

Christ and the Sabbath

W. W. Prescott

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There is at present a widespread agitation over the Sabbath question. For nearly half a century the attention of the public has been called to this subject anew; but a growing tendency to religious legislation in recent years, and the misguided efforts to enforce "Sabbath-keeping" by pains and penalties, have done more than anything else to make this topic a living issue of the day. It is therefore important to understand the real nature of the institution in behalf of which the State is so strongly urged to legislate. When its real character is understood, it will be apparent that it is a purely spiritual thing, with which civil government can properly have nothing whatever to do. The State cannot recognize any distinction in days without committing itself to a course of action whose logical result is persecution. This is the danger of the present hour, and every one ought to know it. The purpose of this contribution to the literature already existing on this subject is to emphasize the spiritual nature of the Sabbath, and as a consequence, the impossibility of enforcing it, or even protecting it, by civil law.

The seeker after truth will always find it in Him who said, "I am ... the truth;" and every ray of spiritual light when traced to its source, leads to "the true light which lighteth every man that cometh into the world." No dogma is of any value merely as an abstract proposition. Every Christian doctrine must be an expression of the life of Christ in the soul of the believer or it will contribute nothing toward that experience in which we "are changed into the same image from glory to glory" and "grow up into him in all things, which is the head, even Christ." The test of every doctrine should therefore be, Does it lead to a better knowledge of Christ as the revelation of God to us, and to a growing experience in Christ as a living, personal Saviour? It must be borne in mind, however, that it is "in obeying the truth through the Spirit" that it becomes life in us, and that therefore the judgment of the unrenewed mind is not a safe guide in pronouncing upon spiritual truth. The true Christ is not always recognized by those who make the most ostentatious profession of their

33 acquaintance with him. Thus it was that “he came unto his own, and his
34 own received him not.” But when Christ dwells in the heart by faith,
35 then the Bible becomes the voice of God to the soul, and Christ in the
36 word and Christ in the heart are in sweet accord.

37 It is the purpose of this pamphlet to set forth Christ in the Sabbath and
38 the Sabbath in Christ, and to call attention to the spiritual nature of the
39 institution as being the one way, above all others, by which God in
40 Christ makes himself known to man.

41

42 ONE PLAN OF SALVATION

43 God has always had only one plan of salvation, and that is through faith
44 in the merits of Jesus Christ. “For other foundation can no man lay than
45 that is laid, which is Jesus Christ.” 1 Corinthians 3:11. “For there is none
46 other name under heaven given among men, whereby we must be
47 saved.” Acts 4:12. “Jesus Christ is the same yesterday and to-day, yea
48 and forever.” Hebrews 13:8 (R. V.). From the very beginning every one
49 who has obtained salvation has done so through faith in Jesus Christ. We
50 have the record in the eleventh chapter of Hebrews how that by faith
51 Abel, by faith Noah, by faith Abraham, by faith the worthies—that
52 company which makes so great a cloud of witnesses—accomplished all.
53 And we learn from the twelfth chapter and the second verse that this
54 faith was in Jesus Christ, for it speaks of him as the Author and the
55 Finisher of our faith. So from the first it has been faith in Jesus Christ
56 that has saved all who have been saved.

57 It makes no difference in the general plan of salvation at what particular
58 point of time Jesus Christ was manifested in the flesh. If he had been
59 manifested in the first generation, it would have been the same. If he
60 were not manifested until the last generation, it would be the same. From
61 the time when that promise was made, the record of which we have in
62 Genesis 3:15 (“And I will put enmity between thee and the woman, and
63 between thy seed and her seed; it [or he] shall bruise thy head, and thou
64 shalt bruise his heel”), there has always been salvation in Jesus Christ.
65 So that before Christ was literally lifted up on the cross, before the time

66 of his manifestation at the first advent, there was the same power in him
67 to save; and his general relation to the plan of salvation was the same
68 then as now. Before his first advent there were certain ordinances
69 introduced which were to occupy the same place and serve the same
70 purpose as the ordinances of the church at the present time. With
71 reference to these ordinances it is declared: "For as often as ye eat this
72 bread, and drink this cup, ye do show the Lord's death till he come." 1
73 Corinthians 11:26. And as often as they offered the sacrifices provided,
74 as often as they performed any of those ceremonies in that time, it was
75 always to show the Lord's death, because that was the central point.
76 "God's work is the same in all time, although there are different degrees
77 of development, and different manifestations of his power, to meet the
78 wants of men in the different ages. Beginning with the first gospel
79 promise, and coming down through the patriarchal and Jewish ages, and
80 even to the present time, there has been a gradual unfolding of the
81 purposes of God in the plan of redemption. The Saviour typified in the
82 rites and ceremonies of the Jewish law, is the very same that is revealed
83 in the gospel." But it has always been faith in Jesus Christ, faith in "the
84 blood of the everlasting covenant"—that covenant which was made with
85 Adam (Genesis 3:15), renewed to Abraham (Genesis 17:7), and ratified
86 by Christ—which has availed for salvation from sin.

87

88 CHRIST BEFORE THE FIRST ADVENT

89 Before he was made flesh and dwelt among us, Jesus Christ was
90 manifested upon the earth. One instance is recorded in Exodus 3:2-4:
91 "And the angel of the Lord appeared unto him [Moses] in a flame of fire
92 out of the midst of a bush; and he looked, and, behold, the bush burned
93 with fire, and the bush was not consumed. And Moses said, I will now
94 turn aside, and see this great sight, why the bush is not burnt. And when
95 the Lord saw that he turned aside to see, God called unto him out of the
96 midst of the bush, and said, Moses, Moses. And he said, Here am I."
97 Two or three scriptures read in this connection will show that the one
98 who appeared in that burning bush was Jesus Christ. The first scripture

99 is in Acts 7:35: "This Moses whom they refused, saying, Who made thee
100 a ruler and a judge? the same did God send to be a ruler and a deliverer
101 by the hand of the angel which appeared to him in the bush." Who was it
102 that from first to last was with the children of Israel as their guide, their
103 strength, their helper? "And did all drink the same spiritual drink: for
104 they drank of that spiritual Rock that followed them [or, margin, "went
105 with them"] and that Rock was Christ." 1 Corinthians 10:4. In the ninth
106 verse of this same chapter: "Neither let us tempt Christ, as some of them
107 also tempted, and were destroyed of serpents." Then who was it by
108 whose hand the Lord delivered the children of Israel? It was our Lord
109 Jesus Christ. Then it was Jesus Christ in his divinity who appeared to
110 Moses in the burning bush. The fire was simply a manifestation of his
111 glory: "And the sight of the glory of the Lord was like devouring fire on
112 the top of the mount in the eyes of the children of Israel." Exodus 24:17.
113 So when Jesus Christ was manifested in his divinity at the burning bush,
114 he was manifested in flaming fire.

115 Again, Christ was manifested at Mount Sinai. The record of this is in the
116 nineteenth and twentieth chapters of the book of Exodus, and is very
117 familiar: "And Mount Sinai was altogether on a smoke, because the
118 Lord descended upon it in fire." Jesus Christ in his divinity came down
119 on Mount Sinai, and by his voice the ten commandments were
120 proclaimed anew to the people. This statement is susceptible of the
121 clearest proof: "This is that Moses, which said unto the children of
122 Israel, A prophet shall the Lord your God raise up unto you of your
123 brethren, like unto me; him shall ye hear. This is he, that was in the
124 church in the wilderness with the angel which spake to him in the Mount
125 Sinai, and with our fathers." Acts 7:37, 38.

126 In Isaiah, the sixty-third chapter and the ninth verse, we have these
127 words: "In all their affliction he was afflicted, and the Angel of his
128 presence saved them." Read in connection with that Exodus 23:20, 21:
129 "Behold, I send an Angel before thee, to keep thee in the way, and to
130 bring thee into the place which I have prepared. Beware of him, and
131 obey his voice, ... for my name is in him." Put this with Jeremiah 23:6:
132 "And this is his name whereby he shall be called, The Lord Our

133 Righteousness.” These texts of Scripture brought together show of
134 themselves, without any particular interpretation or explanation, that the
135 Angel of God’s presence who went with them, who spoke to Moses in
136 Sinai, was our Lord Jesus Christ, and when God spoke “all these
137 words,” it was the voice of Christ that was heard.

138 After the death of Moses, Joshua was appointed to lead the children of
139 Israel. They have crossed over Jordan, and Jericho, the walled city, is
140 before them. “And it came to pass, when Joshua was by Jericho, that he
141 lifted up his eyes and looked, and, behold, there stood a man over
142 against him with his sword drawn in his hand: and Joshua went unto
143 him, and said unto him, Art thou for us, or for our adversaries? And he
144 said, Nay; but as Captain of the host of the Lord am I now come.”
145 Joshua 5:13, 14. The Captain of the host of the Lord was the one who
146 appeared to Joshua, and who is this? “And I saw heaven opened, and
147 behold a white horse; and he that sat upon him was called Faithful and
148 True, and in righteousness he doth judge and make war. His eyes were
149 as a flame of fire, and on his head were many crowns; and he had a
150 name written, that no man knew, but he himself. And he was clothed
151 with a vesture dipped in blood: and his name is called The Word of God.
152 And the armies which were in heaven followed him upon white horses,
153 clothed in fine linen, white and clean.” Revelation 19:11-14. “In the
154 beginning was the Word, and the Word was with God, and the Word
155 was God. The same was in the beginning with God.... And the Word was
156 made flesh, and dwelt among us.” John 1:1-14. Who was it that led the
157 armies of heaven, the Captain of the Lord’s host?—It was he whose
158 name is called The Word of God, that is, it was Jesus Christ.

