mosheim is often cited in the most

triumphant manner to prove the change of the Sabbath, and to establish, by apostolic authority, the sacredness of Sunday. Now it is a very remarkable fact, that we are able, from the testimony of Mosheim himself, to show that this sanctity of Sunday was at that time utterly unknown. The proof on this point is very direct and plain. Mosheim unwittingly exposes the fallacy of this supposed Sunday sacredness in the following statement respecting the law of Constantine, which was enacted in A. D. 321. He says of the law:

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, *was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been.*"—*Mosheim*, cent. iv, part ii, chap. iv, sec. 5.

Here is an express statement that the law of Constantine made Sunday observance more strict than it had formerly been, and caused its observance to be attended with greater solemnity. Now carefully read this edict which thus made Sunday a day of greater solemnity than before. Here is the edict:

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

Certainly, here is something worthy of the notice of those whose respect for Sunday rests upon the authority of Mosheim. Constantine's Sunday law caused the day to be observed with *greater solemnity* than it had *formerly been*. But what was the nature of this law? It gave to the farmer full liberty to carry on his business

on the first day of the week. How, then, did it cause the day to be observed with greater solemnity? Take notice of the answer. It forbade those who were *merchants* and *mechanics* from carrying on their business on Sunday. It follows, therefore, from Mosheim's own showing, that up to this time all classes of men had labored on Sunday. And as he makes his statement with special reference to the case of the Christians, it is also evident that up to this time the whole body of those who bore the name of Christians did freely labor on that day, but that from that time the mechanics were restrained in their business on Sunday, while the farmer was allowed, "freely and at full liberty," to carry on his farming. We prove, therefore, from the most valued witness in behalf of Sunday observance that it was not kept as a day of sacredness during the first three centuries of the church, but was, with the exception of the time employed in religious meetings on that day, simply a day of ordinary business. And what Mosheim thus unwittingly, but truthfully, states, to the utter discomfiture of his own previous effort in behalf of the sacredness of the day, is also stated by many writers. Bishop Jeremy Taylor, an eminent prelate of the church of England, thus states the case:

"The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all divine commandments; but in this they knew there was none; and, therefore, when Constantine the emperor had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever."—*Ductor Dubitantium*, part i, book ii, chap. ii, sec. 59.

This is a very important statement. The first day of the week was a day of ordinary business in the early ages of the church. And this very fact proves that, though it is now called "the Lord's day," it could not have been considered thus in those ages; for men can

never innocently appropriate to their own business that time which God claims as his own. Here is another testimony on this same point:

"The Lord's day had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for the public worship. And being taken up and made a day of meeting for religious exercises, yet for three hundred years there was no law to bind them to it, and *for want of such a law*, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."—*Morer's Lord's Day*, p. 233.

That Sunday was not kept as a day of abstinence from worldly business before the time of Constantine is expressly stated by Sir. Wm. Domville. Thus he says:

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321."—*Examination of the Six Texts*, p. 291.

These testimonies show most conclusively that Sunday was a day of ordinary business prior to the time of Constantine, except such portions of it as were used in public worship. All, therefore, which can be said of Sunday observance in the first three centuries, is in substance this: that it was a day on which, very generally, the professed people of God held religious assemblies, but on which, also, they attended to their ordinary labor, when not in the house of worship. But not Sunday alone was thus honored as a day of religious meetings in the early church. Wednesday and Friday were honored in the same manner, not as days of abstinence from labor, but as days for public assemblies of the church. Thus Moshiem says of them:

"Many also observed the fourth day of the week, on

which Christ was betrayed; and the sixth, which was the day of his crucifixion."—*Ecclesiastical History*, cent. i, part ii, chap. iv, note ‡.

And Dr. Peter Heylyn says of those who thus chose Sunday:

"Because our Saviour rose that day from amongst the dead, so chose they Friday for another, by reason of our Saviour's passion; and Wednesday, on which he had been betrayed; the Saturday, or ancient Sabbath, being meanwhile retained in the eastern churches."—*History of the Sabbath*, part ii, chap. i, sec. 12.

Here were three days observed as voluntary festivals in the early church; viz., Wednesday, Friday, and Sunday. Of the comparative sacredness of these three festivals, Dr Heylyn says:

"If we consider either the preaching of the word, the ministration of the sacraments, or the public prayers, the Sunday in the eastern churches *had no great prerogative above other days*, especially above the Wednesday and the Friday, save that the meetings were more solemn, and the concourse of people greater than at other times, as is most likely."—*History of the Sabbath*, part ii, chap. iii, sec. 4.

These three ancient festivals were not thought in those days to rest upon any divine command, nor was any one of them considered as worthy to fill the place of the ancient Sabbath, as a day of sacred time, made such by the commandment of God, or by the authority of the apostles. And thus Dr. Heylyn states the case:

"Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate; no Sabbath set on foot by them upon the first day of the week."—*History of the Sabbath*, part ii, chap. i, sec. 10.

And Sir Wm. Domville bears the following remarkable testimony on this point:

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."—*Examination of the Six Texts*, supplement, pp. 6, 7.

These testimonies show very clearly the real foundation of Sunday observance. It is not found in God's commandment, but in the tradition of men that makes that commandment void. We have listened to the strong testimony of Moshiem in behalf of this so-called Christian Sabbath. And we have also seen that though he designates Sunday as set apart by "the express appointment of the apostles," he elsewhere informs us that it was, even with Christians, a day of ordinary labor till the time of Constantine, A. D. 321. As to "the express appointment of the apostles," we have seen in a former discourse that no trace of this exists in the New Testament, and there is certainly no claim on the part of the early ecclesiastical writers that such appointment ever was made. Let us now hear what Neander, the most distinguished of church historians, has to say on this point:

"The festival of Sunday, *like all other festivals*, was *always only a human ordinance*, and it was far from the intention of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the *end* of the second century a false application of this kind had *begun* to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Translation of Neander*, p. 186.

These statements are sufficient to place this subject in a very clear light. We may be certain from them that those who first observed these festivals had no idea of what was afterward to grow out of them. Neander speaks of the *beginning* of the idea that men should not labor on Sunday. He cites Tertullian alone, with whom

this idea appears to have originated. These are Tertullian's words as translated in Kitto's Cyclopedia, article, Lord's Day. He says:

"On the day of the Lord's resurrection alone we ought to abstain, not only from kneeling, but from all devotion to care and anxiety, putting off even business, lest we should give place to the devil."

This is the first mention of anything like abstinence from labor, and this is at the end of the second century. Tertullian is the first writer who calls Sunday, Lord's day. Dr. Heylyn, however, speaks thus of him:

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law or constitution to restrain men from labor on this day in the Christian church."—*History of the Sabbath*, part ii, chap. viii, sec. 13.

One grand element of success in the advancement of the Sunday festival is found in the fact that it was the day most generally observed by the Gentile nations in honor of their chief god, the sun. Even Tertullian, when advocating the observance of Sunday, finds it necessary to state that he has not the same religion as the Persians who worshiped the sun. He says:

"But if we, *like them, celebrate Sunday* as a festival and day of rejoicing, it is for a reason vastly distant from that of worshiping the sun."—*Wm. Reeves' Translation of the Apologies of Justin Martyr, Tertullian, and others*, vol. i, pp. 238, 239.

The name of Sunday is given to the first day of the week "because this day was anciently dedicated to the sun or to its worship." See Webster's Dictionary. The *North British Review*, an able quarterly, terms Sunday "the wild *solar holiday of all pagan times*." Vol. xviii, p. 409.

This same writer, speaking of the fact that Sunday

was the day generally observed in the Gentile world at the time when it was also springing up as a festival in the Christian church, thus defends the establishment of Sunday in that church:

"That very day was the Sunday of their heathen neighbors and respective countrymen; and *patriotism* gladly united with *expediency* in making it at once their Lord's day, and their Sabbath. . . . That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day, at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival." Vol. xviii, p. 409.

Morer thus speaks of this important fact in the establishment of Sunday in the church:

"Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day, and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Morer's Lord's Day*, pp. 22, 23.

It is a remarkable fact that the edict of Constantine in behalf of Sunday was in every respect a heathen law. According to the testimony of Mosheim, Constantine did not renounce heathenism till A. D. 323, two years after his famous Sunday edict. He had previously adopted the opinion that Christ ought to be worshiped; but up to A. D. 323, he "combined the worship of Christ with that of the ancient gods." Mosheim's "Historical Commentaries," cent. iv, sec. 7. That he was a

heathen in A. D. 321, when he enacted his edict for Sunday, is further attested in that the day after this edict, he issued a decree commanding the practice of heathen divination. See "Blair's Chronological Tables," p. 196; "Ross' Index of Dates," p. 830. But the edict speaks for itself. Constantine does not command men to keep the Lord's day, or the Christian Sabbath, or the day of Christ's resurrection. He uses very different language. He commands those to whom his decree relates, to "rest on the VENERABLE DAY OF THE SUN." Here is a plain and explicit reference to the day observed by the heathen world from ancient times in honor of the sun. Milman, the editor of Gibbon, says of this edict:

"The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the *sun* which is to be observed. . . . But the believer in the new *paganism*, of which *the solar worship* was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week. . . . . In fact, as we have before observed, the *day of the sun* would be willingly hallowed by almost all the *pagan* world." —*History of Christianity*, book iii, chapters i and iv.

These facts are sufficient to show how greatly indebted is Sunday to the ancient worship of the chief god of heathenism on that day. Let us now consider some things pertaining directly to the church of Rome in connection with the Sunday institution. The earliest mention of Sunday in the Christian church is by Justin Martyr, A. D. 140. And it is remarkable that it is written at Rome, and is especially descriptive of the celebration of the Sunday festival in that church. He says:

"And upon the day called Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read as much as time will give leave; when the reader is

done, the bishop makes a sermon," &c.—*Justin Martyr's First Apology*, translated by Wm. Reeves, p. 127.

It was only 56 years after this time that "the bishop" of Rome attempted to rule the Christian church by AN EDICT IN BEHALF OF SUNDAY. It was the custom of all the churches to celebrate the passover. But while the eastern churches did this upon the fourteenth day of the first month, the western churches, among which the church of Rome was chief, celebrated the passover on the Sunday following that day, unless, indeed, the day happened to fall on Sunday. But in the year 196, Victor, bishop of Rome, took upon himself to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday. It is a most significant fact that the first attempt of the bishop of Rome to rule the Christian church was by this edict in favor of Sunday. Bower says of it:

"This bold attempt we may call *the first essay of papal usurpation.*"—*History of the Popes*, vol. i, p. 18.

And Dowling, in his "History of Romanism," p. 32, terms it the "*earliest instance of Romish assumption.*" This was only one generation after the time of Justin Martyr, and it was just prior to the time of Tertullian, the first writer who gives Sunday the title of Lord's day, and the first one who speaks of refraining from business on that day. Surely, Sunday made some advancement at Rome from A. D. 140, to A. D. 196, when Victor issued his Sunday edict. But the churches of Asia informed the Roman bishop that they could not comply with his lordly mandate. Upon the receipt of this letter, Victor gave way to an ungovernable passion, and excommunicated the bishops of all those churches. But he could not compel them to submit to him. Thus the matter rested till the Council of Nice, in A. D. 325, when the church of Rome, by the powerful aid of the Emperor Constantine, was able to carry this point. Heylyn says of this struggle:

"The Lord's day found it no small matter to obtain the victory."—*History of the Sabbath*, part ii, chap. ii, sec. 5.

The next act of the Roman church in warring against the Sabbath, was to turn that day into a fast. Dr. Hase says:

"The Roman church regarded Saturday as a fast day, in direct opposition to those who regarded it as a Sabbath."—*Ancient Church History*, part i, division ii, sec. 69.

This was at the beginning of the third century. It was only after a long struggle that the church of Rome prevailed, in turning the Sabbath into a fast. And thus Heylyn states the result:

"In the end the Roman church obtained the cause, and Saturday became a fast almost through all parts of the western world."—*History of the Sabbath*, part ii, chap. ii, sec. 3.

The object of this was to render the Sabbath despicable in the eyes of men. This was the first great effort of the Roman church toward the suppression of the ancient Sabbath of the Bible.

We have seen the rapid advancement which the Sunday festival made in the early history of the Roman church. We have also seen how exactly adapted to the advancement of Sunday to its final supremacy was the regard of the heathen world for that day. And when the edict of Constantine in behalf of the venerable day of the sun had elevated that heathen festival to the throne of the Roman empire, the advocates of Sunday, in the church, were not slow to take advantage of the fact. At a later period, Constantine declared himself a Christian, and his Sunday law, being unrepealed, was enforced as a Christian law. In the meantime, another important event in the history of Sunday usurpation occurred. Sylvester was bishop of Rome while Con-

stantine was emperor. "Lucius' Ecclesiastical History," pp. 739, 740, informs us that Sylvester changed the name of the day, giving it the imposing title of "LORD'S DAY." The observers of Sunday are, therefore, greatly indebted to Constantine and to Sylvester. The one elevated it, as a heathen festival, to the throne of the empire; the other changed it into a Christian institution, giving it the dignified appellation of Lord's day. Certainly, these are very important facts. Now let us listen to the statement of Dr. Peter Heylyn, a member of the church of England, while he, an observer of what he calls the Lord's day, traces the steps by which it rose to power. He says:

"Thus do we see upon what grounds the Lord's day stands: *on custom first*, and *voluntary* consecration of it to religious meetings; that custom countenanced by the authority of the church of God, which *tacitly* approved the same; and *finally confirmed* and *ratified by Christian princes* throughout their empires. And as the day for rest from labors and restraint from business upon that day, [it] received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the *canons* and *decrees* of *councils*, the *decretals* of *popes* and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. I hope it was not so with the former Sabbath, which neither took original from custom, that people being not so forward to give God a day; nor required any command from the kings of Israel to confirm and ratify it. The Lord had spoken the word that he would have the seventh day from the world's creation to be a day of rest unto all his people; which said, there was no more to do but gladly to submit and obey his pleasure. But this was not done in our present business. The Lord's day had no such command that it should be sanctified, but was left plainly for God's people to pitch on this, *or any other*, for the public use. And being taken up amongst them,

and made a day of meeting in the congregation for religious exercises, yet for three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it. And when it seemed good unto Christian princes, the nursing fathers of God's church, to lay restraint upon their people, yet at the first they were not general, but only thus that certain men, in certain places, should lay aside their ordinary and daily works, to attend God's service in the church; those whose employments were most toilsome and most repugnant to the true nature of a Sabbath, being allowed to follow and pursue their labors, because most necessary to the commonwealth. And in the following times, when as the prince and prelate in their several places endeavored to restrain them from that also which formerly they had permitted, and interdicted almost all kinds of bodily labor upon that day, it was not brought about without much struggling and an opposition of the people; *more than a thousand years being* past, after Christ's ascension, before the Lord's day had attained that state in which now it standeth. And being brought into that state, wherein now it stands, it *doth not stand so firmly* and on such *sure grounds* but that *those powers which raised it up, may take it lower if they please*, yea, take it quite away as unto the time, and settle it on any other day as to them seems best." —*History of the Sabbath*, part ii, chap. iii, sec. 12.

These remarks of Dr. Heylyn ought to make a deep impression upon every reader who keeps the first day as the Sabbath. Here we have a candid and truthful statement of the grounds of first-day observance. It is simply the customs, and traditions, and ordinances, of men, but not at all the ordinance of God, which enter into the framework of this institution. Dr. Heylyn thinks the men who built up this Sunday festival were pious men; and that the institution constructed by them was the Lord's day. Yet he frankly testifies that, as it owes its existence to the precepts of men, the very

same hands that set it up are capable of taking it down altogether, or of simply transferring it to any other day which may suit them better. Dr. Heylyn has given us a truthful view of the persons by whom the so-called Lord's day was established among men. It was popes, councils, and self-styled Christian princes. How evident that it was the work of the great apostasy! The institution began with the apostasy; the two increased in strength together; and each of them stands upon the same foundation; viz., the traditions of men, which make void the commandments of God.

It is now proper that we inquire concerning the Sabbath of the Lord in these ages in which the foundation of the great apostasy was laid. The very same work that undermined the Sabbath and the law of God, laid the foundation of the Romish apostasy. It does not appear that the change of the Sabbath to Sunday was contemplated by those who first made Sunday a day of religious assemblies. Wednesday, Friday, and Sunday, were thus honored with very nearly equal honors. But as the work spread to the Gentiles, and as the first love of the disciples was succeeded by a spirit of seeking convenience and worldly good, it was perfectly natural that they should prefer that one of the three festivals to which they had ever been accustomed, and which was, indeed, the day of general observance by their fellow-men. And, when this day was established by the authority of Constantine, and hallowed by the act of Pope Sylvester, it was not strange that it should effectually supplant the ancient Sabbath. Sunday was observed as a voluntary festival, while the Sabbath of the Lord was cherished as a divine institution; but, when the Sunday festival became strong enough, then it attempted the utter destruction of the Sabbath. Giesler thus states the position of those two days in the early church:

"While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish fes-

tivals, the Gentile Christians observed also THE SABBATH and the passover, with reference to the last scenes of Jesus' life, but without Jewish superstition. In addition to these, Sunday, as the day of Christ's resurrection, was devoted to religious services."—*Ecclesiastical History*, vol. i, chap. ii, sec. 30.

Morer speaks thus, concerning the Sabbath at this time:

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves."—*Morer's Lord's Day*, p. 189.

Here is a further statement of the case by Coleman:

"The last day of the week was *strictly kept* in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued."—*Ancient Christianity*, chap. xxvi, sec. 2.

It thus appears evident that the Sabbath of the Lord was long observed, even by the body of the Christian church. And though they had regard to the first day of the week, yet it was a long time before this became a sacred day. Thus the same writer further states the case:

"During the early ages of the church, it was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, *continued to be observed for several centuries by the converts to Christianity*."—*Id.*

This historian thus states the utter lack of divine authority for the change from the seventh to the first day of the week:

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Id.*

This is a very important acknowledgment for a first-day historian. It does not very well accord with Mosheim's statement that the observance of Sunday "was founded upon the express appointment of the apostles." Now let us listen while this historian relates how the Sabbath of the Lord was crowded out and superseded by a day which he acknowledges had no divine warrant for its observance. Thus he states the facts:

"The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged at first to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Id. Ib.*

This is a very extraordinary statement. Were it made by an observer of the Sabbath, it might be suspected of being unfairly stated. Coming from an observer of the first day of the week, it is open to no such suspicion. The period of five hundred years was sufficient to work a marvelous change in the relative position of these two days. At the commencement of that period, the one stood in its strength, a divine institution, clothed with the majesty of the law of God, and the other was only a voluntary festival, having no support in the law of God, or the precepts of the apostles. At the end of this period, the law of God itself had become of little authority, even in the professed church of Christ; the observance of the Sabbath had become heretical, and its right even to exist at all was vehemently disputed; while the first day of the week had become the Lord's

day, and was clothed with the authority of the civil law of the empire, and backed by the authority of the church now far advanced in the work of apostasy.

The following testimony of Bishop Jeremy Taylor, though expressing his opinion concerning the abrogation of the fourth commandment, is nevertheless an explicit statement of the continued observance of the Sabbath for several centuries. He says:

"The Lord's day did not succeed in the place of the Sabbath; but the Sabbath was wholly abrogated, and the Lord's day was *merely an ecclesiastical institution.* It was not introduced by virtue of the fourth commandment, because they, for almost three hundred years together, kept that day which was in that commandment; but they did it, also, without any opinion of prime obligation; and, therefore, they did not suppose it moral."—*Ductor Dubitantium*, part i, book ii, chap. ii, sec. 51.

Here, also, is the testimony of another competent witness, who, though an observer of Sunday, and a believer in the abrogation of the Sabbath, makes a very plain and express statement respecting the observance of the Sabbath by the early church. It is Edward Brerewood, professor in Gresham college, London, who speaks thus:

"The ancient Sabbath did remain, and was observed, together with the celebration of the Lord's day, by the Christians of the east church, above three hundred years after our Saviour's death; and, besides that, no other day, for more hundred years than I spoke of before, was known in the church by the name of Sabbath, but that. Let the collection thereof, and conclusion of all, be this: the Sabbath of the seventh day, as teaching the obligation of God's solemn worship to it, was ceremonial; that Sabbath was religiously observed in the east church three hundred years after our Saviour's passion. That church being a great part of Christendom, and having the apostles' doctrine and example to in-

struct them, would have restrained it if it had been deadly."—*Learned Treatise of the Sabbath*, p. 77, edition of 1631.

Even after the enactment of Constantine's Sunday law, in A. D. 321, the Sabbath of the Lord again rallied, and its observance became very general. Thus, Prof. Stuart writes of the period between Constantine's edict and the council of Laodicea, A. D. 364. He says:

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath (not merely a seventh part of time), and reasoning as Christians of the present day are wont to do; viz., that *all* which belongs to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred." —*Appendix to Gurney's History of the Sabbath*, pp. 115, 116.

Now it was time for the advocates of Sunday to come to the rescue. And this they did at the council of Laodicea, A. D. 364. Here an awful curse was pronounced upon those who should observe the Sabbath and should not observe Sunday. William Prynne, in his "Dissertation on the Lord's Sabbath," pp. 34, 44, edition of 1633, thus states the action of this council:

"The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean council did in a manner quite abolish the observation of it. . . . The council of Laodicea, A. D. 364, first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath *under an anathema*."

But even at this time, Sunday labor was considered perfectly lawful. Thus Dr. Heylyn, in his "History of

the Sabbath," part ii, chap. iii, sec. 9, speaking of the latter part of the fourth century, says:

"St. Chrysostom confessed it to be lawful for a man to look to his worldly business on the Lord's day, after the congregation was dismissed."

Dr. Francis White, bishop of Ely, thus testifies concerning Sunday labor at the beginning of the fifth century:

"In St. Jerome's days, and in the very place where he was residing, the devoted Christians did ordinarily work upon the Lord's day, when the service of the church was ended."—*Treatise of the Sabbath*, p. 219.

St. Augustine was the cotemporary of Jerome, and he gives a summary of the reasons which were urged at that time for Sunday observance, as follows:

"It appears from the sacred Scriptures, that this day was a solemn one; it was the first day of the age, that is, of the existence of our world; in it the elements of the world were formed; on it the angels were created; on it Christ rose also from the dead; on it the Holy Spirit descended from Heaven upon the apostles, as manna had done in the wilderness. For these, and other such circumstances, the Lord's day is distinguished; and therefore *the holy doctors* of the church *have decreed* that all the glory of the Jewish Sabbath is transferred to it. Let us, therefore, keep the Lord's day as the ancients were commanded to do the Sabbath."—*Cox's Sabbath Laws*, p. 284.

St. Augustine did not regard the Sunday festival as a divine institution. He gave the credit of the work, not to Christ or his inspired apostles, but to the holy doctors of the church, who, of their own accord, had transferred the glory of the ancient Sabbath to the venerable day of the sun. Of the fifth and sixth centuries, Heylyn bears the following testimony:

"The faithful, being united better than before, be-

came more uniform in matters of devotion; and, in that uniformity, did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, *but by degrees;* the fifth and sixth centuries being fully spent before it came unto that hight which hath since continued. The emperors and the prelates in these times had the same affections; both [being] earnest to advance this day above all others; and *to the edicts of the one,* and *to the ecclesiastical constitutions of the other,* it stands indebted for many of those privileges and exemptions which it still enjoyeth." —*History of the Sabbath,* part ii, chap. iv, sec. 1.

But the first day of the week had not yet acquired the title of Sabbath. Thus Brerewood bears testimony:

"The name of the Sabbath remained appropriated to the old Sabbath; and was *never* attributed to the Lord's day, *not of many hundred years* after our Saviour's time."—*Learned Treatise of the Sabbath,* edition of 1631.

And Dr. Heylyn, in his "History of the Sabbath," part ii, chap. ii, sec. 12, says of the term Sabbath in the ancient church:

"The Saturday is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever, for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."

Of Sunday labor in the eastern church, Heylyn says:

"It was near nine hundred years from our Saviour's birth, before restraint of husbandry on this day had been first thought of in the East; and probably being thus restrained, did find no more obedience then than it had done before in the western parts."—*History of the Sabbath,* part ii, chap. v, sec. 6.

Of Sunday labor in the western church, Dr. Francis

White, bishop of Ely, in his "Treatise of the Sabbath-day," pp. 217, 218, thus testifies:

"The Catholic church, for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, at such hours as they were not commanded to be present at the public worship by the precept of the church."

The history of the dark ages is full of the edicts of emperors and princes, and of the decrees of popes, bishops, and councils, all directed to the one object of establishing the sacredness of Sunday. Miracles, prodigies, and judgments, were not wanting with which to confirm these edicts and decrees. Banishment, confiscation of goods, stripes, slavery, the loss of one hand, and then of the other, and the like, were the penalties by which Sunday observance was, by these edicts, forced upon the people. One of these miracles is thus given in Francis West's "Historical and Practical Discourse on the Lord's day." He says:

"Gregory of Tours [about 590] reporteth that a husbandman, who, upon the Lord's day, went to plough his field, as he cleaned his plough with an iron, the iron stuck so fast in his hand that for two years he could not be delivered from it, but carried it about continually to his exceeding great pain and shame."

According to Morer's "Lord's Day," p. 271, the council of Paris, A. D. 829, brought forward that Sunday argument, which in these days is often and largely used to supply the place of Scripture testimony. They announced God's judgment upon those who labor on that day:

"For, say they, many of us by our own knowledge, and some *by hearsay*, know that several countrymen following their husbandry on this day, have been killed with lightning, others, being seized with convulsions in their joints, have miserably perished. Whereby it is

apparent how high the displeasure of God was upon their neglect of this day."

To strengthen the sacredness of this "venerable day," the doctors of the church were not wanting. Heylyn makes the following statement:

"It was delivered of the souls in purgatory by Petrus Damiani, who lived A. D. 1056, that every Lord's day they were manumitted from their pains, and fluttered up and down the lake Avernus, in the shape of birds." —*History of the Sabbath*, part ii, chap. v, sec. 2.

And even hell itself could be benefited if those yet living upon earth would keep Sunday well. Morer, in his "Lord's Day," p. 68, speaks thus:

"Yet still the others went on their way; and, to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of compassion and charity to the damned in hell, who, during the day, have some respite from their torments, and the ease and liberty they have is more or less, according to the zeal and degrees of keeping it well."

In A. D. 1095, Pope Urban II consecrated the Sabbath to the weekly service of the Virgin Mary. This was a great indignity to the Creator of the heavens and the earth. In the following century an apparition from St. Peter charged the king of England to allow "no buying or selling, and no servile work," on Sunday. Morer's "Lord's Day," p. 288. But in the very midnight of the dark ages, when the papal power had reached its highest elevation, Pope Innocent III, in A. D. 1202, sent into England by one Eustachius a roll which fell from Heaven, containing the long-needed divine authority for Sunday. Here is this remarkable document:

"A HOLY MANDATE, touching the Lord's day, which came down from Heaven unto Jerusalem, found on St. Simeon's altar in Golgotha, where Christ was crucified for the sins of all the world, which, lying there three

days and three nights, struck with such terror all that saw it, that falling on the ground they besought God's mercy. At last the patriarch and Akarias, the archbishop (of I know not whence), ventured to take into their hands that dreadful letter, which was written thus. Now wipe your eyes and look awhile on the contents:

"'I am the Lord who commanded you to keep the Lord's day, and you have not kept it, neither repented of your sins; I caused repentance to be preached unto you, and you believed not; then I sent the pagans among you, who spilt your blood on the earth, and yet you believed not; and because you did not observe the Lord's holy day, I punished you awhile with famine; but in a short time I gave you fullness of bread, and then you behaved yourselves worse than before. I again charge you that from the ninth hour [*i. e.*, three o'clock, P. M.] on Saturday, until sunrising on the Monday, no man presume to do any work, but what is good, or if he do, let him repent for the same. Verily I say unto you, and swear by my seat and throne, and by the cherubim which surround it, that if you do not hearken to this my mandate, I will send no other letter unto you, but will open the heavens, and rain upon you stones, wood, and scalding water, by night, so that none shall be able to provide against them. I say ye shall die the death for the Lord's day, and other festivals of my saints which ye have not kept; and I will send among you beasts with the heads of lions, and the hair of women, and the tails of camels, which being very hungry shall devour your flesh. And you shall desire to flee to the sepulchers of the dead, and hide you for fear of those beasts. And I will take the light of the sun from your eyes, and send such darkness that, not being able to see, you shall destroy each other. And I will turn my face away and not in the least pity you. I will burn your bodies and hearts of all them who do not keep the Lord's day. Hear then my words, and do not perish for neglecting this day. I swear to you by my right hand, that if you do not observe the Lord's day and

festivals of my saints, I will send pagan nations to destroy you."—*History of the Sabbath*, part ii, chap. vii, sec. 6; *Morer*, pp. 288–290; *Wilkin's "Concilia Magnæ Britaniæ et Hibernæ,"* vol. i, p. 510; *Matthew Paris*, p. 141, and many other writers.

We have two very remarkable facts in the history of Sunday, and of the Romish apostasy: 1. The first act of papal aggression was in behalf of Sunday. 2. When the papal power had reached its utmost hight of usurpation, it furnished the world with a roll from Heaven commanding the observance of Sunday under awful penalties. The two arose together from very small beginnings to vast power and greatness. But God was not in either. The mission of Eustachius was attested by miracles and prodigies. Thus we read in Heylyn's "History of the Sabbath," part ii, chap. vii, sec. 6, as follows:

"A carpenter making a wooden pin, and a woman making up her web, both after three on Saturday in the afternoon [for the pope in this letter had fixed 'the Lord's day' from three o'clock on Saturday afternoon until sunrise on Monday], are suddenly smitten with the palsy. A certain man, of Nasserton, baking a cake on Saturday night and keeping part until the morrow, no sooner brake it for his breakfast but it gushed out blood. A miller, of Wakefield, grinding corn on Saturday after three of the clock, instead of meal found his bin full of blood; his mill-wheel standing still of its own accord."

But God did not leave himself without witnesses to his truth, even in the dark ages. A portion of the Waldenses bore the title of Sabbatati. Mr. Benedict, in his "General History of the Baptist Denomination," vol. ii, pp. 412, 413, edition of 1813, says of this term:

"Mr. Milner supposes this name was given to them because they observed not the Romish festivals, and rested from their ordinary occupations only on Sundays.

A Sabbatarian would suppose that it was *because they met for worship on the seventh day*, and did regard not the first-day Sabbath."

Mr. Robinson, in his "Ecclesiastical Researches," chap. x, pp. 303, 304, speaks thus of this designation of the Waldenses: "One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day." Other writers allude to this term in the same manner.

The Cathari, or Puritans, were a body of witnesses who during the dark ages protested against Rome. The papal writers, to whom we are indebted for our knowledge of this people, say of them, that they kept the Sabbath and held also to circumcision. The same statement is made concerning the Passaginians, a branch of the Waldenses. Mr. Benedict speaks of them as follows:

"The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day, they were called, by way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed of course that they either did, or ought to, circumcise their followers. This was probably the reasoning of their enemies; but that they actually practiced the bloody rite, is altogether improbable."—*General History of the Baptist Denomination*, vol. ii, pp. 412–418.

Dr. Francis White, bishop of Ely, says that the Petrobrusians, and a portion of the people known as Anabaptists, were observers of the seventh day. "Treatise of the Sabbath-day," pp. 8, 132. Thus, within the limits of the Roman empire, God preserved faithful men who kept his commandments during the dark ages. And it is a remarkable fact that the Abyssinians of Africa have held fast to the Sabbath to the present time, as have also the Armenians of the East Indies.

See Geddes' "Church History of Ethiopia," pp. 87, 88; "Buchanan's Christian Researches in Asia," pp. 159, 160.

When the Reformation of the sixteenth century had lifted the vail of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Germany, Holland, France, and England. It was not the Reformation that gave existence to these Sabbatarians, for the leaders of the Reformation, as a body, were not friendly to the Sabbath of the Lord. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the dark ages.

And now we come to a remarkable event in the history of Sunday. In the latter part of the sixteenth century, a controversy arose between the Episcopalians and Presbyterians of England, that compelled the latter either to give up the first day of the week, or defend it by the Bible. They chose the latter course. Hengstenberg's "Lord's Day," p. 66. It was at this juncture that Dr. Nicholas Bound, of Norton, England, discovered what he called the "True Doctrine of the Christian Sabbath." This was nothing else than that the law of God does not require the seventh day, but only one day in seven, or a seventh part of time. With the aid of this theory, Sunday has, since that time, wrapped itself in the authority of the fourth commandment, and challenged the obedience of the world as the veritable Sabbath of the Lord.

Sabbath-keepers still remain in England, and for more than two centuries have they been found in the United States. The Seventh-day Baptists during this period have stood as witnesses to this great memorial of the Bible, the Sabbath of the Lord. During the past twenty-four years have arisen also the people known as Seventh-day Adventists, who are interested in the proclamation of God's commandments and the faith of Jesus, as presented in the third angel's message. They hope to induce many to turn away their feet from trampling down the Sabbath of the Lord. And when the

Sabbath shall be observed in the new earth by the whole host of the redeemed, they hope to be of that number who shall assemble on that day, every week, to worship in the heavenly Jerusalem before the Lord of hosts. Rev. 14:12; Isa. 58:13; 66:22, 23.

Sermon Eleven.

SUNDAY NOT THE TRUE SEVENTH DAY.

"They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word." Eze. 13:6.

THE chapter from which this text is taken, is a prophetic reference to the last days of human probation. Thus verse 5 brings to view the work necessary to be done in order that the people of God may stand in the battle in the day of the Lord; which battle occurs under the sixth vial. Rev. 16:12–16; Jer. 25:30–33. And when God denounces his judgments upon those who refuse to do the work committed to their trust, but who do, instead thereof, a work of their own devising, he declares that the great hailstones shall fall upon them in his fierce anger. Verses 10–14. This is to be fulfilled under the seventh vial. Rev. 16:17–21. This chapter consists principally of an awful denunciation of wrath upon unfaithful teachers. The hedge by which God designs to protect his people in the battle of the great day, having gaps made therein, these teachers should have gone up into these breaches and made them up. Instead of doing this, they build up a wall to suit themselves, which God says shall be broken down by this fall of the great hailstones. The prophet brings to view the same hedge and the gaps made therein in chap. 22:30. Thus he says:

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none."

But from verse 26 it appears that these gaps have been made in the hedge by false teachers doing away the law of God; and in particular by their act of hiding their eyes from his Sabbath. And when God sought for one man among them to make up the gap, he found none. Instead thereof, these persons build up a wall to suit themselves; and God says of their wall that it shall be broken down by the plague of the great hailstones. How this shall be, is sufficiently explained by Isaiah when he predicts the same great storm of hail:

Isa. 28:17: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

In a former discourse it has been shown that the Man of Sin has thought to change the Sabbath of the fourth commandment. Also that the Protestant church, separating itself from the church of Rome 350 years ago, brought away with it the Sunday of "Pope and Pagan," instead of the Sabbath of the great Creator. Thus has a breach been made in the hedge which God has placed about his people. But as we approach the battle of the great day of God Almighty, the third angel (Rev. 14) is sent forth for the purpose of restoring the precepts of God's law which Antichrist has broken down. And it is indeed very remarkable that when attention is called to this breach in the hedge, the teachers of the present day are determined to build up a wall of their own, rather than to repair the hedge which God himself has set up.

When their attention is called to the fact that they are trampling the rest-day of the Lord beneath their feet, the most frequent answer to this is that the Creator has put away the day which he hallowed in Eden,

and that he has chosen in its place the day on which he raised his Son from the dead. But as the Scriptures do not make any such statement, it is not difficult to expose the weakness of this assertion. This, however, does not end the matter. The same persons take another position, and next assert that no one can tell what day is the true seventh day.

When, however, this position is wrested from them, they next plant themselves on the ground that any day of the seven will answer, as God requires not the seventh day, but the seventh part of time. As this ground is untenable, when they are driven from it they next maintain that the seventh day is a Jewish institution, and that we are at liberty to observe or disregard it, just as we ourselves elect. And they endeavor to strengthen this position by asserting that if we observe the Sabbath we shall fall from grace. When the untruthfulness of this doctrine has been shown, and the self-contradictory nature of the argument in its behalf has been made apparent, then it is that these persons suddenly discover that the seventh day which God hallowed in Eden is of perpetual obligation, and binding upon all men everywhere; but that this same seventh day comes on the first day of the week, or Sunday.

Perhaps the most elaborate effort that has ever been made to establish and defend this last position is that of Rev. Peter Akers, D. D., President of M'Kendree College. Certainly no persons have so fully "made others to hope that they would confirm the word," as has Dr. Akers in his earnest effort to prove that Sunday is the veritable seventh day, hallowed by God in Eden. This, Dr. A. has endeavored to maintain in a work of 411 pages, published in 1855, entitled, "Introduction to Biblical Chronology." He uses much learning to sustain his theory. A smaller work by Rev. E. Q. Fuller, entitled, "The Two Sabbaths," in which the theory of Dr. Akers is given in a simpler form and with much greater clearness, has also been published by the same house which issued Akers' Chronology, the Meth-

odist Book Concern of Cincinnati. More than one hundred years since, David Jennings, D. D., in his "Jewish Antiquities," endeavored to prove the same position respecting Sunday as the day of the Creator's rest, though he sustained his point by a theory which clashes with that of Dr. Akers. The theory of Dr. Akers as stated by himself, and even more distinctly by Mr. Fuller, is as follows:

The seventh day sanctified in Eden was that day which we call Sunday. The observance of Sunday has therefore been sacredly binding upon all men from creation to the present time, with the exception of the Jewish people, who were exempted from its obligation from the day that they departed out of Egypt till the day that Christ was crucified. This exemption was effected by setting the sabbatic institution back one day when they left Egypt; so that whereas the original Sabbath came upon the sixteenth day of Abib, the month in which they left Egypt, it was at that point of time set back to the day next preceding; and that day, the seventh day of the week as reckoned by Adam, but the sixth day of the week as reckoned by God, was thenceforward observed as the Sabbath; while Sunday, the true Sabbath, and the real seventh day as reckoned by God, though the first day of the week as men kept the reckoning, was never after regarded as the Sabbath, until, at the crucifixion of Christ, the Jewish Sabbath was abrogated, and the first day of the week at the resurrection of Christ resumed its rightful place as the Sabbath of the Lord.

This theory of Dr. Akers' rests upon the following propositions:

1. Time is reckoned from Adam's first day; for all the days of the creation week which preceded that day belong not to time but to eternity.*

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* Thus Mr. Fuller states this doctrine: "Chronology does not commence with the 'beginning' of creation, but with the completion of it. Time is reckoned in the Scriptures from the creation

2. The seventh day from creation on which God rested was Adam's first day of existence.*

3. Hence it was that Adam began his week with the last day of the Creator's week.†

4. And thus the Sabbath of the Lord came upon the first day of the week to Adam and his posterity as they reckoned the week.‡

5. But God gave to Israel a new Sabbath the very day that he led them out of Egypt. For whereas the next day after that event was the regular weekly Sabbath from creation, God ordained that Israel should keep the *day* of their *flight* as their Sabbath day *that* week, and that same day of the week ever afterward till the crucifixion.§

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of Adam. . . . Before him was eternity, not time."—*The Two Sabbaths*, p. 29.

"The Sabbath is explicitly named in this language as instituted on the seventh day of creation, the first day of time."—*Id.*, p. 16.

* Dr. Akers states this point thus: "This was the seventh from the first, in the count of God's works for man; but it was the first day in his created history."—*Biblical Chronology*, p. 111.

And Mr. Fuller says: "Adam was created last of all the Divine handiwork, at the very close, we may suppose, of the sixth day. The next, the seventh from the beginning of creation, must have been the first of his existence."—*The Two Sabbaths*, p. 29.

† Here is Mr. Fuller's statement of this doctrine: "This 'seventh' day of God's work, which he 'blessed' and 'sanctified,' upon which Adam first appeared before his Maker 'very good,' must have been the first day of the week and of the year, because, being the first day in the history of man, it was strictly the first day of time."—*The Two Sabbaths*, pp. 29, 30.

‡ Mr. Fuller thus dates the first-day Sabbath: "1. That a perpetual Sabbath was instituted at the creation of the world. 2. That the original Sabbath was upon the first day of the week." —*The Two Sabbaths*, p. 10.

"Neither the weekly period nor the first-day Sabbath has ever been lost."—*Id.* p. 12.

"The first day of the week, the patriarchal Sabbath."—*Id.* p. 37.

§ Dr. Akers thus asserts the change of the Sabbath in Egypt: "This day, the day on which they rested from bondage, was constituted the Sabbath of the Israelites; and the next day, the sixteenth of Abib, which had from the beginning been the *seventh* day, was constituted the *first* in the new order of weeks." —*Biblical Chronology*, p. 32.

"I undertake to prove that the aforesaid fifteenth day of the

6. During the period from the departure out of Egypt to the crucifixion, there were, therefore, two conflicting Sabbath laws; one binding upon the Gentiles, and requiring them to keep the very day of God's rest, which they did in their heathen Sunday; the other requiring the Jews to keep that day of the week on which they left Egypt, which was the day before the true Sabbath of the Lord.*

7. But when Christ died, the Jewish Sabbath was abolished, leaving in full force the original Sabbath of the Lord which had ever been observed by the Gentiles.†

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old seventh month, called Abib or Nisan, in the Jewish calendar, was, by divine appointment, established to be the day on which the weekly Sabbath of the Jews should recur annually, till the resurrection of Christ from the dead."—*Id.* pp. 98, 99.

*Mr. Fuller thus distinguishes this universal first-day Sabbath from that seventh-day Sabbath which God gave to Israel: "What is here to be understood by the terms, the *two Sabbaths*, is, first, that the Sabbath hallowed at the creation of the world is a perpetual institution, the weekly observance of which was from the beginning, and will be, till the ending of time, binding upon the entire race of man, excepting the Jews during the period of their national history; that it is the *present Christian Sabbath*; and, second, that the Jewish Sabbath was an extraordinary, a temporary institution, pertaining alone to the Mosaic economy, originating in, and ending with it."—*The Two Sabbaths*, p. 9. "The original Sabbatic law has ever been, and does now remain, in full force to all people but the Jews, who were exempted from its weekly observance from the exodus to the crucifixion."—*Id.* p. 10.

"This institution [the first-day Sabbath], so wonderfully preserved throughout all the religions, languages, and ages of the world, must from the first have been a prominent religious observance and universally known; ordained of God at the beginning of time."—*Id.* p. 58.

†Mr. F. and Dr. A. thus assert the abolition of that Sabbath which the Hebrews observed and its supersedure by the Sunday of the heathen:

"The Jewish Sabbath was abrogated with the Jewish economy. . . . . When Judaism was abrogated, the original Sabbath remained to the Christian church."—*The Two Sabbaths*, p. 10.

"When the Lord's day, the Christian Sabbath, was first made known to our idolatrous ancestors, they were found on that day paying adoration to the sun. And from them we received our Sunday, Monday, or Moonday, etc. Thus has idolatry itself been made to contribute to the claims of the Christian Sabbath to be

8. And thus Sunday, though called first day of the week, is that very seventh day on which God rested, and is now binding upon all mankind as the Sabbath of the Lord.*

This chain of propositions presents Dr. Akers' theory as modified by Rev. E. Q. Fuller in his "Two Sabbaths." In some minor points Mr. F. and Dr. A. differ. Thus Mr. F. makes God's seventh day to be Adam's first day of the week. But Dr. A. teaches that Adam reckoned God's rest day as the seventh day of the week. Yet both assert that God's seventh day was Sunday, and that it was the first day of Adam's life.

Both agree precisely in the alleged change of the Sabbath at the time of the exodus of Israel. That is, they assert that it was then changed from Sunday, the day of God's rest, to Saturday, the day of their departure from Egypt. According to Mr. F., the first six days of Gen. 1 were not counted in the reckoning of the first week. So that Adam and his posterity constructed the week by joining the last day of one of the Creator's weeks to the first six days of another of his weeks, thus making a week which began with God's seventh day, and ended with his sixth. And this same week continued in use after God gave Israel a new Sabbath. For from that time they observed the day with which their week closed, instead of the day on which it began. We do not say they observed the seventh day of their week instead of the first day of it, lest these terms should mislead the reader; for their week, according to Mr. Fuller, began with the real seventh day, and ended with the true sixth day. Such

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synchronical with the original Sabbath of the Lord."—*Biblical Chronology*, p. 116.

*Here are Dr. Akers' words:

"We count Sunday the first day of the week, etc., in compliance with the order established for the Jews at the exodus, when the Sabbath was changed; but down to that time, what we now, following the Jews, call the first day of the week, *was the seventh day.*"—*Biblical Chronology*, p. 189.

is the kind of week which we now have, if indeed Sunday is the true seventh day from creation.

It is worthy of notice that that week which witnessed the alleged change of the Sabbath in Egypt did, according to the theory of Mr. F., have two Sabbaths in it! That is, it began with God's seventh day, which they were still under obligation to observe, and ended with his sixth day, which that very day became their Sabbath. And ever after this point, the sixth day, or Saturday, was kept by Israel as the seventh day; and Sunday, the true seventh day, was called the first day of the week. And so when the Jewish Sabbath, *i. e.*, Saturday, ceased to be obligatory, and the original Sabbath, *i. e.*, Sunday, alone remained in force, that day had thoroughly acquired the title of first day of the week, being called thus by all men from Adam to Christ.

But according to Dr. Akers, it seems that Adam reckoned the first week of time from the first day of creation; so that his weeks began and ended just as did those of the Creator. But when the exodus from Egypt took place, God gave Israel a new Sabbath by setting the institution back from Sunday, the day of his rest, to Saturday, the day of their departure from Egypt. And as he thus gave them a new Sabbath, so did he also give them a new week to fit this new Sabbath. For Dr. A. asserts that God gave the Hebrews at this time just such a week as Mr. F. asserts he gave to Adam; viz., a week made up of the last or seventh day of one week, and the first six days of another week.

Mr. Fuller's theory has this advantage over that of Dr. Akers, that he sets out at the commencement of Adam's history with a kind of week to which he is able to adhere even to the end of time; while Dr. A. sets out with weeks the first of which allows the reckoning of all the days of the creation week, but which he has to change at the exodus to such as Mr. F. started with; and having once changed the kind of weeks in order to bring in what he terms the Jewish Sabbath, he is

obliged to adhere to this kind of week after his so-called Jewish Sabbath has, as he teaches, been nailed to the cross.

But, whereas Mr. Fuller has a week at the exodus with *two Sabbaths* in it, Dr. Akers makes the same week to consist of only six days! There is here an ugly crook in each of these theories, and the reader can decide for himself which to choose, as they are equally true.

But Dr. Akers, having cut off the seventh day from the first week of this new order, that he may make the sixth day of that week into what he calls the Jewish Sabbath, next takes the seventh day, thus severed from the mutilated week, and joins it to the first six days of the following week. He is obliged to continue this work of mutilation ever afterward; for his succession of weeks is thenceforward maintained by joining the seventh day of the true week to the first six days of the next one; and he has also to change the numbering of the days; so that he makes the true seventh day into the first day of the Jewish week, and makes a new seventh day out of the sixth day of that week. He does not indeed stop to explain how in that *first Jewish* week which had but six days they could keep any sort of a seventh day for their Sabbath. And yet he affirms that the Sabbath must be preceded by six days of labor.*

Certainly that form which Mr. F. has given to this theory has one decided advantage over the form given

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*Here is Dr. Akers' statement that the Sabbath must have six days of labor precede it, and also his statement that God gave Israel at the exodus a Sabbath made out of the sixth day of the week.

Thus he says:

"There must be six work days preceding every regular Sabbath."—*Biblical Chronology*, p. 107.

"The exodus was on the sixth day of the ancient week.—*Id.* p. 150.

"The exode occurred on Saturday and . . . it was then constituted the seventh of the week."—*Id.* p. 33.

"From the exodus, Saturday was given to the Jews as their Sabbath."—*Id.* p. 150.

it by Dr. A. For Mr. F. sets out to show that the day of God's rest is rightly called first day of the week even from Adam's time, and so he comes down to New-Testament times, and, as he thinks, identifies the day with the first day of the week, there mentioned some eight times. But Dr. A. maintains that God's rest-day was the seventh day of the week, as reckoned by Adam, yet makes it his grand object to identify this day as the New-Testament first-day of the week. So that what began in Paradise as the seventh day of the original week, appears in the New Testament as *first* day of the week!

Having stated the theories of Dr. Akers and Mr. Fuller, it will be proper now to state that of Dr. Jennings, with such arguments in its support as are not made use of by Dr. Akers. For Mr. Fuller's theory is really a modification of Dr. Akers'; while the latter is but a modification of that of Dr. Jennings.

The theory of Dr. Jennings recognizes the institution of the Sabbath at the close of creation; but like those already stated, it asserts that the Sabbath observed by the Hebrew people was not the same as the Sabbath of the Lord ordained in Paradise. But Dr. J. places the origin of the so-called Jewish Sabbath, not at the exodus from Egypt, as does Dr. A., but at the fall of the manna, one month subsequent to that event. Dr. J. thinks it *very probable* that the patriarchal Sabbath was the day after the Sabbath observed by the Hebrews. Such is the theory of Dr. J. He is very modest in its statement. Those arguments which Dr. A. has borrowed from Dr. J. will be answered in considering the theory of Dr. A. But that one peculiar to Dr. J.'s position will be considered in this place.

His argument that the Lord gave to Israel a new Sabbath, rests principally on the following statement:

That the manna fell for six days; that the following day was the Sabbath, ever afterward observed by Israel; in other words, that it was Saturday; and that the day before the six-days' fall of the manna, which was simply

one week before the first Jewish Sabbath, was spent by them in marching, so that it could not have been a Sabbath until set apart as such by God at the fall of the manna.

Now it is remarkable that, while Dr. Jennings, writing one hundred years since, evidently furnished Dr. Akers the idea that Sunday, and not Saturday, is the true seventh day, Dr. Akers should first deny the alleged fact on which Dr. J. rested his whole argument; and should even deny the particular point which Dr. J. tried to prove, viz., that the Sabbath was changed at the fall of the manna, yet should take up the change of the Sabbath from Sunday to Saturday as asserted by Dr. J., and place it one month earlier, resting the reason of it upon a different basis.

Thus, Dr. J. asserts that the Sabbath was changed at the fall of the manna, and proves it by the statement that the children of Israel marched from Elim to Sin one week before the Sabbath rest of Ex. 16. But Dr. Akers denies this march of Israel on *Saturday*, and asserts that it was on *Monday* that they made this journey, and, as we have seen, places the change of the Sabbath itself one month earlier, at the Exodus from Egypt.*

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* Here is Dr. Jennings' assertion that Israel marched from Elim to Sin on Saturday: "It moreover appears, that that day week, before the day which was thus marked out for a Sabbath by its not raining manna, was not observed as a Sabbath. On the fifteenth day of the second month they journeyed from Elim, and came at night into the wilderness of Sin (verse 1), where, on their murmuring for want of provisions, the Lord that night sent them quails; and the next morning, which was the sixteenth day, it rained manna, and so for six days successively; on the seventh, which was the twenty-second, it rained none, and that day they were commanded to keep for their Sabbath; and if this had been the Sabbath in course, according to the paradisaical computation, the fifteenth must have been so too, and would have been doubtless kept as a Sabbath, and not have been any part of it spent in marching from Elim to Sin."—*Jewish Antiquities*, p. 320, 321, book 3, chap. 3.

But Dr. Akers denies the very foundation of Dr. Jennings' theory, by asserting that the Jews marched from Elim to Sin on Monday. Thus he says: "The Jews did not manifest a familiar

One word more should be spoken relative to the march from Elim to Sin. Ex. 16 : 1. Drs. J. and A. contradict each other on this point, though each is using his best endeavors to prove Sunday the seventh day. Dr. J. endeavors to prove the journey upon Saturday, by reckoning back from the Sabbath celebrated in this chapter. But this kind of reckoning leaves the thing in uncertainty; as, first, it cannot be definitely proved that one or more days did not elapse after the arrival at Sin before the fall of the manna; and second, it is not a certainty that the manna fell six days before the Sabbath mentioned in this chapter; as the sixth day here brought to view was certainly the sixth day of the week, and therefore not necessarily the sixth day of the fall of the manna. It was not necessary that the first fall of the manna should be upon the first day of the week. And therefore, even if Dr. A. could positively prove (which he cannot) that the fifteenth day of the second month was Monday, he has even then determined nothing certain as to the beginning of the fall of the manna. And, in like manner, Dr. J. has no clear, well-ascertained fact on which to base the inference that constitutes the substance of his theory.

It is remarkable that these two doctors each deny the

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acquaintance with their Sabbath in the early part of their history. They came into the wilderness of Sin on the fifteenth day of the second month after departing out of the land of Egypt. This day, in numbering fifty days from the second day of unleavened bread, was required to be Monday, the second day of the Jewish week." —*Biblical Chronology*, p. 118.

