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**THE CHRISTIAN SABBATH**  
**By Joseph Grant Morrison**

Author of  
Interesting Incidents  
Our Lost Estate  
A Dialog on Eternal Security

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**INTRODUCTION TO THE DIGITAL EDITION**

This story by J. G. Morrison is obviously an allegory:

"Dr. Arminius" clearly typifies a Wesleyan/Arminian pastor, while "Dr. Calvin" personifies a Calvinistic preacher.

"James Sincere" represents the sincere soul who becomes saved and sanctified.

"Bill Hardbrook," typifies the successful, but backslidden, person who becomes ensnared by Calvinism, who is later delivered from that falsehood, gloriously reclaimed, and sanctified wholly.

Bill's wife, "Mrs. Hardbrook," personifies the seemingly converted, but rather cold and aloof person, who does not see the need of holiness and who is, consequently, duped into

accepting the "Seventh-Day Sabbath" teachings, but who later sees the error into which she has fallen, is restored and finally sanctified wholly.

Mrs. Sinclair typifies the person who is lead out of the error of "Seventh-Dayism" into a real, born again experience.

Because the events of this little allegory move so smoothly, the story seems to be too idealistic and scripted. No doubt, the author's primary purpose in the fiction was not to present a model scenario of how to convince "Seventh-Day-ers" of their errors, but rather his primary purpose apparently was to present Scriptural evidence to his readers that reveals those errors. The script would probably not "play out" so smoothly in most cases, but the author's scriptural arguments could be very helpful and persuasive to many who want to know the Bible truth on this subject. -- DVM

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## CHAPTER ONE

Mrs. Hardbrook, a lawyer's wife and a member of the Church of the Nazarene, becomes ensnared by the teachings of the "Seventh-Day-for-Sabbath" people; her husband, recently converted and sanctified wholly, comes to his pastor, Doctor Arminius, and tells his troubles.

Dr. Arminius, pastor of the growing Trinity Church of the Nazarene, was seated in his comfortable study surrounded by the numerous implements of his calling. He was deep in the preparation of his coming Sunday sermon, when his study phone rang.

He caught up the receiver, and heard one of his parishioners speaking. The voice said, "Is this you, Doctor? This is Bill Hardbrook talking, and I am in a desperate fix."

"What's your trouble?" asked the pastor, in a kindly way.

"Well," replied the man on the phone, "the whole mess is a bit private, and I hesitate to talk it out over the phone. Can I have a few minutes of your time? If so, I'll run over and tell you."

"Come right on," exclaimed the pastor. "Your troubles are mine. If there is anything that hurts you, it hurts me. Come over and let's talk about it, and then have prayer together."

"Thanks; I'll be right over," came the voice over the wire.

Bill Hardbrook was one of the leading lawyers of the little city of A\_\_\_\_\_ where Trinity Church was situated. He had been converted when a youth, but fell in with a group of Christians who believed and taught "once in grace, always in grace." This idea of obtaining through a spiritual new birth a "positional" relation to Christ that one could never forfeit, no matter how much he sinned later on, had rather swept Bill off his feet. Lulled into a false security, he let down on his prayer life, gradually ceased to testify, avoided prayermeetings and revival occasions, and after a while, advancing in his profession of the law, he became a downright wicked backslider.

He drank, used profanity, and amassed money in many improper, and some unquestionably illegal ways. He was a fierce fighter in his court cases.

He married a very keen, capable young woman, but she was fashionable, eccentric and opinionated. Despite many sharp differences, however, they had gotten on somehow and had almost reached middle life. Bill grew more wealthy, more wicked and more irascible. His wife grew decidedly more bizarre in many of her views, and more a devotee of fashion.

When Bill Hardbrook had reached his fiftieth year, he felt the need of a partner in his law business. He contacted a keen young fellow by the name of James Sinceer, who was rapidly rising in his profession, and they agreed to a partnership. A few months after the formation of their new firm, Sinceer wandered into a Nazarene campmeeting not far from their home and one Sunday evening came to the altar and got gloriously converted in the old-fashioned, realistic manner.

When he confessed his Christian experience to his partner Hardbrook, that worthy began at once to pump him full of the idea of "once in grace, always in grace," because that was his own alibi. This notion at first did not appeal to James, but after hearing several broadcasts by a celebrated minister named Dr. Calvin, in which he set forth these views with apparent logic and forcefulness, James Sinceer accepted the view enough to discuss it earnestly with the Nazarene pastor, whom he had heard preach a few times.

Dr. Arminius so thoroughly convinced him that "once a son of God, always a son of God," was not only unscriptural, but illogical and nonsensical, that he induced his partner Bill Hardbrook to come over and argue with the pastor. The upshot of it was that the doctor so overwhelmed Bill with scripture, argument, and evidence that even he, prejudiced as he had been, was convinced. Not only was he beaten in argument, but he was convicted of his awful sins, and in an intense moment while in the pastor's study, had fallen on his face confessed his wretched backsliding, prayed through and got graciously reclaimed.

Later, in that summer's campmeeting session, both Hardbrook and Sinceer, now happy in the Lord, were definitely sanctified wholly. After receiving this cleansing baptism with the Spirit, they united with the Trinity Church of the Nazarene and went eagerly to work to win others to Christ. Bill testified to his wife, and sought to lead her to Salvation. He had little success with her, till another campmeeting session came around, when she finally went forward, seemed to obtain a satisfactory experience of forgiveness and united with the church. She had difficulty, however, in seeing the need of a clean, holy heart. Despite her husband's fervent testimonies and beautiful life, she did not seem to be able to grasp the need of a second work of grace.

One day some Seventh-Day-for-Sabbath people started a tent meeting in the city of A\_\_\_\_\_ and called at her door. She invited them in and engaged them in conversation. She readily grasped their idea of observing Saturday for a Sabbath day of rest and worship. She listened to their proof texts from the Old Testament, indeed, even looked them up herself, and was overwhelmingly convinced. Naturally opinionated, she swallowed the Seventh Day advocates' idea completely. She frankly announced herself as one of their converts. She began at once observing Saturday as the day for God's worship.

Bill Hardbrook was horrified and heartbroken.

But we have kept him and Dr. Arminius waiting too long already, for their interview. Let Bill tell his own story.

He rang the doctor's study doorbell, and the pastor shouted a cordial "Come in!" Into the study he strode. It was here where, some years before, he had been mightily reclaimed. But those who knew him then would scarcely recognize him now. His form had lost all its extra avoirdupois, and was almost lithe and athletic. His voice had lost its guttural growl, and was now resonant with health of body and holiness of heart. He and the doctor warmly hugged each other when he entered.

Bill blurted out his aching heart in the first sentence: "Doctor, my wife's gone off with those Seventh Day people!" Pain, surprise, wounded affection and humiliation were in his tone.

