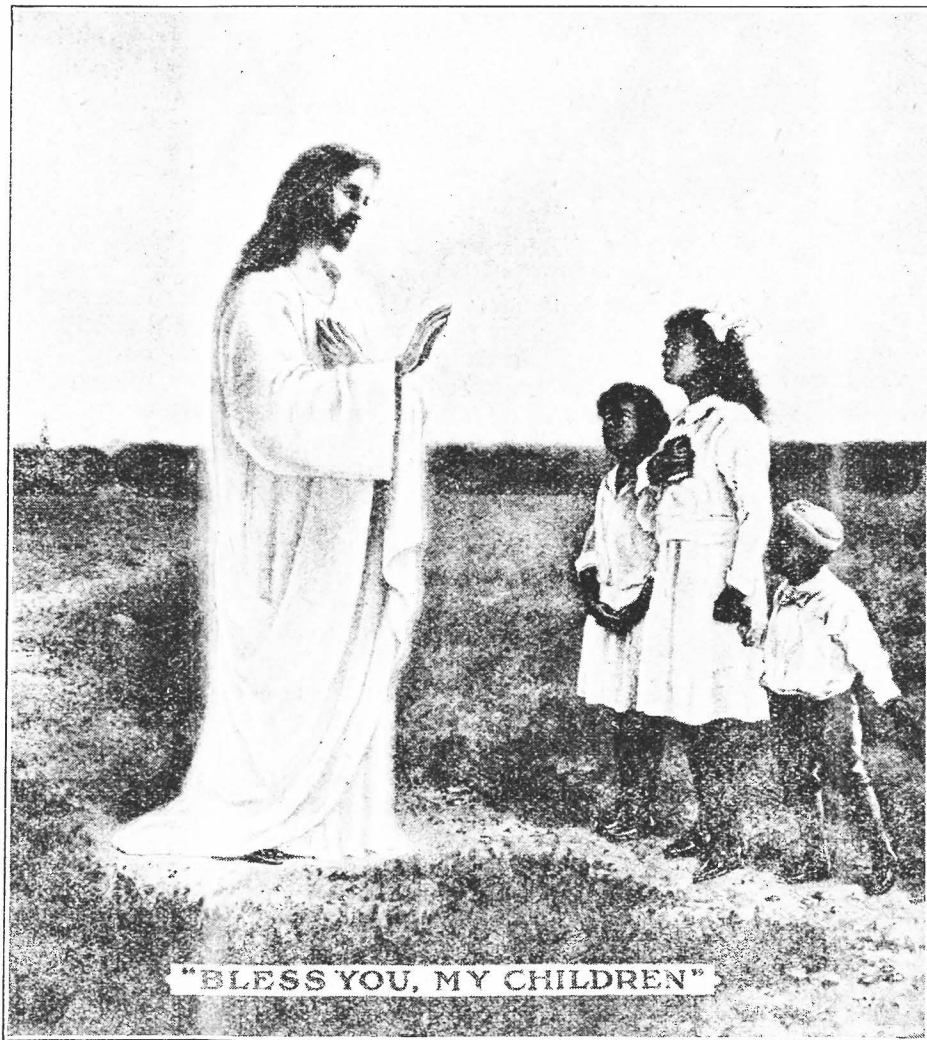


The Hammer

WORLD WIDE REFORMATION

"He that Winneeth Souls Is Wise"



"BLESS YOU, MY CHILDREN"

THE
COMMANDMENTS
OF
GOD

AND
THE FAITH
OF
JESUS



Vol. V

Savannah, Ga., Oct., 1926

No. 11

713 East Harrison St.,
Tampa, Florida.
Oct. 12th. 1926.

To the Pastor,
Officers and Members,
Of The Second Seventh-day
Adventists Church,
East Scott St.,
Tampa, Fla.

Dear Brethren:

We the undersigned members and officers of the Second Church, having carefully and prayerfully considered the teachings and practise of the base, racial prejudice, discriminations and Negro proscription by the Seventh-day Adventists denomination, and too, to add sin to sin, the leaders, after failing to find Scriptural support, make Mrs. E. G. White support them in their base acts, as may be found in Testimonies for the Church, Vol. 9, pages 202 and 214, all of which is contrary to the former writings of Sister White, as well as the Word of God—the blessed Holy Bible, as taught in Testimonies for the Church, Vol. 7, page 225, and in Acts 10:34-35:

Do hereby withdraw from the Church and from the Seventh-day Adventists denomination. We choose rather to cast our lot with "FREE" Seventh-day Adventists.