While Jennings and Akers thus contradict each other in attempting to prove Sunday the true seventh day, a competent witness, Dr. E. O. Haven, President of the University of Michigan, bears the following testimony respecting their theories: "There are some who maintain that it can be chronologically demonstrated that, on account of some confusion in time of disaster, revolution, and ignorance, the Jews are themselves mistaken, and that the genuine Sabbath is our Sunday, wrongly called 'the first day of the week.' There is no good reason, however, for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or of the genuine week."—*The Pillars of Truth*, p. 89.

ground of the other's position, though each one endeavors to prove Sunday the true seventh-day. But, whereas Dr. J. attempts to establish this change at the fall of the manna, Dr. A. denies the very foundation on which it rests, and places this change one month earlier. But Dr. Jennings, who has evidently studied the book of Exodus very intently, to find some place for the change of the Sabbath, deliberately passes over the point selected by Dr. A., in Ex. 12, and sets it one month later. Thus he says: "As to the institution of the Jewish Sabbath, the *first account* we have of it is in Ex. 16." —*Jewish Antiquities*, p. 320. And the only reference that he makes to the exodus from Egypt is that it is possible that this Sabbath-day was the day of the week on which Pharaoh was drowned in the Red Sea.—*Id.* p. 321.

Dr. J.'s principal reason for denying that the Sabbath of the Hebrews was identical with the Paradisaical Sabbath has been considered, and the fact that Dr. A. sets it wholly aside has been shown from his own language. But if Dr. A. and Mr. F. had imitated the modest statement of Dr. J. relative to Sunday as the true seventh day, it would much better accord with the doubtful deductions which, in so positive a manner, they offer to us. But Dr. J. only makes it "a very probable conjecture" that Sunday was the true seventh day. Thus, he frankly acknowledges his theory to be based on *probabilities*, to say the most that can be said, and that it does not rest upon certainties.*

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*Here are his words: "For if, as we shall presently make appear to be *probable*, the Jewish Sabbath was appointed to be kept the day before the patriarchal Sabbath, then the first day of the week, or the Christian Sabbath, is the seventh day, computed from the beginning of time, and the same with the Sabbath instituted and observed by the patriarchs, in commemoration of the work of creation."—*Jewish Antiquities*, p. 320.

"It is a very *probable conjecture*, that the day which the heathens in general consecrated to the worship and honor of their chief god, the sun, which, according to our computation, was the first day of the week, was the ancient Paradisaical Sabbath."—*Id.* p. 322.

One remarkable fact pertaining to Dr. Jennings' theory should here be noticed: He holds that Sunday is the Sabbath which was observed in Paradise, and that it was binding, as such, till superseded at the fall of the manna by Saturday, the Jewish Sabbath. He also holds that the Saturday next preceding the one marked by the cessation of the manna, Israel marched from Elim to Sin; which assertion he uses as a clear proof that it was not then the Sabbath. He further holds that the manna began to fall the next day after that march.

So, according to Dr. Jennings, the manna began to fall upon the morning of Sunday, the true Sabbath of the Lord, as observed from creation down to that time; which original Sabbath was not superseded by the Jewish Sabbath, or Saturday, till six days after this, at the first cessation of the manna.

And Dr. Jennings' theory requires him to believe that the people went out and gathered manna for the first time on Sunday morning, though it was the Sabbath which God hallowed in Eden, and which had been observed down to that point; and though the act of gathering manna upon that day is one that directly violated the Sabbath, as this chapter plainly teaches (Ex. 16v 4–30), yet the people did this without one expression of surprise that God should send them bread to be gathered upon his holy Sabbath!

And observe this remarkable fact, that whereas they had just spent six days in labor, ending, according to Dr. J., with this march on Saturday, from Elim to Sin, *now* they begin a *second* six days' labor on the morning of Sunday, which was the Lord's Sabbath day, which continues till the day on which the manna was withheld. In other words, twelve days elapsed between the ancient Sabbath of the Lord and the newly-ordained Sabbath of the Jews! And during this period, but six days before the Jewish Sabbath, or Saturday, had superseded Sunday, the Sabbath of the Lord, the people spontaneously,

and with the divine sanction, violate the true Sabbath by gathering their first manna on that day.

So that, whereas Dr. Akers changes the Sabbath by having one week consist of only six days; and whereas Mr. F. changes the Sabbath by having one week that has two Sabbaths in it; Dr. Jennings changes the Sabbath by having one week constituted of thirteen days! And he has the manna begin to fall on God's seventh day, which is the seventh day of this thirteen-day week! And as if it were not enough to teach that God's Sabbath was by divine authority removed, to give place to the Sabbath of the Jews, he teaches that it was violated six days before the Jewish Sabbath came into existence; and all this was effected by the wonderful miracle of the manna!

Dr. Jennings' alleged change of the Sabbath rests upon the supposed employment of Saturday as a day for marching one week before the first Sabbath marked by the cessation of the manna. But to carry out his theory, he has the manna begin to fall on Sunday which he calls the true seventh day, and the original Sabbath, and has the people gather it that day, though the new Sabbath was not instituted for five days after that time! God sent the manna to prove the people whether they would walk in his law or not. Ex. 16:4. And according to Dr. Jennings, the very first day of the manna was the original Sabbath! And so, in the providence of God, they were called to do that which his law forbade!

Leaving Dr. J., let us now consider the position of Mr. Fuller.

Mr. F. holds that Sunday was Adam's first day of the week, and Saturday was his seventh. He also holds that Adam kept Sunday for the Sabbath. This order continued till the exodus of Israel from Egypt, when, by divine direction, the children of Israel changed, not the order of the week, but only the day of the Sabbath, adopting Saturday, the seventh day of the week, in the place of Sunday, the first day of the week. He

proves this assertion by referring the reader to the work of Dr. Akers, who claims to have made an exact count of the days from creation to the exodus. But it is remarkable that Dr. A., in this exact count of the days, reckons the first six days of the creation week, which Mr. F. asserts ought not to be reckoned. Also, that he sets out with Monday as the first day of the week, and Sunday as the seventh; and when the exodus takes place, he has one week with only six days in it, in order that he may have the sixth day, or Saturday, thenceforward reckoned as the seventh day, and Sunday, the seventh day, to be, ever after, the first day of the week. Dr. A.'s week, thus *changed*, corresponds exactly to the week which Mr. F. asserts was used by Adam. Mr. Fuller's book, the "Two Sabbaths," rests, almost wholly, upon the exact computation of days from creation, which is given in Dr. Akers' Chronology. But if Dr. A.'s calculation is good for anything, it establishes his own reckoning of the week, and disproves and sets aside Mr. F.'s order of the week, on which his theory rests. Now it is particularly dishonest in Mr. F. to make the use which he does of Dr. A.'s calculation. Mr. F.'s argument rests upon the truthfulness of Dr. A.'s reckoning of the week from creation. And Dr. A.'s reckoning is wholly directed to show that Sunday is the seventh day of the week, as reckoned by Adam, which Mr. F. denies, asserting it to be the first day of that week. Dr. A. professes to be able to count the time from Adam to the exodus so exactly that he can positively prove that Sunday was the seventh day of that entire series of weeks. But when he comes to the exodus, in order to show that the Sabbath observed by Israel was not the ancient Sabbath of the Lord, he changes the reckoning of the week, and thus makes a week that begins with God's seventh day and ends with his sixth! and which thus exactly corresponds to Mr. F.'s week. And thereupon Mr. F. seizes this result, thus obtained, and gives his readers to understand that Akers' Chronology proves that this kind of week

had been observed without change from the beginning.* Whereas, Dr. A. avows just the reverse! And Mr. F. rests his theory of a change from Sunday, the first day, to Saturday, the seventh, at the exodus, on this misstatement of Akers' calculation! How reliable that calculation is, we shall soon consider.

Between Mr. F. and Dr. A., the whole truth respecting the original Sabbath is confessed; yet each connects with that part of the truth which he confesses, sufficient error to completely drown it. And each sees the errors of the other, and denies them. Thus, Mr. Fuller states that the original week began with Sunday and ended with Saturday; which week, he teaches, has come down to us. This is a very important truth. But he drowns it in an ocean of error, by saying, (1) That the first six days of Genesis were not admitted into the original week, (2) That God's rest-day was the first day of man's week, (3) That the week thus began with God's seventh day, and ended with his sixth. Thus Mr. F. states two very important truths, and hides them under three strange errors.

But Dr. Akers is just the counterpart of Mr. F. He says: The week began with the first day of creation, and thus the Sabbath came upon the seventh day of

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* Here is Mr. Fuller's statement which he proves by Dr. A.'s "Biblical Chronology" though it expressly contradicts his point: "The sixth and seventh days of the week, mentioned in Ex. 16, when the manna was first given, synchronize with the same days of the original week, thus showing that this period had been carefully preserved from the beginning. (Bib. Chro., pp. 98–121.)" —*The Two Sabbaths*, pp. 32, 33.

To this statement we would not object were it not that he makes the original week begin with the seventh day and end with the sixth! and of course the week in Ex. 16, which synchronizes with it, is reckoned in the same way. But when he proves this by using Akers' "Biblical Chronology" which directly contradicts what Mr. F. says, it is an unpardonable departure from rectitude. We have no doubt that God's weeks, ordained in the beginning, remain unchanged till the present time; but weeks beginning with God's seventh day and ending with his sixth are "weak and beggarly elements" which never were changed because God never suffered them to exist!

Adam's week. And so God's seventh day and Adam's seventh day were one and the same.

But he covers up these precious truths with an error equally as pernicious as those of Mr. Fuller. Thus he teaches: The first day of the week was Monday, and the seventh day, Sunday. Between the two, however, the whole truth is confessed, and all the errors of both are denied. Thus the truth is acknowledged:

1. The original week began with the first day of creation, and ended with the rest-day of the Creator. Adam's weeks corresponded to this.—*Akers.*

2. Adam's weeks began with Sunday, and ended with Saturday.—*Fuller.*

3. This week has come down to us unchanged in its reckoning.—*Fuller.*

4. The seventh day of Adam's week is still sacredly binding upon all mankind.—*Akers.*

Thus Mr. Fuller corrects the error of Dr. Akers that Sunday is the seventh day of the original week; and Dr. Akers shows no countenance to Fuller's idea that the first six days of Genesis were not counted in the first week; nor to the idea that the first week began with the rest-day of the Lord. According to Dr. Akers, we should observe the seventh day of that week which God gave Adam; which day, according to Fuller, is Saturday, and which week, according to the same writer, has come down to us unchanged.

Mr. F. is an outspoken first-day man. Dr. A., on the contrary, is a most decided seventh-day man. Both, however, are earnest champions of Sunday as the true Sabbath. Mr. F. vindicates it on the ground that it is the genuine first day of the week; Dr. A. maintains it because it is the only day that has any right to the designation of seventh day of the week. What is remarkable, Dr. A. vindicates his Sunday-seventh day by an exact count of the days; and Mr. F., who cites this reckoning as reliable, uses it to establish his own theory that Sunday is the first day of the week, and is not the seventh.

When the same set of figures can be made to sustain two diverse positions, we may justly suspect some error in the use of the figures, or some slight of hand and cunning craftiness in the matter somewhere. Let us see how Mr. F. establishes his first day of the week. We shall find it a costly operation on his part; yet it is easy to understand why he enters into it. It is to avoid the difficulties of Dr. Akers' theory. If the rest-day of the Lord was actually upon the first day of the week, then he can avoid Dr. A.'s dilemma of having a week at the exodus with only six days in it, as has Dr. A.; and also when he reaches the New Testament he finds his favorite day bearing the right name—first day of the week—whereas Dr. A. has the ugly fact of finding his genuine seventh day on which Christ arose from the dead, called by inspiration first day of the week. And whereas Dr. A. at the exodus has to change not only the day of the Sabbath, but also the reckoning of the week itself, Mr. F. only has occasion to change the day of the Sabbath, and is able to leave the week unchanged. Yet it is to be noticed as a singular feature of this Sunday-seventh-day theory, that, whereas, Dr. A. and Mr. F. both assert that the Sabbath was changed on the day of the exodus, Dr. A. asserts that it was changed from the seventh day of the week to the sixth day, and Mr. F. asserts that it was changed from the first day to the seventh! Yet each of these gentlemen, by the change which he alleges, establishes the sanctity of Sunday on a firm basis!

Mr. F. does not wholly steer clear of difficulty in his theory of God's rest-day on the first day of the week. His week from Adam to Moses begins with a Sabbath for its first day. And when he changes the Sabbath at the exodus, from first day to seventh, it compels him to put two Sabbaths into one week! That is, the last week in Egypt which began with a first-day Sabbath had its seventh day also made into a Sabbath by the act of setting the Sabbath back from Sunday to Saturday! So here was a very highly-favored week with a

Sabbath for its first day and a Sabbath for its last, and with five working days between!

But on the whole Mr. F. has fewer difficulties, after the first start, than has Dr. A. As both of them mean to come out in the New Testament, first-day men, it is evident that that process of reasoning which can make God's rest day, in the beginning, come upon the first day of the original week, will steer clear of a number of very serious difficulties that the Sunday seventh day has to encounter.

But let us see what it costs Mr. F. to get started. His grand idea is this: The first day of the original week was the day on which the Creator rested, and which he blessed and sanctified for time to come in memory of that rest. How does he establish this remarkable declaration? By the statement of three palpable untruths as follows:

1. That the six days of creation belonged to eternity and were not counted as the first six days of time.

2. That Adam's first day of existence was the Creator's rest-day.

3. That Adam counted the day of the Creator's rest the first day of the week.

These are very remarkable declarations to be made by a student of the Bible. Let us weigh them well.

1. Mr. Fuller makes the first of these statements for the alleged reason that time began with Adam's first day. Let us admit the proof. Now what follows? Simply this: as Adam must have been created quite early on the sixth day, as will presently be proved, it follows that the division between time and eternity, on Mr. F.'s own showing, does not lie between the sixth day and the seventh, but between the fifth day and the sixth. But it is really no proof at all, being simply coined out of his own vain imagination, and never in any way sanctioned by the words of inspiration.

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 eter-

nity? 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? What if Adam could not of his own knowledge count the number of days which preceded his existence? Could not Moses do it by the Spirit of inspiration? And cannot we do it now by Moses' help?

But observe, Mr. F. has the last six days of the eternity of the past, numbered, measured, and recorded. Then he teaches that time begins where those six days end. But is not eternity, as distinguished from time, unmeasured duration? And is not time, as distinguished from eternity, that part of duration which is measured by the Bible? And if these definitions be accepted as just, is it not manifest that "THE BEGINNING," of which Moses speaks, is the commencement of measured duration; *i. e.*, the beginning of time, the point which marked it, being the creative word that gave existence to the heavens and the earth?

Mr. F. says that the six days of Gen. 1, are the last six days of the eternity of the past; we say that they are the first six days of time. Which is right? If the remarks already made have failed to settle the question, let the reader give attention to the following point which cannot be evaded. 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 eter-

nity, he must acknowledge the six days of creation to be the first six days of time.

The first of the three propositions on which Mr. F. bases his assertion that God's rest-day was the first day of the week, is, therefore, proved to be false. Now let us examine the second of the three.

2. He 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. That he was created on the sixth day is plainly taught in Gen. 1:26–31. After the creation of Adam, the Lord God took the man and put him in the garden of Eden, intrusting it to him to be dressed and kept. Then he stated to him the conditions of his probation. Gen. 2:15–17. And after this, the Lord God brought to him every beast of the field and every fowl of the air, "to see what he would call them." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Gen. 2: 19, 20. This must have required several hours of time. When Adam had thus viewed "every living creature," and given to each its proper name, he found not one that was fitted to be his own helper. So it is added that "for Adam there was not found an help meet for him." Verse 20. Next we are told that God caused a deep sleep to fall upon Adam, and he slept. While he thus slept, God took one of his ribs, and of that rib formed Eve. Then he brought her to Adam, who at once gives her a name, and recognizes her as his helper which he had failed to find in all the creatures that he had viewed and named. Verse 23. And God gave her to Adam for a wife. We are informed in Gen. 1:28; 2:24; Matt. 19:4, 5, of what God said to them on this occasion.

The marriage of Adam and Eve is placed, by Gen. 1: 28–31, on the sixth day of the week, the day of their creation. And Gen. 5: 1, 2, plainly teaches that the creation of Eve was upon the same day with that of Adam, and intimates unequivocally that their marriage occurred on that very day. After all this, God announced the food of man and beast, and when everything was completed, "God saw everything that he had made, and behold it was very good. And THE EVENING AND THE MORNING WERE THE SIXTH DAY." Gen. 1: 28–31. Let us enumerate the several events which followed the creation of Adam on the sixth day of the week:

(1) God placed him in Eden to dress and keep it, which implies that he gave him instruction on the subject.

(2) He stated to him the conditions of his probation.

(3) "All cattle," "every beast of the field, and every fowl of the air," were brought to Adam for names.

(4) Then God caused a deep sleep to fall upon Adam while he created Eve.

(5) Then Adam and Eve were united in marriage.

(6) Then God announced to man the gift of his food.

(7) Then God saw that everything he had made was very good, and the sixth day of creation closed.

To these facts should be added the announcement which follows their accomplishment: "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.

What shall we say to the statement of Mr. Fuller that the day on which God rested was the first day of Adam's life? Shall we not pronounce it a most inexcusable falsehood? 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? Dare he assert that they took place on the day of the Creator's rest? But whatever answer he may return to these questions, we have the plain testimony of Gen. 1:26–31, which shows that the events of chap. 2:7–25, transpired upon the sixth day of creation. We have now examined the second proposition on which Mr. F. bases his assertion that God rested from his labor on the first day of the week. The reader will agree with us that this second proposition is of the same character as the first, an inexcusably false statement. Mr. F.'s third proposition furnishes the remaining proof on which he relies to show that the Creator rested upon the first day of the original week. Here it is:

3. That Adam reckoned the day of the Creator's rest the first day of the week. But how does Mr. F. know this statement to be true? The Bible says nothing of this kind. Indeed, the real ground of this assertion is found in the two propositions already discussed. For if, as Mr. F. asserts, the six days of creation belong to eternity, then the Creator's rest-day was the first day of time; and if time began with Adam's existence, and his existence began with the seventh day, then we may well conclude that Adam reckoned God's rest-day as the first day of the week. But these two propositions are absolutely false. For the first week of time, as has been fully shown, was made out of the six days of creation, and the rest-day of the Creator; whence it follows that that rest-day is rightly termed in the Bible "THE SEVENTH DAY." Gen. 2:2, 3. And that Adam's existence began quite early on the sixth day has been clearly proved. It is certain, therefore, that Adam

could not reckon the rest-day of the Lord, as first day of the week on the ground that it was the first day of time, when the record shows it to have been the seventh day; and it is equally certain that he could not reckon it the first day of the week as being the first day of his own existence when it was not his first day, but his second. To say, therefore, that God's rest-day was the first day of time, is to say that Adam was created in eternity. To say that the week began with Adam's first day, is to assert that it began with the sixth day of creation. And to assert that God rested upon the first day of the week on the authority of the three propositions already examined, is to handle the word of God deceitfully. The theory of Mr. Fuller that God's Sabbath is the first day of the original week, is therefore not founded in truth, and only exists in consequence of his corrupting the word of God to justify his own violation of the fourth commandment. Several minor points should be mentioned before we turn from Mr. F. to Dr. Akers.

1. When God appointed the seventh day to a holy use, for *sanctify* signifies to set apart to a holy use, Adam and Eve must have been addressed, for they were the ones to obey the appointment. But the day thus appointed by God was the *seventh* day (Gen. 2: 2, 3), which name, it is certain, was that used by God in the appointment; and he must have used the term to those who understood it as he did, or it would have misled them.

2. The appointment of the seventh day for the Sabbath (Gen. 2: 1–3), necessarily established weeks, and made the Sabbath to be the last day of the seven, six days of labor coming first. And the week thus created, and the Sabbath thus appointed, were respectively a model of the Creator's week, and a memorial of his sacred rest. But Mr. F. alleges that the six days of creation do not form a part of the first week of time. He also asserts that the first day of time was given to Adam for the Sabbath. What was there, then, to show

when another Sabbath would come? If it be said that it would come in one week, who, on Mr. F.'s ground, could prove the existence of weeks at that time? for Mr. F. destroys the Lord's week by disconnecting the six days of Gen. 1 and the seventh day of Gen. 2, giving those to eternity, and this to time. And he nullifies the appointment of weeks in Gen. 2 : 1–3 where the setting apart of the *seventh* day as the Sabbath really divides time into periods of seven days; for in the face of the plain statement of this text that it was the seventh day, Mr. F. asserts that it was the *first* day thus set apart. Now this being the case, as he has destroyed God's original week, and as he destroys also the week which is created by the appointment of the seventh day by substituting first-day for seventh, it is fair to ask him how often this first day comes. If he answers that it comes weekly, we ask him how he proves the existence of weeks after he has destroyed the week which God observed, and has also destroyed the weeks ordained by him in appointing the seventh day to a holy use.

If it be said that Adam constructed a week in imitation of God's week, we ask how this can be when the very existence of God's week is denied? God had a period of six days only, a very poor model for a week. Or, if we give him seven days, we do it by joining the last six days of the eternity of the past with the first day of time; a most marvelous week indeed! But if we grant the existence of such a week as that, how poor an imitation of it did Adam construct! For whereas God has a week which *ends* with a Sabbath, Mr. F. has a week which *begins* with one! Nay, this is not all. Adam does not wait for God's week to close, but he seizes the last day of God's week and makes it the first day of his first week! So that God's rest-day formed a part of God's week and a part of man's! But it is folly to talk of such weeks. They have no more existence in the divine plan than has the first-day Sabbath which they were framed to bolster up. As Mr. F.'s theory

destroys the institution of the week at the very place where God set it up, we ask him again to tell when his first-day Sabbath would come the *second* time? He calls the Creator's rest-day the first day of time; but we have proved it to be the seventh. He calls it the first day of the week; we have proved it to be the last. He calls it the first day of Adam's life; we have proved it to be the second. To establish a first-day Sabbath in Eden, it is necessary to assume each of these falsehoods to be a truth; and it is also necessary to destroy the institution of the week in order to set up this costly pretender to Sabbatic honors. But when it has been thus made sacred in the estimation of men, who can tell how often the day would come? As first day of *time*, it could never return; as first day of *Adam's life*, he could never again behold it; as first day of the *week*, it could never return, for the week is destroyed in the very effort to make the rest-day of God its first day. And there is one other reason why the day can never come the *second* time in any one of these capacities. It is this: it never yet came thus the first time.

3. One thing more in Mr. F. must be noticed before we leave him for Dr. Akers. He asserts the change of the Sabbath in Egypt, inasmuch as Israel, at the fall of the manna, kept the *seventh* day (Ex. 16), whereas, at creation, God ordained the *first* day. But what a sentiment is this! The Scriptures just as explicitly represent God as setting apart the *seventh* day in the beginning (Gen. 2:2, 3) as they represent Israel, at the fall of the manna, observing the seventh day as a sacred rest. And the manner in which Mr. F. has attempted to transform the seventh day of Gen. 2:2, 3, into first day has been proved to be inexcusable and wicked.

Mr. Fuller's idea that God's rest-day constituted the Paradisaical first day of the week having been shown to be a most pernicious and costly error, let us next see how well Dr. Akers will succeed in proving that Sunday, which Mr. Fuller asserts is the day of God's rest, is really the seventh day of the original week. How

does Dr. Akers prove that Saturday, which the Jews have ever kept as the seventh day, is not such, and that Sunday, which they have always counted first day of the week, is really the true seventh day?

Dr. Akers goes down to Egypt for help. Indeed, Egypt is the place of resort for all this class of expositors. There, or in the adjacent, and equally significant, wilderness of Sin, four classes of Sunday advocates find evidence that the Sabbath was changed, though each uses arguments in proof that conflict with those of all the rest, and though *three* different *times* and *places* are assigned for the occurrence of this event which seems to them so very desirable and important.

The Jews now observe Saturday as the Sabbath of the Lord, and as the seventh day of the original week. It is an indisputable fact that the Hebrew people have never lost the identical day which they observed at the fall of the manna. Saturday is therefore the day which the sixteenth of Exodus calls the Sabbath. Hence it becomes necessary to show that on the day of unleavened bread in Egypt, or at the crossing of the Red Sea, or at the fall of the manna, no matter which, if only one of these points can be made certain, the true Sabbath was taken from Israel, and a temporary one given to that people in exchange!

How remarkable is this statement! God took away his Sabbath, and in place of it gave his own chosen people a shadowy Sabbath, designed to last only from the exodus till the crucifixion! That is to say, he gave Israel a Sabbath of small account, but took from them his own hallowed rest-day! He forbade their labor on a ceremonial Sabbath, but gave them permission to do all manner of work upon that day which he had consecrated to a holy use in memory of the creation of the heavens and the earth! For his own chosen people he turned his own rest-day into a day of common business, and elevated a common working day to be their Sabbath! The Gentiles around retained the ancient Sabbath, but God's chosen people had it taken from them,

and a day, which had been nothing but a common working day up to that time, given them to take its place! "What advantage then hath the Jew? or what profit is there of circumcision?" Paul answered this question by saying: "Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:1, 2. But if we can believe Dr. Akers, one of the "advantages" consisted in having the Sabbath of the Lord taken from them, and a ceremonial Sabbath given them in its stead!

But why does Dr. A. feel so great an interest in wresting from the hands of Israel the rest-day of the Lord, and in proving that they kept the day next before it? Simply that Sunday, which comes next after the day kept by ancient Israel, may be shown to have a foundation in the Scriptures. And it is to be observed that those who change the Sabbath at or near the exodus, give themselves no trouble to prove its second change at the resurrection of Christ. For if the Jews did not have the true seventh day, but did have for a Sabbath the day that next preceded that real seventh day, then the New Testament first day of the week is actually that seventh day which God hallowed in Eden, and the keeping of Sunday is the observance of the ancient Sabbath of the Lord!

But how does Dr. Akers prove that at the exodus Israel gave up the Paradisaical Sabbath and adopted in its stead the day next preceding it? He does not assert that this change is expressly stated in the Bible. But he proceeds to count the exact number of days from creation to the sixteenth day of the month Abib of that year that Israel left Egypt. Having done this, he finds that this sixteenth day of Abib was the seventh day of the week in regular succession from that seventh day on which God rested in the beginning. But the day before this, viz., the fifteenth day of the month, by divine direction the children of Israel went forth out of Egypt, taking "their dough before it was leavened, their kneading troughs being bound up in

their clothes upon their shoulders." Ex. 12:34. And they journeyed that day from Rameses to Succoth. Ex. 12:37; Num. 33:3–5. But Dr. Akers asserts that this day on which they marched from Rameses to Succoth (carrying on their shoulders their dough and their kneading troughs bound up in their clothes), viz., the 15th day of Abib, was the first Sabbath of the new order. So that the day of their departure out of Egypt being thus observed as the Sabbath by divine direction, the next day, which was the true seventh day in regular succession from the day of the Creator's rest, was thenceforward reckoned the first day of the week; and the previous day, the sixth day of the week being established as the seventh day, was ever afterward observed as such by Israel. Whence it is that the Jews have Saturday, the true sixth day of the week, for their Sabbath; while Sunday, the Christian Sabbath, is God's hallowed rest-day, the true seventh day of the week.

Thus the children of Israel first took up their peculiar Sabbath, which was the sixth day of the week as they had previously reckoned it, on the fifteenth day of the first month, being the very day that they left Egypt, and God so ordered the year that ever afterward the fifteenth day of the first month did recur upon the Jewish Sabbath, or Saturday. And the day which follows it, being our Sunday, or Christian Sabbath, is the seventh day of the week from creation down.

But how does Dr. A. so exactly count the weeks from Genesis 1 to Exodus 12, that he can tell to a day how much time elapsed from the rest-day of the Creator in Eden, to the first day of unleavened bread in Egypt? How does he establish with certainty even the number of *years*, to say nothing of the exact number of days?

1. He does not do this by using the chronology of the Hebrew Scriptures; for he discards this as utterly unreliable.

2. But, in the place of the Hebrew chronology, he adopts that of the Septuagint, a Greek translation of

the Old Testament made at Alexandria in Egypt, some two or three centuries before Christ.

3. Nevertheless he confesses the Septuagint to have various errors in its numbers. Thus he says: "The *Septuagint numbers*, like the dates of other copies of the inspired testimony, *have been subject* more or less, *to alterations;* and, therefore, *they may sometimes need correction.*"—*Biblical Chronology*, p. 16.

4. This is a most important confession. Dr. A. undertakes to tell the age of the world to a day at the time of the exodus. To do this he discards the numbers in the Hebrew Scriptures, and adopts those of the Septuagint, and at the same time confesses that the Septuagint sometimes needs correction itself. How about establishing the age of the world to a day by a standard that needs itself to be corrected before it will even give the number of years correctly?

5. It is worthy of observation that of the nineteen periods which make up the chronology of the world, from creation to the exodus, all but five are different in the Septuagint from the same numbers in the Hebrew Scriptures. And it is further to be noticed that the Septuagint makes twenty periods instead of nineteen, by inserting the name of Cainan between that of Arphaxad and that of Salah (Gen. 11:12); and it ascribes to him the period of 130 years! Moreover, the space from the creation to the exodus, which the Hebrew Scriptures make to be 2513 years, the Septuagint makes to be 3899, a difference of 1386 years! Certainly, a translation of the Hebrew Scriptures, which from creation to the exodus differs from the original in its reckoning of chronological dates to the extent of 1386 years, ought to have great evidence of correctness before it supersedes that original.

6. But while Dr. Akers, in determining the age of the world to a day, adopts as his standard the Septuagint version of the Scriptures, he gives evidence that he sees the need of correcting this standard. For the Septuagint chronology makes Methuselah survive the flood

some fourteen years! Compare Gen. 7:7; 8:18; 1 Pet. 3:20. He remedies this remarkable error by following those copies of the Septuagint, which, *in the case of Methuselah*, conform to the numbers of the Hebrew Scriptures. But surely these things are quite sufficient to evince that whoever claims to give the age of the world to a day, even from Adam to Moses, puts forth a most unreasonable pretension, particularly when he attempts to establish that claim by setting aside the numbers of the Hebrew text, and adopting in their stead those of the Septuagint, though constrained to acknowledge that the Septuagint has been subject to alterations, and that it therefore needs some corrections!

But Dr. Akers has unbounded confidence in determining the exact age of the world, even to a day. Thus he affirms that the world was 7400 years old on Wednesday, Sept. 26, 1855. (Biblical Chronology, p. 8.) He fixes the resurrection of Christ on Sunday, March 28, A. D. 28, in the year of the world 5573. During this time, he says there were just 2,035,369 days. (Biblical Chronology, p. 31.)

The age of the world at the commencement of the Christian era is given by Dr. Akers to a day. Thus he says:

"A. M. stands for the year of the world. This era began, according to the chronology here adopted, 5545 years, 3 months, and 19 days, before the common era of Christianity."—*Biblical Chronology*, p. 41.

Dr. Akers thus claims to give exact results, even to a day, covering the entire period, not merely from the creation to the exodus, but even to the resurrection of Christ, and also thence to the present time. He frames a system of chronology unlike that of any other writer on the subject. He sets aside the Hebrew original and takes the Septuagint translation, which he acknowledges sometimes needs correcting, and which differs from the Hebrew text in the space from the creation to the exodus to the amount of 1386 years. And in the entire period from the creation to the Christian era, it differs

1426 years! Dr. Akers does, therefore, assert the Hebrew records to be utterly unreliable, at least for a great portion of this space! And he corrects them by the Septuagint, which he acknowledges sometimes needs itself to be corrected! But he is not inadequate to the task! The Hebrew numbers he corrects by the Septuagint, and the Septuagint by such authorities as he decides to be correct where the Septuagint is in error!

But that which seems to be the most extraordinary feature of the case is this: Dr. Akers can reckon the whole time from creation to the present time so accurately that he can tell the present age of the world to a day! And he can so exactly count the time from the first Sabbath in Eden to the first day of unleavened bread in Egypt, that he is absolutely certain that that day was the original Sabbath! And he is able to continue this exact reckoning to the day of Christ's resurrection, which, by Dr. Akers' count, is the two million, thirty-five thousand, three hundred sixty-ninth (2,035,-369th) day from creation! Now if this sum be divided by seven, the number of days in a week, it will give just two hundred and ninety thousand, seven hundred and sixty seven (290,767) weeks as the result; thus showing that the day of the resurrection of Christ was the seventh day of the week from the creation of the world!*

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* Dr. Akers says: "The day of the resurrection of Christ has been chosen as a fixed point in chronology. The testimony—which shall be adduced in its proper place—requires for this event, Sunday, the twenty-eighth of March, A. D. 28; that is, A. J. P. 4741: and the same day of the week, the sixteenth of Abib, or Nisan, A. M. 5573. If from Sunday, the said sixteenth of Abib inclusive, the weeks be reversed through the said years of the world, to the first Sabbath of Genesis, there will be found just 290,767; and the number of days to the first day of Genesis inclusive, will be 2,035,369. And if the same number of days be reversed from Sunday, the said twenty-eighth of March, A. J. P. 4741, the last one will be Monday, the fifteenth of September, requiring the first Sabbath in Julian time, on Sunday, the twenty-first of said month. (See the first year of the cycle.) This is one way in which the first Sabbath of the Bible is proved to correspond to our Sunday."—*Biblical Chronology*, pp. 31, 32.

But the reader will ask what we are to do with the fact that the day which Dr. Akers has thus proved by *exact count from creation* to be the *seventh* day of the week, is by *four inspired writers* called "FIRST DAY of the week?" Matt. 28:1; Mark 16:1, 2, 9; Luke 23:56; 24:1; John 20:1, 19. This is the very question which Dr. Akers has written his large book to answer. His reckoning of the exact number of days, *he* is confident, is absolutely right. So that must stand, and Sunday is the seventh day of the week from the creation of the world! But were not Matthew, Mark, Luke, and John, inspired men? And do not they call this day "first day of the week"? What if they do? Shall that prove that Dr. Akers is incorrect in his reckoning even to the extent of just one day? No indeed! The thing is impossible!

But the four evangelists say that this day was "the first day of the week," and three of them state distinctly that the Sabbath was the day previous. How then can Dr. A. boldly assert that the day called first day of the week in the New Testament is the true seventh day, and the real Sabbath of the Lord? He does not assert that the four evangelists told a downright falsehood. He does not even mean to insinuate that they were uninspired men. But he does mean to stand to his exact count of the days from creation, whereby he has proved to his own satisfaction that Sunday is the seventh day. There must be some way, therefore, discovered to reconcile the evangelists with this accurate count of the days, or they will be convicted of a very grave error!

One thing which makes Dr. Akers very certain that he is right in this count of the days from creation, is the fact that reversing, as he terms it, the weeks for this whole period, he finds the first day of time to have been Monday, and, of course, the first seventh day would in that case be Sunday. But that all may place a proper estimate upon this reversing process, it is only necessary to remark that Dr. A. constructs a system of

chronology which *assumes* that Monday was the first day of the week, and which is everywhere reckoned in accordance with that idea. Now a reversing of his weeks, *i. e.*, a reckoning of them backward to the day from which he first started, will indeed show that starting point to have been Monday, but will not prove that that was the day on which God created the heavens and the earth.

And it is remarkable that Dr. Akers not only claims to establish Sunday as the seventh day by his own peculiar system of chronology which makes the world to have been created Sept. 15, and to have been 3899 years old at the exodus, but he also takes the Rabbinical era of the world, which makes the age of the world 2114 at the exodus, instead of 3899, as represented by his chronology, and by this system he also shows that Sunday was the original seventh day. He holds, indeed, that the Rabbinical system of reckoning time by lunar months was wrong, but he says: "There is nothing more certain in chronology, than, according to the established number and measure of Rabbinical years, in common use, that the first day in the whole series began on Monday, the 7th of October, A. J. P. 953. Let the days, both of Julian and Rabbinical years, be counted from that beginning, till 771,945 are told; and the last one in the Julian line will be the said Saturday, the 27th of March, A. J. P. 3067; and in the Rabbinical line it will be the said 15th of Abib, Rab. A. M. 2114, making just 110,277 weeks and 6 days, thereby demonstrating, according to their own calendar, that Sunday, the 16th of said Abib, corresponded to the original Sabbath."—*Biblical Chronology*, pp. 32, 33.

But Dr. Akers gives us too much proof. It is certain that if Dr. A. is right in fixing the creation upon Sept. 15, then the Rabbins are wrong, who fix it upon Oct. 7. For though we leave out of the account the immense difference of the two chronologies from creation to the exodus, one making it 3899, and the other only 2114, and confine ourselves solely to the day on

which each assert the creation to have taken place, we shall have the most convincing proof that this system of counting days from the creation, which can show Sunday to be the seventh day of the week, is certainly unreliable and deceptive. Only look at the case. If creation was upon Sept. 15, then Oct. 7 was not the day of creation. Twenty-two days intervene between these two dates. But if the world was created B. C. 5545, on the fifteenth day of September, as exactly defined in Dr. Akers' book, or, if it was created Oct. 7, some 1785 years later, as the Rabbinical era indicates, it is all alike to Dr. A. In either case he can prove positively that Sunday is the true seventh day.

It is not at all likely that either of these years, or either of the precise points in the year, is the exact date of the creation. But if we grant one of them to be the true date, we must hold the other to be false. Yet Dr. Akers can prove that Sunday is the true seventh day, no matter which of these conflicting eras we adopt. One of them is certainly false. And neither can be proved to be right. But if we grant one of them to be right, and thereby declare the other to be false, which follows as a matter of necessity, then we have the singular spectacle of a venerable Doctor of Divinity counting the exact number of days from creation from a false starting point, and thereby proving Sunday the true seventh day! and at the same time counting the exact number of days from another starting point, which may also be a false date, and proving from this date also that the original seventh day was Sunday!

What shall we say to these things? Is not every word established by the mouth of two or three witnesses? Has not Dr. A. produced two witnesses (as good at least as the two produced when Christ was upon trial) to prove that Sunday is the true seventh-day? And how will the four evangelists be able to meet these witnesses of such undoubted veracity?

But if Sunday can be shown to be the seventh day

from a starting point which is false, what evidence have we that Dr. Akers' wonderful exactness in counting amounts to anything? He starts with Monday in each case as the first day of the week, and comes out at the close of his computation with Sunday as the seventh day, and indeed with Sunday as the Sabbath every week through the whole period. And when, to use his own expression, he reverses those weeks, *i. e.*, reckons the time backward to his starting point, he finds Sunday to be the seventh day each time, and find the first day of the entire series to be Monday. Is not this sufficient proof that he is right? Rather, what does it amount to, after all? He reverses a series which his own ingenuity has constructed. And unquestionably, in tracing back weeks of his own construction, he will come out just as he started.

But he has this grand difficulty to overcome: that when he reaches the resurrection, which event stands at the very termination of his chain, he finds Sunday, as himself acknowledges, called by the four evangelists "first day of the week." At the commencement of his chain, Sunday was the "seventh day;" he keeps the reckoning exact to a day, and at the end of his chain, behold, the Scriptures mark the day as "first day of the week." And, instead of allowing their testimony to stand, and confessing that he must have started wrong when he fixed Monday as the day of creation, Dr. A. is sure that the day called "first day of the week" by the evangelists is the true "seventh day" after all; and he is nothing daunted by the fact that at the close of his long chain of reckoning, the day which he asserts was the veritable "seventh day" on which God rested, is by inspiration called "first day of the week."

And yet what a surprising spectacle this presents! Dr. Akers, having reckoned back *to* the beginning, and forward *from* the beginning, and the one reckoning happily agreeing exactly with the other, he is so convinced of its truthfulness that he confidently asserts

that the "seventh day" mentioned at the beginning of his long reckoning is Sunday, notwithstanding four inspired men who write at the very close of the chain, do, as he confesses, call this very day the "first day of the week"!

His confidence in his reckoning is greatly confirmed by the fact that he can take the Rabbinical computation of time, and show from that that the creation was upon Monday, and the first Sabbath upon Sunday; so that whether the creation of the world was Sept. 15, or Oct. 7, it makes no difference, as an exact count of the days from either date makes Sunday to be the original Sabbath! This is worse than Mr. Fuller's act of proving that the original Sabbath was upon the first day of the week, by the use of Dr. Akers' figures which make Sunday to be the seventh day. For the two can be in a certain sense reconciled by the following statement:

Mr. Fuller's weeks begin one day earlier than do those of Dr. Akers. But Dr. Akers has one more week than has Mr. F., who refuses to count the first six days of Gen. 1.

But when Dr. A. proves Sunday to be the true seventh day with equal facility whether the creation occurred Sept. 15, or Oct. 7, it is not very easy to set limits to his skill in this kind of computation.

But it is proper that we should now consider that feature of Dr. Akers' theory by which he reconciles his computation of the weeks with the fact that the evangelists call Sunday the first day. As already stated, the doctor's theory is framed to meet this very difficulty. Indeed, that part of it which we are about to state is something absolutely indispensable to the vindication of that which we have been considering. His doctrine may be stated in two propositions: 1. That the sixteenth of Abib is the seventh day of the original week, as proved by the exact count of days which we have been examining. 2. God commanded the Hebrews at the exodus to hallow the fifteenth as their

weekly Sabbath. And thus Dr. Akers reconciles the truthfulness of his theory and the veracity of the evangelists.

Dr. Akers' attempt to count the exact number of days from creation to the sixteenth of Abib at the exodus, and his Biblical argument to show that God gave Israel a new Sabbath by ordaining the fifteenth day of the month, or sixth day of the previously-existing week, for that purpose, are two propositions neither of which amount to anything for his purpose unless he can prove the other.

For if he cannot prove by his counting of days that the sixteenth of Abib was the original Sabbath from the creation of the world, then his subsequent argument to prove that the fifteenth of Abib was so regulated as to come each year upon the seventh day of the Jewish week, even if it be sustained, does not prove that the seventh day of this Jewish week was not identical with the seventh day reckoned from creation.

And again, if he fails to prove that the fifteenth day of Abib must necessarily come upon the seventh day of the Jewish week, even though we could find conclusive evidence that he had reckoned time so exactly as to be certain that the sixteenth day of Abib was the seventh day from creation, we should then have no evidence that the seventh day of the Jewish week was not the seventh day from creation. The establishment of one of the propositions amounts to nothing unless he can establish the other.

Let us see what Dr. Akers is attempting to accomplish: It can be stated in one sentence: He is laboring to prove that God took away the Paradisaical Sabbath from the Hebrews, and that he gave them a ceremonial sabbath in its place.

And what makes him anxious to do this? Simply that he may show that the so-called Christian Sabbath is the day ordained by God in Eden. If he can do this, then he vindicates the prevailing first-day observance. If he fails to do it, then that observance has no

foundation in divine authority. What must Dr. Akers establish in order to prove his alleged change of the Sabbath in Egypt?

1. That God gave up his ancient Sabbath to desecration by his chosen people for the whole period of their separate existence!

2. That God gave Israel a new week by joining the seventh day of the true week to the first six of another of his weeks; which kind of week has come down to us, with God's seventh day for its first day!

3. That the first of this new order of weeks in Egypt had only six days in it!

4. That God then made a new Sabbath out of the sixth day of the week!

5. That he then made the sixth day of the week into the seventh! See quotations from Akers, on page 165 of this work.

6. That the Sabbath which God caused Israel to observe from Moses to Christ was only a ceremonial institution, though he took the true one from them!

7. That the first of these new weekly Sabbaths was observed by the children of Israel in marching from Rameses to Succoth, with their unleavened dough in their kneading troughs bound up in their clothes upon their shoulders!

But how does Dr. Akers establish this change of the Sabbath from Sunday, the seventh day, to Saturday, the sixth?

1. By the statement that a new calendar was given to the Hebrews whereby the seventh month of the old year as reckoned from creation became the first month of the new Jewish year. And such a change taking place in the reckoning of the year by divine authority, indicates that a similar change in the reckoning of the week is not unlikely.

But to this it should be answered: (1) God did not discontinue the ancient year beginning with Tisri, or October, and marking the years from creation. He established what is distinguished as the sacred year,

which was reckoned from Abib, or April, the seventh month of the ancient or civil year. That the year, beginning and ending in the fall, was not discontinued by the establishment of the sacred year which began and ended in the spring, is plain from Ex. 23:16; Lev. 25:1–9; Deut. 31:10.*

(2) Thus instead of one kind of year beginning in the fall and reckoned from creation, they had thenceforward two, in that a year was also given them beginning in the spring, and designed to establish and to preserve the reckoning of the years of their national history. These two years are distinguished by the terms *civil* and *sacred;* and one began with the seventh month of the other.

(3) To establish this new year, they did not have to mutilate, or disarrange, or discontinue, the existing civil year, as Dr. Akers makes them do in the case of the week.

(4) The establishment of the sacred year was by the plainest direction from God, and did not have to be inferred by Israel, nor does it need to be inferred by ourselves; which is more than can be said of his alleged change of the Sabbath.

There is nothing, therefore, in the new calendar of the year, that affords the slightest pretext for asserting that God changed the Sabbath, and re-arranged the week.

2. Dr. Akers' second proof that the Sabbath was changed from the sixteenth day of the first month to the fifteenth, is found in this, that whereas the sixteenth of the first month was the true seventh day, God then established the fifteenth day of the month to be the Sabbath of the Hebrews, so shaping the year that that day should always come on Saturday.

But how does he prove all this? Certainly, not by

*Even Dr. Akers confesses this fact as follows: "Ex. 12:2, proves that a new beginning of the year was then given to the Israelites. They retained, however, the old year, beginning with Tisri, for all civil purposes."—*Biblical Chronology*, p. 29.

any direct statement of the Bible as in the establishment of a second kind of year. If such declaration were found in the Bible, we should at once accept it as closing the controversy. But the Bible does not state any such thing. It is simply an assertion of Dr. Akers' which rests upon his ability to prove the two points already named: (1) That the original Sabbath came upon the sixteenth day of Abib; (2) That God ordained the day of the exodus, Abib 15, to be the Jewish Sabbath. Observe these two points carefully. The whole argument of Dr. Akers rests upon their truthfulness. And what is not to be forgotten, if he proves the truth of one of them, it does not establish the change of the Sabbath in Egypt unless he can also prove the truth of the other. This being too plain to be denied, it follows that a failure to sustain the assertion that the *original* Sabbath came upon Abib 16, makes his second proposition, viz., that the *Jewish* Sabbath came upon Abib 15, even if it could be proved, of no account, so far as establishing a *change* of the Sabbath in Egypt.

The truth of his first proposition must be maintained, or the whole argument for a change of the Sabbath at the exodus falls to the ground. And now what is the evidence by which he proves his first proposition? Simply, he counts the days from creation to the exodus, and though he does not agree with the Hebrew chronology into 1386 years, and though he does not agree with any other writer that we have examined, who uses the Septuagint chronology, and though he confesses that the Septuagint numbers have been sometimes altered, and need correcting (of which, by the way, we have a notable instance in their making Methuselah survive the flood fourteen years!), yet he is able to give the exact age of the world even to a day! So that by this exact count he proves that the day kept by the Hebrews came one day too soon to be the original seventh day!

But the reader will say, perhaps, that Dr. Akers uses the deductions of astronomical science to prove that Sunday is the true seventh day, and certainly we ought

to respect the science of astronomy. To this, it is sufficient to reply that Dr. Akers has not established his reckoning upon any such basis of astronomical calculation as to command the respect of the scientific world. His book was published in 1855, but we have no evidence that the scientific men of this age accept it as established by any substantial facts in astronomy. Indeed, the president of the University of Michigan, like Dr. Akers, a Methodist clergyman, writing in 1866, pronounces the whole effort a complete failure! See page 168 of this work. And yet every one of these scientific men are in sympathy with the first-day Sabbath so far as they have any religious interests.

But even astronomy must have data from which to reckon, or upon which to base its calculations, or it is utterly powerless to establish chronological points. The testimony of all history shows Sunday to be the first day and Saturday the seventh. How, then, can astronomy prove that the first day of Genesis was Monday and the seventh day Sunday? Can that science determine the exact age of the world, and so enable us to count the days from the creation to the resurrection of Christ? No astronomer claims to do this. How, then, does Dr. A. prove that the seventh day of the week observed at the exodus is *not* the seventh day of Gen. 2:2, 3? *How* he establishes this will certainly interest the curious reader. His "fixed point in chronology" is the Sunday of Christ's resurrection. From this he reckons back to the day of God's rest in Gen. 2:2, 3, and finds it to be just 290,767 weeks, to a day! Thus proving, to his mind, that the seventh day of Gen. 2:2, 3, is the first day of Matt. 28:1.

But this is not all. Having reckoned back from Christ's resurrection to God's rest-day in Eden, and by that reckoning made it clear to his own mind that God's rest was upon Sunday, he sets out from his new basis, the rest-day of God upon Sunday, and reckons forward to the exodus, and by that second count of days he determines that God's rest-day came that year upon Abib 16.

This is a roundabout journey. It begins with Christ's resurrection and counts the days backward to the creation week; and thence, forward to the day of the exodus. Now, all Dr. A.'s theory falls to the ground unless he can do this so exactly as not to err to the extent of one day! Thus, according to his table on pages 34, 35, of his chronology, if he has erred one year either way in the age of the world at the exodus, then, on his own showing, the original Sabbath came upon Abib 15, the very day which he labors to prove was the weekly Sabbath of the Jews, which would prove that the Jews had the true seventh day.

But the rest-day of God, in Gen. 2:2, 3, Dr. A. proves to be Sunday by counting the days exactly from the day of Christ's resurrection back to it; and having thus proved God's seventh day to be Sunday, he takes that as a new basis, and counts forward to the exodus, making that to be Saturday, the day before the original Sabbath, or Sunday.

No other man but Dr. A. ever claimed to do such wonderful feats of reckoning; or if there was ever found such another, his computation was not the same as Dr. Akers'.

If Dr. Akers, in this extraordinary computation, errs to the extent of one day, he fails to show that Abib 16 was the original Sabbath. But, on the other hand, if he could prove it beyond all doubt, he has not even then established the change of the Sabbath at the exodus, till he has shown that God bade Israel relinquish the seventh day which came that year, as Dr. A. says, on Abib 16, and take the sixth day of the week which came on the fifteenth. And to say that Dr. A., by his system of counting, has *proved* God's rest-day to be Sunday, and that he has *proved*, by the same means, that the Hebrews kept a Sabbath that came one day before the Sabbath of the Lord, is to insult the good sense of the reader, and to do despite to the English language.

But Dr. Akers, having proved to his own satisfac-

tion, by the process indicated above, that God's Sabbath at the exodus came upon the sixteenth of Abib, undertakes to prove that God then made the fifteenth of that month into a Sabbath for Israel; which two things, taken in connection, show that the Sabbath was changed from the seventh day to the sixth at that time.

How does Dr. A. prove that Abib 15 was the Jewish Sabbath? It should be stated that, according to Dr. A., God made the day of the exodus, Abib 15, being the sixth day of the week, to be the Sabbath of the Jews, and that same day of the week was ever afterward observed as their Sabbath. And he so constituted the year that the fifteenth of Abib came every year upon that day.

Now both parts of this proposition are simply false. Neither of them are stated by the sacred writers, and both involve great absurdities.

Dr. Akers' proof that God established the fifteenth of Abib to be the first Sabbath in the series of weekly Sabbaths observed by the Hebrews, is found in the statements of the law respecting the first fruits of barley harvest, and in an explanation of Lev. 23, which endeavors so to shape the months that the Jewish weekly Sabbath, as he calls the seventh day, shall fill them in turn and come again on the fifteenth of Abib, in the next sacred year.

His proof drawn from the offering of the first fruits of barley harvest may be presented thus:

(1) The law required the first fruits of barley harvest to be offered to God on the morrow after the Sabbath. Lev. 23:9–11.

(2) Josephus says that they were offered on the sixteenth of the first month.—*Antiquities*, book 3, chapter 10.

(3) Joshua, in his record of the passover and feast of unleavened bread (chap. 5:10, 11), shows that the first fruits were offered on the sixteenth of the first month, and therefore the Sabbath, after which the law required them to be offered, was the fifteenth.

(4) A further proof that the fifteenth of the first month was the Sabbath, is found in that our Lord being crucified on the fourteenth of Abib, the day of the passover, the following day was the Sabbath. John 19:31.

These are the chief points used by Dr. A. to prove that the fifteenth of Abib was the Jewish weekly Sabbath. Let us see if they do prove that point:

(1) That the first fruits were to be offered on the morrow after a weekly Sabbath is very evident. Lev. 23:15, 16.

(2.) That this Sabbath was fixed to the fifteenth of the first month is nowhere stated in the Bible.

(3) It is true that Josephus says that the first fruits were offered on the sixteenth of the first month, but this does not help Dr. Akers at all, inasmuch as in the same paragraph he states that the month was a lunar month, *i. e.*, one governed by the appearance of the moon, which would make it impossible to have the weekly Sabbath come upon its fifteenth day only occasionally. As Dr. A. denies that the months were governed by the moon it is manifest that in citing Josephus, he quotes a witness whose testimony does not help him, and which he himself impeaches.