"Why, Brother Bill, you amaze me; what can have come over her," sympathized his pastor. "Sit down and tell me about it."

Long they talked and finally prayed, each earnestly soliciting the Master for help. Then they indulged another long consultation.

"I've talked and argued with her," said Bill, wiping the tears from his eyes, "till I am black in the face. But you know that she just faces me with those scripture quotations always ending up with 'the seventh day is the sabbath of the Lord thy God.' And then I am helpless. I know her position is not right, but I am utterly at a loss to know what to say to confute her arguments and explain her Scriptures. She says that the Sabbath of the Old Testament is the only Sabbath that God has ever ordained. That the keeping of it is required as much today as it was back in those days. That anyone who does not observe it and keep it holy, as He commanded, will never have God's blessing. She insists that the early Christian church kept Saturday, because it was the seventh day of the week, and that we must do the same or disobey God. She claims that one of the popes of Rome changed the day, away back there somewhere, from the seventh to the first day of the week. Why, Doctor, she argues and quotes the Bible, till she has me all befuddled and almost has me convinced. At all events, she has so much to quote, and so many arguments to offer, and I have so little, that I am silenced when I attempt to talk to her." And poor Bill wiped his eyes, looking the picture of despair, anguish and humiliation.

"Do you suppose," said the doctor, turning his kindly eyes upon Hardbrook's downcast face, "that she would allow me to come and talk with her? She is a keen, intelligent woman, and is very capable; possibly I could offer her some counter arguments that would get her mind switched away from the one line that now seems to her to be irresistible."

"There is no use of your trying to go over to my home to do it," sadly commented Bill. "She keeps herself surrounded with a group of those people; reading their literature and listening to the same old 'Seventh Day' story over and over again. If I could get her to formulate some questions and then induce her to come over here and fire them at you, maybe that way we could get her to come and listen a bit."

"Perhaps we can do that," suggested the doctor. "She's now getting so expert at argument, that a request for some questions to be answered by her pastor, might appeal to her. Let us approach her with the very start of the Sabbath matter. How would this question do: "What was the day of the week that the Creator set apart when He first introduced the idea of a Sabbath?"

"Well, it seems to me," hesitatingly observed Bill Hardbrook, looking vacantly at Dr. Arminius, "that the Scripture is so plainly on her side in that matter, that it would do no good to get her to ask it. It states that He 'hallowed the seventh day'."

"At all events," said the doctor, "we might get her started with that, and if she will come and listen, I believe we can win her back to sanity and the real Christian Sabbath."

Bill promised to try to get her to come and see the doctor, despite the fact that the first chapter of Genesis seemed to him to be a doubtful place to begin. Then together they put their arms over each other's shoulders as they stood by the study door, and bowed their heads while they prayed again, and Bill Hardbrook leaped into his car, and whirled away.

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## CHAPTER TWO

Bill Hardbrook induces his wife, who has recently accepted the Seventh Day Sabbath teaching, to bring a group of her associates to discuss the "Sabbath Kept in Eden" with Dr. Arminius.

"Hullo, Doctor," called Bill Hardbrook over the phone a few days later, "wife says indeed she'll be glad to come and ask you questions about the 'Eden Sabbath,' she feels sure she can floor you."

"That's fine, Bill," returned Dr. Arminius. "Tell her to bring as many of her Seventh Day friends as she likes. If you can come, too, I shall be glad for your moral support. If Brother Sinceer has come home have him come. Let's go to the bottom of this matter."

The evening was set and the hour arrived. Bill assisted several women out of his car, and escorted them into the doctor's study. The pastor cordially greeted them all and gave them seats. Then he kindly inquired: "And now for the question that we are expected to discuss. Sister Hardbrook, have you formulated it?"

"Yes, I have it here, all ready," replied Bill's wife, drawing a sheet of paper from her hand bag.

"Please read it," said the pastor.

In a well modulated tone, for she was a cultured woman, Sister Hardbrook read: "What was the day of the week of the first sacred Sabbath which God set apart at the beginning of creation?"

"Thank you, Sister Hardbrook, that's a splendid wording of the case in point," began the pastor. "For if we can satisfy ourselves what day was kept sacred and used as a Sabbath at the beginning of creation, it may materially help us in determining what should be observed as a Sabbath now."

"Here are some Bibles, ladies, will you not be so kind as to turn to the first chapter of Genesis." There was a general turning of leaves, even Bill getting out his pocket Bible and finding the place.

"Now, notice," resumed Dr. Arminius, "the progress of creation. The first day God created the day and the night. The second day He created the sky, full of moisture, and called it 'heaven.' The third day He created the dry land, naming it 'earth,' and the gathering together of the waters He called 'seas.' He also created the grass and trees. The fourth day He brought forth the sun, the moon, and the stars, and fixed them in their courses. The fifth day He made fishes, fowls and whales. The sixth day He created all manner of beasts and creeping things, and the last thing that He made on that sixth day was man. So that by the time He reached the creation of man it was evening of the sixth day. The first thing that Adam saw, when he became a conscious being, was the darkness of the night of the sixth day. The first rising sun, and the light of a glorious day was the morning of the seventh day. The seventh day to God, and hallowed as a Sabbath rest because He had completed creation, but the first day to Adam. The first Sabbath was Adam's first day."

"Consequently, it was the first day of Adam's week, and each recurring Sabbath remained the first of each recurring week, till God led Israel out of Egypt's bondage and changed it, when He instituted the great Passover."

The pastor paused and glanced at Mrs. Hardbrook.

She had a puzzled look on her face. She alternately looked at the doctor, and then at her Bible. At length she burst out:

"Why, Dr. Arminius," she cried, "how dare you wrest the Scriptures? Here it states emphatically and clear as the day, that 'God blessed the seventh day and sanctified it.' Also it says in the Ten Commandments 'the seventh day is the sabbath of the Lord thy God.' Why your argument is absurd."

The doctor smiled and waited patiently for her to finish her explosive remarks. Then he quietly remarked: "Surely you are right, the seventh day is the Lord God's Sabbath, but that same day happens to be the first day for man. Consequently man's original day of Sabbath rest and worship was the first day of the first week of his existence. Naturally the second Sabbath would be the first day of the second week of his existence, and so on forever if God had not changed it when He instituted the Passover."

Bill's eyes were sparkling, and he was twisting his mouth into all sorts of shapes to keep from smiling. His wife was alternately looking at the Bible and then first at the pastor and then at her husband. She was speechless. "I don't -- I can't --" she stammered.

"You see, Sister Hardbrook," continued Doctor Arminius, "the exact day was only important in so far as it constituted a fixed time at which the whole land, which might honor God, would know when to pause and commemorate its Creator's day of rest. When to offer Him special praise and worship. When to present its various offerings. So little store did God himself set by a fixed set day, that He totally altered the situation when He brought the Israelitish people out of their Egyptian bondage.

