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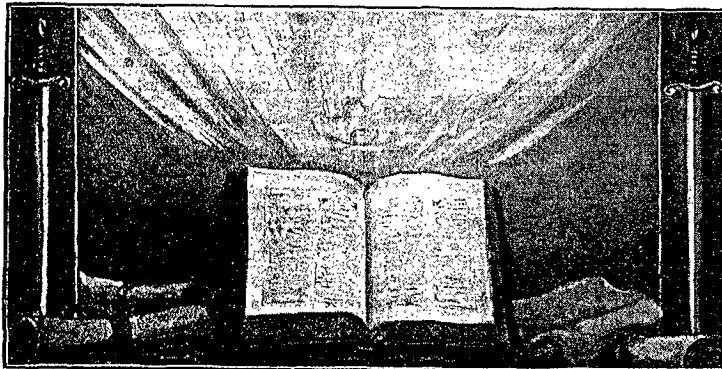
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"THY WORD IS TRUTH"

The Bible Sabbath

By W. A. Spicer

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

The scribes had come to Jesus with the complaint,—

"Why do thy disciples transgress the tradition of the elders?"

Jesus answered them with another question,—

"Why do ye also transgress the commandment of God by your tradition?"

They had thought that Christ was introducing novelties, preaching new things, contrary to established church custom and practice. He showed them that really he stood for the old and established things of God's Word, and that their own religious customs, however old, were really the novelties, without divine authority. He said,—

"In vain they do worship me, teaching for doctrines the commandments of men."

And finally he added the words of the text,—

"Every plant, which my heavenly Father hath not planted, shall be rooted up."

Let the principles be applied to the question of Sabbath observance. Sometimes in our day those who preach the word of God regarding the abiding holiness of the seventh-day Sabbath are accused of preaching new doctrines, contrary to the traditions and customs of the church. But really, the observance of Sunday, the first day, is the innovation; the seventh-day Sabbath is of ancient foundation.

Which of these two institutions has our heavenly Father planted? It is possible to ascertain to a surety; for every plant of his planting, every doctrine of his truth, will be found rooted in the Holy Scriptures. 2 Tim. 3:16, 17.

Is the Seventh-Day Sabbath a Plant of Our Heavenly Father's Planting?

The Old Testament Record

1. From the Beginning.

When the Creator made the earth and man upon it, he made the seventh day of the weekly cycle his holy Sabbath:—

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

To sanctify is to set apart, and so the day made holy and blessed by God was set apart for man. Then it was, as Jesus said, that "the Sabbath was made for man." Mark 2:27. Here the Sabbath institution was planted at the beginning of the world.

2. At the Exodus.

The people of Israel, in their bondage in Egypt, had fallen away from the knowledge of God and become corrupted by the idolatrous worship of Egypt. Hence, as the Lord called them out to be his people, he tested their loyalty to his law by observing how they regarded his holy Sabbath:—

"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." Ex. 16:4.

So through the forty years the Lord sent the manna for them to gather on the six working days, withholding it on the Sabbath. (And

this scripture shows that the Sabbath was a part of God's law before he spoke that holy law from Sinai.)

3. At Sinai.

When the time came that the Lord would speak his holy law from heaven, the eternal foundation of his moral government, the Sabbath precept was enshrined in the heart of it:—

"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, nor thy manservant, nor thy maidservant, 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. 20:8-12.

4. Through Israel's History.

Sabbath keeping was the great mark of loyalty to God. When Israel fell into idolatry, they "observed times" (2 Kings 21:6), doubtless such heathen festivals to the sun god and other deities as were common among the idolatrous nations. These observances of other days meant Sabbath breaking. ("Neither shall ye . . . observe times. . . . Ye shall keep my Sabbaths." Lev. 19:26-30.) The Lord had promised Jerusalem,—

"If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, . . . and this city shall remain forever." Jer. 17:24, 25.

The divine pleading was slighted, and Jerusalem's fall and the Babylonian captivity came as the result of disregard of God's holy day.

Thus throughout the inspired record of the Old Testament the seventh-day Sabbath appears as a plant of the heavenly Father's own planting.

In the New Testament

5. The Example and Teaching of Jesus.

(1) It was his "custom" to worship on the seventh day. Luke 4:16.

(2) Jesus, who himself made the Sabbath at creation (John 1:3), taught that it was "made for man,"—for the human race,—and declared, "The Son of man is Lord also of the Sabbath." Mark 2:27, 28. It is, therefore, "the Lord's day." Rev. 1:10.

(3) He did on the Sabbath only that which was "lawful," or according to the law of God's holy day. Matt. 12:12.

(4) He kept his Father's commandments throughout his earthly life. John 15:10.

(5) And, giving instruction regarding events to take place many years after his ascension, he showed that he expected his followers to continue prayerful regard for the holy Sabbath. "Pray ye," he commanded, "that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

6. Among New Testament Disciples.

(1) The women, after the crucifixion, "rested the Sabbath day according to the commandment." Luke 23:56.

