

PRESCOTT: I called attention the other oday to the fact that men generally who were thoughtful, recognized the present time as a time of great crisis in world-affaird, and I also I think suggested that it was also a crisis, a turning point in our own world and message. It has seemed to me that only the mighty power of the third person of the Godhead would be able to stem this tide of evil at this time, and therefore I have greatly enjoyed emphasizing the idea of the power and personal presence by the Holy Spirit of Christ as our leader and helper our power in this world, and it has impressed itself upon my mind constantly that now as perhaps at no time in the past was it necessary to emphasize this blessed ministry unto us by our High Priest and Mediator of his own life, the life of the third Person, the Comforter, as our power for stemming thistide of evil. I feel we ought to take a burden on our hearts with reference to the power of evil in the hearts of individuals, and that there must be a revelation of a mighty power to deliver them from the evil at this time. I hope we shall bring this forward as the vital thing for ourselves and for those who hear the message, that there is a deliverance from this tide of evil, that there is a power that will give the victory in the face of this terrible situation.

I have greatly enjoyed our being together. I have been pre ent every day. I feel that this meeting has been a blessing to me personally, and I believe it has been to others, and I am hoping with you that it will mark the beginning of a greater revelation of this power in our own experience, and in our work.

SORENSEN: I feel supremely thankful to God for this privilege, for this meeting we have had together, and for the way in which it has concluded. We are enjoying a privilege that men have not had since the days of the Apostles. We are almost excelling the apostolic blessings. The apostles of the early church had no creed, no tradition, but they had a fresh vigorous vision of truth in its reality. But when the apostolic church scarcely continued that way for 70 years but what it became tied up with tradition. Here we are in conference. The Review and Herald is celebrating its seventieth anniversary, and yet in this conference we have had the privilege of seeing truth on its own foundation standing in its own vital ranks. Those have been our privileges. On the other hand, next to that comes to my mind the great thought of the responsibility of a situation like this, and that is the thing that has been thrilling my heart from time to time. That is the responsibility. When will I take truth that is fresh and vital and then make it formal and dry, or will I be able to sense my responsibility and as a participant of this great truth, this vital, fresh, heaven-sent truth, will I be able to keep it fresh and vital as I handle it, and will I sense my tremendous responsibility in being sanctified throughout by the living power in the hand of God to lead the young men and young women of this college into active heart-felt appreciation of this great privilege? I want you to pray for me that God may help me to meet my responsibilities.

WAKEHAM: I too am glad for the privilege of expressing today my appreciation of these good meetings that we have had together, such a meeting as I have not had for a long time; some-

how we who are away from some of these great centers where many of our brethren do not come very much, feel the need of this word of meeting. The Wise Man says, Iron sharpeneth iron, so a man sharpeneth the countenance of his friend. I think it is a splendid thing to get together this way and talk with each other in the way we have done here. I am sure that I have gained much help. The thing which I think has impressed me most is my great need of a more definite and careful study of God's word. ^{There} ~~It~~ has been generated in my heart a very earnest desire that when I go back to my school where these young men and women so many of them, are looking up to me for guidance through that blessed word, that I shall be able to guide them better than I have ever been before. The one thing that has impressed my most of anything, has been this thought of making Christ more and more and more the center of all our teaching and preaching. I believe that is the thing that has helped me the most of anything in this conference. I earnestly desire your prayers that I may as I return to the school which which I am connected, be able to lift not only the school but the church of which I am elder, that not only the school but the whole church and neighborhood may be lifted up to a higher plane and that we may all work together to the end that there shall be a movement set on foot that will radiate its influences throughout the whole Lake Union Conference.

WIRTH. It is very difficult for me to express my appreciation of this conference. I have looked forward to it, and it has been a real spiritual and mental treat. I love Bible teaching, it is a real inspiration to me to give God's word to young men and young women. These studies that we have had have awakened in me

and created in me a greater desire to study the word of God. I appreciate these talks as they have been brought out, and I feel we all have. But not only have I appreciated the value of study, there is another great blessing that I have gotten, and that is association with my brethren here. It has been a real treat to me to exchange ideas. I feel that I am more closely drawn to them. I have a greater sympathy and love for them in my heart. Often I thank God for the association of the general men that are here. I greatly appreciate the counsel of such men as Elder Daniells and others who are here. You seem like church fathers to me. I use that in a real spiritual sense. I believe we as teachers need your counsel. I am real glad we have had you with us. My love for you brethren at the headquarters, my confidence has been strengthened. I want you to know that I shall pray for you in your work that God will bless you in the heavy responsibilities that come to you.

Then I got a real personal blessing myself. I want a greater indwelling of the Spirit in my own life. I want to get this personal Christ of which we have studied. I received a letter the other day from one of my students that asked me for advice. I want to be able to give them the things we have been studying here. I greatly appreciate it, and I with you thank God for this privilege

G B THOMPSON: This conference has been a blessing to me, and I have tried to get all the good from it that I could, and I believe I have received a great blessing, and I believe we all have. But with the rest of you I feel very much impressed that the greatest need of us all the the whole people is that mighty

refreshing from the indwelling presence of the Holy Spirit. I am sure that what is what we need in the schools. It will help in every. It will guide the young. It will help the discipline. It is what we all need as ministers, and I do not know that I will ever be exactly straight theologically, but I am glad I can get right with God whether I am right theologically or not, and while that is important, it is of greater importance with me that my heart is right with God. Now the Saviour, speaking about the Spirit says He shall be with you and in you. It isn't quite enough for me that the Holy Ghost is with us, I want him to be in me. I want to read just a paragraph here in Christ's Object Lessons which has been a great help to me.

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit.

"It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts"

Page 419.

I have thought about that a good deal. The thing that hinders me from being full is the willingness to receive. That's

That's all that hinders anyone. We pray for a Spirit filling, and it says if all were willing to receive, all would become filled. I am glad we can all be filled,

Moody one time heard a man say that there was no limit to what the Lord can do with a consecrated man. Moody said, I'll be that man. I believe he was. This says God's waiting for a channel, and as I read it I said, Lord, help I will be a channel. I would rather be that than anything else in this world. God's waiting for a channel. I said, Lord, ~~that~~ I will be a channel. Brethren, I consecrate myself to that. The Lord wants a channel through which he can pour the holy oil to be a joy and blessing to human hearts. "Christ has made every provision ^{that} ~~for~~ ~~us~~ his church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives."

I know, brethren, that what this world needs is that, and I want to consecrate myself anew, open my heart and put away my sins and give myself to this one thing of being a living channel through which the Lord can pour his blessing to the world.

QUINN: I attended a meeting in New York some days ago, the Prophetic Conference. Doctor Schofield, Doctor Torrey, and Doctor J. Wilbur Chapman were there. Doctor Chapman sat there pale and old, and I had an impression then that he could not stand it much longer -- he has passed away since. Doctor Schofield was old and gray, and Doctor Torrey was growing old,

and the platform was filled up with that class of men. They had all seen their best days. I remarked to one man, Where are the young men that are coming up in the class of Moody that have had such an influence upon the world. Why isn't there a sprinkling of young men that will take this great message to the world when these older men are gone? They are disappearing. We have not got them any more. I thought of our own ranks, and many of our young men have the men that I have always had the most profound regard for their prayers and ministry, and many of them have gone from us, and now we have come down here we remember the prayers of such men as Elder Olsen. I remember his prayers here in 1904. Whenever he lifted up his voice in that tent, if I was not in the tent I got into it, and when these men leave us it leaves us weaker. Now it seems to me it is hard to fill their places. It seems to me that as young men we must do our best under God to hold up the hands of the men who have borne the burden all through the years. Now in this crisis we must fill in the gap and be men of the Spirit.

I have sat under the ministry of Moody, and just as soon as that man would begin to talk, his words would go straight as an arrow to my heart. I can't understand it on any other basis only that he was a mighty man of prayer and filled with the Holy Spirit.

R.D.QUINN (Continued) Now, Brethren, I want to join with you in this deeper life of consecration. I think of it day and night. I know there is something beyond, a deeper, fuller experience than I have personally experienced. But I have been settling things here in this meeting. As the days have gone by I have decided to give myself more earnestly to prayer and to the study of the Word, of reading the spirit of prophecy, reading these beautiful things into my life until they become a part of me. Someone has said that in order to give the message, we must be the message. Brethren, that is the sincere desire of my heart. I want to unite with you in going out in all places everywhere and lifting up our voices, speaking the same thing and preparing our people for victory.

