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# The Advent HOLY BIBLE REVIEW IS THE FIELD AND Sabbath HERALD

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## Who Changed the Sabbath?

### Generally Admitted Facts

That the seventh day of the weekly cycle, the day on which the Creator rested, was set apart at the creation of the world as the Sabbath of Jehovah;

That it was enjoined in the decalogue, and kept by patriarch, prophet, and the faithfully obedient, for the first four thousand years of earth's history;

That it has been kept by some Christians from the first advent of Christ to the present time, as can be clearly proved by history;

That, notwithstanding this, the great majority of professed Christians are observing with more or less devotion and strictness the first day of the week, commonly called Sunday;

That it is not a settled question, but is the most widely agitated religious question in the world at the present time, not only in religious circles, but in municipal councils, in courts of law, and in State and national legislatures;

That these facts, and others which might be mentioned, have led many thousands of earnest-minded men and women to examine anew the evidences on which Sabbath observance and Sunday observance are based.

### Anxious Questioning

Out of this agitation the following questions have arisen in many anxious hearts:—

"Who changed the Sabbath?"

"Was it not changed by Christ at his crucifixion or resurrection?"

"Did not the apostles change the Sabbath?"

"By what power was it changed?"

These questions we hope to answer in this article, and the sources from which we wish to draw our evidence concerning this change are the Bible and reliable historical testimony in harmony therewith.

What the Scriptures reveal, every sincere Christian Protestant will accept. A counterfeit coin is no nearer genuine because of having been so considered by honest men for many years; and he would be a foe to the government and law who would continue its circulation after he knew it to be spurious. Neither is error any less error because of having been considered truth by the good of past generations. What does the Bible say?

Let us inquire what the prophets said Christ's attitude would be toward that law of which the Sabbath is a part; and how these prophecies were fulfilled by Christ in his teaching and example.

### What Did the Prophets Say?

1. Through Moses it is declared that Christ would not come as a lawgiver, but as a teacher of God; not of a new doctrine of his own, but the words which God would give him. Thus saith the Lord through the prophet:—

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18: 18, 19.

2. The Lord tells us through Isaiah that when Christ, the manifestation of Jehovah's righteousness, came, he would not degrade or repeal God's law, but would please God by magnifying it and making it honorable.

"The Lord [Jehovah] is well pleased for his [Christ's] righteousness' sake; he [Christ] will magnify the law, and make it honorable." Isa. 42: 21.

That this refers to Christ, see verse 19 of the same chapter.

3. The Spirit of Christ spoke through the prophets. 1 Peter 1: 10, 11. Christ, speaking by that Spirit through David, his great ancestor, said of himself at his first advent:—

"Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 7, 8. Compare with Heb. 10: 5-10, where this scripture is applied to Christ.

### Christ's Teaching and Example

1. Christ by his own mouth declares again and again that he came, not to give a new law, but to teach God's will, or law. Note the following among many:—

"I do nothing of myself; but as my Father hath taught me, I speak these things." John 8: 28.

"I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12: 49.

2. As the prophet declared, he magnified God's holy law, and thus showed the honor which belonged to it. "Hear ye him:—

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.



"THE SON OF MAN IS LORD ALSO OF THE SABBATH DAY"

It is difficult to see how language could be stronger. The Son of God came not to destroy the law, but to fulfil. To fulfil a law is to do it. See Gal. 6: 2. He goes even further than this: he declares, in the clearest possible language, that he did not come to change it, even to the extent of a jot (or yod), the smallest letter in the Hebrew alphabet, or to a tittle, a little point which serves to distinguish one letter from another.

Certainly the fourth commandment, which declares that "the seventh day is the Sabbath of the Lord thy God," and gives the reason therefor, could not be changed to read, "The first day is the Sabbath," with the requisite reason, without changing many jots and tittles.

Christ further declares that:—"till heaven and earth pass" no such change should take place. In Luke 16: 17 he thus states the impossibility of changing that law: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Why?—Because heaven and earth might pass, and God could create another heaven and earth in their place without affecting his deity; but if his law should fail, or be shown to be imperfect, his government would be impeached, and the very integrity of his character would be shattered. For his commandments are an expression of his righteous character (Ps. 119: 172), and his "righteousness shall not be abolished" (Isa. 51: 6).

In fact, the first day of the week, in the very nature of the case, could not be the rest day of God, for the Creator never rested on that day.

Christ further declares that whosoever breaks even so much as one of the least of the precepts of that law of which the Sabbath is a part, shall be called the least, or, as translated in the "Living Oracles," by Campbell, MacKnight, and Doddridge, "of no esteem," in the kingdom of heaven; but the teacher and doer of them shall be great in that kingdom. He then shows how far-reaching is that law. Its righteousness extends not alone to the outward act, but to the very heart motives which prompt the act, so that cherished hatred is a transgression of the sixth commandment, and cherished lust, of the seventh. Matt. 5: 20-22, 27, 28. Truly, he magnified the law, and made it honorable.

