

Box A22

What Is Seventh Day Adventism ?

BY

REV. WILLIAM JOHNSTON, B.A.

MELBOURNE

VICTORIA

Published by

BOARD OF RELIGIOUS EDUCATION

Presbyterian Church of Australia

T. & G. Building, Collins Street, Melbourne, C.1

Given from the Books of
W. J. SIDDENS

Moore College
Library

MOORE THEOLOGICAL COLLEGE LIBRARY



3 2042 10098964 3

WHAT IS SEVENTH DAY ADVENTISM?

THE ASSEMBLY BOOK SHOP
14 MARGARET STREET
SYDNEY

What Is Seventh Day Adventism ?

BY

REV. WILLIAM JOHNSTON, B.A.

MELBOURNE
VICTORIA

Published by

BOARD OF RELIGIOUS EDUCATION

Presbyterian Church of Australia

T. & G. Building, Collins Street, Melbourne, C.1

What is Seventh Day Adventism ?

It has many characteristics, but the chief are two, as its name indicates, Adventism, and its claim that the Seventh Day Sabbath is binding on Christians. It was

AMERICAN IN ITS BIRTH

The father of it was William Miller, who was born in A.D. 1782, at Pittsfield, Massachusetts. His mother was a Christian, but when he was 22 years of age, he abandoned her faith and espoused Deism, a religious vagary of that day, that is now dead. For twelve years he clung to this form of unbelief, and found in it no satisfaction. Then he decided to become a student of the Bible. He despised the aid of helps. He had received only the most elementary education. He knew nothing of the languages in which the Scriptures were written. He was ignorant of theology. He had no knowledge of anything that might have been of use to him in the study of the Bible. But he had amazing self-conceit, and unbounded confidence in his own ability. His most characteristic foible, like that of all his class, was infallibility. After two years he began to preach that the coming of the Lord was at hand. In 1833 there were several brilliant meteoric showers. Miller, who knew nothing of astronomy, took these as heralding Christ's Second Advent. He declared that certain prophecies foretold the date as the 10th October, 1843. Multitudes believed Miller. It is stated that at the beginning of 1843 he had at least 100,000 followers. In the spring they did not sow the seed. Why should they? The Lord was coming in October, so a harvest would not be needed. Parents kept their children from school. Clearing of the forest ceased. Special white robes were made in

preparation for the great event. On the evening of the 9th October, Miller and his associates dressed in their coronation robes. They ascended to the house-tops, or the hill-tops. They listened, hoping to hear the cry of the messengers of the Lord. They peered into the sky in expectation of catching a glimpse of His coming. At the midnight hour their emotion was all but unbearable. The great day (10th October) dawned, and wore to noon, and the evening shadows fell, but there was no sign of the Lord's appearing. Yet they continued their vigil, still gazing up into the heavens, but midnight came, and the Lord came not. Miller's self-confidence was shaken, but not destroyed. He acknowledged that he had blundered, and he went over his calculations again, and found that he had made a mistake of nine months. The Lord would come on the 10th July, 1844. There was no possibility of mistake this time. So, with Bible and chart, Miller went forth to confound the unbelievers. But there was one opponent that upset his calculations. It was Time. The 10th July, 1844, came and passed, and the Lord still tarried. Miller went over his calculations once more, and found that this time he was a year in error. The Lord would come without fail in the autumn of 1845. With the old air of infallibility he preached accordingly. But that autumn came and passed, and the Lord came not. Miller had learnt his lesson. He would fix no more dates for our Lord's return. But all his followers did not follow him in this.

A GIRL CALLED ELLEN G. HARMON

heard Miller preach in 1840 that the Lord would come on 10th October, 1843, and became a follower. She was then 13 years of age. When, after three trials at time-setting Miller abandoned the attempt, this girl, then 17 years of age, would not follow

him. She contended that Miller's 1844 date was right, and that our Lord *had* come. So an explanation of the matter was sought. Miller had taken the "Sanctuary" mentioned in Daniel viii to mean the earth, and the cleansing of the Sanctuary to mean the coming of the Lord to the earth. But this young lady said: "That is all wrong. The 'Sanctuary' is the heavenly Sanctuary." Here are her exact words: "Those who followed in the advancing light of the prophetic word, saw that instead of coming to the earth (in 1844), at the termination of the 2,300 days (which she took to mean years, though neither the word for days nor the word for years is in the original Scripture), Christ entered the Most Holy Place of the heavenly Sanctuary, into the presence of God, to perform the closing work of atonement preparatory to His coming When Christ by virtue of His own blood removes the sins of His people from the heavenly Sanctuary at the close of His administration, He will place them upon Satan, who in the execution of the Judgment must bear the final penalty." Miller would have none of this. He did not take to the idea of Satan being made the scapegoat. He thought the whole thing foolish and flippant. So the young lady, now Mrs. Ellen G. White, went her own way. About this time she began to have