Brethren, I think the hour has come, and I believe that we, like John the Baptist and Christ and the apostles, find our places in the Bible, as they did. They found themselves in the Scriptures, and they said, These things must needs be fulfilled, and they put their feet on the promises and went forward. Brethren, we can do the same. My heart is in this blessed ministry.

H.C.LACEY: ~~xixhx~~ I have greatly enjoyed the good meetings we have had together in this session, and I think it has fully come up to my expectations. Before the meeting there were a good many prognostications. Many said we would be just as much at variance when we got through as when we began. I do not believe that. I think one of the chief values of the meeting has been that with perfect candor and honesty we have stated what we believed to be true, and there has been a sweet spirit of brotherly love throughout the entire meeting. I believe the Lord will bring us into a similarity of view in His own time.

Our dear Brother Daniells dropped a thought some time ago to which I might refer here,--that there is something more important more valuable, than intellectual accuracy, and that, is the great Shepherd's heart with teacher and student. I believe the Lord is leading me more and more along that line. Years ago I was ready to fight for what I felt to be right, and I suppose there is a little of that in me yet; but I find a deeper satisfaction in these rich, sweet gospel truths which are in our message just as truly as they were in the message of Moody. I was asked to go down last night and speak in the inn tent on the new earth. You know what kind of a night it was, and there were only about fifty people out. Somehow I felt that it would be better to reserve that subject for some other time, and so I talked with them a little on God's abundant kindness to us, and it warmed my heart, and theirs too, I think. I feel now much more like emphasizing the deeper spiritual things than harping on just one point, as, for instance, whether the dark day was caused this way or that way or some other way. What does it matter, any way? It was a wonderful sign, any way; and we can pass that by, and a hundred things like it. But let us magnify the great essentials of this message.

I leave with good courage and with a heart enlarged by association with my brethren. I thank God for this meeting and this blessing. May the showers of His grace which have descended upon us increase until they shall culminate in the glory of the latter rain! [Amens]

W. E. HOWELL: I have looked forward to this Conference for at least two years. I have never felt any doubt in my own heart that such a Conference ought to be held, and would be highly profitable to us. I expected much, and I must admit today that I have seen and felt more than I expected. I think that we all give our

consent of mind to the fact that spirituality, the spiritual element in the message, and our personal spiritual experience in our teaching is the main thing, yet this conference has greatly helped me to see what that means as applied to the study of the Bible and to all of our practical teaching. I could not have any deeper gratitude for anything than I feel for this new view of what the spiritual does and may mean in our lives and in our work.

One effect of the Conference that I count of no small importance is expressed in a verse here to which I frequently resort in 2 Timothy, where it says "the foundation of God standeth sure." Brethren what God establishes is sure. The margin says that it is "steady." The fundamentals of this truth are steady and sure, because God has established them. We can depend upon Him for the certainty of these things. "The Lord knoweth them that are His." I am thankful for that promise, and I am thankful for more than that, that I believe His Spirit witnesses with our spirit so that we may know that we are His, too. I believe that is one conviction that has been resting upon the members of this Conference, that we know this truth is of God, and that we are His people, and that He will lead us with a surety through to victory.

I have gone to the Bible for considerable study today, and I must say that I have found it a new book to me. Somehow the stimulus of the instruction here and the Spirit of the Lord with us and upon us has opened its rich treasures anew to me. I can read the most familiar scriptures and see a little deeper into them than I have ever seen before. And that is what I want to do constantly, brethren. I want the power of this truth to be the inspiration and the strength of my life for such service as I can give this cause, and I claim all these precious promises not merely for the cause at large,

not merely for the message of present truth and for us individually, — I claim it just as much for our teachers and for our educators and for the leaders in the training of our children and youth as I do for the ministers and for the prophets and the evangelists, for I believe that is what God wants us to have. The deepest desire of my heart, so far as ~~xxxxxxxxxxxx~~ the work is concerned today, is that the three weeks that remain for our teachers to continue their study and fellowship may be as fully blessed and ~~xxxx~~ enriched and made profitable as these first three weeks. I have just as much confidence that they will as I had in this conference, and I believe that the Master teacher will sit with us these three weeks and give us a newer fuller and richer vision of the work that lies before us this coming year. I want that to be my experience in the little part that I have.

D. E. ROBINSON: I too feel very thankful for this Conference, and for the privilege of being here. I believe that the Spirit has been drawing us into unity. The great truth of the fulness of Christ as our sufficiency has united us. It means more to me than it ever did before. Somehow we cannot express more in language, we can only say the same thing; but I think today that I can truthfully say that Jesus is more to me than ever before. I can not but think at this time of the fact that there are only a few of us here imbued with this great truth, and God is certainly looking to us as we go back to act as a leavening influence, and every one of us is responsible to some degree, at least, for extending this influence to ~~xxxxx~~ thousands of others. And this can only be done as we carry in our hearts the application of these great truths.

I with you today renew my consecration to God and to this message, and I trust that my prayers will be more earnest than ever

before for the power that will alone make me my life and my influence a factor in the finishing of this blessed work.

C. A. SHULL: I have been receiving a deeper conviction, I think, than ever before, of the truth of the Bible in one's life. I always had a great regard for the Bible as a textbook, but I think I have never had it so emphasized in my mind as I have the last three weeks the fact that the Bible has to grip one's life, and the principles therein have got to become a part of our lives before we can teach it to others.

I received a letter some time ago from ~~me~~ a very dear friend of mine who had given up more or less of the principles which we hold. In fact, he preached to me a kind of rationalistic philosophy. I must confess that the principles of logic sort of failed me, and the only thing I could think of to prove that God helps us was my own experience. I know that God has helped me. I know that He has spoken to my heart, and I know He has given very definite answers to prayer. I want more and more of the power that comes through a deep, close study of the word of God. I believe it is the word of God, expressed to us in the very best form possible.

I have been impressed with a statement from the Testimonies to Sabbath-school workers, but it applies to all of us as well, that the power of a teacher lies in his heart connection with the Life and Light of the world. I have said that over and over again to myself. Sometimes I have been tempted to think that the power of a teacher lay in three or four degrees, or in oratory, or in the ability to give quick and clever answers to questions; but now I want more and more to get the idea that the power of a teacher really is in his heart connection with the Life and Light of the world. I want that in my life.

A. W. SPALDING: More than ever I desire and long for the power to teach truth simply, to use what might be called kindergarten methods of teaching truth. I think that most people, like myself, cannot reach very high nor very far, and that it needs to be put simply and forcefully and convincingly. I am sure that that power in a teacher comes not from great learning, but from the indwelling of the power of Christ, the love of Christ and His life in the soul. This next year I expect to be one of earnest seeking of God, one of intelligent consecration and of reception of the Holy Spirit in all its simplicity and forcefulness.

My ideas have been cleared somewhat here, and I am thankful for the contact which has helped in the doing of this. Most of all I am thankful for the spirit which is evident in this Conference.

W. L. BIRD: I can see that through the past years the Lord has been trying to teach me a lesson. I read some time ago in the New Testament that when the call was made for the Jerusalem council, how perplexed the disciples were, ~~ammmmmmmmmmmmmmmmmmmmmmm~~ They went up to that council terribly perplexed and wondering how it would come out. But when the council opened, they found that the Lord had already settled the question. Last winter we came up to a meeting in Birmingham, and to some of us it seemed almost the counterpart of the Jerusalem council. I said to the brethren, This experience in Acts is true. The Lord has a way around the things that seem so perplexing to us. And so He has. I suppose some of us wondered how we were going to get around certain difficulties here, but the Lord has brought it all about to the result of the advancement of His work.

Now, brethren, I feel that I have a very responsible place. I am not worthy by any means of filling this place. I am not equal to it. I feel that if there is a man here that needs the power of the Holy Spirit, that needs wisdom, that needs the prayers of others, that is your unworthy servant. I pledge myself anew to do my part to see this glorious message triumph and save others.