(4) As to Dr. Akers' argument from Josh. 5:10, 11, it is an entire failure. The text says that they kept the passover on the fourteenth day of the first month, and that on the morrow after the passover they ate the old corn of the land. Observe the following facts: (*a*) The passover was upon the fourteenth day. (*b*) The unleavened bread and parched corn was eaten the morrow after the passover, *i. e.*, on the fifteenth day of the month, and not upon the sixteenth, as Dr. A. maintains. (*c*) That this was certainly on the fifteenth and could not be crowded over to the sixteenth is proved by the fact that the law required them to eat unleavened bread on the fifteenth day, the very thing which they are here said to have done. Lev. 23:6. (*d*) A second positive proof that the morrow after the

passover is the fifteenth of Abib, and not the sixteenth, is found in Num. 33:3: "And they departed from Rameses in the first month, *on the fifteenth day* of the first month; *on the morrow after the passover* the children of Israel went out with a high hand in the sight of all the Egyptians." (*e*) But mark another point. The children of Israel did not on this occasion use the *first fruits*. The Bible is so express as to place it beyond all dispute. It says twice that what they ate was the OLD CORN of the land. And so Dr. Akers entirely fails both as to the time of this act, and the act itself.

(5) That the Saviour 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. All we deny is, that the fifteenth day of the month always comes that day, which idea is one of the most important arguments of Dr. Akers' theory.

(6) The feast of pentecost came upon the fiftieth day after the offering of the first fruits. The first fruits were offered on the morrow after the Sabbath. But this only fixed the day of the week on which that offering should be made, and did not fix the precise day in the first month when that Sabbath should come. And the letter of the law governing the time was simply that the ripening of the barley harvest should mark the commencement of the period. "Begin to number the seven weeks," says Moses, "from such time as thou beginnest to put the sickle to the corn." Deut. 16:9. See also Lev. 23:10–16. The forwardness or backwardness of the season must therefore affect the time when they should select the week, on the first day of which they should present the first fruits to God. And it is remarkable that, whereas there are three feasts ordained in the law of Moses, and whereas the first and the third are fixed to definite points in the first and seventh months respectively (Lev. 23:5, 6, 34), the precise point at which the feast of pentecost should come is not thus marked,

but is left to be determined by the ripening of the harvest. Lev. 23; Deut. 16.

What Dr. Akers has adduced from the law respecting the first fruits of barley harvest, to prove that Abib 15 was appointed to be the day of the weekly Sabbath, is therefore destitute of any foundation in truth. Let us now examine Lev. 23, to discover his further argument by which he endeavors to show that his alleged weekly Sabbath, reckoned from Abib 15, answers to the annual sabbaths of that chapter, and that the year was there so arranged as to bring the fifteenth of Abib every time upon the Jewish weekly Sabbath.* In the twenty-third chapter of Leviticus are seven annual sabbaths, *i. e.*, seven sabbaths which came at seven specified points in the year, and cannot come any oftener than once in the year. The first of these is the fifteenth of Abib, the first month. Verse 7. The second of these was the twenty-first day of that month. Verse 8. The third was the fiftieth day from the first fruits of barley harvest. Verse 21. The fourth was the first day of the seventh month. Verses 24, 25. The fifth of these was the tenth day of the seventh month. Verses 27-32. The sixth was the fifteenth of the seventh month. Verse 39. And the seventh annual sabbath was the twenty-second day of that month. Verse 39.

We have tested the argument of Dr. Akers to prove that the first of these sabbaths, viz., the fifteenth of Abib, was no other than the Jewish weekly Sabbath, and have seen that his argument in support of this is an entire failure. But Dr. A. does his best to trace the weekly Sabbath of the Jews, which he claims was the sixth day of the original week, through this entire list of sabbaths. He has failed to identify Abib 15 with the weekly Sabbath, and the next one of these annual

*The reader will please bear in mind that we use the term "Jewish weekly Sabbath" in order to state the argument of Dr. Akers correctly, and not because we admit it to be different from the Sabbath of the Lord.

sabbaths is fixed at such a point that he does not even attempt to identify it with the weekly Sabbath. Indeed, he passes it in silence, not so much as noticing its existence.

The feast of unleavened bread was for seven days, commencing with Abib 15. It lasted seven days. Its *first* day, and its *seventh*, were to be days of abstinence from labor. But they were not identified with the weekly Sabbath, for they began on a certain day of the month, without regard to the day of the week, and they were only five days apart. Thus the weekly Sabbath corresponds with neither of these.

And the weekly Sabbath does not correspond with the third annual sabbath, because that was fixed upon the *morrow after* the seventh of a series of weekly Sabbaths. Dr. Akers does not attempt to identify the weekly Sabbath with that sabbath which the law said should come the morrow after it. Lev. 23:15–21. So we have now found three annual sabbaths, one of which never can correspond to the weekly Sabbath; and only in a series of years is it that either of the other two could come upon the seventh day of the week, and never but one of them in the same year.

But when we reach the seventh month, Dr. A. makes an earnest effort to identify the weekly Sabbath, observed by the Hebrews, with the several annual sabbaths which came in that month. As he claims 30 days to each month, a weekly Sabbath reckoned from Abib 15, would come on the third day of the seventh month. But the law distinctly states that the first day of the month should be a sabbath. Verse 24. So Dr. Akers lengthens the sixth month two days; or rather, he says, as the last month of the Jewish *civil* year, it once had thirty-five days, and he shortens it three days, so that it has thenceforth but thirty-two. And the month thus changed, as Dr. A. reckons it, is made to end on the sixth day of the week, so that the seventh month, beginning with an annual sabbath, has that sab-

bath come on the day of the weekly Sabbath, as Dr. A. reckons it from Abib 15.

It is with such violent efforts that Dr. A. succeeds in identifying one of his weekly Sabbaths, reckoned from Abib 15, with one of the subsequent annual sabbaths of Lev. 23. But the next sabbath of this series comes nine days later, and obstinately refuses to be identified with his weekly Sabbath. So Dr A. finds an excuse, in that the people were to afflict their souls on this tenth day of the month, for declaring that it was not a Sabbath,* though the law declares it to be one in the most emphatic manner. See Lev. 23:27–32.

Five days later than this was another annual sabbath; and one week from that was another, *i. e.*, the fifteenth and the twenty-second days of the seventh month were sabbaths. But Dr. A. having pulled down the tenth day of the seventh month from the rank of the anuual sabbaths, establishes out of his own heart a weekly Sabbath on the eighth day of the seventh month instead of the tenth day ordained of God for an annual sabbath. With this change, made by violent wresting of the ceremonial law, he is able to identify his weekly Sabbath from Abib 15 with the series of annual sabbaths in the seventh month; viz., the first, the fifteenth, and the twenty second. But to do this he destroys one Sabbath expressly established by God, and establishes another out of his own heart.

Were it true that these were weekly Sabbaths, it would not be the case that the first two of them are only five days apart! That the third comes on the morrow after the Sabbath! That the next two are ten days apart! And that the next one comes in five days! These were simply annual sabbaths, and were different in their nature from the Sabbath of the Lord. And in-

* Dr. A. says of the tenth day of the seventh month: "This was not to be a sabbath" (*Bib. Chron.*, p. 107), whereas Lev. 23:32, says, "It shall be unto you a sabbath of rest."

deed, had they been simply weekly Sabbaths there would have been no need of enjoining them as days of the *months*, for in their turn they would all have been observed. It is manifest that this effort to reckon the year in such a manner that it shall end with the sixth day of the week, so that the new year, Abib 1, and the first day of unleavened bread, Abib 15, might always come on the day of the weekly Sabbath, is something which has no other support than is found in the ingenuity of its author. That these sabbaths of Lev. 23 come sometimes upon the weekly Sabbath is freely admitted. That they did not regularly come thus has been fully proved.

Dr. Akers brings forward one fact as a strong proof that the first day of the first month, and consequently the fifteenth day of that month, also, was the weekly Sabbath. It is this: That Moses, according to Exodus 40, set up the tabernacle, and set in it the table and the shew bread on the first day of the first month. But the law (Lev. 24:5–9) commanded the priests to set forth the shew bread every Sabbath. Therefore when Moses set up the tabernacle, and set forth the shew bread on Abib 1, that day must have been the Sabbath.

1. But this ceremonial precept touching the setting forth of the shew bread on the Sabbath was not given till some time after Moses set up the tabernacle. So it furnishes no proof to sustain Dr A. Compare Ex. 40 and Lev. 24.

2. It was a strict law, which we find in Lev. 16, that the high priest should enter the holiest only on the tenth day of the seventh month. But before this precept was given, it appears that Aaron entered that place at all times. Lev. 16:1, 2. This shows that, arguing from a precept of the ceremonial law before it has an existence, as does Dr. A., is very certain to lead to wrong conclusions.

3. The evidence that the tabernacle was set up on the Sabbath therefore amounts to nothing. And in-

deed, when God had plenty of time for the work, it was in the highest degree improbable that he would cause so extensive a labor to be performed upon the Sabbath. Even if it could be proved it would only show that the Sabbath did constitute the first day of that one year, and not that it did always begin the year. But it is not proved that it did even this one year; and hence the proof to be derived from it that the fifteenth of Abib was always a Sabbath amounts to nothing at all. In closing the examination of Dr. Akers' argument in support of his theory, several facts should be adduced which show that his establishment of the weekly Sabbath upon the fifteenth of Abib is absolutely without any foundation in truth.

1. The fifteenth of Abib in Egypt was wholly unlike the weekly Sabbath of the Lord. Just after midnight Israel was thrust out, and taking what they could carry upon their shoulders, they thus started in the night, and that whole people, amounting to some three millions in all, marched from Rameses to Succoth, driving with them their flocks and their herds! Ex. 12: 29–39.

2. Surely if this was the foundation of a new order of Sabbaths to be observed by the Hebrews, it was laid in a manner utterly unlike that of the Sabbath of the Lord. Gen. 2: 1–3.

3. But if the following day, viz., Abib 16, was the true Sabbath of the Lord, as Dr. A. professes to be able to show by exact count that it was, did it not come in a good time, and must it not have been very acceptable to that people? Must it not have surprised them very much to have Moses say to them (provided that he did), that though that was the ancient Sabbath, they need not keep it, as their flight out of Egypt the previous day was all the Sabbath-keeping they needed for that week!

4. Did God sanctify this day for a weekly Sabbath? If so, where is the record of the fact? Did he take from them his ancient Sabbath? If so, what did he

say on the point to Israel? If we have no record that he said anything of the kind, who knows that he did?

5. Did God then remove the sanctity from the true seventh day, his original Sabbath? If not, did not Israel, for the whole period from the exodus till Christ's resurrection, desecrate the sanctified rest-day of the Lord, provided Dr. Akers' theory is true? But if he did take away the sanctity of the ancient Sabbath at the exodus, did not the day need to be sanctified over again at the resurrection of Christ?

6. It is very true that God bade Israel remember the day on which they left Egypt. But was it to be commemorated *weekly* or *annually?* One test will determine. Did God say, "Remember the sixth day of the week, for in that day you were brought forth out of Egypt"? Or did he bid them remember the fifteenth day of the first month, for on that day they were brought forth out of Egypt? If he said the first, it established a weekly celebration. If he said the last, it established simply an annual celebration. Does not every Bible student know that he did not then command the observance of a weekly, but of an annual, day of commemoration? How often can the fifteenth day of the first month come?

7. But they had one week in Egypt with only six days in it! And its sixth day was made into the Sabbath by their fleeing upon it! And they kept the day so effectually by thus fleeing, that they had no occasion to observe the following day which was the Sabbath of the Lord!

8. But what about this sixth-day keeping? Dr. Akers says, God then gave them the sixth day for the Sabbath. Did he then bid them to observe the sixth day as the Sabbath after the model of that Egyptian week? Oh! no; he made the sixth day into the seventh, as we are told by Dr. Akers!

9. But how could even the Almighty do this, seeing that he has no power to utter a falsehood?

10. And how does Dr. Akers know that he did thus change the Sabbath from the seventh day to the sixth? And what testimony does he find that God first gave Israel a week of six days, and then improved upon it by giving them a week which began on his own seventh day and ended on his sixth?

11. The reader need not be told that Dr. A. does this by *counting*. He counts from the resurrection of Christ, back to the rest-day of the Creator in Eden, and thus makes out that "the first day" in the one case is "the seventh day" in the other. Then he counts from the Lord's rest-day, forward to the exodus; and if he counts right, then Abib 16 was the true Sabbath. And if he can, in addition to, and independent of, all this, prove that Abib 15 was made into a weekly Sabbath at that time, *then* all this change of the Sabbath, and all this change of the week, follow as a matter of course. But if Dr. A. has made the mistake of just one day in this immense count, then all these wonderful changes are creations of his own fancy.

11. The fifteenth of Abib was of the same rank with the other annual sabbaths, of Lev. 23, with the exception of the tenth of the seventh month, which was more sacred than the rest. It came *once* a *year*, and not *once* a *week*, like the Sabbath of the Lord. And whereas no *servile* work was to be performed on Abib 15, no work at all was to be done on the seventh day. Lev. 23:3, 6–8.

12. Finally, the preparation of food was expressly allowed on the fifteenth of Abib, the first day of unleavened bread (Ex. 12:15, 16; Lev. 23:6–8), but was expressly forbidden upon the day of the weekly Sabbath. Ex. 16:23. This of itself is a clear proof that the fifteenth of Abib was not made to recur regularly on the day of the weekly Sabbath.

We have thus shown that Dr. Akers has no valid reasons to prove that the first day of unleavened bread was the seventh day of the week; and we have proved by positive evidence that such cannot possibly be the case.

Dr. Akers has two fundamental arguments: 1. He asserts that he can count the time to a day from Christ's resurrection back to God's rest-day in Paradise, and then forward to Abib 16 in Egypt, which day was also God's rest-day. 2. And he alleges that he can prove that Israel, by divine direction, observed Abib 15, and not Abib 16. Wherefore, it follows that the Sabbath was then set back one day.

But when Dr. Akers asserts that the first day of the week of Matt. 28:1 is the same as the seventh day of Gen. 2:2, 3, because the time comes out in even weeks, counted from one to the other, the very fact that the day at one end of the reckoning is not the same as at the other, shows that, unless he can prove a change of the week between these two points, his reckoning is false. For either Matthew or Moses gives a wrong name to the day; as one, at one end of the chain, calls it "first day of the week," and the other, at the other extremity, calls it the seventh day. Hence he attempts to remove the contradiction, and to sustain his reckoning, by changing the weeks in Egypt. But we have proved that the weeks were not changed in Egypt. And having proved this, we have thereby shown that his count, which starts at Matt. 28:1 with the day as first day of the week, and ends with it as the seventh, Gen. 2:2, 3, is certainly an effort to prove an absolute falsehood! The change of the weeks in Egypt, and the count of the days by Dr. A., are both an entire mistake, and wholly unworthy the confidence of the reader.

Dr. Akers' act of counting the days from the resurrection of Christ back to the day of the Creator's rest, is all mere talk, for the pretension is preposterous. But this amounts to nothing unless he can show that there was one week somewhere between the two points that had only six days in it, for it is thus only that he can bring the New-Testament "first-day" to be identical with the Paradisaical "seventh-day." But unfortunately, the only way to prove this week of six days (of which the Bible says nothing) is by means of this al-

leged exact count. And even this count is of no consequence, unless it be shown that the day kept by the Hebrews was one day earlier than the true seventh day, an attempt which has already been shown to be an entire failure.

The history of this Sunday-seventh-day, or Sunday-seventh-day-first-day theory, is very remarkable. The man who first gave this theory to the world, so far as we are informed, was the distinguished Joseph Mede, who died in 1638. Dr. Jennings thus states his theory:

"The learned Mr. Mede endeavors to prove the seventh day of the Jewish week, which was appointed for the Sabbath, to be the day on which God overthrew Pharaoh in the Red Sea, and thereby completed the deliverance of his people from the Egyptian servitude. And, whereas a seventh day had before been kept, in memory of the creation (but to what day of the Jewish week that answered, we cannot certainly say), now God commanded them to observe for the future this day of their deliverance, which was the seventh day of their week, in commemoration of his having given them rest from their hard labor and servitude, in Egypt."—*Jewish Antiquities*, book 3, chap. 3, pp. 329, 330.

This theory of Mr. Mede's asserts the change of the Sabbath from God's seventh day to the seventh day of the Jewish week. But to what day of the Jewish week God's seventh day corresponded, he did not know; so that it would seem hard to prove by any evidence of Mr. Mede's that it was certainly changed at all. But Mr. M. endeavors to prove that Pharaoh was overthrown in the Red Sea on the seventh day of the Jewish week; which day God required the Jewish people to keep, in memory of that event. Thus the Sabbath was changed at the passage of the Red Sea, but what day it was changed from, Mr. M. did not know.

This was the greatest light which Mr. M. could shed upon the change of the Sabbath in Egypt. But though it was seen that the Sabbath could not have been

changed at that point, yet the very idea that it was changed at the commencement of the Jewish dispensation, was so serviceable in helping to prove that it was changed again at its close, that it could not be given up.

But though the idea of this change was too valuable to the friends of the first-day Sabbath, to be relinquished, yet it was plainly seen that it could not have been changed at the point fixed by Mr. Mede; or that if it was, nobody could find any record of it.

So it came to pass after more than a hundred years, that Dr. Jennings took up the grand idea of changing the Sabbath from the Paradisaical rest-day to the so-called Jewish Sabbath. This itself, in his estimation, was very precious, but Mr. Mede was mistaken in the precise time and place. It was not changed at the passage of the Red Sea, but at the fall of the manna. Dr. Jennings could see clearly that the Sabbath must have been changed when given to Israel (it was so desirable); but he also saw that there was nothing to sustain the change where Mr. Mede had fixed it. So Dr. J. decided that the fall of the manna was the very point where this change was effected. And he taught that the fall of the manna was made to bear testimony in behalf of the new Jewish Sabbath and against the ancient Sabbath of the Lord. The Jews never changed the day after this, it is certain; so if he can change it here, it will be easy to change it again at the resurrection; and if he cannot prove it to have been changed at this time, or hereabout, then the Jews have now the true seventh day.

Thus the case stood for another hundred years, or more, when Dr. Akers took the case in hand. It was a precious idea that God had given to Israel the sixth day of the week as the Sabbath, and that he had taken from them the true seventh day of the week, our Sunday. But though Dr. Jennings had fixed the time and place of this auspicious change, as being at the fall of the manna, and not at the Red Sea, as asserted by Mr.

Mede, yet Dr. A. could see that Jennings had not got it right. There was nothing to his argument fixing it at the fall of the manna, in Ex. 16.

Dr. A., by counting the days in the manner which we have seen, satisfied himself that the change took place on the day of unleavened bread in Egypt. So he publishes to the world, in 1855, the grand fact that at the exodus, God changed the Sabbath from Abib 16 to Abib 15, *i. e.*, from the seventh day of the week to the sixth! For, according to Dr. A., God took from his people his own hallowed rest-day, and gave them a ceremonial sabbath made out of the sixth day!

But the matter is not yet settled. Some ten years after Dr. Akers' book was published, the Rev. E. Q. Fuller tried his hand at this great undertaking. Dr. Akers has fixed the time and place all right, but he does not rightly state the change. The Sabbath was not changed from the seventh day to the sixth, as Dr. Akers asserts. No, indeed! It was changed from the first day of the week to the seventh! And instead of there being one week in Egypt with only six days in it, Mr. F. declares that that week had two Sabbaths in it, viz., its first day and its seventh!

Thus Mr. Mede, early in the seventeenth century, announced a wonderful fact. It was this, that the Hebrew people did not have the original Sabbath, or rather, it was taken from them, and the Saturday Sabbath was given them in its place at the passage of the Red Sea.

That is a grand idea! responds in substance, Dr. Jennings a hundred years later; you are right as to the change of the Sabbath, at the commencement of the Jewish dispensation, but mistaken in the time and place of its occurrence, and in the arguments you adduce to prove it. It did not occur at the crossing of the Red Sea, but at a later point, at the fall of the manna.

Not so, virtually responds Dr. Akers, something more than a hundred years later. Though your zeal for the

great truth that the Hebrew people had the ancient seventh-day Sabbath taken from them, and a new Sabbath made for them out of the sixth day of the week, is very praiseworthy, yet you are even farther from the truth as to the time and place of the change than was Mr. Mede, and your arguments to prove the change are not sound. It was not changed at the fall of the manna, but on the day that Israel started out of Egypt. And I ascertain the fact of the change by counting the exact number of days from the creation to the exodus.

But Mr. Fuller now rises, and in brief responds to Dr. Akers after this manner: I am much indebted to you for the count of the days you have made from the creation to the exodus. You show Sunday to be the original Sabbath to my full satisfaction. But when you state that God changed the Sabbath at the exodus from the seventh day to the sixth, you make a bad mistake. Not so. It was changed from the first day of the week to the seventh! And I prove it by your own figures in which you count the days from creation!

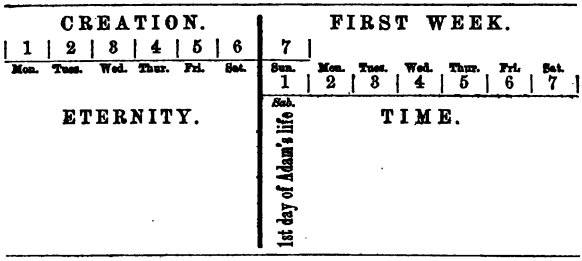
One grand error is held in common by all these theologians, which is that God took away from his people his own Sabbath and gave them in its stead a ceremonial sabbath. But while they are all interested to prove this assertion, one of them says that this change was at the Red Sea; the second says it was at the fall of the manna; the third says it was effected at the exodus by changing from the seventh day to the sixth; while the fourth says that it was changed at that point from the first day to the seventh!

Thus they all agree that the Jews did not have the Sabbath of the Lord, but they entirely disagree in proving it. Their case is like that of the false witnesses who all testified that Jesus was not the Christ, but did not at all agree in the nature of the proof!

We now call the reader's attention to the remarkable changes which each of these writers makes in the reckoning of the week. We present the week of Mr. Ful-

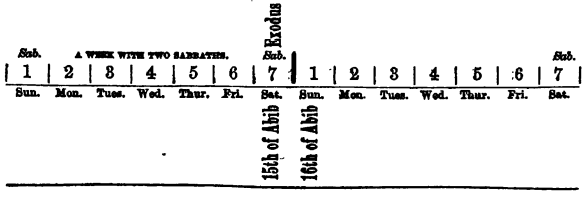
ler at three grand epochs; viz., at the creation, the exodus, and the resurrection of Christ. We also present the week, as reckoned by Dr. Akers, at each of these three points. As Dr. Jennings uses precisely the same week as Dr. Akers, except at the fall of the manna, we simply give Dr. J.'s week at that point.

FULLER'S WEEKS AT CREATION.



The reader will observe that his first week of time is framed on the theory that the six days of creation belong to eternity, and that God's seventh day is the first day of time, the first day of the week, and the first day of Adam's life—four remarkable falsehoods. Observe that Mr. F. has here one period, we cannot justly call it week, which has only six days in it. This feature has to appear once in each of the several theories. Observe next

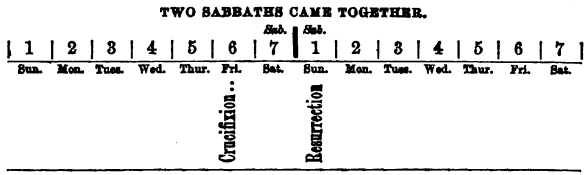
FULLER'S WEEKS AT THE EXODUS.



Here are two of his weeks at the exodus. The first one has two Sabbaths in it, being that week in which the Sabbath was changed from Sunday back to Saturday. The second week is simply the ordinary week of the Jews, thenceforward having its Sabbath upon the seventh day instead of on the first day as it had had down to that time, according to Mr. F. Next we give

FULLER'S WEEKS AT CHRIST'S RESURRECTION.

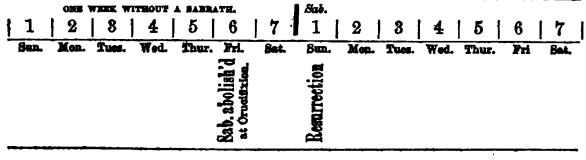
No. 1.



Observe, two Sabbaths come together! One week ends with a Sabbath, and the following week begins with one! If he says, Not so, for the Jewish Sabbath was abolished at the cross, then we give an illustration of this view:

FULLER'S WEEKS AT CHRIST'S RESURRECTION.

No. 2.



Observe, this time we have a week which has no Sabbath in it. As he had a week in Egypt which had two Sabbaths in it, he has a right to give us one this time with no Sabbath at all! On an average, we hold our own on Sabbaths at Mr. Fuller's hands; so we must try to stand it! Now we illustrate

AKERS' WEEKS AT CREATION.

ETERNITY	FIRST WEEK.							SECOND WEEK.						
							Sab.							Sab.
	1	2	3	4	5	6	7	1	2	3	4	5	6	7
	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.	Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.	Sun.

With Dr. Akers' division of time from eternity, we perfectly agree; the only error being the serious falsehood of calling the first day of the week Monday. And Dr. A. does this, although he acknowledges that the New-Testament first-day of the week is Sunday. How he brings this around will appear in the diagram of

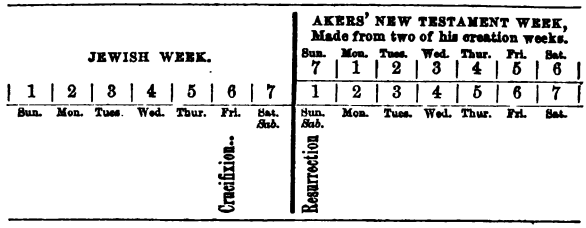
AKERS' WEEKS AT THE EXODUS.

Last week of the old series, containing only six days.						Exodus	New week, beginning with the last day of the old week.						
1	2	3	4	5	6		7	1	2	3	4	5	6
Mon.	Tues.	Wed.	Thur.	Fri.	Sat.		Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.
					Sab.		1	2	3	4	5	6	7
					15th of Abib	16th of Abib	NEW WEEK.						Sab.

The first of these weeks has only six days in it, though its last day is made into the so-called Jewish Sabbath! But this sixth-day period is as essential to Dr. A. as to Mr. F. Observe that at the exodus Dr. A. changes, not only the Sabbath, but, unlike Mr. F., even the week also. Sunday now, by means of this six-day week, becomes the first day.

Next we give Dr. Akers' weeks at Christ's resurrection, though they are precisely identical with those of Mr. F. at that point. But we do it to show that, having changed his reckoning of the week at the exodus, in order to change the Sabbath from Sunday to Saturday, now when he changes the Sabbath back from Saturday to Sunday, his week refuses to change. It seems strange that it changed so easily in Egypt!

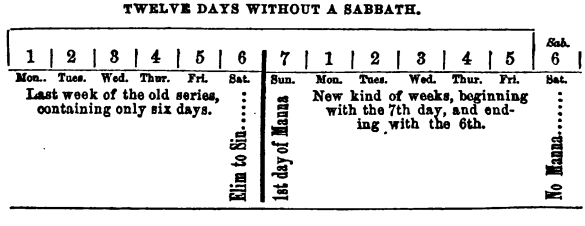
AKERS' WEEKS AT CHRIST'S RESURRECTION.



The reader will observe that the upper line in this diagram shows the days of the New-Testament week, as reckoned by Dr. Akers. So that if *he* is correct in the reckoning, our present week begins with the seventh day of the original week, and ends with its sixth! But if the evangelists are correct in the numbering of the week, then his order of the days in the week is false.

These illustrations must suffice for the theories of Mr. F. and Dr. A. As the theory of Dr. Jennings is precisely that of Dr. Akers, except with reference to the place where he changes the Sabbath the first time, we simply illustrate

JENNINGS' WEEKS AT THE FALL OF THE MANNA.



Though we give Dr. Jennings only one illustration, he contributes his full share toward interesting and edifying the reader.

Here is a period of thirteen days from one Sabbath

to another! But the reader will observe the indispensable period of six days neatly hidden under the ample robe of this thirteen-day week! That is to say, here is a week and six days with only one Sabbath for the whole period! And here is a theory, which, to prevent a journey on the Sabbath (which did not occur on that day), has the children of Israel gather manna for the first time on the Paradisaical Sabbath! Dr. J. here robs us of one Sabbath-day in the count, and never makes up for it like Mr. F., by giving us a week with two Sabbaths in it! And let it be observed that, whereas Dr. Jennings uses a week from the fall of the manna to this time, which begins with God's seventh day and ends with his sixth, Dr. Akers adopts such a week on the day of the exodus, while Mr. F., by assigning the six days of Gen. 1 to eternity, has such a week as this from the beginning!

Thus it is evident that while each one of these able writers is anxious to prove that Israel had another Sabbath besides the Sabbath of the Lord, they do not agree how they came by it, nor when it was given! The truth is, they are all wrong; and the reason why they do not agree as to the time and manner of the change is because no change of the kind was ever made! Each sees the weakness of the arguments used by his predecessors, and each attempts to place a firm foundation under the Sunday-seventh day, though to do it, he must remove that which those before him have laid.

But we have no disposition to dwell upon the peculiarly ridiculous character of the work which these men have wrought. There is another aspect of the case that demands our attention, and in the light of that all other things pertaining to it are, comparatively speaking, of small account. What we now call attention to, is the inherent and palpable wickedness of this work, more especially as exhibited in the effort of Dr. Akers and Mr. Fuller.

The testimony of the Bible, which we are about to present, directly and unequivocally establishes the fact

that God did command the Hebrew people to observe his own hallowed rest-day. But with this plain testimony before them, these professed ministers of Christ deliberately affirm that God took from the Hebrews his own holy rest-day, and gave them, in its stead, the day next preceding it. The responsibility of such teaching is not to be estimated. It is time that such teachers should examine their right hands. See Isa. 44:20.

To justify the severity of this language, which certainly proceeds from no ill will toward those who have done this great wrong, we adduce some of the plainest statements of the book of God.

1. Here are the words of the grand Sabbath law:

"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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:8–11.

And now observe the following facts:

(1) We have here no occasion to argue that the law of God speaks to all mankind (Rom. 3:19), and that it does therefore speak to the Hebrews. We know that whether others are concerned or not, it was, when spoken, addressed personally to the Hebrews, and that it was committed to them in ten oracles. Rom. 3:1, 2; Acts 7:38; Ex. 20.

(2) When the fourth commandment enjoins the remembering of the Sabbath-day to keep it holy, it is, as all Bible students know, the same as saying in plain English, "Remember the rest-day to keep it holy;" for Sabbath in Hebrew, and rest in English, are the same.

(3) This precept plainly states whose rest-day it is that should be remembered; viz., the rest-day of the Lord of hosts, which is the seventh day.

(4) It also states the reason for the existence of this rest-day, and for the obligation of its observance; viz., that God rested on this day from the work of creation, and that he did, for this cause, bless and hallow the day.

It is therefore perfectly manifest, (*a*) That this precept does plainly and explicitly require the observance of the Creator's rest-day; (*b*) That it was spoken directly to the Hebrew people, and was certainly obligatory upon them, whether it was upon any other persons or not.

How inexcusable, therefore, is the conduct of those theologians who assert that God commanded the Hebrew people to keep the sixth day of the week! and that in proof of this they should declare that, having counted the age of the world to a day, they have ascertained that the day which the Hebrews observed was one day *too early* in the week to be the Sabbath of the Lord! Would they ever thus charge God with folly, were it not that they hope to relieve themselves thereby from the absurdity of keeping as a Sabbath the day *after* the Sabbath of the Lord?

If the responsibility of enjoining and of observing the day *before* the true Sabbath can be fastened upon the Lawgiver and upon the Hebrews, then the people of the present day can relieve themselves from the folly of keeping the day *after* the Lord's Sabbath, and can prove that they are actually observing his seventh day in their first day of the week! And so learned ministers dare to meet the express language of the fourth commandment, and claim to prove, by a count of the days from creation, that the seventh day, observed by the Hebrews, was not the Lord's seventh day, but his sixth! And, moreover, that "the first day" of the four evangelists is not the Lord's first day, but his seventh!

2. But let us compare the fourth commandment with the record in Genesis second. The one is the grand Sabbath law, the other is the record of the origin of the Sabbath.

Gen. 2:2, 3: "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."

Ex. 20:10, 11: "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; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore, the Lord blessed the Sabbath-day and hallowed it."

The words, "hallowed," Ex. 20:11, and "sanctified," in Gen. 2:3, are both translated from the same Hebrew word, and each signifies to set apart, or appoint, to a holy use. Now it is plain, (1) That Gen. 2:3 does set apart to a holy use the day of the Creator's rest. (2) It is also certain that the fourth commandment repeats the very words of the institution of the Sabbath, and that it enjoins the observance of the day thus instituted. So that in the fourth commandment, even though we except the rest of mankind, God did require the Hebrew people to keep the very day hallowed in Eden.

Yet by immense labor expended in attempting the exact count of days from Christ back to Adam, and from Adam forward to Moses, Dr. Akers satisfies himself, and many others, that the Hebrews, in attempting to keep the seventh day, were obliged to take up with the sixth under a false name! and that those who are keeping the first day of the week are really keeping the true seventh day in disguise! So that the Hebrews failed to keep the seventh day though they used their best endeavors to keep it! And the professed people of God, in these days, keep it without even intending to do it! Surely it is easier to obey God *now* than it was *then!*

3. But it is time to nail the wicked falsehood that the Hebrews kept the sixth day instead of the seventh; for it furnishes a plausible excuse for breaking the fourth commandment under pretense of keeping it in the observance of the first day of the week. We state the fact, therefore, in plain terms, and will prove it by the express language of the Bible that the Hebrews did keep the *seventh* day, and did not keep the *sixth!*

We have shown that the rest-day of the Lord, commanded in Ex. 20, is the very seventh day set apart to a holy use in Gen. 2:2, 3. Now we will prove, (1) That that people knew, beyond all dispute, what day this seventh day was; (2) That they kept the very day pointed out by Him who commanded that this rest-day be observed; (3) That the language explicitly states that they did not keep the sixth day.

The reader is well aware that, some weeks before God spoke the ten commandments, he began to feed the Hebrews by bread from heaven. Ex. 16. This bread fell during six days, and did not fall on the seventh, and this course of things continued for forty years. Now it is perfectly certain that, when God, in the fourth commandment, required men to keep the seventh day on which he had rested, and that when in his providence he showed, by the miracle of the manna, which day the seventh day was, the seventh day of the one was identical with the seventh day of the other, unless God can contradict himself. And we do read that the seventh day pointed out by the manna was "the rest of the holy Sabbath unto the Lord." Verse 23. And Israel did rest on the seventh day, but did on the sixth day gather and cook their manna for the Sabbath.

What then shall we say of those who undertake to prove that Israel kept the sixth day, and not the seventh, for the Sabbath? Which is more reliable, their counting of time, or God's designation of the numbers of the days? Is it not a dreadful crime to falsify God's word?

4. God gave Israel his Sabbath, to be a sign between them and himself. Ex. 31; Eze. 20. All other nations had forgotten the true God, and were worshipers of false gods of every kind. That Israel might keep in their memory the Creator, who is the only true God, he gave them his Sabbath which he hallowed when he made the heaven and the earth. The observance of the Creator's rest-day designated the Hebrews as the worshipers of the only true God. Those who attempt to prove by counting, and from various inferences, that God gave Israel the sixth day, and not the seventh, assert that the Sabbath could not have been a sign to Israel unless God gave them a different day from that which he ordained in the beginning. And yet when God gave them this sign, he made its entire significance to consist in their keeping his rest-day; because that he had created the heaven and the earth in six days, and rested on the seventh. Ex. 31:17. And this is therefore a decisive proof that the Hebrews did observe the day of the Creator's rest, and not one of the six days of his labor.

5. When God came down upon Mount Sinai, he is said (Neh. 9:14) to have made known his Sabbath, *i. e.*, his rest-day. This cannot be spoken in an absolute sense, for they were already keeping it. It must imply that he made it known more perfectly, even as he made himself known in Egypt. Eze. 20:5. But how far from the truth is this language, if, instead of giving them his holy rest-day, he gave them the day before it, as proved by the count of Dr. Akers and Mr. F. To say, as does Dr. Akers, that he had just before given them another Sabbath, and authorized them to tread his own Sabbath under their feet, is a most inexcusable perversion of the truth!

6. What God requires of the Jews and Gentiles alike, is to keep his holy day. Isa. 58:13. Who shall have the presumption to say that he authorized the Jews to disregard it and to keep another?

7. When the Saviour spoke of the design of the Sabbath, he said it was made for man. Mark 2:27, 28. God made it out of the seventh day. Gen. 2:2, 3. In the fourth commandment he bade Israel (and indeed all mankind) observe that very day. But though the Jews are men, and though they were amenable to the fourth commandment, yet Messrs. Akers, Fuller, and others, say that God gave Israel at the exodus a different Sabbath, and authorized them to violate his own rest-day, even from that time till the resurrection of Christ! And what is worthy of notice, our Lord had this second-rate Sabbath to keep, instead of the genuine! But this theory is proved to be false, even by the very fact that it was concerning this same so-called Jewish Sabbath, that our Lord was speaking when he said it was made for man. They had, beyond all dispute, therefore, the original Sabbath; for theirs was the one of which Christ spoke.

8. Finally, with one grand fact which cannot be counted down, nor counted out, we close this argument. The holy women who followed the Saviour to his burial, having made preparation to embalm his body, laid the spices aside at the approach of the Sabbath, and rested the Sabbath day according to the commandment. Luke 23:56. It is certain, (1) That they kept the very day observed by Christ and his apostles and by the Jewish people; (2) That they kept the very day ordained in the commandment; Ex. 20:8–11; (3) That that day was the rest-day of God set apart at creation; Gen. 2:2, 3; Mark 2:27, 28. And now mark the decisive fact: the next day after the rest-day of the Lord was the first day of the week! Luke 24:1; Mark 16:1, 2. No wisdom of man can make the day of the Creator's rest, which the fourth commandment enjoins, identical with the first day of the week, which comes the next day after that rest-day is past!

How much wiser in God's sight the observance of the Sabbath of the Lord (for that is the institution enforced

by the commandment of God), than is the mighty effort to move heaven and earth to show that the first day of the week is, itself, the hallowed rest-day of the great Creator!

The text at the head of this discourse may well be cited at its conclusion:

Eze. 13:6: "They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them: and they have made others to hope that they would confirm the word."

Are not these words true of these teachers? Reader, are you one of those that have been made "to hope that they would confirm the word"? These men are not making up the breach in the hedge for the house of Israel to stand in the battle in the day of the Lord. They are not anxious to restore that which has been broken down in God's law. They have a very different work to perform; for their business is to build up a wall of their own, and to daub it with untempered mortar. The day of God is coming; and when its great hail stones shall fall, this wall will be broken down, and every refuge of lies shall, with it, be swept away. Would you stand in the battle of the great day? Then you must make the truth of God your shelter, and this you can only do by obeying it.

"THE SEVENTH PART OF TIME:"

A Sermon on the Sabbath.

BY W. H. LITTLEJOHN.

Text—"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20: 10.

Perhaps there is no view more generally entertained by those who are arrayed against the Sabbath of the Lord, than that which is commonly called the "seventh-part-of-time theory." Its friends, while denouncing Antinomianism, and insisting upon the universal and perpetual obligation of the law of God, so construe the fourth commandment as to make it simply require the observance of one day in seven, leaving the individual to determine which this shall be.

It is a matter of no little surprise that they, while loud in their condemnation of all who, as they claim, seek to abridge their liberty by compelling them to observe the last day of the week to the exclusion of all others, do, nevertheless, without exception, unite in keeping the first. The query naturally arises, Why is this so? why no greater diversity in practice? And when inquired of respecting this matter, the invariable reply is that, for the sake of the common good, they have con-

cluded to forego their personal right of choice, and conform to an excellent custom, resting upon the necessity of a uniform day of rest, and designating Sunday as the same.

It never seems to have occured to their minds that the moment they assume this position, they virtually abandon their own exposition of the Sabbath law. Nevertheless, this is undeniably true; for, by their own confession, there is in society a necessity for a uniform day of rest. Now, therefore, if they are right in this, as they unquestionably are, one of two things is certain: either God did comprehend the necessities of the race, and provide for them by instituting a definite Sabbath-day, to be kept by all, or else his law is imperfect, in that it does not meet the requirements of those for whom it was made.

Leaving these, therefore, to determine for themselves which horn of the dilemma they will take, *i. e.*, whether they will still insist upon holding on to an explanation of the commandment which involves the dishonor of God; or conclude that he who knows the end from the beginning has, in his law, exactly met the necessities of his creatures, and that the whole difficulty has arisen on their part, through a misconception of the meaning of the statute which he has given, we turn to examine it for ourselves. While doing so, as this is a matter of no small moment, since it is one upon which eternal interests hang, we invite the prayerful attention of all who are earnestly seeking for

truth, while we offer what seems to us to be a few conclusive arguments that the opinion in question is utterly unsound.

First, we submit that it is not in accordance with the obvious meaning of the commandment.

In proof of this we might advert to the fact that the history of the Jews from Sinai to the cross not only fails to furnish a single act in the performance of which they proceeded upon the hypothesis that the day of the Sabbath of the decalogue was variable at pleasure; but, on the contrary, it is full of the most convincing proof that they ever regarded it as fixed and immovable.

As an evidence of this, from many others of like nature which might be adduced, take, if you please, those sieges of Jerusalem in which they persisted in their customary regard for their holy day so far as to refuse to employ its sacred hours in preventing their enemies from advancing their works against the place, thereby enabling them to destroy both it and them; a calamity which might have been altogether averted had it occurred to them that the Sabbath law was so accommodative that while one portion of them were fulfilling its requirements by resting on one day, another might be fighting in the field at the same time, providing only that they should meet its requirements by resting on some other one of the seven days of the week.

We conclude, therefore, that inasmuch as the history of the Jews, covering a range of fifteen

hundred years, and characterized by all the vicissitudes of war and peace, fails to furnish a single instance in which one of their number ventured, either by word or deed, to question the fact that the last day of the week, and it alone, was the one which Jehovah claimed as his own, we shall be safe in deciding that this was the judgment of the whole people, without exception; a fact by no means insignificant when we consider that to them were committed the sacred oracles, after having been written out upon tables of stone in their own tongue, with which they must have been more familiar than we can be. And, strange as it may appear, the verdict which they have given in the premises has received the unqualified approval of the Christian world from the commencement of this dispensation down to within two hundred and seventy-five years of our time.

For it was not until the year 1595,* and more than three thousand years this side the giving of the law, that, when pressed to the wall by Papists, on the charge that Protestants were observing Sunday in obedience to the decree of the Catholic church, and in contravention of the commandment of the Lord, Nicholas Bound made the first successful effort to bring into favorable notice the doctrine that all which its phraseology demands is the keeping of any one of the seven days of the week. This being true, we find, after all, that those who have prided themselves so much upon

*Coleman's Ancient Christianity Exemplified, chap. xxvi, sec. 2.

the idea that their version meets with the approval of the majority, are, nevertheless, when we take into account the opinions of those who have lived in the past, vastly in the minority.

Turning, then, from the opinions of men, and the bearing which they have upon this subject, after having seen that there has ever been a wonderful concurrence among them in the belief that the commandment is so worded as to leave no reasonable doubt in the mind of the unprejudiced, that it pointed unavoidably to one day, and only one, as the Sabbath, the observance of which it was given to enforce, let us seek elsewhere for additional proof that this modern view finds no warrant in the word of God, and never could have gained credence had it not been for the necessity that something of the kind should be invented to defend a practice which could not be justified in any other manner.

We naturally recur to the commandment itself, in the hope that it will afford all the light which is necessary to enable us to reach a correct conclusion. It reads as follows:

"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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all

that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it."

A glance reveals the fact that the whole discussion must turn upon the meaning of the expression, "the seventh day;" for that is plainly called "the Sabbath," and in it we are forbidden to do any work. In the opinion of our opponents, this is applied indiscriminately to any twenty-four hours in the cycle of the week, which we may see fit to call the Sabbath and devote to the worship of God.

But the question with which we have to deal, is not what they *now* understand this language to mean, but what was the impression which it then conveyed to the minds of those to whom it was given; for, as language is variable in its meaning, it is universally conceded that laws must be interpreted in accordance with the signification of their phraseology when they were enacted. How did the men who stood at the base of Sinai view the question? Was the idea imparted to them by the words in controversy the same as that held by our friends? or was the language as determinate to them as it would be to us should the Lord declare in so many words that Saturday is the Sabbath?

Fortunately, this question can be settled beyond peradventure. The sixteenth chapter of the book of Exodus seems to have been thrown in almost for the express purpose of furnishing a commentary upon this subject. The events which it records transpired but thirty-three days before the trem-

bling multitude stood at the base of the quaking mount; a period of time altogether too short to admit of change in the use of language, or a revolution in the customs of the nations. Whatever appellation, therefore, was given to the days of the week at the commencement of this period, would apply equally well at its close. But in the brief record under consideration, mention is made three times of the sixth day of the week, and four times of the seventh. Here, then, is an excellent opportunity for testing the merits of the rival theories.

If, in the cases alluded to, we shall find that the terms, "sixth day" and "seventh day," there signified respectively one-sixth and one-seventh part of time, the latter was undeniably employed in that sense in the decalogue a little more than a month later. But if, on the contrary, it shall appear that they were made use of in this case because they were the titles commonly given to the last two days of the week, then they retained this signification when the Lord employed the last of them in marking his rest day. The verses in which they occur, read as follows: "And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." Verse 5. "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." Verse 22. "See, for that the

Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Verse 29. For the use of the term, "seventh day," see verse 29, as copied above, also the following: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Verse 26. "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Verse 27. "So the people rested on the seventh day." Verse 30.

Now consistency demands that if the words, "the seventh day," used in the above, are to be construed as meaning one day in seven, then the kindred expression, "the sixth day," must mean one day in six. But this would make nonsense of the whole thing; because, according to the context, it was to be the *preparation* before the Sabbath, and on it, twice as much manna was to be gathered and prepared as on other occasions, for the reason that on the seventh day there was to be none. Who does not see, however, that, admitting the construction in question, the whole plan would have proved a failure, inasmuch as the preparation occurred as often as once in every six days, while the Sabbath transpired only once in seven days; so that at the end of the second week, they would have been separated by one whole day; at that of the third, by two; of the fourth, by

three; and so on, until the cycle of the week was completed, when they would occur at one and the same time; thus representing God as so far blundering, through a misconception of a plain mathematical principle, that six out of seven of the miracles which he worked for the preservation of food for the Sabbath were rendered ineffectual by the fact that they occurred either too soon or too late to meet the requirements of the case. It is evident, therefore, that the day spoken of in the above as the sixth, was so called, not because it represented one-sixth part of time, but for the reason that it was the distinctive appellation by which it was known from the other days of the week. That this is so, is abundantly attested by the fact which is brought to view in verse 22, wherein it appears that the people, so far from having any doubt as to when the proper time had arrived for the gathering of the double portion of manna, entered upon this work, without exception, at one and the same time, since all of the rulers came and reported the same to Moses.

From this standpoint, therefore, we are enabled to construct the whole Jewish week, giving to each day its proper name; for if the day under consideration was the sixth, it must have been preceded by five others, each following in consecutive order, and receiving its proper numerical title from its relation to the first. It was not only true that this was preceded by five others, but, according to the statement found in verse 23, it

was followed by the Sabbath; for Moses, from the standpoint of the sixth day, says, "To-morrow is the Sabbath." And, in verse 26, he makes the statement that it also has the additional signification of "the seventh day;" and is further characterized by the fact that in it there was to be no manna; a thing which was not true of any of the others. These facts, which were familiar to the minds of all, not only serve to locate it unmistakably in the wilderness of Sin, but as they were equally true a little further on, when the voice of the Lord was heard in the mount, and when his finger traced upon the marble the words, "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," must have marked it with moral certainty as the one to which reference was made.

Secondly, the view in question is not in harmony with the reason of the law.

We apprehend that one of the chief difficulties in the way of arriving at the truth in the matter, arises from a misconception of what the Lord really requires at our hands. Many seem to read the statute as though the keeping of *a* Sabbath is all that it requires. Acting upon this impression, it not unfrequently occurs that Sunday-keepers, when reminded that Saturday is *the* Sabbath, reply somewhat as follows: "We know that Saturday is *your* Sabbath, but Sunday is *ours*." The

error here consists in the use, in such a connection, of the words, *your* and *our*. For, mark, Jehovah does not say, "Remember *a Sabbath* to keep it holy," neither does he direct you to abstain from labor upon *your Sabbath*. But the injunction is, to do no work on "the seventh day," which "is the Sabbath of the Lord thy God." Hence, all that is necessary to determine, so that we may know whether we are obeying him or not, is to decide the simple question whether the Sabbath we are celebrating is that of the Lord. If the mere fact of resting upon a day makes it such, then all which is necessary in order to impart this distinction to every day of the week (and, as a consequence, to each one in the whole year), is, that seven individuals, through accident, caprice, or interest, should devote to this purpose seven days following each other in consecutive order, a condition of things of a nature to render the absurdity of such an opinion palpable to all.

How, then, shall we ascertain when we have found the Sabbath of the Lord? We answer, Its identification is easy. It is not necessary to leave the sacred tablets themselves, in order to locate it with absolute certainty.

Underlying every wise law is found a good and sufficient reason. The one which is assigned by its Author for the institution of the Sabbath, is found in the following words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: where-

fore the Lord blessed the Sabbath-day, and hallowed it." Here we are informed that the seventh day became the Sabbath of the Lord on account of three distinct acts: 1, He rested; 2, he blessed it; 3, hallowed it. Now, therefore, as the *seventh day* and the Sabbath are herein declared to be one and the same, before any other day can be said to be entitled to this distinction, its friends must be able to show that these three things have, at some time or in some sense, been true of it. Let us, therefore, examine the claims of the first six from this standpoint, taking them in the order in which they occur.

We will first investigate those of Sunday. Did God ever rest upon it? There is not a scintilla of evidence in his holy word to that effect. Did he ever bless it? If so, he has failed to mention the fact. Has he ever hallowed it? The most patient student of sacred history has failed to find a single trace of this fact.

Thus we find that it comes short in every particular necessary to constitute it the Sabbath of the Lord. The same line of argument which has proved the claims of Sunday to be unsound, invalidates equally those of the other five days, as neither of the three conditions required is met by them. They were all of them working days, and, consequently, it could never, with propriety, be said of them that God blessed and hallowed them after he had rested upon them.

How different the case when we come to the

seventh, and last. Standing in the field without a rival, its competitors having been dismissed on the ground that sacred history has shown that the facts peculiar to the Sabbath are not true of them, we are furnished with a strong presumptive argument at the outset, that *it is* entitled to the distinction which the others have failed to obtain. Nor shall we be disappointed upon further investigation. The same man who penned the sixteenth chapter of the book of Exodus, in which the seventh day is distinguished in so marked a manner from all others, and the same one to whom was committed the awful responsibility of receiving from the hand of Jehovah, and conveying to the people, the tablets of the law, has spoken emphatically upon this point. In the brief but lucid account of creation, which he has left us in the book of Genesis, we are furnished with a narration of what transpired during the first week of time.

Making mention of the events which characterized each day in order, and referring to each by its proper numeral, he speaks of the last, as follows: Gen. 2:2, 3: "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."

In these short verses is found the historic counterpart of the statement made in the commandment, that in the beginning God rested upon, blessed,

and hallowed (or, that which is the same, sanctified), one of the days of the week. The scripture in question once more announces that it was the seventh, and the context shows that it was the last, thereby establishing, beyond dispute, that the seventh, or last, day of the week is the "Sabbath of the Lord."

Thirdly, such a construction makes the law contradictory in its provisions.

Nothing is more manifest than that a rule of action emanating from the Infinite must be characterized by harmony in all of its parts. In fact, should a document claiming this honor appear to be deficient in this respect, it would be all which would be necessary to disprove its heavenly origin.

God never stultifies himself by introducing into the same law conflicting provisions. He never enjoins in one clause a duty in which is implied the right of choice as to the time and manner of its fulfillment, and in the next prevents you, either from enjoying this franchise yourself, or requires, at your hands, that which would render it impossible for others to do so. In other words, applying the principle to the case in hand, God either meant to confer upon all the right of deciding for themselves which day they would keep, or else he intended to withhold it from them altogether. If the latter be true, it was done for good and sufficient cause; if the former, then he was moved to this course by considerations equally weighty.

There is no half-way ground in this matter. The right of choice in this thing is either a positive good, or a positive evil. If the latter, then he has, unquestionably guarded against it in every reasonable manner; if the former, then he has, doubtless, shielded it with the most scrupulous care, in order that the greatest good might be accomplished; by leaving to the old and the young, the rich and the poor, the master and the servant, the right as against every other man, of saying, not only that they would keep the Sabbath, but that which was equally God-given, of determining when they would do so.

But this is just what our friends argue that he intended to do in the Decalogue. If they are right, we shall, undoubtedly, find it constructed upon this principle throughout. Let us test the matter. Perhaps the best method of doing this, would be that of allowing some one of their number to attempt, practically, to carry out his conception of this doctrine.

(1) Let him be a man of family, say a farmer, a portion of whose children are grown up; and who is surrounded by much hired help; also, a man who is not only conscientious in his notions, as doubtless many of that faith are, but a somewhat ardent advocate of them; and one who would spurn the idea of depriving others of that which he believed to be their rightful prerogative.