VISIONS

and see angels. And why shouldn't she have visions and see angels? About 50 years before, Joanna Southcott had visions, and in consequence proclaimed herself the Woman of Revelation xii, and began to seal the elect 144,000. A few years prior to the birth of Mrs. White, Joseph Smith had visions, and because of them founded Mormonism by Divine authority, as he alleged. And Mrs. Eddy, who was Mrs. White's senior by six years, claimed Divine

approval for founding Christian Science. And in 1896 William S. Crowdy, a negro cook on the Santa Fe Railway, said he had visions in which he learnt that the negroes were the lost ten tribes of Israel, and that the seventh day was the proper Sabbath, and he founded the Church of God, *alias* Saints of Christ. And there have been many others, though few of them have founded anything. Usually their friends have found it necessary to take care of them.

Like all the Millerites, till 1846 Mrs. White had observed the First Day of the week as the day of rest and worship. But that year she had a vision, and this is how she describes what she saw: "Jesus lifted the covering of the Ark, and to my amazement I saw the Fourth Commandment in the centre of the ten, with a halo of light encircling it. I was shown by the angel that the true Sabbath was Saturday, established at the foundation of the earth, and if we had kept it there would have been no idolatry".

THAT HOUR SEVENTH DAY ADVENTISM WAS BORN,

and Mrs. White was the mother of it. So she and her followers began to observe Saturday as the Sabbath. For ten years, however, they observed it wrongly. They began their Sabbath at 6 p.m. on Friday, and ended it at 6 p.m. on Saturday. Then Mrs. White decided that to be Scriptural the Sabbath must begin at sunset on Friday, and end at sunset on Saturday. And thus it is among Seventh Day Adventists to this day.

Now, regarding the Seventh Day Sabbath,

THERE ARE DIFFICULTIES,

not usually dealt with in Seventh Day Adventist publications.

1. *This-Vision business is a difficulty.* When people have visions, as a rule their friends become anxious about them. Is there any reliable medical opinion regarding Mrs. White's mental condition? Yes. What is the purport of it? It is to the effect that from the age of 17 she was subject to hysteria. She acknowledged that this was so. In her *Testimonies*, volume 1, page 12, she wrote, "My nervous system was prostrated," and at page 24, "I feared I would lose my reason." Dr. Fairfield, who was brought up as a Seventh Day Adventist, and who was for years physician in the Seventh Day Adventist Sanatorium at Battle Creek, U.S.A., writing to a correspondent under date 28th December, 1887, stated: "You are undoubtedly right in ascribing Mrs. E. G. White's so-called visions to disease. It has been my opportunity to observe her case a good deal, covering quite a period of years, which, with a full knowledge of her history from the beginning, gave no chance to doubt her ("Divine") attacks to be simply hysterical trances". Dr. William Russell, for many years a Seventh Day Adventist, and also a physician at the Sanatorium at Battle Creek, declared that Mrs. White's visions were the "result of a diseased organization or condition of the brain or nervous system". These eminent medical men, and others who knew her well, are explicit in their diagnoses, and there has never been any reason to doubt their accuracy. And yet a fundamental belief of Seventh Day Adventists, who know their creed, is this: "I believe in the inspiration of Mrs. Ellen G. White, and that the Bible must be interpreted in harmony with her writings". Speaking of herself, she said: "It is God and not an erring mortal that has spoken". The fact that she made many alterations from time to time in her published writings is not regarded by her followers as invalidating her Divine inspiration; and the fact that time has falsified her prophecies is not admitted by them as af-

fecting her claim to speak as God. For example, in 1856, she affirmed in her *Testimonies* that "many who are here will live to see the Lord come." That was 76 years ago. She declared that the possibility of sinners being saved ended in 1844. Later she corrected that, declaring that salvation was still possible. In 1849 she said that the slaves would break their chains when the Lord returned. The chains of the slaves have been broken for nearly 70 years, but the Lord has not returned. She affirmed in 1862 regarding the American Civil War: "This war cannot be waged successfully". It was waged successfully. Every new edition of her books sees the excision of some of her prophecies that time has shown to be false, yet the faith of her followers in her inspiration remains unshaken. Even the fact that she compiled her publications largely from books by other writers, without acknowledgement, carries no weight with them. Take her book, *The Great Controversy*. The pith of the chapter on the Waldenses, and in many instances the exact words were taken from Dr. J. A. Wylie's *History of the Waldenses*, without anything to indicate her indebtedness. She even takes from Wylie's book a picture of Waldensian missionaries, reproduces it exactly in her book, and puts on it the name of her printer as if it were original, and all without a hint as to her debt to Wylie. Now Wylie was a minister of the Church of Scotland, and observed the First Day of the week as the Lord's Day. But according to Mrs. White, anyone who does that, has on him "the mark of the beast," and is a son of perdition. His writings, therefore, could have no Divine inspiration, but when Mrs. White appropriates them without his knowledge or consent (he was living at the time), and without acknowledgment of any sort, they immediately become inspired and of authority equal to that of the Word of God. That is the lady's claim. All one can say in face of that claim is: prodigious!