3. He came to do God's will; God's law

3: 31), and that the righteousness of the law is fulfilled in those who walk after the Spirit, while the carnal mind is not subject to the law of God (Rom. 8: 4-7). In harmony with all this, the apostle James bears the following testimony to the obligation, the oneness, and the perpetuity of the law of ten commandments:—

"If ye fulfil 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 [that law which said,] margin]. 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.

The psalmist says: "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me." Ps. 119: 97, 98. And the same voice of love is echoed by the beloved disciple: "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 3.

From the preceding (and much more testimony might be given), it is clearly evident that neither Christ nor his apostles abrogated, repealed, or changed God's law, or any part of it. They taught its absolute integrity and perpetuity. Christ, our great and only Example, kept it; and we are commanded to follow him (John 21: 22), to walk as he walked (1 John 2: 6).

### By Whom Was the Change Wrought?

The Sabbath has never been changed by divine authority. It remains forever the same. Who, then, did make the change from the seventh to the first day of the week? Do the Scriptures reveal this?—Yes, most clearly. As far as five centuries before Christ, the prophet points out the power that should think to lay its hand upon the law of Jehovah, should wrench thence the commandment which expressly grants the jurisdiction and power of the great Lawgiver, and should substitute in its place a law that would turn men from the worship of the true God; and we also have the confession of the power itself that it has done this deed. Note the evidence:—

### The Prophetic Prediction

1. The apostle Paul said to the church of Christ:—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple [or church]—see 1 Cor. 3: 16; Eph. 2: 20-22] of God, showing himself that he is God." 2 Thess. 2: 3, 4.

The great head of the church is the Lord Jesus Christ (Eph. 1: 22, 23), and the law of the church is the word of God, which came through Christ. Now the only way for a power to oppose God is to enact laws contrary to God's law, and to demand obedience thereto. The only way in which it could exalt itself above God is to demand that its laws shall be obeyed in preference to God's law. The same law promulgated by two rival powers in the same territory would be an impossibility, and would show no distinction between the adherents of the two powers. There must be a difference in the laws, and therefore this power must seek to change God's law, and this change or difference between the law of God and the law of this usurping power must be the very spark of opposition to God and exaltation above him.

2. The work of this power is thus predicted by Inspiration:—

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

Here are given three specifications of crime: (1) He shall speak words against the Most High; (2) he shall wear out the saints of the Most High; (3) he shall think to change the times and the law, evidently of the Most High. We have space to treat of only the

Of the followers of Christ it is said that they "rested the Sabbath day according to the commandment." Luke 23: 56. The apostle Paul declares that faith establishes the law in the heart of the believer (Rom.

third specification here. The "law" does not refer to human laws, which every human power has a right to change within proper limits, but to a law which this power could not really change, but only think to change. This must be God's law. The Douay Bible reads, "He shall think himself able" to do this; the Revised Version, "He shall think to change the times and the law." Wintle and Spurrell read, "Shall presume to change the appointed times and the law."

The very first "time" appointed of God was the day. See Genesis 1. It began at evening and closed at evening. See Lev. 23:32; Mark 1:32. The other "time" appointed of God in the beginning was the week, marked by the Sabbath. A change in the beginning of the day, and a change in the day of the Sabbath, is certainly a change of the appointed "times," which would change God's law in its most vital part; namely, the fourth commandment, the only commandment in the law which pertains to time, and which requires the sanctification of the seventh day.

We have now noticed a part of the divine predictions of the character and work of the criminal. He opposes and exalts himself above God in presuming to change that very law which Christ or God in the very nature of the case cannot change, and he thinks to change it in that very part which refers to times divinely appointed. This shows that the criminal's work must have reference to the fourth commandment, the only one of the ten which relates to time. Were these predictions fulfilled?

### The Confession

The Roman Catholic Church, or the Papacy, declares that she has done the very thing which the prophecy predicted. Note the evidence:—

1. Eusebius, one of the most eminent "fathers" of the Catholic Church, the contemporary, the apologist, and the deifier of the corrupt Constantine, says: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day [Sunday]." The "we" to whom he refers are Constantine, Pope Sylvester, and such bishops as himself.

2. The "Doctrinal Catechism," pages 101, 174, 352-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—  
"Question.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer.—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."

"Question.—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?"

"Ans.—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."

3. In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:—

"Question.—How prove you that the church hath power to command feasts and holy days?"

"Ans.—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."

4. We give one more testimony from Roman Catholic sources; namely, a letter from Cardinal Gibbons to Mr. John R. Ashley, of Rock Hall, Md.:—

"CARDINAL'S RESIDENCE, BALTIMORE, MD.,  
"February 25, 1892.

"JOHN R. ASHLEY, Esq.,  
"DEAR SIR: In answer to your first question, directed by the cardinal to reply to your letter, I will say:—

"1. Who changed the Sabbath?"

"Answer.—The holy Catholic Church.

"2. Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?"

"Ans.—The Protestants are following the custom introduced by the holy Catholic Church.

"3. The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only. I am,

"Faithfully yours,  
"C. F. THOMAS, Chancellor."

Such witnesses as the preceding could be greatly multiplied.