159 Since the entrance of sin into the world, God has never manifested
160 himself to this world in his own person, but always in the person of his
161 Son. This was a part of the plan of salvation. Christ “emptied himself”
162 that the Father might appear, and so “God was in Christ, reconciling the
163 world unto himself.” 2 Corinthians 5:19. Jesus Christ is the
164 manifestation of God to the world. All that we know of God we learn of
165 him in Jesus Christ. Christ is spoken of as the Word of God; that is, he is
166 the expression to the world of the thought of God.

167

168

169 CHRIST THE REVELATION OF GOD'S CHARACTER

170 This statement was made by Christ when he was here upon the earth:
171 "All things are delivered unto me of my Father; and no man knoweth the
172 Son, but the Father; neither knoweth any man the Father, save the Son,
173 and he to whomsoever the Son will reveal him." Matthew 11:27. "No
174 man knoweth the Son, but the Father," and Christ laid aside self that
175 there might be in and through him a revelation of the character of God to
176 the world.

177 "No man hath seen God at any time; the only begotten Son, which is in
178 the bosom of the Father, he hath declared him." John 1:18. Not simply
179 that he has talked about him, or spoken of him, but in his life he has
180 declared to the world what God really is. So completely was this done
181 that on one occasion "Philip saith unto him, Lord, show us the Father,
182 and it sufficeth us. Jesus saith unto him, Have I been so long time with
183 you, and yet hast thou not known me, Philip? He that hath seen me hath
184 seen the Father; and how sayest thou then, Show us the Father?" John
185 14:8, 9. God was manifested to the world in Jesus Christ. And it is true
186 that from the beginning every manifestation of God to this world has
187 been through Jesus Christ. "But to us there is but one God, the Father, of
188 whom are all things, and we in him; and one Lord Jesus Christ, by
189 whom are all things, and we by him." 1 Corinthians 8:6. The Revised
190 Version reads: "One Lord Jesus Christ, through whom are all things, and
191 we through him."

192 This thought is represented to us in the dream of Jacob: "And he
193 dreamed, and behold a ladder set up on the earth, and the top of it
194 reached to heaven: and behold the angels of God ascending and
195 descending upon it." Genesis 28:12. This dream was a representation to
196 Jacob, and the record of it is designed to teach us that Jesus Christ
197 connects earth with heaven; that Jesus Christ, reaching down to this
198 earth, encircling us with his human arm, reaches up and with his divine
199 arm grasps the throne of God, so that man is once more, through Jesus

200 Christ, connected with God.

201

202 CHRIST THE AGENT IN CREATION

203 It was through Christ as the agent that God created all things. "All things
204 were made by him; and without him was not anything made that was
205 made." John 1:3. And that is not true of material things alone, for we
206 read again: "For by him were all things created, that are in heaven, and
207 that are in earth, visible and invisible, whether they be thrones, or
208 dominions, or principalities, or powers; all things were created by him,
209 and for him." Colossians 1:16. That is, Jesus Christ was the agent
210 through whom the power of God was manifested in creating the world.
211 "By the word of the Lord were the heavens made; and all the host of
212 them by the breath of his mouth.... For he spake, and it was done; he
213 commanded, and it stood fast." Psalm 33:6-9. It was God speaking
214 through his Son Jesus Christ, and it was the voice of Christ which was
215 heard. When we read in the first chapter of Genesis, "And God said,"
216 "And God said," it is clear that the speaking was through Jesus Christ.

217 So when God said, "Let there be light," it was Christ, who is himself
218 "the light of the world," who spoke that word. It was through Christ that
219 God has spoken in every place in the Scripture where we have the record
220 "God said," or "Jehovah said," or "the Lord spake and said." It was
221 Christ who indited all the writings of the Scripture. For we read in 1
222 Peter 1:11, speaking of the prophets: "Searching what, or what manner
223 of time the Spirit of Christ which was in them did signify, when it
224 testified beforehand the sufferings of Christ and the glory that should
225 follow." It was the Spirit of Christ speaking through the prophets. So all
226 the way through the prophetic record which gave to the world history in
227 advance, it was Christ who told the world what was to come. It was his
228 Spirit that inspired the prophets. So it is Christ, it is Christ all the way
229 through, Christ the agent in creation, Christ the spokesman for God,
230 Christ whose Spirit inspired the prophets.

231 Having learned that it was Christ through whom all things were created,
232 we are prepared to understand the lesson which these things are intended

to teach. "Because that which may be known of God is manifest in [margin "to"] them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Romans 1:19, 20. All created things, when rightly interpreted, speak of the eternal power and divinity of God. But Christ is the power of God (1 Corinthians 1:24), and in Christ dwells all the fullness of the Godhead bodily (Colossians 2:9); therefore it follows that all created things serve to show forth, to give abundant proof of the divinity of Jesus Christ.

CHRIST THE REDEEMER

Furthermore as Christ was the agent through whom God created the heaven and the earth, so he is the agent through whom God redeems. The Creator is the Redeemer. It hardly seems necessary to refer to any scripture in proof of this point. Everywhere Christ is spoken of as the Redeemer. "Christ hath redeemed us from the curse of the law, being made a curse for us." Galatians 3:13. And it is true that that statement is made not only in the New Testament as though it were a truth after the first advent of Christ, but it is stated to us just as clearly in the Old Testament scriptures. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee." Isaiah 43:1. The Creator and the Redeemer are the same. "Remember these, O Jacob and Israel: for thou art my servant: I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud; thy sins: return unto me; for I have redeemed thee." Isaiah 44:21, 22.

REDEMPTION IS CREATION

It follows very naturally that the one through whom the power of God was manifested in the creation of the heaven and the earth, should be the one through whom he should manifest his power in the salvation of man;

266 for redemption is simply creation! Redemptive power is necessarily
267 creative power, and the redemption of man is simply carrying out God's
268 original purpose concerning creation. For God's purpose in the creation
269 of this world was that it should be inhabited by righteous beings. This is
270 still his purpose, and so "we, according to his promise, look for new
271 heavens and a new earth, wherein dwelleth righteousness." So the
272 scripture says: "Thy people also shall be all righteous: they shall inherit
273 the land forever, the branch of my planting, the work of my hands, that I
274 may be glorified." Isaiah 60:21. When sin came into the world, it
275 seemed for a time to turn aside, as it were, God's plan concerning this
276 work of creation.

277 But God's plan is not thwarted, and his purpose still is that this earth
278 shall be inhabited by righteous beings, and not until it is so inhabited
279 will God's original purpose in the creation of the world and in the
280 creation of man be fully carried out. So it is true that the plan of
281 salvation is but the carrying forward of God's original purpose in
282 creation, and for this reason it is that conversion or redemption is spoken
283 of as creation. Thus we read: "For we are his workmanship, created in
284 Christ Jesus unto good works." Ephesians 2:10. So it was that David
285 prayed, "Create in me a clean heart." Redemption is creation.
286 Converting power is creative power, and unless creative power be
287 displayed, there can be no genuine conversion, and hence no salvation.

288 The true God is distinguished from false gods by two special
289 characteristics: he can create and he can save. The false gods can do
290 neither. Attention is called to this in the following scriptures. In the
291 ninety-sixth psalm we read: "Sing unto the Lord, bless his name; show
292 forth his salvation from day to day. Declare his glory among the
293 heathen, his wonders among all people. For the Lord is great, and
294 greatly to be praised; he is to be feared above all gods. For all the gods
295 of the nations are idols; but the Lord made the heavens." So we read
296 again in Jeremiah 10:10-12: "But the Lord is the true God, he is the
297 living God, and an everlasting king.... The gods that have not made the
298 heavens and the earth, even they shall perish from the earth, and from
299 under these heavens. He hath made the earth by his power, he hath

established the world by his wisdom, he hath stretched out the heavens by his discretion.” He who can create can redeem. He who can redeem can create. But the one who cannot create cannot redeem. This is, in fact, the very point that the Lord makes against all false gods in his challenge in Isaiah 45:20-22: “Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Creative power is a mark of divinity; wherever you find divinity, there you find creative power, and that is redeeming power.

Again we read: “For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.” Galatians 6:15. The Revised Version, margin, suggests the reading, “a new creation,” and that is true. No form, no ceremony, can save one. There must be a new creation. A new heart must be created. So again we read: “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” 2 Corinthians 5:17. And the same reading is again suggested here: “If any man be in Christ, there is a new creation,” and that is the very idea of conversion, that it is a creative work.

CREATION THE EVIDENCE OF CHRIST’S DIVINITY

The things that are created, are evidences to us of the power of God manifested in Jesus Christ in creation. They are evidences to us of the divinity of Jesus Christ; for it pleased the Father that in him should all fullness dwell, even the fullness of the Godhead bodily. But do we have anything which calls our attention to the things that are created, that thus we might be reminded of the power and divinity of Jesus Christ? Let the word of God answer.

