




THE

Christian  

   Sabbath

THE GENUINE OFFSPRING OF THE UNION  
OF THE HOLY SPIRIT, AND THE  
CATHOLIC CHURCH,  
HIS SPOUSE.

THE CLAIMS OF PROTESTANTISM TO ANY  
PART THEREIN PROVED TO BE  
GROUNDLESS, SELF-CON-  
TRADICTORY AND  
SUICIDAL.

CONSISTING OF FOUR EDITORIALS ON THE ABOVE  
SUBJECT PUBLISHED IN THE ISSUES OF  
THE CATHOLIC MIRROR OF  
SEPTEMBER 2D, 9TH, 16TH, AND 23D, 1893.

FIFTH EDITION.

PUBLISHED BY THE  
CATHOLIC MIRROR,  
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## PREFACE.

The contents of this pamphlet embrace four editorials which appeared in the columns of the CATHOLIC MIRROR in four successive issues of the paper, viz: on the 2d, 9th, 16th and 23d of September, 1893. The unprecedented demand for copies of the above dates soon exhausted the issues, whilst to meet all further requests for an adequate supply we published in our columns a reprint of them for the benefit of our subscribers, availing ourselves of the opportunity to furnish them to all applicants in the present form.

A reprint of these articles has been issued by the International Religious Liberty Association, in Michigan, in a pamphlet of thirty-two pages, available in London, England; Australia; Cape Town. Africa; Toronto, Ontario; and in Michigan, New York, California and Tennessee.

Whilst the Protestant world evinces so profound an interest in these Catholic productions, we feel that the Catholics of the country should have within their reach arguments unanswerable by the opponents of our religion, placing it in an impregnable position, whilst they expose the utterly indefensible condition to which they have reduced Protestantism. With this view of the matter, we respectfully place its pages before our readers, anticipating both profit and pleasure to them in their perusal

THE CATHOLIC MIRROR, PUBLISHERS.

# THE CHRISTIAN SABBATH

THE GENUINE OFFSPRING OF THE UNION OF THE HOLY  
SPIRIT, AND THE CATHOLIC CHURCH HIS SPOUSE.  
THE CLAIMS OF PROTESTANTISM TO ANY PART  
THEREIN PROVED TO BE GROUNDLESS, SELF-  
CONTRADICTORY AND SUICIDAL.

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[From the Catholic Mirror of Sept. 2, 1893.]

Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages, published by the International Religious-Liberty Association, entitled "Appeal and Remonstrance," embodying Resolutions adopted by the General Conference of the Seventh-Day Adventists (February 24th, '93). The resolutions criticise and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of day from the Seventh to the First. Hence their appellation, "Seventh-Day Adventists." Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God Himself,

repeatedly reiterated in the Sacred Books of the Old and New Testament, literally obeyed by the Children of Israel for thousands of years to this day, and endorsed by the teaching and practice of the Son of God whilst on earth.

Per contra, the Protestants of the world, the Adventists excepted, with the *same* Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the Sixteenth century, with the time-honored practice of the Jewish people before their eyes, have rejected the day named for His worship by God, and assumed, in apparent contradiction of His command, a day for His worship never once referred to for that purpose, in the pages of the Sacred Volume.

What Protestant pulpit does not ring almost every Sunday with loud and impassioned invectives against Sabbath violation? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land, against opening the gates of the World's Fair on Sunday? The thousands of petitions, signed by millions, to save the Lord's Day from desecration? Surely, such general and widespread excitement and noisy remonstrance, could not have existed without the strongest grounds for such animated protests.

And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expression of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded

them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition.

Doubtless, our Calvinistic brethren deserved and shared the sympathy of all the other sects, who, however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

They thus became "a spectacle to the world, to angels and to men," although their Protestant brethren, who failed to share the monopoly, were uncharitably and enviously disposed to attribute their steadfast adherence to religious principle, to Pharisaical pride and dogged obstinacy.

Our purpose in throwing off this article, is to shed such light on this all important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their "Cheshire cheese") that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

The Christian world is, morally speaking, united on the question and practice of worshiping God on *the first day* of the week.

The Israelites, scattered all over the earth, keep *the last day* of the week sacred to the worship of the Deity. In this particular, the Seventh-Day Adventists (a sect of Christians numerically few) have also selected the same day.

The Israelites and Adventists both appeal to the Bible for the Divine command, persistently obliging the strict observance of Saturday.

