

C. White

THE FOUR GREAT CYCLES God's Timekeepers

•••

A Charge Against a Sunday Keeping Professedly Protestant Ministry

•••

An Appeal to the People to Declare Their Liberty to
Think and Know as Individuals What is
Truth on God's Eternal Law and
His Sabbath Day

By G. G. RUPERT

Published by
UNION PUBLISHING COMPANY
Britton, Okla., U. S. A.

God's Memorial of the Four Great Cycles God's Timekeepers

Every three hundred and sixty-five days, five hours, forty-eight minutes and forty-eight seconds, according to the Roman calendar, the earth revolves around the sun making the year. Every month the moon revolves around the earth. And every twenty-four hours the earth revolves upon its axis, producing day and night.

These revolutions were put in motion in the beginning of God's creation of the world.

They constitute God's great time keepers as stated by him "to be for signs, and for seasons, days, and years."

The days produced the fourth cycle by being added together in a group of seven. This cycle was called week. Upon these cycles, instituted in the creation of the World, all calendars have been made, whether it be Egyptian, Jewish, Roman, or any other. And upon God's time has been made the sun-dial, the clock, the watch, and every other means of time-keeping. The movements of the two great cycles of the year and the month produce the seasons of the year; cold and heat, the early and later rain, summer and winter, the equinoxes, etc. Thus we see that the story of Moses concerning the creation of the World is one of especial interest.

THE WEEKLY CYCLE.

This group of seven days was designed by God to be one of man's greatest blessings. Six days he should till the soil; and the seventh day (the memorial of God's creation) should be a day of rest and worship of the Creator. Of the finishing work of creation we read:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

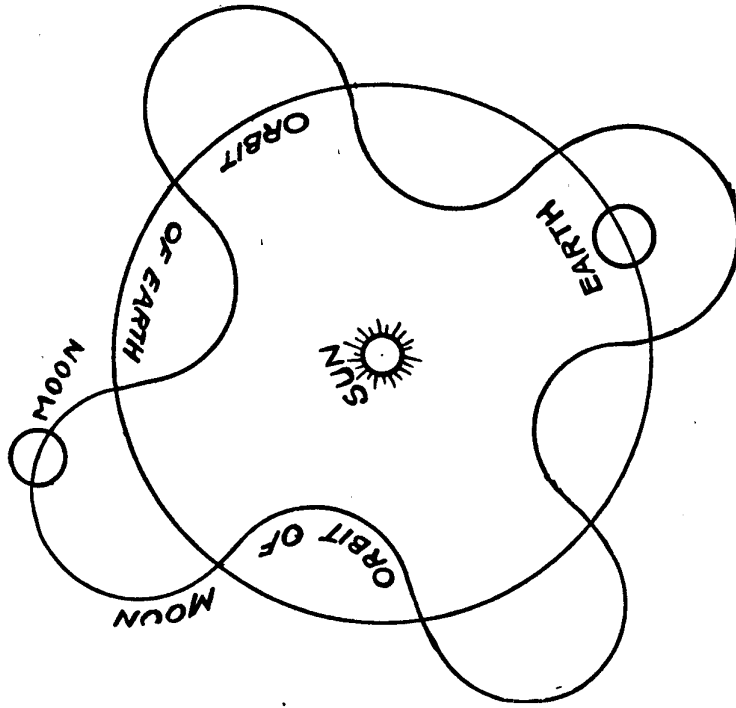
"When the morning stars sang together, and all the sons of God shouted for joy."—Job 38:4-7.

Entered according to the Act of Congress June, 1914, by
G. G. RUPERT

In the office of the Librarian of Congress, at Washington, D. C.

THE ORBIT OF THE EARTH, SUN AND MOON

The Sun turns on its axis in 25 days; the moon turns on its axis in $29\frac{1}{2}$ days.

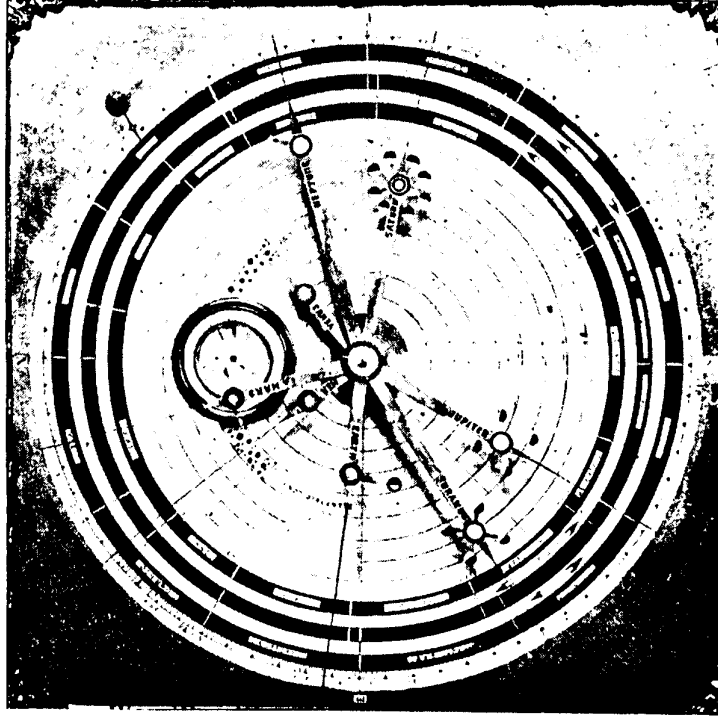


Earth revolves around the sun in $365\frac{1}{4}$ days; the moon revolves around the earth in $27\frac{1}{4}$ days; the moon revolves around the sun in $365\frac{1}{4}$ days.

ASTRONOMICAL CLOCK

Invented and Made by L. HOWELL LEWIS, Astronomer of Oklahoma City

This clock gives the solar time of day. It gives the position of the sun and the planets which move around the sun to the hour and minute. It points out the four seasons of the year. It gives the twelve zodiac and the positions of the twelve constellations of the zodiac. It gives on the margin of the dial the degrees, minutes and seconds of the celestial sphere. When Mercury or Venus is just between the earth and the sun, certain storms occur. All storm periods are based on the positions which the seven planets and the sun occupy relative to the earth's position.



The Sabbath at the end of each week was designed as a memorial of God's creative work that man might not forget the source of all blessings. Question: When were the heavenly bodies put in motion which produced these cycles on the earth, or when did this planet begin to revolve on its axis in harmony with the other planets, thus causing our day and night?

We reply: On the first day of creation; for God said "Let there be light." And He "divided the light from the darkness," and "the evening and the morning were the first day." And on the fourth day it was said that the sun should rule the day and the moon the night.

Then we ask, were those days of creation days of twenty-four hours produced by the rotation of the earth? According to the record, the only reply is, Yes.

Men have examined the formations of the earth by the natural eye and such resources as were within their knowledge, and have said it required millions of years to create the world. The question is, Which knows the most? they or Moses to whom God personally spoke, and who was with God on two occasions of forty days each?