(2) Inspiration says that the apostle Paul's custom was to preach the gospel publicly Sabbath after Sabbath. Acts 13:14; 16:13;

17:1, 2; 18:4. When the Gentiles of Antioch heard the gospel preached by the apostle one Sabbath, they "besought that these words might be preached to them the next Sabbath." Acts 13:42.

(3) Throughout the New Testament, written years after Christ's ascension, the Holy Spirit, speaking of the seventh day, calls it "the Sabbath" (upward of fifty times). "Sabbath" means rest; therefore when the Holy Spirit, in the Christian age, calls the seventh day the rest day, it must infallibly be the day of rest for Christians—the Christian Sabbath.

In the Levitical or sacrificial ordinances of the sanctuary services there were annual sabbaths and feasts, associated with meats and drinks and ceremonial observances. But in appointing these the Lord specifically separated between them and the one and only weekly Sabbath, which was from the beginning. "These are the feasts of the Lord," he said, "beside the Sabbaths of the Lord." Lev. 23:37, 38.

These annual festivals and sabbaths, like all the ordinances of the Levitical service, were shadows of things to come, and found their fulfillment in the great Sacrifice of Calvary. Col. 2:16, 17.

But the Sabbath of the Lord was made blessed and holy by God at the creation, before sin had entered the world, before any sacrificial or shadowy service was instituted to point to a coming Redeemer. It is a fundamental and primary institution, a part of the moral order of God's government for man, the same as the obligations set forth in all the ten commandments.

And Inspiration declares the eternal perpetuity of the blessed Sabbath day, in the future home of the saved, when the prophet describes the felicity of the redeemed as from month to month, and "from one Sabbath to another," all flesh shall come to worship before the Lord. Isa. 66:23.

Thus we find the seventh-day Sabbath a plant of the heavenly Father's planting, rooted deep in all Holy Scripture, and abiding eternally in the world to come.

Is the First-Day Rest an Institution of God's Planting?

What Saith Holy Scripture?

1. In the beginning, the first day was employed by God in the work of creation. Gen. 1:5.

2. Throughout all the Old Testament history it was one of "the six working days." Eze. 46:1.

3. It was the day of Christ's resurrection;



CHRIST, THE CREATOR. "ALL THINGS WERE MADE BY HIM"

but Inspiration says specifically that "the Sabbath was past" when that "first day of the week" came. Mark 16:1, 2. Inspiration called this first day merely by the ordinary secular name in common business use, and suggested not a word of attaching any sacredness to the day. For some of the disciples it was a day of journeying, in which the risen Christ joined them. Luke 24:13-29. Later he appeared to the other disciples in Jerusalem, gathered not in meeting, but at supper in their common dwelling house. Mark 16:14.

No Sunday Sacredness in the New Testament

This is the record—not one suggestion in all the New Testament of Sunday sacredness, to say nothing of precept or commandment of the Lord. The late R. W. Dale D. D. (a leading Congregationalist), of England, wrote:—

"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. W.

4. The only religious meeting recorded of the first day of the week was that at Troas, in Acts 20:6-13. The context shows that it was an evening meeting, after the Sabbath,—Saturday night, as we would call it,—for the Bible reckoning is from evening to evening. It was the last time the believers were ever to see the apostle's face, and as they lingered after the close of the Sabbath, he held an all-night farewell meeting, breaking bread with the believers, leaving at daybreak Sunday morning for the eighteen- or twenty-mile journey afoot, across country to Assos. And while he spent that first day traveling afoot, his companions were journeying by boat.

Conybeare and Howson (of the Church of England), in that standard work "Life and Epistles of St. Paul," tell the plain fact of the inspired record—save that manifestly they should not have applied the title "Jewish" to God's Sabbath (not the Sabbath of the Jews, but "the Sabbath of the Lord thy God"):

"It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—Chap. 20, page 520.

And describing the road between Troas and Assos, they add:—

"Strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon in spring, among the oak woods and the streams of Ida."—Id., page 522.

5. Once again the "first day of the week" is mentioned, in 1 Cor. 16:2. But that scripture says no word of any sacredness of the day or of any religious observance of it. The apostle was gathering a fund for the poor at Jerusalem, and asked every believer to "lay by" something every first day of the week, so that the money would be ready when he came. As Dean Stanley (Church of England) comments:—

"There is nothing to prove public assemblies, inasmuch as the phrase *πρὸς τὰς οἰκίας* ('by himself, at his own house') implies that the collection was to be made individually and in private."

And Neander's "Church History" says:—

"All mentioned here is easily explained, if one simply thinks of the ordinary beginning of the week in secular life."—Vol. 1, page 339.

To meet the emergency of need in Judea, these believers were asked to look over their business affairs at the beginning of each week, until Paul should come, laying aside a gift as God had prospered them.

can plead no such command for the observance of Sunday. . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—"The Ten Commandments," pages 106, 107.

That religious classic, Smith and Cheetham's "Dictionary of Christian Antiquities," says that the "notion of a formal substitution" of the first day for the seventh,—"and the transference to it, perhaps in a spiritualized form, of the Sabbathical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity."—Article "Sabbath."