The Israelite respects the authority of the Old Testa-

ment only, but the Adventist, who is a Christian, accepts the New Testament on the same ground as the Old, viz: an inspired record also. He finds that the Bible, his teacher, is consistent in both parts; that the Redeemer, during His mortal life, never kept any other day than Saturday. The Gospels plainly evince to Him this fact; whilst, in the pages of the Acts of the Apostles, the Epistles and the Apocalypse, not the vestige of an act canceling the Saturday arrangement can be found.

The Adventists, therefore, in common with the Israelites, derive their belief from the Old Testament, which position is confirmed by the New Testament, endorsing fully by the life and practice of the Redeemer and His Apostles the teaching of the Sacred Word for nearly a century of the Christian era.

Numerically considered, the Seventh-Day Adventists form an insignificant portion of the Protestant population of the earth, but, as the question is not one of numbers, but of truth, fact and right, a strict sense of justice forbids the condemnation of this little sect without a calm and unbiased investigation; this is none of our funeral.

The Protestant world has been, from its infancy, in the Sixteenth century, in thorough accord with the Catholic Church, in keeping "holy" not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice for over 300 years, must help towards placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible, the sole recognized teacher of both litigants, being the umpire and witness. If, how-



ever, on the other hand, the latter furnish arguments, incontrovertible by the great mass of Protestants, both classes of litigants, appealing to their common teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other resource left than the admission that they have been teaching and practicing *what is Scripturally false for over three centuries*, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of Sacred Scripture. To add to the intensity of this Scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: "Remember the Sabbath Day to keep it holy."

No Protestant living today has ever yet obeyed that command, referring to follow the apostate church referred to than his teacher, the Bible, which, from Genesis to Revelation, *teaches no other doctrine*, should the Israelites and Seventh-Day Adventists be correct. Both sides appeal to the Bible as their "infallible" teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and, whereas a false position on this all-important question involves terrible penalties, threatened by God Himself, against the transgressor of this "perpetual covenant." We shall enter on the discussion of the the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions easy of solution:

1st. Which day of the week does the Bible enjoin to be kept holy?

2nd. Has the New Testament, modified by precept or practice, the original command?

3rd. Have Protestants, since the Sixteenth century, obeyed the command of God by keeping "holy" the day enjoined by their infallible guide and teacher, the Bible. and if not, why not?

To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error.

SENEC.

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[From the Catholic Mirror of September 9, 1893.]

*"But faith, fanatic faith, once wedded fast,  
To some dear falsehood, hugs it to the last.—MOORE.*

Conformably to our promise in our last issue, we proceed to unmask one of the most flagrant errors and most unpardonable inconsistencies of the Biblical rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognizes no rule of faith, no teacher save the "Infallible Bible." As the Catholic yields his judgment in spiritual matters implicitly, and with unreserved confidence, to the voice of his Church, so, too, the Protestant recognizes *no teacher but the Bible*. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through His sole inspired teacher. It embodies his religion, his faith and his practice. The language of Chillingworth: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," is only one form of the same idea multi-

fariously convertible into other forms, such as "The Book of God," "The Charter of Our Salvation," "The Oracle of Our Christian Faith," "God's Text-Book to the race of Mankind," etc., etc. It is, then, an incontrovertible fact that *the Bible alone* is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue.

Recognizing what is undeniable, the fact of a direct contradiction between the teaching and practice of Protestant Christianity—the Seventh-Day Adventists excepted—on the one hand, and that of the Jewish people on the other; both observing different days of the week for the worship of God, we will proceed to take the testimony of the only available witness in the premises, viz: the testimony of the teacher common to both claimants, the Bible. The first expression with which we come in contact in the Sacred Word, is found in Genesis 2d chapter, 2d verse: "And on the seventh day He (God) rested from all His work which He had made." The next reference to this matter is to be found in Exodus, 20th chapter, where God commanded the seventh day to be kept, *because* He had Himself rested from the work of creation on that day; and the sacred text informs us that *for that reason* He desired it kept, in the following words: "*Wherefore*, the Lord blessed the seventh day and sanctified it." Again, we read in the 31st chapter, 15th verse: "Six days you shall do work; in the seventh day is the Sabbath, the rest holy to the Lord." Sixteenth verse: "*It is an everlasting covenant*," "and a perpetual sign," "for in six days the Lord made Heaven and earth, and in the seventh He ceased from work."

