

**SABBATH, SUNDAY**  
**AND**  
**FRIDAY**

IN THE  
**LIGHT OF THE BIBLE AND**  
**HISTORY**

—BY—  
**O. A. JOHNSON**

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**COLLEGE PLACE, WASHINGTON**  
**1922**

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BY  
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AUTHOR OF "THE BIBLE TEXT-BOOK"  
AND "BIBLE CONTRASTS"

INTRODUCTION  
BY  
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## PREFACE

From the fact that church histories, as well as histories of Christian dogmas, which are generally used as text books in our colleges, do not give all the information that is desired on the subject of the Sabbath of the Lord or how the first day of the week came to take the place of the Sabbath for rest and worship, therefore the following was prepared for the use of the class in church history in Walla Walla College during the year 1921-22. But since the class desired to obtain these historic facts in a printed form for future use, the instructor gladly complied with the request, and hence these facts now appear in the form of this little pamphlet.

Since the Bible is an inspired history of Christian doctrines, therefore the first few pages will be devoted to the teaching of the Bible on the subject of the Creation Sabbath and the First Day of the Week. The rest of this brief treatise will be devoted to the teaching of history on this topic. Those who wish to study this doctrine more fully will find this subject fully discussed in the books named in the introduction.

**Instructor.**

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**INTRODUCTION**

In our day we find three days in the week observed for rest and worship. The Jews and a few Christian denominations—the Seventh-Day Baptists, the Seventh-Day Adventists, and a few others—observe the seventh day or Saturday for rest and worship; the Greek Catholic and the Roman Catholic churches and most of the Protestant denominations devote the first day of the week or Sunday for rest and worship. The Mohammedans, which number about 225,000,000, observe Friday for their religious worship.

The author will give, in this brief treatise, what he finds in the Bible and history bearing on the subject of these three days of the week devoted to religious worship by so many people in our day.

While the sacred Scriptures are considered by Protestants as a sufficient guide with reference to all of man's religious duties, the Catholics, on the other hand, regard the tradition of their own church as of equal authority with the Bible. The Mohammedans look upon Mohammed as a true prophet of God and his writing, the "Koran," as their infalible guide regarding all religious duties.

**Literature.** "The Ante-Nicene Fathers" include the writings of the so-called Christian Fathers who lived and wrote before the Council of Nice, 325 A. D. These writings are published in ten volumes. To these writings Christians generally appeal to learn what the Christians believed and taught during the second, third, and fourth centuries after Christ. "The Nicene and Post-Nicene Fathers, First Series"

contain the writings of Augustin and Chrisostom in fourteen volumes. "The Nicene and Post-Nicene Fathers, Second Series," contain the church histories of Eusebius, Socrates, Sozomenus, and Theodoret, also the writings of Jerome, letters of Gregory the Great, 590-604 A. D., and other noted writers during that period; these are found in fourteen volumes.

The above three sets of books of the Fathers are published by Charles Scribner's Sons, New York.

**Sabbath Histories.** "The Sabbath Manuel" by Justin Edwards, American Tract Society, New York; "The Sabbath" by James Gilfillian, American Tract Society, New York; "Cox's Literature on the Sabbath Question," in two volumes, Maclachlan and Stewart, Edinburgh; Hessey's Bamfton Lectures on "Sunday," John Murray, London. "History of the Sabbath," by Andrews and Conradi, Review and Herald, Washington, D. C.; "A Critical History of the Sabbath and the Sunday in the Christian Church," A. H. Lewis, The American Sabbath Tract Society, Plainfield, N. J.; "Critical History of Sunday Legislation," A. H. Lewis, D. Appleton and Co., New York. "The Sabbath for Man," Wilbur F. Crafts, Funk and Wagnalls, New York; "Spiritual Sabbathism," A. H. Lewis, American Sabbath Tract Society, Plainfield, N. J.

Other authors will also be quoted and due reference given so that the reader can verify quotations used.



PART ONE

## *Sabbath in the Bible*

### I. SABBATH IN THE OLD TESTAMENT

1. **Divine Origin of the Sabbath.** All who believe the Bible to be the inspired word of God acknowledge the seventh-day sabbath to be of divine origin. It will not therefore be necessary to devote much space to a discussion of the Sabbath from a Bible standpoint.

The Sabbath was instituted by the Creator, Christ, for God created all things by Christ. "All things were made by him," Heb. 1:1, 2; John. 1:1-3. The Sabbath was made at Creation in the following manner: He first rested on the first seventh day of time, then he blessed and sanctified it. Gen. 2:1-3. But the sole fact of his resting on this seventh day, made that day "the Sabbath-day;" for it was already "the Sabbath day" when He blessed and hallowed it. Ex. 20:11. Since the first seventh day of time became the Lord's Sabbath, or rest day, because he rested on that day, it follows that each succeeding seventh day of the weekly cycle will be the Lord's rest day as long as the sun shines and the earth revolves upon its axis. This fact can no more be changed than we can change our birthday.

2. **The Sabbath Universal and Perpetual.** The Sabbath law reveals the fact that it is an institution of universal and perpetual obligation; for first, the Creator, who alone has the sole right to make laws governing created intelli-

gences, made the Sabbath law; second, "the earth" is specified as the territory where the Sabbath is to be sacredly observed; third, the subjects of this law are human beings old enough to work, and know enough to count from one to seven and to keep the Sabbath day holy. Ex. 20:8-11. "The Sabbath was made for man." Mark 2:27.

3. **Sabbath Moral and Unchangeable.** The Creator of the universe must be infinite in all his attributes; for if one of his attributes were finite—or limited then he would not be an infinite God. All his attributes must therefore be immutable—not subject to change. With him "is no variableness neither shadow of turning." Jas. 1:17. It furthermore follows that the terms of language that correctly define these attributes must of necessity be as unchangeable as God himself.

Any and every law which is based upon or is a revelation of an attribute of God, and which is also an expression of his will, must be a moral and unchangeable law. Now it is a fact that the Sabbath law is a revelation of, and is based upon the attribute of creative power; it also contains an expression of his will concerning the Sabbath, hence the Sabbath command must be a moral and an unchangeable law.

4. **Sabbath Memorial.** Statues are often set up in memory of great men; monuments are often erected to commemorate great national events; at times national holidays are appointed in memory of some important national transaction, such as "Independence Day," the "Fourth of July," which is celebrated in the United States in memory of the signing of the American Independence on July 4, 1776.

Now what event could be of greater importance to the human family than the creation of our world by the almighty power of God, and what could be of greater inter-



est to man than to keep in memory the birth of our world and everything in it? God "made his wonderful works to be remembered;" (Ps. 111:4), and such a memorial he has given us in his constitutional law, the decalogue, and that memorial is the creation Sabbath, for he says, "remember the Sabbath day (the rest day) to keep it holy . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11. Since the seventh day Sabbath law was instituted at creation, as a memorial of God's creative works, it follows that it will exist as long as creation exists. This is evident from the fact that the saved will continue to hallow the Sabbath on the new earth throughout the ceaseless ages of eternity. Isa. 66:22, 23.

Had man continued to observe this reminder of creation by contemplating God's manifold and wonderful works, he would never have apostatized into idolatry. The true spiritual and worshipful observance of the creation Sabbath is the greatest bulwark against infidelity and idolatry.

5. **Sabbath a Sign.** The religious observance of a day is a sign of obedience or loyalty to the authority requiring such observance. When Israel kept the day, which Aaron dedicated as a "feast to the Lord," for the worship of the golden calf, which he had made, it was a sign of their obedience to Aaron and a sign of apostasy. Ex. 32:2-6. When Israel kept the fifteenth day of the eighth month, which king Jeroboam had appointed for the worship of the golden calves, it was a mark of loyalty to the king as well as a mark of apostasy. I Kings 12:26-33. When Israel burned incense to "Baalim" on days dedicated for his worship it was a sign of Baal worship. Hos. 2:13. The Galatian churches were composed largely of proselytes converted from idol-

atry. Acts 13:14, 42-43; 14:1, 8-15. Afterwards Paul upbraided them for returning to the bondage of idol-worship by observing days, months, times and years dedicated to idolatry. Gal. 4. 8-10. Thus the observance of these idolatrous feasts was a mark of apostasy.

Now the Lord has given his people a sign of loyalty to him, for he says: "verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. But the Sabbath is a sign only to those whom the Lord sanctifies. Now since salvation from sin and sanctification is through grace by faith in the name of Christ (Eph. 2:5, 8; I Cor. 6:11), it follows that all who are sanctified are under grace, and only such can by the grace of God keep the Sabbath holy. Ex. 20:8. With delight will such worship the Lord from Sabbath to Sabbath. Isa. 58:12-14; 66:22, 23. This sign will remain "forever" or as long as God and his sanctified people exist. Ex. 31:17. Thus it is evident that the observance of the Creator's Sabbath is a sign of loyalty to God; and the religious observance of man-made rest days, as a substitute for the Lord's sacred day, is a sign of apostasy from God, and hence vain worship. Matt. 15:9.

6. **Three Annual Feasts.** The Lord appointed three annual feasts to be observed by Israel. Ex. 23:14-17; Deut. 16:16. The first was the feast of the passover which lasted seven days from the fourteenth to the twenty-first in the first month, Abib or Nisan. This feast was to be a memorial of Israel's deliverance from Egyptian bondage. Ex. 12:6-15; 13:4-10. The second was the feast of "first fruits" or "the feast of weeks." Ex. 23:16; Deut. 16:16. This feast fell seven weeks or fifty days after the wave sheaf had been waved on the morrow after the first passover



sabbath or after the sixteenth of Abib. Lev. 23:11-16. In the New Testament it is called Pentacost. Acts 2:1. The third festival was called the feast of ingathering or the "feast of tabernacles"; it was celebrated from the fifteenth to the twenty-first of the seventh Jewish month Tisri. Ex. 23:16; Deut. 16:16; Lev. 23:39.