Having kept Sunday for the whole of his life thus far, he concludes that a sentiment which can

never be enjoyed is hardly worth the holding, and decides to deviate from the practice of years, so far as to substitute Wednesday for it in the future. His wife consenting, they gather the household about them, and make known their intentions. While he invites all as far as they can consistently do so, to unite with himself and wife in this thing, he nevertheless gives them to understand that he shall by no means attempt to coerce compliance, since that would be an infringement of their undoubted freedom to consult their own wishes in such matters. However, it would be exceedingly gratifying if all would make the change with them. The young people, seeing that such a step would be very inconvenient, and many times in the way of their enjoying society as they otherwise would, decide not to take it. The hired help, also, for one cause or another, determine not to depart from the custom of their fathers.

Wednesday arrives at last, and with it the appointed rest. Our venerable friend, true to his convictions of duty, having previously assigned to all who thus desired, the field of their labor during his Sabbath, in order that his mind might not be turned away from its devotions by the intrusion of matters of a secular nature, withdrawing, in company with his wife, to a retired portion of the house, and congratulating himself upon the liberality of sentiments which, instead of holding all to the same inflexible rule, furnishes so much scope for the gratification of personal tastes and the consulting of individual interests, enters upon his rest. In this mood, the Bible is taken from the shelf, and opened to the 20th chapter of Exodus. The gray-haired man reads: "Remember the Sabbath-day to keep it holy." Yes, Lord,

he replies, we are endeavoring thus to do. "Six days shalt thou labor and do all thy work." This, he responds, we have already done. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Once more he ejaculates, This has reference to one day in seven, and means that it should be celebrated as we are celebrating this. He begins back a little: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thy cattle, nor thy stranger that is within thy gates." He pauses. A new idea strikes his mind. He again reads the passage. He is not mistaken. In the light of those words, he is a Sabbath-breaker. For, waiving all question in regard to time, he is guilty in respect to the manner of keeping the Sabbath; as by every rule of fair construction, these words clearly imply that his sons, his daughters, his man-servant, his maid-servant, his cattle, and even the stranger that is within his gates, are to abstain from labor on the same hours on which he does; and yet, by his own direction, his daughters and his maid-servants are hard at work in the kitchen; his sons are employed in like manner in one field, while in another, his oxen, under the goad of a hired man, are pressing their weary shoulders against the yoke in order that in due time their master may reap in a rich harvest of golden grain—the reward of their Sabbath toil.

Do you say that we are begging the question in saying that the words in controversy, when rightly understood, teach what we claim? We reply, The verdict of all ages and races is in our favor in this matter. From Sinai to the present time, it has

been the practice of both Jews and Gentiles to hold church members responsible, under the principle enunciated in this language, for the conduct of those under their roof on the Sabbath-day. So general, and so deep-seated, is the conviction that this practice is every way commendable, we venture the prediction that, should a conscientious Sabbatarian in search of labor among equally-sincere Sunday-keepers who needed his services never so much, propose the idea of working for them on the latter, and resting on the former, day, his proposition would be spurned with contempt by nine out of ten, on the ground that they could not grant it without sin.

(2) The understanding of the clause which you suggest, involves absurdities too great to be entertained for a moment. Take, for example, the two first classes mentioned, *i. e.*, sons and daughters. In the majority of cases, they would include children of immature years. Does it seem probable that God would subject a father to the humiliating necessity of consulting the whims and caprices of boys and girls, as to when they should observe the Sabbath on his premises and under his roof? Yet he has done so, unless the language in question confers upon him the power of compelling them to rest at a time either fixed by the Almighty, or to be fixed by himself.

(3) The third class produces an illustration of the folly of such a sentiment, as clearly marked as does that of the second. For it cannot with any show of reason be urged that the servant should be made superior to the master by conferring upon him the privilege of deciding in reference to the day upon which he will rest, and, at

the same time, the latter be held responsible for the manner in which he passes it.

And besides, is it not manifest that the workings of such a system would be disastrous in the extreme, and that the efforts of every family conducted upon this principle would inevitably be marked by confusion and failure? Surely, nothing is more indispensable to success than the presence of the leading mind at the time when the subordinate ones are to carry out the plans of operation which he has formed. But this, in the case under consideration, would be rendered impossible for at least one day in every week. Not only so, but the sentiment in question, in the hands of skillful shirks, especially where the service, as among the Jews, was many times for life, would prove the never-failing source of vexation and trial; for a change of Sabbath would ever afford a plausible pretext for absence, whenever extraordinary or unpleasant labor was to be performed.

(4) Again, the fact that cattle are mentioned in this connection, in common with sons, daughters, men-servants, maid-servants, and strangers, throws light upon the intention of the Lawgiver; for, as it is said of them, in common with the others, that they shall do no work in it (*i. e.*, the seventh day), it becomes too plain to admit of argument, that the words, "in it," as here read and applied to them in common with the other classes, does not refer to the day of *their* choice, since cattle cannot exercise volition—but must be understood as alluding to the one in which the master himself refrains from labor.

Thus we think we have established that which we at first assumed to be true; namely, that the head of a family does not wholly comply with the

law by simply resting on the Sabbath-day. He must do more than this. He must compel those about him to follow his example.

The bearing of this fact upon the general issue is too plain to require comment. For you will remember that the "seventh-part-of-time theory" is but the enunciation of the principle that God has clothed every man with authority to decide for himself when he will hallow the Sabbath; and yet we discover that, by a decree of the same God, three-fourths of the race, or at least all embraced in the various orders of children abiding at home, men-servants, maid-servants, and strangers, are most effectually debarred from the benefits of this provision. One of two things, therefore, is true: either the Lord has, in the details of his law, defeated its general purpose and plan, or else this theory does not accord with his original intention. The reader will not be slow to decide which of these hypotheses he will adopt.

Fourthly, the providence of God is against this exposition.

Having found that the internal evidence of the law is overwhelmingly against our opponents, we might rest here, in the confident conviction that our case is fairly made out. But, remembering that men who are called upon to change opinions of long standing, desire, if they do not require, all the light which can be given, we pause, before submitting it to them to pass upon, that we may present testimony drawn from the providence of God, showing that his dealings with his people during the forty years in which he walked and talked with them in the wilderness, were such as to render it utterly impossible for them to keep any day but the last of the week.

If we shall succeed in doing this, as there is in Him "neither variableness nor shadow of turning," as he never does anything the effect of which he does not previously comprehend, and as the rule of action is precisely the same now as then, we shall be condemned for attempting, now, that which the Hebrew then found it impossible to accomplish. Or, to state the proposition in another form, as there can never be any shade of conflict between God's revealed will, and his secret purpose, as his words and his acts always tend to the same end, if the former were designed to vindicate the idea of a variable Sabbath, the latter would have been equally decided in its favor. We will, for the sake of brevity, suppose that some one of the mighty host of Israelites had been seized with this modern notion. He has conformed to the usage of the multitude a long time; but finally he grows restless, and makes it manifest by intimating that Moses takes too much upon himself, in that he teaches the people that all are to keep the Sabbath simultaneously, since this, to his mind, was by no means a part of the original plan. Weary, at last, with simple remonstrance, he takes a step further, determined either to become a martyr to his own faith, or revolutionize that of the camp.

Sunday affords a convenient opportunity for carrying his plan into operation. As, with the Hebrews, that day began with the setting of the sun on what is now Saturday evening, he assembles his family in his tent at that period, they having been previously notified of, and having acquiesced in, his intention. As the shades of evening draw on, they retire to rest, wooed by the almost holy stillness of the night into the impression that they are keeping an acceptable Sabbath

unto the Lord. Morning dawns at last; and as the rising sun throws for the first time his golden pencils of light across the landscape, they awaken to the consciousness that it is holy time. The first inclination is to break a fast which has been of so long duration that nature is somewhat importunate in her demand for food. This is especially true of the children, and they clamor for bread. But their appeals are unheeded; there is not a morsel of food in the tent.

It is true that the fields without are white with that most delicious substance, whose taste was said to be "like unto wafers mingled with honey;" but they remember that the Lord had said that the people must not go out to gather it upon the Sabbath-day. Ex. 16 : 29. The dilemma is an unpleasant one. The father appreciates the awkwardness of the situation, and, stung to the quick at the prospect that his first attempt at innovation must prove abortive, since it would be folly to persist in it under the circumstances, and anxious to shift the responsibility of failure to the shoulders of another, reprovingly inquires of his wife why she did not foresee this, upon the previous day, and guard against it by furnishing a double portion of manna, according to the usual custom. She gently reminds him that it would have been impossible; for, that being the seventh day, no manna had fallen, else the word of the Lord would have been broken. Ex. 16 : 26. Mortified, but not corrected, and failing to comprehend to its full extent the moral which this lesson ought to have taught, he attributes his first failure to the unfortunate selection of a day that had been preceded by one upon which there was no fall of manna, and decides to make one more

effort. Monday furnishes the first opportunity for this purpose, and is therefore fixed upon; and Sunday, the very one which had witnessed his disappointment, becomes the preparation day for the second experimental Sabbath.

There is now no lack either of the material to prepare, or of a disposition to put it in a state of readiness for the morrow. When the seething and baking of a sufficient quantity is completed, it is viewed with evident satisfaction, since it is supposed to furnish a complete guarantee against a failure similar to the one which had occurred in the past. The sun goes down, and holy time is once more fairly entered upon, the night is passed in unbroken silence, and the first dawn is hailed as the arrival of the auspicious moment which is to witness the triumphant vindication of a theory, the enemies of which, through the merest accident, have been enabled to ridicule for a period.

Again the family circle is complete. As they gather around to partake of the morning meal, the urn in which is deposited that which is at one and the same time the precious food of angels and that of God's wandering people, is brought forth, and its cover removed, in order that each one may receive his portion of its most delicious contents. How perfect the revulsion of feeling, and how great the chagrin, when they find in the place of that for which their souls longed, a living mass of loathsome worms. The words of Moses, that they should not keep any of that which was gathered on any day but the sixth until the morning, are brought to mind; and they perceive at last that they have but repeated the experiment of those who have formerly disregarded this injunction, and found that it "bred worms, and stank." Ex.

16 : 20. But folly had not yet run her perfect round. Reason seems to have been dethroned until Tuesday, Wednesday, Thursday, and Friday, are tried with like success.

Upon the first day of the week, that which many are now solemnizing in supposed obedience to the commandment, there was no food at all, while upon the remaining five, it was in such a condition as to forbid the entertaining, for a moment, the thought of its being appropriated as food by mortal man.

Thus terminates the first attempt to confound the sacred with the profane. Its victim, thoroughly humbled and profoundly penitent, returns to the old way, a wiser and a better man, resolving for the future to atone, as far as possible, for the past, by a faithful observance of the Lord's Sabbath. Making Friday the preparation day, he once more enters upon its solemn hours. How different the experience now! No hunger here, nor sight of nauseating food! The creature is in harmony with the Creator. The latter, to make up for the lack of manna on the seventh day, gives a double portion on the sixth; and to obviate the difficulty which would arise from the fact that the manna which ordinarily fell would become corrupt within twenty-four hours, by an exercise of divine power, he makes this of a nature to last forty-eight.

Thus did the Lord distinctly teach his ancient people that his Sabbath was a particular, definite day of the week. If you would feel the force with which this conviction must have rested down upon their minds, you have but to remember that there were, in each week, three distinct acts of God, or, if you please, miracles, all tending to confirm them

in it; viz., the falling of the manna on the six days, the giving of a double portion on the last of them, the preservation of this over the seventh, and the absence of any, whatever, on this. Also that, as there are in the year fifty-two weeks, they must have witnessed, in each year, one hundred and fifty-six of these occurrences (there being three each week), and in the forty years of their wanderings in the wilderness, the enormous aggregate of six thousand, two hundred and forty.

Fifthly, this theory, if carried out, would prove destructive of the highest interests of society.

When we speak of society, and the confusion which would be created in it by a general and practical indorsment of the tenet before us, it is not with reference to that temporary disturbance which would arise from a change of views, but it is that permanent disorder which would result from the inauguration of a line of public policy which can never be reconciled with a state of things every way normal and necessary.

With this understanding of the declaration which stands at the head of this division of the subject, we see the weight which, if true, it ought to have in this discussion. For as God, the creator, and God, the lawgiver, are one, certain it is that he has not approved in the first capacity that which he has condemned in the last; *i. e.*, if God, in his omniscience, has so related us to each other socially that a Sabbath which is not fixed would be a curse, then he has never given such an one. That this would be the case, however, might be illustrated from every walk in life. Take, for example, the commercial world. In it men are intimately connected with, and largely dependent upon, each other for success. So true is this, that

even the most common transactions are seldom perfected without the joint action of several individuals, and, in many cases, that of a much larger number. Now let a certain portion, say one-seventh, of your business men, retire each day from the active scenes of life. A glance reveals the fact that those who are not of this number would find themselves vexed and annoyed at every step, if not prevented from making any progress whatever, by the absence of those whose presence was to them indispensable in order to the accomplishment of their designs. This would be especially true with those more complicated organizations, which have been created for the purpose of facilitating an exchange of commodities between cities and nations; such as railroad corporations, which are wholly dependent for success upon the united and timely effort of many individuals, scattered along a line stretching for hundreds, and sometimes for thousands, of miles. In fact, it may well be questioned whether they would not, from the very necessity of the case, perish immediately upon, and as a consequence of, the introduction of the change proposed.

Again, it would prove fatal to our educational system, since it is wholly dependent for success upon classification, and this can never be maintained except through the regular attendance of pupils, a thing which would be altogether out of the question should they or their parents act upon the plan suggested.

But, as we have neither time nor disposition to examine in detail the many institutions which we so much cherish, and which distinguish civilized from barbarous life, in order to trace the effect which will be produced upon each, we propose to

show at once that it would prove ruinous to them all, since it would utterly subvert that upon which they must depend for existence; viz., law and order.

While there is much in human governments to be regretted, there is, also, much which is commendable; and it is difficult to see how they could be dispensed with so long as men are either criminal in intention, or liable to err in judgment. Hence we are instructed in the word of God that we should be subject to the powers that be, as they are ordained by him; that we shall render unto Cæsar that which is Cæsar's; that rulers are a terror only to evil-doers. So important was the idea of a well-regulated State in the eyes of the Lord, that he organized one for his chosen people, the laws of which have furnished a model for the ages which have followed. We unhesitatingly affirm, however, that neither that, nor any other, government, can be administered upon the principle of a Sabbath movable at will; for the very idea of government is that of a condition of society regulated by law; but law enforced, implies a judiciary, in some form or other, clothed with power to try cases and inflict penalties. That this, however, would be, practically, out of the question with the condition of things alluded to, will be apparent from a moment's thought. We will suppose that the legislature, acting in good faith, and in supposed harmony with the will of Heaven, has enacted that every citizen shall be guaranteed the right of deciding for himself when he will solemnize the Sabbath; and the people, equally ingenuous in lauding the wisdom of this plan, proceed to act upon it. The result is that, from one motive or another, every one of the seven days of

the week has been appropriated by a portion of the community to rest. Who does not see that with this state of things it would be the idlest nonsense to talk of administering justice through the courts; for the Judge, having passed the period of his rest, might, perhaps, be ready to proceed to business at the very moment that the officers of the court are about to lay it aside, in order that they may enter upon theirs.

This difficulty surmounted, after much delay the calender is taken up in order on this, and every subsequent day of the week; but it is found, upon examination, that they can not come to trial in a single case in the long list, since there is not one of them in which adjudication is not impossible because of the absence of either one or the other party, or of one of the counselors, or one or more of the witnesses, or some one of the twelve jurors, whose presence is indispensable, and yet who cannot be compelled to appear, because this would be an invasion of his legally-recognized right to consecrate to the worship of God whatever hours might seem to him good.

The result of such a state of things is apparent. Criminals, perceiving that the hilt of the sword of justice is in their own hands, become defiant, crime becomes rampant—the land is deluged with vice, the flood-gates of iniquity are thrown wide open—and no man can close them until the State is ruined, except by a repudiation of the fatal dogma, the legalization of which has caused all the trouble.

We have now been brought, by five distinct processes of reasoning, to the same result, viz., that the seventh or last day of the week, and no other, has been, and is now, the Sabbath of the Lord our God.

Have you hitherto, by an unfortunate combination of circumstances, been found desecrating it through ignorance of its true character? Then an humble confession of your guilt will secure you the fullest pardon. But in this case, as in all others, the genuineness of the repentance is determined by the fruits which it brings forth. Should you for the future continue in the way of the transgressor, even the sins of the past cannot be blotted out. Is this the first time your attention has been called to the subject? Then your position is, indeed, a critical one. Thousands of staunch vessels have gone to pieces on the identical rock of decision that your bark is now approaching. Perhaps you have never in all your life been placed in a situation where your love for God and his word has been so thoroughly tested as it will be here. On one side of this question stands almost every consideration of a worldly nature. There, perhaps, are your friends. There is the multitude of wise men whose opinions you have been taught to revere. There are the churches with which you have acted so long and so pleasantly. There, it may be, are your property interests. There is your reputation and your standing in society, while on the other side are the tablets of the law, bearing the inscription, "Remember the Sabbath-day to keep it holy." Do you falter? Then listen to the voice of Him who, while he seeks to deter us from evil by fierce denunciations of wrath, also strives to win us to holiness by promises of future good, as precious as they are incomprehensible. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not do-

ing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Can language convey an idea of felicity more perfect than that which is portrayed in the above? If so, it will be found in the following benediction pronounced by our Saviour upon those who are seeking to obtain it: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Not the city of an earthly king; not the Jerusalem of the land of Judea; but that of the "King of kings," "the Jerusalem which is above, whose builder and maker is God;" the same which John saw coming down from God out of Heaven, shining with a light clear and beautiful as that of a living stone, with twelve gates of pearl, every several gate of one pearl, and each one guarded, not with a grim and frowning soldier, but by a mighty and shining angel of God; with walls of jasper, and twelve foundations, each of precious stone; with a street of gold, like unto transparent glass, through the center of which flowed "a pure river of water of life, clear as crystal," and on either side of it was the tree of life, "which bare twelve manner of fruits, and yielded her fruit every month;" and the leaves of the tree were for the healing of the nations; while at the head of the great avenue stood the throne of God and the Lamb, from which proceeded an effulgence so bright that the "city had no need of the sun,

neither of the moon, for the glory of God did lighten it, and the Lamb was the light thereof."

Such will be the future and eternal home, not of those who *hear*, but of those who *do*, God's commandments. There will be fulfilled to the courageous, God-fearing men of this generation—standing as they do in the last, or Laodicean, state of the church—those most mysterious words of the Lord: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Rev. 3 : 21.

Would you be of this immortal number? Then remember that the promise is not to him that *is overcome*, but to him that *overcometh;* and that, if you fulfill the conditions named, the combined powers of earth and hell cannot separate you from your reward.

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THE

NATURE AND OBLIGATION

—OF—

THE SABBATH

—OF—

THE FOURTH COMMANDMENT.

"I have kept my Father's commandments."—CHRIST.

"This is the love of God that we keep his commandments."—JOHN.

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THE SABBATH.

THE word of the Lord says, "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment." Eccl. xii, 13, 14. In view of the solemn scenes of the Judgment day, we should carefully examine the terms of the commandments, wherein our whole duty is revealed, that we may know how to worship God in truth, and escape the wrath to come.

As the Scriptures present the consequences of the Judgment as the motive for keeping God's commandments, we justly conclude that they will be the rule of judgment; that by them the nature of all actions will be determined. Then if we have done wrong, God's commandments, or law, will show it; as the apostle says: "By the law is the knowledge of sin." Rom. iii, 20.

WHAT IS THE LAW?

God has in many ways revealed his purposes to man, but when he made known his law, he spake it with his own voice, and himself engraved it on tables of stone; which gives us an idea of its holiness and perpetuity. Man is a moral agent, required to be holy, or develop a holy character. Of course the law which defines the duty of a moral agent must be purely a moral law; and the law which would prove a man to be holy because he

kept it, must be a holy law. See Ex. xix, 5, 6. This holy, moral law is a transcript of the divine mind, and a development of the divine perfections, as it is the perfect will of a holy God. It was called God's holy covenant, as Moses said to the children of Israel: "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. iv, 12, 13. The Lord said to 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." Ex. xxiv, 12.

That the *ten commandments* constitute *God's law* is not only abundantly proved by the Bible, but it is admitted by every considerable body of professed worshipers of God, whether Jews, Catholics, or Protestants. This we learn from the writings of their respective authors, and from their church articles and catechisms.

That there is a great deal of sin at the present time, none will deny; of course, the law of God is much disregarded; for "sin is the transgression of the law." 1 John iii, 4. And as it is God's decree that "the soul that sinneth, it shall die" (Eze. xviii, 4), we feel that it is a duty we owe to God and to our fellow-men, for the honor of his government and the salvation of their souls, to raise our voices in warning them to turn from their sins, and live.

But there are many who will not be convinced of their sins; they deny the Bible, the text-book of righteousness, and charter of our eternal inher-

itance. Such we are obliged to leave to their own ways; for they cannot be saved who willfully reject the counsel of God. We lament their blindness, but can do no more.

But we also think that many who acknowledge that the Bible is true, and reverence that law which Jehovah spake with a voice that shook the earth, are unknowingly transgressing that law from week to week. To such we would make an earnest appeal, and ask them to lay aside all prejudice, and as frail mortals on the way to Judgment, humbly look up to Him who has said, "I am God, . . . my counsel shall stand." To them we would say, Let no vain excuse turn you away from learning perfectly God's truth; for we have his revealed will placed before us, and if we neglect to search for his light and his truth, we shall be guilty of slighting the all-wise counsel of the Just and Holy One.

That you may understand how great is the departure from God's word and law, even by those who profess to love him and follow his Son, and that you may be enabled to conform to it yourselves, if not now fully observing it, we ask you to examine

THE FOURTH COMMANDMENT.

This commandment enjoins the observance of the Sabbath of the Lord. As it is well to have the law plainly before us when we inquire concerning our duty, we will copy this commandment.

"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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore, the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 8–11.

That we may understand what is meant by blessing the Sabbath-day, we must bear in mind that *Sabbath* signifies *rest;* therefore, to bless the Sabbath-day, means to bless the Rest-day, and to remember the Sabbath-day, is to remember the Rest-day. The day of the Lord's Sabbath is the day of the Lord's rest. This the commandment says was the seventh day: also in Gen. ii, 3: "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God had created and made."

To this plain fact we would call your especial attention; because we know that the day on which God rested, the day which he blessed and hallowed, the day which he commanded should be kept holy, is not generally kept by those who profess to take God's word for their guide; but they keep a day on which he did not rest, which he did not hallow, and which he never commanded them to keep. If the sanctified Rest-day of Jehovah is the proper day to be observed, and that is the very day specified in his law, then the observance of another day in its stead, is an offense against the great God who gave the law. The law does not say that you shall remember to keep the first day of the week (which is now called Sunday), but the seventh day. It is not indefinite, leaving you to observe any day as *a Sabbath* that you may see fit; but it is a certain definite day, namely, *the*

Sabbath-day, that is, the day of the Sabbath, or rest of the Lord, which is no other than the seventh day of the week.

ORIGIN OF THE SABBATH.

The fourth commandment points to the Sabbath as a memorial. It says: "The Lord blessed the Sabbath-day." The act of blessing is recorded in Gen. ii, 3, and it was bestowed *because* that in it he had rested from all his work. Then the Sabbath was, from the foundation of the world, a holy day, and to be observed because God rested on it, and blessed it. Thus it is commemorative of what God has done. In order to observe a day as a memorial, we must keep in view the object of the memorial, and the day on which the event occurred which we celebrate. The fourth commandment enjoins the observance of the memorial of God's work and rest. A *rest* implies a *work performed;* therefore, to remember to keep God's Rest-day, is the divinely-appointed means of keeping in mind his great work.

You cannot find in God's law any duty to remember, or keep, the day of Adam's fall, or the day of the flood, or the day of the departure of the Israelites from Egypt, or the day they entered the promised land, or the day of the Saviour's birth, or the day of his death, or the day of his resurrection, or the day of his ascension. You may remember all these days, but the fourth commandment does not tell you to, neither did the Lord bless and hallow any of these days. But it requires the observance of the day on which the Lord rested, which he also sanctified, which was the seventh day of the week; for he made the

world in the first six days of the first week of time, and then rested.

That the original Sabbath-day was the seventh day, and that the Jews did keep the very day enjoined in the law, all well know; and they admit it also, since they denominate the seventh day of the week the Jewish Sabbath. Therefore in this they admit that the very day which the Jews observe is the true original Sabbath of the Lord.

THE SABBATH WAS NOT JEWISH.

We hope you will examine this fact with care; for there are many who suppose that those who keep the seventh day are Jews, or are observing a Jewish institution. But we assure you that we endeavor to live as Christians, observing only those things enjoined in God's word, and neglecting, or rejecting, only those things not found therein.

The name *Jew* is derived from *Judah*, the son of Jacob, who was born 2255 years after the creation. At creation the distinction of Jews and Gentiles could not have been known; for they did not exist until more than 2000 years after the Rest-day of God was blessed and sanctified. But if the sanctified day on which God rested was a Jewish Sabbath, after the Jews as a separate people came into existence, what was it during the 2000 years before their existence? Would you conclude that it was a Gentile Sabbath from the creation to the separation of the Hebrews, and then a Jewish Sabbath till the time of Christ? Consider well this matter, and let your conclusion be such as will stand the test of the Judgment day.

But we do not find in the Bible that the seventh-day Sabbath was ever called a Gentile Sabbath,

or a Jewish Sabbath, but it was always called the Lord's Sabbath. It was established and sanctified as a day of rest from the creation, not by the Gentiles, nor the Jews, but by the Lord; and neither Gentiles nor Jews were there. When the Sabbath was made, no human beings were there but Adam and Eve; and though they were the first parents of all, both Gentiles and Jews, it would be as absurd to call them Jews or Gentiles, as it would be to call them English, French, or Germans. And to say that the Sabbath which God instituted at creation, and sanctified because that *in it he had rested*—to say that it was a Jewish Sabbath, is no more correct than to say that it was a French Sabbath, a German Sabbath, or a Norwegian Sabbath. Men, the creatures of God, the descendants of Adam, have become divided into various distinct classes *since* the Sabbath was instituted; but to say that the Sabbath was instituted in view of these distinctions, or for any particular class, is taking unwarranted liberties with God's word and his sacred institutions. We should take God's truths as they come to us from his hand, and place implicit confidence in what he has spoken.

THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.

What is Sabbath? It is rest. Who rested on the seventh day? The Lord thy God. Mark well this fact: the seventh day is never in the Scriptures called the Sabbath of the Jews, nor of the Greeks, nor of the Russians, nor of the Romans, but always and invariably, *the Sabbath of the Lord.* It was his; and he made it for man

(Mark ii, 27), to glorify him, the Creator, and to benefit man, the creature. We know that the Jews are men; but the Gentiles are also men. Jacob (Israel) was a man; so was Enoch. Moses was a man; so was Noah. Solomon was a man; so was Pharaoh. Daniel was a man; so was Nebuchadnezzar. Peter was a man; so was Cornelius. English, French, Germans, Turks, Chinese, Africans, &c., are all men—all are descended from Adam; but no one class or nation can be called men to the exclusion of others. Can you find in God's word that the Sabbath was a *national* institution? You cannot. It is right to be strictly just toward our fellow-men, and to render to all, that which is their due; but while we render to Cæsar that which is Cæsar's, let us be very careful to render unto God that which is God's. The Sabbath is the Lord's. He himself hath said so; and so let it be.

It is commanded in plain terms in God's law that the seventh day be kept holy. We are commanded to keep holy that day which God made holy. Now it must be admitted that laws, as they are designed to define our obligation, should be most definitely and clearly stated. If a law be ambiguous or indefinite, it necessarily leads to confusion and injustice. And it is equally necessary, to a correct understanding of our obligation, that the repeal or amendment of a law should also be stated in plain terms. Now the law enjoining the observance of the seventh-day Sabbath is as clearly and definitely expressed as language can be made to express ideas. But, on the other hand, the Bible does nowhere say that the sanctity has been taken from the seventh day, or that the law has been altered or repealed. Therefore we

truly believe that the most solemn obligation rests upon us to observe God's holy Rest-day—the memorial of his great work of creation. And its importance as a memorial cannot be too highly valued. "It is the great safeguard against atheism and idolatry. If men had always kept the Sabbath, they never could have forgotten God—never would have doubted the existence of the Creator; for this institution was designed to point them back to the time when *he created* the heavens and the earth. And they never would have worshiped other gods; for this institution points out the true God, who created all things in six days, and rested the seventh."

THE SABBATH WAS NOT A TYPE.

Some have supposed that Col. ii, 16, 17, shows that the Sabbath pointed to redemption, and is therefore superseded by the work of Christ. But when we examine the nature of the Sabbath, as given in Genesis and in the fourth commandment, we at once see that Col. ii, 16, 17, does not refer to the seventh-day Sabbath, but to the yearly sabbaths and feast-days of the Jews; for we learn first that the Sabbath was made before the fall of man, and, therefore, before any plan of salvation was revealed. There is no intimation in the Bible that, until man had fallen, and so stood in need of a Saviour, the Son of God would appear in this world, and die for man. He most surely would not have died if man had not sinned. It does not appear more consistent with reason than with Scripture that the Lord should institute types of the plan of human redemption, while man had but just been created, and as yet stood free from sin.

The fourth commandment is the Sabbath law, and reveals to us the obligation to keep the Sabbath, and the ground and reason thereof. We here learn that it is the Lord's Sabbath; for when he made the world, he rested the seventh-day, and hallowed, or sanctified it as his Rest-day. Now the difference between this and the typical sabbaths of the Jews, is easy to be seen; they pointed to the work of Christ, and they had no meaning except as they recognized his work, and of course had there been no redemption through Christ, they would never have been instituted. But the seventh-day Sabbath was from creation a holy day, and every fact to which the fourth commandment points, would have been just as true as they are now if Christ had not died. While those sabbaths recognized man's guilt, and signified that God was willing to save, the seventh-day Sabbath would have occupied the same place it now occupies, and ever has occupied, even if man had not sinned. They were shadows of things to come; this is a memorial of things past. Thus they point in opposite directions, and cannot be classed together. They pointed forward to redemption; this looks back to creation. There is not an expression in Col. ii, that can possibly be made to refer to the Sabbath of the Lord—the seventh day.

By reading Lev. xxiii, you will find several sabbaths mentioned besides the Lord's Sabbath. These occurred yearly, as they belonged to certain days of the month, but not to any day of the week; and they were parts of the Jewish laws. In speaking of the seventh day, the Lord always called it *his* Sabbath, but in speaking to Israel of those yearly sabbaths, he says, "*your* sabbath." Lev. xxiii, 32. Again he says of Israel: "I will also

cause all her mirth to cease, her feast-days, her new moons, *her sabbaths*, and all her solemn feasts." Hos. ii, 11. These were all nailed to the cross. Therefore the Lord says by the apostle: "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, which are a shadow of things to come; but the body is of Christ." Col. ii, 16, 17. And not only is the difference shown between the sabbaths of Israel and the Sabbath of the Lord, but the two laws of which they were parts are also spoken of in such a manner that we can easily distinguish between them. Of that one to which the Jewish sabbaths belonged, he says: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. ii, 15. This is the same as Colossians. But of the other he says: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. This was the law written on stone, of which the seventh-day Sabbath was a part. Therefore that is not abolished, but rather established, by the gospel of Christ.

Some have supposed that the law of the seventh-day Sabbath was abolished, because the Jews were required to stone the Sabbath-breaker; and as we may not do so now, they therefore think that the law and its penalty have all passed away together. But to such we would say that by stoning the sinner it was designed to show the desert and reward of sin, even as the work of the priest showed the way whereby sins were remitted. But the real punishment of sin is left to the Judgment day. That this supposition amounts to no real objection is evident; for other laws now in force were punished in the same manner in that dispensation.

They were to be stoned, or put to death, for murder, blasphemy, Sabbath-breaking, idolatry, disobedience to parents, and stealing. See Ex. xxi, 12, 15; Lev. xxiv, 14–23; Num. xv, 32–36; xxxv, 30, 31; Deut. xiii, 6–11; xvii, 2–5; xxi, 18–21; Josh. vii, 11, 21, 25. We do not now stone the blasphemer, nor the idolater, yet we consider blasphemy and idolatry sinful. And so of Sabbath-breaking. They will all receive their reward in the day of Judgment.

OUR SAVIOUR DID NOT CHANGE THE SABBATH.

As before said, *Sabbath* means *rest;* the Lord's Sabbath-day is the Lord's Rest-day. And as the fourth commandment refers only to the events of the week of creation, the rest of the Lord refers only to that rest which he enjoyed when he had made heaven and earth. But he made these in six days, and rested only on the seventh day, as his word declares; therefore, the seventh day alone is his Rest-day. And the Rest-day cannot be changed from the seventh day any more than the days of the work of creation can be changed from the first six days. Read again the fourth commandment, and you will find that the observance of no day but the seventh can be enforced thereby. To insert any other day beside the seventh in that commandment would destroy its force, by making it contradict the facts of creation, upon which it is based. Now inasmuch as the Sabbath day is a definite day, specifying a definite event, and *cannot* be changed, even as the day of the occurrence of a past event cannot be changed, it does not seem to be strictly necessary to go further, and prove that it has not been changed. Nor would

it be just to require us to prove that a certain thing *has not been done*, which we have before proved *cannot be done*. It properly belongs to those who advocate the change to show that it has been made by the Author of the institution. But as the proof of our position is abundant, and as many take it for granted that the Saviour did change it, we will examine this also.

Now if a change has been made, we ought to be able to find it in the Bible; for we cannot think that we shall be brought into Judgment, to answer before God concerning matters not written in his word. And if it is in his word, it is either *expressed* or *implied*. But it is not expressed, as you must know; for there is not one word about a change of the Sabbath in all the New Testament. Neither is it implied; for if you will take the New Testament, and examine it with care, you will not find one text from which you could possibly gather that the day was changed. But you may say that from your very childhood you have been instructed that it was changed; and we would urge you to inquire with yourselves if your belief of a change did not proceed from such instruction instead of being derived from the Bible. And if your children should ask you to point out the change in the Bible, *to what passage would you point*, on which you would be willing to see them risk their eternal welfare? Do you know of any? If not, does your faith for the keeping of Sunday rest on the Bible, or on the word of a frail mortal like yourself? As you value your eternal welfare, weigh well this most important question. To aid you in your inquiries, we will point to those things usually considered sufficient to authorize a change.

1. *The Saviour broke the Sabbath.* If this had

not been actually urged by some, we would not think it possible that any could believe it. If the Saviour had broken the Sabbath, as the Pharisees accused him, it would not prove that it was changed or abolished (for it was recognized afterwards without any recognition of a change), but it would prove that Jesus was a breaker of his Father's law. This may be disproved in various ways. (1.) He said what he and his disciples did was "lawful," that is, conformable to law, which of itself not only contradicts the objection, but shows that the law existed and was in full force; for no action can be called conformable to law, where there is no law relating to it. (2.) He said he had kept his Father's commandments (John xv, 10); of course, he did not break the Sabbath of the fourth commandment. (3.) The Scriptures abundantly prove that he was without sin, which he would not have been, had he been a breaker of the law.

2. *The resurrection of Christ was on the first day.* This may be allowed; but the commandment which requires you to keep the Sabbath does not command you to keep the resurrection day, but the Rest-day; nor is there any commandment given teaching us to observe the day of the resurrection. Now there is no commandment teaching the observance of a weekly Sabbath but the fourth of the ten, and if the keeping of the Sunday cannot be enforced by it, there is no law for its observance. But did you ever think how the fourth commandment would read to strike out the Rest-day, and put the resurrection day in its place? We will see:

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work, but the first day is the Sabbath of the Lord thy

God; in it thou shalt not do any work, &c. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the first day, and hallowed it."

This rendering destroys the commandment, because *it contradicts the facts on which it is based.* And if you neglect or refuse to keep the day that God has commanded, and in its place keep one that he has not commanded, do you not fear that you will be put to shame in that day when "God will bring every work into Judgment"? Let us, then, "fear God, and keep his commandments."

But we have an *authorized memorial* of the resurrection. It is baptism. Read Rom. vi, 1–5. And as the Holy Spirit has given one, let us not mock God by devising another, especially as the one so devised conflicts with that law by which we shall be judged.

3. *The Holy Spirit was poured out on the first day.* The Scripture says it was on "the day of Pentecost," which signifies the *fiftieth* day, not the *first* day, and which always occurred on the fifth day of the third month, and, of course, not always on the first day of the week. Dr. Adam Clarke, however, says that the day of Pentecost was always on the sixth day of the third month; if so, as the Saviour rose on the sixteenth day of the first month, and that was the first day of the week, it would bring the day of Pentecost in that year on the second day of the week, or Monday. But allowing that the day of Pentecost was on the first day, how do we learn that it is our duty to keep the day on which the Spirit was poured out? Do we find any commandment for it? We do not.

This event has no bearing on the Sabbath, as God has not authorized us to keep a day for any such consideration.

4. *The disciples met on the first day to celebrate the resurrection.* The events of only one first-day are recorded in the gospels; viz., that one immediately succeeding the crucifixion. The word is used by Matthew once, by Mark twice, by Luke once, and by John twice, but all referring to the same day. In order to show that the apostles did not observe the first day, nor celebrate the resurrection, we will relate these events as recorded in the four gospels.*

After the Lord was risen, the women came to the sepulcher early in the morning. Matt. xxviii, 1; Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1. These went and told his disciples that he was raised, but they did not believe them. Luke xxiv, 1–11; Mark xvi, 9–11. The same day two disciples went to Emmaus, and Jesus walked and went with them, and was made known to them near the close of the day, being seven and a half miles from Jerusalem. Luke xxiv, 13–35; Mark xvi, 12. They returned to Jerusalem just before the day closed, and found the eleven and others together, and told them they had seen the Lord, but they did not believe them. Luke xxiv, 33–35; Mark xvi, 12, 13. While they were talking about these things, Jesus himself came into the room, where they sat at meat, and said, Peace be unto you; and then proceeded to upbraid them because they did not believe he was risen. Luke xxiv, 36; John xx, 19; Mark xvi, 14.

*For a more extended examination of this testimony read carefully the first twelve pages under the heading, "A Short Argument for the Sabbath."

Two things should be particularly noticed: 1. They did not believe that he was raised, and, of course, were not met to celebrate his resurrection. 2. They "sat at meat." Now by turning to Acts i, 13, it will be seen that they "abode" together, and instead of being at a public meeting, they were at their own residence eating a common meal. It is claimed from John xx, 26, that Christ's next meeting with them was on the first day; but the seventh day from that first day would have taken it to the next first day, and "*after* eight days" would certainly carry it past the next first day. On the Scripture usage of such terms, compare Matt. xvii, 1, with Luke ix, 28. It needs but little study to perceive that there is no warrant in the gospels for neglecting to keep God's holy Rest-day, the seventh day of the week.

5. *The disciples met on the first day, to break bread.* Acts xx, 7. As Paul was on his journey to Jerusalem, he came to Troas; and the church met to break bread, and Paul preached until midnight. The Scripture says also there were many lights, and he continued talking even till break of day, which shows, beyond a doubt, that it was an *evening meeting.* According to the reckoning of time which God ordained, and they observed, the evening was the first part of the day. See Gen. i. Each day commenced at sunset; and as this is God's own arrangement, the Sabbath should now be kept in that manner. Therefore a meeting on the evening of the first day would occur on what is now called Saturday night. And as he held his meeting all night, even till break of day, and then departed, it is evident that he departed on his journey on first-day morning, now called Sunday morning. In the discussion of this

question, this passage is very important, as it contains positive evidence that the disciples did not observe the first day of the week, nor consider it a sacred day. And we would appeal to you: Does Acts xx show that the first day was ever hallowed? Does it command you to keep it? It does not; nor does any other scripture teach it; and as the keeping of Sunday is not enjoined in the Bible, it cannot be sin to labor on that day.

6. *Paul commanded that collections be taken on the first day.* 1 Cor. xvi, 1, 2. A close examination of this passage will show that this statement is not correct. Said Paul, "Upon the first day of the week let every one of you *lay by him in store* as God hath prospered him," which can have no reference to a public collection. A late writer (J. W. Morton), says:

"The apostle simply orders that each one of the Corinthian brethren should lay up *at home* some portion of his weekly gains, on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, '*by one's self, i. e., at home.*' Two Latin versions, the Vulgate, and that of Castellio, render it '*apud se,*' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi,*' at his own house, at home. The German of Luther, '*bie sich selbst,*' by himself, at home. The Dutch, '*by hemselven,*' same as the German. The Italian Diodati, '*appresso di se,*' in his own presence at home. The Spanish of Felipe Scio, '*en su casa,*' in his own house. The Portugese of Ferreiro, '*para isso,*'

with himself. The Swedish, '*nær sig sielf*,' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

Dear reader, do you seriously think that the order of Paul indicates that any sanctity was attached to the first day at that time? If Paul had said, On the Sabbath-day, let every one of you lay by him in store, we should not expect to make any one believe that it proved the sanctity of the day. On the contrary, we should expect it would be urged as a reason why the Sabbath need not be kept, in that its sanctity would have been slighted by an order to attend to secular concerns on that day. Let us then be impartial, and not let our prejudices pervert the truth, and turn aside the testimony of God's word.

7. *John was in the Spirit on the Lord's day.* Only one thing is proved by this text, which is, that there is one day in this dispensation known as the Lord's day—one day he claims as his own. But this text does not tell us what day it is. We must look to other scriptures to ascertain that. Now take your Bible and learn from it what is the Lord's day. Ex. xx, 10: "The *seventh day* is the Sabbath of the Lord thy God." Chap. xxxi, 13: "Verily my Sabbaths ye shall keep." Isa. lviii, 13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." The Sabbath is the Lord's day; his holy day is the day that he hallowed, or sanctified, which was the rest-day—the seventh day of the week. No other day does God ever call his own. No other is called holy, for no other was ever sanctified.

8. *The work of redemption is greater than the work of creation.* This is often given as a reason for keeping the day on which Christ arose; but for several reasons we think it cannot be allowed. (1.) It is presumption; for no one really knows it to be true. God himself alone can judge, and he has not revealed it to us. But we know that in his word he lays great stress on his claim to the title of Creator, and makes this the distinctive characteristic of his being, and test of all false gods, that he made all things. Jer. x, 1–16; Ps. xcvi, 5; Acts xvii, 22–26; Rev. xiv, 6, 7. (2.) If it were true it has no bearing on this question, as the Sabbath has no reference to redemption, but was instituted before the fall of man. (3.) Redemption is not yet completed, but is a subject of hope. Rom. viii, 22, 23. We have a memorial of the Saviour's death in the Lord's supper; (1 Cor. xi, 26,) and of his resurrection in baptism; (Rom. vi, 1–5,) but of the whole work of redemption complete we have none: it is not yet completed. Were the assumption true that redemption is greater than creation, and the resurrection the greatest part of the whole work, it would not prove that it was therefore pleasing to God for us to keep the day of the resurrection; for he has never required us to keep the day on which his greatest work was performed, but the day on which he did not work at all! How, then, shall we come before God, selecting the day on which we think the greatest work was done, and in keeping it, claim to obey the commandment which requires us to keep the *Rest-day?* "This wisdom cometh not from above."

It often occurs that, when these points are examined, and found to contain no warrant for pro-

faning God's holy Sabbath, we are met with the declaration that

We are required to keep one seventh part of time, or one day in seven, but no particular day. The inconsistency of this is shown by those who urge it; for it is urged by those who oppose the true Sabbath, the seventh day, which they would have no right to do if their declaration was true. For if no particular day be indicated by law, it must be left entirely to our choice, and we might as properly choose the seventh day as they the first. And as they oppose the seventh day, so do most of them argue that we ought to keep the first day; but if no particular day be commanded, how do they ascertain it to be duty to keep the first day? How could an indefinite commandment, which pointed out no particular day, be made to enforce the keeping of the first day? But we are firmly of the opinion that if the commandment enjoined to observe the *first day*, as plainly as it now does the *seventh day*, there would be enough, even amongst those who oppose it now, to point out its striking particularity.

The Lord never commanded the observance of one-seventh part of time, or one day in seven, except as it fell on the seventh day of the week. To say that the Lord hallowed one day in seven, but no particular day, is as absurd as to say that Christ rose from the dead on one day in seven, but on no day in particular. The Scriptures teach that God sanctified the very day on which he rested; and surely no one will presume to say that God did not rest on any particular day! As one definite day is the resurrection day of the Son, so is one definite day the Rest-day of the Father. And as the Son did not rise on more than one day of

the week, so the Father did not rest on more than one day of the week. It is truly absurd to say that the day of the Lord's Sabbath or Rest, which he also hallowed, and which he commanded his creatures to remember to keep, was no particular day. What would you think of him who should undertake to regularly celebrate the day of his birth, or the day of his marriage, and yet observe no particular day? Or what would you think of your friend who should cross the Atlantic, and then solemnly affirm that he landed at New York on one day in seven, but on no day in particular? You would surely think he had left his senses in his fatherland. And shall we treat God's law in such a manner as to make it utter such absurdities? Remember he says he is a jealous God, and has commanded us in all things to be circumspect.

THE SAVIOUR KEPT THE SABBATH.

Some think that this fact has no bearing on this question; but they lose sight of their duty herein brought to view. He said he came to do the will of his Father, and commands us to follow him; and the apostle John says of him who professess to abide in Christ, that he "ought himself also so to walk, even as he walked." 1 John ii, 6. But he walked according to the requirements of his Father's commandments. He says, "Lo, I come to do thy will, O God." Heb. x, 7. This is quoted from the scripture which says, "I delight to do thy will, O my God, yea, thy law is within my heart." Ps. xl, 8. Can we follow him, and walk as he walked, if we do not the Father's will—if we keep not the Father's com-

mandments—if his law is not within our hearts? Who is the servant of God but he that obeys God? And who will enter into the kingdom of Heaven through Christ our Saviour but they that do the will of his Father which is in Heaven? To profess faith in Christ the Son, is not of itself sufficient for salvation; for Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. vii, 21. This, then, is a very important point. The Saviour himself said he had kept the Father's commandments, and it is safe to obey—to keep his commandments, and to follow his Son.

THE APOSTLES KEPT THE SABBATH.

This we might expect, because the Saviour had instructed them to follow him in obedience to the Father's will, and they walked even as he walked, and taught others to do so.

Luke xxiii, 56. At the time of the crucifixion they "rested the Sabbath-day according to the commandment; and the commandment enjoins to rest the seventh day, and not the first day. And we find by the next chapter that the first day immediately succeeded the Sabbath, and of course the Sabbath-day was the last day of the week.

Acts xiii, 14, 27. This 14th verse and context says that Paul and Barnabas went into the synagogue and preached on the Sabbath-day. In verse 27, Paul says the prophets were read every Sabbath-day. Though this passage does not say that they kept the Sabbath, it contains important information on the subject by showing that Paul and Barnabas, who were ministering in A. D. 45,

and Luke, who wrote A. D. 63, called that the Sabbath-day whereon public meetings were held in the synagogue, which we very well know was the seventh day. Thus we have the testimony of the apostles and evangelist that the Sabbath was not changed, but remained on the seventh day, after the resurrection and ascension of the Saviour.

Verses 42, 44. By these we learn that after the Jews had departed from the synagogue, the Gentiles requested that the gospel be preached to them the next Sabbath; and that accordingly the next Sabbath came almost the whole city together to hear the word of God. At this time, then, the apostles did not recognize, neither did the Gentiles know of, the change for which so many now contend.

Acts xv, 21. The testimony of this chapter is very important, because it contains an account of a council of "the apostles and elders," at Jerusalem, (verse 6,) held in A. D. 52; and James said that Moses was read in the synagogue every Sabbath-day. Thus James with Paul recognized that as the Sabbath-day on which Moses was read in the synagogues, which was the seventh day. We would here remark that, (1.) it cannot with propriety be claimed that because this council was held at Jerusalem by those who were Jews by birth, that therefore they called that day the Sabbath which had ceased to be the Sabbath, to conciliate the Jews; for these same individuals were appointed to preach the gospel, "beginning at Jerusalem;" (Luke xxiv, 47,) so that the gospel in its purity and power went forth from that very place at the hands of those very men. (2.) They spoke by consent of the Holy Spirit, as we learn by verse 28. (3.) The council was called for

the express purpose of considering the claims of Jewish ordinances, which they decided were not binding. But the Sabbath of the Lord was not in any wise Jewish, as we have proved.

Chap. xvi, 13. This text shows that there were other places besides the synagogues where the worshipers of God assembled on the Sabbath. At Philippi, Paul, Silas, Timothy, and Luke, attended one of these Sabbath meetings by a river side.

Chap. xvii, 2. This text says that Paul reasoned three Sabbath-days in the synagogue; also that it was his "manner" so to do.

Chap. xviii, 1–4. Here is a very important testimony. At Corinth, Paul lived a year and six months, following his occupation of tent-making, and preaching *every Sabbath*, persuading the Jews and Greeks.

Against all this strong array of testimony from the Acts of the Apostles, the advocates of the keeping of Sunday only produce the meeting on the evening of the first day at Troas, where it is not said that that first day was a Sabbath, or was considered sacred, or that the churches had any custom of that kind; but on the contrary, it is clear that Paul started on his journey on Sunday morning; hence, that text contains positive proof that the first day was not considered a sacred day by Paul.

THE EARLY CHURCH KEPT THE SABBATH.

In proving the customs of the apostles and their teachings, we doubtless prove also the custom of the early church. Neither would it prove anything against this view to show that some of the

members of the church at an early age violated the Sabbath; as you will allow that we inherit no right to be fornicators because some in the church at Corinth were such; (1 Cor. v, 1,) nor dare we turn away from God, and plead the example of those in the church at Galatia; (Gal. i, 6, 7,) Peter dissembled, and Paul and Barnabas contended sharply, but we may not. We do not plead *custom*, but *law*, as a rule of duty. Our lives are not to be regulated by the actions of mortals like ourselves, but by the revealed will of the Infinite God. Said Paul, "Be ye followers of me, even as I also am of Christ." 1 Cor. xi, 1. But if Paul had not followed Christ, it would be wrong to follow Paul. We must follow the apostles as they followed Christ, and we must follow Christ because he kept his Father's commandments, and was pure and sinless.

Dr. Henry, a Protestant commentator, acknowledges that the first day of the week is not called the Sabbath in the Bible, and was not so called by the primitive church. But we have the fullest proof that one day of the week was, in the New Testament, and by the apostles and the primitive church, called the Sabbath, which was, of course, the seventh day.

Also, the first day of the week was by men (but not in the Bible) called the Lord's day; and from the second to the fifth century there was much contention in the Western Roman Empire as to the respective claims of *the Sabbath* and *the Lord's day*. And some writers of that age are quoted to prove that they kept the so-called Lord's day *instead of the Sabbath*. Now as they meant the first day when they said the Lord's day, and kept it instead of the Sabbath, it is proof positive that

they did not call the first day of the week the Sabbath; and this shows that the Sabbath was the proper name of the seventh day, even by consent of the Roman church, for centuries after the resurrection of Christ. In the Eastern Empire, and in Africa, the observance of the Sabbath continued longer than in Western Rome, as the Bishop of Rome obtained the supremacy, and the Western States were more immediately under the control of the ambitious and corrupt rulers of the church. The American Presbyterian Board of Publication, in tract No. 118, states that the observance of the seventh-day Sabbath did not cease till it was abolished, after "the empire became Christian:" that is, after the state came under papal rule.

THE WALDENSES KEPT THE SABBATH.

The Waldenses were a body of Christians who stood aloof from the church in its alliance with the secular power, and consequently remained free from many of the corruptions and pagan notions which the heathens had incorporated into their religion when they came into the national church. Mosheim, in his *Church History*, Vol. I, p. 332, says, "They complained that the Roman Church had degenerated under Constantine the Great, from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff."

Robinson, in the *History of Baptism*, says, "They were called *Sabbati and Sabbatati*, so named from the Hebrew word Sabbath, because they kept Saturday for the Lord's day."

Jones, in his *Church History*, says that because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also.

A commissioner of Charles XII, of France, reported that he found among them none of the ceremonies, images, or signs, of the Romish Church, much less the crimes with which they were charged; on the contrary, they kept the Sabbath-day, observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of the Christian faith, and the commandments of God.

SUNDAY-KEEPING A HUMAN ORDINANCE.

In proof that the early church did not consider the first day sacred, we find, besides the testimony of the New Testament, that early ecclesiastical writers did not consider the keeping of Sunday an institution of divine appointment. In this respect there is a great difference between early and modern writers. Thus Wm. Tyndale, in the sixteenth century, said it was changed by men to put a difference between Christians and Jews. But as long as it has no sanction in the Bible, it is as if we should worship idols to put a difference between us and the Jews, who were forbidden idolatry in the same law that commanded to keep the Sabbath.

Bishop Cranmer, who was born 1489, said they observed the Sunday according to the judgment or will of the magistrates; which is no better warrant than Daniel would have had to cease to worship God for the king's order.

Melancthon, who wrote in behalf of the German Reformers, said it was not founded on any apostolical law, but rested solely on tradition; but our Saviour, when on the earth, sharply rebuked those superstitious ones who make void the commandment of God by their tradition. Does not Jesus in his gospel yet speak to us? Are not his

words left on record for our instruction? Then let us leave traditions which lead us to transgress the commandment of God.