In the Old Testament reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God, commanding the seventh day to be kept, because God Himself *first kept it*, making it obligatory on all as "*a perpetual covenant.*" Nor can we imagine any one foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel have been keeping the Saturday from the giving of the Law, A. M., 2514 to A. D. 1893, a period of 3,383 years. With the example of the Israelites before our eyes to-day, there is no historical fact better established than that referred to, viz: that the chosen people of God, the guardians of the Old Testament, the living representatives of the only Divine religion hitherto, had for a period of 1490 years anterior to Christianity, preserved by weekly practice the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept "holy to the Lord," which tradition they have extended by their practice to an additional period of 1893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point, for reasons that will appear more fully hereafter. The Bible—the Old Testament—confirmed by the living tradition of a weekly practice for 3383 years by the chosen people of God, teaches, then, with absolute certainty, that God had, Himself, named the day to be "kept holy to Him,"—that the day was Saturday, and that any violation of that command was punishable with death. "Keep you my Sabbath, for it is holy unto you; he that shall profane it shall be put to death; he that shall do any work

in it, his soul shall perish in the midst of his people.”  
—Exodus 31 chapter, 14th verse.

It is impossible to realize a more severe penalty than that so solemnly uttered by God Himself in the above text, on all who violate a command referred to no less than one hundred and twenty-six times in the Old Law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the Biblical Christian as soon as possible, but there is not one of the ten made more emphatically familiar, both in Sunday-school and pulpit, than that of keeping “holy” the Sabbath day.

Having secured with absolute certainty the will of God as regards the day to be kept holy, from His sacred word, *because* He rested on that day, which day is confirmed to us by the practice of His chosen people for thousands of years, we are naturally induced to inquire *when and where* God changed the day for his worship, for it is patent to the world that a change of day has taken place, and inasmuch as no indication of such change can be found within the pages of the Old Testament, nor in the practice of the Jewish people who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the Christian dispensation, viz: the New Testament, for the command of God cancelling the old Sabbath, Saturday.

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental Divine teacher—the New Testament—contains a decree cancelling the mandate of the Old Law, and, at the same time, substituting a day for the Divinely instituted Sabbath of the Old Law, viz: Sat-

urday; for, inasmuch as Saturday was the day kept and ordered to be kept by God, *Divine authority alone*, under the form of a cancelling decree, could abolish the Saturday covenant, and another Divine mandate, appointing by name another day to be kept "holy," other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognized by the Biblical Christian, the Old Testament failing to point out a change of day, and yet another day than Saturday being kept "holy" by the Biblical world, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament the new Divine decrees repealing that of Saturday and substituting that of Sunday, kept by Biblicals since the dawn of the Reformation.

Examining the New Testament from cover to cover, critically, we find the sabbath referred to sixty-one times. We find, too, that the Saviour invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The four Gospels refer to the Sabbath (Saturday) fifty-one times.

In one instance, the Redeemer refers to himself as "the Lord of the Sabbath," as mentioned by Matthew and Luke, but, during the whole record of His life, whilst invariably keeping and utilizing the day, (Saturday), *He never once hinted at a desire to change it.* His Apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after His death*, and, whilst His body was yet in the tomb, St. Luke, 23d chapter, 56 verse, informs us: "And they returned and prepared spices and ointments, *and rested on the Sabbath-day according to the Commandment.*"

“But on the first day of the week, very early in the morning, (Easter Sunday) bringing the spices they had prepared.” The “spices” and “ointments” had been prepared Good Friday evening, because “the Sabbath drew near.” 54th verse. This action on the part of the personal friends of the Saviour, proves beyond contradiction, that, *after His death*, they kept “holy” the Saturday. *and regarded the Sunday as any other day of the week.* Can anything, therefore, be more conclusive than that the Apostles and the holy women never knew any Sabbath, but Saturday, up to the day of Christ’s death?

We now approach the investigation of this interesting question for the next thirty years, as narrated by the Evangelist, St. Luke, in his Acts of the Apostles. Surely some vestage of the cancelling act can be discovered in the practice of the Apostles during that protracted period.

But, alas! We are once more doomed to disappointment. *Nine times* do we find the Sabbath referred to in the “Acts,” but it is the *Saturday*, (the old Sabbath). Should our readers desire the proof, we refer them to chapter and verse in each instance. Acts, 13c., 14v.; again, same chapter, 27v., again, 42v.; again, 44v. Once more, 15c., 31v. Again, 17c., 2v.; again, 18c., 4v. “And he (Paul) reasoning in the Synagogue *every Sabbath*, and persuaded the Jews and the Greeks.” *Thus the Sabbath (Saturday) from Genesis to Revelation ! ! !* Thus, it is impossible to find in the New Testament the slightest interference by the Saviour, or His Apostles, with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay a *plenary endorsement* by Him, whilst living;

and an unvaried, active participation *in the keeping of that day and no other by the Apostles*, for thirty years after his death, as the Acts of the Apostles have abundantly testified to us.