Praying the blessings of God to rest upon you all, to the extent that you too, will take your stand for all that is JUST and RIGHT in the sight of Him who loves us all alike,

We are respectfully, yours in the Third Angel's Message,
Signed:

Bro. Oliver B. Smith
Sr. Ella Byunum
Sr. Josephine Jones
Sr. Rebecca King
Sr. Cora Sanders
Sr. Eva Barns
Sr. Willie Mitchel Hill
Sr. Kattie Jones
Bro. E. D. Pinkney
Sr. Ludie Rountree
Sr. Mary Pinkney
Sr. Everline Hopkins
Sr. Susie Davis
Sr. Altemees Lewis
Sr. Mary Keaton
Sr. Salena G. Shaw
Sr. Lois Glymp
Sr. Kattie Campbel Fraizer
Sr. Mary L. Glymp.

Done by the unanimous consent of this group of members.

ELLA BYUNUM, Secy.

Ed.—Although many of our brethren will not confess it, the whole Negro membership of the Seventh-day Adventists denomination is sick. The Negro preachers are sick and dissatisfied, but their hands are tied and they, seemingly are ignorantly drawing the cords tighter themselves.

As Moses did, I will continue to preach FREEDOM to my people. This is in harmony with both the Bible and the Testimonies. You should carefully read: Jer. 34:15, and Special Testimonies on Education Page 193 and Special Testimonies to Ministers No. 9, Page 59. Isa. 8:12, 13. Isa. 51:12-13.

A FEW QUESTIONS, WHO CAN ANSWER THEM

Savannah, Ga., Sept. 27, 1926.
To Elder W. H. Green, Secy.,
And to Other Negro Ministers
of Negro Department of
Seventh-day Adventists
Denomination.

My Dear Brethren:

Since 1909 you have presented to the General Conference little meaningless petitions, memorials and written suggestions enough to make a book, asking for a better organization of the Negro work, but what have you received? What did you receive at the last General Conference, that can be counted more than what you have all during the past?

Your suggested outline of organization for the Colored work, presented at the last General Conference, is the same as that of years past, and according to the reports in the R. H. No. 33, P. 4, the results the same as of each General Conference since 1909. Is it a fact that you wise and intelligent Negro ministers ask everything amiss? If so, why? Is it not because you are Negroes? Why does every other department of the General Conference receive more due consideration than the black department?

Haven't you been long enough in the service of our leaders of the S. D. A. denomination to realize that they have no earthly use for you save only your tithe and offerings and as they can use you to draw large congregations of our ignorant people, those whom you can dope

and stupefy to the extent of getting large offerings to perpetuate their system and keep you and our people in servitude?

From the rise of the organization it has preached a message that God hath sent to all the world, and God has used our brethren to carry this message. Like Saul of old, when the denomination was little in its own sight, God intrusted it with the Third Angel's Message, and intended that its pure and unadulterated truths to make of all nations One in Christ Jesus. Thus, it was true in former years. But as the denomination grew in popularity and in influence, race prejudice began to engender Negro proscription. And as the number of Negroes increased in the churches, the race friction and proscription grew more rapidly. And then what? God changed His Mind concerning the black people only, according to the base acts of the leaders of the denomination in recent years.

Now read once again that flimsy statement made by O. Montgomery, the chairman of a committee composing a large delegation representing the Colored workers and Colored interests in the United States. R. H. No. 33, p. 4, 1926. Can you not see that this chairman, one of the sons of Japeth, only doped you Negro ministers? And then they cry, "that you negro men have no program." What earthly use has the denomination for you, other than that stated above, when it gives no due consideration to your petitions?

In the new (same old) plans you, my brethren, are the same figure-heads. The three additional brethren appointed to sit with the members of the General Conference Committee, will only add to the one you now have, thus giving four figure-heads in the place of one. And during the next four years our leading white brethren will be figuring on the same question, namely, "What must we do with our Negro people?" And you will go to the next General Conference with the juicy mouth whines, "Oh, well, leave it to the Lord."

The time has come for you to open your eyes and stand erect and to realize that you have a head as well as hands; that you

can think as well as work; and if you will but unite and prepare yourselves a program, and think and act in accordance with your intelligence, you need no longer to deform your hands, and the hands of our people in the interest of the parasites that hold you and our people in contempt.