PROF. JOHN: I am indeed glad for the opportunity of being present a large part of this Conference. I had two experiences that have emphasized themselves on my mind and helped me to see the need of our having Denomination schools. The meetings have strengthened my heart in the work of God. One thing that has impressed me as brought out in the meetings has been the love of Jesus Christ and his ~~g~~ ministry, and that has been growing on my mind all through this conference. And the other experience occurred the other day when a young man came into my room and spent about an hour with me. He was having a troubled experience. He has had doubts. He doubts the inspiration of the Bible and Testimonies. He finally came down to this position in his talk with me: He doubted the necessity of a Jesus Christ, the Mediator; that we only needed to pray to God, not through Christ. He thought the whole sacrificial system was unnecessary. I was very thankful for these studies on this subject that were brought out here in the conference, for I was able to help that young man. I might say that this young man has had much of his training in outside schools. It made me feel thankful that we have schools, where the Bible Word of God is studied.

ANDERSON: Before coming here, and also ~~wait~~ after getting here I was much impressed with the utterance Jesus made when he said, "If thine eye be single, thy whole body shall ~~not~~ be full of light." We know it is a very serious thing to be blurred physically, and it is even more serious in a spiritual sense for a man to spend year after year and not see clearly what he is going to do--what he should do to lay hold of his task. I

recall a statement I read sometime ago on this very point. A man said he had preached and taught and labored for many years, but he never got to the place where he knew how to get hold of the work he was called to do, until he was 53 years of age. He was in confusion. He was where he did not understand himself. He did not know what the work was God had really called him to do. I was much impressed with the thought, and impressed with the statement Jesus made about the ~~xxx~~ singleness of our vision--the singleness of purpose,--that I might be full of light; and I ~~xxxxxxx~~ very anxious to learn more how to see in that single way; and I am glad to say I learned a great many things that have helped me along this line since coming here. I do feel my vision has come to be a great deal more single. My vision is very much clearer as to how I can give my powers, and all that I have and am, to the furtherance of God's kingdom in the most direct way. I recall another thing that was said by Mr. Funk that great man that founded that school that became the center of great missionary endeavor. When he was a young man he had the idea that the ~~xxxxx~~ true way to see the Bible was through two eyes--the Greek and the Hebrew. With that thought in mind he set about and read the Hebrew Bible in the Hebrew through seven times in one year. And after that he learned that the great secret of success in God's cause, was to do ~~thax~~ the work of God under the guidance of the Spirit; and under that Guidance he founded that great school which he is associated with; and there went forth as we know from that institution a large host of ~~xxxxxxxx~~ spirit-filled men. I am glad to say that I think these studies have been very helpful. We know in the Reformation time the reformers laid great stress about giving

from a distance may think we live in this atmosphere all the time in Takoma Park; but we are working hard here and have only a few such privileges. I am so thankful I had this privilege, and I shall take up my work with better courage, and I look forward to the next meeting we will have, hoping that at that time we can give still further attention to the great lines of our faith.

I should like to make correct a wrong impression that may have been gained from a statement I made in this Conference about Sister White's works. I fear that the use of the word "plagiarism" in connection with a statement as to the matter that had found its way into Sister White's writings, might cause some to think I considered Sister White guilty of plagiarism. I certainly do not think so, except in a very technical sense, as regards the charge which had been brought against her by Elder Colcord, D. M. Canright and others; that it was a technical charge rather than a charge against herself in reality; and I wanted to give my testimony on that point lest it should be thought that I had been one of those who brought a technical charge against Sister White on that question.

DR. KRESS: I think I can truthfully say that this series of meetings has been a great blessing to me. I must admit at the beginning when the meeting was first proposed I felt doubtful regarding the advisability of holding a meeting to study points upon which xxx there were differences; but I am fully convinced that the meeting has been in the providence of God. It will act as a stimulus to me to study the Word of God more diligently and to read the Testimonies more prayerfully.

TETZLAFF: This meeting reminds me of the meeting of the disciples in the upper chamber; we are all of one mind. The main point that stands more prominently that we are all agreed on-- that Christ Jesus is the Son of God and he is a Personal Saviour, a Personal Being--has appealed very much to me; and if I learned anything at all here in this conference, I learned to love my brethren more perfectly. I learned to trust them more fully than ever before.

PREMIER: I greatly appreciated the meetings we held together here. The Lord has been very near to me, especially in the morning services, and I have more confidence in my brethren here and my associates in school than ever before. It seems to me a flood of light has come into my soul. I feel stronger and better for having heard all these things. I wish I knew these things seven years ago, as I would not have had some unhappy experiences I did then.

WASHBURN: I thought many times during our council that this has been in the providence of God. I cannot help but feel that God sees something before his people that we do not see,--which requires that as a people we draw nearer to him and study his word as we have not been doing for many years in the past, and I feel that I must give myself to God in the study of his Word as never before, with the dependence upon his Spirit and upon a right condition of heart. I cannot rely upon scholarship and knowledge of languages. I shall pray as I have never prayed before.

W. R. FRENCH: This meeting has been a means to help me to fix my heart upon truth more firmly than I have ever fixed it before. I know the truth is the only safeguard in these times. It is the only thing that will help us in these times.

CAVINESS: I appreciate very much this meeting, and I feel as a result of this meeting that I am stronger to go forward, and therefore I am thankful to God for the privilege of this meeting. It has seemed to me that next to the fellowship with Christ, which is the supreme thing, comes the fellowship of the brethren. I feel as if time taken to get closer together and become interested in each other is time well spent. It is doubtless true that there is something ahead of us, and we must not only get close to Him but close to each other and interested in each other. I feel stronger, and I know that I can count on the prayers of others. I do ask that the Lord will help me to be faithful.

SWEDBERG: I want to express my deep appreciation and thankfulness to God for the privilege of coming here. I feel more and more that I need my Saviour every hour and moment of my life. If I understand my heart correctly, the greatest desire I have is to know more and more of his truth and to have power from on high to witness for him. I wish to consecrate my life anew to Him. I have been connected with this movement for many years, and have never had occasion to doubt this movement in any way, and wish to go through with it.

ISAAC: I am very thankful for the privilege that I had of being at this meeting. I have always complete faith and confidence in the Bible and in the Testimonies, never been tempted to

doubt them. I have received wonderful help since coming here. The studies in the morning have opened up a great field. I was never able to grasp them as I do now. I was very glad for the meeting Wednesday night, so that I could hear myself what our leading brethren think, and how they stand for the testimonies.

I am very glad to know their faith is strong. I was asked by a minister, Well, have you been having some discussion on the testimonies, what do our leading brethren think about it? Well, I says, so far as I can see they have faith in our Spirit of Prophecy as we have always read in their articles. There is not the least doubt in their minds, as far as I can see, with reference to the Spirit of Prophecy. That is what I told him, and he was pleased to hear it. No doubt he had heard some expression to the contrary. The study was a wonderful help to me. I always believe the testimonies, but quite often when I was asked questions I had to say I don't know, I don't understand, but the Lord will open it up in due time. And for my own self I have received wonderful help from these meetings. I shall be better able, I am sure, to teach the Bible to the students, teach Christ and him crucified.

JACOBSEN: I want to express my appreciation of being here and of listening to these discussions and these papers. They have been a means of drawing me closer to my Saviour, opening up to me and before me the great work of the Holy Spirit. It is my determination today to let the Holy Spirit work more fully in my life and in my heart than ever before, so that when I go back to my work I can be of greater service to the Lord and be of help to bring some souls to him.

JOHNSTON: I can truly say, I am happy in Jesus today. As one of the youngest members of this Conference you can hardly imagine how much I appreciate this at the beginning of my work. I have been only one year in the Lord's work since I came out of school. I can truly say that my heart is fixed and my feet planted on the solid Rock, and I will go back to school with new determination to be a soul winner for Jesus.