The Hebrew word by which these annual feasts are designated is "Hag", a word which is never applied to the seventh day Sabbath. The corresponding Greek word is "heorte."

**7. Seven Annual Sabbaths.** The seven annual rest days were the following: the **first** was on Abib 15th, and the **second** was on the 21st, being the first and last days of the passover feast. Lev. 23:58, the **third** annual rest day was the day of pentecost fifty days after the first Passover sabbath and occurred on the sixth day of the Jewish month Sivan. Lev. 23:15, 16. The first day of the seventh month Tisri was the **fourth** annual sabbath. Lev. 23:24, 25. The day of atonement which fell on the tenth day of this month was the **fifth** annual sabbath of Israel. Verses 27-32. The first and last days of the feast of tabernacles constitute the **sixth** and **seventh** annual feasts days in Israel. Verse 39. All these annual feasts and annual rest days were "besides the Sabbaths of the Lord." Verses 37, 38.

All these feasts and rest days were appointed for various kinds of sacrifices and burnt offerings. Verse 37. All divine instructions concerning them are found only in the ritual law given to Moses, and are no part of God's holy law, the decalogue.

**8. Annual Feasts and Annual Sabbaths Abolished.** Since these feasts and rest days were appointed for sacrifices and offerings it follows that they ceased at the crucifixion of Christ, when the veil in the temple was rent, indicating that

### EXPLANATION TO CHART NO. 2

The Jewish year consisted of twelve months, with alternating thirty and twenty-nine days, making 354 days, instead of 365. In order that the months might correspond with the various seasons of the year, an intercalary month was added every third year, or oftener, to the last month, and called Veadar. The civil year began with Tisri, and the number of the month of the civil year is found at the right of the name of the month, inclosed with parentheses.

The ecclesiastical year began with Abib or Nisan. Ex. 12:2; 34:18; Esther 3:7. The numerical figures to the left of the names of the months indicate the number of the month in the ecclesiastical year. This chart is based upon the accepted idea that Christ ate the passover lamb on the evening following the first of the month. Luke 22:1, 7, 15; Ex. 12:6-8. Now if the 14th day fell on Thursday, then the first day of the same month would fall on Friday. Then it becomes an easy matter to locate every day of the week, every weekly Sabbath, every feast day, and every annual sabbath of that year. See par. 6-8.



Chart No. 2 Jewish Calendar.

	1. Abib or Nisan (7) Mar.—Apr.	2. Yjar or Zif (8) Apr.—May	3. Sivan (9) May—June	4. Thammuz (10) June—July	5. Ab (11) July—Aug.	6. Elul (12) Aug.—Sep.
1. Sun.	16 3 10 17 24	16 1 6 15 22 29	7 14 21 28	5 12 19 26	4 11 18 25	2 9 16 23
2. Mon.	17 4 11 18 25	17 2 9 16 23	8 15 22 29	6 13 20 27	5 12 19 26	3 10 17 24
3. Tues.	18 5 12 19 26	18 3 10 17 24	9 16 23 30	7 14 21 28	6 13 20 27	4 11 18 25
4. Wed.	19 6 13 20 27	19 4 11 18 25	10 17 24	8 15 22 29	7 14 21 28	5 12 19 26
5. Thurs.	20 7 14 21 28	20 5 12 19 26	11 18 25	9 16 23	8 15 22 29	6 13 20 27
6. Fri.	21 8 15 22 29	21 6 13 20 27	12 19 26	10 17 24	9 16 23 30	7 14 21 28
7. Sabbath	22 9 16 23 30	22 7 14 21 28	13 20 27	11 18 25	10 17 24	8 15 22 29
1. Sun.	7 8 15 22 29	8 6 13 20 27	5 12 19 26	3 10 17 24	2 9 16 23 30	1 8 15 22 29
2. Mon.	8 9 16 23 30	7 14 21 28	6 13 20 27	4 11 18 25	3 10 17 24	2 9 16 23 29
3. Tues.	9 10 17 24	8 15 22 29	7 14 21 28	5 12 19 26	4 11 18 25	3 10 17 24
4. Wed.	10 11 18 25	9 16 23	8 15 22 29	6 13 20 27	5 12 19 26	4 11 18 24
5. Thurs.	11 12 19 26	10 17 24	9 16 23 30	7 14 21 28	6 13 20 27	5 12 19 26
6. Fri.	12 13 20 27	11 18 25	10 17 24	8 15 22 29	7 14 21 28	6 13 20 27
7. Sabbath	13 14 21 28	12 19 26	11 18 25	9 16 23	8 15 22 29	7 14 21 28

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then the typical service of the earthly sanctuary ceased; for then was blotted out the "handwriting of ordinances." The annual feasts (Greek 'heorte') and annual sabbaths were then annulled; for they were only shadows—a type of Christ. Matt. 27:51, 52; Col. 2:14-17; Heb. 10:1, 2.

Note—The term Israel refers to the descendants of Jacob's twelve sons and is always so used in the Old Testament. The term Jews is first used in II Kings 16:6, about 741 B. C. or about 750 after the exodus, when the descendants of the tribe of Judah were called Jews. The creation Sabbath is never in the Bible called the Sabbath of the Jews, or the Sabbath of Israel, but "the Sabbath of the Lord thy God" or "my Sabbaths." Ex. 20:10; 31:13. The annual sabbaths are sometimes called "your sabbaths," "her sabbaths," etc. Lev. 23:27-32; 26:34, 35.

II. SABBATH IN THE NEW TESTAMENT

9. Christ's Teachings About the Sabbath. The Sabbath was instituted by the Creator—Jesus Christ (see par. 1) therefore he could truly say that "the Son of man is Lord also of the Sabbath;" and hence he could say with authority, "the Sabbath was made for man." Mark 2:27, 28.

When the Jews found fault with the disciples of Christ for plucking ears of grain to eat on the Sabbath; and when they also upbraided Jesus for healing on that day, he replied by calling attention to the fact, that the priests in the temple profaned the Sabbath by offering sacrifices on that day, yet were held blameless (Num. 28:9, 10); and how they thought it right to lift a sheep out which had fallen into a pit on the Sabbath; thereupon he then stated the principle that "it is lawful to do well on the Sabbath days." Matt. 12:1-12. If only deeds of necessity and mercy were "lawful" on the Sabbath, it follows that all other work was unlawful on that day. Jesus predicted the fall of Jerusalem



in the following words: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:19. Jerusalem was destroyed 70 A.D. by the Romans under Titus. He counseled his disciples, who might be "in Judea," in "the field," or on "the housetop," to flee instantly to the mountains and not stop to take anything with them. Then follows this advice: "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:15-20. They were to pray that God would so overrule events that they would not have to suffer in their flight from the winter's cold. And he added significantly, "Neither on the Sabbath day." Had Jesus abolished the Sabbath at his crucifixion, as some teach, then there would have been no Sabbath on which to flee. But the fact that they were not to flee on the Sabbath at the time of the conquest of Judea by the Romans, A.D. 70, proves most conclusively that the Sabbath was not abolished, but was to be sacredly observed by the believers in Christ.

10. **To Teach What Jesus Taught.** Christ's last commission to his disciples was to "teach all nations to observe all things whatsoever I have commanded you." Matt. 28:19, 20. It is evident from this that Christian ministers ought to "teach all nations," not the Jews only, that Jesus is "Lord of the Sabbath," that "the Sabbath was made for man," and that they should pray God for help to keep it in troublous times. As far as the gospel records are concerned, Jesus never took the first day of the week upon his lips, much less said anything about its taking the place of the Sabbath.

11. **Sabbath in Acts.** In the book of Acts we have a history of the Christian church from the ascension of Jesus until Paul's imprisonment in Rome A. D. 62-66.

From this inspired history, we learn that the churches raised up in Antioch Pisidia, in Philippi, in Thessalonica, and in Corinth held their religious services on the Sabbath. Acts 13:14, 42-44; 16:12, 13; 17:1-3; 18:1-4, 11. There is no evidence that regular religious services were held on any other day. It is furthermore a fact that a large number in these churches were converted Gentiles.

12. **Sabbath in the First Christian Council.** Wherever Paul labored he preached "forgiveness of sins" in the name of Christ, and said, "All that believe are justified from all things, from which they could not be justified by the law of Moses." Acts 13:38, 39. Thereupon some arose and taught that none could be saved unless they were "circumcised" and kept the "law of Moses." Acts 15:1-5. In consequence of this, a council was called at Jerusalem 51 A.D., composed of apostles and elders, to settle this matter. After a thorough consideration of the question, the council agreed to the following statement by James: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day." Acts 15:19-21. From this it is evident that this council considered the moral law forbidding idolatry and fornication as well as the law of hygiene, still binding, but it was not necessary to salvation to observe the law of Moses. Verses 23-29. This proves that the council recognized two laws, the moral and ceremonial laws.

It is furthermore obvious that this council approved of the custom of the converted Gentiles' meeting in "the synagogue" on "every sabbath day" for to worship. Had the



Sabbath been changed from the seventh to the first day of the week, this would have been the time to have made it known. In view of this fact it is apparent that this first Christian council, composed of apostles and elders, set their seal of approval on the Sabbath observance in the Christian dispensation.

