

James W. Norman
Metropolis, Illinois

A DISCUSSION

On

**"Is the Sabbath Day Binding
On Christians"**

Between

W. T. BOAZ — Church of Christ

W. R. FOULSTON — Seventh Day Adventist

Toronto, Ontario, Canada

Order From

W. T. BOAZ
372 King St. West
Toronto, Canada

372 King St. West
Toronto, Ontario
May 29, 1945

Evangelist W. R. Foulston
88 College St.
Toronto.

Dear Sir:

By chance your lecture on "Who is the Scapegoat?" fell into my hands and I notice your controversy with Rev. Smith of the People's Church over who Azazel is. I further notice that you claim quite an array of authorities backing your position, and in the list you give Smith's Bible Dictionary. Fortunately I have Smith's Bible Dictionary, and when turning to this particular subject I was surprised to find that you had fallen into the error you claimed Mr. Smith did, namely, misrepresentation. Smith's Bible Dictionary does not take your position. It would be well for you to correct this error before your church in fairness to everyone concerned.

I have read other lectures of yours and it seems that with you the strength of your lectures depend largely upon what you can say about the Sabbath and the Pope changing the Sabbath from Saturday to Sunday. In view of this habit of yours, of constantly dealing with the Sabbath question as if it were the all-absorbing and paramount issue of the Bible, I will ask, First—When was the Sabbath first given to man. Before Moses? If so, give the command; and to whom was it given? Now we will agree that it existed from Moses to the Cross. So my second question—Who was commanded to keep the Sabbath after the Cross? And in view of the importance you attach to the command was the greatest commandment to be found in the Decalogue? And fourth—Did Christ ever meet with His disciples on the Sabbath Day after His resurrection?

Fifth—Why do you never refer to Mrs. Ellen G. White in your public lectures? Sixth—Do you not give out her books to your members after they are indoctrinated in Adventism and not before. Seventh—Do you not claim her writings to be the Word of the Spirit or of God? Eighth—If so, what do you mean when you say to the public "Let us take the Bible and the Bible alone as our Guide." Ninth—Will you name the Pope who claimed to change the Sabbath from Saturday to Sunday—name the time, please.

I ask these questions to elicit truth solely.

Truly yours,
W. T. Boaz

CHURCH
3 Awde Street

RESIDENCE
81 Delaware Ave.

Seventh-day Adventist Church
TORONTO, ONTARIO

Pastor
W. R. FOULSTON

June 14, 1945

Dear Mr. Boaz:
372 King Street West
Toronto, Ontario

Dear Mr. Boaz

I am quite surprised that you did not find the comments regarding the Scapegoat and Azazel in "Smith's Bible Dictionary." I certainly do not accept your charge that I have misrepresented the matter by using him as an authority, and for your benefit I quote portions of the discussion under article "atonement" on pages 81-82. After discussing two other views as to "Azazel" and one of them without comment I quote these words: ("3. Others who have studied the subject most closely take Azazel for a personal being to whom the goat was sent. (a)

Gesenius supposes it to be some false deity who was to be appeased by such sacrifice as that of the goat. (b) But others, in the spirit of a simpler faith, have regarded him as an evil spirit, or the devil himself. Spencer supposes that the goat was given up to the devil. Hengstenberg affirms that Azazel cannot possibly be anything but another name for Satan." Although I agree with this part I do not accept Hengstenberg's suggestion that it was to mark the spiritual enemy, because I see even a greater truth revealed by interpreting this to mean a symbol of the devil himself.

Further in the discussion under the subject of the "Scapegoat" reference is made to the view held by Oswald Smith, namely, "Hence some, regarding each goat as a type of Christ, supposing that the one which was slain represented his death, and that the goat set free signified his resurrection. But we shall take a simpler, and perhaps a truer view, if we look upon the slain goat as setting forth the act of sacrifice, in giving up its own life for others 'to Jehovah,' . . . and the goat which carried off its load of sin 'for complete removal,' as signifying the cleaning influence of faith in that sacrifice." In the light of this, I do not know how you can accuse me of misrepresenting this authority.