Dr. E. F. Hiscox, author of "The Baptist Manual," says:—

"There was and is a commandment to 'keep holy the Sabbath day,' but that Sab-

"The retention of the old pagan name *Dies Solis*, or Sunday, for the weekly festival, is, in a great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the 'venerable day of the sun.'"—"History of the Eastern Church," lecture 6, par. 6.

Thus the Sunday institution comes in, marked by its pagan origin, and adapted to ecclesiastical purposes by the church of the "falling away" that grew into the Roman Papacy. To quote again from the Baptist author, Dr. Hiscox:—

"Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark

the East," says Bower, whose position was "that the Sabbath ought to be kept holy, and that priests should be allowed to marry."—"History of the Popes," Vol. II, page 358.

The people of north Scotland, the ancient Culdee church founded by Columba and his followers, far removed from direct papal influence, was still keeping the Sabbath in the eleventh century. Margaret of England married Malcolm the Great, the Scottish king, in 1069. An ardent Catholic, Queen Margaret at once set about Romanizing the Celtic church. Of this church, Andrew Lang says in his "History of Scotland":—

"They worked on Sunday, but kept Saturday in a Sabbathical manner."—Vol. I, page 96.

Skene, in his classic work, "Celtic Scotland," says of these Sabbath keepers:—

"They seemed to have followed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath, on which they rested from all their labors."—Book 2, chap. 8.

Queen Margaret called in the church leaders and held long discussions with them. At last, with the help and authority of her royal husband, and quoting the instructions of "the blessed Pope Gregory," she succeeded in turning the ancient Culdee church in Scotland away from the Sabbath. (See "Life of St. Margaret," by Turgot, her confessor.)

Twelfth to Fifteenth Centuries

Among the numerous sects of southern Europe and the Alpine valleys, who were pursued and persecuted by Rome, were at least some who saw and obeyed the Sabbath truth. Thus, of one of these bodies, the historian Goldastus says:—

"They were called Insabbatati, not because they were circumsised, but because they kept the Sabbath according to the Jewish law."—"Deutsche Biographie," article "Goldast," Vol. IX, page 327.

Fifteenth Century

Sabbath keepers in Norway drew the condemnation of a church council held in 1435:—

"The archbishop and the clergy assembled in this provincial council at Bergen do decide that the keeping of Saturday must never be permitted to exist, except as granted in the church law."—Keyser's "Norske Kirkes Historie," Vol. II, page 488.

Sixteenth Century

With the setting free of the Word of God by the Reformation, and the protest against the doctrine of papal tradition, multitudes saw that the Sunday institution was not of divine origin; while not a few went farther, recognizing the claims of God's Sabbath. Moravia was a refuge, in those early Reformation days, for many believers in the reformed doctrines, and among these were Sabbath-keeping Christians:—

"Even most prominent men, as the princes of Lichtenstein, held to the observance of the true Sabbath. When persecution finally scattered them, the seeds of truth must have been sown by them in the different portions of the Continent. . . . We have found them [Sabbath keepers] in Bohemia. They were also known in Silesia and Poland. Likewise they were in Holland and in northern Germany. . . . There were at this time Sabbath keepers in France [one of whom, M. de la Roque, "wrote in defense of the Sabbath

Easter, King Charles I wanted to know why Sunday should be kept. He wrote:—

"It will not be found in Scripture where Saturday is discharged to be kept, or turned into the Sunday; wherefore it must be the church's authority that changed the one and instituted the other; therefore my opinion is that those who will not keep this feast [Easter] may as well return to the observance of Saturday, and refuse the weekly Sunday."—Cox's "Sabbath Laws," page 333.

It was in this time that the idea first obtained of enforcing Sunday obligation by the fourth commandment, and calling it the Sabbath. It was argued that any "one day in seven" was what the commandment meant. Of this argument, John Milton, the statesman-poet, wrote:—

"It is impossible to extort such a sense from the words of the commandment; seeing that the reason for which the commandment itself was originally given, namely, as a memorial of God's having rested from the creation of the world, cannot be transferred from the seventh day to the first; nor can any new motive be substituted in its place, whether the resurrection of our Lord or any other, without the sanction of a divine commandment."—Milton's "Prose Works" (Bohn), Vol. V, page 70.

While kings and poets and ecclesiastics discussed, here and there believers began to follow the plain Word of God and Christ's example in Sabbath keeping.

"LOVED NOT THEIR LIVES UNTO THE DEATH"

In 1618 John Traske and his wife, of London, were condemned for the Sabbath of the Lord, the man being whipped, and both imprisoned. He recanted under the pressure, after a year, but Mrs. Traske, a gifted school-teacher, was given grace to hold out for sixteen years, dying in prison for the word of the Lord. An estimable woman she was, says one old chronicler, save for this "whimsy" of hers, that she would keep the seventh day. All that she asked of men, on her prison deathbed, was that she might be buried "in the fields."

By 1661 Sabbath keepers in London had further increased. In that year John James was minister to a considerable congregation, meeting in East London, off the Whitechapel Road. As part of proceedings against dissenting sects after the restoration of the monarchy, he was arrested and condemned to death on "Tyburn Tree." His wife knelt at the feet of King Charles II and pleaded for her husband's life; but the king scornfully rejected the plea, and said that the man should hang. Bogue says:—

"For once the king remembered his promise, and Mr. James was sent to join the noble army of martyrs."—"History of Dissenters," Vol. I, page 155.