From the teachings of Christ in the gospels, and from the inspired history, Acts of the Apostles, we learn that the Sabbath of the Lord remains unchanged and should be sacredly observed by Christians.

13. **Israel a Kingdom of Priests.** God designed that Israel should be a kingdom of priests to teach surrounding nations the worship of the true God. Ex. 19:6; Ps. 96:2, 10; I Chron. 16:23, 24; Isa. 49:6. All strangers—heathen—who chose to serve Jehovah were to observe the same laws, offer the same kind of sacrifices, keep the same commands and observe the same sabbaths as Israel. Num. 15:15, 16, 29; Isa. 56:1-7. The temple built by Solomon was dedicated for the worship of these proselytes as well as for Israel, hence it was called a "house of prayer for all people." I Kings 8:41-43; Isa. 56:7. Jonah was sent to Nineveh who repented at his preaching. Matt. 12:41.

But Israel failed to do this missionary work because they went into idolatry. God, therefore, scattered them through captivity among the surrounding nations. Deut. 28:49, 64; II Kings 18:11, 12; II Chron. 36:14-18. Nevertheless the knowledge of Jehovah and his worship was disseminated among the heathen peoples through those of Israel in captivity who remained loyal to God. This remnant of Israel was "in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Micah 5:7. In the days of Esther and Mordecai "many people of the land be-

came Jews." Esther 8:17. In the days of Malachi there were Gentiles from the rising of the sun to the going down thereof who offered more acceptable sacrifices to the Lord than Israel. Mal. 1:7-11.

14. **Many Jewish Proselytes.** In the days of Christ there "was no nation which had not among them part of the Jewish people," since it was "widely dispersed over all the world among its inhabitants." "Edersheim's Life of Christ," Vol. 1, p. 5. Josephus quotes Strabo thus, "These Jews are already gotten into all cities; and it is hard to find a place in the habitable earth that hath not admitted this tribe of men, and it not possessed by them." "Josephus' Antiquities," B. 14, ch. 7, para. 2. "The numbers won to the Jewish faith must have been very large. A careful modern writer states that 'at or before the beginning of the Christian era they might have bene reckoned by hundreds of thousands, if not millions,'" "Newman's Manual of Church History," vol. 1, pp. 57, 58.

15. **Jewish Proselytes Kept the Sabbath.** Seneca says of the Jews, "The vanquished have given laws to the victors." "Conflict of Christianity with Heathenism" by Uhlhorn, p. 87. Josephus testifies that "the multitude of mankind itself have had a great inclination of a long time to follow our observances; for there is not any city of the Grecians, nor any of the barbarians nor any nation whither our custom of resting on the Sabbath has not come." Josephus against Apion II, Sec. 40.

From the New Testament we learn that Greek proselytes worshipped in the temple at the passover feast. John 12:21. On the day of Pentecost we find that many proselytes were come to worship at this feast. Acts. 2:1-10.

From the Acts, we learn that numbers of devout Greeks men and women met with the Jews to worship God in the



synagogues on the Sabbath days. Acts 13:42-44; 14:1; 17:1-3; 18:1-11. Uhlhorn says, "Roman ladies thronged the Synagogues of the Jews, and many a Roman observed the Jewish Sabbath in the hope of propitiating the great Jehovah." "In Damascus, all the women are said to have been of this class and in Rome, there were many even from the higher circles. . . . Even without becoming exactly proselytes, many attached themselves to the synagogue fasted, prayed, kept the Sabbath." "Conflict of Christianity with Heathenism," by Uhlhorn, pp. 63, 89.

The above quotations prove that great numbers of the Gentiles of various nations renounced heathenism and served Jehovah and kept his Sabbath. These facts prove it is an error to teach that the laws given to Israel at Mount Sinai were for Israel alone. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3:29.

#### 16. First Day of the Week In the New Testament.

This day is mentioned only eight times in the Testament but is never designated by any other term than "the first day of the week." The first six times when this day is mentioned refer to the day of Christ's resurrection as follows. Matt. 28:1; Mark 16:2, 9; Luke 26:1; John 20:1, 19. But nothing is intimated that this resurrection day was to supercede the Sabbath of the Lord as a day of rest and worship.

The seventh text is found in Acts 20:7 where we find a record of Paul holding a parting meeting with the church at Troas. This is the only record we have in the New Testament of a religious meeting being held on "the first day of the week," and that was held during the night. But there is nothing in this text to indicate that this day was regularly observed for rest and worship.

"Upon the first day of the week let every one of you

lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:2) is the eighth and last reference to this day of the week. The expression "lay by him in store" "upon the first day of the week" is considered by many to mean that public collections were taken every Sunday for the poor, hence proof for regular Sunday meetings of the early Christians. The Greek for "by him" is "par heauto" and is thus defined by the following Greek-English lexicons: "at home," 1 Cor. 16:2, Bagster's "Analytical Greek Lexicon" p. 300; "by or with oneself in one's house, at home, 1 Cor. 16:21" Robinson's Greek and English Lexicon," p. 199; "at one's home or house," "Liddell's and Scott's Greek-English Lexicon." p. 1096.

Chrysostom, who lived 347-407 A. D. in his homily on 1 Cor. 16, remarks thus on the phrase "lay by him store:" Paul "said not 'Let him bring it into the church' lest they might feel ashamed because of the smallness of the sum; but 'having by gradual additions swelled his contribution, let him then produce it, when I come; but for the present lay it up,' saith he, 'at home, and make thine house a church; thy little box a treasury.'" "Post Nicene Fathers, First Series," Vol. 12, p. 259.

Now from the statements of these authorities it is evident that the laying by in store was to be done "at home" on "the first day of the week" and not in the collection box at the church, hence 1 Cor. 16:2, can not truly be regarded as proof for regular Sunday meeting as believed by many in our day.

17. "The Lord's Day" of Rev. 1:10, which was written 94 A. D., is held by many to be the first day of the week, because Jesus rose on that day. But if the resurrection of Christ on Sunday made that day "the Lord's day", then



it follows that each succeeding first day of the week since that resurrection morn must have been "the Lord's day". If so why did not Matthew, Mark and Luke who wrote their gospels between 6 and 23 years after his resurrection call this day "the Lord's day" instead of the "first day of the week?" Why did John who wrote his gospel 96 A. D. two years after he penned the Revelation twice call it the first day of the week" instead of "the Lord's day?" John 20: 1, 19. For dates of the books of the New Testament see "Source Book" p. 86, published by Review and Herald, Wash., D. C. Since the New Testament was written by inspired writers we must conclude that they did not know that the first day of the week was "the Lord's day," or they would have used that term instead of the one they employed.

18. **Sabbath the Lord's Day.** From the Bible we learn that the "seventh day is the Sabbath of the Lord thy God," Ex. 20:10; thy (the Lord's) holy Sabbath," Neh. 9:14; "My (the Lord's) holy day," Isa. 58:13; and "the Son of Man is Lord also of the Sabbath," Mark 2:28. These and many other texts of scripture prove clearly that the Sabbath of the Lord must be "the Lord's day" of Rev. 1:10.

The "Acts of the Holy Apostle and Evangelist John," is a book mentioned by Eusebius, Epiphanius, Photius, Augustine and others. In it we find the following; "On the seventh day it being the Lord's day, he said to them; 'Now it is time for me also to partake of food.'" "Ante-Nicene Fathers," vol. 8, pp. 357, 361. This proves that John who wrote Revelations, calls the seventh day the Lord's day, "and not the first day of the week." See paragraph 39.

19. **An Important Fact.** It may be a surprise to the reader yet it is an undeniable truth that none of the Christian authors who lived and wrote before the council of Nice 325

ever quoted Acts 2:1; 20:7 Cor. 16:2, and Rev. 1:10 in favor or support of Sunday as a religious institution. The translators of these ancient writings sometimes use these texts in their notes for Sunday sacredness but the ancient Fathers never so use them. Now in order that any who may wish to verify the above statement, every reference found in these Fathers is herewith given: Acts 2:1; "Ante-Nicene Fathers," vol. 4, p. 108; Acts 20:7; Ibid vol. 8, p. 773; I Cor. 16:2; Ibid vol. 1, p. 16; vol. 8, p. 773; Rev. 1:10; Ibid vol. 3, pp. 187, 188; vol. 7, p. 329; vol. 8, pp. 381, 773.

Now since none of these early Christian writers ever quoted any of the above verses of the New Testament as evidence for Sunday rest and worship we can but reasonably conclude that these first writers after the apostles saw nothing in these texts in support of such a view. This is an important fact that should not be overlooked in the study of the Sabbath and Sunday in the first centuries after Christ.

20. **Alexander Campbell on the Law and the Sabbath.** Before we go to history for evidence on Sabbath and Sunday, it may be in place to consider what Alexander Campbell, the learned scholar and one of the founders of the Christian Church, says on the subject of the law of God, the decalogue, and the creation Sabbath.

**The law.** "But we choose," says Mr. Campbell, "to define it more legally, and evangelically, from the second table or what has, in Christendom, been called 'the moral law'—the ten commandments. . . . The law of ten commandments is the summary of all our duties to God and to our fellow-man." "Popular Lectures and Addresses," by A. Campbell, pp. 202, 203, Christian Publishing Company, St. Louis, Mo.

"Moral law is as unchangeable as the laws of nature.