Eusebius, in the early part of the fourth century, said, "All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day, [meaning thereby Sunday,] as more appropriately belonging to it, because it had a precedence, and is first in rank, and is more honorable than the Jewish Sabbath;" meaning thereby the seventh day. Upon this we remark, (1.) The seventh day was not and is not the Jewish Sabbath, but the Lord's Sabbath. (2.) God put more honor upon the seventh day than upon the first day. (3.) Its sanctity did not depend upon its precedence in the week of days, but upon the express act of God, who hallowed the Sabbath, or seventh day. And (4.) The keeping of the Sabbath-day cannot with safety be made to rest on the will of man to the neglect of the commandment of God.

Sunday-keeping was enforced in the cities of the Roman Empire in A. D. 321, by Constantine, who still permitted labor in the country on that day. But in 538, when the civil power was transferred to the church, and Western Rome came under Papal rule, the Council of Orleans prohibited the country labor also. It was not generally observed in the Eastern churches till some time after.

Neander, the learned and justly celebrated historian, says, "The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect; far from them and the early apostolic church to transfer the laws of the Sabbath to Sunday.

Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

It was not kept in England and Scotland till the thirteenth century, although Christianity was introduced and societies formed in Scotland as early as the fifth century, and in England, it is probable, in the first century. Parliament was held in England on Sunday until the time of Richard II, when, at the instigation of the Roman church, it was adjourned till the following day, and Sunday-keeping was established by law; and since that time many Sabbath-keepers have suffered severe persecutions because of their adherence to the Sabbath of the Bible. Laws for the observance of Sunday were, through the influence of the Pope of Rome, passed in England before that time; but on account of an aversion to the change on the part of the people, they were not effective.

In America, also, some have been persecuted for keeping the Rest-day of the Lord. Many States have laws binding men to keep the Sunday, and some of them are exceedingly unjust and cruel toward the observers of the Sabbath. These are not, at present, generally enforced; but there is a growing disposition manifested to protect this human institution at the expense of the divine; so much so that we have no inducement but the love of God and of his truth, to turn from the traditions of men to the commandment of God at this time.

CLAIMS OF THE SEVENTH DAY AND FIRST DAY COMPARED.

From what we have said respecting the nature

of the claims of the Lord's Rest-day, we might expect all to acknowledge it at once, unless they had some plain precept for turning from it. But so far from this, they have only a few vague and unnecessary inferences and suppositions to base the claims of the first day upon. And will these afford a sufficient excuse before the great and awful Judge for a violation of his righteous law? Now the Scriptures plainly say in regard to the Sabbath institution, that God rested from his work on the seventh day: but they do not so specify in regard to the first day.

He claimed the seventh day as his own: he did not so claim the first day, but gave it to man for labor.

He blessed and sanctified the seventh day: he did not sanctify the first day.

He commanded that the seventh day should be kept holy: he did not command to keep the first day.

He has uttered fearful threatenings against those who profane the seventh day: he has spoken nothing against laboring on the first day.

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

Everything that is necessary to give importance to the day—that is calculated to induce a proper observance of the day, is produced in favor of the seventh day: nothing of the kind can be produced in favor of the first day. No sanctity, no commandment, no penalty, no blessing. Can you "halt between two opinions," on a matter so clearly revealed? Remember, "God will bring

every work into Judgment." Decide for that awful day.

THE LAW AND THE GOSPEL AGREE.

Some suppose, or seem to suppose, that it is equal to a denial of Christ to keep the ten commandments. At this we are truly surprised. Christ says he kept his Father's commandments, and that he came not to do his own will, but the will of his Father. Is it a denial of Christ to follow him, to walk as he walked, to do his Father's will? It cannot be.

The supposition arises from a misapprehension of the work of our Saviour. Says the Scripture: "He appeared, to put away sin." Heb. ix, 26: "Sin is the transgression of the law;" he did not come to put away the law, as he says in Matt. v, 17, but to put away its transgression. Now we would ask, In whom is the object of the gospel accomplished? in him who transgresses the law of God, or in him who keeps it? By whom is Jesus Christ honored? by them that do not walk as he walked, or by them who follow him? It is plain that he did the will of his Father, and kept his commandments, and calls us to follow him; so to please God and to honor his Son, we must also keep the law of God, wherein his righteous will is expressed.

We would not ask you to keep the law of Moses, nor any of the Jewish ceremonies; they have ceased. But we speak in behalf of God's law, and his holy Rest-day, instituted before the Jewish rites, or the Jews themselves existed, even at the time of the creation of the world.

We would invite you to a careful consideration

of a few passages of Scripture on this subject. Said Paul: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31. This shows that, as the Saviour did not destroy the law, so our faith in him does not weaken it, but establishes it, by showing in the death of Christ that the law is holy, unchangeable, and eternal; so holy, so just, and so good, that Jesus Christ himself died for our transgression of it. And can we think that God looks with favor on those who transgress his law, since its transgression caused the death of his dear Son? Surely we should not continue to do the very things that caused his death. Would you have him die again? Oh, no; you could not be so cruel. But sin wounds him even now. Then do not longer sin; cease to transgress the Father's law, and, by the obedience of faith, avail yourselves of the benefit of the death of his Son.

But you may perhaps think that we need no longer keep the Father's law, because Christ has died for our sins, and we may obtain mercy through him. Yes; Paul says he is set forth to be a propitiation, that we may receive the *remission of sins that are past* (Rom. iii, 25); but he does not say that through him is offered indulgence for sins in the future. On the contrary we are only promised mercy through Christ on condition that we repent of and forsake our sins. Paul says again that we shall not sin, that grace may abound; but if we sin, or transgress the law, we are the servants of sin, and not the servants of God. Rom. vi, 1–16. Jesus himself says that not every one that saith unto him, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of his Father who is in Heaven.

By all this we may learn that the gospel of the Son is not contrary to the law of the Father, but the Son came to carry out the revealed will of the Father, and instead of freeing us from the obligation to keep the moral law of the Father, he brings back rebellious man into subjection to the law. It is a great mistake to suppose that the Christian is not subject to the law of God. Paul says the *carnal mind* is not subject to the law of God, and that it is also enmity against God. Rom. viii, 7. That which is not subject to the law of God is his enemy, which cannot be the case with the Christian. All good citizens of this government hold themselves subject to the laws of this government; and he who declares himself not subject to its laws, is counted an alien or enemy. So it is with the government of God. And whosoever endeavors to turn us away from the law of God would draw us away from our allegiance to God. But this the Son of God would not do; for he says, "I and my Father are one." John x, 30. They are one in interest, to preserve the right and carry out purposes of benevolence and justice. They are one in love to man, to remove his rebellion and bring him back to obedience, for God was in Christ, reconciling the world unto himself. And they are one to punish the finally impenitent, for the Father commits judgment into the hand of his Son.

THE LAST DAYS.

It may be objected to the view here presented, that inasmuch as almost the whole Christian world do keep the Sunday, to declare it to be wrong would appear to contradict the predictions of God's word respecting the spread of the truth and the

triumphs of the church; for it is generally admitted that the whole world will be converted, and acknowledge the truth and obey the gospel.

We are well aware that the general supposition is that the whole world will be converted; but this supposition is modern, and by no means founded on the word of God. By reference to those scriptures which speak of the triumph of the church, it will be seen that they sing their song of triumph on the Mount Zion with the Lamb. Rev. xiv, 1–5; xv, 1–3. Their victory is in the resurrection. 1 Cor. xv, 54; Rev. xx, 4–6. The idea of the universal sway of the church in this present world is inconsistent with the plainest declarations of the Bible. A few considerations will make this plain.

1. The way to life is narrow, and few find it; the way to death is broad, and many walk in it. Matt. vii, 13, 14. There is not an intimation in the blessed Book that the way to life will become so wide that all will walk therein, and the way to death so narrow that few or none will find it. See Luke xiii, 24, 25.

2. The redeemed come out of great tribulation. Rev. vii, 9–15. The Saviour told his disciples: "In the world ye shall have tribulation." John xvi, 33. Paul said, "We must through much tribulation enter into the kingdom of God." Acts xiv, 22. The Scriptures nowhere present another company who enter into the kingdom of God through great ease and worldly prosperity.

3. The Saviour did not promise his ministers that all should believe their word. He did not give them to expect that they should meet with the favor of the world any more than he had. But he said, "If ye were of the world, the world would

love its own." And "the servant is not greater than his Lord. If they have persecuted me, they will also persecute you; and if they have kept my sayings, they will keep yours also." John xv, 19, 20. And again, when the Jews reviled him, he said to his followers, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Matt. x, 25. Who dares to rise above his Lord and say he will be exempt from persecution? Who seeks to be free from the sufferings of his Master? And shall we reign with him, if we do not suffer with him? 2 Tim. ii, 12. Be not deceived in this matter. It is not only a plain truth, but a truth having an important bearing on your present position and eternal welfare. Examine yourself; see if you are following your Saviour in cross-bearing, in self-denial, in affliction, and in patience.

4. The gospel was not expected to convert the world, but to call *out of the world* a people to glorify God. "Ye are not of the world, but I have chosen you *out of* the world." John xv, 19. "God at the first did visit the Gentiles to take *out of them* a people for his name." Acts xv, 14. The saints of God are redeemed *out of* every kindred, and tongue, and people, and nation." Rev. v, 9.

5. The Saviour taught that wickedness would prevail on earth till his coming, or to the end of the world. In Matt. xiii, 24–30, is the parable of the tares of the field, which is explained in verses 37–41, wherein it is shown that the tares, the children of the wicked one, and the wheat, the children of the kingdom, shall grow together till the harvest, which is the end of the world; and the reapers, the angels of God, will make the separa-

tion at the coming of Christ. See Matt. xxiv, 30, 31.

6. The last days will be days of peril. This could not be true if the church were to triumph on the earth in the last days, or if the world were to be finally converted. When speaking of his coming and of the end of the world, the Saviour said, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come. Matt. xxiv, 12–14.

In this chapter we notice (1.) Before the end comes, iniquity shall abound. (2.) Endurance will be necessary even to the end. (3.) The gospel will not convert all nations, but be for a witness unto all nations. (4.) In verse 24 is predicted that false christs and false prophets shall arise, to deceive, if possible, the very elect. (5.) In verses 42–50, it is shown that even some of the called servants of God will become slothful and wicked, and not be prepared for the coming of Christ, but finally have their portion with the hypocrites.

Said Paul: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii, 1–5. This is according to what the Saviour said: Iniquity shall abound, and the love of many

shall wax cold. And Paul further says, verse 12, "All that will live godly in Christ Jesus shall suffer persecution." Thus in the last days peril and persecutions will surround the true church, because the mass of those who profess godliness, or have its form, will deny its power.

Peter said, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. iii, 3, 4. How could these scoffers arise and deny his coming, and persecutions and perils exist, if all were to be converted long before his coming?

Our Saviour has given scripture examples on this subject: "And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke xvii, 26–30.

Some suppose that because the heathen will be given to Christ, and the uttermost parts of the earth, that he will, therefore, as Saviour of sinners, possess them, convert them, and forgive their sins. But they seem to forget that Christ is to put off the robes of his priesthood, and put on the garments of vengeance. Isa. lix, 17. They do not consider that the "day of salvation" will close, and "the great day of his wrath" will come. Rev. vi, 16, 17. The Saviour ascended on high as a priest, or intercessor, and is there to sit down at his Fa-

ther's right hand till his foes are made his footstool. Ps. cx, 1. And then will Ps. ii, 8, 9, be fulfilled, which reads, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them *with a rod of iron*, thou shalt *dash them in pieces* like a potter's vessel." No conversion is contemplated here; they are given into his hands to be destroyed, or broken and dashed in pieces. This is when the great day of his wrath is come; when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, will hide from his presence. Rev. vi, 15–17. Then, instead of looking for a time of peace when the Lord has not said peace, it would be better to listen to the admonition to be wise, and serve the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Ps. ii, 10–12.

If we believe the testimony of the world, we shall doubtless conclude that it is growing better; for its hopes, like that of the consumptive, seem brightest when on the brink of destruction. Or, if we believe those who have a form of godliness and deny the power thereof, we might conclude that the cause of Christ was fast prevailing over all the earth. But when we look at the testimony of the infallible word, we see required there a state of holiness, of consecration, of humility, of renunciation of the world, that we do not see to any great extent in the churches of the present day. They have no disposition to share the lot of him who had not where to lay his head. They seem to have forgotten their accountability as stewards, and that God hath chosen the poor of this world, rich in

faith, heirs of the kingdom which he hath promised to them that love him.

Seeing these things are revealed in the word of God, let us not stumble at the truth, but take God's commandments as they are given in his own precious Book, and not frame our lives by what men are doing, but *by what they ought to do.* If we do not receive God's word, who shall decide what we ought to receive? It will not do to trust in the multitude, for they go in the broad road to death. The way to life is narrow, and few find it. How careful, then, ought we to be! How diligent to search God's word! that we may be sure that we are of the little flock that our Father in Heaven will bless and own. The pure in heart shall see God. Except a man deny himself and take up his cross, he cannot be a disciple of Jesus.

The Lord has declared his purpose to purify to himself a peculiar people, zealous of good works, that he may present to himself a glorious church, perfect in faith and obedience. Past transgressions he will forgive for Jesus's sake, if we are truly penitent, and show that we are penitent by turning from our sins and obeying God. "Every word of God is pure," and more precious than gold. Then slight it not. Do not think that faith, or a profession of faith in Christ, will excuse your neglect of God's holy commandment; for the Saviour himself says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. vii, 21. Thus the law of God and the gospel of Jesus Christ unite in the formation of the true Christian character. May you, dear readers, walk in the way of truth, that it may of you be said, as of the remnant of God's

elect, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12; xii, 17.

A SHORT ARGUMENT FOR THE SABBATH.

IT has often been asserted that the truth is hard to find: that almost all things are matters of uncertainty, inasmuch as men equally honest, intelligent, and learned, will arrive at different conclusions from an examination of the same facts. *But it is not so.* That learned men do come to different conclusions on the same subjects will not be denied, but that they are equally honest and unprejudiced in their investigations cannot be believed. Ten men, or ten thousand men, must come to the same conclusion if they reason legitimately, and from established, or evident, truths. To suppose otherwise, is to suppose that opposite conclusions can be legitimately drawn from the same truth, which is absurd. It is only when they range the fields of fancy, and seek to gratify inclination, or sustain certain prepossessions rather than to conform to reason, that they arrive at different conclusions. Otherwise the search for truth would be but a chase after an *ignis fatuus*, not to be attained, nor worth attaining.

GOD'S WORD IS TRUTH. There is nothing equivalent to it—nothing can be taken as a substitute for it. Firmly relying on it, I propose to examine its teachings on the subject of the Sabbath. This is a subject of great importance and of grow-

ing interest; and whenever plain statements of the word are adduced, I call upon all Bible believers to acknowledge their authority, and to assent to all necessary conclusions drawn therefrom. I shall then show, by an examination of opposing views, whence arises the confusion and diversity of opinion, so much deprecated in words, yet so upheld in practice, by the majority.

I shall examine the subject under the following heads:

I. WHAT GOD'S WORD TEACHES CONCERNING THE SABBATH.

II. WHAT THE NEW TESTAMENT TEACHES CONCERNING THE FIRST DAY OF THE WEEK.

III. THE OPINIONS OF LEARNED MEN ON THE SUBJECT.

I shall lay down one rule of evidence, which I shall strictly follow; and from its reasonableness, expect all to acquiesce in, and abide by, in examining these remarks, namely:

Admit facts as proof against facts, and let inferences stand against inferences; but no plain truth can be overthrown by an inference. This must be allowed unless the position be taken that the *less* disproves the *greater*, which of course cannot be.

Respecting inferences, I shall adopt the following from Dr. A. Carson, namely:

An unnecessary inference is without authority.

I. WHAT DOES GOD'S WORD TEACH CONCERNING THE Sabbath? We should remember that the *Author* of the Bible is the Supreme Ruler of the universe; therefore the *teachings* of the Bible define our obligation to the highest authority. In it we are taught that,

1. God made the world in six days.

2. He rested on the seventh day.

3. He blessed, sanctified, or hallowed, the seventh day.

4. He commanded that the seventh day be kept holy.

These are declarations of the word not to be denied, nor doubted. Let us examine them separately.

It is a fact that God made the world in six days, also that he rested the seventh day; and these declarations *will forever remain facts.* They can never in the untold ages of eternity, be any less truths than on the day when God finished his work and rested. God's rest, or Sabbath, was on the seventh day, and the seventh day can never cease to be the Sabbath, or Rest-day, of God, even as it can never cease to be a fact that God rested on the seventh day. From these declarations we draw the following

CONCLUSION:—The Sabbath institution is based on fixed and unalterable facts, which, from their bearing, must be removed in order to remove, abolish, or change, the Sabbath: which is, of course, impossible.

In the account of the creation week we are told that God made the world in six days, therefore *he did not rest on any other day* than the seventh; and as it will always remain a fact that he rested on the seventh day, so it can never become a fact that he rested on any other day. Hence, as the seventh day can never cease to be the Rest-day, or Sabbath, of the Lord, so no other day can ever become his Rest-day, or Sabbath; from which facts we draw another

CONCLUSION:—The Sabbath institution is unalterably fixed to the seventh day.

God blessed and hallowed the seventh day; and it cannot cease to be a fact that he blessed and hallowed the seventh day, so it must remain a sanctified day, unless it can be shown to be also a fact that God has *removed* or *withdrawn* the sanctity from it. But the fact of its having been sanctified is a plainly-revealed truth, —an express declaration of the infallible word. Is it also plainly declared in the word that God has removed the blessing and sanctity from the seventh day? *It is not.* And there is not a passage from which even an inference to that effect could be drawn; but were there such a passage, the inference would not be admissible, inasmuch as an inference cannot destroy a plain declaration. From these truths, I expect all to concur in the following

CONCLUSION:—The seventh day is still the blessed, hallowed, sanctified Rest-day of Jehovah.

When God *rested* the seventh day, it became his Sabbath; he *sanctified* it, and it was thenceforth his *holy Sabbath;* and the *commandment* was given to *keep it holy.*

Here we have presented another fact; and it will always remain a fact that God commanded the observance of the seventh day. Will the obligation to keep it holy also remain as long as the fact remains that God so commanded? It surely will unless it can be shown to be equally a fact that he has *annulled* or *revoked* the commandment. But the fact that its observance was commanded, is very plainly revealed in the word. Does the word of God also plainly state that the commandment has been repealed? *It does not;* but its repeal has been *inferred* from certain texts which certainly do not state in plain terms that it

has been repealed, nor do they contain anything resembling a repeal. But the commandment is a plainly-expressed precept, and the inference is therefore inadmissible. And the inference is not only unnecessary, but in opposition to many scriptures showing the perpetuity of the law.

It will be admitted that commandments or laws, as they impose obligation, should be most definitely and clearly stated. Any ambiguity or vagueness of expression in a law is inexcusable, necessarily leading to confusion and injustice. And it is just as necessary to a correct understanding of the obligation we are under to the Lawgiver that the *repeal*, or *amendment*, of a law should be plainly stated, as that the original enactment should be. The commandment enforcing the observance of the seventh day, like the other parts of God's law, is as definitely and clearly expressed as language can be made to express ideas. *But no repeal can be produced.* Hence we can have no hesitation in adopting the following

CONCLUSION:—The requirement to remember the seventh day, or Sabbath, to keep it holy, is still binding on man, as are the other precepts of God's holy law.

Isa. lvi, 2.—Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

II. WHAT DOES THE NEW TESTAMENT TEACH CONCERNING THE FIRST DAY OF THE WEEK?

As no argument is drawn directly from the Old Testament in favor of the first day or its observance, we have only to examine the testimony of the New. The phrase, "first day of the week," is used *eight times* in the New Testament: by

Matthew and Luke once each, and by Mark and John twice each; all referring to one and the same day—the one next succeeding the crucifixion;—once in Acts, and once in 1 Corinthians. The following are the texts:—

Matt. xxviii, 1. In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.

Mark xvi, 2. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.

Verse 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Luke xxiv, 1. Now upon the first day of the week very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

John xx, 1. The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulcher; and seeth the stone taken away from the sepulcher.

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

Acts xx, 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

1 Cor xvi, 1, 2. 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.

By an examination of the contexts of these passages, it will be seen that there is no obligation, either expressed or implied, to observe in any manner, the first day of the week. But inasmuch as it has been supposed that there were some *extraordinary coincidences* connected with that first day spoken of by the evangelists, I will here present their testimony, and show by a comparison, its intent and harmony:

Luke xxiii, 56; xxiv, 1–11. And they returned, and prepared spices and ointments, and rested the Sabbath-day according to the commandment.

Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is arisen: remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

Mark xvi, 9–11. Now when Jesus was risen early the first day of the week, he appeared first to Mary

Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

Luke xxiv, 12. Then arose Peter, and ran unto the sepulcher, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

John xx, 3–10. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulcher. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed; for as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Luke xxiv, 13–16. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

Here follows their relation of the events connected with his crucifixion, and his exposition of the prophecies, till they drew near to their own home.

Verses 28–35. And they drew nigh unto the village whither they went; and he made as though he

would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Mark xvi, 12, 13. After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue, neither believed they them.

Luke xxiv, 36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

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

Mark xvi, 14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Now we have the testimony before us, and the queries arise, Does it contain any evidence that the day was, or was to be regarded as, a Sabbath? or, that the disciples in any way observed it as the Lord's day, or day of the resurrection? or, that

the meeting of the Saviour with them gave a warrant for the future observance of the day?

In regard to the first question, the reading of the testimony must be sufficient to satisfy all that there is no intimation that it was thenceforth to be regarded as a Sabbath, or as a day in any wise to be observed.

On the others, let us briefly examine the testimony.

1. It was evidently not designed to be observed as the day of the resurrection; for the Holy Spirit, under whose influence the gospels were written, has not recorded it as a fact that he rose on the first day of the week, but only that they came to the sepulcher early on the first day of the week, and he was not there.

2. That they did not observe it in honor of the resurrection, as is often claimed, is evident from the fact that they did not believe that he was risen. The record presents the following points: After his resurrection, he appeared first to Mary, who returned and told it to the apostles, but they did not believe her. Toward the close of the day, he was manifested to two of the disciples, at a village upwards of seven miles from Jerusalem, who returned to Jerusalem and found the eleven and told them that they had seen the Lord; but they did not believe them. While they were yet speaking, Jesus himself stood in their midst. John says it was "*at evening*," by which we understand that it was just at, or very near, the close of the day. Luke and John agree that he pronounced the benediction, Peace be unto you, which is supposed to convey a warrant for first-day observance. Thus Justin Edwards, in the *Sabbath Manual*, page 104, says: "On that first day he not only met with

the disciples—a thing which we have no account of his doing, after his resurrection, on the seventh day—but he blessed them in their meeting, saying, 'Peace be unto you,'—evidently approving of what they were doing." But Mark, whose brief account is parallel with that of Luke, further says that he proceeded to upbraid them with their unbelief and hardness of heart, because they did not believe that he was raised—they not even believing the word of them that had seen him. This does not look much like celebrating his resurrection, or like a divine approval of such celebration. And what were they doing? Mark says, "They sat at meat." On this text, the *Comprehensive Commentary* says: "He appeared to them as they sat at meat, which gave him an opportunity to eat and drink with them, for their full satisfaction;" and Dr. Barnes remarks: "The word *meat* here means food or meals: as they were reclining at their meals." By referring to Acts i, 13, we find that they "abode" together; so it is not to be wondered at that they were found together at that time, as their residence was at that place, and they were partaking of their meal. By this it will also be perceived that they did not meet for fear of the Jews, as has been inferred from John xx, 19; but that they *shut the doors* where they were, *for fear of the Jews*. That there is nothing in the gospels to favor the observance of the first day of the week must be admitted by every candid mind.

Two other passages in the New Testament mention the first day of the week. On these is founded the argument for what has been termed, "*apostolic preference*." But the argument would never have been claimed on the authority of these

alone. It is first claimed that the actions of Christ and his apostles, on that first day of his resurrection, warranted its observance, and then these texts are offered to show that their practice was in accordance with that warrant; but the testimony clearly shows that *no such warrant exists in the gospels; therefore these texts must sustain the whole burden of Sunday proof.* Now I would ask, What sanctity was conferred on the first day of the week by the church at Troas's meeting on it to break bread? or, Does that one act of that one church bind all the churches, in all time, to that custom, without even an intimation being given that such was the custom or practice of that church? Surely that would be drawing a great conclusion from small premises. So in 1 Cor. xvi, 2, we find nothing in the record to show a custom of the church, or to show that it was to be followed by other churches. In neither text is there any reference made to a Sabbath, or to sacred time, or anything to show that that day was to be regarded in any different light from any other working day. Mr. Morton, on the expression, "by him," in 1 Cor. xvi, 2, gives *eleven* translations, showing that it signifies *by himself—at home.* In these he gives the testimony of *nine* languages, including Greenfield's definition of the words, all conveying the same idea, "with one's self; *i. e.*, at home." And Justin Edwards, in his notes, gives the same definition.

The term Sabbath, Sabbath-day, or sabbath-days, occurs sixty times in the New Testament; in Matthew ten times, in Mark eleven times, in Luke eighteen times, in John eleven times, in the Acts nine times, and in Colossians once. All the cases of its occurrence in the gospels refer to the

use of the term prior to the crucifixion of the Saviour, except the Sabbath that succeeded the crucifixion—the one on which he rested in the grave. All the cases of its occurrence in the Acts (except chap. i, 12—Sabbath-day's journey) refer to times and events subsequent to the crucifixion, in the history of a period of about fifteen years—from A. D. 45 to A. D. 60. And it is so used at that date as to show that, *in the gospel dispensation, and in the gospel record,* THE SABBATH IS THE TITLE OF THE SEVENTH DAY.

A careful examination of the testimony here presented will enable you better to appreciate the comparison of the claims of the two days, as given on page 32. And it must be admitted, as there stated, that everything that is necessary to give importance to the day—that is calculated to induce a proper observance of the day, is produced in favor of the seventh day: nothing of the kind can be produced in favor of the first day. No institution—no sanctity—no commandment—no penalty. Readers, are you, or do you desire to be, "followers of God, as dear children"? Are you believers of the word of God? Then you will surely, with me, consider as unavoidable the following

CONCLUSION:—No obligation exists to observe, in any manner, as a rest-day, or holy day, the first day of the week.

But it has been shown that we *are* under obligation to observe the seventh day; and as the observance of the first day infringes upon the commandment of God, which enjoins the observance of the seventh day, and interferes with such observance, all who bow to the authority of the word must also admit this

CONCLUSION:—It is wrong to keep the first day of the week, or to give it the honor, place, or title, of the Lord's day, or Sabbath of the Lord.

Matt. xv, 7–9. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

III. THE WISDOM OF THE WORLD; OR, THE OPINIONS OF LEARNED MEN. The opinions and practices of learned men are often presented as an argument in favor of anything popular, and especially Sunday-keeping. But they should certainly never be urged upon a point where the testimony of the Bible is so direct and explicit as it is upon the subject of the Sabbath; nor, indeed, upon any point, as the word is directly opposed to any human dependence. God has chosen the weak to confound the mighty, and the foolish to confound the wise. That which is hid from the wise is revealed unto babes. The Lord says: "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea x, 13.

It is perfectly safe to follow only that which is certainly right. But the great and wise of earth are not certainly right, inasmuch as there is no agreement among them. On examining their positions, we are struck with their contradictions and confusion. Were the subject really intricate, we should look for much light to be elicited by so great efforts of so much learning; but where so much confusion exists, while the truth itself is clear and plain, it is to be feared that the effort with

many is to evade, rather than to learn the truth.

WM. TYNDALE.—We be the lords of the Sabbath, and may change it into Monday, or any other day, as we see need; or, we may make every tenth day, holy day, only, if we see cause why; we may make two every week if it were expedient, or one not enough to teach the people. Neither was there any cause to change it from the Saturday, other than to put a difference between us and the Jews, and lest we should become servants to the day after their superstition.

BISHOP CRANMER.—The Jews were commanded in the Old Testament to keep the Sabbath-day, and they observed it every seventh day, called the Sabbath, or Saturday; but we Christian men are not bound to such commandments in Moses's law, and therefore we now keep no more the Sabbath or Saturday, as the Jews did, but we observe the Sunday, and some other days, as the magistrates do judge convenient.—*Catechism.*

JOHN BROWN, in his *Bible Dictionary*, contradicts the above, as follows:

In honor of his own resurrection, Jesus, the Lord of the Sabbath, changed the Sabbath from the seventh to the first day of the week. The first day was observed by Christians, as their Sabbath, for almost sixteen hundred years without having their practice so much as questioned; nor have any arguments against its observance been since adduced which are worthy of notice.

That the following is reasonable and just, all will admit:

W. NEVINS, D. D.—It is very true that the Sabbath is done away in the *practice* of many, but I know of no *precept* doing it away. The *subject* may have done it away, but the *Lawgiver* has not. Now I very much question the right of the subject to do away a law. I can show any one who wishes to see it the *enactment* of

the law of the Sabbath. I can tell him *when* it was enacted, under what circumstances, and in what language. But can any point to the repeal of the law? *When* was it repealed? *Where* is the account of it?

Now, for *repeal*, let us substitute *change* and apply the above test of a "D. D." to the following from a "LL. D."

THOS. DICK, LL. D.—The celebration of the work of creation is not the only, nor the principal exercise to which we are called on the Christian Sabbath. Had man continued in primeval innocence, this would, probably, have constituted his chief employment. But he is now called to celebrate, in conjunction with this exercise, a most glorious deliverance from sin and misery effected by the Redeemer of mankind. And, for this reason, the Sabbath has been changed from the seventh to the first day of the week.

DR. DWIGHT, who advocated a change, wrote as follows:

It could be altered only by divine appointment. The same authority which instituted the Sabbath appointed, also, the day on which it was to be holden; and no other authority is competent to change either in any degree. If, then, we cannot find in the Scriptures plain and ample proof of the abrogation of the original day, or the substitution of a new one, the day undoubtedly remains in full force and obligation; and is now religiously to be observed by all the race of Adam.

Compare this with the following admission:

PROT. EPIS. CHURCH.—The day is now changed from the seventh to the first day, in commemoration of our Lord's resurrection; but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church, under the guidance the apostles.—*Explanation of Catechism.*

Another D. D. writes as follows:

DAVID BOGUE, D. D.—The fourth commandment does not determine the particular day. That was determined, under the law, by another precept.

But a Bishop meets him with the following contradiction:

BISHOP HOPKINS.—"On the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it." Now, that there cannot, in these words, be understood any prolepsis, or anticipation, declaring that as done then which was done many ages after, appears plainly, because God is said to sanctify the Sabbath *then* when he rested; but he rested precisely on the seventh day after the creation; therefore, that very seventh day did God sanctify, and so made it the beginning of all ensuing Sabbaths.

No one, who reads the commandment with any care and respects its authority, can make the following statement:

ENCYCLOPEDIA OF REL. KNOWLEDGE.—It cannot reasonably be disputed that the command is truly obeyed by the separation of every seventh day from common to sacred purposes, at whatever given time the cycle may commence. The first Sabbath kept in the wilderness was calculated from the first day in which the manna fell, and with no apparent reference to the creation of the world.

The following is from equally high authority; and as the Israelites were not required to keep *two weekly Sabbaths*, and therefore the Sabbath pointed out by the falling of the manna was the same that was enforced by the commandment, the *Union* contradicts the *Encyclopedia*.

AM. S. S. UNION.—The commandment which stands

fourth in the order of the decalogue is founded on the fact that the seventh day was blessed and hallowed by God himself, and that he requires his creatures to keep it holy to him. The commandment is of universal and perpetual obligation.—*Bible Dictionary.*

The following is an acknowledgment that there is no Scripture authority for the change.

ADAM CLARKE, D. D.—It seems to have been by an especial providence that this change has been made and acknowledged all over the Christian world.—*On Matt. xii*, 8.

But a "Pres." meets the "Dr." with the following rebuke:

PRES. HUMPHREY.—No human authority may expunge a single word from the statutes of Jehovah. It were infinitely less daring for the meanest subject of the mightiest earthly potentate to declare the fundamental laws of the empire null and void, than for man, who is a worm, to set aside the institutions of his Maker.

And yet, Pres. H. dared to expunge the "*seventh-day*" from the law of Jehovah, and insert the "first-day" in its stead; thus setting aside the institution of the Rest-day of God.

Let the following statement of a great historian also be brought to the above test of Pres. H.'s:

EUSEBIUS.—All things whatsoever that it was the duty to do on the Sabbath, these *we have transferred* to the Lord's day, as more appropriately belonging to it, because it had a precedence, and is first in rank, and more honorable than the Jewish Sabbath.

Only among the Catholics there is unity of faith of all who teach the observance of first-day. The following testimonies will show their teachings:

DR. TUBERVILLE.—It (Sunday) is a day dedicated

by the apostles to the honor of the Most Holy Trinity, and in memory that Christ, our Lord, arose from the dead upon Sunday, sent down the Holy Ghost on a Sunday, &c., and therefore is called the Lord's day. It is also called Sunday, from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred. —*Douay Catechism.*

DR. CHALLONER.—The Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. i, 10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandment. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts xx, 7. And Paul (1 Cor. xvi, 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea, but neither the one nor the other tells us that this first day of the week was to be, henceforth, the day of rest, and the Christian Sabbath: so that truly the best authority we have for this, is the testimony and ordinance of the church, and therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor and not by reason and religion, since Sunday and holy-days all stand upon the same foundation; viz., the ordinance of the church.—*Christian Cath. Instructed.*

As many attach reverence to the name "Sunday," it may gratify their feelings to learn its origin from the following high authority:

AM. S. S. UNION.—Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun.—*Bible Dictionary.*

The following is intended as a decisive strike

against the Sabbath of the commandment—the seventh day:

PRES. BOARD OF PUBLICATION.—It is perfectly plain from the several passages we have collected, that the apostle enjoined and observed the first day of the week as sacred to religious assemblies for Christians; and as plain that he reproved as sinful the observance of Jewish times. The term "days," therefore, in the epistle to the Galatians, and "holy day," and "Sabbath-days," in that to the Colossians, cannot be understood in any other light than as embracing, if they did not exclusively signify, the Jewish seventh-day Sabbath, which, as the servant of God, he disowned and forbade.—*Tract No.* 128.

But a D. D. meets it with a still more decided rejoinder:

DR. EDWARDS.—So in the second chapter of Colossians. . . . The Sabbaths spoken of are not "the Sabbath" associated with, Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with meats and drinks, and new moons, which were, indeed, shadows of things to come. But to take what he said of those sabbaths, which were associated by God with ceremonial laws, and which the apostle himself, in this very discourse, associates with them, and apply it, as some have done, to "THE SABBATH" which God associated with moral laws, is *wrong*.—*Sab. Man. pp.* 135, 136.

But the climax of contradictions is the following:

DR. DWIGHT.—The blessing, also, and the sanctification were annexed to the Sabbath-day, and *not to the seventh.*

Compare the above with

GEN. ii, 3.—And God blessed the seventh day and

sanctified it because that in it he had rested from all his work which he had created and made.

Comment is needless. Against learning or learned men, as such, I have nothing to say. But if education served men no better purpose on other points than it has most of the writers here quoted on the Sabbath question, it would truly be a vain and useless thing. Their learning, no one will question; of their honesty, I shall say nothing. But I shall leave it for their friends and admirers to decide whether Dr. Bogue was more learned than Bishop Hopkins; or the Encyclopedia of Religious Knowledge is more reliable than the American Sunday School Union; or Dr. Brown more reliable than Bishop Cranmer; and whether Dr. Dwight ever read the second chapter of Genesis, and twentieth chapter of Exodus!

It will be perceived, on examining the testimony of Catholics and Protestants, that a change of sentiment has been *gradually* produced, so that the Sabbath of the Lord has been opposed, or the first day enforced, by altogether different methods at different times. This would not have been the case if their views had been sustained by revelation. The advocates of the Sabbath always have appealed to the facts of creation, to the fourth commandment, to the teachings of Christ, and of the prophets and apostles. On the other hand, false ideas of honoring the resurrection raised a controversy respecting the relative claims of the Sabbath and the first-day. A wicked Roman emperor thought a change necessary to separate the Christians from the Jews. A Papal council pronounced a curse on those who kept the seventh day; and this universal hierarchy established the observance of first-day as the chief of all her feasts. And so

completely was the professed Christian world moulded under these corrupting influences, that the reformers, in emerging from the darkness of Romanism, were content to let this subject rest on the authority of tradition, and the will of the magistrates. And Protestants in general still make tradition, custom, the laws of the land, and the teachings of the learned, their only authorities on this subject.

Reader, remember that God's word is truth. It reveals the "words of knowledge," which are able to make you wise unto salvation through faith in Christ. The words of man are vanity—his wisdom is folly. His position, his acquirements, may qualify him to instruct his fellows; but "TAKE HEED that no man deceive you."

Prov. xix, 27.—Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

VINDICATION

—OF—

THE TRUE SABBATH;

IN TWO PARTS:

PART FIRST,
A Narrative of Recent Events.

PART SECOND,
Divine Appointment of the Seventh Day.

By J. W. MORTON,

LATE MISSIONARY OF THE REFORMED PRESBYTERIAN CHURCH.

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PREFACE.

THE following able treatise on the divine appointment of the Sabbath of the Bible, has been before the public eighteen years. With the kind permission of the author we now send forth this re-print of a truly valuable work. Though the writer makes use of an argument or two which we might not employ, its present republication will evince our high appreciation of the work.

We now commend it to the public, especially to those who have been, and still are, misinformed in regard to a very plain, important, and ancient institution of JEHOVAH. And we do this the more earnestly as we are assured that the reader will find in the personal narrative of its author a noble instance of self-sacrifice and devotion to truth for the truth's sake; that he will see in the action of the Synod the unbecoming resorts to which error is obliged to have recourse in

its own defense; that he will find breathed throughout these pages a mild and Christian spirit, worthy the imitation of controversialists of every name; and that he will find in the candid, convincing and logical character of the work, an argument that challenges refutation.

PUBLISHERS.

November 1, 1868.

Part First.

NARRATIVE OF RECENT EVENTS.

CHAPTER I.

On the 13th of December, 1847, I landed with my family in Port-au-Prince, Hayti, the first Foreign Missionary of the Reformed Presbyterian Church in the United States. I began my labors soon afterwards, and continued them, without serious interruption, till the 21st of April 1849, when a train of circumstances, to which I am about to advert, made it necessary that I should return home.

In the latter part of December 1848, I was unexpectedly called upon to defend the practice of keeping holy the first day of the week in place of the seventh. I had been taught from my infancy, that the moral law, "summarily comprehended in the ten commandments," is the only rule of moral conduct; and I had supposed that it required me and every body else to keep the "Christian Sabbath" on the first day of the week. On examination however, I was forced to the conclusion, that the fourth commandment enjoins nothing else than the sanctification of the seventh day. Of course, then, I must either renounce this precept, as a part of the rule of my life, or endeavor to keep holy the seventh day of the week. The

former I might not dare to do; the latter I knew I might *attempt*, without offending God, or insulting the majesty of his law.

The question then came up, Is there any scripture authority for keeping holy the first day? Does God require it? I knew very well that if God does *not* require it, I could not, as a Reformed Presbyterian, bind my conscience to it. I took up the Bible, and resolved on a prayerful and thorough search. I wished to assure myself of the divine authority of the first day, even after I was satisfied that the claims of the seventh are indisputable. But how was it possible to gain this object? Every text to which I was referred for proof seemed to lack the very thing that I most wanted, *a certain testimony to the institution of a Christian Sabbath.* I reasoned thus:—The fact that Christ appeared once or twice to his disciples on the first day of the week, and the fact that the disciples met *once* on that day to break bread, and the fact that Paul commanded the Corinthians and Galatians to "lay by them in store" on that day, as God had prospered them—these facts, with a few others, *might* shed light on the *institution* if *one single text* could be found, to prove its *existence.* But if this cannot be found, they do no touch the question at issue. And how I did long for that *one text!* How I chided with the Apostles for not having made known more clearly what I had determined to be the will of God! Never did Rachael mourn for her children, as I mourned for that *one text!* but, like her, I could not be comforted, because *it was not!*

I was thus driven to the conclusion, that, should I make conscience of keeping holy the first day

of the week, I would offer to God a service that he did not require, and could not accept at my hands.

But what was I to do? This was the great *practical* question. Could I, with my then present views, continue to preach the gospel, as I had done before, in that land of "darkness, and of the shadow of death?" Could I teach the children in the school, as I had taught them before, that God had changed the Sabbath to the first day of the week? Could I proclaim to the benighted heathen that they might habitually break the fourth commandment with impunity? Could I, as a Protestant missionary become the partizan of him who thought to "change times and laws,"* by assuring his blinded devotees, that his changes had been made by divine authority? Or, on the other hand, could I carry out my convictions of truth, and duty, declaring the whole counsel of God as I then understood it, and retain, at the same time, my connection with my brethren at home? Would they grant me this privilege, and, if they would, could I accept it?

A little reflection served to convince me, that all these questions must be answered in the negative. It was no small matter, to resolve upon breaking those bonds of ecclesiastical fellowship that had so sweetly bound me to the Reformed Presbyterian Church. A struggle, painful indeed, but not protracted, ensued. I resolved at once to keep the Sabbath in my family, though I feared it would not be honest to make any public exhi-

*I believe that the Prophecy in Dan. vii, 25, refers mainly to the change of Sabbath time, and Sabbath law. What time, of divine appointment, it may be asked, was ever changed, except the time of the Sabbath?

bition of my views while I continued to minister by the authority of the Synod. I know not what I should have done, had not my change of sentiments brought with it the needed consolations. Whatever were the "vexing thoughts" with which my heart was oppressed, during the first six days of the week, I found invariably, in the quiet retreat of my little family, on the seventh, that "peace of God that passeth all understanding." Yes, Hayti, when the recollection of thy brilliant skies, thy evergreen mountains, and thy sweet clear rivers, shall have ceased to awaken joy in my bosom, the memory of thy Sabbaths shall be "my songs in the house of my pilgrimage!"

CHAPTER II.

Convinced as I was, that something must be done immediately to bring the subject of my change to the attention of the rulers of our church, before the next meeting of the Synod, I prepared the following Circular Letter, which I transmitted to more than seventy ministers and elders, in different parts of the United States.

CIRCULAR.

PORT-AU-PRINCE, HAYTI, JAN. 17, 1849.

MY DEAR BROTHER: The mutual relation existing between us, as members of the same Synod, the glory of our common Lord, the interests of our Mission, and the sacred regard for personal character, all require that the following statement be transmitted to you and my other co-presbyters,

with as little delay as possible. If I am not actuated herein by a desire to promote God's glory and the salvation of men, may the Lord rebuke and forgive me, and "let the righteous smite me, it shall be a kindness!" May the Head of the Church grant to you, and to all other members of the Synod, a disposition to hear, with patience and candor, a narration of my recent experience in which perhaps you *may* find things both "new and old."

My sentiments in relation to the "Sabbath of the Lord our God," have undergone an important change; to which I now wish to call your attention. Our Confession of Faith, Catechisms, and Testimony, all teach that the first day of the week is, and has been ever since the resurrection of Christ, the Christian Sabbath. This doctrine *alone*, of all those contained in our Standards, though I did believe it till lately, I can no longer receive. As to the *manner* of sanctifying the Sabbath, I believe all that you and I have always contended for; but for the present, I am constrained to believe that the seventh day of the week is the only weekly Sabbath that God has ever appointed.

My attention was first called to this subject by Rev. W. M. Jones, Missionary of the Baptist Church who has recently abandoned his earlier views and practice in regard to the Sabbath. He not only argued the question with me at length, but gave me some publications of the American Sabbath Tract Society, which as they seemed to breathe a spirit of ardent piety and zeal for God's law, I read with attention. Both in my discussion with him, and in the reading of those tracts, I struggled with all my might to convince myself,

from the Scriptures, of the divine appointment of the first day, or Christian Sabbath. But though I did not then doubt it, I was astonished to find how hard it is to prove it.

I searched all the books I could find, bearing on this question, and discovered, what I had never noticed before, that the early French and Genevan Reformers, with Calvin at their head, had taught the abrogation of the fourth commandment, as a ceremonial institution; and that they contended for the Sabbath or stated day of worship, under the gospel, only as a wise and necessary human arrangement. I found that even Terretin, at a later period had taught that the fourth commandment is *partly* ceremonial, and that it was necessary to change the Sabbath from the seventh day, in order to put a difference between Jews and Christians. I found also, in my books, quotations, containing similar sentiments, from the celebrated Augsburg Confession. The only authors I could find who had attempted to prove, from the Scriptures, that the Sabbath had been changed from the seventh to the first day of the week, by divine authority, were Terretin, and the framers of our Standards. These authors appeared to depend *mainly* for proof upon three texts of Scripture,—Acts xx, 7; 1 Cor. xvi, 1, 2; and Rev. i, 10. When I came to examine these texts, I was surprised and mortified, to find that they contain neither the word "Sabbath," nor any other synonymous with it. True, I had always thought that the "Lord's day" (Rev. i, 10), was the first day of the week, but my opponents contended that the terms refer more properly to the seventh, which God styles "my holy day" (Isa. lviii, 13), and when I remembered

"his challenging a special propriety in the seventh," I could not well deny it. Moreover, I could not find a single passage asserting that the first is holier than any other day of the week, or that Christians were, in the apostles' days, in the habit of holding meetings *regularly* on that day. Neither could I discover that Christ or his apostles had ever spoken, directly or indirectly, of keeping a day holy in honor of his resurrection; nor that that event which is always held up as the occasion of the change of the Sabbath, is even once mentioned in connection with the first day, unless where it is recorded as a historical fact. On the other hand, I observed that Christ and his apostles *were accustomed* to enter into the synagogue on the seventh day, or Sabbath, for public worship. Luke iv, 16; Acts xvii, 2, and elsewhere.

Thus, my dear brother, I saw at this critical moment all Scripture evidence forsaking me, while every inch of ground on which I could set my foot was trembling. It seemed as if the thunders of Sinai were uttering anew their awful threatenings, while the "still small voice" of "Him that dwelt in the bush" was whispering in my ears, "The *seventh* day is the Sabbath of the Lord thy God." Ex. xx, 10. "I am Jehovah, I change not." Mal. iii, 6. "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. v, 18. Still I hesitated. For a moment I thought of "going down to Egypt for help." The Fathers, thought I, have fixed the interpretation of these texts in favor of the observance of the first day. But immediately I heard a voice within me, saying, "Would you then observe a holy-

day, whose appointment cannot be proved from the Bible, without the aid of human tradition? Could you admit the 'testimony of the Fathers,' to set aside one of the plainest injunctions of the moral law, that law that was written upon tables of stone, 'by the finger of God,' and styled by way of pre-eminence, '*the* Testimony?'" No! I replied, with an involuntary shudder; and another flood of Scriptures came rushing in, like "deep waters," to the very soul. "The law of the Lord is perfect." Ps. xix, 7. "Forever, O Lord, thy word is settled in Heaven." Ps. cxix, 89. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. cxix, 142. "All his commandments are sure; they stand fast for ever and ever, and are done in truth and uprightness." Ps. cxi, 7, 8. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. v, 17. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. O my brother, "the word of God is quick and powerful, and sharper than any two-edged sword."

You now have my reasons for embracing a doctrine which is confessedly at variance with our Standards. What I entreat of you is, that you will once more examine this subject for yourself, and see whether those Standards are consistent, on this point, either with the Scriptures or with themselves.

You perhaps think that I have forsaken the "footsteps of the flock," and that testimony which has been sealed with the blood of martyrs. But tell me candidly, was there ever a martyr who died in defense of the first-day Sabbath? Or,

could *you*, my brother, collect from the Scriptures evidence of its divine appointment, clear enough, to solace your soul in the midst of the flames? From my inmost soul I pity that Covenanter who may be called to testify, at the stake, to the change of the Sabbath from the seventh to the first day of the week. Remember, too, that I am now in the path that was trodden by the saints for more than four thousand years; and it is for *you* to show that that path was ever stopped up, unless by the presumption and inexcusable neglect of man. Truly, I am "compassed about by a great cloud of witnesses." I would follow the example of Jehovah himself, who "blessed the seventh day and sanctified it," and by whom the "Sabbath was made for man;" the example of Adam, Enoch, and Noah; of Abraham, Isaac, Jacob, and the twelve patriarchs; of Moses, Aaron, and those millions of Pilgrim Covenanters who united in its observance in the wilderness; the example of Samuel, David, and a host of other prophets; of Jesus Christ our Divine Mediator, and "Lord of the Sabbath;" and of the apostles of our Lord, together with the churches established and watered by them;—in one word, the example of all the saints, from Adam to the last apostle; all of whom kept and honored the seventh day as "the Sabbath of the Lord their God," and having finished their course with joy, are entered into that heavenly rest, of which that Sabbath was, and still is, an emblem.

I intend, if the Lord will, to be present at the next meeting of our Synod, and meet my brethren face to face. I expect, of course, nothing else than to be excluded from the privileges of the church; but I rejoice that I have learned to

respect the discipline of the Lord's house. I desire, therefore, with a willing heart to approach the altar, and if the Head of the Church require it, to be "offered upon the sacrifice and service of your faith," that God may be glorified in my salvation, and not in my destruction. God forbid, that either prejudice, willful ignorance, passion, or personal resentment, should fan the flames of that altar!

In conclusion, rest assured of my continued and unabated attachment to the cause of the Reformation, in general, and to the interests of the Reformed Presbyterian Church in particular; and allow me to repeat what I have already intimated, that with every other doctrine contained in our Standards, I am, so far as I understand my profession, entirely satisfied; nor have I abandoned *this one*, but from a firm conviction that it is not taught in God's word. I know well that trials sore and many await me. God doth know, that my heart delighteth not in contention; but my brother, have we not all "entered into a curse and into an oath to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our God?" Neh. x, 29.

Your brother in gospel bonds.

J. W. MORTON,
Missionary of the Ref. Presb. Church.

CHAPTER III.

On the 21st of April, 1849, I set sail, with my family, from Port-au-Prince, bidding farewell to Hayti and her children, whom perhaps we shall

never see again in this vale of tears. We arrived at Boston, all in good health, on the first Sabbath in May.

On the evening of Tuesday, May 22, the Synod was convened in Philadelphia; and the next morning I appeared and took my seat with the other members.

After noon, the same day, Rev. David Scott stated to Synod, that I had made known a change of views in relation to the Sabbath, and moved that a committee of three be appointed to confer with me and report what further action should be taken in the case.

While this motion was pending, I stated in substance, that, as I was alone in the Synod of more than sixty members, without a single man to plead my cause, I thought I had a right to *demand* that the proceedings should be instituted in strict accordance with the letter of the law. I was here interrupted by the moderator, who having informed me that I had no right to dictate to the Court the method of proceeding with its own business, peremptorily ordered me to take my seat. I obeyed, of course, though I could not see what dictation there was in demanding a legal trial, according to the printed rules of Synod. The motion was carried and the committee appointed.

Next morning, May 24, I had a conference of half an hour with this committee, and at noon another, that lasted about the same time. Their principal object seemed to be to ascertain whether I was ready to *recant*, and to submit to censure for my past errors. I assured them, that while I had not the slightest wish to withdraw from the communion of the Reformed Presbyterian Church, I adhered to every word in my circular, and

must continue to do so, till convinced of error by the infallible Scriptures. The committee quoted several texts, and advised me to read several authors, after which our conference closed.

After noon they presented their report recommending that the following libel be preferred against me by Synod:—

LIBEL PREFERRED AGAINST J. W. MORTON.

Whereas, denying that the first day of the week is the day on which the Christian Sabbath should be kept, is a heinous sin and scandal, contrary to the word of God, and the profession of the Reformed Presbyterian Church, founded thereon—(Acts xx, 7), "And upon the first day of the week, when the disciples came together to break bread," &c.; *Shorter Catechism*, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath."

Yet true it is, that you, Rev. J. W. Morton, are guilty of the scandal above stated, in so far as you, the said J. W. Morton, at Port-au-Prince, Hayti, 17th of January, 1849, did publish a Circular, in which you oppugned and denied that the first day of the week is the Christian Sabbath, which being found relevant and proved against you, you ought to be proceeded against by the censures of the Lord's house.

A true copy. By order of the Synod.
[Signed.] JOHN WALLACE, Ass't Clerk.

After some discussion, the above Libel was decided to be relevant, and the clerk was directed

to serve a copy on me, with citation to appear for trial the next day, after noon.

I went to my lodgings that evening with a heavy heart. I was convinced from the spirit of determined opposition that had been manifested by many of the brethren, when the Libel was under consideration, that the majority had already determined that I should not be permitted to "speak for myself." True, I knew very well that the Apostle Paul had once enjoyed this liberty, through the cool civility of a Roman Governor, and afterward through that of a Roman King; but I knew just *as* well, that Felix and Agrippa were heathens while my brethren were Christians; and that the dignity of a court, composed of "worms of the dust," has been much better understood, since the famous "Diet of Worms," than ever before.