In the S. D. A. organization you give much to build great institutions; namely, conferences, Tract Societies, Publishing Houses, Sanitariums and Treatment Rooms. In return, what does the great organization offer you or your sons and daughters? Just these: Preaching (if you can draw our people together and get the cash). Teaching a little mission school and selling books and papers. If you prepare for anything else, you must find employment with those of the world. You are denied rights and privileges by the Seventh-day Adventists denomination, which other denominations, even the Catholic, freely grant the Negro membership of their organizations. Now, if this is what you want, and if this is all you Negro ministers desire, stay with the Seventh-day Adventists denomination, and the leaders will fulfill that program to your hearts' content.

You stand for this kind of treatment coming from the leaders, because you are not free, but have you not within you the holy spark of freedom, the glowing aspiration to be men—not slaves but men! You must know what they are—beings with souls that throb with desires to know life.

Take the Negro members of the S. D. A. denomination, ask them a few questions about the rules of the organization. What will you find? Why not educate our people? Why not let them know just what they are, in this denomination?

Are you afraid of being called a fighter against God, an apostate or a destroyer of the kingdom of God? If so, study the history of Martin Luther, the founder of the great protestant faith. You know what the Roman Hierarchy called him. Do you remember that George Washington, the father of this country, was called a common thief when he unsheathed his sword to fight for

the independence of our country—the United States?

Thomas Jefferson was denounced as a vicious incendiary, Sam Adams as a disreputable agitator and Patrick Henry, you know they called him a traitor to his country.

In every age there have been a few men and women with new ideas—ideas in conflict with the established order of things. Those in power always insisted upon perpetuating that power; they want no change; they combat every idea that suggests a change; they want to feel secure in "The established order of things."

In every age there have been a few men and women with moral courage, who stood erect and defied the storms of hatred and detraction. After a time—after they had been persecuted, villified and imprisoned—after they had been burned at the stake and their ashes scattered to the winds by the hands of hate—the slow-moving world finally caught up to where they stood and fought for humanity and then it paused long enough to weave garlands for their graves and erect monuments where they sleep.

I will not close without saying just a word about the old institution of chattel slavery which met its end in the great war. The majority, of course, upheld that brutal institution. And likewise the politicians and the statesmen, the editors and the so-called ministers of the Gospel—yes, how many there were who solemnly opened their Bibles and quoted passages to show that slavery had been ordained of God Himself and that it was wicked to oppose it!

It is Christian manhood we are after, not money or fame. The world is full of just-going-to-bes,—subjunctive heroes who might, could, would, or should be this or that but for certain obstacles or discouragements,—prospectuses which never become published works. They all long for success, but they want it at a discount. The "one price" for all is too high. They covet the golden round in the ladder, but they do not like to climb the difficult steps by which alone it can be reached. They are forever looking for

the soft places made by someone else, places with smooth surfaces where there will be the least resistance. They long for victory, but shrink from the fight. They forget that the very friction which retards the train upon the track, and counteracts a fourth of all the engine's power, is essential to its locomotion. Grease the track, and, though the engine puffs and the wheels revolve, the train will not move an inch.

Will you my brethren answer all of the above questions for me? Assuring you that all I have written is in the spirit of brotherly love and Christian kindness, I am, your brother in the Master's cause,

J. W. MANNS.

"I hear a voice you cannot hear,
Which says, I must not stay;
I see a hand you cannot see,
Which beckons me away."

Subscribe to the PRESS FUND. Read about it on page 4.

"If we work upon gold it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with high principles, with the just fear of God, with manhood and the respect of it—we engrave on these tables something which no time can efface, but which grow brighter through all eternity."

"No man is fit to win who has not sat down alone to think; who has not come forth with purpose in his eye, with clear cheeks, set lips, and clenched palms, able to say: I am resolved what to do."

Go-at-it-ivness is the first requisite for success. Stick-to-it-ivness is the second. Under ordinary circumstances, and with practical common sense to guide him, one who has these requisites will not fail.

Don't wait for a *higher position* or a *larger salary*. Enlarge the position you already occupy: put originality of method into it. Fill it as it never was filled before.

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THE BANNER

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WHICH IS THE TRUE SABBATH, SATURDAY OR SUNDAY

Two rest days are being kept in the Christian world today. One class of Christians teach that the first day of the week, commonly called Sunday, is the Christian Sabbath, or the Lord's day, and that it should be observed as such by all Christian people. Another class of Christians hold that the seventh day of the week, now called Saturday, is the Sabbath day for Christians to keep.