Moral means and ends are as inseparable as natural means and ends." "Christian System," by A. Campbell, p. 255, Christian Board of Publication, St. Louis, Mo.

"It is clearly proved, that the pastors of the Church have struck out one of God's ten words ('the second commandment'); which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality." A. Campbell's debate with Purcell, Catholic Bishop, p. 214, Cincinnati, Ohio.

**The Sabbath.** "The seventh day was observed from Abraham's time, nay, from Creation. The Jews identified their own history with the institution of the Sabbath day. They loved and venerated it as a patriarchal usage." "Evidences of Christianity," p. 302, by A. Campbell, Christian Publishing Co., St. Louis.

"The moral and religious institutions of the patriarchal or family worship which continued from the fall of Adam, to the covenant of circumcision, *were the Sabbath*, the service of the altar, oral instruction, prayer, praise, and benediction." (Italics mine). "The Christian System," p. 139, by A. Campbell.

**Sabbath a Memorial of Creation.** "Heaven left not this fact, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or feasible conjectures, but from a monumental institution, which was as universal as the annals of time, as the birth of nations and as the languages spoken by mortals. An institution, too, which notwithstanding its demand not only on the seventh part of all time, but of the seventh day in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law; and which, when transcribed by the finger of God from the tablets of memory to the tables of

marble, begins with the very word '**remember**' the only word which is legitimately inscribed in every land and language upon every sort of monumental record, natural, religious, moral or political. The humblest pillar that rises in honor of the dead has either '**in memory of**' inscribed in fact or by circumstances upon its front; and so reads the fourth precept of the everlasting ten—'**Remember** that in six days God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh; wherefore, **remember** the seventh day to sanctify and hallow it.'" "Popular Lectures," by A. Campbell, pp. 283, 284.

"Let the Bible be substituted for all human creeds. . . . The positive commandments of God, for human legislation and tradition." "The Christian System," by A. Campbell, p. 117. And to this principle that the Bible alone should be the Christians sole rule in all religious duties let every true protestant say, **Amen!**





## PART TWO

*Sabbath and Sunday in History*

## III. SABBATH BEFORE CHRIST

21. **Sabbath on Creation Tablet.** It is a well-known fact that much has come to light through discovery of various records in the ruins of ancient cities in Babylonia, Assyria, Egypt, and other countries. Many of these records agree in a most striking manner with the Bible. Relating to the institution of the Sabbath, we find the following on the fifth creation tablet:

"In the center He placed luminaries;  
The moon He appointed to rule the night,  
And to wander through the night, until the dawn of  
day.

Every month without fail He made holy assembly days.  
In the beginning of the month, at the rising of the night,  
It shot forth its horus to illuminate the heavens.

On the seventh He appointed a holy day,  
And to cease from all business He commanded.

Then arose the sun on the horizon of heaven in glory."

Quoted in Geikie's "Hours with the Bible," volume 1, page 35, edition 1886, published by Alden, New York. This is in perfect harmony with what the Bible teaches concerning the institution of the Sabbath at Creation.

22. **The Sabbath in Babylon During the Patriarchal Age.** The ancient records tell us that the Babylonians had a knowledge of the seventh-day Sabbath, and also how they

observed it. "The Sabbath rest was a Babylonian, as well as a Hebrew, institution. Its origin went back to pre-Semitic days; and the very name, Sabbath, by which it was known in Hebrew, was of Babylonian origin. In the cuneiform tablets, the Sabattu is described as 'a day of rest for the soul.'" A. H. Sayce, in "The Higher Critics and the Monuments," page 74, seventh revised edition, 1908, London.

"The seventh day was a day of prohibitions, bringing to mind the Puritanic Sabbath of early New England. A translation of the calendar for the seventh day is as follows: 'The seventh day is a sacred day. The king of the nations may not eat meat roasted by fire or food prepared by fire (compare Exodus 16:23). The clothes of his body he may not change, nor may he wear fine clothing, nor ride in his chariot. He may not hold court, nor may he call in a physician. At night the king should offer sacrifice that his prayer may be acceptable.' Such were the Sabbath laws of Babylonia even before the time of Abraham." "The Bible and the Spade," page 86, by Edgar J. Banks, Association Press, New York, edition 1913.

23. **Universal Knowledge of the Sabbath.** One of the most conclusive evidences proving that the seventh-day Sabbath was well known to the nations of antiquity, is the fact that they designated the seventh day of the week by the name of Sabbath. In "A Chart of the Week, Showing the True Position of the Sabbath, as Proved by the Combined Testimony of Ancient and Modern Languages," by the Rev. William Mead Jones, of London, gives the names of the week in 160 languages, ancient and modern, in Asia, Africa, and Europe, and 108 of these "directly refer to the seventh-day Sabbath." Chart published by W. M. Jones 56 Mildmay Park, N. London.



It seems that no clearer, more direct and positive evidence could be given to prove that the Sabbath was known to all these nations, ancient and modern. Had the Sabbath first been made known only to Israel at the time of the Exodus, 1491 B. C., then it could not have been known and called the Sabbath by other people long before the Exodus of Israel.

24. **Ancient Heathen Testimony on the Sabbath.** The following quotations from heathen writers on the Sabbath are found in Cox's "Literature on the Sabbath Question," vol. 1, pages 275, 276, Edinburgh.

Hesiod, who lived about the time of Isaiah, says, "The first, the fourth, and the seventh day are sacred." Again he says, "The seventh again, the sacred or illustrious light of the sun."

Homer says, "Then came the seventh day that is sacred." Again: "It was the seventh day, wherein all things were finished or perfected."

The following are Linus' words: "The seventh day, wherein all things were finished." Again: "The seventh day among the best things, the seventh is the nativity of all things." "The seventh day is among the chiefest and is the perfect day."

The following is found in Lee's "Theology," page 370: "Calimachus speaks of the seventh day as holy."

"Lucian says, 'The seventh is given to school boys as a holiday.'"

"Porphyry says, 'The Phoenicians consecrated one day in seven as holy.'"

"Josephus says, 'There is no city, either of Greeks or barbarians, or any other nation, where the religion of the Sabbath is not known.'"

"Grotus says, 'That the memory of creation being per-

formed in seven days, was preserved not only among the Greeks and Italians, but among the Celts and Indians, all of whom divided their time into weeks.'"

"Eusebius says, 'Almost all philosophers and poets acknowledge the seventh day as holy.'"

"The Greeks and Romans, according to Aretius, consecrated Saturday to rest, conceiving it unfit for civil actions and warlike affairs, but suited for contemplation; and a day, therefore, on which the Divine patronage was to be implored against dangers and misfortunes." "The Sabbath," by Gillfillian, p. 363; see also "Ante-Nicene Fathers," vol. 2, p. 469.

25. **Sabbath Observed in Ancient China.** "It would appear that the Chinese, who now have no Sabbath, at one time honored the seventh day of the week," says James Gillfillan, in his book "The Sabbath," page 360, American Tract Society, New York.

In the Advent Review and Sabbath Herald for November 4, 1890, page 631, in an article on the "The Sabbath in China," we find the following:

"There is a book in the Chinese, called 'Yih-Kiung', meaning 'the book of Changes.' This book is claimed to have originated before the times of Confucius, a number of centuries before the first advent of Christ. A copy of it is now in possession of the Seventh-day Baptist Mission at Shanghai. It speaks of 'the seven-day cycles, during which the forces of nature were exhausted, and on the seventh day they rest, then go on six days more. The former kings, when they came to the seventh day, their gates were closed, all business was suspended.' Thus, according to this testimony, there was an acknowledgment of the seventh-day cycle and seventh-day observance at a very early date in China."



26. **The Sabbath in Heathen Africa.** "A recent account states that the negroes of Guinea desist on the seventh day from the labor of fishing." Gilfillan on "The Sabbath," page 362.

Further light is thrown upon the Sabbath among the heathen in Africa in the following from the "Advent Review and Sabbath Herald" for July 10, 1894, page 448. "We have," says the editor, "understood all along that in common with the most of languages both living and dead, these of the African natives in which the vocabulary for the week exists, name the seventh day the Sabbath. In confirmation to this fact, Brother Rudolph who has lately gone to the African West coast, writes that the bushmen whom he has already visited, call the last day of the week the holy Sabbath. And that in one of the villages, manufacturing of salt is suspended upon that day; in another even domestic work is laid aside; and this in heathen lands. Thus has the light of God's truth penetrated the ages."

**Summary.** From the above extracts taken from reliable sources, we learn that the Sabbath was instituted at creation; that it was known to the ancient Babylonians and by them observed before Israel came out of Egypt; that the seventh day is generally called the Sabbath, in both ancient and modern languages; that it was observed by others than Israel; that it was known and observed in ancient China; and that it is still known and observed by some of the natives of Africa. It seems that these historic facts ought to convince those who go to history for evidence on this subject, that the seventh-day Sabbath cannot be solely an institution of Israel, but that it must be a divine institution of universal and perpetual obligation.

#### IV SABBATH AND SUNDAY AFTER CHRIST

27. **Names of the Days of the Week.** The original of "the temple of Belus (Tower of Babel) was that of seven square towers, rising one above the other, like seven gigantic steps; each smaller than the one below it, and consecrated respectively to the seven planetary gods, to whom they formed distinct temples. Beginning with that of Saturn at the bottom, that of Venus came next; then one over the other, those of Jupiter, Mercury, Mars, the Moon and the Sun, the colors assigned to the particular deity—black, white, orange, blue, scarlet, silver, and gold—distinguishing the respective stories." "Geikies Hours with the Bible," vol. 1, pp. 214, 215. "The first worship of Babylonia and Assyria was directed to the sun, moon, and five planets, from which the week of seven days, and the names of these days were derived." "Geikies Hours with the Bible," vol. 4, p. 158. This proves that the names of the seven days of the week were derived from the "seven gods of light" and dates way back to the early days of Babylon.