"It is possible that He did this because He feared that if He did not change the day from time to time, that men would make a fetish out of it, and worship the day rather than the great God who established the day. For similar reasons He required the destruction of the brazen serpent, concealed the burial place of Moses, and has allowed the sacred scenes of His great Son, our Savior, to become so confused that there is serious doubt as to the location of the hill on which He was crucified and the tomb in which His sacred body lay."

"Well," slowly responded the good lady, "I must say that you have almost demolished my first line of defense. But I am not convinced yet. You have stated several times this evening that the day for keeping the Sabbath was changed at the institution of the Passover, and I frankly do not believe that it was. I would be very glad to hear you give your reasons for making that assertion.

"I regret," she continued, "that we cannot stay longer this evening for such an interesting discussion, but if you will give us another evening soon, we will be glad to come again and hear you."

The doctor heartily acquiesced, but earnestly requested that they all bow in prayer before the party left for their homes. "Brother Bill," said he, turning to that individual, "please lead us in prayer."

They all bowed to their knees, while Bill Hardbrook poured out his heart in prayer. He was so jubilant at the bit of victory which the pastor had scored, that he could scarcely keep the tone of it out of his voice. He thanked the Lord "for manifold mercies," then praised Him, and worshipped Him, and blessed His holy name, and then prayed for each individual present, especially the doctor. Bill closed his prayer by begging "for wisdom and light and understanding in connection with all the matters on which Thy people differ."

They all adjourned to meet the following week.

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### CHAPTER THREE

The women who favor Seventh Dayism are conducted by Doctor Arminius through an Old Testament excursion to determine what day the ancient Israelites actually kept as the Sabbath.

Dr. Arminius, the Nazarene pastor, was in his study. He was surrounded with several copies of the Scriptures in different versions, and a concordance or two. This was to be the

evening that he expected Sister William Hardbrook and her Seventh Dayism followers. They have already phoned, saying that Brother Bill Hardbrook would bring them over in his car.

Soon their wraps were laid aside and they were seated in a circle around the doctor. He courteously inquired whether they had any preferred manner of approaching the proposed subject of the evening. Mrs. Hardbrook responded by suggesting that it be the general one of an effort to ascertain whether the ancient Israelites kept what we know today as Saturday, the seventh day of the week as we have received it, for their Sabbath.

"That will be an excellent guide for our discussion," said the pastor. "Please all open your Bibles to the Old Testament, and be ready to find any passages that may be suggested."

"So far as the Scriptures indicate," continued he, "there is no mention of the Sabbath beyond that referred to in the second chapter of Genesis, till we come to the exodus under Moses. During all the time of the antediluvians, stretching from the hour when Adam and Eve were expelled from the beautiful Garden of Eden, down through the increasing wickedness of the race, to the days of Noah and the awful flood, and then on past Abraham, Isaac, Jacob and Joseph till we come to Moses' day, there is not a word recorded concerning the Sabbath.

"That it was handed on from father to son, among even those who remained faithful to Jehovah, we can hardly believe. This much concession is open to grave doubt. If some of you will turn to Nehemiah 9:14, and read, it will indicate what I mean. Sister Hardbrook, you seem to have found the reference, please read it. May I ask you to begin with the 13th verse?"

The lady at once complied. "'Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant'."

"It would seem to be reasonably certain," continued the pastor, "that the observance of the Sabbath by the time of the exodus had well-nigh been forgotten. Possibly the older ones remembered it, but if we give the above statement 'and madest known unto them thy holy sabbath,' the weight that we would to almost any ordinary Scripture, we would confidently declare that the Israelites when they came out of Egypt were ignorant of that portion of the covenant. One can readily believe that their four hundred and thirty years' bondage in Egypt, among a people that did not keep any Sabbath, their final reduction to slavery, the intensification of their burdens under taskmasters, their need for piling up the usual number of bricks in spite of the fact they had to gather up the stubble with which they were made, would lead them ere long to drop all reference to a day of rest and worship. Indeed, it is quite probable that the Egyptians would not permit them to keep a Sabbath if they had desired to do so.

"The first reference to it that can be found after its stately enunciation in Genesis, is an intimation in Exodus 16:4. I shall be pleased if one of these visiting sisters will read that reference for us." The doctor paused and looked inquiringly at one of his lady visitors.



One of them hastily searched for the passage, but being unable to find it readily, Mrs. Hardbrook kindly extended her own Bible to the somewhat flustered visitor, and indicated the desired verse with her finger. With some hesitation the lady read, pausing as she pronounced the words.

"Then said the Lord unto Moses -- !" the pastor interrupted at this point to call attention to that particular part of the quotation. "You see, friends," he ejaculated, "that this statement which is to follow, is a revelation fresh from God. Even Moses had made no reference up to this point about the observance of a Sabbath rest. Possibly, he, too, was ignorant of it. Pardon me, Sister Sinclair, for interrupting you. Please proceed."

Mrs. Sinclair began again: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

Dr. Arminius continued: "This is the first reference, and it is merely an implication of a Sabbath keeping, after thousands of years of silence on that subject. And let me emphasize the fact that this fresh statement is a direct revelation from Jehovah. Who could make any positive declarations about the day of the week when the observance of a weekly festival had been neglected for thousands of years? It was probably totally forgotten. But let me read the next one which is in the same chapter."

Turning quickly to the 22nd verse of the 16th chapter of Exodus the doctor expressively read: "And it came to pass, that on the sixth day they gathered twice as much bread ... and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord.' We can stop there," he observed, "because what they did with the bread they gathered that day, does not just now concern us. We are interested to know that here is the first positive straight reference to the reinauguration of a Sabbath day, since it was instituted at creation.

"Let us note here," declared the pastor, "that this is a fresh revelation, as new as though it had never been promulgated at the dawn of creation. God is revealing it now as a covenant matter with His ancient people, which --"

He was interrupted here by the somewhat touchy remark from Mrs. Hardbrook: "Well, for the life of me," she said, "I cannot see what that has to do with the day of the week on which it was to be observed. If it came from God, what is the difference whether it was revealed at creation's morning, or whether this was its first enactment. You must admit that everywhere it is referred to, it is the 'seventh day.'" She spoke with a shade of triumph in her voice.

The good man smiled at her indulgently. He seemed to enjoy her apparent note of exultation. He answered kindly.

"I am emphasizing this long disuse of the Sabbath, its apparent total eclipse from Israelitish observance and even recollection, and its fresh revelation here, in order to lay the foundation for

two things. One is that it would be easy and very probable for the day upon which the seventh one of each week was computed to become sadly mixed up in several thousand years, and also to show that God is the Creator of the Sabbath, and can change it at will."