As to my references to the Sabbath, I make no apologies for so doing. If I were to come to a city in which people were openly stealing and were notorious for their immorality, I am sure everyone in the city would urge me on if in every meeting I raised my voice in protest against these evils done so openly. Here in Toronto when those sins are done they are done secretly, but as to the violation of the Sabbath commandment, it is done openly and brass-ly, and I expect to oppose violations of that commandment as strongly as I would oppose violations of any other commandment done as openly. Your objections are undoubtedly inspired by your desire

to continue to break God's law and resent any reference to any sin that makes the guilty seem so uncomfortable. However, I do not believe I have spent too much time on this question, because for months I have preached on topics and made no mention about the Sabbath nor of Sunday. It is evident that those having a guilty conscience find any reference to their sin painfully distinct. I have spent much more time talking about the second coming of Christ than the Sabbath.

As to the other questions:

First: The Sabbath was first given to Adam and Eve at the close of the creation week. To sanctify means to set apart for a holy use, indicating God's intention that it be observed. At the time of Moses, the Israelites were proven regarding the commandments, and the fourth was the one chosen upon which to test their loyalty. This is given in Exodus 16, still some time before the Law was placed in written form at Sinai. When it was placed in writing, the fourth commandment was begun with "Remember." How could they remember what had not been given. If you refuse to accept this as proof that the Sabbath was observed before Moses, then you prove that it was not.

Second: The Sabbath was commanded and expected to be kept after the cross. Matthew 24:20, "But pray ye that your flight be not . . . on the sabbath day." This was Jesus' statement that the Sabbath was expected to be kept at the destruction of Jerusalem, 70 A.D. If you do not accept that the Sabbath as here used is the seventh day ("The seventh day is the Sabbath of the Lord thy God"); then you prove which day it does refer to. John 14: 15, 16. Acts 5:32 makes it plain that the very promise of the Holy Spirit is condition to those who are obedient to the commandments.

Third: Jesus did not come to destroy the Father's commandments, Matt. 5:17-19. His summarization

of them in Matt. 22:36-40 was not to supercede, but was to include "all the law." That means not only nine but all ten are included in this summarization, the first four our duty to God and the last six our duty to man.

Fourth: As far as I know, we have no information that Jesus did or did not meet with the disciples on the Sabbath day. But even if there was mere mention of his meeting with the disciples would not be proof of a Sabbath. If that kind of a proof were sufficient, then the visit of John 21, when they went fishing, would make that day also a rest day. I notice in your question you ask, "Did Christ ever meet with His disciples on the Sabbath after the Cross?" I understand the intent of your question, and note that you call it the Sabbath day.

Fifth and Sixth: Yes, I do refer to Mrs. White in public, and just recently I distributed one of her books to every family present at the meeting. For further information read 1 Cor. 14:22.

Seventh and Eighth: Yes, we believe in the Bible and the Bible only as our rule of faith. Do you? Let Mrs. White speak for herself: "Testimonies" Vol. V, p. 665, "The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed."

Ninth: As to the attempted change from Sabbath to Sunday, it came gradually as a result of the spreading of Mithraism. Alexandria and Rome became important schools and the result was a life and death struggle between Mithraism and Christianity, which ended in a compromise. Britannica Encyclopedia, 11th Edition, article "Mithras" tells the story. This change was given impetus by Constantine the Roman Emperor who on March 7, 321 A.D. made the first civil law respecting Sunday as a day of worship, "The venerable day of the sun" as he called it. (See the above cited authority, article "Sunday," Vol. XXVI, p. 95. Also Chambers' Encyclopedia, article,

"Sabbath," for the text of Constantine's Sunday law, and the information that this was "unquestionably the first law, either ecclesiastical or civil." Still it was but a civil day until the leaders of the Church meeting in Council of Laodicea (336 or 364, Protestant and Catholic authorities differ as to the exact date) "History of the Church Councils" by C. J. He fele, D.D., Vol. II, p. 316, gives the text demanding that Christians shall not judaize and be idle on the Saturday (Sabbath, Original) but shall work on that day but the Lord's day they shall especially honor . . ." Now this one action of one Catholic Council would not have been sufficient completely to reverse the practices of the entire church in all parts of the world, but it did constitute the first official utterance by the church in that direction, and instead of repudiating what was done at Laodicea, later councils have invariably upheld it. The 64 articles adopted by that council are today practically a part of the canon law of the Roman Catholic Church.