Now the question naturally arises, Which is the right day? This question as to which of these two days is the true Sabbath, is one of the leading questions of the religious world. Every person must some day settle this question for himself, and in the great judgment day accept the results of his choice.

What Says the Bible?

This Sabbath question can be settled rightly only on a Bible basis. No human authority, no matter how great or powerful, is sufficient to settle this question. It cannot be decided by the voice of the majority, by the opinions of learned men, by the pronouncements of legislative bodies, or by the declaration of church creeds, encyclopedias, and histories. We must have divine warrant for such an important religious institution as a weekly rest day. The Bible alone must decide which day is God's holy day for man to observe.

God Speaks; Let All Listen

The Sabbath is God's day. The Lord is the one who instituted its observance. Therefore, the only way we can be absolutely sure which is the right way, is to note exactly what God says. When God came down upon Mt. Sinai to proclaim His holy law, He told the people, with His own voice, which day was the right day for man to keep. God said:

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

Here we have a statement direct from the lips of the Creator Himself, telling us that the seventh day is the day we ought to observe. Ought this not to settle the question forever? What he says is enough for us. His words are always exactly true and right. There is no room for question or doubt or argument, where His voice is heard.

Seven Not Equal to One

Sunday is not the right day for man to keep. Sunday is the first day of the week, while God plainly says that the seventh day is the divine Sabbath day for man; and as one writer says; "No kind of almanac, no kind of arithmetic, can make seven equal to one, nor the seventh mean the first, nor Saturday mean Sunday."

If all the people in the world should agree to keep the first day as the Sabbath, that would not make Sunday the right day. If everybody in the world should say that the first day is the Sabbath day, that would not make Sunday the true Sabbath for man; because the great God of heaven, who cannot lie, declares that the seventh day is the Sabbath day. God will be true, though every man be a liar. Rom. 3:4. As long as God is God, the fact will remain that

the seventh day is the right day for man to keep.

New Testament Teaches the Seventh-day Sabbath

But some one may ask, "Is this commandment binding on us? Does the New Testament teach that this commandment was binding after the crucifixion of Christ?" Let us see: In the epistle of James, which was written about twenty-nine years after the resurrection of Christ, we find this statement: "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. What law is he talking about? That law which said, "Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:11, margin.

God's Law Never Abrogated

This makes it very plain that James is talking about the ten commandments. Everybody knows that "that law" which says, "Thou shalt not kill," is the ten commandment law. Then when we read in the verse above, that whoever shall keep the whole law, and yet offend in the least point, is guilty, we have positive proof that every one of the ten commandments is binding on us today.

James, the Christian apostle, writing to all the Christian people in A. D. 60, plainly taught that every precept of the decalogue is binding upon Christians. Now, any one can see that just as surely as the ten commandments are still binding, just so certainly the seventh-day Sabbath is still binding upon all.

God's Command to Keep the Seventh Day Never Changed

The obligation to keep the seventh day is just as binding on us today as the command, "Thou shalt not steal." The same God who spoke the one also spoke the other. The same finger that traced the nine precepts on enduring stone, also wrote the fourth one. The command in the fourth precept to keep the seventh day is of universal and perpetual obligation upon the human race, just as truly as are the other nine.

Sabbath Made for All Mankind

We heartily agree with the position taken by the Methodists

and recorded in the proceedings of their first great ecumenical council, page 197, which reads:

"The Sabbath was made for man, not for the Jew only, but for man as man, for generic, universal man, for man at all times, in all places, under all circumstances; for the Gentile as well as for the Jew, for the Christian dispensation as well as for the patriarchal and Levitical dispensations. . . . It is not a local, not a dispensational thing, but a thing coexistent and coextensive with man himself."

Candid Admission of Methodists and Baptists

The Methodist Episcopal bishops throughout the United States, in a "Bishops' Pastoral," issued in 1874, said:

"The Sabbath instituted in the beginning, and confirmed again and again by Moses and the prophets, has never been abrogated; . . . not a jot or tittle to its sanctity has been taken away."

The *Baptist Teacher* says:

"This law long antedates the age of Moses. It is as old as the race. There is evidence of Sabbath observance from the very first, and the Lord from Sinai enjoins that that be 'remembered' which was already in existence. . . . As it was in the beginning, so it will be to the end. Even the law of the Sabbath is as binding now as ever. Every recurring seventh day is in a peculiar sense to be hallowed."—*July, 1895, pp. 316, 317.*

Notes on the International Sunday School Lessons

In Peloubet's notes on the International Sunday school lessons of 1874, page 94, we read:

"It is rightly remarked that the seventh day of God's rest is nowhere said to have had a close. It is probably destined to continue until the termination of our present dispensation. . . . All admit that the other commandments of the decalogue are binding upon us. And it is not probable that God would announce nine laws of perpetual obligation, and place in their midst one designed to be temporary, and yet give us no information of the fact."