"But," almost shouted Mrs. Hardbrook, with a bit of sarcasm in her voice, "it says 'the seventh day,' each time. If it's 'the seventh,' isn't that always the same day?" She looked quite fiercely across the table at the doctor, and pointed emphatically at him with her finger.

"We grant you that God has always insisted that one day in seven shall be devoted peculiarly to Him," calmly answered Dr. Arminius. "But we believe that down through all the thousands of years that have elapsed since He required this, that it is immaterial what seventh day shall be taken, just so all His people unite in observing the same day. And now we believe that we can show you that under Moses He started an entirely different arrangement about the keeping of His holy rest day, from that which prevailed before or since.

"In Leviticus 23:3 the Lord declares that the Sabbath shall be a 'holy convocation,' 'ye shall do no work therein.' Then He follows that by the statement that all the great feasts of the Lord shall be 'sabbaths,' and 'holy convocations.' This He expressly declares to be true of 'The Passover.' But the Passover Feast was on a fixed date each year, namely, the 14th day of the month Abib. If the Passover was a fixed day of the month each year, and yet was a Sabbath, then the Sabbaths shifted from one week day one year to another week day the following year. In seven years the Sabbaths would fall on every day of the week, like our Christmas day does, or our New Year's. To show you this more emphatically, please read for me the reference dealing with the Feast of Trumpets. Read Leviticus 23:24. Shall we let Brother Hardbrook read this for us?"

Bill had his Bible thumbed to the place in a moment. He sensed the drift of the pastor's argument, and was all excitement. Consequently he eagerly read: "'Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein.'"

"I hardly need," declared the pastor, "to call the attention of this intelligent group to the fact that here is a Sabbath on a fixed date, 'the seventh month, on the first day of the month.' You can readily see that such a date would shift from one day in the week to another, as the years came and went. In seven years, it would have been observed on every day in the week. It would be always the 'seventh day,' but would be determined not from the day of the week but from the day of the month on which this feast day started.

"But let us corroborate this evidence with another. Brother Bill, read the 26th and 27th verses of the same chapter."

Bill fairly boomed these verses out, he was so elated at the trend of the argument. Clearing his throat he read:

"'And the Lord spake unto Moses saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you ... And ye shall do no work in

that same day ... It shall be unto you a sabbath of rest ... in the ninth day of the month at even ... shall ye celebrate your sabbath."

Bill ceased reading with a triumphant flourish, while the doctor hastened to state that the Jewish Sabbath began one day at sundown, and ran till the next day at sundown.

The women sat looking blankly at the references. Then they looked just as blankly at the pastor and at Bill Hardbrook. Bill's face was all smiles. He could not conceal the fact that he was immensely pleased.

The doctor quietly pressed the matter home. "There is every evidence to believe," he said, "that the Israelitish Sabbaths began each year with the Passover. This was a fixed date, of the month Abib, and always fell on the same day of the month. Naturally such an arrangement would bring it on a different day of the week each year. The other feasts were timed to fit the Sabbath arrangement begun at the Passover. If any of them did not come at such a time as to light on the Sabbath day current for that year, there were two Sabbaths observed, on two adjoining days, one immediately following the other.

"But this arrangement so amply proved in the Scripture, nullifies completely the contentions of the Seventh Day people. It leaves them not a shred of evidence that their Saturday was the day ordained by Jehovah, and kept faithfully through all the ages by the Israelites."

"Why, then," and Mrs. Hardbrook fired her remark at the man of God, like a rifle bullet, "do the Jews of today observe Saturday for their Sabbath. It is unquestionably a fact that they do."

"Certainly," observed Dr. Arminius, "we do not hesitate to admit that. So far as we know that is a universal custom with them. Our only explanation is that when they were harried out of their native land, their worship broken up, and their temple destroyed, it chanced to be Saturday as the current day on which they were keeping Sabbath dates. Never being privileged to have another genuinely authentic Feast of the Passover, or Feast of Trumpets, or Feast of Atonement, they naturally adhered to the day they were keeping when they lost their identity as a nation. But, my dear sister, you must admit that the Scriptures have proven that when they existed back in their palmy days, their Sabbath dates rotated over the whole week."

The pastor paused and looked at Sister Hardbrook. She evidenced her disturbed condition of mind by her appearance. Her companions looked completely nonplused. She at length found her speech.

"Well," there were traces of tears in her voice. "I must say that I am stumped. But I am not convinced, or, rather, I am convinced against my will, and you know the rest of that adage."

The doctor tried in vain to get the women to remain while they had prayers. Declaring that they must hurry home, they fairly rushed out, and his wife dragged Bill along with them. They left the doctor very unceremoniously. He sat smiling to himself and idly leafing his Bible for several minutes. Finally the phone rang; answering he heard Bill at the other end:

"Say, doctor, this is Bill Hardbrook. I'm down at the office. O man, you completely demolished those dear women this evening. Say, my dear pastor, I really did not know there was so much in that old Bible. My respect and affection for you are increasing in great bounds. Good night, my dear old friend."

Before he could hang up, the doctor pressed him to induce the women, if he could, to come over again and have a discussion on whether the Pope changed the Sabbath from Saturday to Sunday. "I'll do that, Doc," he shouted and hung up.

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## CHAPTER FOUR

Mrs. Hardbrook apologizes to Dr. Arminius; admits that she is just about convinced that she is wrong in her Sabbath views; she asks, however, to hear him discuss the question, "Who Established the Sabbath Rest Day on Sunday?"

The phone rang at Dr. Arminius' home, and he hastened to receive the message. "This is Rev. Arminius speaking," he said in answer to the phone's ring.

"Dr. Arminius, this is Mrs. Hardbrook," came the reply. "Will you permit me to offer an apology for the ungenerous way we left you the other evening? The truth is, Doctor, I was angry. You so completely knocked all my Seventh Day foundations from under me, that in the crash, my temper went along with it. Please forgive me. It was discourteous, and not the least bit Christian. Bill and I were having family worship this morning, and he urged me to lead in prayer. In the effort, I broke down and confessed to God and to Bill that I was 'all off' spiritually. Will you accept my humble confession?"

"With all my heart, sister," responded the doctor. "It pleases me much to know that you are having such blessed times in family worship at your home. Is there anything more about our 'seventh day' discussion in which I can be of service to you?"

"I am just about convinced, pastor," answered the lady, "that there is really no ground for the Seventh Day Sabbath belief. Really, I think that my big difficulty was that I had grown cold in my heart, and thus gave the enemy an opportunity to attack me with this peculiar teaching. However, Mrs. Sinclair is still unconvinced. She says that one of the big features of the Seventh Day teaching is that they insist the early Christians used to keep Saturday, till a Pope in the early days of the middle ages changed it by a decree. If I bring her over some evening, may we have your reaction to this phase of the matter?"