28. "**Sunday**, so called because this day was anciently dedicated to the sun or to its worship, the first day of the week." Webster.

"Long before Christ was born, the weekly Sunday was celebrated by thousands of pagans." "Spiritual Sabbatism," p. 129 by A. H. Lewis.

29. **No Divine Authority for Sunday.** While all Christian scholars acknowledge that the sabbath of the fourth command is of divine origin. Many, both Protestant and Catholic divines confess that there is no divine authority for the religious observance of the first day of the week instead of "the sabbath of the Lord."

Coleman says: "No law or precept appears to have



been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or for the institution of the Lord's day or the substitution of the first for the seventh day of the week." "Ancient Christianity Exemplified" by Coleman, p. 530 Lippincott, Philadelphia.

"There is no express command for observing the first day of the week as a sabbath, and yet it is almost a universal custom." Lee's Theology, p. 562.

The noted Catholic, Cardinal Gibbon, is authority for the following: "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." "The Faith of our Fathers," by Cardinal Gibbon, pp. 111, 112, 52nd revised and enlarged edition. It is not necessary to quote other authors who acknowledge that there is no divine authority for regarding Sunday as the Christian sabbath.

30. **Christian Fathers not Inspired.** While many appeal to the Christian Fathers, who wrote after apostolic time, for support of dogmas, not found in the Bible, it can not be too strongly emphasized that these writings are not inspired, hence can not be relied upon as authority. The following is from Adam Clark: "But of these (the Fathers) we may safely state, that there is not a truth in the most orthodox creed, that can not be proved by their authority, nor a heresy that has disgraced the Romish Church, that may not challenge them as its abettors. In points of doctrine, their authority is, with me, nothing. The word of God alone contains my creed. On a number of points I can go to the Greek and Latin Fathers of the church, to know what they believed, and what the people of their respective communions believed; but after all this I must return to God's word,

to know what He would have me believe." Adam Clark's note on the eighth chapter of Proverbs.

31. **Testimony of the Fathers Pro and Con.** It is a fact that we find that the Fathers do not always agree on the various subjects on which they write. The Fathers tell us that the Sabbath was quite generally observed by the early Christians, and that Sunday was kept as a feast day; we find that "the seventh day" is called "the Lord's day," and that Sunday is called "the Lord's day," and that "the Lord's supper was celebrated on the Sabbath and also on Sunday. This will appear by quotations that follow. But Sunday was never called the Sabbath.

"During the early ages of the Church it (Sunday) was never entitled 'the sabbath'; this word being confined to the seventh day of the week, the Jewish sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity." "Ancient Christianity Exemplified," by Lyman Coleman, p. 529, Philadelphia, Lippincott, Grambo and Co., 1853.

32. **Seventh the Lord's Day.** From quotations that follow it will be seen that the Ante-Nicene Father's testify in favor of both Sabbath and Sunday observance. Of course all will admit that both these days can not have divine sanction, so all that can be done is to compare with the inspired word of God, and accept and observe that day which is in harmony with the sacred scriptures.

From the "Acts of John," dating probably from the second century (see Ante-Nicene Fathers, Vol. 8, p. 357), we learn that John, the Evangelist, fasted for a time on his way to be tried before the Emperor Domitian. But "on the seventh day, it being the Lord's day, he said to them: Now it is time for me also to partake of food." "Ante-Nicene Fathers," vol. 8, p. 561.



After his return from his exile on Patmos we read: "On the following day, which was the Lord's day, and in the presence of the brethren he began to say to them: 'Brethren,' etc. Following his instruction to the brethren, we read again: "And having broken the bread, he gave it to us, praying for each of the brethren, that he might be worthy of the eucharist of the Lord." Ibid pp. 562, 563. The above proves that John, the apostle and revelator, called "the seventh day" "the Lord's day," that he had a meeting with his brethren and celebrated Eucharist with them on this day.

In the "Teachings of the Twelve Apostles," a document discovered 1873, and written in the years, probably between 120-160 A. D., but in which there is "every probability of Minor Corruptions" (Introductory Notice, "Ante-Nicene Fathers," vol. 7, pp. 372-375), we find the following on p. 381, same volume: "But every Lord's day do ye gather yourselves together, and break bread, and giving thanks after having confessed your transgressions, that your sacrifice may be pure." We observe that the day of the week is not specified and since there is no evidence that the first day of the week had yet received the title of "the Lord's day," we may justly conclude that this Lord's day in this citation was the seventh day" as shown above by the quotation from the "Acts of John."

Dionysius, Bishop of Corinth A. D. 170. Wrote thus: "we passed this holy Lord's day, in which we read your letter, from the constant reading of which we shall be able to draw admonition, even as from the reading of the former one you sent is written through Clement." "Ante-Nicene Fathers," vol. 8, p. 765. The day of the week is not here specified. There is evidence that Sunday was ~~not~~ called the Lord's day before 170, A. D. Nor can we find any of the

Ante-Nicene Fathers ever called the first day of the week the "holy Lord's day." The "Lord's holy day" is the Sabbath. Isa. 58:13. See Par. 17 above. *par 39.*

That the Christians observed the Sabbath for worship even at the time of the council of Laodicea, (364, 365 A. D.) is proved by Canon 16, canon of that council which reads thus: "The Gospels are to be read on the Sabbath day (Saturday) with the other scriptures."

History of the Seven Ecumenical Councils. "Post-Nicene Fathers," vol. 14, p. 133.

That Christians celebrated the eucharist on the Sabbath—Saturday—is evident from what Socrates (A. D. 305-439), writes in the fourth century; "Almost all Christians throughout the world celebrate the sacred mysteries (Lord's Supper) on the Sabbath (Saturday) of every week." "Post-Nicene Fathers," vol. 2, p. 132.

33. "Newly Discovered 'Sayings of Our Lord.' " "Most wonderful seemed the discovery of Grenfell and Hunt when, in 1896, they dug up at Oxyrhynchus a collection of 'Sayings of Jesus' dating from the third century of our era and purporting to come from the lips of our Lord himself." The following is one of his "seven or eight sayings:" "Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye make the Sabbath a real Sabbath, ye shall not see the Father." "The New Archeological Discoveries, by Camden M. Cobern, pp. 211, 212, Funk and Wagnalls Co., New York.

34. **Pliny's Testimony.** During the early part of the second century Pliny, governor of Bythnia, wrote to emperor Trajan asking for advice in regard to the punishment of Christians. The following occurs in this letter: "They, (the Christians) affirmed, the whole of their guilt, or error, was, that they met on a certain stated day before it was light,



and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called to deliver it up; after which, it was their custom to separate and re-assemble to eat in common a harmless meal." "Pliny's Letters," vol. 2, Book 10, Letter 97. Same is found in "Josephus Disertation" 3, p. 853.

"This statement is evidence that these Christians kept a day as holy time, but whether it was the last, or the first day of the week, does not appear." "Ancient Christianity Exemplified" by Coleman, p. 528.

Since it is an admitted fact by first-day scholars that the seventh day of the week was observed by Christians, this stated day in Pliny's letter may have been the Sabbath of the Lord. See History of the Sabbath by Andrew and Conradi, pp. 266, 267.

35. **Barnabas' Epistle** is often quoted in favor of Sunday observance. But "the Epistle of Barnabas, bearing the honored name of the companion of Paul in his Missionary labors, is evidently spurious. It abounds in fabulous narratives, mystic allegorical interpretation of the Old Testament, and fanciful conceits; and is generally agreed by the learned to be of no authority." Coleman's "Ancient Christianity Exemplified," p. 47.

The "Catholic Encyclopedia," vol. 2, p. 299, dates this epistle 130-131, A. D.

A portion of chapter 15 in Barnabas epistle reads thus: 'It is written concerning the Sabbath in the Decalogue which (the Lord) spoke, face to face, to Moses on Mount Sinai, 'And sanctify ye the Sabbath of the Lord with clean hands and pure hearts' . . . If, therefore, any one can now

sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived . . . wherefore; also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead." "Ante-Nicene Fathers," Vol. 1, pp. 146, 147.

Justin Edward in "Sabbath Manual," p. 118, Gilfillan in "the Sabbath" p. 368, Hesse in "Sunday" p. 55, and "Schaff in History of the Christian Church," vol. 1, p. 202, quote only the last sentence of Barnabas, to wit, "we (Christians) keep the eight with Joyfulness, the day also on which Jesus rose again from the dead" and omit, that no "one can now sanctify the day which God hath sanctified, except he is pure in heart in all things." Why these authors omit what Barnabas says about true Sabbath keeping and quote only what he says about keeping the day of Christ's resurrection with joyfulness must be left with the reader to decide.

We may form somewhat of an opinion of the character of Barnabas' epistles from ch. 10, wherein he says, "the hyena. . . annually changes its sex, and is at one time male and at another time female," and much more which is not fit for public print. "Ante-Nicene Fathers," Vol. 1, p. 143.

36. **Ignatius.** Fifteen epistles are attributed to Ignatius in the beginning of the second century, but only seven of these are considered genuine, and they appear in two forms, a longer and shorter form. These seven are regarded to be the genuine yet not free from interpolations. Whiston maintains the longer form of later date superior. Scholars are not however agreed on this subject. See "Ante-Nicene Fathers," vol. 1, pp. 45-48.