2. *Another difficulty is the observance of the Sabbath* from sunset on Friday till sunset on Saturday, for this reason: When the sun sets on Friday evening at the beginning of the Seventh Day Sabbath in Melbourne, he rises on the morning of the same day in London. My friend in London may do innocently there what it would be very sinful for me to do at exactly the same time in Melbourne. The Seventh Day Sabbath could be observed all over Palestine at the same time because the sun rose in every part of it at the same time, and set in every part of it at the same time. Palestine was only about 140 miles long by 50 miles broad. But it is not possible to observe the day at the same time all over the world. Besides, in the Arctic and Antarctic regions the sun does not rise at all for weeks in winter, nor set for weeks in summer. It is incredible that an arrangement which results in such absurdities can be Divine. The different times of sunrise create no difficulty for observers of the Lord's Day because the emphasis, unlike the Seventh Day Sabbath, is not on the *time*, or rather the *number* of the day of the week, but on the *event* commemorated—the resurrection of our Lord.

3. *There is a further difficulty. No one knows which of the days of the week is the Seventh*, reckoning from the Creation, or even from the Exodus of the people of Israel from Egypt. In patriarchal times there was no careful reckoning of days, weeks, months, and years, such as we are accustomed to. But more. From the period when the reckoning of time began to be kept with more care among the Hebrews, there were fifty-three Sabbaths in each year, two of them being on consecutive days at Pentecost, for that extra Sabbath was needed to make up the 365 days that constitute the year, and to ensure that the new year always began on a Sabbath. That is, the year consisted of 51 weeks, of seven days each, and one week of eight days. That week of eight days disorganized hopelessly the num-

bering of the days of the week. But that is not all. In A.D. 1582 it was found that the calendar was eleven days in error, with the result that in France, Italy, Spain and other countries in Europe, the days from the 5th till the 14th October inclusive that year were dropped—treated as if they had never been. And Great Britain in A.D. 1752 altered the calendar in a similar way, by dropping the days from the 3rd till the 13th September inclusive. In consequence no man knows which is the true Seventh Day of the week. It may be Sunday, or Monday, or Tuesday, or Wednesday, or Thursday, or Friday, or Saturday. That is to say, it is six to one it is *not* Saturday. Yet Seventh Day Adventists insist that all who do not observe the Seventh Day as Sabbath have

“THE MARK OF THE BEAST”,

and are on the way to perdition. The fact is that the whole matter of numbering or naming the days of the week is a mere arbitrary arrangement for human convenience.

4. *There is still another difficulty. Seventh Day Adventists do not themselves keep the Sabbath law.* It prohibited *all* work on the Sabbath, but they do some work. Under that law a man who gathered sticks to make a fire on that day was put to death, but Seventh Day Adventists neither advocate nor practise that. That law prohibited the kindling of a fire on the Sabbath, but Seventh Day Adventists kindle fires in winter in Melbourne, though it is warmer in Melbourne than in parts of Palestine in winter. The Sabbath law forbids “the stranger that is within thy gates” to do any work, but on the Seventh Day Sabbath, the Seventh Day Adventist sometimes uses trams, and trains, and gas, and water, and milk, and electricity, and is therefore a party to making others work. That law does not permit masters to require any work from their ser-

vants on the Seventh Day Sabbath, but Seventh Day Adventists who have servants require them to do some work. Here is another Seventh Day Sabbath law: (Exodus xvi. 29) “Abide ye every man in his place, let no man go out of his place on the seventh day.” Or as Moffatt translates it: “Stay where you are, every man of you, and never make a movement on the Seventh Day.” Do Seventh Day Adventists keep that law? A Samaritan sect was founded on a literal interpretation of that enactment. Its members held that a man was bound to keep in the same *posture* till the end of the Sabbath as that in which he was at its beginning. That interpretation was as sound and sane as that of the Seventh Day Adventists regarding other aspects of the Sabbath question. If the Seventh Day Sabbath law is still binding as Seventh Day Adventists assert, what is their authority for permitting on grounds of expediency what is forbidden under penalty of death by the Mosaic law?

The catch question of Seventh Day Adventists is this:

WHO CHANGED THE SABBATH?