"Sure enough," exclaimed Dr. Arminius. "Bring her along. Phone me what evening you want, and I will adjust my plans to suit your convenience. Suppose we agree on this question: 'Who fixed Sunday for the Christian Sabbath?'"

"That will be fine," she answered, "and will cover the ground. I will see Mrs. Sinclair and call you up."

The other women, with the exception of Mrs. Sinclair, had forsaken Mrs. Hardbrook when she admitted that she was convinced by the doctor's arguments that 'seventh dayism' had no foundation in Scripture nor in reason. Mrs. Sinclair, however, was determined to sift the matter to the bottom. Indeed, the confession of Mrs. Hardbrook, which she had also frankly made to her neighbor, Mrs. Sinclair, had pierced her heart. She was convicted of the fact that she, too, had acted in such an angry, prejudiced way, that it was very doubtful whether she was a saved soul. She realized that she had never had a genuine Christian experience such as Bill Hardbrook was constantly testifying to. Consequently, she eagerly consented to spend another evening with the Nazarene pastor, listening to him discuss further the "seventh day" question.

They were seated in the doctor's comfortable study, Bibles in hand, with Bill as an eager spectator.

"I believe," said the doctor, "that the question for tonight's discussion is to be 'Who established Sunday for the Christian Sabbath,' is it not?" He lifted an inquiring face to his auditors.

"Don't forget," exclaimed Mrs. Hardbrook, in a sprightly manner, for she was feeling vastly different from the way she did on her former visit, "to give us a discussion of the Pope and his decree."

"Very well, let us begin there," he replied. "There seems to be authentic evidence of the existence of some such a decree as that mentioned. Some authorities differ as to whether a pope or an emperor made it, and just when it was made, but we can all agree that some such a decree was issued by somebody claiming authority back in those days.

"The reason for its promulgation was because most of the Gentile Christians had from New Testament times kept only the first day of the week as a Sabbath, while some of the Jewish converts had retained Saturday for rest and worship. Indeed, there were some who kept both days, or attempted to do so. The confusion of different groups keeping different days had existed ever since the resurrection of our Lord. He had risen on Sunday, the first day of the week. Consequently all of His converts who did not have a Jewish background, were inclined to keep the first day of the week, as a day of worship and prayer. The Jewish converts influenced by their early training, preferred Saturday, which was their Sabbath day the year of the crucifixion. The disciples themselves, as we shall see, kept Sunday.

"In order to settle this dispute, and all agree on one day, so that Christians everywhere would know which day was accepted by the Christian Church, an early day leader issued a decree fixing Sunday as the Christian Sabbath."

"Were there other reasons that induced the early disciples to lean toward the first day of the week, as a Sabbath?" inquired Mrs. Sinclair.

"Yes, there were several others," responded the pastor, "and very good ones, too.

First, our Lord had taught, from the very beginning of His ministry, that He had come to fulfill the old law -- that is to elevate it, and amplify it, and fill it with a greater degree of spiritual content, and thus virtually to do away with it. Frequently He used this expression: 'It has been said by them of old time'; then He would significantly add 'But I say unto you,' and then He would follow with an amazing amplification and spiritualization of the particular feature of the law that was under discussion. We believe that in this way He was planning to discard the Old Testament Sabbath, and inaugurate a new one.

"Second, He fulfilled in Himself, the old 'Passover' offering. He became the 'Paschal Lamb.' His crucifixion and death took the place of all slain beasts and smoking altars. Consequently He ended on the cross the observance of Israel's Sabbath which took its beginning each year with the 'Passover' feast. There would never be another God-ordained, or heaven-blessed Passover, consequently there could not be another Israelitish Sabbath. Both passed simultaneously.

"Third, the Master frankly discarded several of the encrusted and almost meaningless forms with which Israel had loaded down her Sabbaths. Indeed, one of the reasons the Jews brought Him to Calvary was because He violated, as they declared, the law of the Sabbath. On one of these occasions, when charged with violating Sabbatic law, He enunciated the great law which brought the change in the day on which the Sabbath was observed, and also the complete modification of its observance, when He said: 'The sabbath was made for man, not man for the sabbath, and 'The Son of man is Lord also of the sabbath.'

"Fourth, Jesus, God's blessed Son, knew on what day He would burst the bands of death and the grave and rise again from the dead. How suitable, how fitting, how divinely appropriate that He should ordain that day as a perpetual Sabbath commemorating so great and wonderful a miracle. God no longer required a Sabbath of rest commemorating His creation of the world, for now, with the coming, the death, and the resurrection of His Son that world was redeemed and thus its creation was a fulfilled event. He no longer asked for a Sabbath that memorialized the Day of Atonement, for the atonement had been made in all its fullness by Christ's death and victory over the grave, hence it was a closed event. What better thing could He do than to commemorate the glorious event that ended both of these divine requirements, and gave to the world and heaven and all future days a Living Messiah, than to constitute the day of the week on which He rose from the dead a perpetual Sabbath!"

The doctor paused for a second, and looked his keenly interested auditors in the face. There was a great smile on the countenance of Bill. Mrs. Hardbrook's eyes were wet with interested tears. Mrs. Sinclair's face was troubled with the deep conviction of her heart, yet her eyes glowed with a fine interest.

"But Doctor," exclaimed Bill, "have we any definite statement in the New Testament in which the change from the old Sabbath to the new is indicated? That would be mighty interesting just at this point."

"We have," triumphantly exclaimed Dr. Arminius. "I was about to call your attention to it as my 'fifthly.'"

"Please turn," said he, "to Matthew, chapter 28. Here in verse one, is a picture of the resurrection morning. You recall that our Lord was crucified on Friday, dying at 3 p. m. This Friday was called 'the day of preparation,' because the next day, Saturday, was the Israelitish Sabbath, and it was the 'Passover' Sabbath, which fixed the day of the week for all of the Sabbaths of the year. As the 'Paschal Lamb' our Lord was slain at the exact time that all other lambs intended for the Passover sacrifice were slain. He was entombed Friday afternoon.

"His body lay in the tomb all day Saturday, the Jewish Sabbath, the Passover Sabbath. Early Sunday morning, the first day of the week, He arose from the dead. It is a million pities that this verse one, of chapter 28, has not been translated correctly in the King James version. Allow me to read from an interlinear translation, and then you will get the amazing significance of this statement."

The doctor read in his expressive voice: "In the end of the Sabbath, as it began to dawn toward the first of the Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher."

"Note where it says, 'In the end of the Sabbath,' it refers to the Jewish Sabbath, the Passover Sabbath. A Jewish day lasted from sundown on one day, to sundown of the next. Consequently at sundown on Saturday the Jewish Passover Sabbath ended. But it was night, too late to visit the tomb and the women waited till the next morning. As soon as it began to dawn they reached the sepulcher. And Matthew, under the inspiration of the Holy Ghost, writing an account of all this some twenty, thirty, or possibly forty years later, deliberately calls that resurrection day 'the first of the Sabbaths!'