In 1683 Francis Bampfield—formerly an influential minister of the Church of England, but later pastor of a Sabbath-keeping congregation meeting in the Pinner's Hall, London—died of hardships in Newgate prison, for the Sabbath of the Lord. An old writer says that his body was followed to burial by "a very great company of factious and schismatical people," in other words, dissenters from the state church.

"Sabbatarian Baptists," these English witnesses to God's Sabbath were first called



GATHERING THE MANNA

bath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can the record of such a transaction be found? Not in the New Testament—absolutely not."—The New York Examiner, Nov. 16, 1893.

Such declarations by well-known scholars might be multiplied; but it is not necessary. The record is open—any one may see it. There is not a word in Holy Scripture of any first-day sacredness.

The Sunday institution is not a plant of our heavenly Father's planting.

There has been no change of the Sabbath by divine authority. Men may choose to rest on any other day, but that cannot make such a day God's rest day, his holy Sabbath. One cannot change one's birthday by celebrating another day as such. It is a fact of history that on a certain day of the month one was born. That fact cannot be changed by choosing to celebrate another day as the birthday. Just so it is a fact of divine history that God rested on a given day of the week, and on no other. That made the seventh day his rest day.

It is different from other days in character also, for he blessed it and made it holy. To deny the difference between the holy day and the common days is to say that when the great Creator blesses and makes holy, it is a vain performance. That cannot be. It would take away all hope of holiness or salvation for men. The blessing is upon the day, as every soul finds who keeps it by faith.

How the Change Came About

When men choose to set apart another day than that blessed and sanctified of God, it is plainly a setting up of the humanly appointed time against the divinely appointed time. It is exalting man's sabbath against God's Sabbath. It is man exalting himself "above all that is called God." 2 Thess. 2:4.

This was what made the Roman Papacy. The apostle Paul wrote that in his day the spirit of lawlessness was already working. He said it would lead to a "falling away" from the truth of God, and the full exaltation of the man of sin. 2 Thessalonians 2. The falling away came. As Dr. Killen (Presbyterian), of Ireland, says in the preface to his "Ancient Church":—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."

In his "Development of Christian Doctrine," Cardinal Newman (Roman Catholic) tells how rites and ceremonies were borrowed from paganism:—

"Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class."—Pages 371, 372.

Thus along with other adaptations came the Sunday festival. Dean Stanley (Church of England) says:—

of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!"—New York Examiner, Nov. 16, 1893.

No wonder that with the coming of the latter days, and the proclamation of the message of preparation for Christ's second coming, there should come a call to Christians to follow Christ and Holy Scripture in keeping God's holy Sabbath.

Again the voice of Jesus is heard in protest against traditions that make void the commandment of God.

"Every plant," he says, "which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

Glimpses of Sabbath Keeping After New Testament Times

Not at once did the innovation of Sunday observance set aside the Sabbath of the Lord in the practice of even the general church. And through history, when the general church had fallen away, we catch glimpses here and there of faithful witnesses to God's holy Sabbath truth.

First Centuries

An old English writer, Professor Brerewood, of Gresham College, London, put in shortest phrase what many writers tell us:—"They know little who do not know that the ancient Sabbath did remain, and was observed by the Eastern churches three hundred years after our Saviour's passion."—"Treatise on the Sabbath," page 77.

Fourth Century

Canon 29, of the Council of Laodicea (A. D. 364), shows that the ecclesiastical system was laboring to put an end to Sabbath keeping:—

"Christians shall not Judaize and be idle on the Sabbath, but shall work on that day; but the Lord's Day [as they called Sunday] they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they be found Judaizing, they shall be accursed from Christ."

Fifth Century

Sozomen's "Ecclesiastical History" shows Rome evidently leading in the effort to abolish any recognition whatever of the Sabbath:—"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome or at Alexandria."—Book 7, chap. 19.

Seventh Century

There were Sabbath keepers in Rome itself, evidently teaching the truth of God among the people, and bringing upon themselves the denunciation of Pope Gregory the Great, who wrote "to his most beloved sons the Roman citizens":—

"It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist?"—Book 13, epistle 1, "Nicene and Post-Nicene Fathers," Vol. XIII.

Eleventh Century

The Pope's legates at Constantinople (A. D. 1054) were called to discuss with Nicetas, "one of the most learned men at the time in



THE GIVING OF THE LAW

against Bossuet, Catholic bishop of Meaux"]. . . . That Sabbatarian again appeared in England by the time of the Reformation, during the reign of Queen Elizabeth (A. D. 1533-1603). Dr. Chambers testifies in his Cyclopaedia (article 'Sabbath').—"History of the Sabbath," Andrews and Conradi, pages 649, 650.

In this century, also, Sabbath keepers appeared in Norway, Sweden, and Finland. In 1554 King Gustavus Vasa of Sweden addressed a letter of remonstrance "to the common people in Finland," because so many were turning to keep the seventh day.