In his notes on the lessons for 1887 is the following:

"Observe, the New Testament nowhere treats any parts of the law as abolished or repealed. The popular idea that it repeals the Jewish Sabbath and reenacts a new one, has no warrant in Scripture. There is no repealing clause in the New Testament."

Saturday the Seventh Day

Some people will say, "Yes, the seventh day is the right day to observe, but how can we be sure which is the seventh day? In reply we would suggest the question, Is it reasonable to suppose that an all-wise God would command man to keep the seventh day, and still allow conditions to arise so that man could not tell when that seventh day comes? We have several sure ways of identifying the seventh day.

Proofs Beyond Question

The calendar will tell you that the seventh day of the week is Saturday. All Christian churches are agreed that the resurrection of Christ took place on Sunday. The Bible says that He arose on the first day of the week. Mark 16:9. Now, anybody can see that when we start with Sunday as the first day of the week and count to seven, the last day of the week is bound to be Saturday. The Jews, who have always kept the seventh day right down through history, are found today keeping Saturday. All these are positive proofs that the seventh day of the week is Saturday.

Not One Text for Sunday Keeping

Every one is willing to admit that the Old Testament teaches the observance of the seventh day, and that it was kept as the Sabbath up to the crucifixion of Christ; but it is generally supposed that the obligation to keep this seventh day expired at the cross, and that after that the first day, or Sunday, was to be observed in honor of Christ's resurrection on that day. But no one can find any text in the New Testament that teaches this idea. What day does the New Testament teach us to keep?

God's Sabbath Past When Sunday Dawns

Let us read Mark 16:1, 2: "When the Sabbath was past, Mary Magdalene and Mary the

mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun."

You will note from this text that the Sabbath—God's holy day—was past and gone when they came to the sepulcher early Sunday morning. God's holy day was past when the first day of the week dawned.

All May Know

What does this show us? It makes it very plain that God's holy day is the day that comes just before the first day of the week, or Sunday. Every one, then, who knows what day comes just before Sunday, may know thereby which day is the right day to keep, according to the New Testament. A person simply cannot rise early enough on Sunday morning to find the Sabbath; for when these women came to the tomb "very early in the morning the first day of the week," as we read in Mark 16:2, the Sabbath was already past. Matt. 28:1. These two texts prove that the right day for us to keep is that day which comes just before Sunday.

Good Friday and Easter Sunday Prove Saturday the Sabbath

In Luke 23:54-56 and 24:1, we learn some notable facts regarding this Sabbath question:

First, Jesus was crucified on the sixth day of the week, or the preparation day, "that is, the day before the Sabbath." Mark 15:42. Many Christians now celebrate Good Friday in commemoration of Christ's crucifixion on that day.*

Second, after His body had been placed in the tomb late Friday afternoon, shortly before setting of the sun, His followers faithfully kept the next day, the seventh day of the week, as the Sabbath according to the fourth commandment. Luke 23:56.

Third, after they had kept the seventh day, and when God's holy day was past, early Sunday morning they came to the sepulcher to embalm His body. They came to do on Sunday, the first day, what they would not do on Saturday, the seventh day.

It is plain from this that those who were most closely associated with the Saviour did not observe

Sunday as a holy day, but that they kept the seventh day, in harmony with the ten commandments.

Any one can see from this scriptural record that the Sabbath came in between the crucifixion on Friday and the resurrection on Sunday. Any one who knows which day comes between Friday and Sunday may know thereby which is the right day to keep.

Disciples Kept Saturday After the Crucifixion

These facts also make it plain that the obligation to keep the seventh day did not come to an end when Christ was crucified, because the fourth commandment required them to keep the seventh day after Jesus had been crucified. Luke plainly states that "they rested the Sabbath day according to the commandment." Luke 23:56. Now, since the seventh-day Sabbath was binding one day after the new covenant was sealed by our Saviour's death, we have positive proof that it is binding today. There was nothing about the Saviour's death that could bring to an end any one of the ten commandments, because they are of perpetual obligation. Luke wrote his record of these things twenty-eight years after the resurrection of Christ. If the seventh day, or Saturday, was still the Sabbath twenty-eight years after the resurrection of Christ, it is still the Sabbath according to God's commandment down here in this twentieth century.