WALDORF: I have enjoyed the testimonies that I have heard here this afternoon. The one tone of all is deeper consecration, which I need myself. While listening to the testimonies, I have pictured out a journey from Los Angeles to Washington. Two of us got on at Los Angeles. One went by the Southern Pacific and another by the Santa Fe. Both of us arrived in Washington. Both of us saw ~~so~~ different scenery on the road. It is the same with our study exactly. We have an aim in our history study, we have an aim in our theological study. We pile up proofs and wade into volumes, and we see only one thing, and we are sure we are right, and when we come together we find that others have studied too. I believe that every dollar that has been spent by our schools in sending us to this Conference has been approved of by God, because it has widened our vision. As I go back to the medical school, I think of the difficulties, I think of the problems that I shall be confronted with. Those students are spending 57 to 87 hours a week on medicine, but we have only three hours to give them Bible. In worldly schools they are turned out atheists, and many of our own young doctors are leaving the message. I feel weak, and as I have heard you Bible teachers speak about deeper consecration and better teaching I have prayed. I have

said Lord, help those Bible teachers in all the schools to give those premedical students the best experience you can give them. It takes consecration; it takes faith in God, it takes power and humility all the way through to keep those men in the message. I hope the Lord will bless you, and remember the students at Loma Linda. Pray for us that they may have the religion of Jesus Christ in all their work. Pray for us in that school that we may preserve those medical students for foreign fields that they may go out strong. We have about 80 This year we have nearly 14 new students, with another class of medical evangelists, and another class of nurses.

The closing remarks of Elder Daniells were taken by Professor Hamer.

SUNDAY IN THE ROMAN EMPIRE,
AND ITS INTRODUCTION INTO THE CHRISTIAN CHURCH

Studies in the Course in Church History,
Washington Missionary College

By

C. M. Sorenson

I. The Coming of the weekly cycle and Sunday into Pagan Roman Society.

Through sun-worship and the worship of other planets had been common in Asia from the earliest times, there is no proof that it involved the observance of the day we call Sunday any more than any other day until Rome had extended her sway over southwestern Asia in the first century B. C. "The New Schaff-Herzog Encyclopedia of Religious Knowledge" speaks as follows concerning the origin of the week and the naming of the days:—

"While, then, a regularly ordered week of seven days was in antiquity limited to the Hebrews, the employment of seven day periods was much wider, owing to the setting of special mystical value upon the number seven. . . . With the planet week the Hebrew week had originally no connection; indeed, an early age for the relation of the week to the number of planets is not yet proved and does not appear in the cuneiform tablets, certainly not in the order now followed of sun, moon, Mars, Mercury, Jupiter, Venus, Saturn. But other principles of arrangement are discoverable, for instance, that of assumed distance from the earth. The planets were ^{also} connected with certain hours of the day in turn. While Dio Cassius attributed the conception that the planets ruled the days to the Egyptians, in reality it came from Babylonia, the motherland of astrology. Rising there in the century before Christ, it spread into the Roman empire. In the cuneiform tablets nothing has yet been found of the regularly

alternating governing of the days by the planets, nor of the arrangement of the planets according to their distance from the earth. The Babylonian ~~xxxxxxxxxx~~ arrangement ~~sfixxx~~ is often moon, sun, Jupiter, Venus, Saturn, Mercury, and Mars; earlier still, moon, sun, Mercury, Venus, Mars, Jupiter, and Saturn. The planet week arose, then, among the astrologers of Hellenistic times."--Vol. XII, p. 283.

From this we learn that the week was not known except among the Hebrews. Dr. Cumont, for many years professor in the University of Ghent, Belgium, ~~xxxxxxxx~~ ^{speaks} as follows concerning the astrological week:

"It was probably first introduced into the sidereal cults of Mesopotamia and of Syria, thence passed to Alexandria, and it is about the age of Augustus that it began to supplant in Latin countries the old Roman nundinum of eight days, and it ended by replacing all Roman calendars. Adopted by the Church in spite of its suspicious origin, it was imposed on all Christian peoples,"--"Astronomy and Religion among the Greeks and Romans," p. 165.

In his book, "Roman Festivals," W. Warde Fowler, M. A., Oxford, gives a calendar showing the Roman festivals, but Sunday is not to be found in it. Thus we see that the Roman had no weekly cycle of seven days, and hence did not observe a weekly rest day. On this point, Dr. T. G. Tucker says: "We must remember that the Romans had no such thing as Sunday,"--"Life in the Roman World of Nero and St. Paul," p. 260.

The following is from Dio Cassius:

"The custom of referring the days to the seven stars called planets was established by the Egyptians, but has spread to all men, though it was instituted comparatively not long ago. At any rate the original Greeks in no case understood it, so far as I am aware. But since it is becoming quite habitual to all the rest of mankind

and to the Romans themselves, and this is to them already in a way an hereditary possession, I wish to make a few brief statements about it, telling how and in what way it has been so arranged.

"I have heard two accounts, in general not difficult of comprehension, and containing some one's theories. If one apply the so-called 'principle of the tetrachord' (which is believed to constitute the basis of music) in order to these stars, by which the whole universe of heaven is divided into regular intervals, as each one of them revolves, and beginning at the outer orbit assigned to Saturn, then omitting the next two names the master of the fourth, and after him passing over two others reach the seventh, and in the return cycle approach them and the preceding gods in this same way calling them by the names of the days, one will find all the days to be in a kind of musical connection with the arrangement of the heavens.

"This is one of the accounts: the other is as follows. If you begin at the first one to count the hours of the day and of the night, assigning the first to Saturn, the next to Jupiter, and third to Mars, the fourth to Sol, the fifth to Venus, the sixth to Mercury, and the seventh to Luna, according to the order of the cycles which the Egyptians observe in their system, and ^{if} you repeat the process, covering thus the twenty-four hours, you will find that the first hour of the following day comes to the sun. And if you carry on the operation throughout the next twenty-four hours, by the same method as outlined above, you will consecrate the first hour of the third day to the moon, and if you proceed similarly through the rest, each day will receive the god that appertains to it. This, then, is the tradition." *

*"Dio attempts in chapters 18 and 19 to explain why the days of

the week are associated with the names of the planets. It should be borne in mind that the order of the planets with reference to their distance from the earth (counting from farthest to nearest) is as follows: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The custom of naming the days may then have arisen, he says, (1) by regarding the gods as originally presiding over separate days assigned by the principle of the tetrachord (i.e., skipping two stars in your count each time as you go over the list) so that you get this order: the day of Saturn, of the Sun, of the Moon, of Mars, of Mercury, of Jupiter, of Venus (Saturday to Friday, inclusive); or (2) by regarding the gods as properly gods of the hours, which are assigned in order, beginning with Saturn, as in the list above, and allowing it to be understood that the god who is found by this system to preside over the first hour shall also give his name to the day in question."--Dio Cassus, Book 37, ch. 18, 19.

As the name Sunday implies, that day came to be dedicated to the sun. During the second and third centuries A. D., sun-worship gradually became predominant in the Roman empire. The following quotations from Dr. Cumont show the successive steps by which this was accomplished, as well as indicate the natural relationship that existed between absolute monarchy and the stellar theology:--

"From the moment of the discovery of traces of the Persian cult in Italy, we find it intimately associated with that of the Magna Mater (or great mother) of Pessinus, which had been solemnly adopted by the Roman people three centuries before. Further, the sanguinary ceremony of the taurobolium, or baptism in the blood of a bull, which had, under the influence of the old Mazdean belief, been from the period of Marcus Aurelius (161-180 A. D.), by grants of civil immunities. True, we are still in doubt whether this asso-

ciation of the two deities was officially confirmed by the senate or the prince. Had this been done, the foreign god would at once have acquired the rights of Italian citizenship and would have been accorded the same privileges with Cybele or the Bellona of Comana. But even lacking all formal declaration on the part of the public powers, there is every reason to believe that Mithra, like Attis, whom he had been made to resemble, was linked in worship with the Great Mother and participated to the full in the official protection which the latter enjoyed. Yet the clergy appear not to have received a regular donation from the treasury, although the imperial fiscus and the municipal coffers were in exceptional cases opened for their benefit.