If you desire more information regarding any of the above, feel free to write and I am sure if you are an honest inquirer the Spirit of God will lead you into all truth, and for this I am praying.

Very sincerely yours,
W. R. Foulston

372 King St. West
Toronto, Ontario
June 25, 1945

Mr. W. R. Foulston
81 Delaware Ave.
City

Dear Mr. Foulston:

Your letter of June 14 came duly to hand.

You say you are quite surprised that I did not find the "Comments" regarding the Scapegoat and

Azazel in "Smith's Bible Dictionary." Sorry, my dear brother, I did find the "Comments" in "Smith's Bible Dictionary" but I did not find Smith's Bible Dictionary endorsing the "Comments"; but taking an entirely different position from the "Comments" you refer to.

And let me here remind you of the fact that you did not say the "Comments" were "in" the Dictionary but you gave Smith's Bible Dictionary as an authority, at least one of them, for your position. So I still claim that you have misrepresented "Smith's Bible Dictionary." And you should be courageous enough to acknowledge it to your audience. Will you do it?

Then I notice that you pass judgment upon me simply because I asked you a few questions on "The Sabbath." Your language as follows:

"Your objections are undoubtedly inspired by your desire to continue to break God's law and resent any reference to any sin that makes the guilty seem so uncomfortable.

Would you be kind enough to read Matt. 7:1 and be governed accordingly before you claim to take the Word of God as your guide.

When I read this, I wondered what code of ethics you follow. I do not count all who disagree with me as dishonest. And I do not get sore when asked a few questions on what I believe.

I asked you first, When was the Sabbath first given to men? "To Adam and Eve, you say, at the close of creation." Strange you did not point out the command at that time. Yes, God "Rested" and God sanctified or appointed the Sabbath, but it devolves upon you to show when God sanctified or appointed it. The Book of Genesis was written twenty five hundred years after Creation and at that time God had set apart or appointed the seventh day as a day of rest for Those Who Came Out of Egyptian Bond-

age. Exodus 20:2, 9, 10. Please note verse 2.

But you say that God said "Remember" and you ask "How could they remember what had not been given?" Strange you forgot referring me to Ex. 16, and saying that this was before the Giving of the Law on Mt. Sinai. In Ex. 16 Moses does not say "Remember," but teaches them the "Sabbath Law."

And you say the Sabbath was commanded and expected to be kept after the Cross.—Mat. 24:20.

Now that scripture mentions the Winter as well as the Sabbath. So we have "Holy Winter and Holy Sabbath." That, that proves too much proves nothing. So try again. Why not put your imagination to work and not try the scripture, for you know that not one single Christian, Jew or Gentile after the Cross was ever commanded to Keep the Sabbath. Scripture please.

You say as far as you know, we have no information that Jesus did or did not meet with his disciples on the Sabbath after the Cross. And you can be safe in saying that we have no proof that any of the apostles ever commanded any of the disciples to keep the Sabbath after the Cross.

Now suppose you try it by starting at the first chapter of Romans and go on until you reach Revelation 22nd chapter and tell us what luck you have—try please.

And you say you do refer to Mrs. White in your preaching and that you only lately gave one of her books to every family present. Then you refer to 1 Cor. 14:22. Now were there any unbelieving families? If so, did you follow this scripture?

You say, "Let Mrs. White speak for herself."

I asked you, Do you believe her words to be the Word of the Spirit or the Word of God? Can't you answer for "Yourself"? I know what Mrs. White claimed, but the question is to you. Answer it please.

I know that Mrs. White once said The Door of

Salvation is closed to all Sinners. And then she had another revelation and said it was opened to them again. She outstrips the Pope here.

You failed to answer my last question—What Pope claimed to change the Sabbath from Saturday to the first day of the week? You refer to Councils and Civil Magistrates through the first few centuries before there was any Pope—and fail to tell me the Pope who claimed to make the change. Put your imagination to work here. Why not?

Strange, isn't it, that when you quote the Decalogue Ex. 20, you never quote verse 2 that shows to whom this law was given.