Sunday Not the Sabbath of the New Testament

Thus we see that these three Christian writers, Matthew, Mark and Luke, writing for the Christian world in all ages to come, state that the first day of the week did not come till the Sabbath was past. Then Sunday cannot be the Sabbath of the New Testament. These apostles call the day which came before the first day of the week (that is, the seventh day) the Sabbath. Is it not plain from this that these Christian writers, by giving us a record, teach us that the seventh day is still the Sabbath in the New Testament, and is for Christians today? The Christian Sabbath is bound to be that day which

FREE SEVENTH-DAY ADVENTISTS PROGRAM

Our Program Is:

1st—A deeper consecration to do service in the vineyard of the Lord.

2nd—To do our BIT in preaching the everlasting gospel of Jesus Christ, in all the world, for a witness unto all nations.

3rd—As a race, maintain self-respect, and do as Our Lord has said, "Occupy until I come."

4th—To establish among Negro Seventh-Day Adventists, Negro Conferences with Negro officers—Presidents, Secretaries, Treasurers and Bookkeepers.

5th—To establish schools for the training of our children and for workers in our organization.

6th—To establish a publishing house in which we may furnish employment to Negro Men, Women, Boys and Girls, as we strive to preach the truth of the Third Angel's Message through the printed page.

An invitation is extended to all "INTELLIGENT" Negro Seventh-Day Adventists, those, with a vision, with moral courage, with backbone, those who are strong in the knees, in short, just common self-respect, who have the love of God in the heart, to join with us and help to put this program over the TOP, for over the TOP it must GO.

"Of a truth, I perceive that God is no respecter of persons." Acts 10:34. Therefore, we are determined to, "Stand fast . . . in the liberty wherewith Christ hath made us Free." Gal. 5:1.

these Christian authors call the Sabbath. Therefore the seventh day, now called Saturday, is the Sabbath of the New Testament.

No Bible Authority for Sunday Keeping

There is no place in all the Bible where we are told to keep the first day of the week. Sunday of the week. Sunday is merely one of the six working days, the first day. Eze. 46:1. It is not a sacred or holy day, and all Christians should discard its observance and return to the truth of the Bible and observe the seventh day as the Sabbath.

The Apostles Kept the Seventh Day

The thirteenth chapter of Acts gives the record of a wonderful sermon which Paul preached to the Jews of Antioch, as they were assembled in their synagogue on a certain Sabbath day. "But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day,

and sat down." Acts 13: 14, R. V.

This happened in A. D. 45, or fourteen years after the resurrection of Christ. Had the Sabbath been changed from the seventh day to the first, in honor of Christ's resurrection? What day was the Sabbath in A. D. 45? This text of Scripture plainly tells us that the day on which the Jews assembled in their synagogue was the Sabbath day in A. D. 45. The practice of the orthodox Jews was then, as it is at this day, to meet in the synagogue on the seventh day, our Saturday. And mark you, that is the very day that the inspired writer calls the Sabbath day. Those who claim that the Sabbath had been changed from the seventh day to the first, at the resurrection of Christ,—fourteen years before this,—pointedly contradict the inspired writer of the book of Acts. Whom will you believe? Surely the only wise thing to do is to stand by the inspired writer, and keep the day

which he calls the Sabbath day. *Saturday Kept Also by Gentile Christians*

The Gentile converts also met on the seventh day. "As they went out, they besought that these words might be spoken to them the next Sabbath." Acts 13:42, R. V. One week later, or the next Sabbath day, a very large congregation assembled to hear the apostle. We read in Acts 13:44, R. V., "The next Sabbath almost the whole city was gathered together to hear the word of God." Note that the disciples called the seventh day the Sabbath day. The next Sabbath day from this first meeting was on the seventh day, when the Jews again assembled in the synagogue. Acts 13:44-46. This is positive proof that Sunday was not the Sabbath day.

Saturday Still Observed Twenty-

Two Years After the Resurrection

In A. D. 53, or twenty-two years after the resurrection of Christ, we find Paul preaching the gospel in Thessalonica. (See Acts 17: 1,2.) Paul preached on the same day on which the Jews met in their synagogues; and Luke, in writing out the record for the Christian world, under the inspiration of the Holy Spirit, declares that the day on which the Jews met in their synagogues was still the Sabbath day of Holy Writ; yet people today will contradict the Bible by asserting that the seventh-day Sabbath was abolished at the cross, more than twenty years before this.