From chapter 9, the shorter form, in his epistle to the Magnesians we quote: "If, therefore, those who were brought up in the ancient order of things have come to the



possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, on which also our life has sprung up again by him." Ibid, p. 62.

"There is however in the original no word or phrase which corresponds to the phrase 'the Lord's day' or to the word 'keeping'; the literal translation is, 'no longer observing sabbaths but living according to the Lord's life (kata Kuriaken Zoen Zoentes) in which our life is sprung up.'" "Cox's Liturature of the Sabbath," vol. I p. 119.

The longer form of this epistle, which is believed to be of a much later date, reads thus, "But let every one of you keep the Sabbath after a spiritual manner, rejoicing in the meditation on the law. . . . And after the observance of the Sabbath, let every friend of Christ, keep the Lord's day as a festival, the resurrection-day, the queen and chief of all the days (of the week)." "Ante-Nicene Fathers," vol. 1, pp. 62, 63. According to these words the first day of the week was only kept as a festival after the spiritual observance of the Sabbath. Now why some writers quote only what Ignatius says in his longer Epistle to the Magnesians about keeping "the Lord's day as a festival" and omit what he says about keeping "the Sabbath after a spiritual manner," if it is not to convey the idea that no other day was then observed by Christians? The reader will have to decide why such omissions are made." See par. 35 above. Concerning the merits of Ignatius' Epistles, see introductory note, "Ante-Nicene Fathers," vol. 1, pp. 45-48; "Critical History of Sabbath and Sunday," by A. H. Lewis, pp. 16-23.

37. **Justin Martyr.** He wrote his first apology from which the following is quoted: "And on the day called Sunday, all who live in the cities or in the country gather together in 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 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; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. . . . 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 darkness and matter, made the world; and Jesus Christ our Saviour rose from the dead." Ibid p. 186.

It is evident from this statement that religious meetings were on Sunday at which time the Lord's supper was celebrated. Now if it be true that the first day of the week was known by the title "Lord's day," why then did he call it by its heathen title "Sunday"?

38. **Testimony of Tertullian.** 200 A. D. Let us hear what he says about Sunday observance. "If we devote Sun-day to rejoicing, from a far different reason than Sun-worship, we have some resemblance to those who devote the day of Saturn (Saturday) to ease and luxury, though they go too far away from Jewish ways, of which indeed they are ignorant." "Ante-Nicene Fathers," vol. 3, p. 31.

"Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well known fact that we pray towards the east, or because we make Sunday a day of festivity." Ibid. p. 123.

"As often as the anniversary comes around, we make offerings for the dead as birthday honors. We count fasting or kneeling in worship on the Lord's day to be unlawful.



We rejoice in the same privilege from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at the table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign (of the cross)."

"If for these and other such rules, you insist upon having positive scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith you will either yourself perceive, or learn from some who have." *Ibid*, pp. 94, 95.

This proves there was no divine authority for such worship on the Lord's day or Sunday nor for any of the other things mentioned in the last quotation from Tertullian's writing.

The above seems to have been written before "he broke with the Catholic Church." 207. See "Schaffs and Herzogs New Encyclopedia," vol. 11, p. 305.

The following from his writings were written by him after he became a Montanist: "Christ did not all rescind the Sabbath; he kept the law thereof and both in all the former case did a work which was beneficial to the life of his disciples. . . . He exhibits in a clear light the different kinds of work, while doing what the law expects from the sacredness of the Sabbath, and while imparting to the Sabbath-day itself, which from the beginning had been consecrated by the benediction of the Father, an additional sanctity by his own beneficent action. For he furnished to this day divine safeguards,—a course which his adversary would have pursued

for some other days, to avoid honoring the Creator's Sabbath, and restoring to the Sabbath the works that were proper for it." "Ante-Nicene Fathers," vol. 3, pp. 363, 364. Since this last citation was written after he became "the leader and the passionate and brilliant exponent of Montanism," we may justly conclude that the Montanists observed the Sabbath of the Lord.

### 39. First Day of the Week Called "The Lord's Day."

"The 'Lord's day' of the Catholic church can be traced no nearer to John than A. D. 194, or perhaps in strict truth, to A. D. 200, and those who then use the name show plainly that they did not believe it to be the Lord's day by apostolic appointment," Andrew's "History of the Sabbath," pp. 228, 229, edition of 1887.

Clement of Alexandria, A. D. 194 calls "the eighth day" "the Lord's day." Ante-Nicene Fathers, vol. 2, p. 469.

Tertullian about A. D. 200 gives the title of "Lord's day" to the resurrection day of Christ. *Ibid*, vol. 3, pp. 70, 94, 678, 689.

The term "the Lord's day" is often applied to the first day of the week in the "Constitutions of the Apostles," which date from the third or fourth century A. D. See "Introductory Notice," "Ante-Nicene Fathers," vol. 7, p. 488. Thus we read: "The first day of the week which is the Lord's day;" he "rose again at break of day on the Lord's day." This same term "Lord's day" is found several times in these constitutions. *Ibid*, pp. 447-449.

But these early writers who applied the term "Lord's day" to the day of the Lord's resurrection never gave any Scripture authority therefor. Augustine, in a letter dated 396, writes thus: "The day now known as the Lord's day was then called the first day of the week, as is plainly seen in the Gospels." Then he quotes the Greek of Matthew and



the other three evangelists to prove that the day of the Lord's resurrection was "called the first day of the week." Post-Nicene Fathers, Vol. 1, pp. 268, 269. This proves conclusively that he found no scriptural authority for applying the term "Lord's day" to the first day of the week.

I have examined carefully the fourteen large volumes of the Post-Nicene Fathers, first series, —of which the first eight were written by Augustine, and the last six by Chrysostom,—on this subject and can truly say that these two Christian writers never quoted Rev. 1:10 or any other text to prove that Sunday was the "Lord's day," or that it was to be observed for rest and worship.

I have likewise examined the fourteen volumes of the Post-Nicene Fathers, Second Series, with same object in view, and I have not found one reference to Rev. 1:10 or to any other text to prove that the day of Christ's resurrection was the "Lord's day," or that this day was to supplant the Sabbath of the Lord. In the first three volumes of this Second Series will be found the early church histories, written by Eusebius, Socrates, Sozomen, and Theodoret, reaching down to 457 A. D.; but in these histories we find nothing about the change of the Sabbath or that Sunday is the Lord's day by divine appointment. Rev. 1:10 is referred to only once, to wit, Vol. 3, p. 179, but not in connection with Sunday. The other eleven volumes of this series reach down to the seventh century, but no Scripture is quoted by them to prove Sunday observance. If any person question these statements, then let him give the reference to the above mentioned authorities which will disprove them.

From the fact that all these so-called Christian Fathers never gave any Bible evidence for calling Sunday the "Lord's day," or that this day was of divine appointment, we must therefore conclude that this dogma has no founda-

tion in the word of God. The texts now so often quoted, to wit, Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10, in favor of Sunday observance is an invention of later ages; for had the Christians of the first six or seven hundred years seen any proof in them for the substitution of Sunday for the Sabbath they would have used them as evidence for such a change, but they did not. See paragraph 19 above.

40. **Religious Meetings on Both Days.** According to the Apostolic Constitutions, religious meetings were held on both days. "Assemble yourselves together . . . singing psalms and praying in the Lord's house . . . 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, and condescended to let him suffer, and raised him from the dead." "Ante-Nicene Fathers," vol. 7, p. 423.

"But keep the Sabbath, and the Lord's day festival; because the former is the memorial of creation and the latter of the resurrection." Ibid, p. 469.

41. **Lord's Supper Celebrated on the Sabbath.** Socrates, a barrister in Constantinople, wrote an impartial "Church History" 305-439 A. D. Some eminent scholars say that he was a "member of the Novation sect." His testimony relating to Sabbath observance reads thus: "For although almost all churches throughout the world celebrate the sacred mysteries (the Lord's Supper) on the Sabbath of every week, yet Christians of Alexandria and at Rome, on account of some ancient tradition have ceased to do this. The Egyptians in the neighborhood of Alexandria and the inhabitants of Thebais, hold their religious assemblies on the Sabbath, but do not participate of the mysteries in the manner usual among Christians in general; for after having eaten and satisfied themselves with food of all kinds in the



evening partake of the mysteries." "Post-Nicene Fathers," Second Series, Vol. 2, p.132. This testimony proves that the Christian churches observed the Sabbath (Saturday) and celebrated the Lord's Supper on that day. Compare paragraph 17, 18.

42. "We Have Transferred to the Lord's Day." "Eusebius, church historian of the fourth century, in his commentary on the Psalms makes this statement on the 92nd Psalm, respecting the change of the Sabbath: "All things whatsoever that it was duty to do on the Sabbath (Jewish seventh day) these we have transferred to the Lord's day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath. . . . Wherefore it is delivered to us, (it is handed down by tradition) that we should meet together on that day." Cox's "Literature on the Sabbath," vol. 1, p. 361. This statement proves that they, Eusebius, Constantine, and bishops were the authors of this change and that they learned it from tradition. But no New Testament authority is given for such a change.

43. **Constantine's Sunday Law.** Unquestionably the first Sunday law is the edict of Constantine 321 A. D., 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." "Library of Universal Knowledge." Art. Sabbath; "Chamber's Encyclopædia," Art. Sabbath.