As their agents go from house to house they put that poser to simple people who know not how to answer it. It is an instance of what is known as “begging the question”. It is based on two false assumptions. The first is that the Lord’s Day is the Seventh Day Sabbath, changed to the First Day of the week. It is not. They are wholly distinct institutions, with nothing in common, except that rest was characteristic of the Seventh Day Sabbath, and it is also characteristic of the Lord’s Day. Many people thoughtlessly lend the appearance of truth to the assumption referred to, by calling the Lord’s Day

“THE SABBATH”.

It is not once so called in Scripture, and for the first thousand years of the Christian era the word was never so applied. It is better not to use the word in this connection. It is the proper name for the Mosaic rest day, but not for the Lord's Day. The other false assumption is this—that the Seventh Day Sabbath has been *changed*. It has not. It has been superseded. The Seventh Day Sabbath was

A MOSAIC INSTITUTION.

It is not once mentioned in the Book of Genesis, which covers a period of nearly 2,000 years in the early history of man. Even the Seventh Day is named but once. Yet Seventh Day Adventists never weary of asserting that all the Ten Commandments, including that about the Seventh Day Sabbath, have been binding on men and angels from the creation of the world, though several, in the nature of things, can have no reference to angels, and one is curious to know how Adam could honour his father and mother, when he had neither. Read the preface to the Ten Commandments in Exodus xx. 1, a preface which does not appear to be quoted in Seventh Day Adventist literature. It reads thus: "And God spake all these words, saying, I am the Lord thy God, *which have brought thee out of the land of Egypt, out of the house of bondage.*" Then follow the Commandments. So it is obvious that the Commandments in the form then given were for the people of Israel. Read also Exodus xxxi. 13-17, and notice the words: "*Wherefore the children of Israel shall keep the Sabbath . . . It is a sign between Me and the Children of Israel for ever.*" And read Deut. v. 12-15. The Seventh Day Sabbath commandment is quoted, and then follow these words: "*And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched*

out arm: *Therefore the Lord thy God commanded thee to keep the Sabbath*". The Ten Commandments were for the people of Israel. They were incomplete. They did not deal with motives. They did not condemn drunkenness, nor enjoin charity. As Dr. R. W. Dale says: "These Commandments represent the claims of God, not on ourselves, but on a comparatively barbarous people; a people whose morality had been corrupted by habitual contact for several generations with the vices of a great state, and whose religious thought had been degraded by its superstitions and idolatry; . . . to us to whom God has made far nobler revelations and manifested an infinitely greater love, He has given precepts requiring a far loftier perfection".

OUR LORD'S TWO COMMANDMENTS ARE BETTER:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment". (Seventh Day Adventists say that the first and great Commandment is that about the Seventh Day Sabbath.) Our Lord added: "And the second is like unto it: thou shalt love thy neighbour as thyself. On these two Commandments hang all the law and the prophets". These are the principles behind the Commandments of the Decalogue, and they are eternal. And that is the essential difference between Judaism and Christianity. Judaism was a religion of commandments. Christianity is a religion of principles. Thoughtless people play into the hands of Seventh Day Adventists in the distinction they make between what they call the "moral" and the "ceremonial" law. The Scriptures recognize no such distinction. The very terms are missing. Some of the "ceremonial" laws were "moral." The Book of Leviticus deals specially with the so-called "ceremonial" laws, but chapter xix contains many laws as "moral" as any of the Ten Commandments. Indeed, some of

them are given. On the other hand, some of the "moral" laws are "ceremonial." The "moral law" is all law that appeals to the conscience, but conscience is silent about the Sabbath commandment. Conscience has nothing to say as to which day to observe as a rest day, or whether to observe any. The Seventh Day Sabbath was "ceremonial" in character. If the "ceremonial" law was abolished as Seventh Day Adventists hold, then the Seventh Day Sabbath was abolished. But "moral" law is permanent, and universal, because it finds a response in the conscience of man. It belongs to the eternal law of right and wrong, and cannot be suspended or altered, for it is rooted in the nature of God. But the Seventh Day Sabbath law was suspended when the disciples plucked the ears of corn as our Lord and they walked through the cornfields on the Sabbath Day. He defended them for what they did. It is impossible to conceive of our Lord defending His disciples for the breach of any other of the Ten Commandments. Consequently every Commandment of the Decalogue is re-affirmed in the New Testament except the Seventh Day Sabbath Commandment. The worship of God only is re-affirmed over 50 times, and idolatry is forbidden a dozen times, and taking God's name in vain four times, and the honouring of parents is enjoined six times, and murder and adultery are prohibited either explicitly or implicitly more than ten times, and theft and lying and covetousness repeatedly, but the Seventh Day Sabbath Commandment is not once re-affirmed. The instructed Christian observes the Commandments of the Decalogue, not because they are in the law, but because they are in the Gospel, and the Seventh Day Sabbath is not in the Gospel. Not only so, but