Moses says that Adam was made on the sixth day, or sixth period of the rotation of the earth and upon that day's reckoning and the revolution of the earth around the sun. Adam was one hundred and thirty years old when Seth was born. This covers the seventh day of the weekly cycle, and that portion of the sixth day which yet remained after his creation. In no way can the record of Moses be harmonized with the present so-called scientific calculation.

There is one thing positive and certain: namely, The whole Bible is built upon the basis of time produced by these revolutions of the planets. And if the record of Moses giving the story of creation falls the whole Bible falls with it. Present reasoning of science and the writings of Moses will not agree, and it is useless to try to make them agree.

Neither will the present so-called science agree with other Bible writers.

One says, "He commanded and it stood fast. He spake and it was done."

Another says, "By the word of God the heavens were made and all the host of them."

Paul says, "Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of the things which do appear."—Heb. 11: 3.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened.

"Professing themselves to be wise they became fools, . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

There is another thing that is utterly useless: namely, to try to confuse the minds of the uninformed with the suggestion that "we cannot now tell which is the seventh day of creation"; or that "we can't keep the seventh day, because the world is round"; or that "time has been lost". That may do for mere argument and bombast to play upon the uninformed; but never where the truth is wanted.

To the first suggestion, point that we can't tell which is the seventh day, we reply, God himself definitely settled that matter twenty five hundred years after creation by restraining for forty years the falling of the manna on every seventh day of the week. And four thousand years after creation the inspired record says that the holy women "rested the Sabbath day according to the commandment" and "came to the sepulchur on the first day of the week." And it is ignorance in the extreme, or worse, for any one with the Roman calendar still in use and the facts of history since Christ to claim such a thing.

The second suggestion that the world is round and the seventh day can't be kept, is still worse. For, first, it is an infidel argument against God; accusing Him of instituting a command that could not be kept, and second, it would be an ignorant person indeed that could not adjust his time with the sun time as he traveled from east to west around the world. For instance if we travel one twenty-fourth of the distance around the world each day, which would be a fraction over one thousand and forty-one miles a day, he would set his watch back one hour each day. If he started at sunrise and traveled twenty-five thousand miles a day the watch could be stopped as it was, and it would be just sunrise to him all the time on that journey, his breakfast, dinner, and supper, would all be eaten at sunrise wherever he was. This teaches us that God's time keepers were not made for globe travelers to be adjusted to their conditions; but they must, if they wish to be right, adjust their time ever to His. And that is true of every other truth of God. Man

must adjust his action to God's truth, and not the truth to his desires and actions. There is the dividing line between God and man. Man wants his ways, but God will have His in the end. And happy is the man who seeks God's ways.

The third suggestion to confuse the mind of the uninformed is that "time has been lost." This is a fallacy hardly worthy of consideration. First, if time was lost some one ought to be able to tell us when. But if they cannot tell us when, then how do they know that any time was lost. And if they could tell us when, then they could tell us how much and where it was lost. And if they could tell us that, then they could easily add it to that which was known and then no time would be lost. Besides, when you know just where to find a thing it is not lost.

Babylon has truly made men drunk with the wine of her fornication. Such reasoning could only be produced by a drunken mind who had lost the power of reasoning. But for the benefit of those who wish to know the truth we here give a table of the various languages of the earth showing that the weekly cycle has ever been kept, and that all speak of the day we now call Saturday as the seventh day of the week, and the Sabbath day. We refer the reader to the inserted diagrams which should be carefully studied before reading further.



1. THE DAYS OF THE WEEK IN ASIATIC AND AFRICAN LANGUAGES

Published By W. M. JONES, at 15, Mill Yard, Goodman's Fields, London. — July, 1880.

No.	LANGUAGES.	WEEK.	1	2	3	4	5	6	7
1	Hebrew Bible	שבת shabathah, Seven.	יום אחד yom akhad Day One	יום שני yom sheni Day Second	יום שלישי yom shlishi Day Third	יום רביעי yom rebi'i Day Fourth	יום חמישי yom khמישי Day Fifth	יום שישי yom hashishi Day of the Sixth	יום השבת yom hashshabi Day the Seventh
2	Samaritan, Old Hebrew Lettin.	... Seven	יום אחד yoma khada Day One	יום שני yoma sheni Day Second	יום שלישי yoma shlishi Day Third	יום רביעי yoma rebi'i Day Fourth	יום חמישי yoma khמישי Day Fifth	יום שישי yoma shishi Day Sixth	יום השבת yoma hashshabi Day the Seventh
3	Hebrew, Ancient & modern	... Seven	יום אחד yom khada Day One	יום שני yom sheni Day Second	יום שלישי yom shlishi Day Third	יום רביעי yom rebi'i Day Fourth	יום חמישי yom khמישי Day Fifth	יום שישי yom shishi Day Sixth	יום השבת yom hashshabi Day the Seventh
4	Targum of Onkelos	שבתא shabathah Seven	יום אחד yom khada Day One	יום שני yom sheni Day Second	יום שלישי yom shlishi Day Third	יום רביעי yom rebi'i Day Fourth	יום חמישי yom khמישי Day Fifth	יום שישי yom shishi Day Sixth	יום השבת yom hashshabi Day the Seventh
5	Targum Dialect of the Jews in Kurdistan	... Seven	יום אחד yom khada Day One	יום שני yom sheni Day Second	יום שלישי yom shlishi Day Third	יום רביעי yom rebi'i Day Fourth	יום חמישי yom khמישי Day Fifth	יום שישי yom shishi Day Sixth	יום השבת yom hashshabi Day the Seventh
6	Arabic	يوم السبت al-yum al-shabath The Seven, Col. of days	الاحد al-ahad The One	الاثنين al-tinina The Two	الثلاثاء al-thalathah The Three	الاربعاء al-arba'ah The Four	الخميس al-khamsah The Fifth	الجمعة al-jum'ah The Assembly day	السبت al-shabath The Sabbath
7	Syriac	ܫܒܬܐ shabathah Sabbath	ܫܒܬܐ shabathah One into Sabbath	ܫܒܬܐ shabathah Two into Sabbath	ܫܒܬܐ shabathah Three into Sabbath	ܫܒܬܐ shabathah Four into Sabbath	ܫܒܬܐ shabathah Five into Sabbath	ܫܒܬܐ shabathah Eye of Sabbath	ܫܒܬܐ shabathah The Sabbath
8	Chaldee Syriac and Prose.	ܫܒܬܐ shabathah Days into Sabbath	ܫܒܬܐ shabathah One into Sabbath	ܫܒܬܐ shabathah Two into Sabbath	ܫܒܬܐ shabathah Three into Sabbath	ܫܒܬܐ shabathah Four into Sabbath	ܫܒܬܐ shabathah Five into Sabbath	ܫܒܬܐ shabathah Eye of Sabbath	ܫܒܬܐ shabathah The Sabbath
9	Assyrian	ܫܒܬܐ shabathah Quarter of a lunation	ܫܒܬܐ shabathah First	ܫܒܬܐ shabathah Second	ܫܒܬܐ shabathah Third	ܫܒܬܐ shabathah Fourth	ܫܒܬܐ shabathah Fifth	ܫܒܬܐ shabathah Sixth	ܫܒܬܐ shabathah Seventh
10	Amharic, Abyssinia	የሰባት yeh-saba The Sabbath	የሰባት yeh-saba The Sabbath	የሰባት yeh-saba The Sabbath	የሰባት yeh-saba The Sabbath	የሰባት yeh-saba The Sabbath	የሰባት yeh-saba The Sabbath	የሰባት yeh-saba The Sabbath	የሰባት yeh-saba The Sabbath

Owing to the age and soiled condition of the copy from which these Plates were made they are not plain and perfect.