333

334 THE MEMORIAL OF CREATION

335 “The works of the Lord are great, sought out of all them that have
336 pleasure therein. His work is honorable and glorious: and his
337 righteousness endureth forever. He hath made his wonderful works to be
338 remembered.” Psalm 111:2-4. In the Jewish translation the last clause
339 reads in this way: “He hath made a memorial of his wonderful works.”
340 What then is the memorial? “Remember the Sabbath day to keep it holy.
341 Six days shalt thou labor and do all thy work: but the seventh day is the
342 Sabbath of the Lord thy God: in it thou shalt not do any Work, thou, nor
343 thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy
344 cattle, nor thy stranger that is within thy gates: for in six days the Lord
345 made heaven and earth, the sea, and all that in them is, and rested the
346 seventh day: wherefore the Lord blessed the Sabbath day, and hallowed
347 it.” Exodus 20:8-11. What is the reason given for the institution of the
348 Sabbath?—Because in six days the Lord made heaven and earth, and
349 rested on the seventh day. Therefore the Sabbath is designed to call our
350 attention to the Creator. It is his memorial. But we have already learned
351 that it was Jesus Christ through whom God created the heaven and the
352 earth; therefore it was Jesus Christ who rested on the seventh day. It was
353 Jesus Christ who blessed the seventh day; it was Jesus Christ who
354 hallowed the seventh day; it was Jesus Christ who sanctified the seventh
355 day; and the purpose of this day thus blessed, thus hallowed, thus
356 sanctified, is to call the attention of men everywhere to the Creator. But
357 the Creator is Jesus Christ. The purpose, therefore, of all created things
358 to which our attention is thus called by the Sabbath, is that we may
359 understand the power and the divinity of Jesus Christ. This is made clear
360 by another scripture: “And hallow my Sabbaths; and they shall be a sign
361 between me and you, that ye may know that I am the Lord your God.”
362 Ezekiel 20:20. But all we can know about God and his character, is as it
363 is revealed to us in Jesus Christ. So the force of the scripture is this: That
364 ye may know Jesus Christ, that thus knowing him ye may know the
365 Father.

366 So the Sabbath institution is for the purpose of revealing Jesus Christ, of

367 teaching us of his power, of his divinity. And it follows, therefore, that
368 he who observes the seventh day, the day upon which God in Jesus
369 Christ rested, the day upon which God in Jesus Christ let his blessing
370 rest, the day which was thus hallowed and sanctified,—the one who
371 observes the seventh day, thus blessed, hallowed, and sanctified,
372 acknowledges by this act before heaven and earth that he believes in the
373 divinity of Jesus Christ.

374

375 THE SIGN OF GOD'S POWER

376 It is the sign to all the world that Jesus Christ is the divine Son of God;
377 that it is through Jesus Christ that the power of God is manifested as it
378 was in creation, when he made the heaven and the earth by the word of
379 his mouth, as it is also in re-creation, or redemption, when we are
380 created anew in Christ Jesus. Because the power that was manifested
381 through Jesus Christ in the creation of the heaven and the earth is the
382 power that is manifested through the same agency that we may be
383 created anew. And so the Sabbath is the sign, not merely of the power of
384 God manifested through Jesus Christ in the creation of the heaven and
385 the earth, but it is also the sign of that power which saves—the sign of
386 that power which redeems. And when we recognize the memorial which
387 God himself has set up as the sign of that power in Jesus Christ, we
388 thereby acknowledge that we believe in the divinity of Jesus Christ, and
389 that we believe in the power of God through Jesus Christ unto salvation;
390 that he who created us is also our Redeemer, and that our confidence and
391 our trust for salvation are in the God of the heavens and the earth; who
392 reveals himself to the world in Jesus Christ only

393 It should appear very plainly, as it does in the Scriptures, that the
394 Sabbath idea is to reveal Christ to the world, Christ in creation, and so
395 Christ in redemption.

396

397 SPIRITUAL REST

398 It is important to notice what was done to this day. The record in the
399 second chapter of Genesis, which is the first mention that we have of the

400 Sabbath, says, "He rested on the seventh day from all his work which he
401 had made." It is apparent at once that the Creator of the ends of the
402 earth, who never wearies, and who never is faint, did not rest on that
403 first seventh day because he had wearied himself in the work of creation.
404 Said Christ to the woman of Samaria, "God is a Spirit, and they that
405 worship him must worship him in Spirit and in truth." God being spirit,
406 his rest must be spiritual rest. And that is a matter of no small
407 importance, because we overlook the true idea of the Sabbath when we
408 take it to mean merely a day of physical rest. Who rested on that day?—
409 Christ, who was the agent in creation, rested on that day. Because he
410 was tired?—Not in any sense. It was a spiritual rest. He rested and was
411 refreshed. He took delight in viewing the works which he had made.
412 That was the rest. Sabbath means rest, and from the very nature of the
413 institution of the Sabbath, it means spiritual rest. Observe the practical
414 application of that idea. If physical rest is the only idea of the Sabbath,
415 man can rest on one day just as well as another. He can do more; he can
416 divide up his rest during the several days of the week, and he can rest
417 three or four hours each day, as may suit him. He may rest rainy days
418 and work sunshiny days if he pleases, if physical rest is the only idea of
419 the Sabbath.

420 Let it be understood that merely refraining from work is not God's idea
421 of Sabbath-keeping. It may be Sunday-keeping; it may be Saturday-
422 keeping; it may be Friday-keeping; it may be Monday-keeping; but it is
423 not Sabbath-keeping. It is not Sabbath-keeping, because the idea of
424 Sabbath is spiritual rest. And in no other way can the Sabbath be kept in
425 the fullness of its meaning than as a spiritual rest. It will therefore be
426 seen at once that all theories of Sabbath-keeping which rest upon the
427 idea of physical recuperation, are good for nothing. Man can enforce
428 abstinence from labor, but he cannot enforce Sabbath-keeping. A man
429 may be forced to refrain from physical work; he may be kept in idleness,
430 but no one can enforce Sabbath-keeping. It is a spiritual thing entirely.

431 It is true that in genuine Sabbath-keeping there will be an entire
432 cessation from unnecessary physical work; but that is not in itself
433 Sabbath-keeping. The reason why we cease from labor on the seventh

434 day, the Sabbath of our Lord Jesus Christ, is that we may be at liberty to
435 contemplate God as manifested to us in Jesus Christ. And the resting
436 from physical labor is an outward sign of the fact that we have ceased
437 from sin. “For we which have believed do enter into rest,” and “he that
438 hath entered into his rest, he also hath ceased from his own works as
439 God did from his.”

440 Now our works are always sinful works. The one who is converted, in
441 whom the power of God through Jesus Christ has been manifested to
442 create him anew, to create a new heart in him, stops his own works. His
443 own works are sinful. He ceases from his own works as God did from
444 his. The Sabbath was a memorial of the fact that God in Christ rested
445 from his work. The Sabbath is the sign to the Christian that he has rested
446 from his work, and that the power of God is working in him “both to
447 will and to do of his good pleasure.” When we cease from our works,
448 which are sinful, we are saved from sin. But it is creative power alone
449 which can save from sin, and that creative power is always manifested
450 through Jesus Christ. And this work going on in us is the work of
451 sanctification. Then the blessing of the Sabbath is the blessing of
452 sanctification by the power of God working through Jesus Christ.

453

454 THE SABBATH BLESSING

455 A blessing was placed upon the seventh day. What is the purpose of the
456 blessing of God? “Unto you first God, having raised up his Son Jesus,
457 sent him to bless you, in turning away every one of you from his
458 iniquities.” Acts 3:26. The blessing of God is not put upon a man
459 because he is good, but the blessing of God is put upon him to make him
460 good. It is to turn him away from his iniquities. Now the Sabbath is
461 designed for that very thing, because the Sabbath is the memorial of the
462 power of God in Christ. And it is the power of God in Christ that saves
463 from sin. So the Sabbath blessing is the blessing of being turned away
464 from our iniquities as we are reminded of the great power of God in
465 Jesus Christ to save from sin. That is to say, the Sabbath blessing is the
466 blessing of sanctification. Can any one truly keep the Sabbath of our
467 Lord Jesus Christ unless he is a converted person?—He cannot. It is

468 only a converted person who can keep the Sabbath, because the Sabbath
469 is the blessing of conversion, the blessing of redeeming power, the
470 blessing of sanctification; and only that man can keep the Sabbath of our
471 Lord and Saviour Jesus Christ, in whom creative power has wrought. So
472 that the Sabbath becomes to him a sign, a memorial of the great power
473 of God working in him to turn him away from his iniquities,—the sign
474 of the great power of God working through Jesus Christ to save him
475 from sin. And so it is clear that no unconverted person can keep the
476 Sabbath.

477 Furthermore, the Lord blessed the seventh day, sanctified the seventh
478 day, hallowed the seventh day. We read in Genesis 12:2 concerning
479 Abram: “And I will make of thee a great nation, and I will bless thee,
480 and make thy name great; and thou shalt be a blessing.” The blessing of
481 God put upon any person or any thing is for the purpose of making that
482 person or that thing a blessing to some one else. So when he blessed the
483 seventh day, he designed that the seventh day should be a blessing to
484 others. Wherever Abram went, he was a blessing to the people with
485 whom he was associated. In exactly the same way wherever the Sabbath
486 comes, it is a blessing to those who know the Sabbath. Those who were
487 acquainted with Abram were blessed because of their acquaintance with
488 him, because God had blessed him to make him a blessing to others.
489 Those who are acquainted with the Sabbath which God has blessed,
490 share in a blessing because God made it a blessing by putting his
491 blessing upon it.