When you exhibit a chart with the Ten Commandments on it, you always leave off verse 2 of Ex. 20. WHY?

You will find the pronoun "Thou, Thee, and Thy."

To publish the Ten Commandments without the introduction is analogous to publishing the Constitution without the Preamble or the publishing of a Statute without the "Enacting Clause."

It now falls to you to prove that any one else was ever commanded to keep the Sabbath except the "Thou," "Thee," "Thy." Do so please, or say you can't.

Verse 10 of Ex. 20 says "Thou" shalt do no work, nor Thy sons, Thy daughters, Thy men servants, maid servants, ox, ass, or the Stranger within Thy gates."

But Mrs. White says The Stranger Without the Gates too, must do no work on that day; and all Advents say "Amen."

In this she makes a law that God never made—and you talk of the Pope making laws.

One more question—

What Covenant are you under?

See Gal. 4:24. Is it this one?

When did the New Covenant become of force?
Heb. 9:17.

I have only begun to give you work to do, so don't deal with my honesty or dishonesty. Get down to the task in hand and try to give me some proof.

Very sincerely yours,
W. Boaz

81 Delaware Ave.
Toronto, Ontario
July 3, 1945

Mr. W. Boaz
372 King Street W.
Toronto, Ontario

Dear. Mr. Boaz

Just a few lines in reply to your recent letter.

The answer to many of your questions will be found in some material that I am sending you under separate cover. The reason I am doing this is because it would be impossible for me to give as complete answer as will be found in this material. This largely concerns your latest question regarding the "Covenants." Certainly I am living under the New Covenant and under its terms I will have the law of God written within my heart and will depend on the Grace of Christ to save me from its transgressions.

Many become confused because they do not understand the Moral and Ceremonial law and hence when they read that something was abolished they conclude that it was the Moral instead of the Ceremonial. This distinction between Moral and Ceremonial law is a distinction that has been clearly understood by most religious organizations and no confusion is noticed until they try to evade the responsibility to keep the fourth commandment. They do not appeal to this in regard to any of the other commandments .

There is a question that I am going to ask you

and that is where you find in the Bible the command to keep Sunday or any suggestion that it was to be observed as a holy day. If it is a part of Christian obligation then it must be there somewhere because Paul said, "For I have not shunned to declare unto you all the council of God." Acts 20:27. And again in Acts 28:17 Paul was able to say, "Though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner . . ." Paul kept the same day the Jews did even after the Resurrection or he would never have been able to say this and be telling the truth. And since he gave "all the council of God" where is his instruction regarding the observance of Sunday. When you reply giving me the text as to where this change is clearly given or even insinuated or hinted at as taking the place of the fourth commandment I will thank you because it would be so much easier for me personally to keep the day that the world observes but I cannot do it till I find it in the Bible. Where do you get your authority?

Hoping that you find the answer to all your questions regarding the Covenants and the two laws in the material and if you have further questions feel free to write me about them. I am

Sincerely yours,
W. R. Foulston

372 King St. West
Toronto, Ontario
July 11, 1945

Mr. W. R. Foulston
81 Delaware Avenue
City

My Dear Sir:

Your letter of July 3rd to hand and it is somewhat of a surprise to me.

It appears to me you are declining further dis-

cussion of the questions before us.

The question of Smith's Bible Dictionary is a serious one to me. To state that an author takes a certain position, and when shown that said author does not, but takes a reverse position and you close up like a clam; it looks to me that the mask has been torn off you completely and you are left without a leg to stand upon.

You must remember that you put yourself up as a leader of men, a follower of Christ, an example to the public, and your conduct should be such that the world could follow with safety. You know that there is another command to the Decalogue besides the Sabbath, "Thou shalt not bear false witness." You know that you have misrepresented this author-- What are you going to do about it? Tell your people that you misrepresented this author or stand convicted before God as a perverter of facts.

Then when presented with other questions regarding Adventism, you evade the issue by sending a lot of literature filled with contradictions not only of the Bible but of your own positions, and decline to even attempt to answer the things I have presented.