THE OLD-TIME SEVENTH DAY SABBATH OBLIGATION
is declared *not* to be binding on Christians. Read

what Paul says in Col. ii. 16-19. Here is Moffatt's translation: "So let no one take you to task on questions of eating and drinking, or in connection with the observance of festivals, or new moons, or Sabbaths. Let no one lay down rules for you as he pleases, with regard to fasting, and the cult of angels, presuming on his visions and inflated by his sensuous motions, instead of keeping in touch with the Head". That is an awkward statement for the followers of Mrs. Ellen G. White, because the word for "Sabbaths" is never used in the New Testament except for the Seventh Day, and it is significant that Paul should warn the Church at Colosse about people professing to have visions. Seventh Day Adventists allege that when Paul wrote "Sabbaths" he meant annual festivals. Then why did he not say so? Paul was not the man to say one thing and mean another. The "festivals" referred to were *annual*. The "new moons" were *monthly*. The "Sabbaths", therefore, must have been *weekly*. To allege that Sabbaths were annual festivals is to accuse Paul of not knowing how to express himself.

BUT IF THE SEVENTH DAY SABBATH IS NOT BINDING ON CHRISTIANS,

is there any day of obligation as a day of rest, and worship? Yes,

THE FIRST DAY OF THE WEEK.

And why the First Day of the Week? For the following reasons:

1. Our Lord observed the Seventh Day Sabbath all through His life till His death on the Cross, that is, till He fulfilled the law, *but after His resurrection there is not a hint that He observed it.*

2. *Our Lord honoured the First Day of the Week:*

- (1) By rising from the grave on that day.
- (2) By appearing to Mary and Peter on that day.
- (3) By appearing to the two disciples on the way to Emmaus on that day.
- (4) By appearing to the ten disciples on that day (Thomas being absent), and breathing on them, and saying to them: "Receive ye the Holy Ghost".
- (5) By appearing to the eleven on that day (Thomas being present).

Seventh Day Adventists quote John xx, 26 to show that this appearing was on a Monday (the Second Day of the week). "After *eight* days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." They assert that a week has only seven days, and that "after *eight* days", must mean Monday, or even Tuesday. Now any book on the customs of Palestine would save them from that error. "After eight days" was the ordinary Jewish way of speaking of that day week. In the count they included both extremes. We frequently follow the same custom. For example, we say, "Sunday one, and Sunday eight." Instructed Seventh Day Adventists admit this, but they still hold that "After eight days" must mean either Monday or Tuesday. But that also is an error. Take one parallel case out of several. Read Mark x. 34 in the Revised Version: "They shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and *after* three days he shall rise again". Moffatt reads: "Then *after* three days he will rise again"; and the *Twentieth Century New Testament* reads: "And *after* three days he will rise again". Now it is known that our Lord was put to death on Friday, and that

He was raised from death on the Sunday after, so that "*after* three days" was the Jewish way of speaking of the third day, counting Friday as one, Saturday as two, and Sunday as three. In the same way "*after* eight days" was the Jewish manner of speaking of that day week, counting Sunday as one, Monday as two, Tuesday as three, Wednesday as four, Thursday as five, Friday as six, Saturday as seven, and Sunday as eight. So much was this the custom that the early Christians called the First Day of the week the Eighth Day as an alternative name. Take one instance out of many. Justyn Martyr, who was born about A.D. 100, and was martyred about A.D. 165, wrote: "The first day after the Sabbath, remaining first of all the days, is called, however, the eighth, according to the number of all the days of the cycle, and remains the first." It is a significant fact that there is no record of our Lord having appeared to His disciples after His resurrection except on the First Day of the week.

(6) It was on the First Day of the week, called Pentecost, that the Holy Spirit was given, 3,000 were converted, and the Church was instituted, and from that day the apostles never mention the Seventh Day Sabbath, except Paul, and he mentions it to show that its observance was not obligatory.

(7) It was on the First Day of the week called the Lord's Day that our Lord appeared to John on Patmos. Seventh Day Adventists allege that "the Lord's Day" there means the Day of the Lord, or the Seventh Day Sabbath. There is not a particle of proof of that, but there is overwhelming proof to show that it means the First Day of the week. The word translated "Lord's" is found only in one other place in the New Testament, namely, in 1 Cor. xi. 20, where it is applied to another New Testament institution—the Lord's Supper. There is no doubt as to the meaning of the word there. It means the