These statements and claims of representative men of the Roman Catholic Church are really of great value to the jury of public opinion, and are entitled to great weight in determining the guilt of the accused, especially so as her confession is free and voluntary, given without any pressure whatever. Yet we are not dependent upon the confession of the criminal in proving that the Church of Rome sought to change the law of God in respect to the day to be observed as the Sabbath, for the testimony of history proves that this change was effected through the influence and power of that church, as foretold by the prophecy. This testimony will prove that the change in the day observed was made later than the first century, and will serve to confirm and establish the position already clearly proved by the Scriptures, that Jesus did not change the Sabbath in his day nor at any other time.

## THE LAW OF GOD

### I

Thou shalt have no other gods before me.

### II

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.

### III

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.

### IV

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

### V

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

### VI

Thou shalt not kill.

### VII

Thou shalt not commit adultery.

### VIII

Thou shalt not steal.

### IX

Thou shalt not bear false witness against thy neighbor.

### X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

### A Gradual Change

This change was brought about by a very gradual process, through influences which prevailed in the church at an early date, and it was consummated by the power indicated by the prophecy of Daniel already quoted.

That the observance of the Sabbath was continued after the apostolic era, may be proved by unimpeachable testimony. After the introduction of Sunday observance, the two institutions stood side by side in the Christian church—the usurper, warmed and nourished by a spirit of worldly wisdom, coupled with a pretended veneration for Christ, while the honored Sabbath was gradually suffered to fall into disrepute, until it was finally placed under the ban of papal anathema.

### Protestant Testimony

The testimony of the Protestant writers which follows, it should be noted, is not from observers or friends of the seventh-day Sabbath, but of the Sunday. In the language of President Mahan, "Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence." Sir William Domville 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*, page 291.

Chambers's Encyclopedia, free from any bias in favor of the ancient Sabbath, says:—  
"By none of the Fathers before the fourth century is it [the first day of the week] identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or his apostles. . . .

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A. D. 321, of which the following is a translation: 'Let all judges, inhabitants of the cities, and artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows on us.' . . .

"But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the Third Council of Orleans), and this expressly that the 'people might have more leisure to go to church, and say their prayers;' nor was it till about the end of the ninth century that the emperor Leo, 'the philosopher,' repealed the exemption which it enjoyed under the edict of Constantine. And now, the Lord's Day being thoroughly established by law as a sabbath, the fourth commandment would more than ever be employed by the clergy as a means of persuading to its observance."—*Article "Sabbath."*

Dr. Peter Heylin speaks of this state of things as follows:—

"In this difference it stood a long time together, till in the end the Roman Church obtained the cause, and Saturday became a fast almost through all parts of the Western world. I say the Western world, and of that alone, the Eastern churches being so far from altering their ancient custom that in the Sixth Council of Constantinople, A. D. 692, they did admonish those of Rome to forbear fasting on that day, upon pain of censure."—*History of the Sabbath*, by J. N. Andrews, page 282.

It was by casting gloom and reproach upon the Sabbath that this work was successfully carried on.

Heylin says of the use of the term "Sabbath," by the writers of 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."—*Id.*, page 372.

He also states, as quoted on page 373 of the same work, that Petrus Alfonsus, in the twelfth century, was the first one who called Sunday the Christian Sabbath.

Neander says:—  
"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath."

The festival 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."—*Church History*, Rose's translation (London, 1831), Vol. I, page 33F.

The apostate church did change the Sabbath

William Prynne, a celebrated English divine, thus quotes and comments on the twenty-ninth canon of the Council of Laodicea, A. D. 364:—

"Because Christians ought not to Judaize, and to rest on the Sabbath, but to work in that day (which many did at that time refuse to do). But preferring in honor the Lord's Day (there being then a great controversy among Christians which of these two days should have precedence), if they desired to rest, they should do this as Christians. Because if they shall be found to Judaize, let them be accursed by Christ. The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea, A. D. 364, first settled the observance of the Lord's Day, and prohibited the keeping of the Jewish Sabbath under an anathema."—*Dissertation on Lord's Day*, page 32.

The Augsburg Confession, drawn up by Melancthon, says:—

"The observance of the Lord's Day [Sunday] is founded not on any command of God, but on the authority of the church."—*Cox's Sabbath Manual*, part 2, sec. 10; also "History of the Sabbath," by J. N. Andrews, page 487.

Lyman Abbott, editor of the *Christian Union*, says in that paper of Jan. 19, 1882:—

"The current notion that Christ and his apostles authoritatively substituted the first

day for the seventh, is absolutely without any authority in the New Testament."

The Protestant Episcopal Church says:—  
"The day is now changed from the seventh to the first day, . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church."—*Explanation of Catechism*.

The *Christian at Work*, in its issue of Jan. 8, 1885, says:—

"The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and none other, does the Christian sabbath, the first day of the week, rightly rest."

The Methodist Episcopal "Theological Compendium" (page 103) says:—

"It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

Bishop Seymour (Protestant Episcopal), quoted in "Why We Keep Sunday," declares:—

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy catholic and apostolic church of Christ."