TABLE 1.—ASIATIC AND AFRICAN LANGUAGES.

The remaining fourteen languages belonging to Asiatic and African countries, in order to save space, we give but the language and the title of each as applied to the Seventh day of the week:

11. Falasha (Abyssinia) Syini Sanbat, The Sabbath.
12. Galla (Abyssinia) Sanbata, Little Sabbath.
13. Persian, shamba, Sabbath or Holiday.
14. Turkish, yom es-sabt, Day the Sabbath.
15. Ancient Egyptian, Seb.
16. Coptic, emmah shashaf, The 7th Day, III Cabbaton, Pee Sabbaton.
17. Armenian, shapat, Sabbath.
18. Pushto, (Afghanistan), Shambs, Holiday, Dies Sabbati, Khali Unemployed day.
19. Circassian, mafizaka, Morrow after Assembly.
20. Hindustani, Shamba, Sanichar.
21. Bengali, Shambar, Saturn's day.
22. Malay, Ari-Sabtu, Day Sabbath.
23. Singhalese, Sennesoorada, Dies Saturni, Sennie-killemey.
24. Tamil, Sennesoorada, Dies Saturni, Sennie-killemey.

TABLE 2.—THE EUROPEAN LANGUAGES.

The remaining thirty-two languages belonging to European countries, in order to save space, we give but the language and the title of each as applied to the Seventh Day of the week:

21. Italian, (Italy), Sabato, Sabbato, Sabbath.
22. Spanish, (Spain), Sabado, Sabbath.
23. Portuguese, (Portugal), Sabbado, Sabbath.
24. French, (France), Samedi, Sabbath-day.
25. Roman, (Spain, Catalonia), Dissapte, Day-Sabbath.
26. Rhetian, (Switzerland), Sonda, Corruption of 33 Sonna-bend, q. b.
27. Wallachian (Roumania), Sambata, Sabbath.
28. Gothic, (Moesia).
29. Old High German, (South Germany), Sunnun, aband, Sambaztag, (1) Sunday's eve, (2) Sabbath's day.
30. Old Low German, (North Germany).
31. Anglo Saxon, (England), Saterneesdaeg, Saterdaeg, (1) Saturn's day; (2) Saturday.
32. Friesian, (Holland), Saterdi, Saturday.
33. High German, (Germany), Sonnabend, Samstag, (1) Sunday's eve; (2) Sabbath's day.
34. Low German, (North Germany, Holstein), Sunnabend, Sunday's eve.
35. Dutch, (Holland), Zaturdag, Saturday.
36. Modern Friesian, (Holland), Saterdag, Corruption of 33, Sonnabend, q. v.
37. English, (England), Saturday, Saturn-day.
38. Icelandic, (Iceland), Laugardagur, Of-bath-day.

39. Swedish, (Sweden), Lordag, Corruption of 38 laugardagur, q. v.
40. Danish, (Denmark), Lovedag, Corruption of 38 laugardagur, q. v.
41. Old Slave, (Bulgaria), Subbota, Sabbath.
42. Russian, (Russia), Subbota, Sabbath.
43. Illyrian, (Servia), Subota, Sabbath.
44. New Slovenian, (Illyria, in Austria) Sobota, Sabbath.
45. Bulgarian, (Bulgaria), Soebbota, Sabbath.
46. Polish, (Poland), Sobota, Sabbath.
47. Bohemian, (Bohemia), Sobota, Sabbath.
48. Lusaxon, (Saxony), Sobota, Sabbath.
49. Polabic, (Borders of the Elbe), Subuta, Sabbath.
50. Lithuanian, (Prussian Lithuania), Subata, Sabbath.
51. Prussian, (Prussia, Sabatico, Sabbath, (a derivative of Lettish, (Baltic Russia), Sesdina, Sixth-day (of work).

TABLE 3.—SHOWING HIGH AUTHORITY.

- Prepared by the late W. H. Black.
- In order to save space, we only give the language, authority and the title of each as applied to the Seventh Day of the week:
1. Norman French, (10th and 11th Century), Sabbedi, Samedi, Semadi.
 2. Ecclesiastical, Sabbatum.
 3. Parliamentary, Dies Sabbati.
 4. Astronomical.
 5. English Bible, the Seventh Day, The Sabbath.

NAMES OF THE DAYS OF THE WEEK.

We copy the following testimony verbatim from the American Encyclopedia, edition of 1872-73:

"SUNDAY (Sax. sunnan doeg), the first day of the week, identical with the Roman dies solis (day of the sun). Among Christian nations it is kept as a sabbath, and in remembrance of the Saviour's resurrection. In the early ages of our era, the day was devoted as far as practicable to religious worship, which began at daybreak; and as early as the end of the second century abstinence from worldly business appears to have been customary. When the Christian religion came to be recognized by the State, laws were enacted for the observance of this day. Constantine ordered, in 321, the suspension of all business in the courts of law, except the manumission of slaves, and all other business except agricultural labor. Additions were made to this order under various emperors, and in 425, under Theodosius II, games and theatrical exhibitions were forbidden. In 538 the third council of Orleans forbade all labor on Sunday. Many theologians maintain that there is no divine authority for any distinction between Sunday and other days."

"MONDAY (Lat. Lunae dies, Fr. lundi, Ger. Montag, the day of the moon), the second day of the week, which derives its designation from the Romans, who gave the names of the sun,

moon, and five planets to the seven days in modern use."

"TUESDAY, the third day of the week. In the Roman calendar it was called dies Martis, from Mars, and its present name is derived from Tiw, the Anglo-Saxon god of war."

Under the name Tuisco, the Encyclopedia says, "Tuisco (Anglo-Saxon Tiw);" that is, this is the German name of the god of war, corresponding to the Anglo-Saxon. It continues:

"Both Tuisco and his son gave laws to their (the German) nation, and the name of the day on which the early Germans held judicial meetings, Tuesday, is derived from that of the former."

"WEDNESDAY (Anglo-Saxon Wodnesdaeg, Swed. Odensdag or Onsdag), the fourth day of the week, named from Woden or Odin, the Scandinavian All-father, to whom it was sacred. It is the Mercurii dies (day of Mercury) of the Roman calendar."

"THURSDAY, the fifth day of the week, the dies Jovis (day of Jupiter) of the Roman calendar, and sacred in the Northern mythology to the thunderer Thor, for whom it was named. In German it is called Donnerstag (thunder day)."