One of the leaflets sent me written by a Roman Priest claims that the Sabbath was changed by the Roman Catholics during the days of the apostles. Now do you believe that? There was no Pope then, and this contradicts what you have said in your lectures and in your letters to me. Yet you send out such rot, for the public to read. In sending out this rot, you become a party to the crime. I must say that you are hard pressed to resort to this trick. But it does not work on me.

An Advent writer in one of the magazines sent me claims that the disciples did not come together on the first day of the week, but on the Sabbath. Acts 20:7. If this be true the Bible lied. What teachers these Advents!!!

And the command to keep the Sabbath from Adam to Moses—you made one attempt, and when shown your error you say no more. You say it is first mentioned in Exodus, 16th chapter and the word "Remember" is not there. You know that Moses said "God made not this covenant with our fathers." Deut. 5:1-4. You know that Moses said, Deut. 5:15 "And remember that thou wast a servant in the land of Egypt—Therefore the Lord thy God commanded thee to keep the Sabbath." Do you remember this when you keep the Sabbath?

And you know that the Bible says—God made known to Israel His Holy Sabbath after bringing them out of Egypt, yet you say they knew it before. Read Neh. 9:14. And you send literature that tries to make a distinction between the Law of the Lord and the law of Moses. The Bible makes no such distinction and I challenge you to produce it. I know that the Sabbath was given to Israel through Moses; and I know that for 1500 years it was binding on Israel, but it was not binding on the stranger without Israel's gates.

You ask me to prove so and so regarding the first day of the week. My brother, I am not affirming anything. I am denying that the Sabbath is binding on Christians. That is for you to prove. I do deny that the first day of the week is the Sabbath—never has been and never will be. So do not try to change the subject until you have proven your position. When you do this, I am willing to take a position on the first day of the week, and I'll not ask Roman Priests to help me out either—God pity the religion that has to go to Rome for a witness or proof of its position.

I asked you were you a member of the Covenant mentioned in Galatians 4:24. Did you answer? No, you did not.

You say you are a member of the New Covenant and that the law is written in your heart. Now

please show me where God ever wrote the Sabbath in any heart as a command of the New Covenant. I can show you all the other nine commands of the Decalogue written in the New Covenant, yet God did not once mention the Sabbath as a command in the New Covenant. Yet Mrs. White says it is the Greatest Command in the Decalogue.

I asked you, Do you believe the writings of Mrs. White to be the Word of the Spirit or the Word of God. Did you answer? Oh no, you did not. Why?

I said that in all your charts giving the Ten Commandments, you always leave off verse 2 of Exodus 20. Why? And you sent me a magazine with the chart in it, and verse 2 of Exodus was left off—why, for God's sake why?

Now please try to meet these things and leave the Pope out of it—use the Bible if you can.

In your letter you quote Acts, 28:17. And I might call your attention to the fact that "Our Fathers" taught all the feast days, all the sacrifices, so tell us where you draw the line. All these things belong to The "Counsel of God" in the days of the "Fathers". So I fear you prove too much. Why did you not quote Matthew, 23:1-4? Would that not help you? You have "Law of God" and "Law of Moses" but Christ forgot to mention the "Law of God" but said Abraham said "They have Moses and the Prophets, let them hear them; Luke 16:29-31. What a terrible mistake Abraham made!! You might turn to 2 Chronicles 31:3, and see what the Law of the Lord includes. Too much for you, I fear.

Some Things For You To Think About

1. The 7th day Sabbath was not commanded of Adam.
2. It was not given to Abraham.
3. It was not known in Egypt before the Wilderness.

4. It was first mentioned in Exodus 16.
5. It had to be taught to them.
6. Moses had to be told what to tell the people to do on that day.
7. It was not given to their fathers, Deut. 5:1-4.
8. It was incorporated in the Jewish Law at Horeb.
9. It was for the people who came out of Egypt, their sons, daughters, men servants, maid servants, their ox, ass, and the stranger within their gates.
10. It was not for the stranger without their gates.
11. It was a Sign between God and the Israelites.
12. It was not a Sign between God and any other Nation.
13. The people who kept it were to remember their bondage in Egypt.
14. It was an Old Testament command.
15. It is not a New Testament command.
16. Jews were commanded to keep it.
17. Gentiles were never commanded to keep it.
18. It was in force from the Wilderness to the Cross.
19. It was never commanded after the Cross.
20. It is not mentioned in Acts as a command.
21. It was not honoured by Christ's keeping it during the 40 days after the Cross while he was on Earth.
22. It is not mentioned as a command from Romans to the last of Revelations.
23. It is mentioned by those who take Ellen G. White as their prophetess.
24. It is not kept by those who take the New Testament as their Guide.
25. Mrs. White could not find it in the New Testament and had to have a revelation—