Hence, the conclusion is inevitable, viz: that, of those who follow the Bible as their guide, the Israelites and Seventh-Day Adventists have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

SENEX.

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[From the Catholic Mirror of Sept. 16, 1893.]

When his Satanic Majesty, who was "a murderer from the beginning," "and the father of lies," undertook to open the eyes of our first mother, Eve, by stimulating her ambition, "you shall be as gods, knowing good and evil," his action was but the first of many plausible and successful efforts employed later, in the seduction of millions of her children. Like Eve, they learn too late, alas! the value of the inducements held out to allure her weak children from allegiance to God. Nor does the subject-matter of this discussion form an exception to the usual tactics of his sable majesty.

Over three centuries since he plausibly represented to a large number of discontented and ambitious Christians the bright prospect of the successful inauguration of a "new departure," by the abandonment of the Church instituted by the Son of God, as their teacher, and the assumption of a new teacher—*the Bible alone*—as their newly-fledged oracle.

The sagacity of the evil one foresaw but the brilliant



success of this maneuver. Nor did the result fall short of his most sanguine expectations.

A bold and adventurous spirit was alone needed to head the expedition. Him his Satanic Majesty soon found in the apostate monk, Luther, who, himself repeatedly testifies to the close familiarity that existed between his master and himself, in his "Table Talk," and other works published in 1558 at Wittenberg, under the inspection of Melancthon. His colloquies with Satan on various occasions, are testified to by Luther himself—a witness worthy of all credibility. What the agency of the Serpent tended so effectually to achieve in the Garden, the agency achieved in the Christian world.

‘Give them a pilot to their wandering fleet,  
Bold in his art, and tutored to deceit;  
Whose hand adventurous shall their helm misguide  
To hostile shores, or ’whelm them in the tide.’

As the end proposed to himself by the Evil One in his raid on the Church of Christ was the destruction of Christianity, we are now engaged in sifting the means adopted by him to insure his success therein. So far, they have been found to be misleading, self-contradictory and fallacious. We will now proceed with the investigation of this imposture.

Having proved to a demonstration that the Redeemer, *in no instance*, had, during the period of His life, deviated from the faithful observance of the Sabbath, (Saturday), referred to by the four Evangelists fifty-one times, although He had designated Himself "Lord of the Sabbath," He never having *once*, by command or practice, hinted at a desire on His part to

change the day by the substitution of another; and having called special attention to the conduct of the Apostles and the holy women, the very evening of His death, securing beforehand spices and ointments "to be used in embalming His body the morning after the Sabbath (Saturday), as St. Luke so clearly informs us; (Luke 24 ch. 1 v.) thereby placing beyond peradventure, the Divine action and will of the Son of God during life by keeping the Sabbath steadfastly; and having called attention to the action of His living representatives after His death, as proved by St. Luke; having also placed before our readers *the indisputable fact* that the Apostles for the following thirty years (Acts) never deviated from the practice of their Divine Master in this particular, as St. Luke (Acts 18ch., 4v.) assures us: "And he (Paul) reasoned in the synagogues *every Sabbath* (Saturday), and persuaded the Jews and the Greeks." The Gentile converts were, as we see from the text, equally instructed with the Jews, to keep the Saturday, having been converted to Christianity on that day, "the Jews and the Greeks" collectively.

Having also called attention to the texts of the Acts (9), bearing on the exclusive use of the Sabbath by the Jews and Christians for thirty years after the death of the Saviour as the *only* day of the week observed by Christ and His Apostles, which period *exhausts the inspired record*, we now proceed to supplement our proofs that the Sabbath (Saturday) enjoyed this exclusive privilege, by calling attention to *every instance* wherein the Sacred Record refers to the first day of the week.

The *first* reference to Sunday after the resurrection

of Christ is to be found in St. Luke's Gospel, 24ch., from 33 to 40 vs., and in St. John's, 20ch., 19v.

The above texts themselves refer to the sole motive of this gathering on the part of the Apostles. It took place on the day of the resurrection (Easter Sunday), not for the purpose of inaugurating "the new departure" from the old Sabbath (Saturday) by keeping "holy" the new day, for there is not a hint given of prayer, exhortation, or the reading of the Scriptures, but it indicates the utter demoralization of the Apostles by informing mankind that they were huddled together in that room in Jerusalem "*for fear of the Jews,*" as St. John, quoted above, plainly informs us.