### Summary

More evidence from the Scriptures and from history might be given, but this is ample in establishing the positions taken. Let us briefly sum up the argument:—

1. The Scriptures foretell the work of Christ and his relation to the divine law, in both his teaching and his practice. He would magnify the law and make it honorable, delight in it, and have it in his heart.

2. This was fulfilled in his life and teaching, as proved by the New Testament writers. He taught its perpetuity and unchangeable nature, that "it is easier for heaven and earth to pass, than one tittle of the law to fail," and instead of making or authorizing a change in the Sabbath day commanded in that law, he taught how it should be observed, and set an example of what it was "lawful" to do on that day.

3. The Scriptures foretell the work of the Papacy and its relation to the law of God. It would, in addition to other offenses, think to change the times and the law, and hence it is designated by Paul as the man of sin, who opposes and exalts himself above God.

4. This has been fulfilled by the Papacy, as abundantly proved by the confessions of the accused and the concurrent testimony of the eminent historians and writers herein quoted. Shall we charge Christ or his apostles with the crime which the Word of God and the testimony of history lay at the door of the apostate church, and which that church acknowledges to be her own?

This important fact should be noted,—that we do not base our faith, or our argument on this question, upon the testimony of history, but upon the inspired Word of God, and its fulfillment as proved by the testimony of accredited historians. It is proper to go to history to show the fulfillment of God's Word, but it is quite a different thing to go there to learn our duty to God, or to find something which will justify us in doing that for which there is no warrant in the Scriptures. The latter is to abandon the Protestant doctrine, the Bible and the Bible alone as our rule of faith and practice, and adopt the Romish doctrine of tradition instead of the Bible. This is really to reject the Bible and its Author, and accept Rome and her traditions, which make void the word of God.

### Conclusion

In conclusion we would call attention to two important points:—

1. The origin of Sunday observance. Let it be remembered that Sunday as a subject of prophecy is Sunday as related to Christianity. The question, then, is, What power or influence established this observance in the Christian church? It was brought in by the working of that influence which finally resulted in the establishment of the Papacy. The Papacy existed in embryo long before Constantine's time. The mystery of iniquity worked even in Paul's day (2 Thess. 2:7), waiting only till the restraining power of God's Spirit was removed from a backsliding church, when the Papacy in its full strength would be revealed. The root of this monstrous system of evil runs back far into the centuries before its open development, like the tree that sends its taproot far down into the earth beyond the sight of the observer. Through that root the Sunday has found its way into the professed church of Christ; and on that tree it appears as one of the most characteristic fruits. As an institution, Sunday is both pagan and papal; as a rival of the Sabbath of the Lord, it is wholly papal.

2. The Sabbath of the Lord is unchangeable, although this article is entitled "Who Changed the Sabbath?" The Sabbath, like every other part of the divine law, cannot be changed, any more than can the nature or the character of its Author. The law, being an expression of the divine mind and will, must be as unchangeable as the Lord himself, and he changes not. The Sabbath also involves a historical event, and hence cannot be changed, for the facts of history admit no possibility of change. To illustrate: July 4, 1776, was our nation's birthday, Independence Day, as it is sometimes called. This is a fact of history. The same is true of a person's birthday. Can one's birthday be

changed from the day on which his birth occurred to some other day, on which it did not occur? Can a correct historical date be changed and still be correct?—Manifestly not. It will forever remain true that the Declaration of Independence was signed July 4, 1776, hence no power can change it to some other date.

The same is true of the Sabbath. "Sabbath" means rest. The Sabbath of the Lord is the Lord's rest day. "He rested on the seventh day." Gen. 2:2. Can it ever be true that he rested on the first day, or any other day of the week?—Nay, verily. Therefore when the fourth commandment says that "the seventh day is the Sabbath of the Lord thy God" (Ex. 20:10), it states an unchangeable and eternal fact; hence to call the first day, or Sunday, the Sabbath, or rest day, of the Lord, is to state what is not true, and never can be true, because God's Word declares that the seventh day is the Sabbath, or rest day, of the Lord. God cannot change the day of his rest, or Sabbath, for he cannot deny himself, or his own immu-

table word, which would be the same thing. So when we speak of the change of the Sabbath, we refer not to any actual change in the law itself, but to the change which the Papacy has thought to make, and the change it has effected in the practice of the people in regard to the day of observance.

Dear reader, what power shall we obey? What path shall we choose? Whose Sabbath shall we keep? Shall we obey the Word of God, or hold to the traditions of men? Shall we accept the counterfeit for the genuine? Shall we observe the Sabbath of the Lord, or the rival sabbath of the "man of sin"? Shall we obey the law of God as it came from the Lawgiver, and observe the Bible Sabbath? or shall we obey the law as changed by the Papacy, and observe the Roman Sunday? The Saviour says, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. "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.