Seventeenth Century

There was much discussion in England over the authority for Sunday observance. When other church festivals were ignored, as

in those times, and then Seventh-day Baptists. In 1664 Stephen Mumford, of one of these London congregations, was sent over to New England. He settled in Rhode Island, where the Baptist pioneer of religious liberty, Roger Williams, had founded his colony. In 1671 the first Sabbatarian church in America was formed in Rhode Island. Evidently this movement created a stir; for the report went over to England that the Rhode Island colony did not keep the Sabbath—meaning Sunday. Roger Williams wrote to his friends in England denying the report, but calling attention to the fact that there was no Scripture for "abolishing the seventh day," and adding:—

"You know yourselves do not keep the Sabbath, that is the seventh day."—"Letters

of Roger Williams," Vol. VI, page 346 (Narragansett Club Publications).

Through the following century, numbers of Seventh-day Baptist churches were founded in America. Then, as the events of the ending of the long period of the papal supremacy had moved Bible students to the earnest study of the prophecies, and as the predicted signs of the near approach of Christ's coming began to appear, there arose the great advent awakening in the earlier decades of the nineteenth century.

The prophecies regarding the work of the Papacy in seeking to change the law of God began to be understood, and it was seen that the last message of the everlasting gospel was a call to turn from human traditions to the New Testament standard of "the commandments of God, and the faith of Jesus." Rev. 14:12. Then began the great movement for Sabbath reform and the proclamation of Christ's second coming, which has given rise to the Seventh-day Adventist people, with a work spreading through all lands,

leading thousands every year to take hold of the Lord's blessed Sabbath day.

Soon Christ is to be revealed in righteousness and judgment. One burden of God's message for the last days is:—

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 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." Isa. 58:1, 2.

Through all the dark centuries, the Lord had somewhere a little remnant keeping the light of the Sabbath truth glowing. They, too, overcame by the blood of the Lamb and the word of their testimony, loving not their lives unto the death. Now, with the clear light shining from the open Book, it is for Christians everywhere to turn from tradition to the way of God's commandments and the example and teachings of Jesus Christ and his apostles.

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.

15. How, then, did the Lord prove the people (verse 4) whether they would keep his law or not?

Over the keeping of the Sabbath.

NOTE.—Thus we see that the Sabbath commandment was a part of God's law before this law was spoken from Sinai; for this incident occurred in the wilderness of Sin, before the children of Israel came to Sinai, where the law was given. Both the Sabbath and the law existed from creation.

God's Memorial

16. What is to endure throughout all generations?



PAUL ON HIS WAY FROM TROAS TO ASSOS

The Lord's Day

A Bible Study

The Institution of the Sabbath

1. WHEN and by whom was the Sabbath made?

"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." Gen. 2:1, 2.

2. After resting on the seventh day, what did God do?

"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." Verse 3.

3. By what distinct acts, then, was the Sabbath made?

God rested on it; he blessed it; he sanctified it.

Sanctify: "To make sacred or holy; to set apart to a holy or religious use."—Webster.

4. Did Christ have anything to do with creation and the making of the Sabbath?

"All things were made by him; and without him was not anything made that was made." John 1:3. See also Eph. 3:9; Col. 1:16; Heb. 1:2.

NOTE.—Christ, being the active agent in creation, must have rested on the seventh day with the Father. It is therefore his rest day as well as the Father's.

5. For whom does Christ say the Sabbath was made?

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

NOTE.—It was not made for the Jews alone. The Jews derive their name from Judah, one of the twelve sons of Jacob, from whom they are descended. The Sabbath

7. What reason is given in the commandment for keeping the Sabbath day holy?

"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." Verse 11.

NOTE.—The Sabbath is the memorial of creation, and the sign of God's creative power. Through the keeping of it God designed that man should forever remember him as the true and living God, the Creator of all things.

God Proves Israel on the Point of Sabbath Keeping

8. How did God prove Israel in the wilderness?

"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." Ex. 16:4.

9. On which day was a double portion of manna gathered?

"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.

10. What reply did Moses make to the rulers?

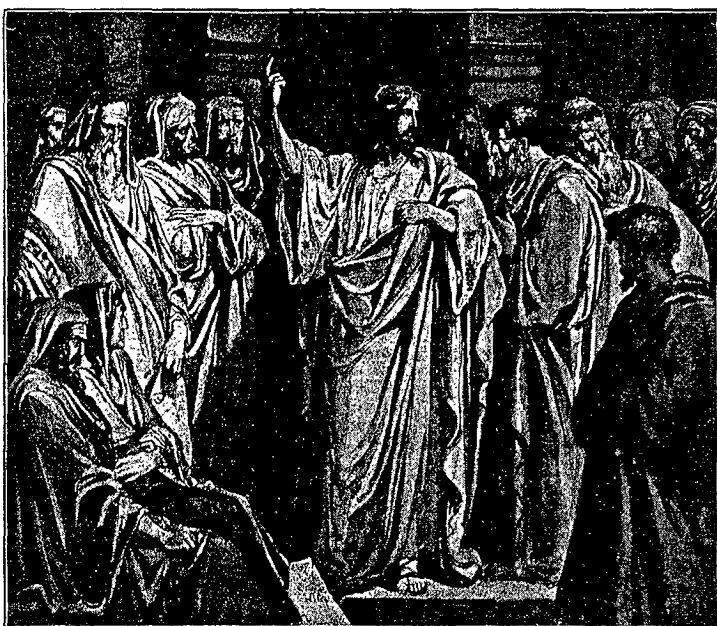
"And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord." Verse 23.