The second reference to Sunday is to be found in St. John's Gospel, 22th chapter, 26 to 29th verses: "And after eight days, the Disciples were again within, and Thomas with them." The resurrected Redeemer availed Himself of this meeting of all the Apostles to confound the incredulity of Thomas, who had been absent from the gathering on Easter Sunday evening. This would have furnished a golden opportunity to the Redeemer to change the day in the presence of all His Apostles. but we state the simple fact that, on this occasion, as on Easter Day, not a word is said of prayer, praise, or reading of the Scriptures. The third instance on record, wherein the Apostles were assembled on Sunday, is to be found in Acts, 2d chapter, 1st verse: "The Apostles were all of one accord in one place." (Feast of Pentecost—Sunday.) Now, will this text afford to our Biblical Christian brethren a vestige of hope that Sunday substitutes, at length, Saturday? For when we inform them that the Jews had been keeping *this Sunday* for 1500 years, and have

been keeping it eighteen centuries after the establishment of Christianity, at the same time keeping the weekly Sabbath, there is not to be found either consolation or comfort in this text. Pentecost is the 50th day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of the seventh weekly Sabbath Day, was the chief day of the entire Festival, necessarily Sunday. What Israelite would not pity the cause that would seek to discover the origin of the keeping of the first day of the week to his Festival of Pentecost, that has been kept by him yearly for over 3,000 years? Who but the Biblical Christian, driven to the wall for a pretext to excuse his sacreligious desecration of the Sabbath, always kept by Christ and His Apostles, should have resorted to the Jewish Festival of Pentecost for his act of rebellion against his God, and his teacher, the Bible?

Once more, the Bible apologists, for the change of day, call our attention to the Acts, 20th chapter, 6th and 7th verses: "And upon *the first day of the week*, when the disciples came together to break bread," etc. To all appearances, the above text should furnish some consolation to our disgruntled Biblical friends, but being a Marplot, we cannot allow them even this crumb of comfort. We reply by the axiom: "*Quod probat nimis, probat nihil.*" "What proves too much, proves nothing." Let us call attention to the same Acts, 2d chapter, 46th verse: "And they, continuing *daily* in the Temple, and breaking bread from house to house," etc. Who does not see at a glance, that the text produced to prove the exclusive prerogative of Sunday, vanishes into thin air—an *ignis fatuus*—when

placed in juxtaposition with the 46th verse of the same chapter? What the Biblical Christian claims by this text *for Sunday alone*, the same authority, Saint Luke, informs us was *common to every day of the week*: “And they, continuing *daily* in the Temple, and breaking bread from house to house.”

One text more presents itself, apparently leaning towards a substitution of Sunday for Saturday. It is taken from St. Paul's, 1 Ep. Cor., 16th chapter, 1st and 2d verses.

“Now concerning the collection for the saints.” “On the first day of the week, let every one of you lay by him in store,” etc. Presuming that the request of St. Paul had been strictly attended to, let us call attention to what had been done each Saturday during the Saviour's life, and continued for thirty years after, as the Acts inform us.

The followers of the Master met “*every Sabbath day.*” “And Paul, as his manner was to reason in the Synagogue *every Sabbath*, interposing the name of the Lord Jesus,” etc., Acts 18th chapter, 4th verse. What more absurd conclusion than to infer that reading of the Scriptures, prayer, exhortation, and preaching, which *formed the routine duties of every Saturday*, as has been abundantly proved, were overslaughed by a request to take up a collection on *another day of the week*?

In order to appreciate fully the value of this text now under consideration, it is only needful to recall the action of the Apostles and holy women on Good Friday before sundown. They bought the spices and ointments after He was taken down from the cross; they suspended all action until the Sabbath “*holy to the Lord*” had passed, and then took steps on Sunday morning to

complete the process of embalming the sacred body of Jesus.

Why, may we ask, did they not proceed to complete the work of embalming on Saturday? Because they knew well that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount, and until it can be shown that the Sabbath day *immediately preceding the Sabbath of our text* had not been kept (which would be false, inasmuch as *every Sabbath had been kept*) the request of St. Paul to make the collection *on Sunday* remains to be classified with the work of the embalming of Christ's body, which could not be effected on the Sabbath, and was consequently deferred to the next convenient day, viz.: Sunday, or the first day of the week.

Having disposed of every text to be found in the New Testament referring to the Sabbath (Saturday), and to the first day of the week (Sunday), and having shown conclusively from these texts, that, so far, not a shadow of pretext can be found in the sacred volume for the Biblical substitution of Sunday for Saturday; it only remains for us to investigate the meaning of the expressions "Lord's Day" and "Day of the Lord," to be found in the New Testament, which we propose to do in our next article, and conclude with apposite remarks on the incongruities of a system of religion which we shall have proved to be indefensible, self-contradictory and suicidal.