"Unquestionably he meant to convey that this resurrection day was the first Christian Sabbath. In like manner each of the four sacred writers, Matthew, Mark, Luke and John, writing as all Christ's true followers believe under the direct inspiration of the Holy Ghost, set this day of Christ's victory over death, and His deliverance from the grave, forth as 'the first of the Sabbaths!'

"Little wonder then, that in John 20:26, we read that the resurrected Lord appeared to them 'eight days later,' which would be the second of the Christian Sabbaths. From that time on His devoted disciples met regularly on the first day of the week, and adopted it as the perpetual Christian Sabbath. Paul states in his letter to the Corinthians that when they were to take up an offering for the church it should be done 'on the first day of the week,' doubtless because that was the day on which they met to worship their Lord and Savior, Jesus Christ. This first day Sabbath was continued down to the second or third century, when, in order to place the authority of the expanding church back of a custom so generally adopted and to bring the few who still continued to meet on the old Jewish Sabbath, into line with the majority, the Church issued a decree, naming Sunday as the Christian Sabbath."

Dr. Arminius paused. Mrs. Hardbrook drew a long breath, as though she had scarcely been breathing during the pastor's speech. Mrs. Sinclair had tears of conviction in her eyes. Bill was softly saying "Did you ever in your life? What a book the Bible is!"

Mrs. Hardbrook finally burst out: "I'm so ashamed that I ever listened to such fateful and erroneous teachings as those 'Seventh Day' notions. Doctor, how can you account for the fact that so many people, and some of them so very intelligent, too, can be ensnared with this strange anachronism, seeking to foist a day of worship long ago discarded by the Master Himself upon His people in these modern times? What makes some of us so gullible?"

"I believe, Sister Hardbrook," replied the pastor gravely, "that you named the greatest reason yourself the other day when you phoned me. You said that you had allowed yourself to grow spiritually cold, and thus the enemy was able to take advantage of you. The chief defense against growing cold is to let the blessed Holy Spirit sanctify one wholly, and fully occupy and fill the heart. Then, what He has inspired, and the paths He desires us to walk in, are more plainly revealed and more easily comprehended.

"But, I feel sure there is still another reason, and that is because we are nearing the 'last days,' or the 'end of time,' mentioned in the Word. In the book of Revelation it declares that as the world draws near and enters the age just preceding the great tribulation and the second advent of our adorable Lord, that three unclean spirits shall issue from the mouths of the dragon and of the beast and of the false prophet. But let Brother Bill find and read it to us. Look in Revelation 16:13."

Leafing his Bible quickly, Bill soon found the place. He read: "'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.'" Bill paused, looking inquiringly at Dr. Arminius.

"Read the next verse, Bill," exclaimed that worthy. "That will throw light on the very idea that I have in mind." Bill resumed reading.

"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

"This is what I mean," said the pastor. "There is pretty good reason to believe that we are now approaching the 'end time.' Many feel sure that those wicked spirits mentioned in these verses, are now abroad in every land. Among the efforts they are making to oppose God and prepare mankind to battle against Him, is the one to divide up the Lord's people into warring fragments, and groups of ugly spirited schismatics. When this is done these groups filled with hate, and actuated by the spirit of the enemy will dislike and fight one another more desperately than they have ever opposed the Adversary himself.

"Note how many sects and schisms and denominations and movements there are today. Notice how each claims to have the Christ with it. Is this not the work of an enemy? Has not the great Adversary done this to rob the true church of its united strength in this day when it is so needed? Is this not part of 'the great apostasy'? And is not that last verse that Bill read the very warning that we need? The Master will, it declares, suddenly appear at His second coming, arriving in the 'twinkling of an eye,' stepping in upon us with the quietness and mystery of 'a thief'



at midnight, and here He urges us to watch and 'keep our garments.' 'Garments' in the New Testament are symbols of character, and to be without them means that we shall be discovered by Him without a holy Christian character. In this awful plight we shall be ashamed. Instead of spending our time here discussing the true Sabbath we ought to be holding revival meetings and desperately urging some to find salvation."

"Well, Doctor," declared Mrs. Hardbrook, "this discussion has been the means of saving my soul. If you had not convinced me that the seventh day theory was wrong, I would have followed that fanaticism off to my soul's eternal loss. I for one will never cease to be grateful to you for this effort you have made."

"Nor I," said Mrs. Sinclair, wiping her eyes. "I see plainly now that I have never been genuinely converted. I am still a sinner in God's sight. The Seventh Day people had me accepting the keeping of Saturday as an alibi. I now see that I need God's forgiveness and His regeneration. I hope you will pray for me."

"That we will gladly do, Sister Sinclair," exclaimed the doctor. Shall we kneel here and now and pray?"

To their knees they all went. The doctor requested Mrs. Hardbrook to lead in prayer. She hesitated a moment, and then lifting her eyes to Dr. Arminius' face, frankly said: "Doctor, I am under conviction for entire sanctification. Please don't ask me to pray for Sister Sinclair. I want to pray for myself, and also I want you and Bill to pray for me, as soon as you pray her through."

It was a happy group that finally stood to their feet. Bill was almost beside himself to think that his wife had been sanctified wholly. His wife dropped into a chair, her face full of peace, her heart filled with joy and holiness. She held her hands uplifted, and kept whispering, "Praise Him, praise Him!" Sister Sinclair was voicing praises to God and walking the floor with a happiness in her heart and a glow in her face.

And, possibly, the doctor was the happiest one of them all!

\* \* \* \* \*

## CHAPTER FIVE

A group of happy Nazarenes desire to ask Dr. Arminius some questions growing out of their "Seventh Day" discussion. The first is, "How Can One Be Sure that a Movement Is of God?" Another, "Christian Sabbath Keeping."

There was a lively knock at the parsonage door, and upon opening it, there stood Bill Hardbrook with a broad smile on his face. "Say, Doctor," said he, addressing the pastor, "there's a group of happy Nazarenes out here in my car. We got together over at our house, and fell to reviewing our discussion on the Sabbath question. You know Jim Sinceer and his wife have been away, and we were telling them all about the recent happenings. Well, each one of us thought of a

question or two that we would dearly like to ask you. So I drove the whole group of them over here. Have you time to listen to us, and give us your reaction toward our questions?"

"Sure enough, Bill," returned the equally happy pastor. "Bring them all in."

In they came, Bill and Mrs. Hardbrook, both beaming with the joy of the Lord. James Sinceer and his wife happy enough, but a bit quizzical over all that had happened while they had been away on a visit to the old folks at home. And Mrs. Sinclair, who was so delighted with her new found experience in the Lord and with the Nazarenes that she had enlisted the interest of her husband, who never took much stock in churches. He had consented to come along just for the evening.