"FRIDAY, the sixth day of the week, called by the Saxons Frige dæg, or day of Frigga (the wife of Odin), whence our name, and by the Romans dies Veneris, or Venus' day."

"SATURDAY (Saturn's day), the seventh and last day of the week, and the Roman dies Saturni. It is the Jewish Sabbath, and in the Roman Catholic breviary is still called dies sabbati (day of the Sabbath)."

HISTORY SINCE CHRIST.

The following quotations are taken from the book "The Reformation What it Meant then and What it Means Now," by A. T. Jones, Battle Creek, Michigan.

"As in the Bible the Sabbath and the first day of the week are two separate and distinct things, so it continued for nearly fifteen hundred years this side of Bible time.

"The first use of the term Lord's Day as applied to the first day of the week is by Ignatius, who lived not long after the death of John the apostle. And these are the words:

"Let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God.

"And after the observance of the Sabbath, let every friend of Christ keep the Lord's Day as a festival, the resurrection day, the queen and chief of all the days."

"The period from the time of Ignatius to the fourth century is covered in what is called the 'Apostolic Constitutions!' which

for the use of the clergy is a collection representing usages in the churches.

"In these 'Constitutions' throughout there is plain distinction made, both as to fact and to principle between the Sabbath of the fourth commandment and the first day of the week. Thus:

"Keep the Sabbath and the Lord's Day festival, because the former is the memorial of creation and the latter of the resurrection."

"The first suggestion of the idea of any abstaining from work on Sunday was by the Bishop of Orleans, in A. D. 305, when, in a dissertation on the term, 'Lord's Day,' applied to Sunday, he set forth that "Christians should obtain from work on that day, since 'Apostles wished this day to be no less honored than the Jewish Sabbath.'"

"The first Sunday law in the world was in an edict of Constantine, about the year 314, which, according to Neander's phrase, provided an order that on Friday and on Sunday 'There should be a suspension of business at the courts and in other civil offices, so that the day might be devoted with less interruption to the purposes of devotion.'"

"And Sozomen says that Constantine—

"Commanded that no judicial or other business should be transacted on these days, but that God should be served with prayers and supplication."

"The second step in Sunday legislation was in the edict of Constantine, A. D. 321. The scope of the law was now extended to include not only the courts and other State offices, but also 'The people residing in cities,' and 'such as work at trades.'"

"And still the intent was unqualifiedly the same, for Eusebius, the historian of the time and one of the bishops who had most to do with the legislation, says of it that Constantine—'Commanded, too, that one day should be regarded as a special occasion for religious worship.'"

"This evidence is again in the words of Bishop Eusebius, saying that Constantine—

"Commanded the nations inhabiting the continent and islands of this mighty globe to assemble weekly on the Lord's day and to observe it as a festival, not in deed, for the pampering of the body but for the comfort and invigoration of the soul by instructions in divine truth."

"The status of both days as rest days at that time is indicated by Bishop Eusebius thus:

"All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord's day." Comment on Ps. 92.

"The first definite step that was ever taken to establish Sunday observance to the exclusion of the Sabbath was by the Council of Laodicea, about A. D. 364. In canon 29 of that council Christians were forbidden to 'be idle' and were commanded to 'work on the Sabbath,' and, 'if possible do no work, on the Sunday.'

"In A. D. 416 Pope Innocent I, recognized the fact of the Sabbath still being observed in the church equally with the Sunday. In a letter he commanded that 'the Sabbath should be observed as a fast day,' because 'it shares the sadness and the joy of Sunday, and the apostles were in great affliction on that day'; and that Sunday ought to be observed as 'a most festive day, on account of the joy that it brought to the disciples.

"Socrates, whose ecclesiastical history reaches down to A.

D. 439, says: "Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome have ceased to do this."

"And he specifies what he calls 'the festal days' of his time:

"I mean Saturday and the Lord's Day in each week, on which assemblies are usually held in the churches."—Book V. Chapt. xxii; Book VI. Chapt. viii.

"Sozomen whose ecclesiastical history is carried down to A. D. 460, says:

"The people of Constantinople and almost everywhere assembled together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria."—Book VII, Chapt. xix.

"In A. D. 538 a council at Orleans declared that what should be lawful or unlawful on Sunday was a question 'exclusively of ecclesiastical jurisdiction.'

"In A. D. 585, in a council at Macon, in Gaul, another step was taken to make Sunday a Sabbath in the place of the Sabbath. This council declared that Sunday is 'the day of perpetual rest' (referred to in Hebrews 4), of which the seventh day in the law and the prophets in type. And any disregarding it would incur the cumulative penalty of, first, 'the wrath of God,' and secondly, 'the unappeasable anger of the clergy.'

"In A. D. 596, Augustine wrote to Pope Gregory 'the great'

from Britain that the Briton Christians were 'given to Judaizing' and 'were ignorant of the holy sacraments and festivals of the church.'

"That is to say they observed the Sabbath and were ignorant of Sunday observance.

"In A. D. 602, Pope Gregory took another step towards making Sunday a Sabbath to the exclusion of the Sabbath of the fourth Commandment. In a letter he said:

"It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of anti-Christ, who, when he comes will cause the Sabbath day, as well as the Lord's day to be kept free from all work."

"He said that such teaching 'would Judaize the people; that 'Christ is our Sabbath', and that we ought to abstain from worldly labor and be diligent in prayer on Sunday, 'that we may expiate the shortcomings of the other six days.'

"In A. D. 684, Oswald, King of Northumberland, ordered Sunday observance. And the Sabbath keepers, 'rather than to submit to it, withdrew to the Isle of Iona and to Ireland.

"In the time between A. D. 732 and 769 another step was taken in the making of Sunday a Sabbath to the exclusion of the Sabbath. The Archbishop of York made a compilation of 'Selections from the Canons,' in which it is taught that 'the Sabbath was sanctified because of its reference to the sufferings of Christ and His rest in the grave;' and that 'we should keep a spiritual Sabbath on Sunday, which has been sanctified by His resurrection.'

"Still, however, the Sabbath was observed by some in the church. For in A. D. 791, the Council of Friuli, in Italy, spoke of 'the Sabbath' as the day 'observed by the Jews and our rustics.' Not simply rustics nor the rustics, but 'our rustics,' which shows that the Sabbath was still observed even in the Roman church.

"This same council took the widest stride yet made toward the exaltation of Sunday as the Sabbath. The council commanded that 'the observance of Sunday should begin at the hour of the Sabbath evening office; not for the honor of the Sabbath, but for that of the Lord's day,' and declared that Sunday is 'the Sabbath of the Lord,' to which reference is made in Exodus 35:2, in the words, 'Whosoever doeth work therein shall be put to death.'

"That is the first place and time in all the history of the world where Sunday is called the Sabbath of the Lord, or even 'the Sabbath' at all.

"In A. D. 813 the Council of Rheims decreed that, 'according to the Lord's Commandments,' no one should 'do any servile work' on Sunday.