"Toward the end of the second century, the more or less circumspect complaisance with which the Caesars had looked upon the Iranian mysteries was suddenly transformed into effective support. Commodus (180-193 A. D.) was admitted among their adepts and participated in their secret ceremonies, and the discovery of numerous votive inscriptions, either for the welfare of this prince or bearing the date of his reign, gives us some inkling of the impetus which this imperial conversion imparted to mithraic propaganda. After the last of the Antonine emperors had thus broken with the ancient prejudice, the protection of his successors appears to have been definitely assured to the new religion. From the first years of the third century onward it had its chaplains in the palace of the Augusti, and its votaries are seen to offer vows and sacrifices for the protection of Severus and Philippus. Aurelian (270-275 A.D.), who instituted the official cult of the Sol Invictus, could have had only sentiments of sympathy with a god that was regarded as

identical with the one whom he caused his pontiffs to worship. In the year 307 A. D., Diocletian, ~~Max~~ Galerius, and Licinius, at their conference in Carnuntum, dedicated with one accord a temple to Mithra fautori imperii sui, and the last pagan that occupied the thrones of the Caesars, Julian the Apostate, was an ardent votary of this tutelary god, whom he caused to be worshipped in Constantinople."

--"The Mysteries of Mithra," pp. ~~386-388~~ 389.

"Thus the triumph of Oriental religions was simultaneously the triumph of astral religion, but to secure recognition by all pagan peoples, it needed an official sanction. The influence which it had acquired among the populace, was finally assured when the emperors lent it an interested support. That apotheosis by which from the beginning of the principate deceased princes were raised to the stars, is inspired both in form and spirit by Asiatic doctrines. We have seen that already Augustus and especially Tiberias allowed themselves to be converted to the ideas of the disciples of Posidonius. But they remained hostile to the popular forms of foreign worships, at least in their capital. Their idea, which was entirely political, is the restoration of the old Roman faith, and respect for the purely practical cult of the city. But in proportion as Caesarism became more and more transformed into absolute monarchy, it tended more and more to learn for support on the Oriental clergy. These priests, loyal to the traditions of the Achaemenids and the Pharaohs, preached doctrines which tended to elevate sovereigns above mankind, and they supplied the emperors with a dogmatic justification of their despotism. . . . The emperor is the image of the Sun or earth, like him invincible and eternal (invictus, aeternus), as his official title declares. Already in the eyes of the

Babylonians the sun was the royal planet, and it is he that in Rome continues to give to his chosen ones the virtues of sovereignty, and destines them for the throne from the time of their appearance on earth. He remains in close communion with them, he is their companion (comes) and their congener, for they are united by community of nature. It may be said that they are consubstantial; and in the third century the monarch was worshipped as 'god and master by right of birth' (deus et dominus natus), who had descended from heaven by grace of the Sun, and by his grace will reascend ~~thither~~ thither again after death. . . . Thus it is noticeable that the princes who proclaimed most loudly their autocratic pretensions, a Domitian or a Commodus, were also those who most openly favored Oriental cults.

"These cults attained the zenith of their power when the advent of the Severi brought them the support of a half-Syrian Court. . . . Officials of all ranks, senators and officers, rivaled each other in devotion to the gods who protected their sovereigns and were protected by them. You all know the bold proclamation of A. D. 218 which set upon the throne a boy of fourteen years, priest of Elagabalus, whose name he bore. The Greeks called him Hellogabalus in order to recall the solar character of this god. To this barbarous divinity, hitherto rather obscure, he sought to give the primacy over all others. It miscarried and provoked the assassination of its author.

"But it corresponded to the aspirations of the day and it was renewed half a century later, this time with complete success. In 274 Aurelian was inspired with the same idea, when he created a new cult of the 'Invincible Sun.' . . . In establishing this new State cult, Aurelian in reality proclaimed the dethronement of the

old Roman idolatry and the accession of Semitic sun-worship.

"With Constantius Chlorus (305 A. D.) there ascended the throne a solar dynasty which, connecting itself with Claudius II Gothicus, a votary of the worship of Apollo, professed to have Sol Invictus as its special protector and ancestor. Even the Christian emperors Constantine and Constantius, did not altogether forget the pretensions which they derived from so illustrious a descent, and the last pagan who occupied the throne of the Caesars, Julian the Apostate, has left us a discourse in which, in the style of a subtle theologian and a fervent devotee, he justified the adoration of the King Star, of whom he considered himself the spiritual son and heaven-sent champion."--"Astrology and Religion," pp. 94-99.

Concerning the nature of sun-worship, Dr. Cumont says:--

"To sum up, then, this long catalog, astological paganism deified the active principles which move all celestial and terrestrial bodies. Water, fire, earth, the sea, and the blast of the winds, but above all the luminous heavens of the fixed stars and planets revealed the boundless power of the God who filled all nature. But this pantheism no longer naively regarded this nature as played by capricious spirits/ and unregulated powers. Having become scientific, it conceived the gods, as cosmic energies, the providential action of which is rather in a harmonious system.

"Oriental theologians developed the idea that the world forms a trinity; it is three in one and one in three; it is made up of the sphere of the fixed stars, regarded as not resolvable into parts, of the spheres of the planets and of the earth, starting from the moon. According to some of these theologians, each of the inferior worlds received a portion of its power from the superior

worlds and shared in their energy, and the source of all force and all virtue resided in the highest sphere, one and indivisible, which regulated the movements of all the other parts of the universe.

"But this is not the theory which triumphed in the Roman empire. Rather it was supposed that the motive power, which set in motion all the cosmic organism, came from the Sun, and thus the Sun was raised to the rank of a Supreme God. This Sun-worship was the logical result of a paganism steeped in erudition, which had become a religious form of cosmology. Renan once observed: 'The life of our planet has its real source in the sun. All force is a transformation of the sun.'"---"Astrology and Religion," pp. 123, 124.

The following quotation from pages 161-163 of the same book further describes sun-worship as practiced in the Roman empire and also speaks of its effect in the exaltation of Sunday:--

"Concerning the worship which was paid to the stars in the West we possess very few data, even for the most important of all, that of the Sun. I will not lay stress on certain details which have come down to us about the rites of the moon, the stars, the signs of the zodiac, etc. We shall only mention some liturgical practices which have had permanent results.

"It was customary to worship the rising Sun (Oriens) at dawn, at the moment when its first rays struck the demons who invade the earth in the darkness. Tacitus describes to us how, at the battle of Bedriacum in 69 A. D., the soldiers of Vespasian saluted the rising Sun with loud shouts after the Syrian custom. In temples thrice a day--at dawn, at midday, and at dusk--a prayer was addressed to the heavenly source of light, the worshipper turning towards the East in the morning, towards the South at Midday, and

towards the West in the evening. Perhaps this custom survived in the three daily services of the early Church.

"A very general observance required that on the 25th of December the birth of the 'new Sun' should be celebrated, when after the winter solstice the days began to lengthen and the 'invincible' star triumphed again over darkness. It is certain that the date of this Natalis Invicti was selected by the Church as the commemoration of the Nativity of Jesus, which was previously confused with the Epiphany. In appointing this day, universally marked by pious rejoicings, which were as far as possible retained,—for instance the old chariot-races were preserved,—the ecclesiastical authorities purified in some degree the customs which they could not abolish. This substitution, which took place at Rome probably between 354 and 360, was adopted throughout the Empire, and that is why we celebrate Christmas on the 25th of December.

"The predominance assigned to the dies solis also certainly contributed to the general recognition of Sunday as a holiday. This is connected with a more important fact, namely, the adoption of the week by all European nations. We have seen that in the astrological system each day was sacred to a planet. It is probable that the worshipper prayed to the presiding star of each day in turn. We still possess the text of these prayers addressed to the planets in the East as in the West."

Dio Cassius, Book 37, ~~Σίξιαξιαξιαξ~~ chapter 17, shows that devoting a day to a duty by engaging in no "serious occupations" was as late as 230 A. D. considered an extravagant fashion. He says:

"This was the course of events at that time in Palestine. That is the name that has been applied from of old to the whole race which extends from Phoenicia to Egypt along the inner sea. They have

also another name that has been acquired,--i.e., the country has been called Judaea, and the people themselves Jews. I do not know from what source this title was first given them, but it applies also to all the rest of mankind, although of foreign race, who cherish their customs. This nation exists among the Romans also, and though often diminished has increased to a very great extent and has won its way to the right of freedom in its observances. They are distinguished from the rest of mankind in every detail of life, so to speak, and especially by the fact that they do not honor any of the usual gods, but reverence mightily one particular divinity. They never had any statue in Jerusalem itself, but believing him to be inexpressible, invisible, they worship him in the most extravagant fashion on earth. They built him a temple that was extremely large and beautiful, except in so far as it was void and roofless, and dedicated the day called the day of Saturn, on which, among many other most peculiar actions, they undertake no serious occupation.