No Change Known to Luke

No change of the Sabbath had come to the knowledge of Luke. The seventh day was still the Sabbath in A. D. 53. Then it must be the Sabbath today, because no man or body of men has had any lawful right to change this Sabbath command of God since that time.

But some will say that the only reason why Paul went into the Jewish synagogues on the Sabbath was because it afforded him an opportunity to preach to them, but that he himself was not keeping that day; just as a Sunday-keeping minister might come into a church of Sabbath keepers now on the Sabbath and preach to the 1. But note this:

Would this Sunday-keeping minister go away and say that he had met with these Sabbatarians on the Sabbath of the Lord? No, indeed. He would never apply the words "the Sabbath" to a day which he did not regard as such, and refrain from calling the day which he did observe "the Sabbath." These New Testament writers never call the first day of the week the Sabbath, but always apply this sacred title to the seventh day. This is a positive proof that the apostles did not keep Sunday, but that, in harmony with the fourth commandment, they kept the seventh day.

Paul Never Accused of Sabbath Breaking

In Acts 28:17 we have positive proof that the apostle Paul kept the seventh day. He said: "I have committed nothing against the people, or customs of our fathers." None will deny that the observance of the seventh-day Sabbath was one of these "customs" of the Jews. Therefore we are forced to conclude that Paul kept the very same day that the Jews kept, that is, the seventh day, now called Saturday. He never could have made this assertion if he had broken the Sabbath.

Corinthians, Philippians and Thessalonians Kept Saturday

In 1 Thessalonians 1:6, 7, we learn that these Thessalonian brethren followed Paul and Christ; therefore they also were observers of the seventh-day Sabbath. The brethren of Macedonia and Achaia followed the same example. We see, therefore, that the early Gentile Christians must have kept the seventh day. The churches of Philippi and Thessalonica originated with companies of Sabbath keepers. (See Acts 16: 12, 13; 17: 1, 2.)

In Acts 15: 19-21 we learn that converted Gentiles held their regular meetings on the seventh-day Sabbath. The church at Corinth, Greece, kept this same Sabbath. Acts 18: 1-4. The Jews condemned the Gentiles for ignoring circumcision and the ceremonial law, but never was a word said against them for violating the Sabbath of the Lord; and on nothing else would they have made so loud a

noise, had there been any occasion for it. This negative argument affords one of the strongest proofs the disciples kept Saturday as the Sabbath.

Further Testimony

In Acts 15:21 and 13:27 we are told that the Jews read the Old Testament every Sabbath day in their synagogues. These days on which they read the Scriptures in their synagogues are said to include every Sabbath day. Now, everybody knows that the Jews did not meet regularly on the first day of the week, but Paul and James said that the Scriptures were read in their meetings every Sabbath day; therefore, in their minds the first day was not the Sabbath, nor even a Sabbath. This is positive proof that there was no other Sabbath known in New Testament times, except the seventh-day Sabbath, on which the Jews met in their synagogues.

Abundant and Convincing Evidence

Ought not these plain texts from the New Testament to settle forever this Sabbath question? Christians profess to be governed in their religion by the New Testament. Now, are you willing to follow the New Testament on this question of Sabbath observance? Then keep the day which it calls the Sabbath.

The New Testament was all written from six to sixty years after the crucifixion, resurrection, and ascension of Christ; therefore, it was well into what is called "the Christian dispensation." It was written for Christians, by Christian men. Those men wrote as they were moved by the Holy Ghost, so that their words were not their own, but were the words of God. (See 1 Cor. 2:13; 1 Thess. 2: 13.) They were, therefore, not swayed by the early training of Jewish prejudice; for the Holy Spirit is not susceptible to such influence. Therefore the fact that the seventh day of the week is everywhere in the New Testament called the "Sabbath day" is evidence that this is its rightful name—that the term "Sabbath" belongs to it, and to no other day. And, further, it is also evidence that the Holy

Spirit designed that all who would read the New Testament should understand that the seventh day is the Sabbath. Therefore the Holy Spirit would have all men regard the seventh day as the Sabbath.

What Day Would Jesus Keep?

If you knew what day Jesus would keep if He were living here on the earth today, would you be willing to keep it? Every Christian should, without any hesitancy answer this question in the affirmative. Jesus is the Christian's perfect example, and we are to follow in His footsteps. 1 Peter 2:21. We know that the day He would keep would be the right day for us.