NOTE.—This was a full month and more before they came to Sinai.

11. When had God said that the seventh day is the Sabbath?

In the beginning, when he sanctified the Sabbath. Gen. 2:3.

NOTE.—In the wilderness of Sin, before



CHRIST TEACHING IN THE TEMPLE

was made more than two thousand years before there was a Jew. When Paul says, "Neither was the man created for the woman; but the woman for the man" (1 Cor. 11:9), we understand him to mean that marriage was ordained of God for all men. So likewise with the Sabbath. It was made for the race.

6. What does the Sabbath commandment require?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:8-10.

Israel came to Sinai, Moses said to Jethro, his father-in-law, "I do make them know the statutes of God, and his laws" (Ex. 18:16), which shows that these statutes and laws existed before they were proclaimed on Sinai.

12. What did some of the people do on the seventh day?

"It came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Ex. 16:27.

13. How did God reprove their disobedience?

"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Verse 28.

14. Why was a double supply of manna given on the sixth day?

"See, for that the Lord hath given you the

"Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

Memorial: "Anything intended to preserve the memory of a person or event; something which serves to keep some person or thing in remembrance, as a monument or a practice."—Webster.

17. Does God design that his great work of creating the heavens and the earth shall be remembered?

"The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and his righteousness endureth forever. He hath made his wonderful works to be remembered." Ps. 111:2-4.

18. What has he commanded men to observe in memory of this great work?

"Remember the Sabbath day, to keep it holy; . . . 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.

19. Of what was this memorial to be a sign?

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

20. How long was the Sabbath to be a sign of the true God?

"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.

NOTE.—It is manifest that if the object of the Sabbath was to keep God as the creator in mind, and it had been faithfully kept from the first, there would not now be a heathen or an idolater on the face of the earth.

21. What statement of the redeemed shows that they will remember God's creative power?

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

22. How often will they congregate to worship the Lord?

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

NOTE.—The Sabbath, which is the memorial of God's creative power, will never cease to exist. When this sinful state of things shall give way to the sinless new earth, the fact upon which the Sabbath institution is based will still remain; and those who shall be permitted to live in the new earth will still commemorate the creative power of God, while singing the song of Moses and the Lamb. Rev. 15:3.

Christ and the Sabbath

23. Of what did Christ say the Son of man is Lord?

"The Son of man is Lord even of the Sabbath day." Matt. 12:8. See also Mark 2:28.

24. Who made the Sabbath?

"All things were made by him [Christ, the Word]; and without him was not anything made that was made." John 1:3.

25. Did Christ, while on earth, keep the Sabbath?

"As his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

26. Although Lord, Maker, and an observer of the Sabbath, how was he spied upon by the scribes and Pharisees on this day?

"And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him." Luke 6:7.

27. With what question did Christ meet their false ideas and reasonings regarding Sabbath keeping?

"Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" Verse 9.

28. According to Isaiah, what was Christ to do with the law?

"He will magnify the law, and make it honorable." Isa. 42:21.

NOTE.—In nothing, perhaps, was this more strikingly fulfilled than in the matter of Sabbath observance. By their traditions, numerous regulations, and senseless restrictions the Jews had made the Sabbath a burden, and anything but a delight. Christ removed all these, and by his life and teachings put the Sabbath back in its proper place and setting, as a day of worship and beneficence, a day for doing acts of charity and mercy, as well as engaging in contemplation of God and in acts of devotion. Thus he magnified it and made it honorable. One of the most prominent features of Christ's whole ministry was this great work of Sabbath reform. Christ did not abolish the Sabbath, nor change the Sabbath; but he did rescue it from the rubbish of tradition, the false ideas, and the superstitions with which it had been buried, and by which it had been degraded and turned aside from the channel of blessing and practical service to man designed by its Maker. The Pharisees had placed the institution above man, and against man. Christ reversed the order, and said, "The Sabbath was made for man, and not man for the Sabbath." He showed that it was to minister to the happiness, the comfort, and the well-being of both man and beast.

The Sabbath in the New Testament

29. According to the New Testament, what day immediately precedes the first day of the week?

"In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1.

NOTE.—According to the New Testament, therefore, the Sabbath had passed when the first day of the week began.

30. After the crucifixion, what day was kept by the women who followed Jesus?

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

31. What day is the Sabbath, "according to the commandment?"

"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

32. What was Christ's custom respecting the Sabbath?

"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.

33. In what instruction to his disciples did Christ recognize the existence of the Sabbath long after his ascension?

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

NOTE.—The destruction of Jerusalem under Titus occurred in the spring and summer of A. D. 70. The flight of the Christians took place three and one-half years earlier, or late in October, A. D. 66, following the arrival and sudden withdrawal of Cestius and his army.

34. On what day did the Jews meet for worship?

"Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21.