SENEX.

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[From the Catholic Mirror of September 23, 1893.]

“Halting on crutches of unequal size,  
One leg by truth supported, *one by lies*,  
Thus sidle to the goal with awkward pace,  
*Secure of nothing but to lose the race.*”

In the present article we propose to investigate carefully a new (and the last) class of proofs assumed to convince the Biblical Christian that God had substituted Sunday for Saturday for His worship in the New Law, and that the Divine will is to be found recorded by the Holy Ghost in Apostolic writings.

We are informed that this radical change has found expression, over and over again, in a series of texts in which the expression, “The day of the Lord” or, “The Lord’s day” is to be found.

The class of texts in the New Testament, under the title “Sabbath,” numbering 61 in the Gospels, Acts and Epistles, and the second class, in which “the first day of the week,” or Sunday, having been critically examined (the latter class numbering nine), and having been found not to afford the slightest clue to a change of will on the part of God as to His day of worship by man, we now proceed to examine the third and last class of texts relied on to save the Biblical system from the arraignment of seeking to palm off on the world, in the name of God, a decree for which there is not the slightest warrant or authority from their teacher, the Bible.

The first text of this class is to be found in the Acts of the Apostles, 2d chapter, 20th verse: “The sun shall be turned into darkness, and the moon into blood, before that great and notable *day of the Lord* shall come.” How many Sunday have rolled by since that prophecy

was spoken? So much for that effort to pervert the meaning of the sacred text from the Judgment Day to Sunday!

The second text of this class is to be found in 1st Epistle Cor., 1st chapter, 8th verse: "Who also shall confirm you, unto the end that you may be blameless *in the day of Our Lord Jesus Christ.*" What simpleton does not see that the Apostle here plainly indicates the Day of Judgment? The next text of this class that presents itself, is to be found in the same Epistle, 5th chapter, 5th verse: "To deliver such a one to Satan far the destruction of the flesh, that the spirit may be saved *in the day of the Lord Jesus..*" The incestuous Corinthian was, of course, saved on the *Sunday next following*!! How pitiable such a make-shift as this! The fourth text, 2d Cor., 1st chapter, 13th and 14th verses: "And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of our Lord Jesus."

*Sunday, or the Day of Judgment, which?* The fifth text is from St. Paul to the Philippians, 1st chapter, 6th verse: "Being confident of this very thing, that He who hath begun a good work in you, will perfect it *until the day of Jesus Christ.*" The good people of Philippi, in attaining perfection *on the following Sunday*, could afford to laugh at our modern rapid transit!

We beg leave to submit our sixth of the class, viz. Philippians, first chapter, tenth verse. "That he may be sincere without offense unto *the day of Christ.*" That day was *next Sunday*, forsooth! not so long to wait after all. The seventh text, 2 Ep. Peter, third chapter tenth verse. "But *the day of the Lord* will



come as a thief in the night," The application of this text to Sunday passes the bounds of absurdity.

The eighth text, 2 Ep. Peter, third chapter, twelfth verse: "Waiting for and hastening unto *the coming of the day of the Lord*, by which the heavens being on fire, shall be dissolved" etc. This day of the Lord is the same referred to in the previous text, the application of both of which to *Sunday next* would have left the Christian world sleepless the next Saturday night.

We have presented to our readers, eight of the nine texts relied on to bolster up by text of Scripture the sacrilegious effort to palm off the "Lord's Day" for Sunday, and with what result? Each furnishes *prima facie* evidence of the last day; referring to it directly, absolutely and unequivocally.

The ninth text wherein we meet the expression "the Lord's day," is the last to be found in the Apostolic writings. The Apocalypse or Revelations, first chapter, tenth verse, furnishes it in the following words of St. John: "I was in spirit on the Lord's day;" but it will afford no more comfort to our Biblical friends than its predecessors of the same series. Has St. John used the expression previously in his Gospels or Epistles? Emphatically *no*. Has he had occasion to refer to Sunday hitherto? Yes, twice. How did he designate Sunday on these occasions? Easter Sunday was called by him, chapter twenty, first verse, (St. John's Gospel), "*The first day of the week.*"

Again, chapter twenty, nineteenth verse: "Now when it was late that same day, *being the first day of the week.*" Evidently, although inspired, both in his Gospels and Epistles, he called Sunday "the first day of the week." On what grounds, then, can it be as-

sumed that he dropped that designation? Was he *more inspired* when he wrote the Apoccalypse, or did he adopt a new title for Sunday, because it was now in vogue?