NOTE.—"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Cardinal Gibbons, in "The Faith of Our Fathers," edition 1892, page 111.*

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."—*Catholic Press (Sydney, Australia), Aug. 25, 1900.*

13. Do Protestant writers acknowledge the same? They do.

NOTE.—"Is there no express commandment for observing the first day of the week as Sabbath, instead of the seventh day?—None whatever. Neither Christ nor his apostles nor the first Christians celebrated the first day of the week instead of the seventh as the Sabbath."—*New York Weekly Tribune, May 24, 1900.*

"The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor of course any Scriptural obligation."—*The Watchman (Baptist).*

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone."—*Hobart Church News (Episcopalian), July 2, 1894.*

Papal claims and Protestant admissions show, therefore, who changed the Sabbath.

the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted that they derived this practice from the apostles themselves."—*Dialogues on the Lord's Day, page 189.*

Prof. E. Brerewood, of Gresham College, London (Episcopal), says: "The Sabbath was religiously observed in the Eastern church three hundred years and more after our Saviour's passion."—*Learned Treatise of the Sabbath, page 77.*

Lyman Coleman, a careful and candid historian, says: "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 Exemplified, chap. 26, sec. 2.*

The historian Socrates, who wrote about the middle of the fifth century, says: "Almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."—*Eccelesiastical History, book 5, chap. 22.*

Sozomen, another historian of the same period, writes: "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."—*Id., book 7, chap. 19.*

All this would have been inconceivable and impossible had there been a divine command given for the change of the Sabbath. The last two quotations also show that Rome led in the apostasy and in the change of the Sabbath.

# The Change of the Sabbath

## A Bible Study

### The Sabbath and the Law

1. Of what is the Sabbath commandment a part? The law of God. See Ex. 20:8-11.
  2. What, according to prophecy, was to be Christ's attitude toward the law? "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21.
  3. In his first recorded discourse, what did Christ say of the law? "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17.
  4. How enduring did he say the law is? "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." Verse 18.
  5. What did he say of those who should break one of the least of God's commandments, and teach men so to do? "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Verse 19.
- NOTE.—From this it is evident that the entire code of ten commandments is binding in the Christian dispensation, and that Christ had no thought of changing any of them. One of these commands the observance of the seventh day as the Sabbath. But the practice of most Christians is different; they keep the first day of the week instead, many of them believing that Christ changed the Sabbath. But, from his own words, we see that he came for no such purpose. The responsibility for this change must therefore be looked for elsewhere.

### "The Man of Sin"

6. What did God, through the prophet Daniel, say the power represented by the "little horn" would think to do? "And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law." Dan. 7:25, R. V.
  7. What did the apostle Paul say the "man of sin" would do? "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped." 2 Thess. 2:3, 4.
- NOTE.—There is only one way by which any power could exalt itself above God, and that is by assuming to change the law of God, and to require obedience to its own law instead of God's law.

### A Papal Claim

8. What power has claimed authority to change the law of God? The Papacy.
  9. What part of the law of God especially has the Papacy thought to change? The fourth commandment.
- NOTE.—"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's Day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments."—*Augsburg Confession, Art. 28.*
- "[It [the Roman Catholic Church] has reversed the fourth commandment, doing away with the Sabbath of God's Word, and instituting Sunday as a holy day."—*N. Summerbell, in "History of the Christians," page 418.*
10. Why did God command Israel to hallow the Sabbath? "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.
- NOTE.—As the Sabbath was given that man might keep God in mind as Creator, it can be readily seen that a power endeavoring to exalt itself above God would first try to cover up or remove that which calls man's

special attention to his Creator. This could be done in no other way so effectually as by setting aside God's memorial—the seventh-day Sabbath. To this work of the Papacy Daniel had reference when he said, "And he shall . . . think to change times and laws." Dan. 7:25.

11. Does the Papacy acknowledge that it has changed the Sabbath? It does.

NOTE.—"Question.—How prove you that the church hath power to command feasts and holy days?"

"Answer.—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 feast days commanded by the same church."—*Abridgment of Christian Doctrine, by Rev. Henry Tuberville, D. D., of Douay College, France (1849), page 53.*

"Ques.—I have you any other way of proving that the church has power to institute festivals of precept?"

"Ans.—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."—*A Doctrinal Catechism, by Rev. Stephen Keenan, page 174.*

"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."—*Kansas City Catholic, Feb. 9, 1899.*

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."—*Catholic Mirror, official organ of Cardinal Gibbons, Sept. 23, 1899.*

"Ques.—Which is the Sabbath day?"

"Ans.—Saturday is the Sabbath day."

"Ques.—Why do we observe Sunday instead of Saturday?"

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—*The Convert's Catechism of Catholic Doctrine, by Rev. Peter Giermann, C. S. S. R., page 50, third edition, 1913, a work which received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910.*

What was done at the Council of Laodicea was but one of the steps by which the change of the Sabbath was effected. The date usually given for this council is A. D. 364.

### No Bible Authority for Sunday Sacredness

12. Do Catholic authorities acknowledge that there is no command in the Bible for the sanctification of Sunday? They do.

# THE LAW OF GOD

## As Found in Roman Catholic Catechisms in General Use

He shall think himself able to change times and laws. Dan. 7:25, Douay Bible.

### PAPAL ASSUMPTIONS

The Pope is, as it were, God on earth, sole sovereign of the faithful of Christ, chief King of kings, having plenitude of power, to whom has been intrusted by Almighty God direction not only of the earthly but also of the heavenly kingdom.

The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws.