35. On what day did Paul and Barnabas preach at Antioch?

"They came to Antioch in Pisidia, and

went into the synagogue on the Sabbath day." Acts 13:14.

36. When did the Gentiles request that Paul should repeat the sermon he had preached at Antioch on the Sabbath?

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42.

37. On what day did Paul and his companions preach to the devout women at Philippi? "And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

38. What was Paul's manner respecting the Sabbath?

"They 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.

NOTE.—It was Paul's manner, as it was Christ's custom (Luke 4:16), to attend religious services on the Sabbath.

39. How did the apostle spend the working days of the week when at Corinth?

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla: . . . and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." Acts 18:1-3.

40. What did he do on the Sabbath days? "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

41. How long did he continue this work there?

"And he continued there a year and six months, teaching the word of God among them." Verse 11.

42. On what day of the week was John in the Spirit?

"I was in the Spirit on the Lord's day." Rev. 1:10.

43. Who is Lord of the Sabbath?

"The Son of man is Lord also of the Sabbath." Mark 2:28.

Which Day Do You Keep, and Why?

NEARLY all professed Christians observe some day as a Sabbath unto the Lord. Some keep the day which God appointed, but most, doubtless conscientiously, rest on Sunday. It is presumed that all who read this are interested to know which day is the right one to keep; for certainly there cannot be two Sabbaths of the Lord. We will present a few facts about Sabbath and Sunday. Will you look at them carefully? Take your Bible and examine the texts of Scripture quoted. Here are the facts referred to:—

Facts About the Sabbath

God made the Sabbath at creation. Gen. 2:2, 3; Ex. 20:11.

It was observed before the law was given on Sinai. Ex. 16:23-30.

The command to observe it is associated with nine moral precepts, which are binding upon all men during all time. It is placed in the bosom of the unchangeable law. Ex. 20:8-11.

Wrath came upon ancient Israel for breaking the Sabbath. Neh. 13:15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed. Jer. 17:24, 25.

Prophecy foretells and enjoins a reform on the Sabbath. Isa. 58:12-14.

The Sabbath will exist in the new earth. Isa. 66:22, 23.

Christ observed the Sabbath. Mark 1:21.

He calls himself its Lord. Mark 2:28.

It was his "custom" to preach on that day. Luke 4:16.

The women who believed on Jesus, and who were "laid at the cross and first at the sepulcher," "rested" on the Sabbath while Christ was lying in the grave. Luke 23:56.

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution. Matt. 24:20; 28:1; Mark 16:1; Luke 23:56.

It was Paul's "manner" to make the Sabbath a preaching day. Acts 17:2.

The Gentile believers also observed the Sabbath. Acts 13:42, 44.

Paul preached by a riverside, where there was no synagogue, on the Sabbath. Acts 16:13.

He reasoned in the synagogue at Corinth "every Sabbath," persuading both Jews and Greeks. Acts 18:4.

Finally, in the last mention of it in the Bible, it is called the "Lord's day." Rev. 1:10. (Compare this text with Ex. 20:10; Isa. 58:13; Mark 2:28.)

Facts About the First Day of the Week, or Sunday

Christ rose from the dead on that day. Mark 16:9; Matt. 28:1; Mark 16:2; John 20:1. (But he did not say that it was therefore the Sabbath.)

The women brought spices to the grave of the Saviour on that day. Luke 24:1. (Which they would not do on the Sabbath. See Luke 23:56.)

Christ appeared to his disciples on that day, the doors being shut for fear of the Jews. John 20:19. (They were not assembled to keep the Sabbath, but had closed the doors for personal safety.)

Paul once preached on the evening of the first day (Acts 20:7), corresponding with our Saturday night. But the next morning, answering to our Sunday morning, he continued his journey toward Jerusalem.

The Corinthians were commanded to lay by a "collection for the saints" on the first day. 1 Cor. 16:2. (This might be money or goods. It was not a public collection, but a private setting apart.)

Conclusion

The foregoing, dear reader, are all the texts which speak of the "first day of the

God's Answers to Man's Excuses for Not Keeping His Sabbath

Excuse 1.—It is inconvenient to keep the seventh day.

Answer.—"If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24. (Chapter 10:38; Mark 8:34; Luke 9:23; 14:27.)

Excuse 2.—I have a family to support; it will interfere with my business.

Answer.—"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:25, 26. (Chapter 6:24, 31-33; Luke 12:15-37; 1 Tim. 4:8; Ps. 37:3; Isa. 65:13, 14.)

Excuse 3.—Everybody keeps the first day.

Answer.—"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. (Prov. 11:21; 16:5; Ex. 23:2.)

Excuse 4.—Many learned men teach that it is right.

Answer.—"Ye have plowed 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 10:13. (1 Cor. 1:25-27; Rev. 18:23.)

Excuse 5.—We are unlearned, and must look to them for instruction.

Answer.—"Cease, my son, to hear the instruction that causeth to err from the words of knowledge." Prov. 19:27. (2 Tim. 3:1-7.)

paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. (Chapter 2:11-13; 18:15.)

Excuse 12.—The apostle teaches that old things are passed away.