Supper of the Lord Jesus, and it is incredible that it has any other meaning in Rev. i, 10. Its only possible meaning is the day of the Lord Jesus. This is the verdict of all New Testament scholars. Dr. Adolf Deissman is one of the greatest living authorities on all matters pertaining to the early history of Christianity. In his book, *Light from the Ancient East*, page 359, he speaks of the "Primitive Christian 'Lord's Day', as a name for Sunday." In 1873 there was discovered a work known as the *Didache*, or "The Teaching of the Twelve Apostles." Though not written by an apostle, it is one of the earliest Christian writings next to the New Testament. Scholars place it about A.D. 110, only a few years after the death of the Apostle John. At chapter xiv, verse 1, this is what we read: "And on the Lord's Day of the Lord, being assembled together, break bread, and give thanks, after confession of your trespasses, that our sacrifice may be pure". The expression, "the Lord's Day of the Lord", is a Hebraism, with which all Hebrew scholars are familiar, for describing the Lord's Day. The fourth Commandment enjoined the people of Israel to observe "the Sabbath of the Lord", but Christians are to celebrate no longer the Sabbath of the Lord, but the Lord's Day of the Lord.

There is not a hint in the New Testament that the early Christians after our Lord's resurrection observed the Seventh Day Sabbath. They used the assemblies of the Jews in their synagogues and elsewhere on the Seventh Day to spread the gospel of Christ, as missionaries to the Jews do to-day, and as missionaries to Mohammedans use their Sabbath, which is Friday, for a similar purpose, but they observed the First Day of the week as the Christian Day of Rest and Worship, as missionaries to Jews and Mohammedans do in our time. In Acts xx. 7 we are told that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them". The word "when" im-

plies that meeting on the First Day of the week was their custom. And in 1 Cor. xvi. 1, 2 we read: "Concerning the collection for the saints . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come". All references to the First Day of the week in the New Testament, after our Lord's resurrection, are associated with Christian worship, and all references to the Seventh Day are associated with Jewish worship. Every command that is binding on Christians is found in the New Testament, and what is not found there is not binding. But not once in the New Testament are Christians enjoined to observe the Seventh Day Sabbath, and not once is it stated that Christians observed the Seventh Day Sabbath. A mass of evidence has come down to us from the early Christian centuries which proves that the First Day of the week, sometimes called the Eighth Day, and sometimes the Lord's Day, was

THE SACRED DAY OF THE CHRISTIANS

Here are a few references out of a multitude, beginning near the date of the death of the Apostle John. *Ignatius* was a disciple of John. He was martyred in A.D. 115. In one of his epistles he describes Christians as "no longer Sabbatising, but living according to the Lord's Life." In the *Epistle of Barnabas*, written about A.D. 120, we read: "We observe the Eighth Day with gladness on which Jesus rose from the dead". *Justyn Martyr* (A.D. 100-165) wrote: "The law made on Horeb is old and belongs to the Jews. The Ten Commandments are abrogated." "Sunday is the day on which we all hold our common assembly, because Jesus Christ our Saviour on the same day rose from the dead". *Tertullian* wrote about A.D. 200: "The Ten Commandments do not apply to Christians but to Jews."

Clement of Alexandria, a contemporary of Tertullian, testified that "the old Seventh Day has become nothing more than a working day." *Origen*, about A.D. 230 wrote: "It is one of the marks of the perfect Christian to keep the Lord's Day." Almost any number of such quotations could be given from Christian writings that have come down to us from the first 500 years of the Christian era.

And yet there are Seventh Day Adventists who allege that the Roman Emperor

CONSTANTINE CHANGED THE DAY IN A.D. 321.

This is an instance of garbling history to suit a purpose. Constantine did issue a decree approving of the First Day of the week as the day of rest and worship, but that decree did not even pretend to change the day. There is not one word in the decree about a change of day. The decree merely gave the day, honoured from the beginning of the Christian Church, public recognition.

Other Seventh Day Adventists, following Mrs. Ellen G. White, declare that

THE BISHOP (POPE) OF ROME CHANGED THE DAY IN A.D. 363

at the Council of Laodicea, and that he also conferred on Sunday the title of the Lord's Day. (See *The Great Controversy*, seventh edition, page 55.) So a favourite saying among Seventh Day Adventists regarding those who observe the Lord's Day is that they are "the Pope's Sunday-keepers, and God's Sabbath-breakers". But they are wrong again, and for these reasons:—

First, the quotations given above show that the First Day of the week was observed as the Lord's Day in commemoration of the resurrection of Christ,

and not the Seventh Day, from the time of the first Christians. Second, the Bishop (Pope) of Rome had nothing to do with the Council of Laodicea. That Council was not called by his authority. He did not attend it. He had no representative at it. It was not held in Rome. The Pope does not recognize it. And finally, there was no Pope till long after A.D. 363. It was a small local assembly of thirty-two clergy of the Greek Church (not the Roman), without authority to change any law or custom of the Church. All it did was to give its approval to the observance of the First Day of the week as the Lord's Day.