Now, when Jesus did live upon the earth, He kept the very same seventh day that the Jews observed. However, he did not keep it according to their man-made traditions, but He did keep it in the manner that God would have us keep it. Jesus kept His Father's commandments. (See John 15:10.) Therefore, He kept the seventh day, or Saturday, as the Sabbath, just as this duty is outlined in the fourth commandment. (See Ex. 20:8-11.)

Jesus Christ a Sabbath Keeper

Jesus has not changed. In Hebrews 13:8 we read, "Jesus Christ the same yesterday, and today, and forever." If Jesus has not changed, and He kept the seventh day when He was here, it is perfectly plain that if He were on earth today He would keep the seventh day, or Saturday, as God's holy day. The Bible teaches us that Christ is our example and we should follow in His footsteps. 1 Peter 2:21, 1 John 2:6. Then if we follow Him in this respect, we shall keep the seventh day.

Many people will say, "Well, John Wesley and Martin Luther kept Sunday; then why is not that day good enough for us?" Our answer is that we have only one safe example, Jesus Christ, the sinless one. Even Paul taught the people to follow him only as far as he followed Christ. 1 Cor. 11:1. So when we are looking for the exact truth, we should take Jesus as our safe example. Martin Luther and John Wesley were men of God, but we have greater

light on the Bible today than they had. We should be ready to walk in the increased light of our day as those men were to walk in the light of their day.

For Every Human Being

Jesus acknowledged the validity of the Sabbath law. Matt. 12:12. He also taught that the Sabbath was made for the whole human race (Mark 2:27), thus refuting that oft-repeated argument that the Sabbath was intended only for the Jews. In His earnest admonition to His disciples relative to the destruction of Jerusalem we see that Jesus taught the perpetuity of the seventh-day Sabbath institution for at least forty years after His ascension. His command to them was: "Pray ye that your flight be not in winter, neither on the Sabbath day." Matt. 24:20.

Looking down into the future, Jesus saw that Jerusalem would be destroyed in A. D. 70, yet He made it plain that He expected His true disciples to be faithfully keeping the seventh-day Sabbath when that disaster should take place.

Christ Never Recognized Sunday as the Sabbath

Christ recognized no other day as the Sabbath than the seventh day of the week. He regarded its sacredness with such ardent desire, and the loyalty of His people thereto with so much solicitude, that in His forethought He endeavored to safeguard the interest of both His people and the Sabbath institution in the time of calamity.

Obedience to God Important

Some people will say, "It doesn't make any difference which day we keep, just so we keep one day in seven;" but the fourth commandment does not give us permission to do this. God does not tell us to keep one day in seven, but He specifies a definite day of the week, "the seventh day." He does not say for us to keep a seventh day, or just *any* seventh day, according to the way we may wish to count; but He commands us to keep *the* seventh day according to His count, and it is marked off by the weekly cycle, which God Himself started rolling round and round to the very end of time, by His creation of all things in six days and His rest on the seventh. The fourth com-

mandment of the decalogue requires us to keep that definite, particular day of the week on which the Creator rested from the work of creation. Man is to rest on the same day on which God rested, that is, the seventh, or last, day of the week.

Sunday Not the "Lord's Day"

God has marked the seventh day off from all the rest of the week, by stamping on it five distinguishing features. While the first six days of the week are common working days (Eze. 46:1) given to man, the seventh day is the Lord's blessed, holy, sanctified rest day. No other day of the week possesses these five distinctive features.

Why will not any day do for the Sabbath? God has told you in His own commandments. In Exodus 20:8-11, He declares that "the seventh day is the Sabbath. . . . 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." Insert any other day into the fourth commandment, except the seventh, and you destroy the commandment. It represents God as working and resting on the same day, a thing which is impossible.

According to this scripture, the Sabbath institution is based on four facts: 1. God made the heaven and the earth in six days. 2. He rested on the seventh day. 3. He blessed that day. 4. He set that day apart as a holy day for man to keep.

Now, before any other day can take the place of the seventh as the Lord's day, four things must be proved concerning that day: 1. That preceding that day, the heavens and the earth were created in six days; 2. That God rested on that day; 3. That He blessed it; 4. That He set that day apart for man to observe. These four facts cannot be true of Sunday, because that was the day on which Jehovah entered upon the stupendous undertaking of making a world. It is plain that these four essential facts can never be true of any other day except the seventh. Therefore, the seventh day is the only right day for man to observe now.

(Continued in Nov. Issue.)