492 The idea of Sabbath is rest. That is the meaning of the term. Turning to
493 the record in Exodus, thirty-third chapter, we find that Moses requested
494 the Lord not to carry him and the people up, unless he went with them.
495 So the Lord says, fourteenth verse, “My presence shall go with thee, and
496 I will give thee rest.” Who was it that went with the children of Israel?—
497 “And they drank of that spiritual Rock that went with them, and that
498 Rock was Christ.” Whose presence was it, then, that was to give them
499 rest?—It was the presence of Christ. With this agree the words of Christ
500 himself in Matthew 11:28: “Come unto me, all ye that labor and are
501 heavy laden, and I will give you rest.” It does not make any difference

502 when it is, whether it be before the first advent of Christ, or since that
503 time, the presence of Christ gives rest, and that constitutes the very idea
504 of Sabbath-keeping. It was the presence of Christ in the day that was the
505 special blessing of the day. It is the presence of Christ in the Sabbath
506 that makes it a Sabbath day, a rest day, that is, spiritual rest.

507

508 CHRIST'S PRESENCE MAKES HOLY

509 But go a little further. Not only is it stated that he rested on that day, and
510 blessed that day, and made it a rest day for man, a time for spiritual
511 refreshing, but it is said that he hallowed the day; that is, he made that
512 day holy. The very thing that made it a Sabbath, hallowed it, made it
513 holy. And two or three very familiar scriptures will show this plainly.
514 Refer again to the experience of Moses at the burning bush; when the
515 Lord called to him out of the bush, he said, "Draw not nigh hither; put
516 off thy shoes from off thy feet, for the place whereon thou standest is
517 holy ground." The day before that time the ground around that bush was
518 not particularly holy ground. It is true that God is everywhere; and it is
519 true in that general sense, that everything is holy as belonging to the
520 Lord; but that particular portion of the earth was no more holy the day
521 before that occurrence than any other particular portion; but just as soon
522 as Christ revealed himself there,—as we have already learned that it was
523 Christ at the burning bush,—that place became holy because of his
524 presence. So the other event to which attention has been called, in
525 Joshua, the fifth chapter; when the Prince of the host of the Lord
526 appeared to Joshua, he said: "Loose thy shoe from off thy foot; for the
527 place whereon thou standest is holy." It seems likely that that was a
528 place where Joshua retired for secret prayer. It is more than likely that he
529 had visited this place before, and no such word had come to him; but
530 here was the personal presence of the Prince of the host of the Lord;
531 Christ himself was there. The presence of Christ made that ground holy,
532 and Joshua was commanded to loose the shoe from off his foot, because
533 it was holy or hallowed ground. The mount of transfiguration was called
534 holy because Christ in his divinity was manifested there.

535 We have a very marked illustration of this at the time when the law was

536 rehearsed by Christ on Mount Sinai. Bounds were placed about the
537 mount, and the people could not pass beyond them. That mount previous
538 to that time was not specially distinguished from other mountains in that
539 neighborhood; but when the Lord himself, Jesus Christ, the agent in
540 creation, the agent in redemption, came down there in person, and
541 proclaimed anew to the world the law of God, by his own voice, his
542 presence there made that mount holy. The mount was bounded off by
543 lines that separated it from the other parts of the surrounding country.
544 There was no particular difference between that portion of the country
545 and other portions surrounding it, except this, that on that particular
546 mount Jesus Christ himself descended in person, and his presence made
547 that mount holy. If any one stepped beyond the boundary, into that
548 mount made holy by the presence of Christ, it was certain death to him.
549 Here was a particular portion of the country entirely separate and
550 distinct from the adjacent country. Men could walk about as usual, but
551 when they came to that boundary, they must stop. That was in a special
552 way God's land. To step over the line was to step upon holy ground.

553 Now, just as the presence of Christ at the burning bush made the ground
554 holy, just as the presence of Christ with Joshua made the ground holy,
555 just as the presence of Christ on Mount Sinai made that ground holy, so
556 the presence of Christ, which constitutes the seventh day a rest day,
557 which makes it a Sabbath, a spiritual rest, makes that day holy. And just
558 as there was a particular portion of the ground made holy in all these
559 other cases, just so there was a particular portion of time made holy. The
560 children of Israel could go about their own pursuits; they could walk
561 about as usual outside of that boundary, but the one who treated that
562 mount, thus marked off, the same as he treated other portions of the
563 surrounding country, forfeited his life.

564 It is none the less true to-day that the presence of Jesus Christ has made
565 holy a particular portion of time, the seventh day, the Sabbath, and so
566 the scripture says: "If thou turn away thy foot from the Sabbath, from
567 doing thy pleasure on my holy day." Isaiah 58:13. It is none the less true
568 that man may go about as usual, may attend to his usual avocations on
569 six days of the week, but when he comes to that boundary line which

570 marks off the time that Christ has made holy by his own presence in it, if
571 he knowingly steps over that line, and treats that time just as he treats
572 the other time, he does it at the risk of his own life. It is true that
573 “because sentence against an evil work is not speedily executed,
574 therefore the heart of the sons of men is fully set in them to do evil,” but
575 this does not lessen the force of the conclusion. The Lord has indicated
576 his mind in this matter, and he will “give every man according to his
577 ways and according to the fruit of his doings.”

578 It is the presence of Christ that makes holy, and his presence has been
579 put into a particular portion of time in a special manner, and that portion
580 of time has been bounded off, separate and distinct from other portions
581 of time. When the children of Israel came up to the boundary of Sinai,
582 they knew it. God did not leave them in ignorance of the boundary line
583 between the common and the sacred. God has not left us in ignorance.
584 He has appointed means that we may know when we come up to that
585 portion of time which he has made holy by his own presence in it, and
586 by his own blessing upon it. But just as the presence of Christ at Sinai
587 made that mount holy, just as his presence in the Sabbath makes that
588 holy, just so the presence of Christ in the individual makes him holy.
589 The Sabbath was designed as a constant reminder of the work of God
590 through Christ in redemption. Without holiness no man shall see the
591 Lord. We are commanded, “Be ye holy, for I am holy.” But we cannot
592 make ourselves holy. There is one thing that always makes holy, and
593 that is the presence of Jesus Christ. When Christ dwells in our hearts by
594 faith, we are made holy by his presence, and this is the blessing of
595 Sabbath-keeping. That is Christian experience; that is the Christian life.
596 When Christ dwells in the heart by faith, he by his presence makes the
597 believer holy.

598

599 DOUBLE BLESSING ON THE SABBATH

600 But is it not true that we have the blessing of God and the presence of
601 Christ on other days besides the Sabbath day?—Most certainly it is. But
602 there is a difference between the blessing of God upon man and the
603 blessing of God upon the day. In the beginning, speaking of the creation

604 of man, the word says, “And God blessed them.” When it came to the
605 seventh day, and God in Christ rested from his work, he then blessed the
606 seventh day. Now, there is the blessing upon man, and that blessing has
607 continued for every one who will receive it until the present time; there
608 is the blessing upon the day, and that blessing has continued upon that
609 day, and is there now.

610 But God in Christ never blessed any other day. He blesses man upon
611 every day, but he has blessed only one day, and that is the seventh day.
612 So when man, upon whom the blessing of God already rests, comes to
613 the seventh day, upon which a blessing rests, there are two blessings,
614 and both of them for man; and so it is possible upon the seventh day of
615 the week to enjoy a blessing which cannot be enjoyed upon any other
616 day because it is not there. When the Sabbath goes by us, the Sabbath
617 blessing goes along with it. God’s blessing is still with us upon the first
618 day of the week, his blessing remains upon us wherever we go, his
619 blessing remains upon the Sabbath wherever it goes; and when it comes
620 around to us again, the blessing is still upon it, and it has a blessing in
621 addition to the blessing that God has given us. This is the blessing of the
622 Sabbath; this is the blessing of Sabbath-keeping.

623 But not only is it said that God in Christ blessed the Sabbath day and
624 hallowed it, but he sanctified it. Notice what it is that sanctifies. “And
625 there I will meet with the children of Israel, and the tabernacle shall be
626 sanctified by my glory.” Exodus 29:43. What is it that sanctifies?—It is
627 the presence, the glory of God in Christ. And just as Christ dwelling in
628 the tabernacle sanctified it, so Christ in the believer sanctifies him.

629 630 THE SABBATH A SIGN OF SANCTIFICATION

631 Now read Ezekiel 20:12: “Moreover also I gave them my Sabbaths, to
632 be a sign between me and them, that they might know that I am the Lord
633 that sanctify them.” Or, as another translation reads, “I am Jehovah, their
634 sanctifier.” And in connection with that read Exodus 31:13: “Speak thou
635 also unto the children of Israel, saying, Verily my Sabbaths ye shall
636 keep; for it is a sign between me and you throughout your generations;

637 that ye may know that I am the Lord that doth sanctify you.” Another
638 translation gives that clause in this way: “I, Jehovah, am sanctifying
639 you.” Now, of what is the Sabbath to be a sign to us as it comes week
640 after week?—It is to be a sign that “I, Jehovah, am sanctifying you,” and
641 every succeeding Sabbath marks the progress of that work of
642 sanctification. We receive the blessing of God on one Sabbath; the next
643 one comes, and if we have been growing in grace and in the knowledge
644 of our Lord and Saviour Jesus Christ, the blessing of the next Sabbath is
645 an added blessing. It teaches us more and more of the power of God in
646 creation and in redemption. We add to our experience, and it is a sign
647 continually, “I, Jehovah, am sanctifying you,” making you holy. Thus it
648 appears again that the blessing of the Sabbath is the blessing of
649 sanctification.

650

651 THE SABBATH NOT A BURDEN

652 God never intended that the Sabbath should be a burden to any one, but
653 rather a blessing; and he will now make it such to all who honor him in
654 its observance.