Still I could not forbear asking myself, Why is there now such bitter opposition to an Institution that was once the delight of both God and man? Why do men hate with such perfect hatred what Jehovah made, and blessed, and sanctified, before sin had entered into the world? Why should *this* daughter of Innocence be spurned from every door, and loaded with the damning reproach of Judaism, while her twin sister, Marriage, sucks the breasts and is dandled upon the knees of Orthodoxy? Why should I be ranked with thieves and murderers, for believing that "the seventh day is the Sabbath of the Lord my God?" Bitter were the tears that flowed; and more bitter still was the reflection that "when I wept that was to my reproach."

I was hedged in round about, and what could I do? I could only exclaim with the "sweet singer

of Israel," "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of my house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." Never shall I forget the sensation experienced while the last sentence was passing through my mind, "*And the reproaches of them that reproached thee are fallen upon me.*" I know not how often, during that night, I repeated these words, and compared them with the exhortation of the apostle: "Let us go forth therefore unto him without the camp, bearing his reproach." These were the comforts, that, "in the multitude of my thoughts within me," then delighted my soul. I was then about to go forth "without the camp;" and it was indeed refreshing in that hour of trial, to believe that I was bearing a portion of the same burden that had once bowed down the "Man of Sorrows."

CHAPTER IV.

My trial came on the afternoon of May 25th. The following extract from the published Minutes of Synod is, I believe, a correct, and sufficiently full, account of the final issue; only it makes no mention of the fact that I protested against the proceedings, and appealed to the head of the Church, for reasons to be given in afterward. Why this

fact was not recorded I have not been able to ascertain.

EXTRACT FROM MINUTES OF SYNOD.

Order of the day, viz., the case of Mr. Morton, called for. The libel was then read by the clerk; when Mr. Morton having, in reply to the Moderator, answered that he was prepared for trial, the substance of the libel was again stated in his hearing. Mr. Morton was then called upon according to the rule provided for in such cases, either to confess the charge, or put himself upon his trial. Mr. Morton in return acknowledged that he had denied that the day commonly called the Christian Sabbath is so by divine appointment, and then proceeded to plead the irrelevancy of the charge by endeavoring to prove the perpetuity of the law for the observance of the seventh day. While so doing, he was arrested by the Moderator, who informed him that the charge contained in the libel was such that Mr. Morton could only prove its irrelevancy to censure by proving that the appropriation of the first day of the week, known as the Christian Sabbath, to secular employments, or teaching so to do, is not relevant to censure, which attempt the Moderator would consider disorderly, and would not allow.

From this decision J. M. Wilson appealed, when the Moderator's decision was unanimously sustained. Upon this Mr. Morton declined the authority of the court.

Resolved, That Mr. Morton's appointment as missionary to Hayti be revoked.

Resolved, That inasmuch as Mr. Morton has now publicly declined the authority of this court,

he be suspended from the exercise of the Christian ministry, and from the privileges of the Reformed Presbyterian Church.

The Moderator then publicly pronounced the sentence of suspension on Mr. Morton, agreeably to the above resolution.

Not long afterward I presented to the Moderator the following reasons of Protest and Appeal, with the request that he would allow them to be laid before the court, which he utterly refused to do.

REASONS OF PROTEST AND APPEAL.

I do respectfully protest against the action of Synod in my case, on the 24th of the present month, and appeal therefrom to the Lord Jesus Christ, the King and Head of the Church, for the following reasons:

1st. Because I was not allowed to prove the irrelevancy of the charge made against me, by an appeal to the Bible, "the only rule of faith and manners."

2d. Because I believe that the statements, on the subject of the Sabbath, set forth in our subordinate standards are inconsistent with one another, and in part contrary to the Word of God; yet it was by these unscriptural portions, that I was tried and condemned.

Brethren, I entertain no hard feelings toward you. My daily prayer to God is, that you may be saved and led into all truth. I did hope that you would hear, and consider the claims of the Lord's holy Sabbath, when presented in a mild and affectionate manner. But either I have failed to present the question with sufficient tenderness,

or you have determined to avoid all discussions in regard to it.

It grieves me to the soul to bid you farewell. Both God and man will bear witness, in the day of final reckoning, that you have trampled down, by the resistless force of an overwhelming majority, one who was endeavoring with both hands, to hold up the standard of the great Covenant God of our fathers. But though for the present cast down, I am not dismayed. The Sabbath of the Lord God is a richer treasure than the richest you can either give or take away. "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord will be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his rightousness."

Brethren, I shall meet you before the judgment seat of Christ, on that day when he shall come "with ten thousand of his saints." "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen."

J. W. MORTON.

PHILADELPHIA, MAY 29, 1849.

REFLECTIONS.

I did believe, and believe yet, that, had I been sustained by twenty ministers, and as many congregations, I should have had leave to defend myself to my heart's content. But it was very evident to the Synod, that I stood alone. They knew that

I could do them no harm, by fomenting discord; and—may I not add?—they knew that I was not the man to be found employed in such a work. The only loss they could sustain, in cutting me off, with all my adherents, was that of two adults, and as many little children. Indeed, many of the members *seemed* to regret the *trouble* far more than the *necessity* of executing the law; and one aged father has remarked to me since, that till then he never witnessed a trial before a church court, in which *there was not one atom of mercy.*

Now is there not a reason for all this? Unquestionably there is. The loose and unpresbyterial doctrine, that a majority has a right to determine what *is*, and what is *not*, truth, and that the greater the majority in favor of any dogma, the more firmly its truth is established, has leavened, sadly and extensively, even the Reformed Presbyterian Church. This is the reason why one who represents a lean minority, cannot be heard even in defense of ecclesiastical life. The majority have said, that the first day is the Sabbath, and who dare call in question the assertion? A man may be denounced as a covenant breaker; yet because he belongs to a small minority, he may not attempt to prove his innocence of the crime. Thus the right of the minority to vindicate themselves from the Scriptures, in defense of which many of the old covenanters bled, is practically denied by their descendants. "O Lord, how long!"

Brethren, are you really so wedded to this *majority principle?* Know, then, that *God is a majority;* and that those that are with *me* are more than those that are with *you.* God's testimony is worth more than that of all men. What though

millions have affirmed that the seventh day is NOT the Sabbath? *He* hath left us this imperishable testimony: "The seventh day *is* the Sabbath of the Lord thy God." And this is the testimony of the *greatest majority* that ever gave utterance to truth. But God hath not left himself without other witnesses. Where are those myriads of angels who were present when "the Sabbath was made for man?" Where are those "morning stars" who "sang together," and those "sons of God" who "shouted for joy" when our Father "laid the foundations of the earth?" They are not *now* present with us 'tis true, to bear their testimony; but they will be present when you and I shall appear before the judgment seat of Christ, to hear the decision of this controversy. And do you think that you will then dare, on the authority of what is said in Acts, xx, 7, to lift up your hands and swear "by Him that liveth forever and ever," that the Sabbath has been "changed into the first day of the week"—and that, too, in presence of those who saw the foundations of the ancient Sabbath, like those of the earth itself, laid and balanced upon God's eternal decree, and inwrought with the very stones of the "everlasting hills." No! No!! The Sabbath was one of those *pillars* of the ancient earth, which Christ, the Mediator, seized with the hand of his omnipotence, and bore up, when "the earth and all its inhabitants" were sinking into nothing. I repeat it—and who dare gainsay it?—the Lord of hosts is an overwhelming *majority*.

But this is not all. There is, indeed, no *greater* witness than these; but there is *other* witness. Look into your own hearts, ye children of God, redeemed by the blood of the Lamb, and you will

find recorded there: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put *my laws* into their mind, and write them in their hearts." Here there is not the least hint of any exception. The same moral law that was written "with the finger of God" on tables of stone, is now written "by the Spirit of the living God" on the fleshly tables of your hearts. Yes, brethren, turn your eyes inward, and you will read, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." If you say, We have sought this law, but find it not—O brethren, you have not "sought it carefully with tears." It is hidden anong the rubbish, and you will never find it, till that be removed. But I speak what I do know, when I assure you that it is recorded there; and in the day of the Lord Jesus, if not sooner, you will find it there to your unspeakable joy and satisfaction. O Lord, "open thou our eyes, that we may behold wondrous things out of thy law."

Part Second.

Divine Appointment of the Seventh Day.

INTRODUCTION.

The following pages containing a brief discussion of a small but intensely interesting portion of the Sabbath contoversy, are designed especially for the perusal of those Christians, styled orthodox, who do not keep holy the seventh day of the week.

Dear brethren, this is a subject of fearful importance. If the views herein advocated are correct, *you* are guilty both of breaking and of teaching men to break one of God's holy commandments; if they are incorrect, I am no less guilty. Need I say anything more to convince you that you ought to give this subject a candid and prayerful examination? "Ye are the light of the world; take heed, brethren, that your light be not darkness! You know—you cannot but know—that there is much, *very much*, said in the Bible about the Sabbath, and that men are very often commanded to keep it holy. You must know, also, that God has said in the fourth commandment, "The *seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work; and that, for more than four thousand years, no other day of the week ever claimed to be holy. Moreover you cannot but know, if you have read the Bible carefully, that the first day of the week,

which you call "the Christian Sabbath," is *very seldom* mentioned; that there are only six passages in which the name occurs, and that four of these may be viewed as one, being the records of the same events, by different Evangelists; and how can you have failed to noticed the fact, that in not one of these six passages are we, or any of our fellow-creatures, commanded to keep the first day holy? Yet you are convinced that the first day of the week is *the very Sabbath day*, while among all those Scripture commands, before referred to, you find nothing to sustain the claims of the seventh. O brethren, you "put darkness for light, and light for darkness." Let us bow before the mercy-seat of Him who is the author of life and light, and, renewing our personal covenant with him, plead his precious promise: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

I shall endeavor, in the following pages, to establish the truth of the following proposition:

That the seventh day of the week is the only weekly Sabbath of God's appointment.

I intend to present and enforce *four reasons* for believing this proposition:

First—Because the original Sabbath law requires the sanctification of no other day.

Second—Because Adam and all his posterity have solemnly covenanted to keep holy the seventh day.

Third—Because Christ and his apostles honored this day; and did not intimate that it would ever cease to be the Sabbath, but the contrary.

Fourth—Because God has never blessed and sanctified any day of the week but the seventh.

As the discussion is limited by design to a narrow range, you will please to bear in mind, that the following points are assumed as true:

First—the Sabbath was instituted before the fall of man.

Second—Adam represented all his posterity in the covenant of works.

Third—The Sabbath law is perpetual, "binding all men in all ages."

Fourth—The seventh day was the *only* weekly Sabbath for at least four thousand years.

Lord, sanctify us through thy truth. May the Holy Ghost, the Comforter, whom thou sendest in the name of thy Son, our Lord, abide in us and preside in this controversy. May he teach us all things and bring all things to our remembrance. May all bitterness, and wrath, and malice, and evil speaking, be far from us; and may we love one another with pure hearts fervently—for Christ's sake. Amen.

CHAPTER I.

PROPOSITION.

The seventh day of the week is the only weekly Sabbath of God's appointment.

First Reason.

My first reason for believing this propsition is, That the original Sabbath law referred to in Gen. ii, 2, 3, and embodied in Ex. xx, 8–11, requires the sanctification of no other day.

Gen. ii, 2, 3. "And on the seventh day [*on*

day the seventh] God ended his work which he had made: and he rested on the seventh day [*on day the seventh*] from all his work which he had made. And God blessed the seventh DAY [*the day the seventh*], and sanctified it; because that in IT he had rested from all his work which God created and made."

Ex. XX, 8–11. "Remember the Sabbath-DAY [*the day of the rest, or Sabbath*] to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day [*day the seventh*] is the Sabbath [*rest*] of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day [*on day the seventh*]; wherefore the Lord blessed the Sabbath-DAY [*the day of rest, or Sabbath,*] and hallowed IT."

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

1. What day? *Not* the day of Adam's fall; nor the day Noah went into the ark; nor the day of the overthrow of Sodom; nor the day of the Exodus; nor the day of the Provocation; nor the day of the removal of the ark; nor the day of Christ's birth; nor the day of his crucifixion; nor the day of his resurrection; nor the day of his ascension; nor the day of Judgment. It may

be, and certainly is, proper, that we should remember all these; but we are not told to do so in this commandment. Neither is it some one day of the week, but no day in particular; for how could we remember "*the* day," that is no day in particular?—how could we keep holy "*the* day" that has not been specified—and how could we say that God had blessed and hallowed "*the* day" that was no one day more than another? What day, then? God says, Remember *the Sabbath-day*, or *the day of the Sabbath;* Keep holy *the day of the Sabbath;* The Lord blessed and hallowed *the day of the Sabbath.* He also says, *The seventh day* is the Sabbath of the Lord thy God; *in it* thou shalt not do any work. This day, therefore, is "the seventh day," or "the day of the Sabbath."

2. What Sabbath? Not "*a* Sabbath," or any Sabbath that man can invent, or that God may hereafter keep; for that would be "some Sabbath," but no one in particular. Not some institution yet undetermined, that God may require man to observe weekly; for the command is not, "Remember the Sabbath institution," but, "Remember the *day* of the Sabbath; not, "Keep holy the Sabbath institution," but, "Keep holy the *day* of the Sabbath." The Lord did not bless and hallow "the Sabbath institution," but, "the *day* of the Sabbath." We are not forbidden to do work in "the Sabbath institution," but in "the *seventh day.*" In fact, the phrase, "the Sabbath," in this commandment, means neither more nor less than "the rest." It is not *here* the name of any institution at all, though it is often thus used in other parts of the Bible. Hence this

Sabbath is "The Sabbath or rest of the Lord thy God."

3. Which day of the week is "the day of the Sabbath?" No other than that day on which the Lord rested; for the command refers to God's Sabbath. On which day of the week did he rest? "And he rested on the seventh day." Gen. ii, 2. Therefore the "day of the Sabbath" is the same day of the week on which God rested from the work of creation; and as he rested on the seventh day of the first week, and on no other, the seventh and no other day of every other week must be the only "day of the Sabbath."

Let it be particularly observed, that God does not say, Remember the Sabbath, or, Remember the Sabbatic institution, though this is necessarily implied in the command: but, Remember "the day of the Sabbath"—the day on which I have ordained that the Sabbatic institution be observed. As if he had said, There is little danger, *comparatively*, that you will forget the fact of my having kept Sabbath; nor is it likely that you will altogether neglect to observe *some day* of rest from your arduous toils, for you will be driven to this by the ever-returning demands of your exhausted bodies; but you are, and always will be, in especial danger of forgetting the proper day of the week for honoring me in my own institution. Satan, who takes infinite delight in all kinds of "will-worship," while he hates with a perfect hatred every act of strict obedience to my law, will do all he can to persuade you that some other day will do just as well or even better. Remember, therefore, the day of my Sabbath, and keep the same day holy in every week; for—mark the reason—I have myself rested on the seventh day,

and on that account I have blessed and sanctified that, and no other, day of the week, that you may observe it, and keep it holy, not because it is in itself better than any other day, but because I have blessed and sanctified it.

But you say the phrase, "the Sabbath day," or, "the day of the Sabbath," does not mean any particular day, but "one day in seven," or some one of the days of the week. You allege that "the day of the Sabbath," like "the Pope of Rome," "the Emperor of Russia," or "the King of Denmark," is a generic term, alike applicable to all the members of the same class. The phrase, "the Emperor of Russia," you say refers alike to Peter, to Alexander, and to Nicholas, though only one of them could be emperor at any given time; so "the day of the Sabbath" refers alike to the seventh and to the first day of the week, though there never was but one Sabbath at any one time. This is a very ingenious and plausible method of evading the force of the Divine testimony; but, as the reasoning by which it is sustained appears to be entirely sophistical I cannot but look upon the whole thing as a fabrication. I believe that any man, possessing the requisite qualifications, *may* become "Emperor of Russia," but deny that any day but one *can* be the day of God's Sabbath, inasmuch as God had never kept, at that time, but one Sabbath, and that occupied only one day. There is only one day of American Independence; only one day of the resurrection of Christ; only one day of the birth of any one man; and only one day of Judgment. And why? Because the American Independence was declared on but one day; Christ rose on but one day; the same man cannot be born on two different days; and God hath

appointed only one day in which he will judge the world. Now, on the same principle, there can be but one "day of the Sabbath" of the Lord our God. If I should say that the day of Christ's resurrection is not any particular day of the week, but only "one day in seven," you would not hesitate to call me a fool, while my ignorance would excite your deepest sympathy; but when *you* say that "the day of the Sabbath" does not mean that particular day on which the Lord's Sabbath occurred, but only "one day in seven." you expect me to receive your assertion as the infallible teaching of superior wisdom. I cannot, however, so receive it for the following reasons:

1. If God had meant "one day in seven," he would have said so. His first and great design, in writing his law on tables of stone, was to be understood by his creatures; but for more than two thousand years after he gave the law, no human being ever suspected that "the day of the Sabbath" meant anything else than the seventh day of the week, because it was commonly known that that day alone was in reality the "day of the Sabbath." Indeed, this "one-day-in-seven" doctrine is known to have been invented within a few hundred years, with the pious design of accounting for a change of Sabbath, without the necessity of repealing a portion of the moral law. It is matter of great surprise that those pious theologians, who first substituted "one day in seven" for "the day of the Sabbath," did not shudder at the thought of presuming to mend the language of the Holy Ghost. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. xii, 6. Brethren, are you prepared to enter into Judgment, and answer for

the liberties you have taken with God's Word? In substituting the vague and indefinite expression, "one day in seven," for the definite and unequivocal terms, "the Sabbath-day," and the "seventh day," you have as truly taken "away from the words of the prophecy of this book," as if you had blotted the fourth commandment from the decalogue; while your leading object has been to make way for the introduction of a new command that, for aught the Scriptures teach, it never entered into the heart of the Almighty to put into his law. "A faithful witness will not lie," and when the world asks, Which day of the seven hath God appointed to be the weekly Sabbath? God expects that you as faithful witnesses, will not only "not lie," but that you will not equivocate, or give with the gospel trumpet an "uncertain sound." He does not expect that you will quote a text from the Acts of the Apostles, that says not one word about Sabbath-keeping, to prove that the fourth commandment enjoins the keeping holy of "one day in seven," but of "no day in particular."

2. God never blessed "one day in seven," without blessing a particular day. He either blessed some definite object or nothing. You *may* say, indeed, without falsehood, that God blessed "one day in seven;" but if you mean that this act of blessing did not terminate on any particular day, you ought to know that you are asserting what is naturally impossible. As well might you say of a band of robbers, that they had killed "one man in seven," while in reality they had killed no man in particular. No, brethren, yourselves know very well, that God had not blessed and sanctified any day but the *seventh of the seven*, prior to the

giving of the written law. You know that if God blessed any day of the week at all, it was a definite day, distinct from all the other days of the week. But this commandment says that "the Lord blessed the Sabbath-day." Therefore the Sabbath-day must be a particular day of the week. Therefore the "Sabbath day" is not "one day in seven," or an indefinite seventh part of time. Therefore it is not "one day in seven," that we are required to remember, and keep holy, and in which we are forbidden to do any work; but "the seventh day of the week, which was then, is now, and will be till the end of time, "the day of the Sabbath of the Lord" our God.

3. No day of the week but the seventh was ever called the "day of the Sabbath," either by God or man, till long since the death of the last inspired writer. Search both Testaments through and through, and you will find no other day called "*the* Sabbath," or even "*a* Sabbath," except the ceremonial Sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day and no other, was still called "the Sabbath." If you can prove that any one man, among the millions of Adam's children, from the beginning of the world to the *rise of Antichrist*, ever called the first day of the week "*the Sabbath*," you will shed a light upon this controversy, for which a host of able writers have searched in vain.

But further, the first day of the week was not observed by any of the children of men, *as a Sabbath*, for three hundred years after the birth of Christ. Do you ask proof? I refer you to Theodore de Beza who plainly says so. If you

are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?

I infer, therefore, that "the day of the Sabbath," or "the Sabbath-day," is the proper name of the seventh day of the week, as much so as "the day of Saturn;" and that to attach this proper name *now* to some other day of the week, and to affirm that God meant that other day, as much as he did the seventh, when he wrote the law on tables of stone, is as unreasonable as it is impious. If you say that when God speaks of the Sabbath-day, he means "one day in seven, but no day in particular," you are as far from the truth as if you had said that when he speaks of Moses "he does not mean any particular man, but some one of the Israelites." Moses *was* one of the Israelites just as the Sabbath-day *is* one day in seven. But when God says Moses, he means Moses, the son of Amram; and when he says "the Sabbath-day," he means the seventh day of the week. You *may* give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicated of the one must be true of the other, is as though a navigator should discover an Island in the Southern Ocean, and call it "England," and then affirm that the late work of Mr. Macaulay, entitled, "The History of England," is a veritable and authentic history of his newly-discovered empire. Which would you wonder at the most, the stupidity or the effrontery of that navigator?

I cannot close this chapter without reminding you that, in attempting to refute the above rea-

soning, the main thing you will have to show is, that "the Sabbath-day," or "the day of the Sabbath," is an indefinite or general expression, applicable alike to at least two different days of the week, and that it is used indefinitely in this commandment. If it has been proved that "the day of the Sabbath" refers, and can refer, *only* to the seventh day of the week, then it is true, and will remain forever true, that the original Sabbath law requires the sanctification of no other day. This is the truth which I undertook to exhibit in this chapter, and is my first reason for believing the proposition under consideration.

CHAPTER II.

Second Reason.

My second reason for believing this proposition is, That Adam and all his posterity have solemnly covenanted to keep holy the seventh day.*

Gen. ii, 15–17. "And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord commanded the man saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of

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* The author in this "Second Reason," argues with the Reformed Presbyterians with whom he was connected up to the time of his writing this work, *on their own ground*, and makes use of arguments which we should not consider essential to a discussion of this subject for readers in general.
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it: for in the day that thou eatest thereof thou shalt surely die."

Rom. v, 12, 19. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "For as by one man's disobedience many were made sinners: so by the obedience of one many shall be made righteous."

Gal. iii, 10. "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

On these passages it may be remarked—

1. "God gave to Adam a law, as a covenant of works by which he bound him *and all his posterity*, to personal, exact, *entire*, and *perpetual* obedience."

2. "This law, after his fall, continued to be a *perfect rule of righteousness;* and, *as such*, was delivered by God upon Mount Sinai in ten commandments, and written in two tables." Therefore, the fourth commandment and the Sabbath law of the covenant of works are *one and the same law;* and all believers in Christ are now bound by this law *as a rule of life*, to remember and keep holy the *same Sabbath day* that Adam and all his posterity covenanted to remember and keep holy.

3. You admit that Adam, and all *his posterity*, pledged themselves to keep holy the seventh day of every week, *and no other.* Therefore, *we* are all born under a solemn obligation, our own obligation in Adam, to keep holy that same seventh day of every week as long as we remain on earth:

"*Neither doth Christ in the gospel any way dissolve but much strengthen this obligation.*"

4. It is now too late to alter the covenant of works, by substituting some other day of the week for the seventh, for the following reasons:

First. Because the whole transaction was finished in the person of our representative, nearly six thousand years ago. The covenant was made, the obligation assumed, the deed of transgression consummated, the curse pronounced, and the bitter *death* experienced, in *kind*, though not *in degree* and all this before the first revelation of the mercy of God in Christ. We are, therefore, all of us, the very moment we are born, accursed of God, for not having kept holy the seventh day of the week, according to our covenant. And all who are not redeemed therefrom by Christ, remain forever under this curse. From which it is plain, that to substitute some other day for the seventh, since the fall of man, is as impossible as it would be to substitute *some other tree* for the "tree of knowledge." To all who admit that God made a covenant of works with all mankind *in Adam*, these truths ought to be self-evident. Brethren, *we* acknowledge, that we are all guilty before God of having eaten of the fruit of the tree of knowledge, while we disclaim *any guilt whatever* in regard to the fruit of every other tree; so are we guilty of violating the rest of the seventh day of the week, while we are not by nature guilty of polluting any other day.

Second. Because such substitution would destroy an integral part of the moral law. The law written on the heart of man said nothing about keeping holy any other day than the seventh; for all admit that, had Adam not fallen, there never

would have been any other holy day. If, then, this law does *not now* require the sanctification of the seventh day, *the fourth commandment must have been annihilated;* and if another day is *now* the Sabbath, a new commandment, requiring for *a new reason* the sanctification of a different day, must have been substituted in its place. But this new law can be *no part of the moral law*, because it was *not written on man's heart*, nor did any human being know of its existence till thousands of God's people had been taken home to glory. God gave to Adam *free permission* to labor upon every day but the seventh, and he, as a free moral agent, accepted the proffered boon. Therefore to labor on any one of the first six days of the week is, under the covenant of works, *as innocent in itself* as to pray to the Creator of the universe. It is as much a natural and inalienable right, as "life, liberty, and the pursuit of happiness." Now, if there is a law that requires the keeping holy of some other day, it must have its origin in the new covenant grace of God; and if that other day, and not the seventh, *is now* the Sabbath, men are no more under a *natural* obligation to keep a Sabbath than to be baptized, or to celebrate the Lord's supper. The obligation to keep it *must*, on your principle, grow out of their new covenant relation to God in Christ.

Let us now look for a moment at the consequences flowing from the doctrine that some other day—the first, for example—has been substituted for the seventh. "Try the spirits." "By their fruits ye shall know them."

1. If this doctrine be true, the doctrine *that Adam represented all his posterity, must be false;* for, if Adam covenanted, as you admit he did, to

keep holy the seventh day of every week, and *we* are not bound to do so, he certainly did not represent us, neither in that nor in any other part of the covenant; for if we did not promise in Adam to keep holy the Sabbath day, we did not promise to keep anything else.

2. If this doctrine be true, *there is now no such thing as original sin.* This follows as a matter of course; for, if Adam did not represent us, we are not *born sinners.* The fact might be proved another way, but this is enough.

3. If this doctrine be true, and the law of the new Sabbath bind "all men," as you say it does, it must bind the *heathen*, who are a part of "all men." But if there is a new Sabbath instituted, it can only be made known through the written word of God, of which the heathen *can know nothing.* This new Sabbath has never been made known to them, nor to any of their ancestors. Nevertheless, you say that they are bound to observe it *according to the written word,* and that they shall be punished to all eternity for breaking it, which is contrary to the teaching of the apostle (Rom. ii, 12), that the heathen shall be judged and condemned, not by the written word, but by the *law of nature*, which you know can reveal no Sabbath but that of the seventh day; for Adam, who understood the law of nature better than any other mere man, never thought of keeping holy any other day. And, moreover, the heathen have, on your principle, only nine commandments to obey or disobey; for they are under the law of nature which says "Keep holy the seventh day:" but you say that God does not *now* require this: therefore they are released from the obligation. And, what is stranger still, the heathen

have no means of knowing that to keep the seventh day is a work of *supererogation*. These are *a few* of the consequences of your doctrine of a change of Sabbath. What must be the character of that tree which yields such fruits!

Let us now attend for a moment to your objections.

Do you say, Those who believe in Christ are redeemed not only from the curse of the Sabbath law, but also from the obligation to obey it in future? If so, who can tell but we are redeemed from *every other* moral obligation?

Or, do you allege, that Christ makes a new contract with the sinner, saying, If you keep holy the first day, I will release you from the obligation to sanctify the seventh? "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom, iii, 31. But perhaps you say, To change the Sabbath from one day to another is not to make "void the law;" it is only to vary its application. I reply, It *is* to make void, to *annul*, to *annihilate*, one tenth part of that law that God wrote on Adam's heart; for, as has been shown already, that law required him to keep no day holy but the seventh.

Or, do you plead that, as God *has* substituted the Lord Jesus Christ for the sinner, without violating the moral law, so he *may* have substituted some other day for the seventh? I reply, The cases are not parallel; for,

1. The substitution of Christ does not render a change of any part of the law necessary; but the other does. Christ "came not to destroy the law," but to fulfill it; and in fulfilling it, he honored the seventh day. But the substitution of some other day for the seventh, had it taken place

before Christ came, would have released him, as well as us, from the obligation to obey part of the law of the covenant of works.

2. A change of Sabbath is not like the substitution of Christ, *necessary* to the salvation of sinners; for God had saved thousands before this change is alleged to have taken place.

3. The substitution of Christ changes the moral condition *of the church only;* but the change of the Sabbath would affect the moral relations of all men; for the Sabbath was made not for the church, but "for man."

4. The evangelical doctrine of the substitutionary sacrifice of Christ, of itself, proves the impossibility of a change of Sabbath. All evangelical Christians hold, that believers are delivered, through Christ, from the *curse* of the law—the law of the covenant of works—*but not from the obligation to obey it.* If, therefore, that law required *Adam and his posterity* to keep holy the seventh day of the week, Christ has never redeemed them from the obligation to render *exact obedience*, in this particular, as in every other.

Do you plead, as a last resort, that, as the command not to eat of the fruit of the tree of knowledge has passed away, so it may be with the law of the seventh day Sabbath? I reply, the cases are not parallel; for that command never was a part of the moral law. It was never written, either on man's heart, or on tables of stone; but this was. Besides, the tree of knowledge has been destroyed from the face of the earth, so that to eat of its fruit is now impossible; but the seventh day will continue to return "while the earth remaineth."

Brethren, you bewilder yourselves and others,

by adopting, as a moral axiom, the false principle that whatever is in its nature positive, is, *for that reason*, changeable. There is no principle more deadly than this. Do you not know, that all our hopes, as Christians, for time and for eternity, are suspended on the *immutability* of that *positive arrangement* between the Father and the Son, which we call the covenant of grace? Are not the decrees of God all *positive*, yet, at the same time immutable? So, also, the *Sabbath law*, though in its nature positive, has been made unchangeable, by a solemn covenant arrangement, "In which it was impossible for God to lie." If God had not made the law, requiring the sanctification of the seventh day, an essential part of the covenant of works, your doctrine of a change of Sabbath would not be so preposterous. As it is, how can serious, thinking men, help viewing it as a monstrous and impious absurdity!

CHAPTER III.

Third Reason.

My third reason for believing this proposition is, That Christ and his apostles honored this day; and did not intimate that it would ever cease to be the Sabbath, but the contrary.

1. *Christ honored this day.*

Luke iv, 16. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

Luke iv, 30, 31. (See also Mark i, 21.) "But

he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days."

Luke xiii, 10. "And he was teaching in one of the synagogues on the Sabbath."

Mark iii, 1, 2. "And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him whether he would heal him on the Sabbath day."

Mark vi, 2. "And when the Sabbath day was come, he began to teach in the synagogue."

2. *The apostles honored this day. Read carefully the following passages and their contexts.*

Acts, xiii, 14. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down."

Acts xiii, 44. "And the next Sabbath day came almost the whole city together to hear the word of God." (That is, to hear Paul and Barnabus preach.)

Acts xiv, 1. "And it came to pass in Iconium, that they [Paul and Barnabas] went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also the Greeks, believed."

Acts xvi, 23. "And on the Sabbath we went out of the city by a river side where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

Acts xvii, 2. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Acts xviii, 4. "And he [Paul] reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

Brethren, if you produce one solitary apostolic example of unnecessary labor performed on the seventh day, I will at once give up the argument in its favor.

3. *Neither Christ nor his apostles intimated that the seventh day would cease to be the Sabbath.*

This being a negative assertion, I am not bound to prove it, of course. If you assert that they did, I demand the proof of it.

4. *Christ has very plainly intimated the contrary.*

Matt. xxiv, 20. "But pray ye that your flight be not in the winter, neither on the Sabbath day."

The "flight" here spoken of was to take place about the time of the destruction of Jerusalem; and the Saviour admonishes his disciples to pray that it might not happen on the Sabbath day. Now, if he knew that the Sabbath day would be changed into the "Lord's day," forty years before the event he had just alluded to, why did he speak of it as a thing that would be then in existence? Many are the efforts that have been made to evade the force of the argument from this text; but they are all unavailing.

Matt. v, 17–19. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is almost universally admitted, that the Sav-

iour, in these verses, refers principally to the ten commandments, which were then, as now, called by way of pre-eminence, "*the* law." That he may have referred also to the ceremonial code, which he came to fulfill, we do not deny. But this has nothing to do with our present purpose.

That the fourth commandment enjoins the sanctification of the seventh day of the week, no man in his senses denies. But you allege that that part of it has been taken away, so that it does not now bind us.

Now, in making this assertion, you either affirm what is positively denied in the above quotation, or you make this commandment at least *partly* ceremonial, and *peculiar to the Jews*. This will appear evident from the following considerations:—

First. The command to keep holy the seventh day of the week, is far more than "one jot or one tittle" of this law. It could be no less, but it is much more. Indeed, it is very certain that Adam considered it a very important part of the law; and so did Christ when he uttered these words, for he kept the Sabbath as devoutly as Adam ever did.

Second. Heaven and earth have not yet passed away; but you say that this seventh-day law has; therefore, much more than "one jot or one tittle" has passed from the law—which is contrary to Christ's assertion.

Third. If you say that Christ has fulfilled this law, and so taken it away, you make it a ceremony, like the Passover. You know that Christ never fulfilled, *so as to take away*, any law but those that he "nailed to the cross," and that he never nailed to the cross any law that bindeth

"all men in all ages." If, then, the law requiring the sanctification of the seventh day of the week has been nailed to the cross of Christ, it must have been a ceremony peculiar to the Jews, and to which the Gentiles were never bound. Was Adam a Jew? Was Enoch a Jew? Were Noah and his sons Jews? But these all kept the seventh day, *and no other.**

Brethren, it has been proved, in the first chapter of this treatise, that the fourth commandment requires simply the observance of the seventh day of the week. I will not repeat what is there said. I now ask you, as candid inquirers after truth, to place this commandment and our Saviour's declarations, quoted above, side by side, and see if *your* conduct is not at war with both. You neglect the only day that God's law requires you to remember, while Christ assures you, in the most solemn manner, that "one jot or one tittle" shall in no wise pass from the law, "till heaven and earth pass," or till time shall be no more.

There is a little commandment in that law that

*Some of my Reformed Presbyterian brethren appear to be as far from believing "the whole doctrine of the Westminster Confession of Faith" as myself, only they are a little more guarded in the choice of words. That Confession says (chap. xxi, sec. 7,) "So in his word, by a positive, moral, and perpetual commandment, *binding all men in all ages*, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him." But Rev. Andrew Stephenson, in a letter to me speaking of the seventh day Sabbath, styles it, "This relic of Judaism;" and Rev. James Milligan, in a recent letter, asks me, "Why has not the Lord's day as good a right to take the place of the seventh day, as the Lord's Supper has to take the place of the Passover?" Query—Are Reformed Presbyterians who hold such sentiments, any better qualified to judge their brethren for Sabbath breaking, than I would be to judge them for a like offense?

says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Christ says, that whosoever doeth and teacheth this commandment "shall be called great in the kingdóm of heaven." But this hath been my only crime. God knows, and you know, that the only thing I have done to offend you is, that I endeavor to refrain from doing work on the seventh day, and to "teach men so." Yet for this I am declared to be the "least in the kingdom of heaven," and no longer worthy of a seat at the table of Him who said, that "one jot or one tittle" should *in no wise pass* from the law.

Blessed be God! it is a light thing to be judged of man's judgment. But I confess that sometimes my blood runs cold, when I think of this solemn declaration of the same "Lord of the Sabbath" (John xii, 48), "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "Never man spake like this man." O, brethren, are you ready *for* that awful Judgment day? Nothing but God's *word* will avail you there. If you are determined to go on, appropriating the seventh day to secular purposes and "teaching men so," I cannot help it; but I call Heaven and earth to witness, that, in regard to every reader of these pages my skirts are henceforth clear. On your own souls will rest the responsibility of rejecting these solemn words of Christ. And you who are ministers—how will you answer for the wanderings of those lambs of Christ's fold, whom you are leading into strange pastures?

CHAPTER IV.

Fourth Reason.

My fourth reason for believing this proposition is, That God has never blessed and sanctified any day of the week but the seventh.

In sustaining this reason, as I occupy negative ground, I shall simply defend it against your usual scripture arguments in defense of your favorite doctrine, that God blessed and sanctified the first day of the week, in commemoration of the resurrection of Christ.

In arguing this doctrine you do not pretend to offer *positive*, but only *inferential* proof. You quote certain texts, and say, Hence we infer that the first day of the week is the Sabbath. Now, as there are many possible, and even plausible inferences that are not necessarily true, I intend to be governed in the examination of your Scripture proofs, by the following rule of interpretation:—

"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or *by good and necessary consequence* may be deduced from Scripture."

Brethren, I intend, with God's help, to show that according to the above rule, which you admit to be correct, all your inferences in favor of a first-day Sabbath are *unnecessary*, and some of them wholly inadmissible.

YOUR FIRST PROOF.

Heb. iv, 9, 10. "There remaineth therefore,

a rest [sabbatism] 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."

Your premises consist of four assertions:—*First*, That the rest, or sabbatism, that remaineth, is something different from the ancient Sabbath. *Second*, That the person who "hath ceased from his own works as God did from his," is the Lord Jesus Christ. These two assertions I most cheerfully admit. *Third*, That Christ entered into his rest on the day of his resurrection. *Fourth*, That the sabbatism of God's people is enjoyed in this life. These last two assertions I utterly deny.

Your inference is, That the first day of every week, that being the day of the week on which Christ rose, is the sabbatism of God's people. Of course, if I prove that the last two assertions are false, your inference will be shown to be inadmissible.

I assert then:—

1. That Christ did *not* "enter into his rest" on the day of his resurrection, for the following reasons—(1.) Because the Scriptures do not say so. (2.) Because this earth is not the place of his rest. He was to the last day he spent here, "a pilgrim and a stranger in the earth," and had not therein "where to lay his head." But his resurrection took place on earth, and he continued on earth for "forty days" afterwards. (3.) Because the Scriptures plainly teach, that the Mediator *did* "enter into his rest," when he "sat down on the right hand of the Majesty on high." Heb. i, 3. "Arise, O Lord, into thy rest; thou, and the ark of thy strength." Ps. cxxxii, 8. This was the prayer of David and the congregation of

Israel, when they removed the ark from the house of Obed-Edom to the place "that David had pitched for it." When Solomon and the elders of Israel brought up the ark from the city of David, and placed it in the holy of holies, in the temple "made with hands," they prayed in like manner, "Now therefore arise, O Lord God into thy resting place, thou and the ark of thy strength." 2 Chron. vi, 41. Now the ark was a type of Christ, while "heaven itself" is the true "holy of holies,"* "Whither the forerunner is for us entered, even Jesus made a High Priest forever after the order of Melchisedek." Heb. vi, 20. If, then, the ark entered into its rest, when it was placed in the holy of holies, Jesus Christ, the antitypical ark, entered into *his* rest when he sat down on the right hand of God, in the antitypical holy of holies. (4.) Because the apostle's great design, in this epistle, was to convince the church, and especially the Hebrews, that Christ having "by himself purged our sins," as they all admitted he had done, "sat down on the right hand of the Majesty on high" [chap. i, 3], as our ever living Intercessor. Yes, the "one idea" that runs through the whole epistle is, to illustrate and magnify the doctrine of the glorious intercession of Christ the Mediator, who, "after he had offered one sacrifice for sins, forever sat down on the right hand of God." Do you ask proof? Take, then, the apostle's own assertion (chap. viii, 1): "Now of the things which we have spoken, this is the sum: We have such an High Priest, who is

*Those who have carefully examined the subject of the Sanctuary, will hardly agree with the author in some of the positions here taken.—PUBS.

set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." All that is said in the third and fourth chapters, about the rest of Christ and the sabbatism of the people of God, is included in this summary; so that it is to Christ's eternal rest in the Heavens that the verses under consideration refer. Indeed, we have evidence of this fact satisfactorily enough, in the immediate context. Chap. iii, 4. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus,"—compared with chap. iv, 14—"Seeing then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (5.) Because there is not in this epistle, one solitary reference to the resurrection of Christ, except in the concluding benediction; but it abounds in references of his ascension and intercession.

2. If I have reasoned correctly above, your assertion that the sabbatism of God's people is enjoyed in this life, scarcely needs refutation. As Christ entered into his rest, when he received the crown of glory from the Father; so believers shall enter into his rest, when they "shall be glorified with him." Moreover, as Christ did not enter into his rest on the first day of the week, your inference, that that day is the Sabbath, is not only *unnecessary*, but wholly inadmissible.

But bear in mind also, brethren, that if Christ did not enter into his rest on the first day of the week, then your great philosophical argument for the first-day Sabbath founded upon the fact that the work of redemption is greater than that of

creation, vanishes at once into smoke, or, at least, becomes useless for your purpose.

YOUR SECOND PROOF.

Psa. cxviii, 22, 24. "The stone which the builders refused, is become the headstone of the corner." "This is the day which the Lord hath made: we will rejoice and be glad in it."

Acts iv, 10, 11. "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."

You premise, that "the day which the Lord hath made" is the day of the resurrection of Christ. Whence you infer, that the first day of the week is the Sabbath.

1. If what you premise were true, the inference does not follow. The prophet does not say, We will rejoice and be glad in the same day of every week; but, We will be glad and rejoice *in it*, that is, in that day, whatever it may be. Now Christ did not rise on the first day of every week, but on one single day; and we may very well rejoice and be glad in that one day without keeping any Sabbath in connection with it. Abraham rejoiced and was glad in the day of Christ; but he kept no Sabbath in honor of it. So, doubtless, *you* rejoice and are glad in the day of his crucifixion though you do not celebrate it on any particular day of the week. But—

2. You are evidently mistaken in referring this

language of the Psalmist to the resurrection of Christ, for the following reasons:

First. Because "the day which the Lord hath made" is the same in which Christ went in by the gates of righteousness. Verses 19, 20. "Open to me the gates of righteousness: I will go into them, and I will praise the Lord. This gate of the Lord into which the righteous shall enter." Now, though Christ *did* come up from "the gates of death" on the day of his resurection, he *did not* formally "enter" by "the gates of righteousness," till that day when he ascended from Mount Olivet, which was not the first day of the week. His almighty power and eternal Sonship were declared most gloriously on the day of his resurrection; but it was on the day of his ascension that his mediatorial righteousness was formally approved by the Father; while it was visibly manifested, in the presence of the universe, that the door of Heaven had been opened to all true believers. Then shouted the seraphim, and all the host of Heaven, while the door-posts of the New Jerusalem trembled at the voice, "Arise, O Jehovah, into thy rest, thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy!" Therefore this is not the day of Christ's resurrection, but that of his ascension.

Second, Because "the day which the Lord hath made" is the same in which "the stone which the builders refused" became "the head-stone of the corner" (verse 22). Christ did not become "the head of the corner," till he "sat down on the right hand of God." You assert that he did, and refer to Acts iv, 10, 11, quoted above as proof. From what the apostle there sets forth, you draw the inference, that, as he was set at naught by the

builders when he was crucified, so he became the head of the corner when God raised him from the dead. The apostle does not say, however, that this took place on the same day that he rose from the dead; and all that we must *necessarily* infer from what he *does say*, is, that he became the head of the corner since his resurrection, which is cheerfully admitted. But whether it was on the same day, or two, or ten, or forty days after, the apostle saith not. Still your inference would be entirely natural and proper, if it were not contrary to the analogy of faith and to the teachings of the same Spirit in other parts of the Scriptures.

I suppose it will be admitted that when Christ became the head of the corner, he became "the head over all things to the church," and that then "all things were put under his feet." Now the apostle clearly teaches, that these things took place when he sat down on the right hand of God, as appears from the following texts:

Eph. i, 20–22. "Which he wrought in Christ, when he raised him from the dead [or, having raised him from the dead] and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church."

Heb. ii, 8, 9. "But now we see not yet all things put under him [man]; but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." Observe that the apostle's great object in this epistle is to show that Christ is *in Heaven*, forever interceding for the church.

Now, is it not manifest from these texts, that Christ became the head of the corner when he ascended to his Father and our Father, to his God and our God? Nor is there anything in Acts iv, 10, 11, that contradicts this idea.

Brethren, the glorious building of grace has its foundation, not on earth, where we are pilgrims and strangers, but in Heaven, where Jesus, the corner stone, "elect and precious," sitteth at the right hand of God, and is constantly occupied in gathering from afar the "lively stones" of the glorious edifice. Blessed forever be his holy name!

YOUR THIRD PROOF.

John xx, 19, 26. "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you." See also Luke xxiv, 26.

You premise that the disciples, on the two days referred to above, one of which certainly was, and the other might have been the first day of the week, had met together for public or social worship, when Christ appeared to them. Whence you infer that the first day of the week is the Sabbath.

Now what you premise *seems* to be a mere assumption, for which there is not a shadow of proof, either in text or context. No one of the Evangelists says that they met for worship; nor did

they worship, so far as we know, when met together. In regard to the first of those occasions, we are told that they were "assembled for fear of the Jews;" and, as to the second we are simply informed that they "were within," which means, probably that they were *at home;* for Luke tells us that on the day of the ascension the eleven "abode" in an upper room. Acts i, 13.

Again, your inference is not *necessary;* for the matter may be explained thus: On the day of the resurrection, the eleven, having procured a common lodging room, "assembled for fear of the Jews; and Christ appeared to them before the close of the same day, in order that they, who are to be witnesses of the resurrection, might have ocular demonstration of the fact, that he rose "according to the Scriptures." On the other occasion, "after eight days," he met them probably, "as they sat at meat" (Mark xvi, 14), because Thomas, who had not seen him since his resurrection, was then with them.

These reasons are surely sufficient to account for his appearing on those occasions. But why demand reasons at all? Had he not a right to meet his disciples on any day of the week he chose, without telling us why? Can you tell us why he appeared to the brethren when they were fishing? Christ has done many things for which the only reason we can give is, that it seemed good to him.

YOUR FOURTH PROOF.

Acts ii, 1. "And when the day of Pentecost was fully come, they were all with one accord in one place."

Your premises are—1. That the feast of Pentecost fell that year on the first day of the week. 2. That the disciples were, *for that reason*, "with one accord in one place." Whence you infer, that the first day of the week is the Sabbath. I reply:—

Whether the feast of Pentecost fell that year on the first day of the week, or not, the disciples did not meet to keep the Sabbath, but to celebrate Pentecost. They would have been, in like manner, "with one accord in one place," if it had been the fourth day of the week, because it was the day of Pentecost. Therefore your inference is not only *unnecessary*, but wholly inadmissible.

YOUR FIFTH PROOF.

Acts xx, 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

You premise, that the disciples came together in this instance to celebrate the Lord's supper, and to hear the word. Whence you infer that the first day of the week is the Sabbath.

What you premise is very uncertain; for—

1. There is no evidence that they met to hear the word. The object of the meeting was "to break bread;" and the preaching of Paul seems to have been incidental, and not by appointment.

2. It is not certain that "to break bread" means to partake of the Lord's supper. The Greek word translated *to break*, is used very often in the New Testament in reference to ordinary meals. An instance occurs in Luke xxiv, 35—

"And they told what things were done in the way, and how he was known of them *in breaking of bread.*

But if what you assert were true, your inference is not necessary; for—

1. It is entirely proper, for aught we know to the contrary, to celebrate the Lord's supper, and hear preaching on any day of the week.

2. Perhaps this meeting was held at that particular time, because the apostle and his company were "ready to depart on the morrow." It was probably a farewell meeting, as many learned men think, and the text itself *seems* to hint.

3. There is not one word said in the text about Sabbath-keeping; nor is there the least intimation, either in the text or context, that the disciples were *accustomed* to meet on the first day of the week for any purpose whatever.

But you say, Paul waited there seven days, and we have no account of his preaching till the last night of his stay, which was the first of the week. We reply, This is no evidence that he did not preach during the other six days. Luke tells us, in this same chapter, verses 2, 3, that "he came into Greece, and there abode three months;" and he does not say that he preached once during that time. But a small part, indeed, of the doings of the apostles is recorded.

It is a remarkable fact that this text, which is the only one in the New Testament that speaks of public religious exercises on the first day of the week, is at the same time the only one in the Bible, that directly proves that this day is *not* the Sabbath. I have already proposed to give up the argument in favor of the seventh day, if you produce one apostolic example of unnecessary labor

performed therein. Will you give up your argument for the first day on the same condition? I believe this verse furnishes such an example.

The text proves nothing for you, if Paul's sermon and the breaking of bread were not on the first day. The sermon was preached between evening and midnight, and the bread was broken between midnight and break of day, and then Paul set out on his journey. According to the Roman method of computing time, the breaking of bread, at least, was in the morning of the same day in which Paul traveled from Troas to Assos, and thence to Mitylene; and, according to the Jewish method, the sermon, the breaking of bread and the journey from Troas to Mitylene, were all within the compass of the same "first day of the week." That Luke should follow the unnatural Roman method, is so unlikely as hardly to be supposable. Now if Paul traveled unnecessarily from Troas to Mitylene, as it seems he did, on the first day of the week, surely that day was not then the Sabbath of the fourth commandment. This text, therefore, *proves positively that the first day is not the Sabbath*, on which account it is of no little value in this controversy.

YOUR SIXTH PROOF.

1 Cor. xvi, 2. "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."

Your premises are—1. That the apostle here commands the Corinthians to make public collections on the first day of the week. 2. That therefore public assemblies were accustomed to be held

on that day. Whence you infer that the first day of the week is the Sabbath.

I deny both your premises. The apostle simply orders that each one of the Corinthian brethren should lay up *at home* some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, "by him;" and I marvel greatly how you can imagine that it means "in the collection box of the congregation." Greenfield, in his Lexicon, translates the Greek term, παρ ἑαυτῷ, "*by one's self, i. e., at home.*" Two Latin versions, the Vulgate and that of Castellio, render it, "*apud se,*" with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, "*chez soi,*" at his own house, at home. The German of Luther, bei ſich ſelbſt, "*bei sich selbst,*" by himself, at home. The Dutch, "*by hemselven,*" same as the German. The Italian of Diodati, "*appresso di se,*" in his own presence, at home. The Spanish of Felipe Sico, "*en su casa,*" in his own house. The Portuguese of Ferreira, "*para isso,*" with himself. The Swedish, näer ſig ſielf, "*naer sig sielf,*" near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above. Now, if your premises are false, your inference is not only *unnecessary*, but wholly inadmissible.

YOUR SEVENTH PROOF.

Rev. i, 10. "I was in the Spirit on the Lord's day."

You premise that the Lord's day is the first day

of the week. Whence you infer that the first day of the week is the Sabbath.

You here assume the principal point in dispute, namely, that God has appointed the first day of every week to be kept in commemoration of the resurrection of Christ. Is every Friday the "Lord's day," because he was crucified on Friday? You answer, No. Is every Thursday the "Lord's day," because he ascended on Thursday? You answer, No. So when you ask, Is every first day of the week the "Lord's day," because he arose on the first day? I answer, No. And is it too much that I should ask you to prove your assumption? I have never yet met with an attempt to prove it.

But, were this even proved, your inference would not be necessary. The first day *might* be the "Lord's day," and yet not the Sabbath. Would the bare mention of this day by the apostle John, even if it were certain that he referred to the first day of the week, repeal or alter the fourth commandment? Certainly not. But you ask, What day did he mean? I reply, Most probably he meant the seventh day, since we know from several scriptures that this *is in fact the Lord's day*. See Neh. ix, 14, and Isa. lviii, 13. But you ask again, Why did he not say "the Sabbath," if he meant it? I reply by asking you, Why did he not say "the first day," if he meant it?

Brethren, who can say that from any or all of the texts commented upon above, the inference is *necessary*, that the first day of the week *is*, and that the seventh *is not*, holy? But this is precisely what *you* infer from them. On the sole authority of these passages, together with that

one in which Christ says, that he is "Lord of the Sabbath," you have no hesitation in affirming that the first day of the week is the very Sabbath-day spoken of in the fourth commandment, and that the seventh day of the week is not *now* more holy than any other; or, in other words, that the blessing which God put upon it in the beginning (Gen. ii, 2, 3), has been taken from it, and given to another day. What! because "there remaineth a sabbatism to the people of God," therefore the seventh day *must* have ceased to be the Sabbath! Because "we will be glad and rejoice" in "the day which the Lord hath made," therefore the seventh day *must* have ceased to be holy! Because Christ showed himself to his disciples once or twice on the first day of the week, therefore the seventh day *cannot* be the Sabbath! Because the Pentecostal effusion of the Holy Ghost happened on the first day of the week, as is clearly demonstrated by arithmetical calculation, therefore the seventh day *cannot* claim to be the Sabbath! Because the disciples met *once* "to break bread" on the first day of the week, therefore God *must* have unsanctified the seventh day! Because the Corinthian and Galatian Christians were commanded to "lay by them in store" on the first day of the week, for the relief of the poor saints, therefore the seventh day *can be nothing more* than a working day! Because John was "in the spirit on the Lord's day," therefore the seventh day *cannot* be "the Lord's day," as it used to be! Because Jesus Christ is "Lord of the Sabbath," and has the right to change it, or even to annihilate it, (?) therefore the seventh day *must* have ceased to be a day of rest! O, brethren, you dare not say that any of these inferences

flow from the scriptures as *necessary consequences.* But if they are not *necessary*—if there is any way of avoiding them, without doing violence either to the text or context—how *can* you ask me to believe that the first day *is*, and that the seventh day *is not*, holy?

CONCLUSION.