The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep.

The Roman Pontiff . . . is the vicegerent on earth, not of mere man, but of the true God.

Christopher Marcellus, in an oration in the fourth session of the Fifth Lateran Council, said of Pope Julius II, "Thou art another God on earth."

The following propositions are taken from the "Decretals of Gregory IX," book 1, title 7, chap. 3.

Prop. 1: The Roman Church was founded by our Lord alone.

Prop. 2: The Roman Pontiff alone is justly styled universal.

Prop. 3: All princes should kiss the feet of the Pope alone.

Prop. 18: His sentence is not to be reviewed by any one, wailo he alone can review the decisions of all others.

Prop. 19: He ought to be judged by no one.

Prop. 22: The Roman Church has never erred nor will it, according to the Scriptures, ever err.

"Annals of Baronius," 1976, Vol. XI, col. 506.

### PAPAL ADMISSIONS

1. I am the Lord thy God. Thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember 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.

### How the Change Came About

14. How did this change in observance of days come about, suddenly or gradually? Gradually.
- NOTE.—"The Christian church made no formal, but a gradual and almost unconscious, transference of the one day to the other."—*The Voice From Sinai, by Archdeacon F. W. Farrar, page 167.*
- This of itself is evidence that there was no divine command for the change of the Sabbath.
15. For how long a time was the seventh-day Sabbath observed in the Christian church? For many centuries. In fact, its observance has never wholly ceased in the Christian church.
- NOTE.—Mr. Morer, a learned clergyman of the Church of England, says: "The primitive Christians had a great veneration for

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday."—*Cardinal Gibbons, in "The Faith of Our Fathers," page 111.*

NOTE.—"I have you any other way of proving that the church has power to institute festivals of precept?"

"Ans.—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."—*A Doctrinal Catechism, by Rev. Stephen Keenan, page 174.*

The Catholic Church . . . changed the day from Saturday to Sunday. . . . The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church. . . . without a word of remonstrance from the Protestant world."—*The Catholic Mirror, Sept. 23, 1893.*

"Ques.—Which is the Sabbath day?"

"Ans.—Saturday is the Sabbath day."

"Ques.—Why do we observe Sunday instead of Saturday?"

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—*The Convert's Catechism of Catholic Doctrine, by Rev. Peter Giermann, page 50.*

The observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—*Plain Talk About the Protestantism of Today, from the French of Monsignor Segur, page 218.*

### The First Sunday Law

17. Who first enjoined Sunday keeping by law? Constantine the Great.

NOTE.—"The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in A. D. 321, enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*reuerabili die Solis*), with an exception in favor of those engaged in agricultural labor."—*Encyclopaedia Britannica, ninth edition, article "Sunday."*

"Constantine the Great made a law for the whole empire (A. D. 321) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."—*Encyclopaedia Americana, article "Sabbath."*

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A. D. 321."—*Chambers's Encyclopedia, article "Sabbath."*

18. What did Constantine's law require? "Let all the judges and townspeople, 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."—*Edict of March 7, A. D. 321, Corpus Juris Civilis Cod., lib. 3, tit. 12, 3.*

NOTE.—This edict, issued by Constantine, under whom the Christian church and the Roman state were first united, in a manner supplied the lack of a divine command for Sunday observance, and may be considered the original Sunday law, and the

model after which all Sunday laws since then have been patterned. It was one of the important steps in bringing about and establishing the change of the Sabbath.

19. What testimony does Eusebius (270-338), a noted bishop of the church, a flatterer of Constantine, and the reputed father of ecclesiastical history, bear upon this subject? "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day."—*Commentary on the Psalms*, Cox's "Sabbath Literature," Vol. 1, page 361.

NOTE.—The change of the Sabbath was the result of the combined efforts of church and state, and centuries passed before it was fully accomplished.

The Church Forbidden to Observe the Seventh Day

20. When and by what church council was the observance of the seventh day forbidden, and Sunday observance enjoined?

"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 observance of the Lord's Day."—*Prynne's "Dissertation on the Lord's Day Sabbath,"* page 163.

21. What did this council, in its twenty-ninth canon, decree concerning the Sabbath, and concerning the Christians who continued to observe it?

"Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day. . . . Wherefore if they shall be found to Judaize, let them be accursed from Christ."—*Id.*, page 53, 54.

NOTES.—Some of the further steps taken by church and state authorities in bringing about this change may be noted as follows:—

"In 386, under Gratian, Valentinian, and Theodosius, it was decreed that all litigation and business should cease [on Sunday]. . . .

"Among the doctrines laid down in a letter of Pope Innocent I, written in the last year of his papacy (416), is that Saturday should be observed as a fast day. . . .

"In 425, under Theodosius the Younger, abstinence from theatricals and the circus [on Sunday] was enjoined. . . .

"In 533, at a council at Orleans, . . . it was ordained that everything previously permitted on Sunday should still be lawful; but that work at the plow, or in the vineyard, and cutting, reaping, threshing, tilling, and hedging should be abstained from, that people might more conveniently attend church. . . .

