



ACCORDING to the prophet, what was to be Christ's attitude toward his Father's law?

"The Lord is well pleased for his righteousness' sake; *he will magnify the law, and make it honorable.*" Isa. 42 : 21.

2. How much of the law did he uphold?

"For verily I say unto you, Till heaven and earth pass, *one jot or one tittle shall in no wise pass from the law*, till all be fulfilled." Matt. 5 : 18.

3. How were those to be regarded who should break one of these commandments?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, *he shall be called the least in the kingdom of heaven.*" Verse 19.

4. *How much* of the law did Christ say is suspended on the two great commandments of love?

"On these two commandments hang ALL the law and the prophets." Matt. 22 : 40.

NOTE. — The entire code of ten commandments is clearly binding on Christians. From the above texts we learn that Christ had no thought of changing any of them. One of these commands the observance of the *seventh* day as the Sabbath. But the practice of most Christians is different; they keep the first day of the week instead, many of them believing that Christ changed the Sabbath. But we see from his own words that he has not attempted such a work.

5. What is said of the power represented by the "little horn"?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change times and laws.*" Dan. 7 : 25.
For location of this power, see reading on "A Remarkable Symbol," p. 29.

6. What power claims authority to change God's law? — The Roman Church.

NOTES. — "The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." — *Decretal De Translat. Episcop. Cap.*

“The pope has authority, and has often exercised it, to dispense with the commands of Christ, respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness.” — *Pope Nicholas, Caus. 15, Quest. 6.*

“The pope’s will stands for reason. He can dispense above the law; and of wrong make right, by *correcting and changing laws.*” — *Pope Nicholas Dist. 96.*

7. What part of the law has this power thought to change? — The fourth commandment.

NOTES. — “They [the Catholics] allege the Sabbath changed into Sunday, the Lord’s day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments.” — *Augsburg Confession, art. 28.*

“It [the Roman Church] has *reversed* the fourth commandment, doing away with the Sabbath of God’s word, and instituting Sunday as a holy day.” — *N. Summerbell, in History of the Christians, p. 418.*

8. Who first enjoined Sunday-keeping by law? — Constantine the Great.

NOTES. — “The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A. D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili die Solis*), with an exception in favor of those engaged in agricultural labor.” — *Encyclopedia Britannica, art. Sunday, ninth edition, 1887.*

“Constantine the Great made a law for the whole empire (A. D. 321) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work.” — *Encyclopedia Americana, art. Sabbath.*

9. What did Constantine’s law require?

“Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven.” — *Translated from the original edict in Latin, now in Harvard College.*

NOTE. — It will be noticed that in this edict no sacred title is given to the day to be observed; it is called simply the “venerable day of the sun,” and was enforced only as such. Constantine, like his ancestors, was a worshiper of the sun. The first day of the week had for ages been dedicated to that worship, and from that fact retains the name *Sunday*. See Webster. But on acknowledging Christ, Constantine refused to surrender the venerable day of the sun, and brought it into Christianity with him, and thus it was handed down to the Christian church.

10. When and by what authority was Sunday first enjoined upon Christians as the Lord’s day?

THE LAW OF GOD

AS GIVEN BY JEHOVAH.

"I WILL NOT ALTER THE THING THAT IS DONE
OUT OF MY LIPS."

I.

Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

[See Ex. 20 : 3-17.]

AS CHANGED BY MAN.

"HE SHALL THINK HIMSELF ABLE TO CHANGE
TIMES AND LAWS." DAN. 1:25.
DOUGAY BIBLE

I.

I am the Lord thy God: thou shalt not have strange gods before me.

II.

Thou shalt not take the name of the Lord thy God in vain.

III.

Remember that thou keep holy the Sabbath day.

IV.

Honor thy father and thy mother.

V.

Thou shalt not kill.

VI.

Thou shalt not commit adultery.

VII.

Thou shalt not steal.

VIII.

Thou shalt not bear false witness against thy neighbor.

IX.

Thou shalt not covet thy neighbor's wife.

X.

Thou shalt not covet thy neighbor's goods.

[See *Butler's Catechism*, p. 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wis.]

Prynne says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's day." — *Dissertation on the Lord's Day Sabbath*, p. 163, 1633.

11. What did this council decree about the Sabbath?

"Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day. . . . Wherefore if they shall be found to Judaize, let them be accursed from Christ." — *Id.*, pp. 33, 34. The foregoing are Protestant testimonies. See also "Hefele's History of the Councils," Laodicea, Canon 29.

12. But do Catholics themselves acknowledge their meddling with the Sabbath commandment? — They do.

"*Ques.* — How prove you that the church hath power to command feasts and holy days?

"*Ans.* — By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church." — *Abridgment of Christian Doctrine*, p. 58.

"*Ques.* — Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.* — Had she not such power, she could not have done that in which all modern religionists agree with her, — she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." — *Doctrinal Catechism*, p. 351.

13. To whom do people really pay homage?

"Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey?*" Rom. 6:16.

14. What kind of worship does the Saviour call that which is not according to God's commandments?

"But *in vain they do worship me*, teaching for doctrines *the commandments of men.*" Matt. 15:9.

15. What was the difference between Elijah's faith, and that of the other prophets of his day?

"Then said Elijah unto the people, I, even *I only*, remain a prophet of the Lord; but *Baal's prophets* are four hundred and fifty men." 1 Kings 18:22.

16. Who was the Baal of the heathen Hebrews?

"Baal, or Bel, the principal god of the Phœnicians, Chaldeans, and Carthaginians, is regarded as a personification of the sun. . . . The worship of Baal prevailed among the ancient Jews in the time of the prophet Elijah and earlier." — *Johnson's Universal Cyclopedia*, art. *Baal*.

"The Baal of the Syrians, Phœnicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god, Baal Shamem, Baal (lord) of the heavens."—*Encyclopedia Britannica*, art. *Baal*.

17. What appeal did Elijah make to the people?

"How long halt ye between two opinions? *if the Lord be God, follow him; but if Baal, then follow him.*" 1 Kings 18:21.

NOTE.—If one becomes a servant to whoever he obeys, and he obeys the dictates of the Roman Church, knowing them to be such, would he not, in the sight of Heaven, be regarded as a servant of that church instead of a servant of God? How appropriate, then, are the words of Elijah (with a slight change) to those who learn the origin of Sunday observance: "How long halt ye between two opinions? If the Lord be God, follow him; but if the Roman Church, follow it."



WHO is on the Lord's side,
Always true?
There's a right and wrong side,
Where stand you?

Thousands on the wrong side
Choose to stand,
Still 't is not the strong side,
True and grand.

Come and join the Lord's side:
Ask you why?—
'Tis the only safe side
By and by.