"Now as for him, who is he and why he has been so honored, and how they got their superstition about him, accounts have been given by many, no one of which pertains to this history."

II. Some, Styling Themselves Christians, attend Worship on Sunday for Philosophical Reasons.

From the foregoing, we see that with the triumph of sun-worship in the Roman empire the ~~division~~ division of time into weeks of seven days became prevalent, each day being dedicated to one of the seven stars, and Sunday being somewhat more highly regarded than the others as it was dedicated to that god which was supposed to be chief. The worshippers of the sun did not, however, cease work on

that day. How its observance was introduced among some who professed to be members of the Christian Church without Scriptural authority is worthy of much more consideration. According to the Apostle Paul, a falling away had already begun in his day. See II Thess. 2: 3-8. By 147 A. D. this movement had introduced the first day of the week as the day of worship, though probably not as a day of rest, but no claim was made giving this custom Biblical authority. Philosophical reasons were urged, however, as may be shown by the following from Justin Martyr:—

"On the day called Sunday, all who live in cities or in the country gather ~~together~~ together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen. . . .

"But Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, he taught them these things, which we have submitted to you also for your consideration,"—"First Apology," chap. 67, Found in "Ante-Nicene Fathers" (Scribner's Sons, Ed. 1908), Vol 1. p. 186.

It was the gnostics who introduced the observance of Sunday. Their philosophy was opposed to the divine law, as the following statement by Epiphanius concerning a prominent gnostic will show: "Marcion for this reason fasted on the Sabbath. For said he, since that day is the rest of the God of the Jews, who made the world and rested on the Sabbath day, we therefore institute fasting on that day, that we may not seem to do anything in compliance with the rites of the God of the Jews."--Quoted in "History of the Sabbath," p. 453. Yet the no-law theory did not come into general use before the close of the third century.

The following quotation gives an additional reason why Sunday keeping became common: "A certain antipathy of the Greeks and Romans toward Judaism cooperated here with a law of self-preservation. On all hands, therefore, Judaism as it then existed was abandoned as a ~~xxx~~ sect judged and rejected by God, as a society of hypocrites, as a synagogue of Satan, as a people seduced by an evil angel, and the Jews were declared to have no further right to the possession of the Old Testament."--"History of the Sabbath," p. 454.

The following paragraph from Cox's "Literature of the Sabbath Question" also throws some light on the causes that brought about the general substitution of Sunday for the Sabbath:--

"But although, as the reviewer justly says, Christian theology had not at this time assumed the systematic form which it afterwards attained, there is no ground for saying that the Fathers or 'the Church' represented by them, had formed a theory, Sabbatarian or dogmatical, of the Lord's day. Often did the question occur to them, Why do we honor the first day of the week, and assemble for worship upon it? And to this question not one of them who lived

before the reign of Constantine has either answered, with Mr. Gillan, Because the fourth commandment binds the Christian Church as it did the Jews, and the Sabbath-day was changed by Christ or his apostles from Saturday to Sunday;--or replied with Dr. Hessey, Because the Apostles who had a divine commission, appointed the Lord's day to be observed as a Christian festival. On the contrary, they give sundry other reasons of their own--fanciful in most cases, and ridiculous in some. The best of them is, that on the first day the Saviour had arisen from the dead; and the others chiefly are--that on the first day God changed darkness and matter, and made the world (Justin, as quoted above, p. 323); that on a Sunday Jesus Christ appeared and instructed his disciples (Justin, *ibid.*); that the command to circumcise children on the eighth day was a type of the true circumcision by which we are circumcised from error and wickedness through our Lord, who rose from the dead on the first day of the week (Justin and Cyprian, above, p. 324, and below, p. 354); and that manna was given to the Israelites on a Sunday ~~fasting~~ (Origen, above, p. 347). From which the inevitable inference is, that they neither had found in Scripture any commandment--primeval, Mosaic, or Christian--appointing the Lord's Day to be honored and observed, nor knew from tradition any such commandment delivered by Jesus or his apostles."--Cox's "Literature of the Sabbath Question," in two volumes, Vol. I, p. 353.

Dr. Hessey also agrees that there is no command in Scripture for the observance of Sunday, as the following paragraph shows:--

"Nothing Sabbatical, either in the sense of commanded rest, (though rest to a certain extent would be a necessary condition to the fulfillment of its duties, and indeed, as we shall show hereafter, is implied in the very idea of Lord's Day), or in the way of implica-

tion that the whole of it is to be employed in directly religious observances, or that such religious observances as are employed should be cast in a particular mold, or that such and such acts are prohibited during its continuance; nothing, I say, of this sort is to be found in what we may call the Church deed of the institution of the Lord's Day. Whatever of this sort afterwards formally belonged to it, is of Ecclesiastical ruling in the lower sense of the term--is obligatory in a secondary degree only, in deference to the voice of the ancient Church, or to that of our own--or as suggested by the nature of the case, or by Christian charity, or by, (what no good man will disregard), considerations of public utility."--"Sunday: Its Origin, History, and Present Obligation, Considered in the Bampton Lectures Preached Before the University of Oxford in the Year 1860," by James Augustus Hessey, D.C.L., third edition (1866), pp. 39 and 40.

III. The Sabbath During This Period.

The seventh day was recognized as the Sabbath from the first to the fourth centuries. In section (or chapter) XIV of his "Paschal Canon," Anatolius of Alexandria, who lived about 270 A. D., gives a calendar which designates the first day of the week "Lord's Day" and the day before it "Sabbath." See "Ante-Nicene Fathers," Vol VI, p. 150. As the following quotations show, Socrates Scholasticus and Sozomenus, both of whom lived in the fifth century, also add their testimony to the fact that the Sabbath, as well as Sunday, was still observed by some in their day:--

"The Arians, as we have said, held their meetings without the city. As often therefore as the festal days occurred--I mean Saturday and the Lord's Day--in each week, on which assemblies are usually held in the churches, they congregated within the city

gates about the public squares, and sang responsive verses adapted to the Arian heresy. This they did during the greater part of the night: and again in the morning, chanting the same songs which they called responsive, they paraded through the midst of the city, and so passed out of the gates together to their places of assembly.

"John fearing lest any of the more simple should be drawn away from the church by such kind of hymns, opposed to them some of his own people, that they also employing themselves in chanting nocturnal hymns, might obscure the effort of the Arians and confirm his own party in the profession of their faith."—"The Ecclesiastical History by Socrates Scholasticus," Book VI, Chap. 8, found in "Ante-Nicene and Post-Nicene Fathers," Second Series, Vol. II, p. 144.

"Assemblies are not held in all churches on the same time or manner. The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is not observed at Rome or at Alexandria. There are several cities and villages in Egypt where, contrary to the use established elsewhere, the people meet together on Sabbath evenings, and, although they have dined previously, partake of the mysteries."—"The Ecclesiastical History of Salaminus Hermias Sozomenus," Book VII, Chap. XIX, found in "Ante-Nicene Fathers," Second Series, Vol. II, p. 390.

The Sabbath was made a fast day by the Western church in order that they might be as different from the Jews as possible.

While the "Apostolic Constitutions" were not written by the apostles, and hence may not be taken as authority in doctrine, they may very properly be taken as reflecting the belief and practice of the Western church in the middle of the fourth century, when they

were written. Their testimony in regard to the observance of Sabbath and Sunday is as follows:--

"Have before thine eyes the fear of God, and always remember the ten commandments of God. . . . Thou shalt observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands."--"Constitutions of the Apostles," Book II, Sec. IV, Chap. 36; A. N. F., Vol. VII, p. 413.

"Let your judicatures be held on the second day of the week, that if any controversy arise about your sentence, having an interval till the Sabbath, you may be able to set the controversy right, and to reduce those to peace who have the contest one with another against the Lord's Day."--Book II, Sec. VI, Chap. 47; A. N. F., Vol. VII, p. 417.