DRIVEN FROM THIS POSITION,

Seventh Day Adventists allege that Roman Catholics *claim* that their Church is responsible for the change of the day. That is quite likely, for Roman Catholics claim many things. But a claim has no value unless it is proved, which this claim is not. What saith Roman Catholic *authority*? The *Douay version* of the Bible is authoritative. In a footnote to Acts xx. 7, it says that the observance of the First Day of the week as the Lord's Day dates from the apostles. *The Catholic Dictionary*, edited by Addis and Arnold, is authoritative. After quoting Rev. i. 10; Acts xx. 7; and 1 Cor. xvi. 1, 2, it says that these texts "seem to indicate that Sunday was already a sacred day on which deeds of love were specially suitable. Heb. x. 25, shows this much: That Christians, when the Epistle was written, had regular days of assembly. The Scriptural references given above show that the observance of Sunday had begun in the apostolic age, but even were Scripture silent, tradition (the testimony of Ignatius, Justyn Martyr, Tertullian, etc.) would place this point beyond doubt". *The Catholic Encyclopedia*, which also is authoritative, says: "For Christians it

(Sunday) began to take the place of the Jewish Sabbath in apostolic times as the day set apart for the public and solemn worship of God." In 1928 *the head of the Roman Catholic College at Werribee, Victoria* (Rev. Father Power, S.J.), was asked if the Roman Catholic Church claimed to have made the change from the Seventh to the First Day of the week. He replied in writing as follows: "It is held by all that the apostles established Sunday as the special day of worship for Christians. Everyone knows it was instituted by the apostles in honour of the resurrection."

THIS JUGGLING WITH THE FACTS OF HISTORY

is in harmony with the whole of Seventh Day Adventist propaganda. It is not candid, and open, and above-board. The usual method is as follows: A tent is erected. The name, Seventh Day Adventist, is not displayed. There is put up "Bible School", or "Bible Chautauqua", or "Gospel Mission Tent", or some similar name that hides the identity. At first nothing is said to arouse suspicion. The agents profess to lay great stress on the Bible and its teaching. They advertise on their handbills: "No book but the Bible and no creed but Christ." The tracts they circulate at first are of the same inoffensive character. They advertise, "a fascinating health lecture by a leading health lecturer", or "a health lecture and demonstration: hydrotherapy—water treatments", or "the plan and operation of the greatest wireless system". Then, having aroused the curiosity, and won the confidence of a few guileless people, they begin cautiously to reveal themselves with addresses on the second coming of Christ, and on the observance of the Seventh Day Sabbath. Their whole plan of campaign is a contrast to that of Paul, who, when he went to Corinth, first of all declared to the people that Christ died for our sins, and that He was

buried, and that He rose again the third day, according to the Scriptures (1 Cor. xv. 2, 3).

But once the Seventh Day Adventist agents come into the open they become reckless. Here is a quotation from one of their tracts: "The keeping of the law is necessary to salvation. The law of Moses was never abrogated. Believers who fail in observing the (Seventh Day) Sabbath are lost. All who worship on Sunday have the mark of the beast and will be eternally damned." Seventh Day Adventists acknowledge only Seventh Day Adventists, Anglicans, and Baptists, and Congregationalists, and Methodists, and Presbyterians, and the rest have on them "the mark of the beast." So the chief employment of Seventh Day Adventists, both at home and abroad, is "sheep-stealing". Their work among the fallen and outcast is negligible, compared with what other religious bodies are doing. They are mainly proselytizers, confusing uneducated people.

Seventh Day Adventists do not call the First Day of the week the Lord's Day.

THEY CALL IT SUNDAY.

They emphasize the fact that that day among the ancient heathen was devoted to the worship of the sun, ignoring the fact that Saturday, their Sabbath, was devoted to the worship of Saturn, and that every day of the week was devoted to the worship of some god. They take away the Lord from the day with the view of secularizing it, though it is the great memorial of His resurrection from the dead, *the* day that is sacred to His memory. An official "Statement of Belief" of Seventh Day Adventists is before me, and our Lord's resurrection is not even named. But nearly all Christian people since our Lord rose from the grave till now have regarded the First Day of the week as Resurrection Day. The

exceptions have been the ancient Abyssinian Church founded in the fourth century and of Jewish origin, whose members have never been civilized. They practise polygamy, and slavery, and they observe the Seventh Day Sabbath. Also those people called Seventh Day Adventists, and a few others who are negligible in numbers or influence. Apart from the company in which the Seventh Day Adventists find themselves it is pitiable to find a body of people, at this time of day, following a will-o'-the-wisp in defiance of the practice of the Church from the beginning, and in the face of all Christian scholarship, and shutting their eyes to the obvious marks of God's approval that He has set on multitudes of men and women who have observed the First Day of the week as the Lord's Day. It is noteworthy that the very people glorified by Seventh Day Adventists, such as the Waldenses, and Wycliffe, and Hus, and Jerome, and Knox, and Tyndale, and Luther, and Calvin, and Latimer, and Ridley, and Wesley, and Bunyan, all observed the First Day of the week as the Lord's Day. Bunyan even wrote in defence of the Lord's Day, showing that the Seventh Day Sabbath had been done away since the resurrection of Christ. Yet Seventh Day Adventists declare that in order to be saved we must observe the Seventh Day Sabbath—a day which nobody knows, and which, if it were known, nobody could observe. The words of Sir John Seeley in *Ecce Homo* come to one's mind: "We are to remember that nothing has been subject to such grotesque and multiform perversion as Christianity."