655 We read of the testimony that the Father bore of Christ when he was
656 here upon the earth (Matthew 3:17): “And lo a voice from heaven,
657 saying, This is my beloved Son, in whom I am well pleased.” Another
658 translation gives this version of this text: “Lo a voice out of the heavens,
659 saying, This is my Son, the beloved, in whom I did delight.” Read, in
660 connection with that, the prophecy of Isaiah 42:1: “Behold my servant,
661 whom I uphold; mine elect, in whom my soul delighteth.” This is a
662 prophecy of Christ. So, when Christ came, the testimony was, “This is
663 my Son, the beloved, in whom I did delight.” Now read that familiar
664 scripture in the fifty-eighth chapter of Isaiah, the thirteenth verse: “If
665 thou turn away thy foot from the Sabbath, from doing thy pleasure on
666 my holy day; and call the Sabbath a delight, the holy of the Lord,
667 honorable; and shalt honor him, not doing thine own ways, nor finding
668 thine own pleasure, nor speaking thine own words, then shalt thou
669 delight thyself in the Lord.”

670 Another translation brings out the idea in a little plainer way, although
671 not changing the sense at all. It says, "And hast cried to the Sabbath, 'A
672 delight.'" Our version says, "And hast called the Sabbath a delight;" this
673 translation says, "And hast cried to the Sabbath [called out as the
674 Sabbath came], 'A delight,'" and to the holy of the Lord cried out also,
675 "Honored." Put these texts together. The prophecy in Isaiah 42:1, speaks
676 of Christ as God's delight; and when Christ came, the record is in
677 Matthew 3:17, "This is my Son, the Beloved, in whom I did delight."
678 When the Sabbath comes, we are instructed to call out to it, to cry to it
679 as it comes, "A delight!" Why?—Because He in whom the Lord did
680 delight, the delight of the Lord, the delight of the soul, is in the Sabbath.
681 Jesus Christ is in the Sabbath, and so when the Sabbath comes, we are to
682 call to the holy of Jehovah, "Honored!" It is the holy of Jehovah. And
683 Christ was the holy child Jesus, and it is the holy day because Christ is
684 there in the day. And the Scripture says that if we do call to the Sabbath,
685 "A delight!" and to the holy of Jehovah, "Honored!" "then shalt thou
686 delight thyself in the Lord." Why?—Because the Lord, who is the
687 delight of the soul, is in the Sabbath.

688 And so we shall delight ourselves in the Lord on the Lord's day. That
689 makes the Sabbath a glorious thing. At every step of the way, when it is
690 properly understood, the Sabbath is suggesting Christ and his work for
691 us. At every point it is Christ and his power; it is the creative power
692 pledged for our redemption. It is the sign of Christ to bless, to give rest,
693 to make holy, to sanctify. It is the sign of Christ, the delight of the soul;
694 it is the sign of Christ, the Holy One. It is the sign of Christ, whom we
695 are to honor. As the Sabbath suggests at every point, Christ as Creator,
696 as Redeemer, as Saviour, and as we are to honor the Son even as we
697 honor the Father, therefore it is impossible that one should honor Christ
698 when he knowingly dishonors Christ's day. For that reason no people
699 can exalt Jesus Christ as the people who honor him in the observance of
700 the day which he has blessed and sanctified. Therefore, there is no way
701 in which we can exalt Jesus Christ from first to last, as Creator, as
702 Redeemer, as Saviour, when we knowingly and willfully trample upon
703 the seventh day, the day which he has blessed and sanctified.

704

705 THE SABBATH A SIGN OF GOD'S POWER

706 Notice what a close connection there is between the power of God as
707 manifested in creation and the Sabbath idea. The ninety-second psalm is
708 a psalm, or song, for the Sabbath day. That is the title of the psalm. "It is
709 a good thing to give thanks unto the Lord, and to sing praises unto thy
710 name, O Most High, to show forth thy loving-kindness in the morning,
711 and thy faithfulness every night, upon an instrument of ten strings, and
712 upon the psaltery; upon the harp with a solemn sound. For thou, Lord,
713 hast made me glad through thy work; I will triumph in the works of thy
714 hands." How is it that the Lord makes us glad?-Why, when we behold
715 his works, and behold his power in those works, we remember that that
716 power is pledged to us for salvation. And so we triumph in the works of
717 his hands, and it is indeed a psalm, or song, for the Sabbath day, because
718 that day reminds us of the power of God in Christ manifested in
719 creation, and with that comes the blessed assurance that He who has
720 created has also redeemed. The Creator is the Redeemer. The power in
721 creation is the power in redemption.

722 The Sabbath always has been, and always will be, a sign of the power of
723 God manifested through Christ. The reason given in the commandment
724 for setting apart the seventh day as the Sabbath, is that "in six days the
725 Lord made heaven and earth, ... and rested the seventh day." The
726 Sabbath day, therefore, is a sign of creative power. This sign of creative
727 power always calls our attention to the One who made the heaven and
728 the earth; and it is true that if the Sabbath had always been kept, there
729 never would have been any false religion or idolatry; for the minds of
730 men would have been constantly kept upon the true God, the Creator of
731 the heaven and the earth, as revealed in Jesus Christ.

732 And the Sabbath is the one sign to men of this creative power of God
733 whenever it is manifested. There is a striking example of this in the
734 experience of the children of Israel: "For ask now of the days that are
735 past, which were before thee, since the day that God created man upon
736 the earth, and ask from the one side of heaven unto the other, whether
737 there hath been any such thing as this great thing is, or hath been heard

738 like it? Did ever people hear the voice; of God speaking out of the midst
739 of the fire, as thou hast heard, and live? Or hath God assayed to go and
740 take him a nation from the midst of another nation, by temptations, by
741 signs, and by wonders, and by war, and by a mighty hand, and by a
742 stretched-out arm, and by great terrors, according to all that the Lord
743 your God did for you in Egypt before your eyes?” Deuteronomy 4:32-
744 34. Mark the inquiry. You ask from one end of heaven to the other, and
745 you go back to the very day that man was created, the first display of
746 creative power, and inquire whether there has been from that time to this
747 present time such a display of the power of God as was seen in the
748 deliverance of the children of Israel from Egypt.

749 A moment’s thought will show that it was creative power then
750 displayed. This people were delivered by signs and wonders, which were
751 a display of creative power. It took the same power to change Aaron’s
752 rod into a serpent when it was cast down before Pharaoh as it did to
753 create the serpent in the first place. It took the same power to bring
754 darkness over all the face of the land—darkness that could be felt—and
755 yet have light in the dwellings of the children of Israel, as it took in the
756 first place, when God said, “Let there be light,” and there was light. It
757 took the same power to divide the waters of the Red Sea, that the
758 children of Israel could go through on dry land, as it did in the first place
759 when the waters were created. That is, there was at that time a display of
760 the creative power of God. So, after the children of Israel had been
761 delivered by such creative power, the Sabbath obligation was repeated,
762 and the Lord said: “And remember that thou wast a servant in the land of
763 Egypt, and that the Lord thy God brought thee out thence through a
764 mighty hand and by a stretched-out arm; therefore the Lord thy God
765 commanded thee to keep the Sabbath day.” Deuteronomy 5:15. Some
766 make the mistake of thinking that the Sabbath was merely a sign to the
767 children of Israel of their deliverance from Egypt, and has nothing to do
768 with any other people. The fact is simply this: In the first place, the
769 Sabbath was the sign of creative power. When the children of Israel
770 were delivered from Egypt, that same power wrought for their
771 deliverance. When the same God uses the same power, he calls attention

772 again to the same sign as the sign of that power; and so to the children of
773 Israel after their deliverance, the Sabbath was a sign of God's creative
774 power manifested through Christ in making the heaven and the earth,
775 and it was also a sign of his creative power in delivering them from the
776 land of Egypt.

777 But the deliverance of the children of Israel from the land of Egypt is but
778 a type of the deliverance of the Christian from the power of sin. The
779 Israelites could not observe the Sabbath while in bondage. God
780 delivered them by his own creative power, and thus opened the way for
781 them to keep his Sabbath. He then called attention anew to the Sabbath
782 as the sign of that power which had delivered them, and upon which
783 they were to depend in all their experiences through to the promised
784 land.

785

786 WHAT SABBATH-KEEPING IS

787 We have already learned that the Sabbath rest is a spiritual rest, and it is
788 therefore impossible for one to keep the Sabbath unless Christ, whose
789 presence gives rest, dwells in his heart by faith. Every case of
790 conversion is a display of the creative power of God in calling out of
791 darkness into light, in delivering from the power of darkness and
792 translating into the kingdom of his dear Son; and the true Sabbath is a
793 sign to every Christian of the creative power that has thus wrought for
794 his deliverance, and which is to uphold him through all his varied
795 experiences, as he journeys toward the eternal kingdom. As the Israelites
796 were enabled to keep the Sabbath after they were brought out of Egypt,
797 so the Christian, who has been delivered from the bondage of sin, can
798 enjoy the spiritual rest, which is the true idea of Sabbath-keeping.

799 So the Sabbath is a sign to every Christian of the creative power of God
800 in his deliverance from the power of sin. It is a sign to him of the
801 blessing of God in turning him away from his iniquities. It is a sign to
802 him of the presence of Christ to make him holy. It is a sign to him of the
803 presence of Christ in him to sanctify him. That is to say, it is a measure
804 of the working of that creative power in his individual experience.