Mosheim remarks thus on this Sunday law: "The first

day of the week (on which Christians were accustomed to meet for worship of God) Constantine required by a special law to be observed more sacredly than before." Mosheim's "Ecclesiastical History," Book II, Century IV, Part II, Chap. 4, sec. 4. Query: If Christians observed the first day of the week more sacredly after Constantine's Sunday edict, which permitted all kinds of work in the country, then how was it observed before this edict of 321 A. D.?

44. **Christians Worked on Sunday.** There is no historic evidence whatever that Christians abstained from ordinary labor on Sundays outside of the religious services. On the contrary they worked when not at religious meetings.

Jerome wrote in 404, A. D. concerning the pious Paula, who had charge of numerous virgins at Bethlehem, and tells us of their work after their religious services: on "the Lord's day." "On the Lord's day," he says, "only they proceed to the church beside which they lived, each company following its own Mother-superior. Returning home in the same order, they then devoted themselves to their allotted tasks, and made garments either for themselves or else for others." "Post-Nicene Fathers," 1st Series, vol. 6, p. 206.

Hessey in his Lecture, on Sunday, p. 99, "remarks that" Jerome does not, however, appear to have considered it indispensable to refrain on Sunday from all ordinary employments."

The Bishop of Ely writes thus: "In St. Jerome's days, and in the very place where he was residing, the devoutest Christians did ordinary work upon the Lord's day, when the service of the church was ended." Quoted in Andrew's "History of the Sabbath," p. 366.

45. **Sabbath and Sunday Festival.** Up till the time of the council of Laodicea about 364 A. D. the seventh day



of the week was devoted to rest and worship by Christians, Sunday was observed as a festival in memory of Christ's resurrection, but they did not refrain from work after their religious services.

"From the apostle's time until the council of Laodicea, which was about the year 364, the holy observation of the Jews, Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it." Words of John Ley quoted in Andrews "History of the Sabbath," p. 362.

**46. Sunday Substituted for the Sabbath by the Papacy.** The Catholic Church boasts of having substituted Sunday for the Sabbath and the following historic facts prove this true: From the "Convert's Cathecism of Catholic Doctrine," p. 50, which has received the approval and blessing of the pope, we find the following: "Q. Which is the Sabbath day? A. Saturday is the Sabbath day. Q. why do we observe Sunday instead of Saturday? A. 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." This Cathecism is published by Herder, St. Louis, Mo. 1910.

The Council of Laodicea was a provincial synod held at Laodicea in Phrygia, Asia Minor, between 343-381, but by some historians believed to have been held about, 364-5 A. D. The 29th Canon reads thus: "Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's day; and if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ." "Post-Nicene Fathers Second Series," vol. 14, p. 148.

According to this canon Christians are required to give up the Sabbath by working on that day under a curse. From

this it is evident that the observance of Sunday instead of the Sabbath is regarded as a sign or mark of Christianity by the papacy.

**47. Approved by a General Council.** Some claim that since this was only a provincial council, therefore its canons are not binding upon the whole Catholic Church. But those who raise this objection can not be aware of the fact that the General Council held in 692 in Canon II set "its seal of approval to the canons of Laodicea in the following words: 'But we set our seal likewise upon all other holy canons set forth by our holy and blessed Fathers, that is by the 318 holy God-fearing Fathers assembled at Nice, and those of Ancyra, further those at Neocasarea and likewise those at Gangra, and besides those at Antioch in Syria; **those at Laodicea in Phrygia.**'" This of course proves that the council of Laodicea substituting the observance of the first day of the week for that of the Sabbath of the Lord has become a law of the whole Catholic Church. "Post-Nicene Fathers," Second Series, Vol. 14, p. 361.

**48. Sunday Law Approved by the Pope.** In order to get a clear understanding of how no law is binding upon the Catholic Church without the popes approval, it will be necessary to present the teachings of papacy on this subject.

**First.** Pope in the place of God. "We hold upon this earth," says Pope Leo XIII, "the place of God Almighty." Again. "The supreme teacher of the church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in one faith, complete submission and obedience of will to the church and to the Roman Pontiff as to God himself." "The Great Encyclical Letters of Leo XIII," pp. 304, 193, Benziger Brothers, Chicago.

**Second.** Pope Lawmaker. "The decrees of the Roman Pontiffs constitute the chief source of canon law; nay



more, the entire canon law, in the strict sense of the term, is based upon their (the popes) legislative authority." "Elements of Ecclesiastical Law" by S. B. Smith, D. D., vol. 1, p. 17, Benziger Brothers, Chicago. This work has the approval of two Catholic censors and four Catholic archbishops hence of authority.

"Legislative power over the entire church is vest in the Roman Pontiff;" "Therefore the primacy of Jurisdiction vested in the sovereign Pontiff essentially contains the power to make laws binding upon the entire Church." Ibid, pp. 18, 19.

"The acts of the council must be confirmed or approved by the Pope." "No council is eucumenical save when approved by the Sovereign Pontiff." Ibid, pp. 32, 52.

The above quotations from standard Catholic authorities prove that the pope has power to make laws for the entire Catholic Church, and that no canon passed by any council is binding unless it has the approval of the Pope. In view of this it is evident that the canon substituting Sunday for the Sabbath would not have been binding had it not received the approval of the Pope, hence the Sovereign Pontiff may be regarded as the ultimate source or power changing the Sabbath of God's holy law. Therefore it may be truly said that "the pope has changed the day of rest from the seventh to the first day." "Early writings," pp. 33, 65, edition of 1918.

49. **Popes Condemn Sabbath Keepers as Antichrist.** Pope Gregory (590-604), wrote a letter to the citizens of Rome about 603 from which the following excerpt is taken:

"Gregory, servant of the servants of God, to his most beloved sons the Roman citizens. It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith,

so as to forbid any work being done on the Sabbath-day. What else can I call these but preachers of Anti-christ, who, when he come, will cause the Sabbath-day as well as the Lord's-day to be keep free from all work."

"On the Lord's day, however, there should be a cessation of earthly labor, and attention given every way to prayers, so that if anything is done negligently during the six days, it may be expiated by supplications on the day of the Lord's resurrection." "Post-Nicene Fathers," Second Series, vol. 13, p. 92.

"Pope Nicholas (858-867 A. D.) declares that the doctrine of Saturday idleness is the doctrine of Anti-christ, and adds that idleness on Sunday and pretermission legal proceedings are obligatory." "Law of Sunday by Ringgold," p. 270.

The above quotations from these two popes, prove **first**, that there must have been both Sabbath-keeping preachers and adherents to this doctrine in sufficient numbers in the seventh and ninth centuries to call forth a reproof against them by these "sovereign Pontiffs." **Second**, that these observers of the Lord's Sabbath are branded as Anti-christs; **third**, that all labor is prohibited on the Lord's day; **fourth**, that popes are the ultimate authority for setting aside the Sabbath and substituting Sunday instead thereof and **fifth** that working on the Sabbath and resting on Sunday is a sign of Christianity.

50. **Persecuted for not Working on the Sabbath.** Since a curse was pronounced in the 29th canon for not working on the Sabbath, and since the Roman Pontiff brands Sabbath-keepers as antichrist, it logically follows that such persons would be persecuted because they refused to work on the Sabbath although they abstained from work on Sunday and of this we have a concrete example.



History relates the following concerning Mrs. Trask, a conscientious Christian who observed the Sabbath of the Lord: "At last for teaching only five days in the week, and resting upon Saturday, it being known upon what account she did it, she was carried to the new prison in Maiden Lane, a place then appointed for the restraint of several other persons of different opinions from the church of England." "Mrs. Trask lay in prison fifteen or sixteen years for her opinions about the Saturday Sabbath." Andrew's "History of the Sabbath," pp. 486, 487. See also "Critical History of the Sabbath and Sunday" by A. H. Lewis, p. 299.

It must be admitted that if any authority can by law compel people to rest on a given day of the week, that the same authority can compel people to work on any day that may be designed. For that reason Mrs. Trask was punished because she would not work on Saturday. And this we may expect will be repeated when civil authorities will make like religious laws.

**51. Petitions For Sunday Laws Granted.** During the latter part of the fourth century the clergy complained because their church members absented themselves from religious services by going to places of amusements. "Owing to the prevailing passion at that time, especially in large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed to those whose Christianity was the least an affair of the life and of the heart. Church-teachers, such as Chrysostom, were, in truth, often forced to complain, that in such competitions, the theater was vastly more frequented than the church. . . . Hence, the North-African church resolved, at an ecclesiastical conven-

tion held at Carthage in 401, to petition the Emperor, that the public shows might be transferred from the Christian Sunday and from feast days to some other days of the week. . . . First, in the year 425, the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way, the church received help from the state for the furtherance of her ends, which could not be obtained in the preceding period." Neander's "History of the Christian Religion and Church," vol. 2, pp. 300, 301. "Troy's Translation," eight American edition, Boston 1857.

Note. Such like petitions have often been made in our day by the Christian clergy to civil authorities for religious Sunday laws to close all places of amusements in order that people will not be drawn from religious services on Sundays. Thus history repeats itself.

**52. Sabbath Observance During the Dark Ages.** The following proves positively that there have been Christians during the Christian dispensation who observed the Sabbath of the Lord:

"In the Western Church the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. In Scotland and Ireland, as well as in England, the seventh day was regarded and observed as the Sabbath in the eleventh century and later. In "Skene's Celtic Scotland," p. 350, vol. 2, there is this statement: There was no want of the veneration of Sunday, though they held that Saturday was properly the Sabbath, on which they abstained from work. In the Oriental or Greek branch of the church the seventh day continues to be observed to this day.