- And go to heaven and see it in the Ark of the Covenant there.
26. It is the greatest command in the Bible to to all who follow Ellen G. White. See Early Writing—Page 65. What a religion!
 27. Its devotees are in bondage. See Galatians 4:24 to last of the Chapter.
 28. Adventists claim the Pope changed the Sabbath law from Saturday to Sunday.
 29. Adventists claim that the change was made gradually during the first few centuries before there was a Pope.
 30. Adventists send out literature written by a priest who claims it was changed by the Church of Rome during the days of the Apostles.

My conclusion is —

"It is hard to tell whether the snake that made the track was going North or coming back."

Yours truly,
W. T. Boaz

372 King St. West,
Toronto, Ontario,
August 25, 1945

Mr. W. R. Foulson,
31 Delaware Avenue,
Toronto 4.

Dear Sir:

Your long silence since my last letter reached you stands as evidence that you are not quite so sure of your position, and your failure in the past to answer many of the questions I have presented is still further proof of the fact that there is a weakness either in your position or your own inability to discuss the question at issue. I do not believe that you are unable to debate a question,

but as I have long since known the position you take cannot be defended. It stands pleading for support, but pleads in vain. It is in conflict with the teaching of the Bible and is out of joint at every angle.

But I am presenting a few more things that should be said—Should you desire to reply I shall be glad to give what you say due consideration.

Adventists quote Exodus 16:16, "Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout this generation for a perpetual covenant." They ask "How long will perpetual last?" But why does the passage say that the Children of Israel should perpetually observe the Sabbath, if indeed, it was the duty of all people to observe it?

The word "Perpetual" is only a long period with Adventists when it relates to the Sabbath; when it relates to things in the "Law of Moses" it comes to an end quite soon, but when to the Sabbath—"Perpetual" never ends.

Exodus 12:14—"And this day (Passover) shall be unto you for a memorial and ye shall keep it a feast to the Lord throughout your generations, ye shall keep it a feast for an ordinance forever."

Now which is the greater, perpetual, or, forever? They are equivalent, and Adventists dare not deny it; from this Scripture Adventists should learn that a perpetual thing had been abrogated, for they admit that the Passover has been abolished.

Read again—"And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord through your generation." Exodus 30:8. How long is "Perpetual" now? Adventists say, the Altar of incense has been abolished—yet it was to be "perpetual or for ever."

A deceptive scheme practised by Adventist preachers—They present a chart before the public

on which they claim that they have all that was written on the Tables of Stone. This is not true. The preamble to the decalogue has been left off entirely. Why? Because they can preach Sabatarianism better without it.

They leave off their chart the very paragraph on the Tables of Stone that shows to whom the decalogue was written. Having beheaded the Tables of Stone they proceed to tell the public that the only thing that preserves the Name of the Lord is the Sabbath command. This is not true. The very first thing written on the Tables of Stone is as follows:

"I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." Exodus 20:2.

No wonder they behead the decalogue.

This law was not directed to anyone else but to those who came out of Egypt and their descendants.

Read Deut. 5:2,3—Moses says it was given to us, even us, who are all alive this day.

And he says it was not given to our fathers.

And the Bible says no other nation had laws like it.

Mrs. White says it was given to Adam and also to the angels in heaven—See Spirit of Prophecy, Vol. 1, Page 261. What a nice thing for God to say to Angels in Heaven: "Thou shalt not covet thy neighbors ox or his ass". And what would Adam have thought if God had said "I am the Lord thy God which brought thee out of the land of Egypt out of the house of bondage."

Another piece of sophistry that they make look like something when it is nothing is from Romans 9:12 "Wherefore the law is Holy and the commandment holy, just and good." They assume that the law is the Ten Commandments. Then they ask, Why abolish that which is holy, just and good?