805 But the real purpose of God in creation will not be fully carried out, until
806 all who receive Jesus Christ have been created anew, until the body has
807 been fashioned anew, “that it may be conformed to the body of his
808 glory,” until the new heavens and the new earth are made. Then, with
809 the new heavens and the new earth, with the body conformed to his
810 glorious body, and with the character of God in Jesus Christ wrought in
811 them by faith, the earth will be peopled with a righteous people, just as
812 God intended in the first place, and just in pursuance of his original plan
813 of creation. And so in the new earth the Sabbath will remain, the sign of
814 God’s power in a completed creation. And thus we read in Isaiah 66:22,
815 23: “For as the new heavens and the new earth, which I will make, shall
816 remain before me, saith the Lord, so shall your seed and your name
817 remain. And it shall come to pass, that from one new moon to another,
818 and from one Sabbath to another, shall all flesh come to worship before
819 me, saith the Lord.” And so onward through all the ages of eternity, the
820 Sabbath will always be the sign of the creative power of God.

821 What, then, is the Sabbath?—It is the memorial of the power of God
822 manifested to the world through Jesus Christ, not only in the creation of
823 the heaven and the earth, but in the re-creation of the individual. What,
824 then, is Sabbath-keeping?—It is Christian experience. What, then, is the
825 Sabbath blessing?—It is the blessing of sanctification by the power of
826 God working through Jesus Christ. What, then, is Sabbath-keeping?—It
827 is the sign to the individual Christian of his own Christian experience. It
828 is to him the measure of the working of that creative power of God in
829 Jesus Christ, that he may be renewed in the image of God, that he may
830 be made a perfect man in Christ Jesus. What, then, is Sabbath-
831 keeping?—It is the sign to the Christian that he trusts for salvation in the
832 power that created all things. What, then, is Sabbath-keeping?—It is the
833 sign to the Christian that his hope, his confidence, are entirely in Jesus
834 Christ, who is the Creator and Redeemer. What, then, is Sabbath-
835 keeping?—It is the sign of his growth in Jesus Christ? What, then, is
836 Sabbath-keeping?—It is all and in all to the Christian.

837 When it is understood what the Sabbath really is and what Sabbath-
838 keeping is, there is not a person who desires Jesus Christ, there is not a

839 person who longs for the blessings and the rest that there are in Jesus
840 Christ, who would hesitate one moment as to what day it is. It is what it
841 is rather than when it is that we must consider, because when we study
842 what it is, we shall at the same time find out in the most emphatic way
843 when it is. One day will do just as well as another in which to rest
844 physically, but there is only one day on which we can keep Sabbath;
845 there is only one day that has the blessing by the presence of Christ in
846 this way. Come to the Sabbath blessing; come to Sabbath-keeping.

847

848 THE SABBATH SATAN'S OBJECT OF ATTACK

849 It being evident that the Sabbath is designed to turn men's minds toward
850 the true God and Jesus Christ as the agent in creation and in redemption,
851 it follows that if any movement is to be made to defeat the plan of God
852 in the salvation of man, in the re-creation of man, the first thing to be
853 done is to turn men away from the Sabbath, the reminder of Jesus Christ
854 as the only Saviour. If men's minds can be turned away from Christ,
855 they will fail of salvation. Christ's power is the only power sufficient to
856 save. If men can be led to trust in any other power, they will be
857 disappointed in all hope of salvation. Therefore the most certain way to
858 defeat the plan of God in Christ for the salvation of men, is to turn men's
859 minds away from Christ; and the first thing to be done, then, is to turn
860 men's minds away from that which reminds them of Christ. Therefore, if
861 the Sabbath can be hidden, if men's minds can be turned from the
862 Sabbath, and the meaning of the Sabbath, a successful move has been
863 made in turning men away from the plan of salvation in Jesus Christ.

864 There is one being who has made it his purpose for these many years to
865 oppose the work of Jesus Christ for the salvation of the human race.
866 Created an angel of light, made an anointed cherub, standing in the
867 immediate presence of God, one on whom the light of the glory of God
868 shone in a most remarkable and special manner, Lucifer, filled with
869 envy that he was not made equal to Christ, and that the honor which
870 belonged to Christ was not given to him, rebelled against God. His heart
871 was filled with pride and envy, and he turned against the government of
872 God. In spite of every offer of mercy, he persisted in rebellion until his

873 own course cast him out of heaven. Since that time Satan's purpose has
874 been to defeat the plan of God for the salvation of men. Having lured
875 man into sin that he might involve him in the same penalty with himself,
876 he has sought to keep man away from God's plan to save him. He has
877 sought to induce the human family to put their trust in him and his
878 power, instead of in Christ and his power.

879 The root of the trouble which caused Satan to be cast out of heaven,
880 which brought rebellion into the government of God, and which has
881 resulted in this earth being cursed by sin, was simply this: that Satan,
882 given this exalted position in the presence of God, was not yet satisfied,
883 but envied the position occupied by the Son of God, and desired that the
884 honor which was bestowed upon Jesus Christ should be bestowed upon
885 himself. God had given him an exalted position, yet it did not satisfy his
886 ambition, and he sought the place occupied by Jesus Christ. Persisting in
887 this, and refusing to give up his own way and his own selfish ambition,
888 he was necessarily cast out of heaven. From that day he has worked on
889 this same line. He has stirred up just that same feeling of self-exaltation
890 in the hearts of the human family, and all these centuries, he has not
891 given up that one plan and project of his, which is that, if possible, he
892 should occupy the place which belongs to Christ; that, if possible, the
893 homage due to Christ should be paid to himself instead of to Christ. And
894 from that time to this he has tried to put himself in the place of Christ; he
895 has tried to turn men away from God as manifested through Jesus Christ.

896

897 SUN-WORSHIP AND SUNDAY

898 Our worship is due to God as revealed in Jesus Christ, since he is the
899 Creator, and to pay that homage to any other person or thing is idolatry.
900 All idolatry is instigated by Satan in his efforts to turn men from the true
901 God, and is in essence a worship of Satan as opposed to the worship of
902 the true God. The most ancient and widespread form of idolatry was
903 sun-worship. Under one name or another, and represented by different
904 symbols, the sun was worshiped by all the heathen nations of antiquity;
905 and as this worship took the lead, the day devoted to this worship—Sun's
906 day, or Sunday—was a special day in the heathen calendar; and there is

907 a reason for all this.

908 It is said of God that he “only hath immortality, dwelling in the light
909 which no man can approach unto.” And again: “Bless the Lord, O my
910 soul. O Lord my God, thou art very great; thou art clothed with honor
911 and majesty. Who coverest thyself with light as with a garment.” Psalm
912 104:1-2. Light—an outward representation as it were, of God in Jesus
913 Christ—light was created on the first day of the week. “And God said, Let
914 there be light; and there was light, ... and the evening and the morning
915 were the first day.” Genesis 1:3, 5.

916 And so men’s minds were turned away from God, who dwells in light
917 and who covers himself with light as with a garment, to the light, and the
918 light bearer, and were led to worship the sun. We have traces of this all
919 through the Scriptures. “If I beheld the sun when it shined, or the moon
920 walking in brightness; and my heart hath been secretly enticed, or my
921 mouth hath kissed my hand; this also were an iniquity to be punished by
922 the judge; for I should have denied the God that is above.” Job 31:26-28.
923 The manner of worship was to salute the images of the sun by kissing
924 the hand; and job, as the proof of his loyalty to the true God, appeals to
925 the fact that he never worshiped either the sun or the moon.

926 When the children of Israel were delivered from Egypt, and were on
927 their way to the promised land, they were instructed, above all things, to
928 have nothing to do with this form of idolatry. “Take heed to thyself, lest
929 thou make a covenant with the inhabitants of the land whither thou
930 goest, lest it be for a snare in the midst of thee; but ye shall destroy their
931 altars, break their images, and cut down their groves; for thou shalt
932 worship no other god; for the Lord, whose name is Jealous, is a jealous
933 God.” Exodus 34:12-14. The “groves,” or “Asherim,” as they are called
934 in the Revised Version, were sun images, lofty pillars of any material.

935 So universal was this worship, that when the children of Israel were on
936 their way to Jerusalem, to the annual feasts, as they passed by, they
937 would see upon the hills these groves, indicating sun-worship, and they
938 sang this psalm on the way: “Shall I lift up mine eyes to the hills?
939 whence should my help come?” Then came the answer: “My help
940 cometh from the Lord, which made heaven and earth.” Psalm 121:1, 2

941 (margin). How thoroughly this idea of sun-worship was inwrought into
942 everything! And the reason is clear. Shall I lift up my eyes to the hills?
943 that is, shall I engage in idolatry, sun-worship? From whence cometh my
944 help? My help does not come from any such source as that. Those are
945 the false gods. My help cometh from the Lord who made the heaven and
946 the earth, that is, the Creator; and the Sabbath all the time was the sign
947 to them of that Creator and his power to save, as opposed to any power
948 that might be claimed for the false gods which did not make the heaven
949 and the earth.

950 The sun was worshiped toward the east, and so worshiping toward the
951 east was the greatest abomination. We have reference to this in the
952 eighth chapter of Ezekiel. After showing to the prophet a variety of
953 abominations that had come into the worship, on the part of the children
954 of Israel who had departed from the true God, we read in the fifteenth
955 and sixteenth verses: "Then said he unto me, Hast thou seen this, O Son
956 of man? turn thee yet again, and thou shalt see greater abominations than
957 these. And he brought me into the inner court of the Lord's house, and,
958 behold, at the door of the temple of the Lord, between the porch and the
959 altar, were about five and twenty men, with their backs toward the
960 temple of the Lord, and their faces toward the east; and they worshiped
961 the sun toward the east." And that was the climax of all the
962 abominations that the prophet was shown.