Answer.—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. The "old" man of sin must pass away. Then the man—not the law—becomes new. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Bible Reasons for the Seventh Day and Claims of the First Day Contrasted

God claimed the seventh day as his own, in many scriptures and at many different times. He never so claimed the first day, but gave it to man for labor.

He blessed and sanctified the seventh day. He neither blessed nor sanctified the first day.

He commanded that the seventh day be kept holy. He never commanded to keep the first day. There is but one commandment in the Bible for a weekly Sabbath, and that says the seventh day.

God 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 precious 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. But nothing of this kind can be produced in favor of the first day—no sanctity, no commandment, no penalty, no blessing.

"The word of the Lord endureth forever." 1 Peter 1:52.

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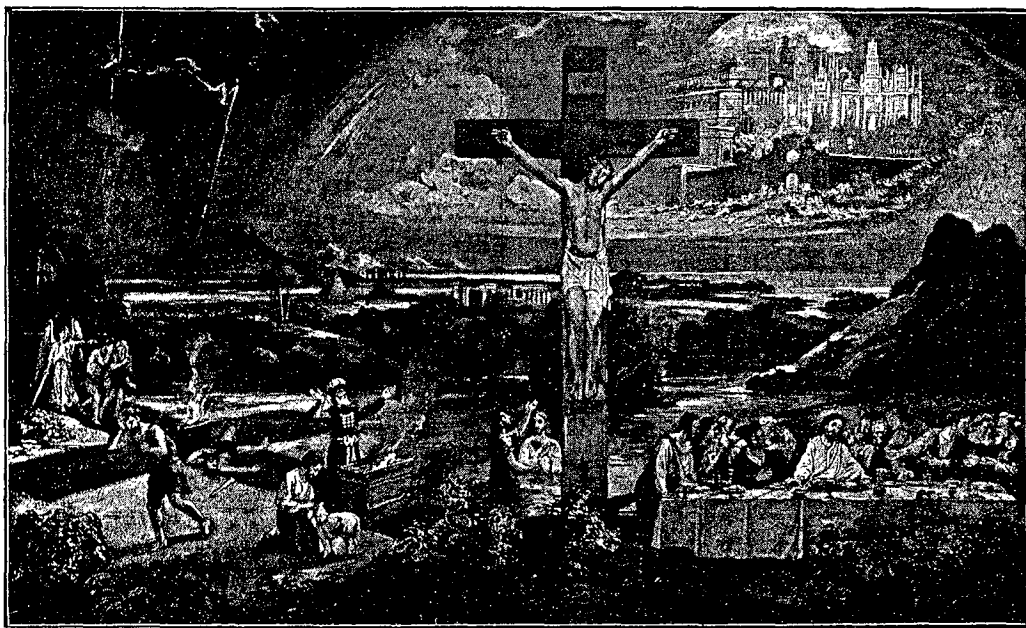
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THE SABBATH FROM PARADISE TO PARADISE

week." There are just eight of them. But they prove nothing at all in favor of Sunday as a sabbath. Carefully examined, they prove the reverse.

The Bible tells us that "sin is the transgression of the law." 1 John 3:4. But what law do we "transgress" when we work on Sunday? If the reader will find a text which says, "Thou shalt do no work on the first day of the week," or, "Remember Sunday, to keep it holy," or its equivalent, then will his Sunday observance, in place of God's Sabbath, stand the test of the judgment; otherwise it will not. Will you consider this point?

The Saviour says, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. But where is the commandment that speaks about Sunday? It is not in the Bible, but it is in the Roman Catholic catechisms. Read the Bible through a hundred times with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following notable facts:—

1. There is no divine command for Sunday observance.
 2. There is not the least hint of a Sunday institution.
 3. Christ never changed God's Sabbath to Sunday.
 4. He never observed Sunday as the Sabbath.
 5. The apostles never kept Sunday for the Sabbath.
 6. There is no prophecy that Sunday would ever take the place of the Sabbath.
 7. The word "Sunday" never occurs in the Bible.
 8. Neither God, Christ, angels, nor inspired men have ever said one word in favor of Sunday as a holy day.
- These are the facts. Again let me inquire, therefore, *Which day do you keep, and why?*

Excuse 6.—The laws of the country enforce it.

Answer.—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. (Chapter 5:29; Dan. 3:16-18; 6:10.)

Excuse 7.—It causes trouble and division.

Answer.—"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three." Luke 12:51, 52. (Verse 49; Matt. 10:34-37; John 15:19; 17:14; 1 Kings 18:17, 18.)

Excuse 8.—I shall lose my influence and bring reproach.

Answer.—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you." Matt. 5:11, 12. (Luke 6:22, 23; 21:1 John 4:5.)

Excuse 9.—It makes no difference what day I keep, if I keep it right.

Answer.—"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. 20:9, 10. (Matt. 15:3, 9.) "To keep any day right is to keep it as God's law directs; otherwise, his law is not right. To keep every day right is to work on the first six and rest on the seventh."

Excuse 10.—I am afraid of new doctrines.

Answer.—"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. (Gen. 2:2, 3.) The doctrine of the seventh-day Sabbath is as old as creation.

Excuse 11.—I do not think these old laws are binding.

Answer.—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old