Let them answer the demands of their own

logic, and all will see the weakness. What was there about the Passover that was not holy—God said it was holy, and if it was holy it was good and if good it was just. Now let Adventists attend to their own question. Why abolish that which is holy, just and good?

Adventists claim the Sabbath was not abolished because it pointed backward. They allege that the Sabbath of which Paul refers in Col. 2, are "shadows of things to come" and that the weekly Sabbath points back and for this reason cannot be a "shadow of things to come" or point forward, and that reference must have been to other Sabbaths of the law of Moses. In this they make a sad failure, such failures as are only made by the advocates of false doctrine. See what a fix they are in now. The seventh day Sabbath is not abolished because it points backward — the Passover points backward. Now let the Adventist take his own medicine.

The Sabbath points backward and according to Advent logic is not abolished. This Advent logic makes another sheep-killing necessary and at least one garden of every Sabbatarian colony should be allotted to the growth of bitter herbs to be eaten with the Paschal Lamb.

But they say the Sabbath looks back and cannot look forward. If this were true it cannot point forward; but it is not true, for the reason that the Passover looked both backward and forward, for Paul says "For even Christ our passover is sacrificed for us." 1 Cor. 5:7.

Moses said, "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 day." Deut. 5:15. The Sabbath was rest from Egyptian bondage and servitude. This Egyptian

bondage is certainly the type of our bondage in sin. This Sabbath rest was the first institution given to Israel after they were baptized unto Moses. The order of events are related thus—1st. Deliverance, 2nd. Rest-Sabbath. They were delivered when they came up out of the Red Sea and God gave them rest—Sabbath.

When we are baptized into Christ as they were unto Moses we receive rest as the first thing just as they. Theirs was rest from bondage in Egypt. Ours is rest from bondage in sin in the sense of forgiveness for sin.

Remission of sins is therefore the Christian rest and the Anti-Type of Israel's rest. Jesus says: "Come unto me and I will give you rest."

Note—The Passover rest was in memory of the event when Israel was delivered from the destroying angel. The seventh day rest was in memory of the event when Israel was delivered from Egypt.

Adventists argue that the greatness of the seventh day rest depends on the fact that God rested on that day. God having rested on the seventh day was the reason for selection of that day, but the rest was appointed on that day because of deliverance. See Deut. 5:15.

Two things had to happen before the appointment of this day. 1st. God had to rest on that day and 2nd. Israel had to be delivered from Egypt.

The word Sabbath occurs sixty times in the New Testament and Adventists admit that fifty-nine times it refers to the Seventh day Sabbath but in the 60th time it does not. This 60th time happens to be in Colossians 2:14-16, where it is abolished—and condemned. The word in the Greek and in the English is exactly the same in all the 60 occurrences.

Such strange logic these Adventists use.

Adventists do not obey the Sabbath Law—while all their boastings they fall far short of it. Resting

on the Sabbath Day is not obeying the law in full—Read Numbers 28:9,10. "And on the Sabbath day two lambs without spot and two tenth deals of flour for a meat offering, mingled with oil and the drink offering thereof; This is the burnt offering of every Sabbath."

Now what Sabbath do Adventists claim to keep? The same one as found in Numbers 28:9,10. Listen to the Law regarding the Sabbath. The law for "every Sabbath". When this offering is gone the Sabbath is gone for it is the "burnt offering of every Sabbath." So if the Adventists have a Sabbath that does not have these burnt offerings—then it is not one of the "every Sabbaths" mentioned in Numbers 28:9,10.

It has been asked when will the Sabbath be gone? Amos 8:5. The answer is found in Verse 9, same Chapter. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day."

When did the Sun go down at Noon? See Luke 23:44, 45. The sixth hour—"Noon"—There was darkness over all the earth.

When will the Sabbath be gone? When the sun goes down at noon.

When did the sun go down at noon? When Christ was crucified. The earth was darkened in clear day. And it was finished—Matthew 27; Colossians 2:14,16.

So we find Paul in Galatians 4:21. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons: the one by a bondmaid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise.