"Assemble yourselves together every day, morning and evening, singing Psalms and praying in the Lord's house: in the morning ascend the sixty-second Psalm and in the evening the hundred and fortieth, but principally on the Sabbath-day. And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, condescending to let Him suffer, and raised Him from the dead. Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection, on which we pray thrice standing in memory of Him who arose in three days, in which is performed the reading of the prophets, the preaching of the gospel, the obligation of the sacrifices, the gift of the holy food?"--Book II, Sec. VII, Chap. 59; A. N. F., Vol. VII, p. 422.

"Do you therefore fast on the days of the passover, begin-

ning from the second day of the week till the preparation, and the Sabbath, six days, making use of only bread, and salt, and herbs, and water for your drink; but do you abstain on these days from wine and flesh, for they are days of lamentation and not of feasting. Do ye who are able fast the day of the preparation and the Sabbath-day entirely, tasting nothing till the cock-crowing of the night; but if any one is not able to join them both together, at least let him observe the Sabbath-day; for the Lord says somewhere, speaking of Himself: "When the Bridegroom shall be taken away from them, in those days shall ye fast." In these days, therefore, He was taken away from us by the Jews, falsely so named, and fastened to the cross, and was "numbered among the transgressors."

--Bock V. Sec. III, Chap. 18; A. N. E., Vol. VII, p. 447.

"He suffered for us by Thy permission, and died, and rose again by Thy power: on which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day, and rejoice on account of Him who has conquered death, and has brought life and immortality to light. . . . Thou didst give them [our fathers] the law or decalogue, which was pronounced by Thy voice and written with Thy hand. Thou didst enjoin the observation of the Sabbath, not affording them an occasion of idleness, but an opportunity of piety, for their knowledge of Thy power, and the prohibition of evils; having limited them as within a holy circuit for the sake of doctrine, for the rejoicing upon the seventh period. On this account was there appointed one week, and seven weeks, and the seventh month, and the seventh year, and the revolution of these, the jubilee, which is the fiftieth year for remission, that men might have no occasion to pretend ignorance. On this account he permit-

ted men every Sabbath to rest, that so no one might be willing to ¹⁰⁹⁹ send word out of his mouth in anger on the day of the Sabbath. For the Sabbath is the ceasing of the creation, the completion of the world, the inquiry after laws, grateful praise to God for the blessings he has bestowed upon men. All which the Lord's day excels, and shows the Mediator Himself, the Provider, the Lawgiver, the Cause of the resurrection, the First born of the whole creation, God, the Word, a man, who was born of Mary alone, without a man, who lived holily, who was crucified under Pontius Pilate, and died, and rose again from the dead. So that the Lord's Day commands us to offer unto ~~God~~ thee, O Lord, thanksgiving for all. For this is the grace afforded by thee, which on account of its greatness has obscured all other blessings."--Book VII, Sec. II, Chap. 36; A. N. F., Vol. 2 VII, p. 474.

"I Peter and Paul do make the following constitutions. Let the slaves work five days; but on the Sabbath-day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day of the resurrection."--Book VIII, Sec. IV, Chap. 33; A. N. F., Vol. VII, p. 495.

The following quotations from Chrysostom, who lived in the fifth century, show the position taken by the Eastern church at this time:--

"You will now understand why Paul calls circumcision a subversion of the gospel. There are many among us now, who fast on the same day as the Jews, and keep the Sabbaths in the same manner; and we endure it nobly or rather ignobly and basely. And why do I speak of Jews seeing that many Gentile customs are observed by some among us."--"Commentary of St. John Chrysostom, Archbishop of Con-

stantinople, on the Epistle of St. Paul the Apostle to the Galatians,"
Chap. I, Verse 7; "Nicene and Post-Nicene Fathers," First Series,
Vol. XIII, p. 8.

"For though few are now circumcised, yet, by fasting and observing the Sabbath with the Jews, they commonly exclude themselves from grace. If Christ avails not to those who are only circumcised, much more is peril to be feared where fasting and Sabbatizing are observed, and thus two commandments of the law are kept in the place of one. . . . Listen to Paul's words, that the observance of the law overthrows the Gospel, and learn if thou wilt, how this comes to pass, and tremble, and shun this pitfall. Wherefore dost thou keep the Sabbath, and fast with the Jews? Is it that thou fearest the Law and abandonment of its letter? But thou wouldest not entertain this fear, didst thou not disparage faith as ~~weak~~ weak and by itself powerless to save. A fear to omit the Sabbath plainly shows that you fear the Law as still in force; and if the Law is needful, it is so as a whole, not in part, nor in one commandment only; and if as a whole, the righteousness which is by faith is little by little shut out. If thou keep the Sabbath, why not also be circumcised? And if circumcised, why not also offer sacrificed? If the Law is to be observed, it must be observed as a whole, or not at all. If omitting one part makes you fear condemnation, this fear attaches commonly to all parts."--Chrysostom's Commentary on Galatians, Chap. II; "Nicene and Post-Nicene Fathers," First Series, Vol. XIII, p. 21.

IV. Sunday Placed among the Legal Holidays by Imperial Legislation.

But the observance of Sunday, while at first supported by

such reasons as those already mentioned, was not left to them alone. Constantine's edict of March 7, 321 A. D., commanded: "All judges and city people and the craftsmen shall rest upon the venerable Day of the Sun. Country people, however, may freely attend to the cultivation of the fields, because it frequently happens that no other days are better adapted for planting the grain in the furrows or the vines in the trenches. So that the advantage given by heavenly providence may not for the occasion of a short time perish."

--Direct translation from the Codex Justinianus, Vol. 3, Book 12, Chap. 3; "Ayer's Source Book," pp. 284 and 285.

It will be noted that the title given Sunday is "the venerable day of the sun," that this law is similar to the laws concerning all the feast days of the empire. This Sunday law was the first step that produced the church and state union of the papacy. Coleman, in his "Constantine the Great and Christianity," speaking of these and other laws, says: "Constantine's laws on Sunday are of very much interest. In 321 he raised it to the rank of the old pagan holidays." "These laws are not necessarily Christian or pagan." Speaking of the designation of the day as the "venerable day of the sun," he says: "Such phrases were common to both Christians and pagans." Eusebius gives a list of laws by Constantine as Christian laws. Later Roman emperors made still more stringent Sunday laws than did Constantine, and nearly every Christian nation from that time to this has had such laws upon its statute books. Hutton Webster in "Rest Days" cites a provision whereby Constantine sought to have Sunday established as a regular market day.

The following quotations from Cyril of Jerusalem, who died in 386 A. D., show how he regarded the Sabbath:--

"Neither venture thyself at heathen assemblies for public spectacles, nor ever use amulets in sicknesses; shun also all the vulgarity of tavern-hunting. Fall not away either into the sect of the Samaritans, or into Judaism; for Jesus Christ henceforth hath ransomed thee. Stand aloof from all observance of Sabbaths, and from calling any indifferent meats common or unclean."—Fourth Catechetical Lecture, Sec. 37; "Nicene and Post-Nicene Fathers," Second Series, Vol. VII, p. 28.

"This Holy Spirit, who in unison with Father and Son has established the New Covenant in the Church Catholic, has set us free from the burdens of the law grievous to be borne,—those I mean, concerning things common and unclean, and meats, and sabbaths, and new moons, and circumcision, and sprinklings, and sacrifices; which were given for a season, and had a shadow of good things to come, but which, when the truth had come, were rightly withdrawn."—Seventeenth Catechetical Lecture, Sec. 29; "Nicene and Post-Nicene Fathers," Second Series, Vol. VII, p. 131.

Chrysostom believed that the Sabbath was not one of the leading commandments, that it was only partial and temporary, and hence had been abolished. Thus we find him writing as follows:—

"Wherefore when He [God] speaks to us by the dictate of conscience, He not only prohibits, but adds the reason. When, for instance, He gave commandment respecting the Sabbath; 'on the seventh day thou shalt do ~~not~~ no work;' He subjoined also the reason for this cessation. What was this? 'Because on the seventh day God rested from all His works which He had begun to make.' And again; 'because thou ~~was~~ wert a servant in the land of Egypt.' For what purpose, then, I ask, did He add a reason respecting the Sabbath, but did no such thing in regard to murder? Because this commandment was not one

of the leading ones. It was not one of those which are accurately defined of our conscience, but a kind of partial and temporary one; and for this reason it was abolished afterwards."—Homilies of St. John Chrysostom, Archbishop of Constantinople, Addressed to the people of Antioch, Concerning the Statutes, Homily XII; "Nicene and Post-Nicene Fathers," First Series, Vol IX, pp. 421 and 422.