"There is not wanting evidence that an unbroken chain of observers of the seventh day was preserved, in the face



of detraction and persecution, all through the dark ages, and that they appeared in the dawn of the Protestant Reformation, and were represented in that movement by a number of its prominent actors.

"In the Abyssinian, Armenian, and Nestorian churches the seventh day has not yet been supplanted by the first day of the week. Consult Geddes: 'History of the Church of Ethiopia,' London, 1694; Gobat: 'Three Years in Abyssinia,' London, 2d ed., 1847; Stanley: 'History of the Eastern Church,' 1861." "Schaff-Herzog Encyclopedia of Religious Knowledge," vol. IV, Article Seventh-Day Baptists.

53. **"The Augsburg Confession."** The following quotations from "The Augsburg Confession" will show how the German Reformers looked upon the subject Sabbath and Sunday.

"Neither must we subscribe to Catholic bishops, if they chance to err, or determine anything contrary to the canonical divine Scriptures. . . . There is a controversy as to whether bishops or pastors have the power to institute ceremonies in the church, and to make laws concerning meats, holidays, and degrees, or orders of Ministers, and so forth. They (Catholic bishops) allege the changing of the Sabbath into the Lord's day, contrary, as it seemeth, to the decalogue; and they have no example more in their mouths than the change of the Sabbath. They will needs have the power to be very great, because it has done away with a precept of the decalogue. "The Library of Original Sources," vol. 5, pp. 173, 174.

"Such is the observance of the Lord's day, Easter, Pentecost, and other holidays and rites. For they that think that the observation of the Lord's day was appointed by the authority of the church, instead of the Sabbath, as necessary, are greatly mistaken. The scripture, which teacheth

that all the Mosaical ceremonies can be omitted after the gospel is revealed, has abrogated the Sabbath. And still, because it was required to appoint a certain day, that the people might know when they should come together, it seems that the Christian church did for that purpose appoint the Lord's day: which for this cause also appears to have been pleasing, that men might have an example of Christian Liberty and might know that the observation, neither of the Sabbath, nor of any other day, was necessary." Ibid, p. 176.

From this quotation from "The Augsburg Confession" we learn that the German Reformers regarded "Lord's day" only as an institution of church and that those who believed its observance "as necessary as greatly mistaken." But they give no inspired Scripture for it.

54. **A Summary.** From the facts already presented we learn that Sunday was anciently dedicated to the Sun: see par. 28; that Christian scholars confess that there is no divine authority for Sunday Sabbath; par. 29. That the first Sunday edict was issued by Constantine in 321, when he dedicated Sunday to the Sun-god, and it permitted all kinds of agriculture on this day; par. 43; that papacy substituted Sunday for the Sabbath under a curse; par. 46, and that the Reformers acknowledge that there was no divine authority for the observance of "the Lord's day," par 53.

55. **Dr. Hiscox's Confession.** "There was and is a commandment to keep holy the Sabbath day, but that Sabbath day is not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for so many years, I ask, Where can the record of such a transaction be



found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. . . .

"Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity it comes branded with the mark of paganism, and christened with the name of the sun-god, when adopted and sanctified by the papal apostasy, and bequeathed as a sacred legacy to Protestantism." Dr. Edward T. Hiscox, author of "The Baptist Manual," in a paper read before a New York Ministers' Conference, held Nov. 13, 1893. Quoted in Source Book for Bible Students," pp. 473, 474.

## V. FRIDAY THE MOHAMMEDAN SABBATH

56. **Mohammed God's Apostle.** Mohammed was born in Arabia about 570 A. D. and died 632. He was the founder of Mohammedanism or of Islamism. The fundamental principles of Mohammedanism are, "There is no God but God; and Mohammed is his Apostle." At the age of 40 he claimed to have received his first "divine" communication from God. He claimed that he was sent of God to overthrow all polytheism, and also to purge and reform, first the religions of the Arabs, and next those of the Jews and Christians. In the course of about eleven years he brought all Arabia under his dominion and purged it of Idolatry. Mohammed fled from Mecca to Medina in 622 A. D. and this date is called "Higra or Hegira" and from this year the Mohammedans date their history.

57. **Koran or Alkoran** is the scriptures of the Mohammedans and contains the professed revelations of Mo-

ammed. It contains twenty-nine chapters and is universally allowed to be written with the utmost elegance and purity of language. The doctrine of the Koran is the unity of God, and Mohammed pretends that the chief end of his mission was to restore this unity. It contains the necessary laws and admonitions to the worship and reverence of the true God as well as civil laws.

58. **Friday the Mohammedan Sabbath.** "Friday is observed in the same way as Saturday by the Jews and Sunday by the Christians.

"Mohammed established this day as a day of worship by divine command, as he declared. In the 'Traditions' he says that Friday was ordered to be a day of worship both for Jews and Christians, but that they have acted contrary to the command. In the 'Quran,' Surah 62 which is entitled 'The Assembly,' we read: 'O true believers, when you are called to prayer on the Day of the Assembly hasten to the commemoration of God, and leave merchandizing. This will be better for you, if ye knew it.'" "The Jewish and Mohammedan Calendars," p. 387, published by Sherrard Beaumont Burnaby, London, 1901. "Alkoran," chapter 62, p. 411, by George Sale, London, 1891.

## VI. A SUMMARY AND COMPARISON

59. **Three Weekly Sabbaths—Which of these is Divine?** From the evidence already presented we find that there are three days in each week observed by the human race.

**First.** Friday is the day which 225,000,000 Mohammedans observe for the worship of God. But this day is only of human origin, unless we accept Mohammed as inspir-



ed of God, which his followers believe and teach. But no evidence has ever been given to prove that Mohammed was a true prophet. The propagation of his religion by the sword is most convincing proof against his being inspired of God.

**Second.** The first day of the week is now generally observed by the great body of Greek Catholic, Roman Catholic, and Protestant Christians. But it is confessed by the most able and learned scholars of these three branches of Christianity that there is no divine or Bible authority for this practice. See par. 29, 54.

It is therefore only a man made institution, making void the Sabbath command of God. "In vain do they worship me teaching for doctrines the commandments of men." Matt. 15:9.

**Third.** All who read and believe the Bible to be inspired of God admit that the Sabbath of the Lord was instituted by the creator and made for man. Gen. 2:1-3; Ex. 20:8-11; Mark 2:27. This seventh day Sabbath is based upon the facts of creation and is therefore as unchangeable as creation itself.

The learned and noted Alexander Campbell in the "Christian Baptist," p. 44, Cincinnati, 1855, states this truth clearly and forcibly in the following manner: "But," say some, 'it was changed from the seventh to the first day.' Where? When? And by whom? No man can tell. No, it never was changed, nor could it be, unless creation was to be gone through again; for the reason assigned must be changed before the observance, or respect to the reason can be changed! It is old wives fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex-officio*—I think his name is **Doctor Antichrist.**"

**60. Of What is the Religions Observance of a Day a Sign?** The religious observance of a day is a sign of obedience to the power requiring such observance. When Israel observed the feast command by Aaron in honor of the golden calf he had made, it was a sign of obedience to Aaron as well as a sign of idolatry, because it was dedicated to idol-worship. Ex. 32:1-6. And when Israel kept the fifteenth day of the the eighth month dedicated by Jeroboam to the worship of the golden calves he set up for worship, it was a sign of obedience to their king as well as of idolatry, I Kings 12:28-38. This of course illustrates that the religious observance of a day is a mark of obedience to the power requiring such observance.

When we find people in our day devoting Friday to religious worship we say they are Mohammedans for the keeping of Friday is a sign of Mohammedanism. In like manner when people devote Sunday to rest and worship, it is a mark of obedience to that power who changed the Sabbath to Sunday and that was papacy; for it was the papacy who compelled people to work on the Sabbath and to keep Sunday instead thereof. See par. 46-48.

Of course there are a great many good Christians in our day who keep Sunday believing it to be of divine origin, but that does not change the fact that the so-called Sunday-Lord's day is only a human institution.

Now on the other hand the observance of the Sabbath is a sign of obedience and loyalty to God.

The Lord says: "I gave them my Sabbaths, to be a sign between me and them, that they might say that I am the Lord that sanctify them." "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." Ezek. 20:12, 20.

**61. Which Shall We Choose?** - The Creator gave man



the seventh day of the week for rest and worship and to be a memorial of creation and to be observed as such as long creation exists. Isa. 66:22, 23. Long years after Christ, the Sabbath of the Lord was robbed of its sacredness by being made a working day, and Sunday appointed instead thereof. This was the first robber of the Sabbath. The second robber of the Sabbath was the appointment of Friday for religious worship; thus the Lord's holy Sabbath has thus been crucified between two robber Sabbaths—Friday and Sunday—both being only human institutions.

The following blessings are pronounced upon all who will cease trampling upon God's holy Sabbath: "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." "If thou turn away thy foot from the Sabbath, from doing thine own pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 56:2; 58:13, 14.



# Bible Doctrines



**B**IBLE DOCTRINES by Eld. O. A. Johnson, instructor in Bible and Church History of the Walla Walla College, is a book of 295 pages, containing one hundred and fifty lessons on Creation, Government of God, Rebellion in Heaven, Fall of Man, Redemption, Prophecies, Millennium, End of Sinners and Satan, Paradise Restored, etc.

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