A reply to these questions would be supererogatory especially to the latter, seeing that the same expression had been used eight times already, by St. Luke, St. Paul and St. Peter, *all under Divine inspiration*, and surely the Holy Spirit would not inspire St. John to call Sunday the Lord's day, whilst He inspired Sts. Luke, Paul and Peter collectively to entitle the day of Judgment "the Lord's day." Dialecticians reckon amongst the infallible motives of certitude, the moral motive of analogy or induction, by which we are enabled to conclude with certainty from the known to the unknown; being absolutely certain of the meaning of an expression uttered eight times, we conclude that the same expression can have the same meaning only, especially when we know that on the nine occasions the expressions were *inspired by the Holy Spirit*.

Nor are the strongest intrinsic grounds wanting to prove that this, like its sister texts, contains the same meaning. St. John (Apoc. first chapter, tenth verse) says: "I was in spirit on the Lord's day;" but he furnishes us the key to this expression, chapter four, first and second verses. "After this I looked and beheld a door was opened in Heaven." A voice said to him: "Come up hither and I will show you *the things which must be hereafter*." Let us ascend in spirit with John. Whither? Through that "door in Heaven," to Heaven. And what shall we see? "The things that must come to pass hereafter," chapter four, first verse. He ascended in spirit to Heaven. He was ordered to

write, in full, his vision of what is to take place antecedent to and concomitantly with "the Lord's day" or the day of Judgment; the expression, "Lord's day" being confined in Scripture to the day of Judgment exclusively.

We have studiously and accurately collected from the New Testament every available proof that could be adduced in favor of a law cancelling the Sabbath day of the Old Law, or one substituting another day for the Christian dispensation. We have been careful to make the above distinction, lest it might be advanced that the 3rd Commandment was abrogated under the New Law. Any such law has been overruled by the action of the Methodist Episcopal Bishops in their Pastoral 1874, and quoted by the New York *Herald* of same date, of the following tenor: "The Sabbath instituted in the beginning and confirmed again and again by Moses and the Prophets, *has never been abrogated*. A part of the moral law, not a part or tittle of its sanctity has been taken away." The above official pronouncement has committed that large body of Biblical Christians to the permanence of the 3rd Commandment under the New Law.

We again beg leave to call the special attention of our readers to the 20th of "the 39 articles of religion" of the Book of Common Prayer, "It is not lawful for the church to ordain anything that is contrary to *God's written word*."

#### CONCLUSION.

We have in this series of articles, taken much pains for the instruction of our readers to prepare them, by presenting a number of *undeniable facts* found in the

word of God, to arrive at a conclusion absolutely irrefragable. When the Biblical system put in an appearance in the 16th century, it not only seized on the temporal possessions of the Church, but in its vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its founder, of the Holy Sacrifice, &c., &c., retaining nothing but the Bible, which its exponents pronounced *their sole teacher* in Christian doctrine and morals.

Chief amongst their articles of belief was, and is to-day, the permanent necessity of keeping the Sabbath holy. In fact, it has been for the past 300 years *the only article* of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries, as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries. Who can ever forget the virtuous indignation manifested by the Biblical preachers through the length and breadth of our country, from every Protestant pulpit, as long as the question of opening the World's Fair on Sunday was yet undecided, and who does not know to-day, that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of unco-good people in the days of the Redeemer, who haunted him night and day, distressed beyond measure, and scandalized beyond

forbearance, because He did not keep the Sabbath in as straight-laced manner as themselves.

They hated Him for using common sense in reference to the day, and He found no epithets expressive enough of His supreme contempt for their pharisaical pride. And it is very probable that the Divine mind has not modified its views to-day, anent the blatant outcry of their fellows and sympathizers at the close of this 19th century. But when we add to all this, the fact that whilst the Pharisees of old kept the *true Sabbath*, our modern Pharisees counting on the credulity and simplicity of their dupes, *have never once in their lives kept the true Sabbath* which their Divine Master kept to His dying day, and which His Apostles kept, after his example, for thirty years afterwards, according to the Sacred Record.