"About 590, Pope Gregory, in a letter to the Roman people, denounced as the prophets of Antichrist those who maintained that work ought not to be done on the seventh day."—*Law of Sunday*, by James T. Ringgold, pages 265-267.

The last paragraph of the foregoing quotation indicates that even as late as A. D. 590 there were those in the church who observed and who taught the observance of the Bible Sabbath, the seventh day.

To Whom Is Obedience Due?

22. What determines whose servants we are?

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6: 16.

23. When tempted to bow down and worship Satan, what reply did Christ make? "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10, 11.

24. What do Catholics say of the observance of Sunday by Protestants?

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Catholic church."—*Plain Talk About the Protestantism of Today*, by Monsignor Squir, page 213.

25. What kind of worship does the Saviour call that which is not according to God's commandments?

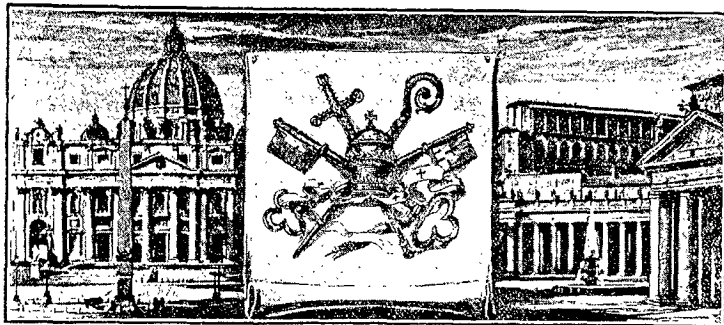
"But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 9.

26. When Israel had apostatized, and were almost universally worshipping Baal, what appeal did Elijah make to them?

"How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18: 21.

NOTE.—In times of ignorance God winks at that which otherwise would be sin; but when light comes, he commands men everywhere to repent. Acts 17: 30. The period during which the saints, times, and the law of God were to be in the hands of the Papacy has expired (Dan. 7: 25); the true light on the Sabbath question is now shining; and God is sending a message to the world, calling upon men to fear and worship him, and to return to the observance of his holy rest day, the seventh-day Sabbath. Rev. 14: 6-12; Isa. 56: 1; 58: 1, 12-14.

"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. 56: 1, 2.



SAINT PETER'S THE PAPAL COAT OF ARMS THE VATICAN

A Challenge to Protestants

THE *Catholic Mirror*, the official organ of Cardinal Gibbons, in its issue of June 12, 1897, reports a discourse by Father O'Keefe, delivered the Sunday before, in which some very grave charges are made from the Roman Catholic standpoint against Protestants in general. Mr. O'Keefe gives a concluding summary of a series of discourses he has been delivering in answer to some sermons of a Protestant pastor in Baltimore. The pastor maintained the Protestant doctrine that "the Bible is the word of God, his mouthpiece to us—our guide and our treasure."

Mr. O'Keefe, on the contrary, held, in accordance with the established Catholic view, that the Bible is not a sufficient rule of Christian faith, but that it must be supplemented and supported by the traditions, interpretations, and authority of the Catholic Church.

True Protestants believe, as stated by Chillingworth, that "the Bible only is the religion of Protestants." And when this fundamental principle is assailed in such strong terms as those employed by Mr. O'Keefe, it is important that every Protestant shall closely examine the foundations of his faith and practice, and be assured of the ground on which he is standing.

The following quotations are extracted from the report of Father O'Keefe's discourse, omitting such portions as are so personal and local in character as to be wanting in interest to the general reader. Mr. O'Keefe says:—

"[Reverend —] affects to believe it [the Bible] to be the embodiment of God's will toward man addressed him under that form, as expressed within its pages and covers. He pretends to cherish it beyond every earthly treasure; he proposes to look to it for counsel and instruction in all that appertains to the present and future life. In a word, he almost imagines he hears the voice of God speaking through its pages. He is merciless against all gainsayers who would disparage or seek to detract its divine origin. And yet this Reverend —, with his ecstatic and almost idolatrous worship of his Bible, if we take his word for it, has, I boldly assert, proved himself a base traitor to his own avowed principles; and abandoning that highly cherished boon and spiritual gift and treasure, has, with a treachery unparalleled in the annals of human sophistry, delivered

influences we should be lost both here and hereafter, etc."

"But this consoling picture happens to have a reverse side also; and as Dr. — has put it so aptly, 'The great purpose of Protestant ministers must be to uphold the inspiration of the Scriptures,' let us calmly inquire as to the record of the same Protestant ministers for more than ten generations, touching their respect for, and adherence to, the lessons of their inspired guide. Let me ask what teaching of Protestantism is more impressively inculcated by the ministers, 'in season and out of season,' than the sanctification of the Sabbath? There is no lesson better conned in the Sunday school; none from the pulpit more energetically impressed than this, grounded in indelible characters on every page of our Bible. And yet a greater mockery, delusion, and snare was never before sought to be palmed off on the unsuspecting masses of Protestantism.

"Open the Bible with the book of Genesis,—when God rested from creation on the seventh day, called thereafter Sabbath, because God rested on that day,—and peruse every page of the Old Testament, and the New to the last page of the Revelation, and point me a single passage or word in the Bible that deviates in the slightest point from the day of rest taken by the Creator, in the divine injunction, not only authorized but actually kept by the Master and his apostles.