963 So particular was God to guard his people against even the semblance of
964 sun worship that he ordered his tabernacle to be pitched with the door
965 toward the east; then, when they came into the temple of God, as the
966 door was open toward the east, they turned their backs on the sun and
967 turned their faces toward the true God.

968 They turned their backs on the sun and sun worship, and they looked to
969 the Lord. That was his invitation: "Look unto me and be ye saved, all the
970 ends of the earth, for I am God, and there is none else." But when they
971 worshiped toward the east, they turned their backs upon the law of God
972 in his temple, in his tabernacle; they then cast the law of God behind
973 their backs. So, every time we turn away from the true Sabbath, we turn
974 our backs upon the law of God, and our faces toward the false gods.

976 SATAN'S STRONGEST AGENCY

977 Now it has been the purpose of Satan all these centuries to put
978 something else in the place of Christ, himself if possible,—at all events,
979 to turn away the minds of men from the worship of God as manifested in
980 Jesus Christ. By reading two prophecies, and putting them together, we
981 shall see the force of this working of Satan, through an agency through
982 which his work has been carried on more successfully and for a longer
983 time than through any other agency in the history of the world.

984 “How art thou fallen from heaven, O Lucifer, son of the morning! now
985 art thou cut down to the ground, which didst weaken the nations! For
986 thou hast said in thine heart, I will ascend into heaven, I will exalt my
987 throne above the stars of God; I will sit also upon the mount of the
988 congregation, in the sides of the north. I will ascend above the heights of
989 the clouds; I will be like the Most High.” Isaiah 14:12-14. This scripture
990 evidently speaks of the fall of Satan and the reason for it; for Lucifer,
991 “the light bearer,” by his own course of rebellion became Satan, “the
992 adversary.” “Let no man deceive you by any means; for that day shall
993 not come, except there come a falling away first, and that man of sin be
994 revealed, the son of perdition; who opposeth and exalteth himself above
995 all that is called God, or that is worshiped; so that he as God sitteth in
996 the temple of God, showing himself that he is God.” 2 Thessalonians
997 2:3, 4. Every one knows that this prophecy refers to the papacy, and
998 every one who puts those two scriptures together can see that they
999 represent exactly the same spirit,—I will exalt myself above God.

1000 In the papacy we have, in organized form, the greatest manifestation of
1001 the working of Satan that this world has ever seen; and the whole
1002 principle of the papacy is self-exaltation, the very principle that
1003 characterized Satan at the beginning, the very principle which led to his
1004 downfall. And this organized power steps forth and claims just what this
1005 prophecy says that it should claim,—that it stands in the place of God.
1006 The pope, the head of this church, is called the vicar of Christ, or the
1007 vicerent of Christ, that is, he is the one who rules in the place of
1008 Christ. Or, in other words, he has put himself in the place of Christ. He

009 poses as the substitute of Christ. That is simply the same old scheme of
010 the devil. He wanted Christ's place, he wanted the honor and worship
011 that belong to Christ; and this organized manifestation of the spirit and
012 the working of Satan is the same thing over again. It is putting some one
013 else in the place of Christ. And not only that, but the papacy claims to
014 control the saving power of God, that is, his creative power.

015

016 THE PAPACY CLAIMS SAVING POWER

017 The fact that the papacy claims to exercise the saving power of God, is
018 evident from the following extract from De Harbe's "Full Catechism of
019 the Catholic Religion," approved by Catholic authorities, and published
020 in New York by the Catholic Publishing Association, in 1883. The
021 extract is from page 145: "Every one is obliged, under pain of eternal
022 damnation, to become a member of the Catholic Church, to believe her
023 doctrine, to use her means of grace, and to submit to her authority.
024 Hence the Catholic Church is justly called the only saving church. To
025 despise her is the same as to despise Christ, namely, his doctrine, his
026 means of grace, and his powers. To separate from her is the same as to
027 separate from Christ, and to forfeit eternal salvation. Therefore St.
028 Augustine and the other bishops of Africa pronounced, a. d. 412, at the
029 council of Zirta, this decision: "Whosoever is separated from the
030 Catholic Church, however commendable, in his opinion, his life may be,
031 he shall, for this very reason, that he has at some time separated from the
032 unity of Christ, not see life, but the wrath of God abideth on him."

033 The Catholic Church, the papacy,—that organization through which this
034 spirit of Satan has been manifested, in opposing itself against God, in
035 exalting itself above all that is called God, or that is worshiped,—that
036 church claims to have the authority to control the saving grace and
037 power of God. But what is the saving power of God?—It is creative
038 power. We have learned that. What is the sign of God's creative power,
039 that he is the true God, and that our worship belongs to him because he
040 is the Creator?—It is the true Sabbath.

041 But here comes another power, the papacy, claiming that it controls

1042 saving grace, and that there can be no salvation outside of the authority
1043 of the Catholic Church. And one of the charges made against Luther was
1044 that he had invented a new means of justification, so that the sinner
1045 could come to God and receive pardon without the intervention of
1046 church or priest. We have found that God, who is the Creator, and who
1047 in Jesus Christ dispenses his saving power freely to all who believe, has
1048 established the Sabbath as the sign of that power. Since the Catholic
1049 Church, the agency of Satan, claims to have saving power, and to
1050 dispense that power, the very logic of the situation demands that she
1051 should have a rival sign as a sign of her pretended power, and so she has
1052 it in the rival Sabbath. And as she claims that “to separate from her is the
1053 same as to separate from Christ and to forfeit eternal salvation,” thus
1054 putting herself in the place of Christ, so she demands that the sign of her
1055 power should be accepted instead of the true Sabbath, and says: “The
1056 keeping holy the Sunday is a thing absolutely necessary to salvation.”—
1057 “A Sure Way to Find out the True Religion,” by Rev. T. Baddeley, p.
1058 95; published by P. J. Kennedy, Catholic Publisher, etc., New York.

1060 WHO CAN SAVE?

1061 Consider now that we have before us two days; one is the sign of the
1062 power of God in creation and salvation; the other has been instituted by
1063 Christ’s rival, and has been taken up as a Sabbath, or a pretended
1064 Sabbath, by that power (the papacy) through which Satan has wrought
1065 for a longer time, and in a more marked manner, than in any other power
1066 in the earth’s history. One is a sign, or a mark, of the power of God; the
1067 other is a sign, or a mark, of the rival power. The question then comes,
1068 In whom shall we trust for salvation—in the power of God in Christ, or
1069 in a rival power? In whom shall we place our confidence for forgiveness
1070 of sins—in God, the Creator of the heaven and the earth, or in that rival
1071 power that would exalt itself against God? Who can save—the one of
1072 whose power for the creation anew in Christ Jesus the true Sabbath is
1073 the sign, or mark, or the one of whose pretended power the false Sabbath
1074 is the sign or mark?

1075 The Lord says: “Moreover also I gave them my Sabbaths, to be a sign

076 between me and them, that they might know that I am the Lord that
077 sanctify them.... And hallow my Sabbaths; and they shall be a sign
078 between me and you, that ye may know that I am the Lord your God.”
079 Ezekiel 20:12, 20. But the Catholic Church says: “It is worth while to
080 remember that this observance of the Sabbath, in which, after all, the
081 only Protestant worship consists, not only has no foundation in the
082 Bible, but it is a flagrant contradiction of its letter, which commands rest
083 on the Sabbath, which is Saturday. It was the Catholic Church which, by
084 the authority of Jesus Christ, has transferred this to the Sunday, in
085 remembrance of the resurrection of our Lord. Thus the observance of
086 Sunday by the Protestants is an homage they pay, in spite of themselves,
087 to the authority of the Catholic Church,”—“Plain Talk About the
088 Protestantism of To-day,” p. 213.

089 What does this mean?—It means this; and the whole question is now
090 clearly before us. The true Sabbath is the sign of the power of God in
091 Jesus Christ, however, wherever, whenever manifested. In the creation
092 of the heaven and the earth, in the deliverance of the children of Israel
093 from Egypt, in the re-creation of the individual,—that is, in conversion,
094 which is but the deliverance of the individual from spiritual bondage,—
095 the Sabbath is the sign of the true God, and of his power manifested
096 through Jesus Christ. The Sunday is but a pretended Sabbath, a rival
097 Sabbath, the sign of the rival power.

098 WHOSE POWER SHALL WE ACKNOWLEDGE?

099 In the observance of the true Sabbath, we acknowledge the divinity, the
100 authority, the power of God manifested in Jesus Christ,—that is to say,
101 we acknowledge the divinity, the power, the authority of Christ. In the
102 observance of the false Sabbath we acknowledge the pretended claim of
103 the Catholic Church, which is but the agency of Satan in this matter; we
104 acknowledge the pretended claim and authority of the Catholic Church
105 to the same thing. In the observance of the true Sabbath we acknowledge
106 that our confidence for salvation is in the living God and his power
107 manifested through Christ. In observing the false Sabbath we
108 acknowledge that our trust and confidence for salvation are in that rival
109 power, that rival authority. And any rival to God in Jesus Christ is

1110 simply a manifestation of the working of this spirit of Satan. It is Satan
1111 who instigates all opposition to God; it is Satan who urges every
1112 individual to reject Jesus Christ. And, in this matter of the false Sabbath,
1113 the sign of the pretended power, we see this working of Satan, who
1114 would steal away from the true God, and from Jesus Christ, in whom he
1115 is represented to the world, the homage, the worship belonging to him.