"Well, folks," said the doctor, when they had all taken seats in a great circle around him, "what are your questions, and who is the first one to fire one at me?"

Bill pulled a notebook from his pocket, and after glancing at it said, "When we had that last discussion about the Sabbath question, you mentioned the fact that you believed Satan was starting a lot of sects, schisms and movements, thus dividing God's people, and inducing dissension. The holiness church is a movement. But we do not believe that it was started by the enemy. The question I want to ask is this: 'How can one tell when a movement or a sect or a group is really of God?' What's the acid test?"

"That's a comprehensive question, Brother Bill, and aims at a great objective. It demands a worth while consideration," said the doctor.

"Here's about the best answer that we can give to that: Watch when any movement, or sect, or group comes along and see where they place the emphasis! If the emphasis is on something that a person can acquire or secure, and yet not necessarily be prepared to meet God and enter heaven, then beware -- it's not an essential, and, despite the good there may be in it, it's quite possible such a movement may be a bait of the enemy to get something for folks to fight over, and thus neglect, or miss the main demands of the gospel.

"Take some of the movements, and sects that now divide Christendom, and analyze them. Take for instance the movement that promotes the Sabbath question we were discussing. Would the fact that a man kept Saturday for Sabbath, instead of Sunday, necessarily qualify him for heaven? In other words, could not a person faithfully keep Saturday for a Sabbath, and yet be a sinner? If that is possible, then the whole Sabbath question, while very important, is not an essential; something in addition to it is needed to get one to heaven.

"Take water baptism. Will being immersed, automatically and of itself, make a man holy and fit him for heaven? That is, can he not be immersed and still be a sinner? If so, then that is not necessarily an essential. Analyze any religious requirement in this way, and you can quickly tell whether it's an essential and consequently of God. A requirement may not be bad in and of itself, indeed, it may be good, and innocent, and not harm one who practices it, but unless it necessarily qualifies one for heaven, it is not an essential. Put this kind of a measurement on the Mormons, on

the Tongues movement, on any and all religious movements and requirements: where does the emphasis lie? Does it demand transformed lives and pure hearts?

"Now measure the Holiness Movement by it. We are willing that it should be put to the test -- nay, we can't help ourselves, the acid test must be applied to it. If a person actually gets what the Holiness standards and experiences demand, will he not be necessarily qualified for heaven, and ready to meet God? Of course, one must actually get it, otherwise the test is not fair and complete. But if he actually becomes sanctified wholly, then he necessarily becomes thereby fitted for heaven. He would 'have boldness in the day of judgment, for as he is, so are we in this world.'

"Consequently the Holiness Movement is not a sect, or a schism instituted by the enemy, for he would not institute anything that would populate heaven, and keep people out of hell. It is of God. And the things that contribute to holiness go along with it. The emphasis in the holiness movement is placed on the cleansing of the heart, and purification of the character, the sanctification of the soul. All these are necessarily required in order to get a person into heaven.

"Do I make myself clear?" inquired the doctor.

"Yes," said Bill, "and I am very glad that I asked you this question. I believe that my wife has one she wants to ask you."

"All right," said the pastor, "what is it?"

"This is my question," responded Mrs. Hardbrook. "When you were telling us the other night about the Lord Jesus changing the sacred day of worship from Saturday to Sunday you mentioned, if I recall your words correctly, that He had also modified the observance of the day. Please tell us what this modification consists of, and why He lifted the demands of the day that He formerly required of the Israelites?"

"That is indeed a valuable and a far reaching question," replied Dr. Arminius. "It involves the whole basis of the present day gospel plan. Perhaps we can get at its answer better by reviewing the demands that God laid upon the Israelites in connection with the ancient Jewish Sabbath.

"The Jewish Sabbath was a day of complete rest. Only the eating of necessary food for man and beast, (and indeed such food must be prepared the day before,) and a very short 'sabbath day's journey' were permitted. In times of emergency like accidents to cattle or to human beings, the care of them was allowed, but nothing more. Indeed, Exodus 31:14 states that any one who should 'defile the sabbath' should be put to death. That if anyone did any work therein, he should be cut off.

"Exodus 35:2 says, 'Whosoever doeth work therein shall be put to death.' And in the 3rd verse it declares: 'Ye shall kindle no fire throughout your habitations upon the sabbath day.'

"These drastic demands were possible and effective only in a tropical country where fires for warmth were not needed. It was applicable almost wholly to an agricultural people, but few

others. If our Lord had kept the old Jewish Sabbath with its demands of punishment by death in full force and effect when He launched His gospel kingdom, its spread would have been fatally stalled within a few hundred miles of where it started. In other words no man could keep the Jewish Sabbath except he lived under circumstances of climate and employment such as surrounded the inhabitants of Palestine. Unless situated similarly, there is not a Saturday-for-Sabbath man living today who keeps, or can keep the drastic requirements of the Old Testament Sabbath. The great majority of the Saturday keepers, living today, would, according to the requirements of the very day they profess to keep, be put to death!

"Suppose," continued the doctor, "a Saturday Sabbath keeper started across the Pacific Ocean on a steamship. What will he do when the ship arrives at the 'international date line,' that bisects the Pacific Ocean? If he refuses to adjust himself to that line, but continues to travel on around the world, still keeping faithfully the seventh day, he will find when he reaches home, arriving from the east, that he has somewhere en route lost a day, and with it his Saturday Sabbath, and, though he did not, himself, change his days of Sabbath keeping, yet, arriving home, he is keeping Friday instead of Saturday. Indeed, if he had a companion and one of them went east around the world, while another went west, they would eventually reach home, one keeping Sunday, and the other keeping Friday, but neither keeping Saturday.

"And, to continue our supposition," pursued the pastor, "let us imagine that our traveler going west across the Pacific, does adjust himself to the international date line. Then what happens? After he crosses that line he is keeping a man-made date for his Sabbath. God never made the international date line, man did. Consequently, to the Saturday Sabbath keeper, traveling across the Pacific it is 'damned if he does, and damned if he doesn't.' He loses a day and with it his Saturday Sabbath, if he doesn't adjust himself to the date line, and he keeps a man-made Sabbath if he does.

"Notice other numberless instances in modern life wherein we are unable to keep in any literal manner the demands of the Jewish Sabbath: It required a cessation of work on pain of death. The Christian Sabbath requires that we work and work hard, just so it is done for the furtherance or establishment of the kingdom of God on earth. The Jews dared not kindle a fire; the Christian must do so or freeze to death in all northern, or extreme southern climes. The Jew must prepare his food ere the Sabbath came; the Christian can prepare his on the day, just as the disciples 'threshed' grain and ate it, as they traversed the fields. The preparation of food, however, should be held within necessary limits, and be kept fitting to a sacred day.

