

THE SABBATH QUESTION.

BY REV. W. C. VINCIGRASS.

The question of Sabbath observance is creating today some confusion in religious circles. Three theories are advanced...

Two facts are patent, viz.: that the Sabbath has great prominence in the Bible; that Christians of today are very lax in the observance of it.

The most painful thing about this state of indifference and confusion is the fact that the church is thus forfeiting the Lord's blessing...

I am at this time to look for the cause of the present confusion and indifference in regard to this important subject.

Three theories are advanced, viz.: (1) that the Sabbath originated in the process of development of human society...

As to the second theory, nothing is farther from the truth than the statement that the Sabbath is of Mosiac origin.

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Cambridge, and this is his answer: "Most certain, they are."

Another evidence is the fact that the law of seven is stamped on all nature and found in the customs of all nations.

To those who admit the divine origin of the Sabbath, but wish to find that origin in a later period of the world's history, we respond that Gen. 2 commands man and the Sabbath at the same time very clearly.

II. The second mistake is concerning the Time and Purpose of the Mosiac Sabbath and its Relation to the Christian Dispensation.

Today we find various days kept as a Sabbath - Friday by Mohammedans, Saturday by Jews, Sunday by Christians.

But up to the time of Moses all men kept the same day, viz., Gen. 2:3 and Adam's 1st day. At this date, God began the gigantic work of revealing his holiness to Israel.

Now, in order thus to bring about this difference in the Mosiac Sabbath, God changed the time of his Sabbath, setting it back 12 hours from that kept by all other people.

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III. The third mistake is concerning the change in the Christian Sabbath. It is triumphantly asked by those who would make all days alike and by those who would bind our consciences with the 7th day of Moses.

At this stage in our discussion we are prepared to give a very direct answer to the question: "Why have you Christians changed from the seventh day of the week to the first day of the week?"

From the Resurrection of Jesus Christ to the falling of the manna next Exod. 16; then from the deliverance - Deut. 5. And from what in the Christian Dispensation? The N. T. text example answers.

Now, I am not disputing the fact that the Christian Sabbath comes on the first day of the civil week and the Jewish Sabbath on half of the seventh; but let us consider the Sabbath as it is implied in a seventh day of a week as some are trying to teach us.

If, now, you ask me why I as a Gentleman or a Christian changed from the seventh day of the week to the first, I answer, I never did.

But it is contended, "Resurrection Sunday is the Day of Rest for Christians." We are ready to admit that Constantine made Sunday a legal holy day; but why? To please the Christians whose religion he adopted.

With these things in mind, it is not difficult to make for ourselves a code of religion. We have seen that no religion unites the "rest" feature of the day.

There are many intimations in the Old Testament that God would abolish that special Sabbath given to the Israelites for specific reasons and restore to them and to all men made one in Christ, the original, Edenic Sabbath.

IV. The fourth mistake relates to the Sacredness and Permanence of the Sabbath. It is contended that the Sabbath is of Mosiac origin, but that it is a local and temporary thing to be disregarded by those who are made free men in Christ Jesus.

for man - that is for mankind. Wherever man is a Sabbath ought to be according to the divine plan. This God introduced into the religion of the Israelites only to prove its value and permanence.

As long as sun and water have existed in their present state, rainbows have been seen. So as long as the sun and water exist, there will be rainbows.

Let us not, then, deceive you with the specious argument that because Judaism is abolished therefore the sacredness of the Sabbath is gone for us.

Prof. Rosker, of Leipzig, Political Economist, says, "It is characteristic of society where Sabbath is not observed that the Sabbath is the profitable day for suicides among men."

The Bible leaves much to the judgment and conscience of men in regard to the original and Christian Sabbath. It is not specific. Yet we are to remember that the great God, the Father, the Son, and the Holy Spirit, are the prophets in respect to the keeping of the Sabbath, apply not to any apostate Sabbath Jew or Gentile, but to the Sabbath as an institution of God.

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point that a Sabbath law as a police regulation is essential to the highest welfare of a people may be maintained by the thorough satisfaction of all good citizens who are not bigoted opponents of Christianity.

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Sabbath keeping is encouraged, all these grand agencies of religious development and moral culture are a thousand-fold more potent.



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August 26 BIBLE Adapted from THE Lesson X: Sept DAVID'S LOV...

Compare Pa 11-13. "Blessed are those; they will Pa. 24: 4.

I. The latter the decisive vic last lesson, Dav But it took northern and on time that serious division. years of peace kingdom.

David's early great heart's "Before he was drew nigh, he like his half brother beauty, but for the succession Solomon proclaimed his friends roach feast to which. They fled as the nations, and own nation, and of the divine right 6. Then he and charged his and solemnly of impression that for the old king's PRACTICAL NO of David for the care of his son. He believed in God, things right with men. Solomon to receive different was his Adonijah's (1 Kings 15) high spirited, already anointed to his aged father to his age and to be drawn from 7. It was his sire and purpose, etc.

8. "But," God's temple, because the temple of the world should be a was intended to bring peace, to test and to nations. A victory for the Prince of Peace on earth, good will to men for the dead." On what depend on depth of our love what we can accom- ery in our power, work in reform the doing other good ness that it is right the battles of best fitted for the cause in peace. 8. others can plant the crop. II. THE FAVORABLE KINGDOM.—V. 9, 10. His kingdom to the dition for a contin- pleated by the good a condition that for them to think "I will give peace Israel in his days." 5, 4. 10. "I will set kingdom. So far as Solomon made conditional of 18: 1 Chron. 28: 7.

III. THE QUALITY THE LORD'S THEAT. God's presence all, the Lord's that." God will be to him, live in con- and seek to know Every good comes with God and enjoy tion. How was filled will be seen Solomon in the next

"Having been con- covered. The Lord's love, I have been two years past I have, on East Main

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