"In A. D. 829 the Sixth Council of Paris set forth that 'the Pagans set apart certain days for the honor of their Gods;' that 'the Jews, whose manners were of a worldly sort, kept the Sabbath in a worldly fashion,' and that—

"'a custom had grown up among Christians as a matter of religious observance, based upon an accredited apostolic tradition, and certainly on the authority of the church, to honor Sunday: (1) in memory of the Lord's resurrection; (2) it was in that day that God gave light to the world; (3) the Holy Spirit descended upon the apostles; (4) as some doctors hold the manna fell from heaven; that these and other things of similar character plainly show that 'this day is more to be respected than others.'

"Pope Nicholas I, A. D. 858 to 867, declared that Sabbath rest 'is the doctrine of anti-Christ;' but that Sunday rest 'is obligatory.'

"In 1069 the Christians of Scotland were still keeping the Sabbath of the fourth Commandment 'literally upon the seventh day of the week.'

"In that year Princess Margaret of England became the wife of the King of Scotland. 'Her religion was of the newest Roman type.' She wrought changes in the Church of Scotland from 'the primitive type which down to her time it had exhibited.'

"And among these changes was 'the abolition of the old practice of observing Saturday (Sabbath), not Sunday, as the day of rest from labor and 'the prohibition of labor on the Lord's day.'

"In the sixteenth century the Reformation prevailed so mightily that the General Council of Trent had to be called by the Church of Rome to consider her situation.

"The strongest ground of the Protestants was their insistence that 'the Bible, and the Bible alone, is the only true standard of faith and morals,' as against Rome's claim of 'the Bible and tradition' as such standard.

"And this is what was done. At the opening of the last session, Jan. 18, 1562, 'The Archbishop of Rheggio made a

speech, in which he openly declared that tradition stood higher than the Bible.'

"And the proof of it is thus given by him:

"'This very authority of the church is most of all glorified by the Holy Scriptures * * * By the same authority, the church, the legal precepts of the Lord contained in the Holy Scriptures, have ceased. The Sabbath, the most glorious day in the law, has been merged in the Lord's day * * * This day and similar institutions have not ceased in consequence of the preaching of Christ (for He says that He did not come to destroy the law, but to fulfill it), but yet they have been changed solely by the authority of the church.'

All the above quotations have been gleaned from pages 369 to 382 from Mr. Jones' Book on The Reformation.

The point we wish to show in these quotations is the connected and unbroken line of history which traces these two days so connectedly and unbroken through all time that any one need never doubt again as to the Sabbath being the day we now call Saturday, being the identical day set apart in the creation of the world.

INSPIRED HISTORY OF THE FIRST AND THE SEVENTH DAY IN THE TIME OF CHRIST AND THE APOSTLES.

A Brief Sketch of This Period is all That is Necessary After all That Has Been and all That Will be Said in This Booklet.

The first record we have which speaks of Christ and the Sabbath is Luke 4:16. There it says it was the custom of Jesus to attend religious worship on the Sabbath. Another record is recorded in Matt. 12. He is here accused of His Disciples doing that which is not lawful on the Sabbath, by rubbing the corn. He replies by showing them that the Sabbath law had provided for such acts of mercy, in time of need, and he had not broken the Sabbath. They then asked whether it was lawful to heal on the Sabbath. He replied again that such acts of mercy were lawful to do on that day and further made a comparison by what they admitted to be all right, namely, to lead animals to water on that day.

Another record is found in Mark 2:27. In this He said, "The Son of Man was Lord even of the Sabbath day." As to how He became Lord of it we turn to John 1, and Heb. 1, and then to Colossians 2, where it is plainly stated he was the

maker of the world, and hence the maker of the Sabbath and for that reason He was Lord, even of the Sabbath day.

Next, by turning to Matt. 24, you will there see that He had them pray for forty years that their flight be not on the Sabbath at the destruction of Jerusalem which occurred in A. D. 70. In A. D. 96 the Sabbath was still in existence, for John wrote—Rev. 1:10, "That he was in the Spirit on the Lord's day," and if we want to know what the Lord's day is, turn to Mark 2:27, Isaiah 58:12-13, and the fourth Commandment in Exodus 20:8-11. These will tell you plainly that it is the seventh day. If you wish to know what day the Apostles observed as the Sabbath, turn first to Acts 13, and read; then turn to Acts 16; then turn to Acts 17; and again to Acts 18. In those records it tells you from fourteen to twenty years after the crucifixion it was Paul's manner to preach both to the Jews and Gentiles on the Sabbath. The Sabbath is mentioned over fifty times in the New Testament, always spoken of as a day observed as a day of worship in obedience to the command of God.

The first day was never mentioned by Christ while here, but the day is six times mentioned in connection with his resurrection, and that in distinction from the Sabbath, they came to see and anoint the body of Christ on the first day, that which they would not do on the Sabbath. Luke 23:54-56; Luke 24:1. No one would ever think of an idea that any change of observance had or would take place from the reading of the first four books of the New Testament.

The first day is mentioned twice in the remaining New Testament. Once in First Cor. 16:2. This text told them to lay by at their homes (as some translations give it) their contribution for the poor saints at Jerusalem. This was a business transaction and no reference to any gathering of any kind for worship.

The next and last, making eight times the first day is mentioned, is found in Acts 20:7. When you read this and compare with Acts, chapter two, you will see this was nothing but a parting supper and it was a Saturday night meeting. In the morning Paul walked many miles and the same night that Paul preached the disciples were sailing around the peninsula where they would join Paul the following day which was Sunday. No one need spend, to exceed one hour examining both sides of the question, to see clearly that there was but

one day of worship commanded in the days of Christ and the Apostles, and that was the Sabbath, of the fourth Commandment. All technical arguments made on this story as told in the Bible are nothing, and those who make them surely know there is no Scripture to sustain first day observance. This record does show clearly that from the close of Christ's ministry to A. D. 96 we have a plain record of the two days.

We wish now to give some Scripture for consideration. Here it is:

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, 'Thou shalt not covet.'"

"But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

"For I was alive without the law once: but when the commandment came, sin revived, and I died.

"And the commandment, which was ordained to life, I found to be unto death.

"For sin, taking occasion by the commandment, deceived me, and by it slew me.

"Wherefore the law is holy, and the commandment holy, and just, and good."—Rom. 7:7-12.

"If ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well:

"But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

"For he that said, 'Do not commit adultery,' said also, 'Do not kill.' Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

"So speak ye, and so do, as they that shall be judged by the law of liberty."—Jas. 2:8-11.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

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

"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: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:17-19.

"And it is easier for heaven and earth to pass, than one tittle of the law to fail."—Luke 16:17.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

Many more texts of a similar nature might be given in the New Testament, but this is sufficient to reveal one fact, namely: that when men who claim to be teachers of the Bible tell you that whatever is brought over into the New Testament is binding, but the Sabbath in the Law was not brought over, they do not know whereof they speak. Do they not know enough of language and a little common sense logic to see these Scriptures all teach the bringing over of the whole law and all there is in it?