"The Hebrew people have undeviatingly handed down this day of rest by keeping it every week since the command, 'Remember the Sabbath day, to keep it holy,' was promulgated, until last Saturday. They have the divine injunction for this obligation in their Bible, which they hold to be God's Word; and it is equally certain that for over sixty years from the origin of Christianity, of which the Gospels and the Acts of the Apostles are in the estimation of Protestants, divine witnesses, no word or act from the Master or the apostles has ever furnished any indication of a change of day. . . .

"Just here we are reminded furthermore of the jeremiad of the Reverend Doctor, 'I have no Bible that logic and priests cannot destroy?' I answer emphatically, You have a Bible, whether a divine or human work you cannot say, which you have been persistently antagonizing every week of your life. That



HE SHALL THINK TO CHANGE TIMES AND LAWS

himself and his following over to the Catholic Church, as surely as Judas sold his Master for thirty pieces of silver—a church that he never ceases to stigmatize and revile. . . .

"With the piercing appeal made with so much agonizing pathos, 'Have we no Bible that logic and priests cannot destroy?' before our minds, let us seek a correct appreciation of its sincerity.

"Before, however, doing this, let us investigate the true inwards of this frantic appeal.

"The Bible is the word of God, his mouthpiece to us—our guide and our treasure. We clasp it to our heart of hearts daily, as did once—and ever after—the great Luther, when he discovered for the first time the chained copy in the library. It is the direct expression of "the way, the truth, and the life," to us and all evangelical Christians. Without it and its soothing

guide and teacher of yours, which you hypocritically profess to regard as the word of God, orders you, under severe penalties, to keep the Sabbath day; that day first kept by the Redeemer every week while on earth; the same day kept to this hour by the Hebrew people, who in this particular are consistent followers of their and your Bible. Let me here ask this redoubtable champion of Protestantism whether he and his blinded followers have once obeyed during their whole lives this highly treasured teacher. I can answer for him and them most emphatically, No! What excuse or subterfuge can be offered by them in palliation of this lifelong infraction of a commandment which God himself calls a perpetual covenant?—None whatsoever. And does he not declare that the penalty of its infraction is death?—All this is undeniable. But have they no

excuse to offer for their treachery to their inspired teacher?—None whatsoever.

"All Protestantism stands this day before the world convicted of the grossest treachery toward their teacher, the Bible, without the shadow of excuse for their treason. And what is far worse, they have abandoned their divine guide, the Bible, and accepted the practice of the Catholic Church, which they stigmatize as a corrupt organization, steeped in error, while their own action in this particular brands them as the most illogical, self-convicted organization on earth.

"Before concluding this discourse, I will take occasion to address my remarks to Dr. — personally.

"You cannot help feeling, now that you have entered on the recent controversy, altogether unequipped with the qualifications necessary, whether natural or acquired. And I would at this juncture suggest that, as an honest man who has the courage of his convictions, you have no resource left other than to apprise the good people who look to you for guidance, of the fact that a change has come over the spirit of your dream, which I will take the liberty to outline for you. . . . You may use the following words or their equivalent in your own language:—

"Brethren, you are well aware of my recent encounter with a Catholic priest touching the origin of our dearly cherished teacher, the Bible. . . . Did you ever suspect that you had never once kept the Sabbath of the Lord? When I recall the earnest appeals made by me from this and other pulpits to my people to sanctify the Sabbath, and my manifold severe remonstrances against its desecration, I feel mortified beyond expression that all my eloquence has been inappreciated and misapplied. Our Bible teaches absolutely that the Lord's Sabbath is Saturday, not Sunday; and we have never kept Saturday. Thus we are stranded high and dry by our apostasy in abandoning our teacher, the Bible, and borrowing Rome's day. But what are we to do in the future? We may as well view the situation squarely.

"We can go on as ever, living down public sentiment and sound logical principles, but where is the truth—where the honesty involved in such a proceeding? This would be arrant hypocrisy. On the other hand, if we adhere to its teaching, it is necessary as honest men to brave all opposition, and decide on obeying God's command to keep with the Jews the Bible Sabbath, and meet hereafter each Saturday, instead of Sunday. Honesty and truth demand this course.

"But there is still another alternative left. We are indebted to Rome for the Sunday arrangement. . . . Let us give her a hearing. If her claim can be maintained, we are no longer without a divine teacher, and that teacher secures us the possession of Sunday. 'All's well that ends well.'"

Such a challenge as the foregoing, thrown into the face of the Protestant world by a representative of the Catholic Church, should receive the candid consideration that the importance of the subject demands. We should investigate this matter, and on finding that the papal claim is true, should return to the Word of God, and reverently observe the seventh day, the Lord's Sabbath, instead of the first day of the week as substituted by the Church of Rome.

Persons desirous of making a careful study of the Sabbath question will find in "The Change of the Sabbath" a veritable storehouse of information on the subject. Paper binding, 25 cents; cloth, 50 cents.

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