"The Sabbath was made for man." I am a man; therefore, the Sabbath was made for me. God has blessed and sanctified the *seventh day* of the week, and commanded me to keep it holy for *that reason;* therefore, as long as the seventh day continues to be divinely blessed and sanctified, I am bound to keep it holy. But it is nowhere said in the Bible that God has removed the blessing from this day, or that he has unsanctified it. *You* say so, indeed; but you are neither the authors nor the finishers of my faith; nor will your unsupported assertion a thousand times repeated, amount to a divine revelation. If you assert that it is the will of God that I should cease to regard the seventh day as holy, I ask, Where is this revealed? What prophet or apostle has said so, *directly or indirectly?* It is not enough for you to answer, that the first day has been blessed and sanctified, as a memorial of the work of redemption. That assertion, if it were true, would not prove that the seventh day *is not holy.* No, brethren, your own conscience must tell you, that there is not one syllable in the Bible on which to ground the doctrine that God has *unsanctified* the seventh day of the week.

But one of your ministers has told me, that God did not bless and sanctify any particular day of the week, but only the Sabbath institution. To this I have only to say, "Let God be true, and every man a liar." The Holy Ghost says (Gen. ii, 2), "And God blessed the *seventh day*, and sanctified it;" and again (Ex. xx, 11), "Wherefore the Lord blessed the Sabbath DAY, and hallowed it." Now, if you assert, with these scriptures staring you in the face, that God never blessed and sanctified any particular day, but only the Sabbath institution, do you not make God a liar, in order to excuse your own rebellion? O brethren, I perceive that these texts are an eyesore to you, and that in your hearts you wish they were out of the Bible. If you loved them you would not flatly contradict them. I appeal to your own consciousness, is it not your great effort, when you take up the fourth commandment, to convince yourselves and others, that God's Spirit *does not mean* what he says, in as plain language as any Sabbatarian could employ; that is, that "the seventh day is the Sabbath of the Lord thy God?" And when you take up these passages in the New Testament which have been considered above, do you not labor to convince yourselves, that the same Spirit *does mean* what he *does not say?* that is, that the first day is the Sabbath?

You do not believe that what God says a dozen times, or more, *can* be true; but you are sure that what he *does not say even once* is infallibly true; and that nothing but stupidity or skepticism would presume to doubt it. When you are told that the seventh day is the Sabbath, and the

testimony of God's Spirit, plainly uttered in one dozen passages, together with the uniform practice of the church as long as we can trace the inspired history of the Sabbath, is offered in proof of the assertion, you shut your eyes, and declare that you can see nothing, and that all this proves nothing. But when you tell me, that the first day *is*, and that the seventh *is not*, the Sabbath, and quote, as proof, Acts xx, 7, and a few other passages, not one of which says one word about the Sabbath, or the seventh day, or a day of rest, or holy time, or exercises which are proper only on the Sabbath, you affirm, that you have proved your position beyond all doubt, and that the only reason why I cannot see the evidence is because the vail of Judaism is over my eyes. The moral law says, "The seventh day is the Sabbath;" but you say, "No, the seventh day is not the Sabbath; you do not understand the law; you mistake its meaning." Neither that law, nor any other in the Bible, says, "The first day is the Sabbath." Notwithstanding you dare to lift up your hands, and swear by the living God, that the first day *is* the Sabbath. But this is not all. Oh! that it were! The Holy Ghost has said, not only in the record that God made on Adam's heart, and in the covenant of works, but also in the written law given at Mount Sinai, and in several other passages of Scripture, "The seventh day is the Sabbath of the Lord thy God." But you have repeatedly sworn by the infinite, eternal, and unchangeable Jehovah, that *this assertion is not true*—that the seventh day is *not* the Sabbath of the Lord our God—that it is a common working day. Because I can no longer join you in this Heaven-daring oath you have declared me

unworthy of the confidence of a Christian people, and forbidden me to perform any longer the functions of a missionary of the cross. You have told the church, that, having violated my ordination vows, I have forfeited my ministry, and that my seat at the Lord's table is vacant. You have thus flung upon the heedless winds the mad-dog cry of "suspended minister," "covenant-breaker," and "disturber of the church's peace."

But think not, brethren, beloved in the Lord, that the treatment which I have received at your hands shall deter me from proclaiming what I believe to be God's truth, as God may give me utterance. That you wish to do what is right, I do not doubt. That you believe you do God service in thrusting me from your Christian embraces, is evident enough. That many of you love me yet, and pray for me, I can but hope. But that you all sin in not searching the Scriptures daily to see whether these things are so, I do firmly believe.

And now, brethren, I cannot close this treatise without uttering a word of warning to every one of you, which will, I fear, be very generally disregarded by you. Yet "woe is me" if I utter it not! Do not, I beseech you, be angry at any thing I have written, or refuse to hear my parting words because I am a "suspended minister." You have loaded me with reproach, not because I have committed any crime, but because I have plead for the integrity and immutability of the moral law. I am neither a thief, nor a murderer, nor a robber of churches, but I do most firmly believe that the seventh day is the Sabbath of the Lord my God, and that you, and all others who do not keep it holy, are guilty before God of a gross violation of the moral law. And can I, under those circumstances, regard your reproaches as a legitimate expression of the divine displeasure? No. That I am really unworthy of the gospel ministry, I confess. That I am not sufficient for these things, I know. But, after having been regularly called to this responsible work, I

will not be driven from it for such a cause. Know then, ye rulers in the house of God, that I am still a minister of Jesus Christ, sent forth to proclaim the terrors of God's law to the rebellious and impenitent, and to promise the grace of the gospel to the penitent and believing. Know also, ye professors of the Christian religion who neglect the sanctification of the seventh day, and especially ye ministers of Jesus who "teach men so," that you make dark what God has made plain; that you pluck out of the hand of God's schoolmaster one of those rods wherewith he would lash the carnal heart; that you hide one of God's candles under a bushel, and compass yourselves about with sparks, and a fire of your own kindling; that you provoke the Holy Spirit, in rejecting his testimony, and teaching for doctrines the commandments of men. Yes, brethren, though my words fall upon your ears as an idle tale that you believe not, I declare to you, in the name of Him whom your doctrine dishonors and your philosophy insults—in the name of that *suspended Minister*, to whom all the ends of the earth shall look for salvation—that, if you repent not, the Holy Ghost will bear witness against you, in the awful day of retribution, that you have refused his words, and that you have "put darkness for light, and light for darkness!"

Think not that I am your enemy, because I thus speak. Think not that I have no confidence in your piety, because I rebuke you sharply. Think not that I am proud, boastful, and self-confident, because I dare to approach *you*, who are vastly my superiors in knowledge, and remind you of your duty. I would gladly have avoided this public exhibition of my sentiments. Had it been possible to withhold my testimony, you would never have seen these pages. "But necessity is laid upon me." And think not, I beseech you, that I am against the church of our Redeemer, or would hinder her prosperity, because I oppose a human institution which Christians very generally observe. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

(1)

THOUGHTS

SUGGESTED BY

THE PERUSAL OF GILFILLAN,

AND OTHER AUTHORS,

—ON—

THE SABBATH.

BY

REV. THOMAS B. BROWN,

Pastor of the Seventh-Day Baptist Church, at Little Genesee, N. Y.

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PUBLISHERS' PREFACE.

We reprint, by permission of the American Sabbath Tract Society, the following pages, from the pen of Eld. T. B. Brown, in defense of the Lord's Sabbath. We do this for the purpose of circulating, as widely as possible, a candid, concise, and forcible reply, to the volume of Mr. Gilfillan. His work is in the hands of the people everywhere, having been systematically and vigorously distributed by several powerful societies, and also by the zeal of private individuals.

That work is designed to establish the first day of the week, as the Sabbath of the Lord, in the place of that day on which God rested, and which he did, for that reason, bless and hallow.

Eld. B. speaks in behalf of the seventh day. Compared with the work of Mr. G., his reply is very brief; yet every word counts. He seizes the vital points in Mr. G.'s work, and answers them in a manner which leaves no place for reply.

This little work is especially adapted to general circulation. We commend it to the friends of the Bible Sabbath, and invite them to assist us in placing it, as far as possible, in the hands of every person who is willing to examine the claims of the Sabbath of the fourth commandment.

PREFACE.

If it should be said that the writer of the following remarks was not brought up in the observance of the Bible Sabbath, but was rigidly trained in the notion that the first day of the week is holy time under the gospel, it would weigh nothing with many readers. With others, it might possibly awaken curiosity to see whether a person, who had renounced an observance so important to the interests of religion and humanity as the Sunday festival is supposed to be, could be entitled to any consideration as a man of cleverness. But the writer would simply say, let the question at issue be tested by the Scripture of truth, and if the reader shall then become satisfied that the seventh day, the last day of the week, is the only Sabbath divinely authorized—a supposition not over and above absurd—he need give himself no trouble whether this little book is the production of a wise man or a fool.

One thing, certainly, is worthy of his attention: that weak-headed persons have souls, to be saved or lost, as well as the wise and prudent: they have an obedience to render, as well as the most intelligent and quick-sighted; and the presumption is, that the will of God is set forth in terms adapted to their weakness, and not in that obscure and inferential way which requires the aid of logic for its interpretation. If the simple language of the Bible, "The seventh day is the Sabbath of the Lord thy God," conveys to plain, unsophisticated minds, that the last day of the week is the appointed rest-day for mankind; if such language is what the most ignorant can understand without difficulty; while

the idea of the sacred character of the first day, under the gospel, is nowhere distinctly set forth, and the process by which the idea acquires a seeming plausibility is one which can be understood, and clearly stated, only by those who have some compass of intellect: can there be any doubt in which direction lies the path of obedience? Therefore, if the observer of the seventh day can point to chapter and verse for his practice, and say, "Thus saith the Lord," the fact that he is a person of humble parts, and quite unlearned, instead of being an argument against the correctness of his practice, is a strong presumption in its favor; while on the other hand, the fact that all the wise and prudent, the mighty and noble, the wealthy and illustrious, are in the observance of the Sunday, is one of the poorest considerations that can be alleged in its defense.

For the Bible claims to be a revelation of God's will to man; but if its doctrines and duties were stated in such a way that only the higher order of minds could understand them, its claims to be a divine revelation would be destroyed at once. So any religious observance, which claims to rest upon divine authority, should be clear and obvious to the most common minds. We who keep the seventh day, may, in the judgment of some, be but rustics in the world of letters, but we know that our institution has a Bible name, that it is enjoined upon us in clear and unmistakable terms, and enforced by such reasons as we can easily comprehend. The most illiterate among us can give a scriptural reason for his practice in Sabbath-keeping.

THOUGHTS ON THE SABBATH.

It is a remarkable fact, that the day set apart for the public worship of God by the majority of Christians—the first day of the week—is not regarded as a Sabbath, to any great extent, by unconverted men. With many it is a day of recreation or amusement, with some, a day of business, with others, a day of journeying; while but few, outside of the religious circle, consider themselves guilty of sin when they fail to regard the day as holy to the Lord. It is not as if they were guilty of lying, or theft, or adultery, or any other offense against the Moral Law; for then conscience does not fail to remind them that they are under condemnation.

This fact greatly troubles our religious teachers, and leads to organized efforts for the promotion of the sanctification of the day. They hold Conventions; they form permanent Associations; they issue books and tracts, and send out agents to distribute them; they invite distinguished men to lecture on the subject; in short, they do everything they can in the way of moral suasion to accomplish their end, to say nothing of their repeated attempts to invoke legislative aid.

Nevertheless, the evil does not abate, but rather increases. If a slight improvement is effected in some places, the evil spreads more widely elsewhere. If the people are restrained to-day, tomorrow they break out with renewed violence.

What is accomplished one year, is lost, or more than lost, the next. On the whole, it is questionable whether the most ardent advocates of Sunday observance feel any great encouragement in their labors, or entertain any strong hopes for the future.

Does it ever occur to these earnest men to inquire into the rationale of this phenomenon? Why, after so much labor to bring about what they think would be a very desirable reformation, is their work such a failure? Why is there less real success in this, than in almost any other department of moral reform? Perhaps they think it is because of the obdurate wickedness of those upon whom their labor has been expended. They set them down as persons whose consciences are seared —regular candidates for perdition. Indeed, nothing is more common than for Sabbath-breakers (as they are called) to be denounced as the most hardened class of sinners.

There may be something in this; but it is, at least, worth while to inquire whether the failure may not be owing, in some degree, to a defect in the argument by which it is attempted to establish the obligation of keeping holy the first day of the week. If there is a defect here, the better plan would to be to correct it. After that, if men will not render obedience, it will be time enough to call them sinners.

But here it will be opposed, that the most of those who refuse to keep holy the first day of the week are influenced, not so much by the weakness of the argument, as by a desire "to get rid of the Sabbath altogether," and that this is the reason why they are looked upon as a hardened class of sinners.

"If we should fail of proving that the day has been changed, it would not touch the other great question, in regard to the perpetuity of the Sabbath, which has been argued upon its own merits." "The day has either been changed, or it has not. If it has been changed, they are bound to conform to that change. If it has not, then they are bound to keep the original, or seventh day. So that whether it has been changed or not, they are equally bound to keep one-seventh part of time as holy, which is the very conclusion they wish to avoid."

This is President Humphrey's way of meeting the difficulty, and in this he is abundantly sustained by other writers on the same side of the question. They all maintain that the sabbatic institution is entirely independent of any particular day, set apart as holy; that the stress of the law lies on the proportion of time between the working days and the day of rest; that the Fourth Commandment does not determine which day of the week we should keep as a Sabbath, but only that we should keep every seventh day, or one day after six of labor; that the words of the commandment no way determine where these six days should begin, nor where the rest of the Sabbath should fall; that the obligation to keep holy a seventh part of time, or one day in seven, is perpetual and universal; that the holy rest itself is one thing, the particular day on which we are required to rest quite another. Hence, it is contended that, whatever defect there may be in the argument for the first day of the week in particular, it can in no way affect the general question, as the sabbatic institution would still remain.

Granting (for argument's sake) that the institution and the day are quite distinct from each other, it cannot be admitted that this distinction makes the one *independent* of the other; for the day holds such an important relation to the institution

as to be essential to its integrity. A screw or a bolt is a distinct thing by itself; yet in a steam-engine, or in a road-carriage, it is a very important part of the structure, and holds such a relation to it that, if taken away or lost, the structure falls to pieces. So with the sabbatic institution and the day to be set apart for rest; the day is so necessary to the institution, that without it the institution has nothing but an ideal existence. Its real or actual existence is gone the moment the sacredness of the day is gone.

But the notion that the sabbatic institution was ordained before the day of rest was designated, is a sheer fallacy: there is nothing in the Bible to support it. The inspired account is simply this: that the Creator, having rested on a certain day, from all his work, blessed and sanctified *that* DAY.* The fourth commandment is simply an injunction to remember *that* DAY, and to keep IT holy.† Careful examination of these two passages shows that every thing predicated concerning the Sabbath has reference to the *day*, and not to the institution apart from the day. The Creator's rest is represented as taking effect on a certain *day;* that day he blessed and sanctified; that *day* we are required to remember and keep holy; in that *day* we are forbidden to do any work. There is no account of an institution previous to a day. On the contrary, the Creator sanctified the *day* on which he rested, and the sabbatic institution is the result growing out of it.

Now, if our Sunday sabbatarians will but show that the day whose observance they are trying to promote is *the* day upon which the Creator rested

* Gen. 2: 2, 3. † Exod. 20: 8–11.

from his work; that it is *the* day which he then sanctified and blessed; that it is *the* day which we are commanded to remember and keep holy; they will have removed—not *every* difficulty to be sure, but—a very great obstacle to its being regarded as holy to the Lord.

They owe it to themselves and the cause they advocate to do this. For notwithstanding their pretense that, whatever defect there may be in the argument for the first day of the week, the general question is not at all affected by it, they always insist upon the keeping holy of this day, in particular; they insist upon nothing else. They always speak of this day, and urge it upon the regard of others, as if it were the divinely-appointed day. It is not the general question, about which they are so anxious; it is the sanctification of the *Sunday*, that they are laboring for. They are not so wanting in wit as to write books, and get up Conventions, and send out an army of agents, and all for nothing but the general question—the sanctification of *one day in seven*. They have an object before them—a definite one; and that is to make every body think that the first day of the week is holy time. They will succeed in this, when they show that it is *the* day, concerning which the Fourth Commandment says, 'Remember to keep it holy.'

Whether they are able to show this, is not now the question: but it is plain that the solicitude they feel, and the zeal they manifest, go upon the supposition that the *day* of the Sabbath is particularly specified somewhere in the word of God; that if not thus specified in the Fourth Commandment—the law of the Sabbath—it is clearly specified in some other part of Scripture, and *so* clearly

as to leave no room for mistake. For though they sometimes tell us that the Decalogue makes no designation of the day; that it fixes only the proportion of time, every seventh day, for devotional rest, but leaves the date of the reckoning, and of course the day itself, to be determined by positive law, or some other means; they are, nevertheless, quite sure that the day is determined somewhere in the word of God, and that Sunday, or the first day of the week, is the day.

But whether this detaching of the day to be sanctified from the law commanding its sanctification is a likely way to promote obedience to the institution, and worthy of Infinite Wisdom to adopt, let the candid judge.

But we do not claim that the defect of the argument for the holiness of the first day of the week is the *only* obstacle to be overcome. On the contrary, though Christians were unanimous in observing the day for which they might plead a "thus saith the Lord," unrenewed men would still make opposition; and the probability is, that their opposition would be more decided than their opposition to other duties of the Moral Law. For Sabbath-keeping is not merely a well-bred concession to good morals; it is in reality nothing less than a *profession of religion*. It is an act in which one solemnly declares allegiance to the God that made "heaven and earth, the sea and all that in them is;" a mode in which he avows a hearty consecration to the system of religion set forth in the Moral Law. In this it is like all other positive institutions,* which are simply so many forms, un-

* The positive institutions of Baptism and the Lord's Supper are the divinely-appointed forms under which believers consecrate themselves to and profess the Christian religion. Circumcision,

der which the worshipers consecrate themselves to the particular system of religion, of which such institutions are a part.

Now, there are multitudes of men who respect morality, but hate religion. Thou shalt not kill, Thou shalt not steal, Thou shalt not commit adultery, Honor thy father and mother; all these have they kept from their youth up, and they mean to keep them to their dying day. They concede so much to the cause of morality. But they practice these moral duties, not because they constitute a system of religion which God commands, but because they agree with their own sense of what is fit and becoming. Higher than this they can not rise. If you add to these duties that of keeping the Sabbath holy, you put them at once upon a profession of allegiance to the great God who made them, whom they love not, and against whom their carnal heart rises in enmity. They will not stoop to it. In morality (so called) they glory; of religion they are ashamed.

For this reason it is a great mistake to suppose that true Sabbath-keeping can ever become popular with the worldly part of mankind. The attempt to make the desecration of the Sabbath odious, like other sins against the Moral Law, is simply visionary; it can not be done. Ministers may denounce it as a very wicked thing; they

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the Passover, and other positive institutions of the Old Covenant, were forms, under which the Israelites were dedicated to the religion of Judaism. The Bible contains three distinct systems of religion, to each of which is appropriated one or more positive institutions. These systems are the Moral Law, Judaism, and Christianity. The first exhibits God as the Creator of all things; the second exhibits him as the tutelary Deity of a chosen nation; the third exhibits him as the Saviour of mankind. The strangest of all strange things is that there should be any misconceiving to which of these systems the Sabbath properly belongs.

may represent it as the high road to the prison and the gallows; they may put Sabbath-breakers in the same category with robbers and murderers, and thus try to make their conduct hateful to the lovers of good order; but the attempt will ever be a failure. Men will not be driven into what they can not help regarding as, in some sense, a profession of religion. Nor does conscience reproach them for such refusal. For though they should become convinced that the Moral Law is a system of religion commanded by the Creator, and feel that they are guilty for not keeping it on this ground, they judge that it would be only hypocrisy to make such a *profession* of this religion as Sabbath-keeping implies. It will answer well enough for those who sincerely worship God to do so, they say; but that we who never worship him should be required to acknowledge him by keeping the Sabbath, is requiring us to profess what we do not feel, and is very much like saying that a person should be baptized although he does not believe in Christianity.

This view suggests an additional reason why the Sunday observance meets with so much opposition from worldly men. For though the keeping of the first day of the week holy is not the divinely-appointed method of professing the religion of the Moral Law, its advocates claim thus much for it, and even more. They make it a memorial of Christ's resurrection, and so constitute it a symbol of the Christian faith. Thus, by representing it at one time as an important part of the Moral Law, and at another as a Gospel institution—the *Christian* Sabbath—and pressing their views with great earnestness and much parade of learning, they cause some to think that it is really of divine

appointment. But by creating this impression, they have unwittingly increased the difficulty of securing for it a popular observance, inasmuch as they have now brought the institution into a shape which makes it, more than it was before, the symbol of a religious profession.

Unconverted men are not willing to be thought religious. They are not unwilling to be thought moral; but their morality is of a kind that has no God in it. The *social* duties of the Decalogue are their admiration; but the Decalogue as a system of *religion* is their detestation.

True Sabbath-keeping, therefore—such Sabbath-keeping as expresses homage to the Creator—can make progress in the world, only as pure and undefiled religion prevails. When the revolted creature is, by the power of the Gospel, brought to acknowledge and sincerely worship the God who made heaven and earth, the sea and all that in them is, then, and not till then, will he truly sabbatize.

There is still another reason why the cause of Sabbath reform moves so heavily. It is advocated upon grounds quite too low. The fashion is, and has been for some time, to urge the physical and intellectual adaptations of a day of rest, its economical bearings, its connection with personal respectability and happiness, its domestic and national benefits—in a word, its conduciveness to man's well-being here in this world, as the prominent and weighty reasons for its observance. Gilfillan has gone into this largely. In fact, it seems to be the staple of his argument.

Such considerations, it is true, are well adapted to influence worldly men. They can feel the force of an argument which appeals to their love of

property, of honor, of ease and respectability. Prove to them that life will be prolonged by resting from toil one day in seven; that their fields will yield better and their crops be more secure; that their beasts of burden will do more work, their servants labor with better heart, and the whole business of life be more thriftily conducted; and they will at once avail themselves of the advantages thus promised. Yet what is it, after all, that moves them but pure selfishness?

To rest the plea for a divine institution on such grounds is such a lowering of its dignity that it may well be questioned whether the blessing of God—without which Paul plants and Apollos waters in vain—can attend it. Not but what it is true that these temporal advantages, to a certain extent, do flow from a day of rest; but it is a truth of small importance, compared with the higher and holier considerations on which the Fourth Commandment claims obedience, and ought never to be emphasized beyond its real significance.

What would be thought of the Christian minister, who should urge men to embrace the Gospel, chiefly on the ground that "godliness has promise of the life that now is"? Would he not be justly chargeable with losing sight of the great end for which Christ commanded the Gospel to be preached? Would he not lessen the dignity of his subject? Would he succeed in winning souls? Would the Holy Spirit honor such preaching? Yet it were about as wise thus to commend the Gospel to the unconverted,—for they could feel the force of such arguments,—as to urge Sabbath observance on the ground of its temporal advantages. And it is a question for both Mr. Gilfillan and all others who write in like strain, to consider, whether they

have not pressed this argument for a day of rest far beyond its just bounds, thereby degrading the subject, and offending Him whose blessing is necessary to the success of all endeavors to recover sinners from the error of their ways.

Those who take their day of rest directly from the Fourth Commandment, have no hesitation in resting the obligation to keep it upon the reason which is given in the commandment itself. They find there no other reason but this: "*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;*" which shows that God made the institution a memorial of his power, wisdom, and goodness, as displayed in the work of creation. He ordained it for an everlasting testimony against Atheism and Idolatry; a testimony that the world did not spring into existence by *chance*, or some *fortuitous concurrence of atoms*, but was the product of Infinite Power; that it was not left in chaotic confusion—"without form and void"—nor left to work its way blindly out of that confusion; but that His own hand fashioned every thing in beauteous order, and made all things "very good;" that in all this work he wrought alone, not calling to his aid any such gods as the heathen worship, his own right hand laying the foundation of the earth, and spanning the heavens, and his own voice calling forth all their host.

This was the ground upon which the Sabbath was commanded to Israel. It was "*a sign*" between Jehovah and them. A "sign" of what? Why, that the God "who sanctified them," the God they had undertaken to worship, was not such

a being as the heathen worshiped, but was the true Creator of all things.*

Accordingly, when *we*, the observers of the *seventh* day, exhort men to keep the Sabbath, we put it at once upon this ground. We tell them that they are God's creatures, gifted with exalted powers, and capable of knowing, loving, and serving him that made them; that they are held in being by his power; that they ought to acknowledge him, and feel their accountability to him, not living as if they had made themselves and were independent of his care, nor setting up such objects of worship as they do who are ignorant of the Creator. We tell them that the Sabbath is designed to keep them in mind of these obligations; for it points directly to that creative work in which they originate; that it is thus an institution, through and by which they are to religiously acknowledge him in whom they live and move and have their being, and by which to testify against the lies which would dethrone him from the world which he made. In short, we tell them that the Sabbath is "a sign," that the God who sanctifies them, and calls them to worship him, is the Creator of all worlds; and we urge them to keep it *on this account*. For is he the God of the Jews only? Is he not of the Gentiles also? (Rom. 3: 29.) †

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*See Exod. 31: 13, 17; also, Eze. 20: 12, 20, with context.

†That the Sabbath was "a sign" between God and the Israelites, is converted by some into an argument that it was peculiar to the chosen nation, continuing only during the Mosaic dispensation. But of what was it a sign? "That ye may know that I am the Lord that doth sanctify you." And is it not a sign of the same thing to all others who worship Israel's God? Does it not signify to us, Gentiles, that he who has sanctified us (called us into his service) is the Lord Jehovah—the same God that the Israelites worshiped? The Sabbath was "a sign" that the God who "sanctified the children of Israel was not such a God as the

Thus we put the Sabbath at once upon high and holy ground. We take it just as God gives it to us; and just as he gives it to us, we enjoin it upon others, not troubling ourselves with the apprehension that, because they are dead in trespasses and sins, they will not appreciate the argument. We leave that with God, assured that he has not called us to employ reasoning seasoned to the taste of carnal men. We believe that all the physical, intellectual, and temporal advantages, which are claimed as resulting from the keeping of Sunday, would be as surely secured by the observance of the day of the commandment. But, though these additional advantages would be reasons for greater thankfulness on the part of those who have already come into possession of the holy rest, it is not on such grounds that we urge men to observe it. We urge them to keep the Sabbath, even though they should be *impoverished* by doing so. We plead for it as the memorial of God's rest at the close of creation. We urge it as the divinely-appointed observance, through which the creature man is to make a solemn expression of his obligation to, and dependence on, the Author of his being.

Is it because the Sunday observance has no such ground to stand upon, that its advocates are unwilling to rest the argument here? Do they see that the first day of the week is not a suitable time for commemorating a rest which occurred on the seventh? Do they see that an observance, held on the weekly return of the day when God

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heathen worshiped, but the Creator, who in six days made heaven and earth, and on the seventh day rested and was refreshed. Is it not a sign of the same thing to us? (See Exod. 31: 13–17, and compare Eze. 20: 12, 20. 2

began his work, is not suited for the commemoration of a rest entered upon after his work was *finished.* Do they thus see and feel that their Sunday celebration is no suitable memorial of creation completed, beautified, gloriously furnished, and all "very good"? And is it for this reason that they drop all allusion to the creation, after barely stating it, and begin to talk of the redemption work of Christ as the foundation of their festival; and then, as if this were too much above the appreciation of carnal men, turn to the consideration of the temporal benefits of the institution? These are questions for themselves to ponder, but we certainly think they are pertinent to the subject.

THE argument for a hebdomadal rest from its physical and temporal benefits is not altogether satisfactory. Many honest minds fail to see its conclusiveness. The argument alleges that "a period of rest, after six days' continued toil, is indispensable to the laborer; without this gracious interval, his strength and vigor prematurely decay. Nor is this interval of repose, as a law of our physical nature, less necessary to intellectual occupations. The mind must be statedly unladen of its cares, as the body of its burdens, or a similar penalty must be endured."*

"The observance of the Sabbath is required by a *natural law;* and were man nothing more than an animal, and were his existence to be confined to this world, it would be for his interest to observe the Sabbath. Should all the business

*Address of the Baltimore National Sabbath Convention, 1844.

which is not required by the appropriate duties of the Sabbath, be confined to six days in a week, . . . both man and beast might enjoy higher health, obtain longer life, and do more work, and in a better manner, than by the secular employment of the whole seven."*

Dr. Humphrey cites the following case:

"A contractor went on to the West, with his hired men and teams, to make a turnpike road. At first, he paid no regard to the Sabbath, but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His laborers became sickly, his teams grew poor and feeble; and being fully convinced that more was lost than gained by working on the Lord's Day, he desisted. So true is it that the Sabbath-day laborer, like the glutton and the drunkard, undermines his health, and prematurely hastens the infirmities of age, and his exit from this world."†

"Man was created for six days' work, not for seven; his faculties can not bear an unremitted strain. . . . The utmost productive labor of man is in the proportion of rest and exertion, ordained by his merciful Creator. The best prevention of disease is in the same provision. The prolongation of human life depends on the like alternation of toil and repose."‡

"An occasional season of rest beyond that of night is of advantage to our physical nature, adjusting the measure of labor to the laborer's strength, and lightening its pressure by inspiring cheerfulness and hope; and to this extent, the Sabbath, while it makes provision for the inferior animals according to their more limited wants, is adapted to the necessities and to the well-being of man."

"Manual laborers will be found nearly unanimous in the conviction that continuous toil is destructive to health; and we have seen upward of one thousand of them publishing to the world their persuasion that a weekly day of exemption from toil, and yet spent not in total inaction or amusement, but in the duties of piety and benevolence, is indispensable to their physical welfare, and even to the preservation of life. One of them remarks that 'on more than one occasion he has found that continued application to labor during six

*Permanent Sabbath Documents, p. 60.

†Wilson on the Lord's Day. Serm. vi.

‡Pres. Humphrey on the Sabbath Question, v. sec. 5.

days in the busy season, and consequent long hours, was more than his constitution would bear, and that if he had attempted to dispense with the relaxation of the Sabbath, he should long since, he firmly believed, have retired to the rest and silence of the grave.'"*

In reference to the view thus presented, we remark that, supposing the Sabbath to be a divine institution, and of perpetual and universal obligation, the idea that our physical nature is adjusted to such a distribution of time, has a strong presumption in its favor. For there is, doubtless, a perfect harmony between the works of God and his laws. We who maintain the perpetuity of the sabbatic institution have, therefore, no interest in denying this view. But there is another class of persons, neither small nor despicable, who maintain (and are doubtless honest in maintaining,) that the Sabbath was a purely Jewish institution, and has no binding force under the Gospel. And what is such an argument to them? They find a sufficient answer to it in saying that, if men were not overworked on the six days, they would not need the seventh as a day of rest. Their views may be stated as follows: That it is true in general that the physical nature of man is benefited by resting one day in seven, will not be denied. There is a maximum to the labor of men and animals as well as of inanimate machines, which cannot be exceeded without injury. If there is a certain amount of labor to be performed in a month, a year, or any other given period, this amount will be accomplished with much less injury to the man, animal, or machine, by a regular division of it, than in any other way. As a relief from excessive toil, a rest of one day in seven

*Gilfillan, pp. 178, 181.

is necessary to the laborer. But would he need it if his toil were not too great on the other six? Is it not from causes which in themselves are violations of the laws of nature that it becomes necessary? If, because he works ten hours a day, he needs one day in seven for rest, would he need it if he worked but eight hours? Such, substantially, is the answer of anti-sabbatarians, nor is it easy to show its fallacy.

In Gilfillan, as in most other modern publications, a large space is devoted to this point, the object being to show that the Sabbath has its foundation in our nature. But the argument must ever seem worthless to those who have been trained in a theological system denying the perpetuity of the Sabbath under the Gospel. It is adapted only to those who are otherwise well convinced that the Sabbath is a divine institution, but refuse to act in accordance with their convictions. If the Sabbath is indeed a divine institution, binding alike on Gentiles and Jews, and of force under the Gospel, then it is a reasonable supposition that its rest of one whole day in seven will better conduce to the restoration of wasted strength, whether of body or mind, and to the utmost prolongation of life, than any considerable amount of rest every day. But it is not likely that statistics have been compiled with such accuracy as to afford reliable data for a decision of this mooted question. The case of the contractor who went West, cited by President Humphrey, and quoted again by Gilfillan, was doubtless one where the laborers and teams were driven to a full day's work every day. All the cases cited in *Permanent Sabbath Documents* (where there is quite a list of them) must be put in the

same category. But no pains were ever taken, we think, to collect statistics on the other side of the question, and then to make the comparison. It has never yet been conclusively shown that those who regard all days alike, and take plenty of time for rest every day, do not live to old age, nor enjoy the comforts of life while they do live. And until this is shown, it is very poor logic to infer the necessity of a Sabbath from instances of those who were, in all probability, subjected to excessive toil.

But conceding the utmost to this method of argument, what does it prove for the first day of the week? Nothing whatever. It would prove just as much for any other day of the seven, that might be devoted to rest, as it does for the Sunday. But this flaw in the argument is repaired by the discovery that the providential government of the world is administered altogether in the interest of Sunday. Accordingly, besides these examples of persons exhausting the powers of life by incessant toil on all days of the week, others are adduced of persons who, disregarding the popular day of rest, are smitten with the judgments of Heaven! One man harvests his grain on Sunday, and his barn is struck by lightning, and the grain consumed. A merchant makes out an invoice of goods on Sunday to send out by steamer on Monday, and upon those goods loses ten thousand dollars. Vessels leave port on Sunday, and are wrecked, involving great loss of life and property. A man travels on a steamboat on the Ohio River, and one of his sweet little children falls overboard and is drowned. Another makes money rapidly for a series of years by working on Sunday, and at last all his property comes under the sheriff's hammer, and he dies a poor man. And many

other instances of a similar character are related.

Now, these facts, for aught we know, may have occurred just as related; but to the interpretation put upon them we demur. If a calamity following an act determines the act to have been one of rebellion against God, what shall we say of those who had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment; who were stoned, sawn asunder, slain with the sword, wandered about in sheepskins and goatskins, destitute, afflicted, tormented? If worldly prosperity is a sign of God's approbation, then what shall we say of those who are not in trouble as other men, neither are they plagued like other men; whose eyes stand out with fatness, and they have more than heart could wish? Do calamities never overtake the righteous? Does prosperity never come upon the wicked? In the final summing up of all things at the great Judgment day, no doubt, it will be well with the righteous and ill with the wicked; but the veriest tyro in the school of Christ knows, or ought to know, that a person's earthly condition is no certain index of his standing in the sight of God.

We do not mean to intimate that calamaties such as referred to come without cause, or that they are not ordered and directed by God. But God has his own reasons for sending them, and he has not made it our province to say what those reasons are. Whenever we undertake to determine matters so intricately wrapped in mystery, we are certain to show how little is our knowledge of the counsels of Heaven. The facts referred to are facts to be studied; their meaning carefully and solemnly pondered. But it could be wished that the attempts to interpret them in

the interest of a day, the divine authority of which is yet far from undisputed, were made with a little more modesty. To the authors of such attempts we commend a passage in the life of the Apostle Paul.*

DISMISSING this argument, therefore, as well as all others which rest the Sabbath on doubtful grounds, and confining ourselves to the clearer teachings of truth, we remark that the Sabbath is a strictly *commemorative* institution. It was designed to serve, not only under the Law, but under the Gospel, and through all ages to the end of time, as a *memorial celebration* of a completed, gloriously-wrought, and "very good," creation. Thus it was made a standing testimony against *Atheism* and *Idolatry*—against the proneness of men to say on the one hand that there is no God, and on the other that there are many gods. And when we remember that these are the two bitter roots from which have grown all the varieties of sin that have prevailed among men—enmity against God developing itself either in the abominations of idolatry, or (where the abundance of light forbids such grossness) in rejecting the idea of a Being who governs the world and holds his creatures accountable—it will be seen that such a testimony was and is still needed. For atheism is still in the world. Not the blank atheism of former days; that has given place to more elaborate and refined ways of ignoring the great First Cause; but atheism, nevertheless, which under various names and guises is spreading its mischief far and wide. As for idolatry, it still holds the greater part of man-

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* See Acts 28 : 3–6.

kind in its bondage; though instead of being more refined than at first, it has grown more and more corrupt. The original purer forms of it, such as the worship of the heavenly luminaries, have degenerated into baser systems. But they all rob the Creator of his glory, and keep out of view the fact that his own unaided hand made heaven and earth, the sea and all that in them is.

We urge the observance of the Sabbath, therefore, not because, like the other duties of the Moral Law, it is obviously founded in nature; not because of its conduciveness to health, long life, prosperity in business, worldly comfort; nor principally because of its conduciveness to good morals. But we urge it as a grand *celebration*, pointing to the great First Cause of all things, rebuking the atheism and idolatry of those who know not God, testifying against the impiety, profaneness, and vice, which are the fruits of such ignorance, and declaratory of the gladness which the works of God are fitted to inspire.*

We say a *celebration:* and the idea suggested by the term must be carefully considered, if we would understand the subject; for it is through inattention to this point that much confusion arises. Overlooking this idea, and regarding the Sabbath as only a season for resting wearied nature and obtaining religious instruction, it is difficult to see why one day will not answer as well as another. And because all the purposes of a Sabbath as thus defined seem to be answered by one day as well as another, it is thought by some that a wise Lawgiver would not enjoin any particular day; hence the conclusion that he has not, and that the Fourth

* Psa. 92: 4.

Commandment does not mean any day in particular, but only one day in seven, or the seventh after six days of labor. But this error finds its correction in the fact that the Sabbath is a divinely-appointed *celebration.*

Now, a celebration always has reference to some particular *fact* or *event*, the memory of which it seeks to perpetuate. The particular fact which the Sabbath celebration refers to is the *rest* into which the Creator entered on the last day of the first week of time; his work, which had occupied the previous six days, being then finished. The law of the institution makes this perfectly clear. What does it command us to do? To keep holy the seventh day. *Why* are we commanded to keep the seventh day rather than any other? Because that is *the* day which the Creator blessed and hallowed. Why did he bless and hallow *that* day? Because that in it he rested from all his work. Now, the day of the Creator's rest was most unquestionably the *last* day of the first week of time.* The day, therefore, which he blessed and sanctified or hallowed, and commands to be kept holy in its weekly returns, is the *last* or *seventh* day of the week. The commandment enjoins no other, nor will the reason for the observance apply to any other day.

It is amusing to witness the triumphant air with which some challenge us to show that the Sabbath law requires any thing more than the observance of one day in seven as a day of rest. A writer in one of our ablest religious papers talks in this style:

"The original command does not, as is commonly assumed, set apart a *particular day of the week* as holy to the Lord. It

*See Gen. 2:2, 3.

only hallows and sanctifies the seventh day, that is, as explained in the command itself, the day that follows six days of labor. The Fourth Commandment is just as literally obeyed by the Christian who hallows the first day of the week, as it is by the Jew who hallows the seventh day of the week. The question has been made to appear more formidable than it really is, and an unjust burden of proof has been thrown upon the observers of the first day of the week, by a groundless assumption at the outset. We have no right to add to the words of God, by inserting 'of the week' after the word 'day' in the Fourth Commandment."

To this our reply is very simple. The *words*, "of the week," are not in the commandment; nobody pretends that they are; nobody wants them there. If they were there, no doubt the same perverseness that now tries to explain away the evident meaning of the commandment would find some way of making the week begin on Monday instead of Sunday. It is sufficient that the *idea* of the seventh day of the week is in the commandment; and that it is we have clearly shown above.

Now, if the Sabbath was designed to be a weekly celebration of the Creator's rest, what propriety or fitness is there in holding this celebration on any other than the seventh day of the week? Do we celebrate American Independence on any other day of July but the *Fourth?* Is not Jackson's victory at New Orleans always celebrated on the *eighth* of January? Is not Washington's Birthday celebrated on the *twenty-second* of February? Is any celebration whatever held on any but the annual, monthly, or weekly return of the day on which the event which is the foundation of it took place?

The transfer of the Sabbath from the seventh to the first day of the week is therefore the destruction of the institution. It is no longer a celebration of the Creator's rest. It no longer

commemorates a finished creation. All of creation that it can possibly commemorate is what was brought into being on the first day. It is consequently no longer a full testimony against atheism and idolatry. Hence, the observers of the first day of the week touch this point very cautiously. Yet, as if to apologize for the violence done to the original institution, they eagerly claim for their practice that it is a *celebration* of a not less, and even greater, event than the creation of the world. The merits of this pretense will be examined hereafter. At present we only remark that, if it is a celebration of another and different event, it is certainly another and different institution, and no logic can make it the same as that which is enjoined in the Fourth Commandment. Nevertheless, its advocates claim that it is the same!

The importance of commemorative institutions is not always understood. Because Christianity seems to undervalue and even to speak disparagingly of Jewish ordinances, it is thought by some that the observance of days clashes with the spirituality of the truth as it is in Jesus. With respect to the *typical* institutions of the Law, this idea is correct, but commemorative institutions stand upon a different footing. A commemorative institution is of the nature of a *monument* erected to perpetuate the memory of some important event, and its importance lies in the irrefragable proof which it furnishes that the event did actually take place. Wherever we see a monument, we know that it testifies to some important fact, and to learn what that fact is, we examine the inscription. Having read it, we feel no misgiving concerning the actuality of the fact; for we know that a monument testifying to a falsehood would not be

allowed to stand. The boys of the street would soon tear it down, and the honest, truth-loving common people would sustain them in the act. Now, the Sabbath is a monument which has been set up as a memorial of creation, and upon it is this inscription, which God wrote with his own finger: that having created heaven, earth, and sea, and all that in them is, in six days, he rested the seventh day, and therefore blessed the seventh day and sanctified it, constituting it the day of rest for man.

Who then shall undertake to destroy, alter, or change this inscription? Yet our Sunday brethren (we grieve to say it) have undertaken this sacrilegious act. They have sought to alter the inscription so as to make it testify to another and different fact. What is worse, they pretend that Christ and his Apostles took the lead in this matter. No, brethren, Christ never undertook to mutilate a monument which his Father had built. He did not go about to erase from its tablet the testimony which it bore against atheism and idolatry, that he might put in its place a testimony to his own proper work. He never thought of having Redemption commemorated at such an expense. Not Christ, but *Anti*-Christ, was the originator of this movement, even that Wicked One concerning whom it was said, "He shall think to change times and laws."* The Sabbath-day, which from the beginning was a sacred day, this Anti-Christ has changed into a working day, so that it has become the busiest day of the week; and the Sunday, which had always before been a working day,† he has changed into a sacred day.

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*Dan. 7 : 25. †Eze. 46 : 1.

Like most writers of the Puritan creed, Gilfillan holds that the Sabbath law requires merely the sanctification of one day in seven, and not of the seventh day of the week. Precisely which day of the seven is to be sanctified must be determined, therefore, not by the law of the institution, but by some other indication of the divine will in the matter. The resurrection of Christ has determined it to the first day of the week for the Christian Dispensation, that event having occurred on that day, as is generally supposed. Before the resurrection of Christ, it was the seventh or last day of the week which was to be kept sacred; though how it was so determined, aside from the law of the institution, this writer has not informed us. True, Sabbatarians suppose that the law of the institution *always* determines the day; that it determined it to the seventh day of the week under the Old Dispensation, and that it still so determines under the Christian economy. If the law of the institution does not now determine the day, it never did.

But the advocates of Sunday observance are not agreed among themselves as to the true construction of the law. President Humphrey declares, without hesitation, that the law commands the observance of the seventh day of the week.

The point is settled in these express words:

"'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. The same day is specified in the confirmation, or re-enactment, of the Sabbath at Mount Sinai. 'Six days shalt thou labor, and do all thy work; but the *seventh* day is the Sabbath of the Lord thy God.' Indeed, wherever the weekly Sabbath is mentioned in the Old Testament, the *seventh* day of the week is intended."

Other writers, however, contend that

"The Decalogue knows nothing of Saturday. It makes no designation of the day. It fixes only the proportion of time, every seventh for devotional rest, but leaves the date of the reckoning, and of course the day itself, to be determined by positive law, or some other means. For the Jews, this had been previously determined by the miracle of the Manna."*

What we have to say is that, if this last is the true construction of the Sabbath law, it took the religious world a great while to find it out. From the creation to the resurrection of Christ, God's people seem never to have thought of such a construction. They all, without exception, seem to have regarded the day of the Sabbath as fixed by the law of the institution.† Nor is there under the new dispensation the least trace of any such construction till near the close of the 16th century. The Sunday festival, it is true, had been promoted to honor long before this, but nobody pretended to find justification for it in the Fourth Commandment. During the dark ages, attempts were made to find a divine warrant for it, and to this end various impostures were practiced upon the people. Miracles, apparitions, supernatural documents, whatever tricks a cunning priesthood could devise, were employed to persuade the superstitious people that the Sunday festival had been ratified in Heaven.‡ But that it was sanctioned by Scrip-

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*J. N. Brown. Discussion with W. B. Taylor.

†The clear-sightedness of our Baptist brethren, when the ordinance of baptism is under discussion, is remarkable. Go to the law of circumcision to determine the subjects of baptism! No, indeed: it is the law of the institution which determines the subjects of the ordinance. We wish they were equally discerning in reference to the Sabbath.

‡"Henry II. entered on the government about the year 1155. Of him it is reported that he had an apparition at Cardiff (in

ture—the revealed law of God—nobody ever thought of pretending.

The light of the Reformation destroyed the support which the Sunday festival had obtained from these impostures, and left it nothing to stand upon but the decrees of councils, the edicts of kings and emperors, and the mandates of the Pope. Other

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South Wales) which, from St. Peter, charged him, that upon Sundays throughout the year, there should be no buying or selling, and no servile work done." Morer, p. 288; Heylyn, part ii, chap. 7, sec. 6.)

"In the very entrance of the thirteenth age, Fulco, a French priest, and a notable hypocrite, lighted upon a new Sabbatarian fancy, which one of his associates, Eustachius, abbot of Flay, in Normandy, was sent to scatter here in England; but finding opposition to his doctrines, he went back again. The next year after, being 1202, he comes better fortified, preaching from town to town and from place to place, that no man should market on the Lord's day. Now for the easier bringing of the people to obey their dictates, they had to show a warrant sent from God himself, as they gave it out. The title was this:

"'A HOLY MANDATE, touching the Lord's day, which came down from Heaven unto Jerusalem, found on St. Simeon's altar in Golgotha, where Christ was crucified for the sins of all the world, which, lying there three days and three nights, struck with such terror all that saw it, that, falling on the ground, they besought God's mercy. At last the patriarch and Akarias, the archbishop (of I know not whence), ventured to take into their hands that dreadful letter, which was written thus. Now wipe your eyes and look awhile on the contents:

"'I am the Lord who commanded you to keep the Lord's day, and you have not kept it, neither repented of your sins; I caused repentance to be preached unto you, and you believed not; then I sent the pagans among you, who spilt your blood on the earth, and yet you believed not; and because you did not observe the Lord's holy day, I punished you awhile with famine, but in a short time I gave you fullness of bread, and then you behaved yourselves worse than before. I again charge you that from the ninth hour [that is, three o'clock, P. M.] on Saturday, until sunrising on the Monday, no man may presume to do any work, but what is good, or if he do, let him repent for the same. Verily I say unto you, and swear by my seat and throne, and by the cherubim which surround it, that if you do not hearken to this my mandate, I will send no other letter unto you, but will open the heavens and rain upon you stones, wood, and scalding water by night, so that none shall be able to provide against them. I say ye shall die the death for the Lord's day, and other festivals of my saints which ye have not kept: and I will send among you

festivals of the church, however, stood upon the same authority; Christmas, Easter, the Ascension, Whitsunday, Epiphany, and many of less note. All these were maintained by the Church of England. But the Puritans, between whom and the Episcopalians the controversy reached its greatest hight in the 16th century, were not content to

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beasts with the heads of lions, and the hair of women, and the tails of camels, which being very hungry shall devour your flesh. And you shall desire to flee to the sepulchers of the dead, and hide you for fear of those beasts. And I will take the light of the sun from your eyes, and send such darkness that not being able to see, you shall destroy each other. And I will turn my face away and not in the least pity you. I will burn your bodies and hearts of all them who do not keep the Lord's day. Hear then my words, and do not perish for neglecting this day. I swear to you by my right hand, that if you do not observe the Lord's day, and festivals of my saints, I will send pagan nations to destroy you.'" (Heylyn's Hist. Sab., part ii, chap. 7, sec. 6. Morer, pp. 288–290.)

One is sometimes ready to ask whether our modern advocates of the Sunday observance ever had their attention directed to these facts. For it seems almost incredible that honest, God-fearing men, in the face of such facts, would continue to assert, as they do, that the observance has always been regarded as a fulfillment of the Sabbath law. But whatever may be said of some others, Gilfillan can not plead ignorance in the matter. He cites the very cases which we have now cited (p. 399 of his work), but instead of being ashamed of and denouncing them as contrivances of "that Wicked," whose coming is after the working of Satan, he apologizes for them, varnishing them over by saying that the resort to them "was significant of the importance supposed to belong to it" (the Sunday festival), thus insinuating that it was zeal for the *Sabbath* which was at the bottom of such exceptionable measures, whereas in fact it was only zeal for the authority of the Church. The apparition seen by Henry II. "has a meaning and use to the extent of indicating the opinion that the day was the charge of Heaven, and that its sacred observance was connected with human prosperity and happiness." He thinks "the same lesson is taught by the case of Eustachius, abbot de Flay." Verily, he might make the same plea in behalf of all the idolatrous festivals of the Church of Rome. In fact, he does; only instead of finding them "significant of the importance supposed to belong to" those festivals particularly, he thinks that they "had their origin in the recognized authority and felt benefit of the only true holy day." But one that could find in such things proof of the divine appointment of the Sunday observance, could find it anywhere.

rest their practice upon such authority, but contended earnestly that the only rule of faith for Christians was the Bible. Yet as they held fast to the Sunday, and rejected all the other festivals, they were driven to the alternative of either giving it up entirely or of defending its observance by the Bible. A German writer of distinction thus states the issue:

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was carried on in England between the Episcopalians and Presbyterians. . . . . The Presbyterians were now in a position which compelled them either to give up the observance of the Sunday, or to maintain that a divine appointment from God separated it from the other festivals. . . . . They therefore decided upon the latter.*

A writer, the accuracy of whose statements has not been questioned by Gilfillan or any of his fellow-laborers in the interest of Sunday, gives the following exact account of the matter:

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D., of Norton, in the county of Suffolk. About the year 1595, he published a famous book, entitled, 'Sabbathum Veteris et Novi Testamenti,' or The True Doctrine of the Sabbath. In this book he maintained 'that the seventh part of our time ought to be devoted to God—that Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days.' This book spread with wonderful rapidity. The doctrine which it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom. 'It is almost incredible,' says Fuller, 'how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in

* Hengstenberg's Lord's Day, p. 66.

corporations, began to be precisely kept; people becoming a law unto themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint herein.' The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age had felt the necessity of divine authority for sanctifying the day. Their conscience had been in advance of their reason. Practically they had kept the Sabbath better than their principles required.

"Public sentiment, however, was still unsettled in regard to this new doctrine respecting the Sabbath, though a few at first violently opposed it. Learned men were very much divided in their judgments about these Sabbatarian doctrines; some embraced them as ancient truths consonant to Scripture, long disused and neglected, now seasonably revised for the increase of piety. Others conceived them grounded on a wrong bottom; but because they tended to the manifest advance of religion, it was a pity to oppose them; seeing none have just reason to complain, being deceived unto their own good. But a third sort flatly fell out with these propositions, as galling men's necks with a *Jewish yoke* against the liberty of Christians; that Christ, as Lord of the Sabbath, had removed the rigor thereof, and allowed men lawful recreations; *that this doctrine put an unequal lustre on the Sunday*, on set purpose to eclipse all other holy days, to the derogation of the authority of the church; that this strict observance was set up out of faction, to be a character of difference to brand all for libertines who did not entertain it. No open opposition, however, was at first manifested against the sentiments of Dr. Bound. No reply was attempted for several years.

"His work was soon followed by several other treatises in defense of the same sentiments. 'All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private devotion.' Even Dr. Heylyn certified the triumphant spread of those puritanical sentiments respecting the Sabbath. . . . .

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

The reader will take particular notice, therefore, that the first attempt to construe the Fourth Com-

*Coleman's Ancient Christianity Exemplified, chap. 26, sec. 2

mandment as requiring merely the observance of one day in seven was made less than three hundred years ago, and that Dr. Nicholas Bound was the originator of the idea. Before his time, nobody had doubted that the Commandment required the observance of the seventh day of the week.