The New Testament is not a book of new laws—the second commandment is not brought over. In fact, there are several not brought over, only as the whole law brings them. We can't help but know that those who use this false position to save their cause know better. The case is too plain for even an excuse. The facts are too plain to every reader, that each and every one of these refuge of lies adopted will not stand. So we say now, with David and others:

"Because, even because they have seduced my people, saying, 'Peace,' and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:

"Say unto them which daub it with untempered mortar, that it shall fall: 'There shall be an overflowing shower; and ye, O great hallstones, shall fall; and a stormy wind shall read it.'"—Ezek. 13:10-11.

All who are seeking for these refuge of lies are only seeking a shelter. But the seven last plagues will reveal their mistake, to their sorrow and ruin, as this last Scripture describes and speaks directly of the plagues and this very question. Compare Ezek. 13, with Ezek. 22:26.

Having read the history of the two days, Sabbath and Sunday, please do not let those teachers who oppose the commandments of God in order to keep you under their influence and in order, keep you longer in blindness to the truth, do so no longer.

Note another claim upon which they try to confuse: namely, the different reckoning of different calendars. Ours (the Roman) every four years adds a day and is called leap year, to make up the discrepancy between three hundred and sixty five days for a year and the revolutions of the earth around the sun, God's time for a year. No calendar computes exactly with God's year.

But does this affect the weekly cycle? No, in no wise. The weekly cycle is based upon the days of creation; the time taken to create the World. The Sabbath is the memorial of that work and upon this structure the whole Bible is built showing that as God was six days creating the world he would be six thousand years working to save men. And as He rested the seventh day so the seventh thousand period would be the millennial reign with Christ a thousand years, before the final inheritance of the saints; in the earth made new.

WHAT EVERY INFORMED MAN KNOWS.

Every informed man knows that Saturday is the seventh day of the week: the last day of the weekly cycle instituted in the creation of the world.

He knows it from every historical fact in sacred history, and from profane history from the most ancient times.

He knows it from every standpoint of logical reasoning.

He knows that before the day could be lost every conscientious person on the earth would have to cease to exist; for they all recognize that the command to keep the seventh day from labor was given by Almighty God in the creation. Hence all true Christians would have to cease to exist, before the day could be lost.

He knows it from a business standpoint; because a loss of the weekly cycle would throw business into perfect confusion.

He knows it from the social relations that have ever existed and do exist between people; because the loss of the weekly cycle would throw all social functions into confusion. There can be no meeting of societies or visiting without the weekly cycle is more or less involved.

He knows from the history of the Jewish race that ever since the days of Moses Saturday has been observed in obedience to the command to keep the seventh day.

He further knows that every informed Catholic claims there is no Scripture to sustain the observance of any other day than the seventh day.

Every Protestant minister knows that the Catholic claims that they recognize the first day of the weekly cycle as a feast day set apart by the Catholic church.

All who are at all informed know that the names of the days of the week as we now use them are of heathen origin

and were applied to the days of the weekly cycle by the Romans.

Every Protestant minister of the Gospel knows there is not a command anywhere in the Bible to keep as a day of rest or worship the first day of the week.

Every Protestant minister knows that he cannot go before any audience or individual and read such a command from the Bible.

He further knows that there never was but one preaching service or public meeting for worship that we have a record of held on that day, and that meeting is recorded in Acts 20:7, and he further knows that the whole narrative of that meeting shows plainly that it was a Saturday night meeting; and the same first day was observed as a working day by the disciples.

They also know by reading the Acts of the Apostles that the disciples of Christ observed the Sabbath of the fourth commandment. See Acts thirteenth, sixteenth, seventeenth and eighteenth chapters.)

They also know, if they have at all studied the history of heathen worship, that the first day of the week was a feast day dedicated to the sun or Baal worship. (See Isaiah 1:6-10; Hosea 2:9-10; Colossians 2:8, 16-23.

They also know that the first Sunday law, which was enacted by Constantine three hundred years after Christ called it "the venerable day of the sun."

They know that the corruptions which entered the church, came in from the heathen who embraced only the form of Christianity, thus bringing in heathen worship, of which Sunday was the most prominent, and substituting it in the place of the Sabbath and true worship as in the Bible.

These and many more plain facts are known by all people who have at all tried to inform themselves. And still in the face of these facts the ministry continue to teach the observance of Sunday to the people; even basing much of their argument on the Fourth Commandment, which has no reference to Sunday at all.

Now how much can we hope to help the common people in real Christianity and get them to obey God's commandments when the would-be teachers who know these facts, continue to teach and do as if there was no importance attached to the commandments of God?

There was a time when these facts were not so apparent as now, neither was there such great responsibility on the teachers. But this question has been agitated for the past sixty years all over the country, calling the attention of the people to the fact that Sunday observance is not sustained by the Bible and that it is only of heathen origin, till there is now no excuse. The commands of God are just as binding now as ever they were, and God is just as particular how we treat them in our obedience to Him.

Says Christ: When light comes then comes condemnation, if that light is not received.

OTHER DAYS OBSERVED.

Any one with his eyes but half open can see that saints days, Good Friday, White Sunday, Easter, Christmas, and other days appointed by the Catholic church, are becoming more in fashion than they were twenty-five years ago. This makes it clear that Protestantism is going nearer to the Catholic church than it has been in the past. These days are all of heathen worship. They had their rise and observance instituted by the heathen and have been carried down to our day by the practice of the Catholic church. And now Protestantism is federating together making the image to the beast or catholic power. And with all this the people seem to ignore every evidence given to show the true situation as it exists in our day. There is not an organization now in existence but that holds no small amount of heathen doctrine; some more, some less. God is now calling out of Babylon every one who loves truth, that they may save their souls from the awful calamity that soon befalls the world in the seven last plagues.

NOT UNDER THE OLD COVENANT.

In order to throw off the interest and attention of the common people, the would-be teacher reads some Scripture showing the old covenant to be done away, and that we are no longer under it, leaving the impression that the laws of God are the old covenant. Now who claims we are under the old covenant? No one I ever heard of, unless it is a Jew.

But is it a fact that because we are not under the old covenant we are no longer under obligations to keep the commandments of God? Not at all. That has nothing to do with our obedience or disobedience. The old covenant was an agreement

between God and the Jews: if they would keep God's law (His covenant Deut. 5:18) they should be a peculiar people to Him. They promised to do it.

But history repeats how they broke their promise over and over again, till God rejected them as a nation.

Now Babylonish reasoning tells us that we are not bound to keep the law. That is strange. On this reasoning I must be careful how I make contracts; especially in letting people into my home where I require obedience to the laws governing the home. For if they agree to keep my laws and then break them, and I am compelled to put them out, it does away with all my home government; and then any one coming in can do just as he pleases, for my government was done away with when I put the other fellow out.

Such reasoning is foolish.

UNDER THE NEW COVENANT.

But, says one, I am under the new covenant. I trust and desire you to be. But that depends. If you are a real Christian you are. But if you are not a true Christian then you are without God and a stranger to both the old and the new covenant. Ephe. 2:12.