The First Day of the week is the Lord's Day. It is His special property. It is the monument among the days calling our attention to the fact that Christ, though He died for us, is not dead. It preserves the essential principle of the ancient Sabbath law—rest from worldly employments and recreations such as

are lawful on other days. Nothing should be done on the Lord's Day that would be a discord with its supreme purpose. It should be regarded not as a tax which God levies, but as a gift which He bestows; to be treasured not as a holiday, but as a holy day.

SUMMARY

The father of Seventh Day Adventism was an uneducated, self-conceited man of ill-balanced temperament.

Its mother was a neurotic woman, subject to delusions.

It has been nurtured by people who have twisted Scripture, misread history and posed as infallibilists.

Its date-fixing of Christ's return has in every case been falsified by time.

The Seventh Day Sabbath was a Mosaic institution. All the Commandments of the Decalogue are reaffirmed in the New Testament, except that regarding the Seventh Day Sabbath.

It is not possible for people in different countries to observe a uniform Seventh Day Sabbath.

No one knows which is the true Seventh Day of the week. Seventh Day Adventists do not themselves keep the Seventh Day Sabbath law.

There is no evidence that Christ observed the Seventh Day Sabbath after His resurrection, but in various ways He set His approval on the First Day of the week.

There is overwhelming proof that the Lord's Day dates from apostolic times, and that the early Christians systematically met for worship on the First Day of the week, and that all Christians, with trifling exceptions, till the present time, have observed that day as their sacred day.

All Biblical scholars agree in denying the Seventh Day Adventist claims regarding the Jewish Sabbath. Seventh Day Adventists have not one Biblical scholar whose judgment on this or any other Biblical subject has any weight with Biblical scholars.

Great fundamental truths of the Christian faith are either denied or ignored by Seventh Day Adven-

tists. Seventh Day Adventists declare that no one can be saved who fails to keep the Mosaic Sabbath, thus making salvation to be of works and not of grace.

The propaganda methods of Seventh Day Adventists are underhand and deceptive, catching the unwary by guile.

Seventh Day Adventists are always and everywhere Separatist, and exclusive. They refuse to cooperate with any of the Christian denominations, regarding them all as Babylon.

It is the duty of Christian people, in loyalty to the Lord, to be on their guard against this and all freak religions, and to give them no countenance.

The Lord's Day is to be regarded by all as the Christian sacred day.

BOOKS, ETC., OF REFERENCE

FOR SEVENTH DAY ADVENTISM :

Testimonies; The Early Writings; The Great Controversy, by Mrs. Ellen G. White.

Bible Text Book, by O. A. Johnson.

Complete History of the Sabbath, by John N. Andrews.

AGAINST SEVENTH DAY ADVENTISM :

Seventh Day Adventism Renounced, by D. M. Canright. He was a Seventh Day Adventist minister for 28 years.

The Lord's Day or the Sabbath, by Norman C. Deck. This deals very thoroughly with the Seventh Day Adventist claim.

Legalism and the Seventh Day Question, by C. E. Putnam.

Religious Delusions, by J. V. Coombs.

Heresies Exposed, by Wm. C. Irvine.

The Church of the Apostolic Age, by James Heron, D.D.

Ancient Heresies in Modern Dress, by Lewis B. Radford, D.D.

The Heresies of the Seventh Day Adventists, by Dean MacCullagh.

Ought Christians to Keep the Sabbath?, by R. A. Torrey, D.D.

The Lord's Day or the Seventh—Which?, by W. Huey Steele, M.A.

Seventh Day Adventism, by Algernon J. Pollock.

An Answer to Seventh Day Adventism, by J. East Harrison.

The Sabbath or the Lord's Day?, by T. H. Scambler, B.A.

Seventh Day Adventism, by R. Ditterich.

The Seventh Day Delusion, by C. Urquhart, B.A.

The Seventh Day Adventists and Sabbath Observance, by Henry Varley.

Seventh Day Adventism, by David Anderson-Berry, M.D.

The Lord's Day, by H. G. J. Howe, I.Th.

Useful tracts on various aspects of Seventh Day Adventism may be had at most of the denominational Book Rooms.