Which things are an allegory; for these are the two covenants, the one from The Mount Sinai which gendereth to bondage which is Agar.

V. 25, "For this Agar is Mount Sinai in Arabia,

and answereth to Jerusalem which now is, and is in bondage with her children."

V. 26, "But Jerusalem which is above is free, which is the mother of us all."

Adventists are in bondage. They claim membership in the covenant that came from Mount Sinai in Arabia.

Now Paul has not changed the subject from Galatians 3:21 "Is the Law then against the promises of God? God forbid; for if there had been a Law given which could have given life, Verily righteousness should have been by the Law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Now from the above we learn that the "generations" of the Jews had come to an end. The Sabbath was to be kept throughout their "generations."

Their generations ended in God's sight, so the Sabbath ended with their generations being no longer recognized by God. Surely an Adventist can see this.

Their claim that the Law of the Lord and the

Law of Moses are two distinct laws is ridiculous, but they make the claim to save themselves. They claim the Sabbath belongs to the law of the Lord, and all sacrifices and ceremonies belong to the law of Moses; that the law of Moses is abolished and that the law of the Lord is not, therefore the Sabbath still stands.

Well, let us see what else would stand if this position be true. Luke 2:24, "And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves or two young pigeons." So we find that the law of the Lord was the law that had sacrifices in it. So according to Adventists the law of the Lord is abolished.

Hebrews 10:28 says that "Those who despised Moses' law died without mercy."

Adventists say that "To fear God and keep His commandments (Ecclesiastes 12:13) is the whole duty of man; that the "commandments" refer to the Decalogue or the law of the Lord.

Then man may do his whole duty and still die without mercy according to their logic, for if the Ten "Commandments" constitute the whole duty of man and the law of Moses is a separate law from the law of the Lord or the Decalogue, then man did not have to obey the law of Moses; but if he did not and despised it he died without mercy.

When will the Adventists learn to reason?

Christ said for the Jews to do and observe whatsoever the law of Moses required. Matt. 23:1, 2.

Abraham told the rich man that his brethren had Moses and the prophets, and if they would not hear them they would not be persuaded though one rose from the dead. Surely Christ should have known that the law of Moses would not do, but Abraham should have said "They have the Decalogue, let them hear that," according to Adventists.

Adventists are continually quoting "The Sabbath was made for man." Well, it was "made." And

that is evidence that it is not eternal like moral principles.

They were not made—but were eternal. They were commanded because they were right—not right because they were commanded.

Destroy the covenant of which they were a part, and you destroy them as covenant commands only. But you do not destroy them, for they were right and eternal before they were made a part of that covenant: but any command that is right because it is commanded, destroy the covenant to which it belongs and you destroy the thing itself unless you re-incorporate it in another covenant. The Sabbath was right because it was commanded and became a part of the covenant of Sinai. Destroy that covenant and you have destroyed the thing itself. The Covenant of Sinai was done away—Galatians 4:21 to the last of the chapter. So not being re-incorporated in the New, it is not binding on man today.

In confirmation of the above I call your attention to Hebrews 12:18 to 29. "For ye are not come unto the Mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest."

V. 22, "But ye are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels."

V. 23, "To the General Assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

V. 24, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

"See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.

"And this word, yet once more, signifieth, the

Removing of Those Things That Are Shaken, as of things that are 'Made.' That Those Things Which Cannot Be Shaken May Remain."

The things that were shaken were things that were made. The Sabbath was made and therefore shaken—and removed.

But the eternal principles remain.

No wonder God said from heaven—When Peter wanted to build three tabernacles, one to Moses, one to Elias, one to Christ, "This is my beloved Son, Hear ye Him."

And so Christ said just before he left this earth, Matthew 28:19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;

"Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."

"The law was given by Moses, but grace and truth came by Jesus Christ."

And in conclusion let me quote—

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, Nailing it to His Cross, and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

"Let No Man Therefore judge you in meat, or drink, or in respect of an holy day, or of the New Moon, or of the Sabbath day.

"Which are a shadow of things to come: but the body is of Christ." Colossians 2:14-17.

The sun has gone down at Noon; The earth has been darkened in clear day and the Sabbath is gone.

Read Hebrews 8:13 and Trust in the Lord.