The new covenant is made only with Christians and that as individuals. The old covenant was made with the whole nation. Both saint and sinner agreed to keep the law nationally under the old; but the individual who is in the new covenant has the laws written in his heart. 2 Cor. 3:3.

This enables him to keep the law in spirit and in truth. This covenant is called the new covenant in contrast with the covenant at Sinai which was the old. Not that the new was not then in existence for it was (Gal. 3:15) but it was ratified with the blood of Christ after the one at Sinai was ratified with the blood of bulls and goats. Therefore from the standpoint of ratification it is called the new.

This new covenant was first made with Adam and is called the everlasting covenant. Heb. 13:20. Thus every true Christian that ever lived in the world, is of the new covenant, and is saved by the blood of that covenant. Now when your teacher says to you that you are under the new covenant and not under the old, just have him make these two covenants plain to you as to what they really are, and I promise you he will have no more to say about covenants.

ANOTHER SHELTER OF RESORT—THE LAW ABOLISHED.

If the would-be teachers of God's word would stop to think they would not take shelter under any claim of the law being abolished. For the best informed authorities in the world acknowledge that the civil law given by Moses is the basis of all civil governmental laws today. I here quote an example from a noted lawyer:

Tapp Says Ministers Don't Know Bible

"Sidney C. Tapp, of Kansas City, Mo., the lawyer who freed the noted Caleb Powers of Kentucky, is in Lincoln visiting the educational institutions and endeavoring to interest them in his theory that the Bible is the greatest text book on criminology ever written. He called on Chancellor Avery, of the state university this morning and argued that the law school should introduce the Bible as a text book. Mr. Tapp also contends that theological students should study saxology and criminology. He has written a book on his theories, has given up the practice of law and devotes his time to spreading his ideas over the country. He was a criminal lawyer for twenty years and made extensive studies of all authorities on criminology and came to the conclusion that the Bible is the best authority on this subject.

"Few ministers know the Bible as they should," he says. "What the ministers do not know about the Bible would fill several volumes."

It is also a recognized fact that the sanitary law written by Moses is better than any other the World ever had. It is also recognized that crime deserves punishment and sin has its consequence, so that whatsoever a man sows he shall also reap, as taught in the law written by Moses. All must admit that the civil law of Moses, an eye for an eye, tooth for a tooth, stroke for stroke, life for life, is but just penalties for crime. Hence there is no reason why God should abolish any of these as not good. There is still another code: that of sacrifices. They taught every principal of the gospel, in the absence of a written word as we have it in the Bible. The system was to teach every truth of the Bible by object lessons and there is no better way now. In fact now we do read the word and explain the object lessons.

But it is not the worst of such blunders to say the law was abolished. For the fact is there is not a single text that says anything of the kind. It is true we read of a law being abolished but it only requires a little thought to see it has no reference to any law God ever gave; but does refer to the heathen laws

which the heathen was under before his conversion to God through the Gospel of Christ. Let us read:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

"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 shew of them openly, triumphing over them in it.

"Let no man therefore judge you in meat, or in drink or in respect of an holyday, or of the new moon, or of the sabbath days;

"Which are a shadow of things to come; but the body is of Christ.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

"And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

"(Touch not; taste not; handle not;

"Which all are to perish with the using;) after the commandments and doctrines of men?

"Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."—Col. 2:8, 13-23.

This tells us plainly to whom these ordinances belonged; namely, "the rudiments of the world," "Traditions of men," and to "the principalities and powers" of heathenism. In order to find that these days were Sabbath days of heathen origin we turn to Hosea and Isaiah:

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

"When ye come to appear before me, who hath required this at your hand, to tread my courts?

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

"Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them."—Isaiah 1: 10-14.

"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

"And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them."—Hosea 2: 11, 12.

By comparing this with heathen worship it is easy to see what Sabbaths were abolished and nailed to the cross when a heathen was converted to God. All object lesson teaching casts but a shadow upon the mind whether heathen or Christian, truth shall make them free. The Colossians were Greek gentiles: so were the Ephesians and Galatians. Read again:

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

"Having abolished in his flesh the enmity even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."—Eph. 2: 14, 15.

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?

"Ye observe days, and months, and times, and years.

"I am afraid of you, lest I have bestowed upon you labour in vain."—Gal. 4: 9-11.

Now my Brother please don't ever again teach from these texts that either the law or the Sabbath, or any law that God ever gave was abolished and nailed to the cross; for they do not teach it. The Romans were also Gentiles hear the advice of Paul.

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

"He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day to the Lord he doth not regard it."—Rom. 14: 5, 6.

This is plain that every man must be fully persuaded in his own mind who he will serve—God or Baal. If he serves God, he regards the day God has commanded: if Baal, he regards the

The Four Great Cycles, God's Timekeepers

26

day of Baal which is Sunday. This teaches that there must be no force in the matter of service to God. Religion is an individual thing. The mind must be fully persuaded. That is just why we call attention to the truth, that the honest may know the truth and the truth shall make them free.

But says another: We are not under the law but under grace. I hope that this is true. For if you are under the law then you are guilty before God with all the rest that are law breakers.—Rom. 3:19. To be under the condemnation of the law is a bad condition and I would advise you to turn to obedience and get under favor with God which is grace.

But says another: "We are not justified by the law but by faith." That is true for the Bible says so. But it explains the reason different from your explanation. The Bible explanation is that a transgressor cannot be justified by the law he has broken. That is good sense; for a good law always condemns the transgressor and does not justify him. But your explanation is different from the Bible. Yours is that not to be justified by the law is to do away with the law as a bad law; and justify you in your sins by allowing you to still transgress the law.

These arguments are of the same kind the Pharisees, Sadducees, and Herodians used to try to catch Christ; but they did not succeed, neither will such quibbles now stand.

But says another we are not saved by the works of the law but by faith. That is true. For the Bible again explains to its readers that the law cannot save any one but that it is the Gospel that saves us through Jesus Christ and faith in His blood. Paul further explains: "Shall we then make void the law through faith? God forbid. Yea we establish the law."

But your explanation is that we are saved by faith then the law is no good and we do not need to keep it at all. So you see your explanation and that of the Bible is quite different; so much so that your explanation would lose every soul who accepts it. For the Bible says: "Whosoever breaks one of the least of these commandments is guilty of all," and further explains that no whoremonger, idolater, liar, or murderer, shall ever inherit the kingdom of God and Christ.

The whole law is still in force says the Bible and you say it is not. That is the difference between you and the Bible.

But says the fox in the desert (Ezek 13: 4,) there is another hole from which I can escape and it is this, namely: That council

The Council at Jerusalem

at Jerusalem recorded in Acts fifteenth chapter decided that they should not be circumcised and keep the law of Moses.

No they did not do any such thing. But it does say that there were certain brethren who said: "Except ye keep the law of Moses you cannot be saved." The council said they gave these brethren "no such commandment."

They had good reasons for denying the charge; for, first, they were not a law-making body. Second, circumcision and the keeping of the law never did save any one nor never will. They are saved through faith in Christ. And those men who advocated salvation by the works of the law did not believe in Christ, but were his opposers.