We have seen thus far that Sunday came into prominence among the sun-worshippers of the Roman empire during the first three centuries A. D., that it was first introduced among Christians by the gnostics, who used philosophical arguments to defend the practice, and who were determined not to do anything that might seem to be honoring the God who created this world, that it gradually gained a stronger hold on the Christian church, and was at last enforced in some measure at least by a law of the land.

V. Sunday is made binding upon Conscience by Decrees of Councils and Injunctions of Popes.

The church councils, also, were not silent on this matter. That of Elvira, a provincial council held at Elvira, Spain, about 300 A. D., decreed that "whosoever neglects attendance at church on Sunday shall be excommunicated for a short time." Canon XXIX of the Council of Laodicea, also a provincial council, held in Asia Minor at an uncertain date, commanded Christians to work on the Sabbath and to rest on Sunday. Yet even this council did not think it necessary that work should be entirely stopped on Sunday. This canon has greater value because Canon IV of the Council of Chalcedon recognized the canons passed by the Council of Laodicea. Canon XLIX of the Council of Laodicea provides that bread must be offered

during Lent except on the Sabbath and on the Lord's Day. It also shows that some services were still held on the Sabbath. To sum up the decrees of the councils so far as they relate to the observance of the Sabbath and Sunday, they command that work must be done on the Sabbath but that one should rest on Sunday if convenient.

Pope Gregory the Great (590-604 A.D.) seems to have been the first pope to speak officially in regard to the Sabbath. His position in this matter was truly gnostic; and by means of fanciful interpretations, he made void the Law of God, as will be seen from the following portions of his letter to the Romans, written in A. D. 602:--

"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, who, when he comes, will cause the Sabbath day as well as the Lord's day to be kept free from work. . . .

"We therefore accept spiritually, and hold spiritually, this which is written about the Sabbath. For the Sabbath means rest. But we have the true Sabbath in our Redeemer Himself, the Lord Jesus Christ. And whoso acknowledges the light of faith in Him, for he draws the sins of concupiscence through his eyes into his soul, he introduces burdens through the gates on the Sabbath day. We introduce, then, no burden through the gates of the Sabbath day for we draw no weight of sin through the bodily senses to the soul. . . . If, then, the very Truth in person commanded that the Sabbath should not be kept according to the letter, whoso keeps the rest of the Sabbath according to the letter of the Law, who else does he contradict but the Truth Himself?"--Gregory the Great, "Nicene and

Post-nicene Fathers," Second Series, Vol. XIII, p. 92.

Thus we see that the Sunday institution is without Scriptural authority, that Sunday was exalted above the other days of the week by the later sun-worship of the Roman empire, that through the gnostic sects its observance was introduced into the Christian church on philosophical grounds, that it was already established in some churches as early as 147 A. D., that it gradually gained a strong hold on the church and finally displaced the observance of the true Sabbath, and lastly that it was made binding upon conscience by legal enactments and by the decree of the pope. In other words, its supports have been philosophy, tradition, and the power of the state in opposition to the Word of God. The change of the Sabbath is the chief mark of papal usurpation since the papacy is the greatest exponent of tradition and assumes full responsibility for the change. The Council of Trent decided that under no consideration should heretics be allowed to triumph over the church by their throwing tradition aside, and it was further decreed that tradition does not signify antiquity, but rather continual inspiration. See "Catechism of the Council of Trent."

VI. The Reformers and Sunday.

Most Protestant denominations have followed the lead of Rome in this matter from the first. In 1530, fifteen years before the Council of Trent, the Lutheran position had been expressed in the Augsburg Confession, which contained a declaration that "those who argue that the Sabbath has been changed and various other things done, must needs have the church's power to be very great because it hath dispensed with a precept of the Decalogue." (See

"Creeds of Christendom," p. 64 ff., under head of "Discretionary Power of the Church.") And again, on page 68 of the same book we read: "The Lutheran answer is that it is lawful for the church to make ordinances, but not that their violation be considered sin," "They that think that the Lord's day was appointed by the church instead of the Sabbath are greatly mistaken."

The position of Calvin with reference to the fourth commandment, as expressed in his "Institutes," was as follows:--

"XXVIII. The end of this precept is, that being dead to our own affections and works, we should meditate on the kingdom of God, and be exercised in that meditation in the observance of his institutions. But as it has an aspect peculiar and distinct from the others, it requires a little different kind of exposition. The Fathers frequently call it a shadowy commandment, because it contains the external observance of the day, which was abolished with the rest of the figures at the advent of Christ. And there is much truth in their observation, but it reaches only half of the Sabbath. Wherefore it is necessary to seek farther for an exposition, and to consider three causes on which I think I have discovered this commandment to rest. For it was the design of the heavenly Lawgiver under the rest of the seventh day, to give the people of Israel a figure of the spiritual rest, by which the faithful ought to refrain from their own works, in order to leave God to work within them. His design was, secondly, that there should be a stated day, on which they might assemble together to hear the law and perform the ceremonies, or at least which they might especially devote to meditations on his works: that by this recollection they might be led to the quests of piety. Thirdly, he thought it right that servants and persons living under jurisdiction of others, should be indulged

with a day of rest, that they might enjoy some remission from their labor. . . .

"XXXII. I am obliged to be rather more diffuse on this point, because in the present age some unquiet spirits have been raising noisy contentions respecting the Lord's Day. They complain that Christians are tinctured with Judaism, because they retain any observance of days. But, I reply, that the Lord's Day is not observed by us upon the principles of Judaism; because in this respect the difference between us and the Jews is very great. For we celebrate it not with scrupulous rigour as a ceremony which we conceive to be a figure of some spiritual ministry; but only use it as a remedy necessary to the preservation of order in the church. . . . Now whereas it was expedient for the destruction of superstition, the day which the Jews kept holy was abolished; and it being necessary for the preservation of decorum, order, and peace in the Christian church, another day was appointed for the same use. . . .

"XXXIV. However, the ancients have not without sufficient reason substituted what we call the Lord's Day in the room of the Sabbath. For since the resurrection of the Lord is the end and consummation of that true rest, which was adumbrated by the ancient Sabbath; the same day, which put an end to the shadows, admonishes Christians not to adhere to a shadowy ceremony. Yet I do not lay so much stress on the septenary number, that I would oblige the church to the invariable adherence to it; nor will I condemn those churches, which have other solemn days for their assemblies, provided they keep at a distance from superstition. And this will be the case, if they be only designed for the observance of discipline and well-regulated order. Let us sum up the whole in the following manner. As the truth was delivered to the Jews in a figure,

so it is given to us without any shadows; first, in order that during the whole life we should meditate on the perpetual rest from our own works, that the Lord may operate within us by his Spirit; secondly, that every man, whenever he has leisure, should diligently exercise himself in private in pious reflections on the works of God, and also that we should, at the same time, observe the legitimate order of the church, appointed for the hearing of the word, for the administration of the sacraments, and for public prayer; thirdly, that we should not unkindly oppress those who are subject to us. Thus vanish all the dreams of false prophets, who in past ages have infected the people with a Jewish notion, affirming that nothing but the ceremonial part of this commandment, which according to them is the appointment of the seventh day, has been abrogated, but that the moral part of it, that is the observance of one day in seven, still remains. But this is only changing the day in contempt of the Jews, while they retain the same opinion of the holiness of the day; for on this principle the same mysterious signification would still be attributed to particular days, which they formerly obtained among the Jews, ~~which they retained~~ ~~and~~ And indeed we see what advantages have arisen from such a sentiment. For those who adhere to it, far exceed the Jews in gross, carnal, and superstitious observance of the Sabbath; so that the reproofs, which we find in Isaiah, are equally applicable to them in the present age, as to those whom the prophet reproved in his time. But the principal thing to be remembered is the general doctrine; that, lest religion decay or languish among us, ~~sa~~ ~~ables~~ ought diligently to be held, and that we ought to use those external means which are adapted to support the worship of God."--Calvin's "Christian Institutes," Book II, Chap. 8.