This most glaring contradiction, involving a deliberate sacrilegious rejection of a most positive precept is presented to us to-day in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watchword of Protestantism; but we have demonstrated that it is *the Bible versus their Sabbath*. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath day in their lives,

The Israelites and Seventh-Day Adventists are witnesses of their weekly desecration of the day named by God so repeatedly, and whilst they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoin-

ing *Saturday to be kept*, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the Law of the Sabbath be observed every week, by all recognizing it as "the only infallible teacher," whilst the Disciples of that teacher have not once for over 300 years observed the Divine precept! That immense concourse of Biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, whilst the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the 20th Article of Religion, already quoted, to the ordinance that the Church cannot lawfully ordain anything "*contrary to God's word written.*" God's written word enjoins His worship to be observed on *Saturday*, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the Biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! "*Iniquitas mentita est sibi.*" —"*Iniquity hath lied to itself.*" Proposing to follow *the Bible only* as teacher, yet, before the world, *the sole teacher*, is ignominiously thrust aside, and the teaching and practice of the Catholic Church—"the mother of abominations," when it suits their purpose to so designate her—adopted, despite the most terrible threats pronounced by God himself against those who disobey the command, "Remember to keep holy the Sabbath."

Before closing this series of articles, we beg to call our readers' attention once more to our caption, introductory of each, viz.: 1st—The Christian Sabbath, the genuine offspring of the union of the Holy Spirit, with the Catholic Church, His spouse. 2nd—The claim of "Protestantism to any part therein proved to be groundless, self-contradictory and suicidal."

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day from Saturday to Sunday. We say by virtue of her Divine mission because He has so called Himself "the Lord of the Sabbath," and whom all Christians pretend to believe, commanded all, without exception, "to hear His Church, under penalty of being classed by Him as "the heathen and the publican." The command is: "Let him hear the Church," not, let him read the Bible, for the Bible as such did not exist when the Saviour spoke these words; but the Church. His own creation, already existed on earth before His death, for He says: "On this rock I will build My Church." The Protestant world gives these words, to use a nautical phrase, "a wide berth;" they take no stock in them. Their notion of Christianity does not include a divinely ordained teacher, and they shut out from their minds any arrangement made by the Redeemer even, that may happen to clash with their preconceived notions. Their Gospel leaves them free to accept or reject all and every truth, even though Christ had said: "He that believeth not, shall be damned."

But the Protestant says: How can I receive the teachings of an apostate Church? How, we ask, have you managed to receive her teaching all your life, *in direct*

*opposition* to your recognized teacher, the Bible, on the Sabbath question? "Out of your own mouth I judge you," says Jesus Christ. But *every one* says that His Church has gone astray, teaching error. This assertion is untrue. The large majority of Christians pronounce it false. You are included in the minority. Did Jesus Christ, her founder, the Creator of all things, ever make a blunder in any of His creations? If so, let the world learn in which. Is not His Church the last of His creations, and has He acknowledged it to be a failure? Did He not promise to be with it, teaching, to the end of the world? Has he broken that promise? Did He not declare most positively that "the gates of hell should not prevail against it?" Have they? If you believe that they have, then you do believe Him to be neither truthful nor omnipotent, and therefore, not God. *Your God* is, by your own position and admission, a fraud. Your situation is an anomaly and contradiction. Don't allow your wrath to fall on the Church; she is no better, no worse, than when He created her your teacher. His pledges, which are numerous, that she could never teach error; that she should be protected by Him and His Holy Spirit to the end of time in teaching "all truth," are the pledges of Him who is "the way, the truth, and the life," who cannot deceive nor be deceived.

Hearkening to the language of men who are liable to be deceived, and whose interest it may be to deceive, are you willing to accept their word before the repeated pledges and promises made you by the Omnipotent Himself? Read St. Paul to the Ephesians 5c. 25v., and ask whether Christ, whom St. Paul holds up to all husbands as their Divine model, permitted His spouse, for whom He had "delivered Himself," that she might



be "holy and unspotted," to fall from her high estate. To harbor such an idea would be blasphemy, and yet every Protestant breathes this very atmosphere, who charges the Church of Christ with teaching error, and her Divine Spouse with treacherous abandonment of her, whom St. Paul represents (29v.), as being "loved and cherished" by Jesus Christ. Not only is she His spouse but his mouth-piece and teacher to mankind, interpreting his doctrines and voicing the Divine will with infallible certainty. She holds her charter as teacher from Him—a charter as infallible as perpetual. "The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over 300 years. The Christian Sabbath is therefore *to this day* the acknowledged offspring of the Catholic Church, as Spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with *the Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day for paramount reasons*. The command calls for a "perpetual covenant." The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express. Nor are the limits of demoralization yet reached. Far from it. *Their pretense* for leaving the bosom of the Catholic Church

was for apostasy from the truth *as taught in the written word*. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly as these articles have abundantly proved, and by a perversity as wilful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated "*a mockery, a delusion and a snare.*"

Should any of the Rev. Parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, *the Bible Sabbath*, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the "disjecta membra" of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part. But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance.

And they know us too well to subject themselves to the mortification which a further dissection of this anti-scriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

SENEX.

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