1116 No one who observes the true Sabbath in the true meaning of it, can ever
1117 turn away from Jesus Christ. It is the constant acknowledgment of his
1118 belief in the divinity, the authority, the saving power, and saving grace
1119 of Jesus Christ. But any one who turns away from the true Sabbath, the
1120 sign of the true God in Jesus Christ, and turns to the false Sabbath, a
1121 sign of the rival power, has turned his back upon the law of God, and
1122 upon the temple of God, and worships with his face toward the east.

1123

1124 THE SABBATH A QUESTION OF ALLEGIANCE TO THE TRUE 1125 GOD

1126 It is not simply an observance of days as such, whether we shall stop
1127 work upon Saturday, or stop work upon Sunday, but the question is,
1128 What God are we to serve? In what power are we to trust? In whom are
1129 we depending for deliverance?

1130 It is a question of allegiance to the true God, or allegiance to some rival
1131 or pretended power. That is the thing that is in Sabbath-keeping now;
1132 and all the people, everywhere, ought to know it. And they will know it;
1133 for we read: "And I saw another angel fly in the midst of heaven, having
1134 the everlasting gospel to preach unto them that dwell on the earth, and to
1135 every nation, and kindred, and tongue, and people, saying with a loud
1136 voice, Fear God, and give glory to him; for the hour of his judgment is
1137 come; and worship him that made heaven, and earth, and the sea, and the
1138 fountains of waters." Revelation 14:6, 7.

1139 The highest form of worship is in obedience. To worship Him who made
1140 heaven and earth, the sea, and the fountains of waters, is to yield our
1141 obedience to him. And this message, given everywhere, calls attention to
1142 the worship of the true God, the Creator, and really contains in it the

143 essence of Sabbath reform, in that it calls upon us to worship the true
144 God, the Creator, by obedience to him, and that we observe the day
145 which is a sign, or a mark, of his creative power. So when this scripture
146 began to be proclaimed in a special manner about half a century ago, out
147 of that grew the Sabbath reform, because the message of the Sabbath
148 was in it. That is the sign, or the mark, of the true God, as opposed to
149 any rival of any kind. The observance of the true Sabbath is the sign, or
150 mark, of allegiance to the true God, the Creator of the heaven and the
151 earth.

152

153 WHO ARE CHRISTIANS?

154 Those who knowingly choose the sign of the other power, and who by
155 their lives testify that they accept the mark of the rival power, thereby
156 show that Christ is not dwelling in them, with his sanctifying power, but
157 that they are depending upon some other power for their salvation. It is
158 therefore necessary that the truth in regard to the Sabbath should be
159 proclaimed to all men, that everywhere there might be an understanding
160 choice in this matter; that everywhere men might know what is the sign
161 of the power of God in Christ to save, and might hasten to yield
162 themselves and to put their trust and their confidence in him for
163 salvation, that everywhere it might be proclaimed that a rival power has
164 sought to turn men away from the true God, that a rival power has come
165 in, with the effort to steal away the confidence of men in Jesus 'Christ as
166 the only Saviour; that they might be shown who the true God is, and
167 what his service really includes.

168 But the question is asked at once, Are there no Christians except those
169 who keep the seventh day? Have there not been Christians in all ages
170 who never kept the seventh day? Are there not Christians now of every
171 name and denomination who do not keep the seventh day?—Most
172 certainly. Well, then, what difference does it make? and why call
173 attention to this matter now? Notice this; it is the root of the whole
174 matter. He is a true Christian who yields himself to God; he is a true
175 Christian who follows all the light that God causes to shine upon his
176 pathway. We are responsible for the use we make of the light given to us

1177 of God. Now when one is a true Christian, he has the desire, he has the
1178 disposition, to be conformed to the life of Jesus Christ, and every truth
1179 revealed to him concerning the life, the power, the work of Jesus Christ,
1180 is what he wants to know. But just as soon as the true Christian receives
1181 light which he has not known before, and refuses to obey it, that instant
1182 he ceases to be a true Christian. Just as soon as one who is a true
1183 Christian, a child of God, receives light, he welcomes that light. The
1184 disposition of heart is that he may be perfectly conformed to the image
1185 of God in Christ. But when light comes, and he refuses the light, he
1186 turns against God, and is no longer a true Christian; and although up to
1187 that moment he may have stood a justified child of God, yet when God
1188 reveals to him more light, and says to him, "This is the way, walk ye in
1189 it," and he says, "No," just then he loses his standing as a justified child
1190 of God; just then his Christian experience stops, and it does not make
1191 any difference whether the invitation of God to him is to observe the
1192 true Sabbath in the true meaning, or whether it is some other duty
1193 presented.

1194 Furthermore, the people who are to be prepared for the coming of Christ,
1195 who are to be changed in a moment, in the twinkling of an eye, who are
1196 to be translated without seeing death, are to have the character of Christ
1197 perfectly wrought in them, so that it shall be said of them, "And in their
1198 mouth was found no guile; for they are without fault before the throne of
1199 God." Revelation 14:5. What did Pilate say of Christ?—"I find no fault
1200 in him." What is said of the people who are ready and are translated at
1201 the second coming of Christ?—"They are without fault." That is to say,
1202 they are just like Christ; the character of Christ is wrought completely in
1203 them. But in order that this should be so, their lives must be in perfect
1204 harmony with the character of God, because Christ was a representation
1205 to the world of the character of God. He interpreted God to the world.
1206 But the law of God is a transcript of the character of God. It is a
1207 statement of what God is, and when the life of man is made in harmony
1208 with the law of God, it is then that he is without fault; it is then that he is
1209 like Christ. It is therefore necessary that the attention of the people who
1210 are to be translated should be called to the fact that in disregarding the

211 Sabbath of the Lord they are, in that point, out of harmony with the life
212 of Christ, and so out of harmony with the character of God; and if they
213 are to be translated without seeing death, and if it is to be said of them
214 that they are without fault before the throne of God, that defect in
215 character must be remedied.

216

217 THE SABBATH CONTROVERSY

218 And so just before the second coming of Christ, the Sabbath truth must
219 be preached; just before the second coming of Christ, the people must be
220 told what the meaning of Sabbath-keeping really is, and what day is the
221 Lord's day, and that, in choosing that day, they thereby take upon
222 themselves the mark indicating that they belong to God; that they are
223 trusting in the power of God in Christ for salvation, as against any rival
224 power. So arises the Sabbath controversy, the calling the attention of the
225 nations to the fact that the seventh day is the Lord's day, the seventh day
226 is Christ's day, the seventh day is the day that God in Christ blessed and
227 sanctified, that it has been given as a sign of the power of God in Christ.

228

229 TO COMPEL IS SATANIC

230 It is a characteristic of Satan to compel, and every effort to compel in
231 any way the consciences of men is Satanic. Every effort to compel the
232 consciences of men in any way, whether it be the Sabbath or any other
233 matter at issue, is Satanic. God wins by the power of love; God leaves
234 every one free to choose; Satan tries to compel. And every law of any
235 kind or nature tending to control, to bind men's consciences in their
236 relation to God, is purely Satanic. And every effort to put laws upon the
237 statute books of this country, compelling any religious observance
238 whatsoever, is an effort gotten up by, controlled by, and in the interest
239 of, Satan. Every one who by vote or by voice helps on this work of
240 compelling the consciences of men by law, is being used as an agent of
241 Satan. It is purely Satanic from first to last, and the results will be
242 Satanic. That is, these efforts will end in utter ruin and destruction; they
243 will end in the utter ruin of any church that takes hold of them; they will

1244 end in the utter ruin of any State that is controlled by them; they will end
1245 in the utter ruin of every individual who yields obedience to them.

1246 In every country Sunday laws are coming to the front. At the present
1247 time the agitation is world-wide. Everywhere the enforcement of
1248 Sunday-keeping by law is being agitated. It is the manifestation of a
1249 rival power against Jesus Christ, and the question is for every one, To
1250 whom shall I yield my allegiance? and the mark of whose power shall I
1251 receive?

1252 The conception of a “civil Sabbath,” or the “civil side of the Sabbath,” is
1253 a recent invention, adopted under the stress of the situation, in order to
1254 open the door for Sunday laws.

1255 Every effort to compel the conscience is Satanic, and the results will be
1256 Satanic. But while there is this power now being manifested in the earth,
1257 attempting to control the consciences of men in this very matter of the
1258 observance of Sunday as the Sabbath, there is an increasing power in the
1259 love of Jesus Christ, and it is drawing souls to him. It is drawing true
1260 Christians of every name and denomination to rally around the standard
1261 of Prince Immanuel. It is drawing everywhere those who hear the truth;
1262 they gladly turn to Jesus Christ and his power in salvation. “There is
1263 none other name under heaven given among men whereby we must be
1264 saved.” Our hope can be well founded only when it is founded in Jesus
1265 Christ. And the Sabbath of the Lord, the day instituted by Jesus Christ
1266 himself, blessed by him, sanctified by him, hallowed by him, is the sign
1267 to every Christian of his power to save. It is the measure of his Christian
1268 experience, his growth in grace, and his knowledge of our Lord and
1269 Saviour Jesus Christ.

1270 Receive Jesus Christ, the only Saviour, and receive his Sabbath, the sign
1271 of what he is to every one who believes in him.—W. W. Prescott

1272 *Religious Liberty Library*, No. 14, 1893.

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