The Apostles did however instruct the brethren to observe certain "necessary things" in the law, and for further instructions cited that Moses was read every Sabbath day in the synagogue and they could learn further duties in that way. This shows that these gentiles were but babes in Christ and should be taught and only require of them such things as new converts especially needed and later they could learn further. Paul goes directly from this meeting as recorded in the next chapter and has Timothy circumcised. And as recorded in chapter twenty-one when he comes to Jerusalem nine years later we have the plain record of Paul and the Apostles how they held the law of God as obligatory we now read:

"And when we were come to Je-ru-sa-lem, the brethren received us gladly.

"And the day following Paul went in with us unto James; and all the elders were present.

"And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

"And when they heard it, they glorified the Lord, and said unto him Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

"And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

"What is it therefore? the multitude must needs come together: for they will hear that thou art come.

"Do therefore this that we say to thee: We have four men which have a vow on them;

"Then take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee,

28 The Four Great Cycles, God's Timekeepers

are nothing; but that thou thyself also walkest orderly, and keepest the law."—Acts 21; 18-24.

Does this sound like they believed the law done away? From this meeting Paul is brought before the council under arrest as a Roman prisoner. Act 22. Hear what he says about the law in the 23rd chapter:

"Then said Paul unto him, God shall smite thee, thou whited wall; for satest thou to judge me after the law, and commandest me to be smitten contrary to the law."—Acts 23:3.

He is next brought before Felix, the Governor. Hear what he again says of the law:

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."—Acts 24; 14. He was next brought before Festus. Hear again what he says of the law:

"While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all."—Acts 25:8.

Paul preaches his last sermon in Rome before his death. Hear what he said:

"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."—Acts 28; 23.

And this is not all that ministers know about this question of the law and the Sabbath. They know that the founders and commentators of every well established denomination in their early teaching taught the ten commandments as unalterable and eternal in their obligations and they further know they have printed the ten commandments and scattered abroad everywhere copies of that law with great expense to call the attention of the people to them and now they know that since the Sabbath question is brought to their consideration they have largely forsaken that teaching and for it teach the law is now abolished, without any explanation or confession as to whether their former teaching was wrong or right. Thus keeping the people in darkness as to their real condition as touching the law.

They further know that the Catholic church testifies to their face both in printed books and in public teaching, that the Protestant in their observance of the first day of the week have no scriptural authority but only the authority of the Catholic

church for the observance of Sunday. The above statements are true as they apply to all Protestant denominations and their Ministry whether it is Baptist, Presbyterian, Methodist, Christian, Dunkard, Lutheran or whatever craft they may be except the Seventh day people.

Why will they still continue to do it when from every standpoint the teachers know the above to be facts both by History and the Bible?

The Four cycles and the Law of God.

Says David: "The heavens declare the glory of God, and the firmament sheweth his handywork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech nor language, where their voice is not heard.

"Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

"Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

"His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple.

"The statutes of the Lord are right, rejoicing the eyes. commandment of the Lord is pure, enlightening the eyes.

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

"Moreover by them is thy servant warned: and in keeping of them there is great reward.

"Who can understand his errors? cleanse thou me from secret faults.

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

"Let the words of my mouth, and the mediation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Psalms 19:1-14.

God by the Holy Spirit of inspiration has in the above Psalm coupled the perfection of the movements of the heavenly bodies with the perfection of His law. The two are from God, one for the government of the universe which is the constitution, basis

Now is the time for making up the 144,000 who get the victory over the beast and its image.

Will you love God enough to obey Him by keeping his commandments in this great test of your faith which is a decision for eternity in your case? God help you to choose the right one whom you will serve.

G. G. RUPERT, Britton, Oklahoma, U. S. A.



of the natural law, the other for the government of men and controls the righteousness of man. Both are eternal as we read of the new earth they will come from one Sabbath to another, and from one new moon to another to worship before the Lord. Isiah. 66:23. This establishes beyond all question that the original purpose of God in the creation will be the same throughout eternity.

GOOD RULES FOR THE COMMON PEOPLE TO OBSERVE WITH MINISTERS.

If they tell you there is now a new law since Christ, hold them to the point to show you the Bible that says so, and also show you in the new Testament where the new commandment are recorded and how many there are. Then you notice and you will see they are only quotations from the Old. If they say the law is fulfilled, placing the meaning that that means the law is ended, have them show you the different places in the New Testament where the word is used and see how many of them teaches his definition. You will find there is not one of them but teaches to fulfill is to obey. If they say Christ broke the Sabbath have them show you where, and on examination you will see they were only doing just what the law taught they could do on the Sabbath. If they say it was the custom of the Disciples to meet on the first day to break bread, tell him to show you Acts two and twentieth chapters, and read and you will see the breaking of Bread was a common meal and not the communion, for that ordinance was to be observed annually and not weekly. If they say the great men do not keep the Sabbath tell them neither did the Rulers believe on Christ. If they threaten you with being put out of the church tell them you are not one like the Jews who was afraid to confess for fear of being put out of the synagogue but if they cast you out the Lord will take you up, and further tell them that thought Job, Daniel or Noah should stand for you they could only save their own souls and not yours.

Ever take the sword of the spirit and the teacher of error will soon leave. Now is the day of reform on this great question. Who will join in making up the Remnant people who keep the commandments of God and have the faith of Jesus. Rev. 14; 12: Thus escaping the mark of the beast and the seven last plagues so soon to be visited upon the worshippers of the beast and his image.

THE YELLOW PERIL

"The Yellow Peril," a timely book on Prophecy, of 530 pages. It deals largely with prophecies of the Old Testament having their application in our day. A book now in the hands of the leading rulers and men of the world. Many testimonials have been sent in by them praising the book. Bound in cloth in fine style. Price, \$2.25.

THE INSPIRED HISTORY

"The Inspired History," in three volumes, 750 pages. Bound in Melton paper. Price for the three, \$1.00. In cloth, \$2.25.

Time, Tradition and Truth

"Time, Tradition and Truth," concerning the end of the world. Bound in cloth. Price, 90c. This book is just out, being greatly enlarged and we speak for it to be an eye-opener on prophecy, chronology and such subjects, as are designed to correct many wrong positions held. Get it by all means.

THE BIBLE ATLAS

"The Bible Atlas," 375 questions and answers, with charts, maps and many things to aid Bible Study. Nicely bound. Price \$1.50.

THE TWO COVENANTS

The Old and the New, between God and man. 65 Pages, 25c.
"The Four Great Cycles," 36 pages. Price 20c.

TRACTS

"Peace or War," 16 large pages. Price, 5c.
"The Call of the Ministry and Their Support," 16 pages. Price 5c.

IN PREPARATION

Book—"God's Two Witnesses, The Law and the Prophets."
Tracts—"Circumcision, The Lesson Taught Then, to be Taught Now," "Mortality of Man," "The Sign of the Son of Man, What it Is," "The Two Atonements," etc.

All the above are written by G. G. Rupert.

UNION PUBLISHING COMPANY
Britton, Okla., U. S. A.