This "one day in seven" theory is a great convenience to those who contend for a change of the Sabbath. Indeed, they could do nothing without it; for any one can see that, if the law of the Sabbath requires the observance of a particularly-specified day, it is folly to talk of the perpetuity of the law and yet argue for a change too. If the law requires a particularly-specified day, a refusal to keep that day is disobedience to the law. Of course, all Sunday sabbatarians stick to the theory of Dr. Bound. Anointed with this eye-salve, they clearly see that

"A dispensation so important, and in some respects so new, as that of Christianity, might be presumed to require, in adaptation to its own character and purposes, some alterations in the Sabbath. It might be expected, for example, that the work of redemption would have a prominent niche and statue in this monumental institute. The Scriptures had presented this work as one that should cast all preceding works into the shade. They had told us of a new creation more glorious than the old, and therefore more entitled to remembrance; of a redemption more precious far than the rescue from Egyptian thralldom, and therefore much more worthy to be immortalized. If the material creation merited a memorial, much more the moral; if the temporal deliverance of a single nation deserved to have an institution enacted in its honor, incalculably more the spiritual and eternal salvation of a multitude that no man can number."*

"There is another event of extensive and abiding importance—an event greater than the Creation, as it reveals more of the character of the Supreme Being, and secures a higher and more enduring, even an eternal happiness to man. Com-

* Gilfillan, pp. 301, 302.

pared with Redemption, all other works are unworthy to 'come into mind.' To this completed work the Lord's Day has been indissolubly linked." *

So then, according to this author, the original design of the Sabbath—which was to commemorate a finished creation, and thus give testimony against Atheism and Idolatry—is to be lost sight of, "cast into the shade," that "a new creation, more glorious than the old," may be had in remembrance.

Now, let us look this argument calmly in the face. It assumes that Redemption is "an event greater than the Creation." We shall not dispute it. But for the very reason that it is greater, we submit whether it can be commemorated by the observance of any day whatever. *Days* are measures of time which were established by the creation, all the days of the week growing out of that great work. Events of time, or transactions having their scope and range in this world, may well be commemorated by days set apart for the purpose. But a work which began in the counsels of eternity, whose bearing is upon man's eternal destiny, whose fruits and results are but imperfectly accomplished in time, their grand consummation being reserved for the heavenly state, is not commemorated by "days, months, and times, and years." Hence the Christian economy, *as such*, is entirely wanting in such appointments, though Judaism, whose domain is in this world, is well stocked with them.† Christianity has its commemorative institutions, it is true—Baptism and the Supper—the one being a memorial of the death of the Saviour, the other of his burial and resurrection; but it is remarkable that in giving these memorials, our Saviour designated no *days* for their observance. Simply

* *Ibid.* p. 889. † See Gal. 4 : 8, 9; Col. 2 : 8, 20; Heb. 9 : 1.

the facts are thought worthy of commemoration, and they are supposed to be suitably commemorated whenever the worshipers are in a state of readiness: the Lord's death, "as oft" as the church in an orderly way shall come together for the purpose; his Resurrection, whenever one avowing himself a believer* shall say, "What doth hinder me to be baptized?"

Now, whether this view is convincing to the reader, or not, certain it is that Jesus Christ appointed no *day* on which to commemorate the work of Redemption, and in the absence of such appointment, any reasoning concerning the necessity for such a day is being wise above what is written. Because God saw fit to appoint a Sabbath to commemorate creation, we cannot, hence, infer the necessity for one to commemorate Redemption. Still less can we infer the discontinuance of that Sabbath which commemorates creation; for, as Redemption does not destroy creation, but only removes the curse which is upon it, and cleanses it from defilement, so it does not set aside its memorial, but adds a new, vivifying, and restoring element, to make the commemoration rise to its full hight of excellence.

Gilfillan's statement of this argument differs in no important respect from that of other writers occupying the Puritan ground. They all go upon the assumption of an analogy between redemption and creation so close that each requires a Sabbath for its commemoration. But where is the analogy? But for the fact that the *new creation* is represented as holding an important connection with the work of redemption, it is doubtful whether

* Mark 16: 16.

the analogy had ever been suspected. A new creation very naturally suggests the old creation; but are redemption and new creation the same thing? We think not. Redemption is the work of the Son of God; the new creation is the work of the Holy Spirit. Redemption (our Sunday writers say) was finished by the resurrection of Christ from the grave. The new creation is not finished yet. It begins with the quickening of dead souls to spiritual life. "If any man be in Christ, he is a new creature: old things are passed away, and all things are become new."* The growth of these souls in grace is the progress of the work which is completed, so far as they are personally concerned, when, awaking in the likeness of their Saviour, they arise from the dead. The new creation also includes that final renovation which was foretold by the prophet,† and which, so far from having been accomplished by what Christ did here on earth, is yet "looked for" by the Church according to his promise.‡ When this work is finished, it will be followed by a Sabbath;§ but the time is not come yet.

Redemption is the preparation and groundwork of the new creation, but not the new creation itself. Yet it is in this underlying preparation that the analogy to the work of creation is supposed to be. But where? Save in the fact that both works have the same Author, the resemblance is extremely faint. Creation was the work of six days. Redemption (if the entire ministry of Christ be included) occupied three years. If redemption began with the crucifixion and ended with the resurrection, it was finished on the third

*2 Cor. 5:17. †Isa. 65:17. ‡2 Pet. 3:13. §Heb. 4:9.

day. If the ascension be accounted part of the work, forty days more must be added. Then where is the analogy between the two works? Were it true that our Lord accomplished the work of redemption in the six days preceding that or his resurrection, and that he then rested from his work, and for that reason blessed and sanctified that day, the analogy would be most striking. But it is not true. If he rested at all from his work, it was during the time he lay in the tomb, which (the record shows) included the seventh day —the Sabbath.* But he resumed the work on the morning of the day he rose, and from that hour to the present has carried it on without ceasing; his appearance before God on our behalf† being as necessary a part of the work as his resurrection from the grave.‡

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*In reality Christ did not rest from the work of redemption on that memorable Sabbath, his repose in the grave being an important part of the work. It is not pretended, therefore, that the Sabbath gains anything in sanctity from this circumstance.

There was no necessity that Christ should rest, or cease, from the work of redemption to furnish an example of Sabbath-keeping. Any cessation or rest on his part would have been a cessation from what was in the highest degree appropriate to sacred time. Here again the analogy between creation and redemption signally fails. In creation, Jehovah wrought as an architect, or builder; his work, the archetype of such employments as are lawful to man during the six working days of the week, his "rest," an example teaching that man should rest from such employments on the seventh day. In redemption it was altogether different; for the work of Christ, from first to last, was of a kind as appropriate to the Sabbath as to any other day of the week; in fact, it was essential to true spiritual Sabbath-keeping, and, as far as any imitation of Christ is possible to his people, just the work in which we can most highly honor God on the Sabbath day.

†Heb. 9:24.

‡According to the law of Moses, the high priest was not considered as having made atonement for the Israelites when he had only killed the appointed sacrifice. He was also to take the blood into the most holy place, and there sprinkle it upon the mercy-seat and upon the floor before the mercy-seat seven times; and when all this was done, and not before, he was regarded as hav-

Following in the track of his Puritan guides, Gilfillan attempts to make Eze. 43:27 speak for a change of the Sabbath under the Gospel. The prophet is describing the Temple, of which he had a vision, and our author thinks that "the only supposable accomplishment of the vision is in the condition of the Christian Church."* How that may be we do not know; for we confess that all this part of Ezekiel's prophecy is very dark to us, and we should never think of appealing to it for proof texts, unless we were sorely straitened to find them elsewhere. But he adds, "And what is there that fulfills the following prediction, if not the first day of the week and its Christian worship? 'And when these days are expired, it shall be that upon *the eighth day, and so forward*, the priest shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord.' "

To this we have only to reply, that whether "the eighth day" means the first day of the week, depends upon the time from which the reckoning is begun. If the priests were to begin the work of cleansing the altar on the first day of the week, then the eighth day would fall, of course, upon the next first day. But who knows whether they were to begin their work then, or upon some other day? This is an important item in the calculation, which such writers always forget to es-

ing made the atonement. (See Lev. 16th chap.) So, also, Christ does not complete the function for which he was constituted our High Priest by simply shedding his blood on Calvary. He must also, by his own blood, enter in once into the Holy Place—even into Heaven itself, there to appear in the presence of God for us. For this reason we maintain that the continued presence of Christ as our Advocate with the Father is a necessary part of the work of redemption; that the work is, therefore, still going on, and will not be finished till his second coming.

*Page 302.

tablish. But, not to waste words on this point, we submit whether the fair and natural construction of the language is anything but this: that "when these days—the seven days which the priests were to spend in purifying the altar—are expired, it shall be that upon the eighth day, and *every day thereafter*, the priests shall make your offerings," etc.—the expression "and so forward" indicating that the offerings were thenceforward to be made daily.

In the use which Gilfillan makes of Col. 2:16, 17, there is a continual begging of the question throughout. "The word in the original for Sabbath-days is plural, and always in that form has the sense of the Jewish Sabbath in the New Testament. In its singular form it is employed with the same meaning, only two exceptions being pleaded for, in which it is supposed by some to denote the Christian Sabbath."* By the "Jewish Sabbath" our author means nothing more nor less than the seventh day of the week; for by this misnomer he calls the Sabbath of creation. Apparently the object of this assertion is to create the impression that the word is never used in the singular when the *Jewish* Sabbath (as he invidiously terms it) is the subject of discourse. But the reader may as well be told the contrary of this; and if he will take the trouble to refer to Matt. 12:2, 8; Mark 2:27, 28; Luke 6:1, 5, 6, 7; 13:14; 23:54; John 5:16, 18; 9:14, 16; Acts 18:4, he will find in every one of these places the term used in the singular number; and that the reference in these places is to the seventh day of the week there can be no question.

*Page 303.

The truth is that, in the New Testament, the singular and plural forms of the word are used interchangeably.

In the passage under consideration, the word is indeed plural, but the reference is not to the seventh day of the week, notwithstanding our author says, "Whether we consider the relation of the words to the apostle's subject and purpose the connection of confessedly-Jewish ceremonies with the Sabbath-days in the verse, or the meaning of this term itself, we must believe that the Colossian converts, and, by parity of reason, all Christians, were by this sentence of the apostle exempted from the obligation of keeping the seventh-day Sabbath as really as they were from that of paying regard to the distinctions in food, the festivals, and new moons, of the preceding economy." Before writing a dozen lines farther, however, he says, "The text relates to ritual matters alone—to Sabbaths, as, like new moons and holidays, forming a part of the Jewish ceremonial." We accept this last declaration as the key to the true interpretation of the passage. And, because "the text relates to ritual matters alone," *therefore* it has no reference to the observance of the seventh day; for sabbatizing on the seventh day of the week was not foreshadowing Christ, it was simply commemorating the finished work of creation. It was doing what men were in duty bound to do, had sin never entered the world.

Certain it is that, if the Apostle in this passage had any reference to the seventh day of the week, he had reference to the entire institution of a weekly Sabbath. For, as has been shown already, the notion of the Sabbath being independent of the day on which it is observed, is a sheer fallacy;

so that a transfer of the Sabbath from the seventh to some other day of the week is a complete destruction of the institution. It is not true that the institution is one thing, and the day to be observed quite another; they stand or fall together.

In this view, then, we remark that the Sabbath-days, of which the Apostle speaks, were those *annual* (not weekly) seasons of rest which by the law of Moses were connected with the great festivals of the Israelites. There were seven of them in all. The first two were the first and seventh days of the paschal feast. The third was the Day of Pentecost. The fourth was the first day of the seventh month—the Feast of Trumpets. The fifth was the great Day of Atonement. The sixth and seventh were the first day of the Feast of Tabernacles and the day following the close of that Feast. The law for each of these seasons was, "Ye shall have a holy convocation; ye shall do no servile work therein."

Besides these were the sabbatical year—every seventh year, when the land was to remain untilled —and the year of Jubilee.

These sabbaths are clearly distinguished from the Sabbath of the Decalogue; for while the latter is called "the Sabbath of the Lord," "my Sabbaths," "my holy day," and the like, the former are designated as "your sabbaths," "her sabbaths," etc.* The following passage is decisive on this point: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, . . BESIDES the Sabbaths of the Lord."† Quite as decisive is the language of Isaiah; for, speaking

* See Exod. 20 : 10; 31 : 13; Isa. 58 : 13, and compare Lev. 23 24, 32, 39; Lam. 1 : 7; Hosea 2 : 11.
† Lev. 23 : 37, 38, and compare verse 3.

of these annual sabbaths in connection with the whole ritual service, that prophet presents them in a light very different from that in which he presents the Sabbath of the Lord."*

These were the sabbaths contained in that "hand-writing of ordinances," which was "a shadow of things to come;" while the weekly seventh-day Sabbath was written upon stone by Jehovah's own finger, and with all the other commandments of the Decalogue laid under the Mercy-Seat as constituting the foundation of God's throne. These annual sabbaths, together with the entire system of which they were a part, were against the Colossian brethren and contrary to them, as they were against and contrary to all other Gentiles, while the Sabbath of the Lord is not, and never was, against any. It was made FOR man. (Mark 2:27.)† It is certain, moreover, that the weekly Sabbath did not originate in the grace of God to sinners; for it was instituted before man had fallen. It is therefore no part of that system which foreshadowed the Saviour of sinners.

"The resurrection of our Lord from the dead was both the indication and the cause of the transference of the sabbatic day from the end to the beginning of the week. All the evangelists record the fact that the former event took place on the first day of the week; but one of them more concisely and directly: 'Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene.' It was not by accident that the Redeemer rose from the dead on that day. There are reasons for the times of much less important events."‡

* See Isa 1:13, and compare chap. 56:1-7, and 58:13, 14.

† The object of the Apostle evidently is to relieve the Gentile converts of a burden. But why should the observance of the seventh be a greater burden than the observance of the first day of the week?

‡ Page 308.

We agree with the author that "it was not by accident that the Redeemer rose from the dead on the first day of the week." No doubt he had a definite object in view when he chose that day, in preference to any and all others, as the time for leaving the tomb. But that his object was to make the day sacred, or to signify "the transference of the sabbatic day from the end to the beginning of the week," is not in the record: it is a mere conjecture, unsupported by a particle of proof. He must rise from the dead *some* time: was it impossible for him to rise without conferring upon the day of his resurrection a *sabbatic* character? Yet this is just what the author's argument means, if it has any meaning at all. But let us see whether the Gospel narrative throws any light upon this question.

The resurrection of Christ being the point upon which the validity of his death as a sacrifice for sins turns, it was necessary that all the circumstances of it be verified in the most exact manner. Any defect here had been fatal to the credibility of the Gospel. Two things were necessary: 1, to put the proof upon grounds which could not be controverted by his enemies; 2, to furnish this proof to his chosen witnesses before they should lose all hope, and relapse into infidelity.

Both of these requirements were met by his resurrection on the first day of the week. For as this day was the third from his crucifixion,* and as the Sanhedrim, by sealing the sepulchre's door and posting a guard of soldiers there, had taken the strictest precaution to prevent deception, intending, no doubt, after the expiration of the ap-

* Luke 24: 21.

pointed three days, to bring forth the body and triumphantly announce that his predictions had failed to be accomplished; and as, notwithstanding this precaution, the body was gone from the sepulchre and could not be found; so that very first day of the week—that third day from the crucifixion—furnishes proof of Christ's resurrection, under which his murderers and blasphemers are compelled to be silent. For notwithstanding the clumsy story about the body being stolen, they soon tire of telling it; never once advert to it on those trials of the Apostles which took place at Jerusalem on account of their open proclamation of their Master's resurrection; never summon any of the guard as witnesses to confront the Apostles and shame them out of their adherence to the imposture; on the contrary, an influential member of the Sanhedrim advises forbearance toward the witnesses of the resurrection, and intimates even the possibility of the event itself. (Acts 5: 33-40.)*

But the second point —the early relief and satisfaction of the disciples, whose hopes had been blasted by the crucifixion of their Master—was quite as important. They were now in a despondent state. Their feet were almost gone; their steps had well-nigh slipped. They had hoped that it was he who was to redeem Israel.† But that hope was dead. They had thought that he was the Christ, the Son of the living God; but they must have been mistaken. Still they affectionately remember him as a *prophet*, mighty in word and deed before God and all the people; yet unless this feeling were encouraged by his early reappearance, how long would it be before they

* Morrison's Counsels to Young Men. † Luke 24: 21.

would forget all his wonderful works, and, like his enemies, ascribe them to collusion with Beelzebub?* It was important therefore to reassure them and establish them in the faith as soon as possible. It was by the resurrection of Christ from the dead that they were begotten again to a living hope.†

It would thus appear that the real object of Christ in choosing the first day of the week as the time for rising from the dead and showing himself to his disciples was—not to signify that they had a new Sabbath-day, but—to assure them of the fact of his resurrection, according to what he had repeatedly told them. What is there in all the circumstances recorded to show that he had any other design whatever? his repeated appearances indicate no other object. Whatever he did—whatever he said to his disciples—on that day looked simply to this end. He said, "Peace be unto you. Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, THAT IT IS I MYSELF." And it is a wild conceit that makes such language equivalent to saying, 'Remember the day to keep it holy.' And though he breathed on them, and said, "Receive ye the Holy Ghost," and conferred on them the power to remit sins; still not a word does he utter—not a hint does he give—that the day is to be henceforth held sacred. And though he appears to them again the next Sunday—for our author and all others of his stamp maintain that the expression, "after eight days," means the next first day of the week—still it is for the purpose of assuring those who still doubt of his resur-

* Matt. 12: 24. † 1 Pet. 1: 3.

rection, and for this purpose *only* so far as appears from the narrative.

But our author does not venture the assertion that the meeting of the disciples on day of the Lord's resurrection was held for the purpose of honoring that event. On this point he says nothing directly, though his argument for the first day of the week, taken as a whole, is so constructed as to give the impression that, from the very first, the day was set apart to commemorate that fact. Nevertheless he well knows that, on the day in question, whatever was the fact with regard to subsequent Sundays, the disciples did not come together from any such motive; for up to the time of their meeting, they did not believe that the Lord had risen.

Now, we put it to the author—we put it to every Sunday observer—whether another instance can be found in the Bible of an institution, ordinance, or festival being divinely appointed, without previous plain notification of the appointment, so that those upon whom the observance of it devolves may understand what is required of them, and what the ordinance, institution, or festival is to commemorate. At the first observance of the Passover, every Israelite knew that the Feast had been divinely commanded. When he went about killing the paschal lamb, he knew what he was doing—why he did so—what object he had in view. When that people kept the Feast of Tabernacles, they all knew that it had been appointed for them to do so, and came together understandingly, for the express purpose of doing what had been commanded. So of all other divine institutions; so of Circumcision, so of the Lord's Supper, so of Baptism. Indeed, if there is a single instance of an institution coming into existence in

any other manner, it does not occur to the writer of these remarks.

Now, if the Sunday celebration of Christ's resurrection stands upon divine appointment, it is clear that the manner of its appointment was unique and exceptional. Can any good reason be assigned for this? If this institution grew up and obtained favor in a way so entirely different from any and every other, is not the presumption fair that it was "always only a human ordinance?"* Ah brethren! weak and treacherous is the ground upon which you stand here. Do you not feel it?

But what were the circumstances of the next Sunday meeting?—taking for granted that the next meeting of the disciples was on the first day of the week; though how the expression, "after eight days," proves it, was never clear to our mind. Were the disciples then assembled to commemorate their Lord's resurrection? Was that the object that brought them together? Whatever it was that brought the others, it is clear that one of their company did not meet with them from any such motive; for Thomas, up to that hour, remained an unbeliever. And there is nothing in the record to show that the reason which brought the other disciples to the meeting was any thing different from that which had brought him. Our author, to be sure, *imagines* another reason, saying that "the resurrection of their Lord had prescribed the proper day, and this, with his visit, taught them to expect his presence on the first

* "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the Apostles to establish a divine command in this respect, far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday."—*Neander.*

day of the week; and that he, "by appearing among them a second time on the first day of the week, and in the scene of public worship, expresses in the most emphatic manner his approval of 'the order,' both as respects the time and the engagements of this infant Church."* But we have only to say, in reply, that this is not in the record, nor is it a necessary inference from the facts recorded.

We are now ready to consider the nature of these meetings, as determined by the situation of the disciples themselves. Gilfillan speaks of them as *religious* gatherings—meetings held for the avowed purpose of worshiping God. Speaking of John 20:26, he says, "Here we have plainly a stated day of religious convocation." But with all due deference to the author, we must say that there is no plain statement of any such thing. This, as well as the other meeting referred to, was religious in the same sense that any afternoon or evening social party is religious, when the conversation, instead of being entirely upon worldly subjects, takes a religious turn. Our reason for this view will be seen from what follows.

Jerusalem was not the home of the disciples. They were Galileans,† and, at the time of the Crucifixion, were temporarily resident at Jerusalem on account of the Passover. On this festive occasion, it was customary for the inhabitants to give the free use of their rooms and furniture to strangers. Thus our Saviour sends his disciples to a certain man for the use of his chamber, which was granted at once, notwithstanding there seems to have been no previous arrangement for it.‡ The apartment, thus secured, was occupied by

* Pp. 309, 310. † Acts 2:7 and 13:31. ‡ Mark 14:12-16.

those who had taken it as long as the festival lasted. It was their home for the time being; the place where they would naturally get together in the evening, or after the public exercises were over, just as a family is assembled at the evening fireside, or at supper, after the business of the day is finished. Here then is the reason, patent, on the very face of the narrative, why the disciples were together: because it was their common lodging place, and not because it was a "stated religious convocation." The peculiar form of expression, "his disciples were within," is in perfect keeping with this idea. We call at a neighbor's house, and inquire whether the family is *within;* meaning, Is the family *at home?* On this occasion, the disciples being "within," that is, *at home*, Jesus takes the opportunity to show himself.

Now, we are confident that this explanation, the versimilitude of which is not affected by the fact that one of the meetings in question may possibly have occurred in the day-time instead of the evening, will commend itself to the reader as neither forced nor far-fetched, but perfectly natural. Nevertheless, the prejudice which clings to a long-cherished notion will cling to the fact that the disciples' intercourse with the Saviour and with one another, on the occasions referred to, was of a religious character; that Jesus manifested his presence, that he said, Peace be unto you, that he encouraged their hearts, and breathed on them, and said, Receive ye the Holy Ghost, etc.,—of which circumstances Gilfillan has made large capital—and so will shrink from the light which disturbs it, retreating into the dark cavern of tradition and settling back into its wonted stagnation. But one word with you, reader, before you go. If the

religious features of the meetings referred to prove that they were regularly-appointed convocations for the worship of God, what about that meeting at the Sea of Tiberias—"the third time that Jesus showed himself to his disciples, after he was risen from the dead"? Did not that meeting take a religious turn? was it not one in which Peter professed undying love for the Saviour? in which Jesus said, Feed my lambs—feed my sheep—follow me? But who will say that it was a regularly-appointed meeting—a stated religious convocation? And the idea that it was a Sabbath-day is forbidden by the employment in which the disciples were engaged. Nevertheless, if it was possible, on this occasion, for a meeting pervaded by a religious spirit to take place without having been regularly appointed, why was it not equally possible for the two Sunday meetings, narrated by the evangelist, to have taken place without regular appointment, notwithstanding the religious element that pervaded them? And if this meeting, so religious, could have taken place on a day which was not a Sabbath, but a secular day, what necessity is created by the religious complexion of the Sunday meetings referred to for supposing that the day was a Sabbath-day?

Here, then, are three recorded appearances of Jesus to his disciples, at each time the interview taking on a religious character. The first "on the same day at evening, being the first day of the week;" the second "after eight days"—possibly the next first day of the week; the third at a time not specified. And the only object of these appearances, so far as we gather from the narrative, was the complete conviction of the disciples that the Lord was actually risen.

But though these interviews put on somewhat of a religious character, there is not a particle of evidence that they took place in consequence of previous appointment; no evidence of a design, on the part of the disciples, to engage in religious exercises. No religious rites are said to have been performed by the disciples, when they met; no mention is made in either of them (as in Acts 1: 14) of "prayer and supplication," still less of celebrating the Lord's Supper, both which (we think) would have been noted as having been attended to at the first meeting, if there had been the least design to designate the day as henceforth the stated day of worship for Christians.

Of Acts 20: 7, Mr. G. makes what he can; nothing more, however, than other Sunday writers before him have made, unless it be the wonderful discovery that the phrase "came together" is "the common phrase for church meetings in the New Testament"!

But we cannot help thinking that the great mass of Sunday writers, Mr. G. included, exhibit themselves as singularly inconsistent in pleading this text as proof for the weekly observance of the First day, while they practically reject the still stronger proof which it affords for the weekly "breaking of bread." Insisting, almost to a man, that to break bread means to celebrate the Lord's Supper, and that that was what brought the disciples of Troas together on the occasion referred to, they yet, with a few rare exceptions, celebrate the Supper, not every first day, but whenever it suits their convenience. If they say that the text only proves that on that particular first day of the week, when the Apostle was there, the disciples broke bread, while it furnishes no proof that they

did so every first day; we accept the construction, and say that the text only proves that on that particular first day they came together and held a meeting, but does not prove that they did so every first day of the week. But no candid person can look this text in the face, without admitting that here is quite as much of apostolic example for breaking bread every first day of the week, as for holding public worship. And if Christians generally can dispense with one very important part of the service belonging to the day, because it suits their convenience to do so, they must not be grieved if it suits the convenience of some others to dispense with the other part of the service.

But if the disciples of Troas assembled to break bread on the first day of the week *because* it was the first day, is it not a little strange that the prime object of their meeting should have been delayed till after midnight, thus putting over their celebration to the next day? Or was bread broken twice that night? For it will not be overlooked, that the expression occurs twice in this celebrated passage. In the 7th verse, "the disciples came together to break bread"—which was to celebrate the Lord's Supper, our first-day friends say. In verse 11, "When he therefore was come up again, and had broken bread," etc. Does the expression mean the same in both instances? On the supposition that this was simply a convivial farewell entertainment, given the Apostle by the disciples, it was quite natural that, after his long and exhausting labors, he should break bread the second time. But this supposition does not suit our brethren; they will have it, that breaking bread means celebrating the Lord's Supper. Be it so, then. But we would remind them that after the

midnight interruption of the services, which brought them down stairs in a hurry, the Apostle went up again, and broke bread, and *ate*. Ate what? The Lord's Supper? The word sounds very much as if it had reference to a common meal.

Let those who choose discuss the question, whether this was a Saturday-night or a Sunday-night meeting. If the historian had reference to the Jewish method of reckoning, it was a Saturday-night meeting; for at sunset on Saturday the first day of the week commenced. In that case, Paul started on his journey on Sunday morning, giving incontestable proof that he did not regard the day as sacred. But if it was a Sunday-night meeting, we wish our friends would abide by their own arguments. They all tell us that the Apostle waited a whole week after his arrival, that he might be present with the disciples on their stated day of worship, the first day of the week—drawing their inference from the silence of the narrative about any meeting held in the mean time. Thus Gilfillan:

"The Apostle Paul and his friends tarried at Troas seven days, and yet the first day of the week is the only one mentioned on which the disciples came together to break bread, or on which the Apostle preached to them." "We alluded to the Apostle's conduct at Troas as a case in which other days are allowed to pass unnoticed, and public religious services are postponed till the first day of the week should come round."

Well, if no meeting was held during the time of the Apostle's stay at Troas except the one of which the narrative speaks, then there was none certainly through the day on Sunday; none till evening. What had the disciples been doing through the day? Had they been at work? Be it understood, then, that the Christian Sabbath, or "stated day of worship," begins, according to

the example of Paul and the disciples at Troas, at sunset on Sunday, and continues "a long while, even till break of day," after which a Christian may go on his journey.

But, seriously, do our brethren suppose that here was a delay of a whole week—that "public religious services were postponed till the first day of the week should come round"? Are they honest in putting forth such a view? If they are, they give the Apostle less credit for zeal than we had supposed. True, the narrative is silent about any other meeting. But the mere silence of the narrative is not quite conclusive; for in the same chapter we are told that the Apostle came into Greece, and there abode three months, while nothing is said about his preaching there at all. Yet does any one suppose that he was idle all that time? We are morally certain that he was not; though as to the particular days on which he discoursed concerning the faith, we learn nothing from the record. So, during his abode of seven days at Troas, his well-known manner renders it in the highest degree probable that he discoursed several times; and it is quite as probable that he discoursed on the seventh day of the week as that he did so during the light part of the first day. But whether he did or not, is not material to the main question, the divine obligation and perpetuity of the Sabbath being independent of the Apostle's procedure in this respect.

The author's remarks upon 1 Cor. 16 : 1, 2, (p. 312) are but an assumption of the point to be proved. The confidence with which this passage of Scripture is presented, as if it were a clear reference to the collection-box of the congregation, shows the power of the imagination to see something where there is nothing to be seen. No honest critic can take this text, either in the original Greek or in any fair translation, and say that the phrase, "lay by him in store," implies a public collection taken when the church is assembled for worship. What the Apostle commanded was, that each member of the church

should, according to the condition of his worldly affairs, lay by himself *at home*, something for the poor saints at Jerusalem, that it might be ready upon his arrival. It was the very reverse of a public contribution; and from the fact that the beneficence of each one was to be sequestered at home, on every first day of the week, the inference is strong, if not absolutely necessary, that a public gathering of the Corinthian church on that day was not known by the Apostle. If he had known of any such custom, as originating in a design to commemorate the Saviour's resurrection, how strange that he should mention the day with such apparent indifference! For in his zeal to quicken their benevolent feelings, what was more natural than that he should remind them how truly they would commemorate and sanctify the day by performing an act of charity to their poor brethren? But he made no such appeal; and the fair inference is, that he recognized the day as simply a common working-day.

In what the author says of Rev. 1 : 10, there is such entire lack of argument, such a complete begging of the whole question, that we are not sure whether it is consistent with self-respect to remark upon it at all. Reduced to a syllogism, it stands thus:

I. "The expression (Lord's Day) corresponds with the phraseology of the Old Testament, 'A Sabbath to the Lord,' 'The Sabbath of the Lord thy God,' and still more with the Saviour's language, 'The Son of Man is Lord even of the Sabbath-day.'"

II. The Lord's day is the first day of the week.

III. Therefore the first day of the week, the Lord's day, is the Sabbath-day. (P. 313.)

But the writer entirely omits to establish the second term of the syllogism. In a very confident way, he assumes that it "cannot be reasonably questioned." Nevertheless, we do question it, and call (as we have a thousand times before) for the scriptural proof. If (as the writer intimates, and we are not disposed to deny) there is anything in the fact that "the expression cor-

responds with the phraseology of the Old Testament," then the seventh day of the week, and not the first, was the Lord's day on which John was "in the Spirit." For our own part, we do not pretend to know what day John had in view, or whether any day of the week in particular; nor is the question determinable by anything recorded in the word of God.

Thus far we have taken for granted that the common belief concerning the time of Christ's resurrection is correct. We are not disposed to call it in question now. But this we would say: that if the first day of the week derives all its sanctity as a day of rest and devotion from the fact that Christ rose on that day, then the precise hour when he arose should be the most sacred of all the twenty-four composing the day. Moreover, *that hour* should mark the time when the Christian Sabbath begins, and at that most sacred hour Christians should be wide awake, and ready to sing the praise of Him who

> "broke the bars of death
> And rose in conquering majesty."

How unfortunate it is, then, that the Scriptures give no information as to the hour when Christ arose. Late in the day of the Preparation, as the Sabbath drew on, some of his followers had seen him laid in the sepulchre. Early on the morning of the first day of the week, he was seen alive by Mary Magdalene. (John 20:14.) Matthew tells us of a visit to the sepulchre, made by Mary Magdalene and the other Mary "in the end of the Sabbath, as it began to dawn toward the first day of the week;" but when they got there, the Saviour was risen and gone; though at what time he had risen this evangelist does not say. Mark says of Mary Magdalene and her companions, that "very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun;" but when they got there, Jesus was risen and gone. *When* had he risen? Luke narrates the visit of the women, and says

that "upon the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain others with them." But, on their arrival the Saviour was gone. At what hour he had left, Luke does not say. John speaks of Mary Magdalene's coming to the sepulchre "early, when it was yet dark;" but when she got there, she saw the stone taken away from the sepulchre. But John gives no account of the time when the stone was removed.

Thus, not one of the evangelists has seen fit to note the hour when the resurrection took place. It may have occurred early on what we call Saturday evening; it may have occurred at midnight; it may not have taken place till near morning: but on this point the record is entirely silent. Now we insist upon it, that, if the resurrection gives the day any sacredness, the *hour* of its occurrence is the most sacred part of it, and the hallowed celebration of the event should include the *hour*. Certainly, at such a sacred moment Christians ought not to be asleep. But how shall they know when to be awake?

The only proof that Jesus arose on the first day of the week lies in the fact that he is said to have risen on the *third* day from his crucifixion. (1 Cor. 15 : 4, Luke 24 : 21.) As he was crucified on the day before the Sabbath, and was seen alive on the first day of the week, his resurrection must therefore have taken place some time within the first half of this day, supposing the day to have begun at sunset. Yet there is no direct unequivocal statement that he rose on the first day of the week. Mark 16 : 9 is made to say it by the manner in which it is punctuated. But as the punctution of Scripture is not the work of inspiration, we are at liberty to place the comma after the word "risen," instead of after "week," and then it will be seen that all that the text proves is that Jesus, after his resurrection, made his first appearance to Mary Magdalene early on the first day of the week.

But this only proof as to the day of the week when Jesus rose is perhaps satisfactory to most minds. At all events, the writer of these remarks will not attempt to invalidate it; he feels no interest in doing so. But he does think it a little strange that an event, which is supposed to have rendered the day of its occurrence ever after sacred as a Sabbath, should have been ordered to take place at such an hour of the day (or night) as would render the celebration of it impracticable to the mass of mankind. For the hour of its occurrence, being the most solemn of the whole twenty-four, ought certainly to be signalized and made illustrious in any commemoration of the event which pretends to have in view the *time*.

Were we to say that this hour alone should be counted sacred, it might seem captious in us. Let it be admitted, then, that so grand an event as the resurrection of the Lord must have sanctified not only the moment of its occurrence, but have thrown its sanctifying influence backward to the beginning of the day, and forward to to the end of it. But who can say that it did not extend even beyond these limits? Who knows but what it sanctified two days in succession? What ground is there for limiting it to one? Redemption is a far greater work than creation, it is said; then, should not more time be consecrated to the celebration of it?

This way of treating the subject may seem frivolous to some; but we can assure the reader that it is far from our intention to worry our opponents with unmeaning sophisms. We only aim to show that this Sunday celebration, whether we consider the event on which it claims to be founded, the example and instructions of Christ, or the practice of the apostles, bears not the remotest analogy to the Sabbath; and those who attempt to impose it on the consciences of others, as a divine institution, are doing that for which there is not the least warrant in the Scriptures of truth.

On page 531 of Gilfillan's work is a passage, the design of which is to throw contempt upon the literary

pretensions of "the friends of the seventh-day Sabbath."

"In order to get rid of the Lord's day, they endeavor to show that the expression, *μία σαββάτων*, rendered in our Bibles 'the first day of the week,' cannot refer to this day, but signifies 'one of the Sabbaths,' or 'one day of the week.' But what Mark and the other evangelists call *μία σαββάτων*, the former designates, *πρώτη σαββάτου*, thus determining the meaning of both expressions to be the same, the first day of the week. The females who designed to embalm the body of Jesus did not proceed to fulfill their intention till after the Sabbath, or seventh day, was over; for it is said, 'They rested the Sabbath day, according to the commandment,' and 'in the end of the Sabbath, as it began to dawn toward the first day of the week, came to see the sepulchre,' when they found Jesus was not there. It was, therefore, on the day after the seventh day, or, in other words, on the first day of the week, that his resurrection occurred," etc.

The author goes on to give an extract from Dr. Wallis in reply to Mr. Thomas Bampfield, in which the latter is made to appear to eminent disadvantage as a critic.

Now, the writer of these remarks will undertake no defense of his brethren as men of learning. Their scholarship, as compared with that of others, is, perhaps, very inferior; but it is submitted to the most scholarly whether "first day of the week" is a literal rendering of *μία σαββάτων*. Is it not a constructive rendering instead? We do not ask whether the construction is true or false to the facts narrated; that is another question; but that the translation is constructive, and not literal, will not, we think, be denied by any body. Our objection to this constructive rendering is, that it tends to keep out of view the evidence, which the passages containing the phrase afford, of the continued sanctity of the seventh day of the week.

To make this point clear, suppose a person, writing the history of our late Civil War, gives an account of the battle of Gettysburg, the decisive issue of which in favor of the Union took place on the *third of July*. If the author were a loyal citizen, his breast glowing with

patriotic pride in the event which had made his country a nation among the nations of the earth, he would probably say that the battle took place the day before Independence Day. But a secessionist would simply say that it happened on the third day of the month. Now, both accounts would be strictly true to the fact; yet is it not evident that the secessionist, hating the idea of freedom, and desiring to keep out of view as much as possible that document which declares that "all men are created equal," phrases his language accordingly? Now we strongly suspect that some similar feeling—some latent hostility to the Sabbath of the Decalogue—actuated the translators of the New Testament, when, instead of rendering *μιᾷ τῶν σαββάτων, one day after the Sabbath*, or *the next day after the Sabbath*, which would have been the literal translation, and was the exact idea which the sacred writer intended to express, they rendered it "first day of the week." For the literal rendering would keep the idea of the Sabbath as a sacred day before the mind, whereas the constructive translation helps to put it out of view. Try it in the several passages where the phrase occurs:

John 20: 1. "The first day after the Sabbath cometh Mary Magdalene, early, when it was yet dark." (Just before the Sabbath, she had seen Jesus laid in the sepulchre. See Mark 15: 47.)

19th verse. "The same day at evening, being the first [or next] day after the Sabbath, came Jesus, and stood in the midst," etc.

Acts 20: 7. "The next day after the Sabbath, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow."

1 Cor. 16: 1, 2. "Concerning the collection for the saints, . . . upon the first day after the Sabbath, let every one of you lay by him in store, as God hath prospered him."

Matt. 28: 1. "In the end of the Sabbath, as it was dawning into the first day after the Sabbath, came Mary Magdalene, and the other Mary, to see the sepulchre."

Mark 16: 1, 2. "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 after the Sabbath, they came unto the sepulchre."

Luke 23 : 56 ; 24 : 1. "And they returned, and prepared spices and ointments, and rested the Sabbath-day, according to the commandment. And upon the first day after the Sabbath, very early in the morning, they came unto the sepulchre, bringing the spices."

With this literal (or as nearly literal as possible) translation of the phrase in question, who does not see that the Sabbath is recognized as the sacred day—the true day of rest? And who, that had never heard of the Sunday celebration, on reading these texts, thus literally rendered, would suppose that they argued anything at all for the sacredness of the first day of the week?

Our author undertakes to fortify his position as to the sacredness of the first day of the week by an appeal to ecclesiastical history. We shall not follow him in this direction, notwithstanding we are confident that, even here, the Bible Sabbath has nothing to fear. But in matters of religion, history is not our guide. The only question that really concerns us is, What saith the Scripture? Church history is, in a large degree, the history of error and folly. From the days of the Apostles, the proneness of men to depart from the simplicity of the Gospel has been constantly manifested. The great antiquity of the Sunday festival need have no weight with any one who receives the Bible as his only guide. Even in Paul's day there were some who preached "another gospel;" yet any one who thus preached was not to be countenanced, though he were an angel from Heaven. The Sunday celebration, though it could be traced back to the time when this anathematized error concerning the way of salvation was such a trouble to the Church, would not on that account have any stronger claim upon our regard. If not sanctioned by the Scriptures, it is to be rejected though it were enjoined by an angel from Heaven.

Who Changed the Sabbath?

In this little tract we give the testimony of Catholic writers, and extracts from Catholic catechisms, showing *who* changed the Sabbath from the seventh to the first day of the week, and on what authority this change was made. A prediction of what this corrupt ecclesiastical power should attempt to do with the commandments of God, is found in Dan. vii, 25.

A QUESTION FOR ALL BIBLE CHRISTIANS.

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible, and the Bible only,' to give their most earnest attention. It is this: Why do you not keep holy the Sabbath-day?

"The command of Almighty God stands clearly written in the Bible in these words: '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.' Ex. xx, 8, 9. Such being God's command, then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath-day?

"You will answer me, perhaps, that you *do* keep holy the Sabbath-day; for that you abstain from all worldly business, and diligently go to church,

and say your prayers, and read your Bible at home, every Sunday of your lives.

"But *Sunday is not the Sabbath-day.* Sunday is the *first* day of the week; the Sabbath-day was the *seventh* day of the week. Almighty God did not give a commandment that men should keep holy *one day in seven;* but he named his own day, and said distinctly, 'Thou shalt keep holy the *seventh day;*' and he assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, '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.'

"Almighty God ordered that all men should rest from their labor on the seventh day, because he too had rested on that day; he did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, he *began* the work of creation, he did not finish it; it was on Saturday that he '*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. ii, 2, 3. Nothing can be more plain and easy to be understood than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy, was Saturday, not Sunday. Why do you then keep holy the Sunday, and not Saturday?

"You tell me that Saturday was the *Jewish* Sabbath, but that the *Christian* Sabbath has been changed to Sunday. Changed! but by whom! Who has authority to change an express command of Almighty God? When God has spoken and

said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work, and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is the most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day, is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. * * * * * *

"The present generation of Protestants keep Sunday holy, instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backward from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched.

"But, had it happened otherwise—had some one or other of the 'Reformers' taken it into his head to denounce the observance of Sunday as a Popish corruption and superstition, and to insist upon it that Satur-

day was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the Bible, and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written Word of God, must needs come to the same conclusion; he must either believe that the Sabbath is still binding upon men's consciences, because of the Divine command, 'Thou shalt keep holy the seventh day;' or he must believe that no Sabbath at all is binding upon them, because of the apostolic injunction, 'Let no man judge you in respect of a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's.' *Either one or the other of these conclusions he might honestly come to;* but he would know nothing whatever of a *Christian* Sabbath distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because holy Scripture itself nowhere speaks of such a thing.

"Now, mind, in all this you would greatly misunderstand me if you supposed I was quarreling with you for acting in this matter on a true and right principle,—in other words, a Catholic principle, viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of divine truth which you have retained. God forbid! *They are the most precious things you possess*, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourself

involved, far more by the fault of your forefathers three centuries ago, than by your own. What I do quarrel with you for, is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above 1500 years. We blame you not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act we do the same as yourselves in this matter; we too no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from *a book*, but we derive it from a *living teacher*, and that teacher is the church. Moreover, we believe that not everything which God would have us to know and to do is written in the Bible, but that there is an *unwritten* word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the apostle, 'Stand fast and hold the traditions which you have learned, *whether by word or by our epistle*.' 2 Thess. ii, 14. We, Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely, the authority of 'the church of the living God, the pillar and ground of the truth,' 2 Tim. iii, 15; whereas you who are Protestants have really no authority for it whatever; for there *is* no authority for it in the Bible, and you will not allow that there

can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but *we* follow it, believing it to be a part of God's word, and the church to be its divinely-appointed guardian and interpreter; *you* follow it, denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandment of God of none effect.'—*Cath. Tract.*

ON THE TEN COMMANDMENTS.

"*Ques.* SAY the ten commandments of God.

"*Ans.* 1. I am the Lord thy God, thou shalt not have strange gods before me, &c. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods." Ex. xx.—*Butler's Catechism.*

CUTTING REPROOF.

"THE word of God commandeth the seventh day to be the Sabbath of our Lord and to be kept holy; you [Protestants] without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of scripture, where it is said the first day of the week. Acts xx, 7; 1 Cor. xvi, 2; Rev. i, 10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they

might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath-days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."—*Treatise of Thirty Controversies.*

THE THIRD COMMANDMENT.

"*Ques.* SAY the third commandment.

"*Ans.* Remember that thou keep holy the Sabbath-day.

"*Q.* What is commanded by the third commandment?

"*A.* To spend the Sunday in prayer, and other religious duties.

"*Q.* Which are the chief duties of religion, in which we should spend the Sundays?

"*A.* Hearing mass *devoutly;* attending vespers, or evening prayers; reading moral and pious books; and going to communion.

"*Q.* The hearing of mass then, is not sufficient to sanctify the Sunday?

"*A.* No; a part of the day should also be given to prayer and good works."—*Butler's Catechism,* p. 26.

ON THE THIRD COMMANDMENT.

"*Ques.* WHAT is the third commandment?

"*Ans.* Remember that thou keep holy the Sabbath-day: six days shalt thou labor, and shalt do all thy work; but on the seventh day is the Sabbath of the Lord thy God, thou shalt do no work on it,

thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates, &c. Ex. xx, 8.

"*Q.* Why does God commence this commandment by the words, 'Remember,' &c.?

"*A.* To remind the Jew that this commandment is only a confirmation of one that had been always observed by his order, since the beginning of the world. Gen. ii, 3; Ex. xvi, 23.

"*Q.* What does God ordain by this commandment?

"*A.* He ordains that we sanctify in a special manner, this day on which he rested from the labor of creation.

"*Q.* What is this day of rest?

"*A.* The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. ii. 2; Heb. iv, 1, &c.

"*Q.* Is it then Saturday we should sanctify, in order to obey the ordinance of God?

"*A.* During the old law, Saturday was the day sanctified; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh, day. Sunday means, and now is, the day of the Lord.

"*Q.* Had the chureh power to make such change?

"*A.* Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations, attest the antiquity, and consequently the divine assent to, this change; even the bitterest enemies of God's church admit and adopt it.

"*Q.* Why did *the church* make this change?

"*A.* Because Christ rose from the dead upon Sunday, and rested from the great work of redemption; and because on this day, the Holy Spir-

it descended on the apostles and on the church."—*Cath. Catechism of Christian Religion.*

THE THIRD COMMANDMENT EXPOUNDED.

"*Ques.* WHAT is the third commandment?

"*Ans.* Remember that thou keepest holy the Sabbath-day.

"*Q.* When began the Sabbath to be kept?

"*A.* From the very creation of the world; for then God 'blessed it, and rested on it from all his works.' Gen. ii, 2.

"*Q.* When was this commandment renewed?

"*A.* In the old law; when God gave the commandments to Moses, on mount Sinai, written with his own finger in two tables of stone. Ex. xx, 1; xxxi, 18.

"*Q.* Why was the Jewish Sabbath changed into the Sunday?

"*A.* Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday: works not inferior to the creation of the world.

"*Q.* By whom was it changed?

"*A.* By the governors of the Church, the apostles, who also kept it; for St. John was in the Spirit on the Lord's day (which was Sunday). Apoc. i, 10.

"*Q.* How prove you that the Church hath power to command feasts and holy days?

"*A.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Q.* How prove you that?

"*A.* 'Because by keeping Sunday they acknowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping

the rest by her commanded, they again deny in fact, the same power.

"*Q.* If keeping the Sunday be a church precept, why is it numbered in the decalogue, which are the commandments of God and the law of nature?

"*A.* Because the substance or chief part of it, namely, 'That the day be set apart for the service of God,' is of divine right, and of the law of nature; though the determining this particular day, Sunday, rather than Saturday, be a church ordinance and precept.

"*Q.* Did not Christ, when he confirmed the rest, confirm also this commandment?

"*A.* Inasmuch as it belongeth to the law of nature, he did; but not as it belongeth to the ceremonial law of the Jews, and was affixed to Saturday; therefore, now we are not bound to keep Saturday.

"*Q.* Why so, I pray you?

"*A.* Because that particular day was a command of the ceremonial law of the Jews, which was abrogated, and ceased to oblige after the death of Christ.

"*Q.* To what are we obliged by this precept?

"*A.* To spend the Sunday in prayer and divine service.

"*Q.* What is the best means to sanctify the Sunday?

"*A.* By hearing mass, confessing our sins, communicating, hearing sermons, and reading good books."—*Abridgement of Chris. Doc.*, pp. 57–59.

AUTHORITY FOR CHANGING THE SABBATH.

"*Ques.* WHAT are the days which the Church commands to be kept holy?

"*Ans.* 1. The Sundays, or our Lord's day, which we observe by apostolical tradition, instead

of the Sabbath. 2. The feasts of our Lord's Nativity, or Christmas-day; his Circumcision, or New Year's day; the Epiphany, or Twelfth-day, Easter-day, or the day of our Lord's resurrection, with the Monday following; the day of our Lord's ascension; Whit-Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed sacrament. 3. We keep the days of the Annunciation, and Assumption of the blessed virgin Mary. 4. We observe the feasts of All-saints; of St. John Baptist; of the holy Apostles, St. Peter and St. Paul. 5. In this kingdom we keep the feast of St. Patrick, our principal patron.

"*Q.* What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

"*A.* Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday, as therefore the work of our redemption was a greater work than that of our creation, the primitive *Church* thought the day in which this work was completely finished, was more worthy her religious observation than that in which God rested from the creation, and should be properly called the Lord's day.

"*Q.* But has the Church a power to make any alterations in the commandments of God?

"*A.* The commandments of God, as far as they contain his eternal law, are unalterable and indispensable; but as to whatever was only ceremonial, they cease to oblige, since the Mosaic law was abrogated by Christ's death. Hence, as far as the commandment obliges us to set aside some part of our time for the worship and service of our Creator, it is an unalterable and unchangeable precept of the eternal law, in which the Church cannot dispense; but forasmuch as it prescribes the seventh day in

particular for this purpose, it is no more than a ceremonial precept of the old law, which obligeth not Christians. And therefore, instead of the seventh day, and other festivals appointed by the old law, *the Church* has prescribed the Sundays and holidays to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath.

"*Q.* What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?

"*A.* We have for it the authority of the Catholic Church, and apostolic tradition.

"*Q.* Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"*A.* The Scripture commands us to hear the Church [Matt. xviii, 17; Luke x, 16], and to hold fast the traditions of the apostles. 2 Thess. ii, 15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day [Rev. i, 10]; but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi, 2] orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly the best authority we have for this, is the testimony and ordinance of the Church. And therefore those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same Church authority, show that they act by humor, and not by reason

and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the Church."—*Cath. Christian Instructed*, pp. 209–211.

PROTESTANTS NOT GUIDED BY SCRIPTURE.

"*Ques.* HAVE you any other proofs that they are not guided by the Scriptures?

"*Ans.* Yes; so many that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that divine Book.

"*Q.* Give some examples of both?

"*A.* They should, if the Scripture was their only rule, wash the feet of one another, according to the command of Christ, in the xiii chap. of St. John;—they should keep, not the Sunday, but the Saturday, according to the commandment, 'Remember thou keep holy the Sabbath-day;' for this commandment has not, in Scripture, been changed or abrogated.

"*Q.* Have you any other way of proving that the Church has power to institute festivals of precept?

"*A.* Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

"*Q.* Do you observe other necessary truths as taught by the church, not clearly laid down in Scripture?

"*A.* The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in

Scripture, in the Protestant sense of private interpretation.

"*Q.* What say you of infant baptism?

"*A.* One third part of the whole human race die before they reach their seventh year; it is then a matter of the last importance to know whether infants should be baptized; for the Scripture declares that baptism is necessary to salvation; and yet the Scripture does nowhere tell us clearly whether Christ intended infants to be baptized. If it did, why should we have Baptists, who have never been able to see this truth clearly laid down in Scripture? Here, then, we have a truth, upon which the salvation of a third part of the whole human race depends, which is not to be found in Scripture.

"*Q.* When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?

"*A.* On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated—'Remember thou keep holy the Sabbath-day.'

"*Q.* Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

"*A.* It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of scripture; and we might as well say that we should rest on Thursday because Christ ascended to Heaven on that day, and rested in reality from the work of redemption.

"*Q.* Is it not said in the book of Revelation, that St. John was in the Spirit on the Lord's day,

that is, Sunday; and is not this Scriptural proof that Sunday is the day to be observed in the new law?

"*A.* Are we then to observe this particular day merely because St. John had a revelation upon it—must we observe as a day of rest and holiness, any day upon which an apostle was in the Spirit?

"*Q.* But it is called the Lord's day.

"*A.* . . . Does this text tell you not to work upon that day—does it tell you that the obligation of keeping Saturday is done away with, or that it was not the day of the resurrection or ascension which St. John here calls the Lord's day?

"*Q.* Is it not said in the Acts, '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 is this not sufficient Scriptural authority for the observance of the first day of the week?

"*A.* But does this text abrogate the observance of Saturday, the seventh day, or allow Protestants to do profane work on that day? Certainly not, They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the apostle preached, or that the people assembled every first-day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met every Saturday; for the same Acts say, St. Paul preached in the synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since according to Acts ii, they continued DAILY in the temple breaking bread.

"*Q.* Does not St. Paul order the Galatians and Corinthians to make collections on the first day of the week?

"*A.* Yes; but, again, this does not abolish the

observance of Saturday. St. Paul does not say that the people would be at church on that day—that they were to keep that day, to the exclusion of Saturday, holy—or that these collections were to be made at church, but merely that every man should lay up by himself in store upon that day." —*Doctrinal Catechism, pp.* 101, 174, 351–355.

A CHALLENGE.

"I SAY, then, that I am a Catholic, by the grace of God, because I was led to see that some other authority besides the Bible and the Bible only, was necessary in order to prove many of the very points which all Protestants admit to be essential to Christianity. Protestants deny this, and declare that nothing is necessary to be believed, but what can be proved from the Bible and the Bible only—namely, from plain texts of Scripture. The whole question is, therefore, reduced into a nutshell: in proof or disproof of this, lies the proof or disproof of Protestantism. I do, therefore, solemnly challenge the Protestants of Ireland to prove by plain texts of Scripture, the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day, namely, Sunday. 3. That they are not bound to keep holy the seventh day also."—*Extract from W. Lockhart, late B. A. of Oxford. Toronto (Cath.) Mirror.*

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