"The Jew could make only 'a sabbath day's journey,' while the Christian can drive his car, in the prosecution of the work of extending the kingdom for hundreds of miles, and preach two, three or four times, according to the amount of time the day permits. Today, if you are a Jew, or a Saturday Sabbath keeper, you dare not turn on the water faucet in your kitchen or bathroom on the Sabbath; you dare not bring in and use the milk left by the dairyman; you dare not allow any heat in your house or apartment; you dare not turn on an electric light; you dare not eat anything but a cold meal; you dare not start your automobile or drive it. The Christian can do all these; indeed he must do them all, and many more in a loyal effort adequately to prepare himself to get another soul to Christ, and to establish or extend His salvation work on earth.

"All true Christians believe that when Christ declared Himself 'Lord of the sabbath,' He assumed the right and privilege as Deity to change it from a day that rotated through all the days of the week, as the years passed, to a fixed day of the week. That because He arose from the dead on the first day of the week, He chose Sunday, and made it the Christian Sabbath. That this change was announced by all the four Gospel writers, when they told the story of the resurrection.

"That our Lord, as Master of the Sabbath day, modified its requirements. The Jew had narrowed its demands down till man had painfully to adjust himself to the Sabbath. Christ modified them so they would fit man, and also fit the world wide extension of His kingdom. The Christian Sabbath can now be kept by all conscientious Christians from the equator to the poles. Its observance is now possible by the rich, the poor, the learned and the simple; by the men and women of leisure and the men and women of toil."

The doctor ceased speaking and glanced around at his group of listeners. It was a tense and eager circle. "Have you other questions," inquired he.

"I think I know, Doctor, something of what your answer to my question, that I am about to ask, will be," answered Brother James Sinceer. "But very likely you can give us something that is farther reaching than anything that I have in my mind," pursued the young attorney. "This is my question: You state, if I understand you right, that the drastic, legal penalties for desecration of the Sabbath have been modified for Christians. What would you offer then as the great inducement for us to observe the Christian Sabbath? What are the outstanding reasons for us to keep it?"

"Surely, that's a vital question," commented the pastor. "Thank you, Brother James, for calling our attention to it."

"The Jewish Sabbath commemorated primarily Jehovah's rest, after finishing creation. Secondly it memorialized the Day of Atonement, the Feast of Trumpets, and the Harvest Home, or Thanksgiving. It called for a weekly rest, and a recognition of God's ownership of every Israelite and all his possessions. It was designated as a 'holy convocation,' a sacred oasis in a busy week of work. It was celebrated by attendance upon the temple service, by those within its reach, and upon a local synagogue service, by those too far from the temple. Its careful observance was legally required upon punishment of death or excommunication, which in those days would amount to the same thing.

"The Christian Sabbath is peculiarly 'the Lord's Day!' It primarily commemorates the Resurrection of our Lord Jesus Christ from the dead. It celebrates each week the existence of a 'Living Lord.' The founders of other religions are all dead. The world knows where their bodies lie buried. The 'author and finisher of our faith,' 'Jesus Christ the righteous,' was dead and lay in a tomb, but He arose; He broke the shackles of the grave, that bind all other religious founders, and 'is alive forever more!' This happened on the Christian Sabbath. This marvelous event, this outstanding miracle is what we celebrate every 'Lord's Day!' If we are truly saved from our sins and washed white in His precious blood, the weekly celebration of His resurrection will be sufficient to draw every Christian to the sanctuary, and to induce him to keep the Christian Sabbath sacred and holy. The only thing we retain from the old Jewish Sabbath is its beautiful sanctity, its hallowed spirit. The inducement for us to observe this hallowed commemorative day, this sacred

weekly memorial is a spiritual one. 'If any man have not the spirit of Christ,' he will not hold sacred His day. If he has, he will.

"The Christian Sabbath secondarily celebrates the descent of the Holy Ghost at Pentecost. Most commentators agree that this marvelous event took place on the first day of the week. Consequently the sacred day of the week on which it happened is solemnly set apart by every devout and conscientious Christian and observed as a Thanksgiving Feast for the official coming of the sanctifying Spirit. When, therefore, we approach a Christian Sabbath, its sanctity as a weekly commemoration of the resurrection and its thrill, and joy and exuberance as a memorial of the presence and fullness of the Holy Ghost and as the weekly anniversary of the day when the Christian Church was founded, will enable every true lover of Jesus to keep that day holy.

"'Keeping it holy' means a cessation of secular labor, except works of necessity, charity or the spread of the gospel at home or abroad. No pleasure rides are permissible, unless they are taken in connection with errands of charity or kingdom extension. No feasts unless they are given to save life, or to win the poor to God and salvation. No common work, no trafficking, no buying or selling, unless it becomes necessary in order to further the purpose of carrying on the work of the Lord. Our conscientious 'love slave' devotion and worship of Jesus Christ will be motive enough for its observance, provided we have actually contacted Him and found salvation through His blood."

Looking intently into the keen eyes of Brother James Sinceer, the doctor inquired, "Does this cover your question, Brother James?"

"Indeed it does, Doctor, and goes much farther than anything I had in my own mind. Happily for me, however, my reasons were to be found scattered along the same lines you mentioned. I am greatly profited by your reply. Thanks a lot."

"Here's a final question, pastor," spoke up Bill Hardbrook. "Can a preacher use the Old Testament Scriptures that deal with the observance of the Sabbath, and apply them directly and primarily to the keeping of the Christian Sabbath?"

"No," replied the doctor, "it cannot properly be done unless they are used as 'accommodated texts,' with ample explanation that they primarily refer to the Jewish Sabbath which now has passed away, and exists to the Christian only in spirit. As 'accommodated texts,' showing what God instituted and commanded in that ancient day, they are permissible, but as commandments and requirements to be used in enforcing the observance of the Sabbath of the Christian era, they are excluded. Loyalty to Christ as 'Lord of the sabbath,' devotion to His resurrection as the crowning miracle which inaugurated Him as our living Lord, victor over death and the grave, and the happy weekly commemoration of that glorious event, as well as the thrilling remembrance and celebration of the baptism with the Holy Ghost, and the establishing of the Church, these are the obligations that are to be pressed home upon Christian believers in order to intensify their observance of this holy and doubly sacred day."

Dr. Arminius ceased speaking.

"It seems to me, pastor," spoke up Mrs. Hardbrook, "that a round of praiseful prayer is the only suitable closing exercise of this really remarkable evening. We surely are thankful to you for your words of wisdom and leadership. We are also exceedingly grateful to God for having given you to us as a spiritual leader. Every week now, when the Christian Sabbath dawns, it shall have a thousand times more meaning to us, I am sure. To me it will signalize my salvation from sin and error, and my reception of the baptism with the Holy Ghost. It will also be doubly sacred because of its celebration of our Lord's resurrection, and of the coming of His promised Spirit."

For reply, the pastor simply said, "Let us pray!"

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THE END