

The Sundown to Sundown Day

This study will show the accuracy of the sundown to sundown belief of a day in scripture. I have written this study to aid others who may have been exposed to the idea that a “day” is only the “sunlight” portion of a 24 hour period. The primary reason this issue is important is because of Sabbath. I believe the devil is leading SDA’s away from God through things such as “Lunar Sabbaths” and “daylight only Sabbaths”. These beliefs are far more deceptive than Sunday Sabbaths, at least for SDA’s. I have read materials from a few feast keeping, Lunar Sabbath websites that promote the “daylight only” Sabbath so I’m familiar with most of the arguments that someone may present to support this idea. This study will be primarily from scripture as those who promote this doctrine are not believers in the inspiration of Ellen White. Now I realize they will often give a lip service confession that they believe in her but they always use her writings as if they were standing in a buffet line picking and choosing what they want. Doing this is a rejection of her writings according to her own words. I have much more respect for those who flat out admit they do not accept her writings, or those who simply are unsure. Thus the only reason I will use her in a few places will be for the SDA’s who do accept her writing’s as authoritative.

In studying this issue it is easy to discover that the entire issue is what constitutes a “day” in scripture. Is a “day” only the “sunlight” portion of a 24 hour period or is a “day” a full 24 hour period consisting of both a “light” portion and a “dark” portion”? I will show in this study that a “day” in scripture actually has many meanings depending on context so the answer to the above question is in reality neither. Now the studies that I have read from those who promote “daylight only” always begin in Genesis chapter one. This is good as they are following rules of interpretation in starting there. However the conclusion they ultimately come to is based on “word” inspiration, not “thought” inspiration. This is very important because I have noticed that error always relies heavily on “word” inspiration. Here is an example of word inspiration: Jesus told us to call no man “father” and thus if we apply word inspiration to this we would have to conclude that we should never call anyone on earth “father”. The reality is Christ was talking about magnifying or exalting men to a position where you give them full and complete trust in all that they say. This is the “thought” behind His statement. A person using word inspiration would say “so your saying Jesus is wrong and we can call men “father”?” In saying its ok to call your dad “father” you are in reality going against the word Christ spoke yet you are perfectly in harmony with the truth and the “thought” He was trying to express. Another example of “thought” inspiration is a person can be an “elder” yet that person at the same time is not an “elder”. In word this statement contradicts each other but in thought the person is simply “old” yet he doesn’t have the office position of an “elder” in church. There are hundreds of examples in scripture like this. Jesus is God (nature and authority) yet He is not God (the person).

Here is the primary foundational text to this entire issue:

*“And God said, Let there be light: and there was light.⁴ And God saw the light, that it was good: and God divided the light from the darkness.⁵ And **God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.**” (Gen 1:3-5)*

In the above we can see that God called the “light” “day/yom” and the “darkness/night”. Thus we can plainly see that it is true that when the sun is up shinning its light it is “day” and when the sun is down and darkness pervades it is “night”. Now of course the sun was not yet created here on “day one” but the light that was created is in all reality is coming from the position where God would later create the sun. The point is we have discovered one definition to “day/yom”. The debate is over “and the evening ad the morning were the first day”. Now the websites I have read claim this is translated incorrectly. I believe it is translated perfectly correct. I do not know if all “sunlight only” believers make the claim of translation error so I will not go over that argument. However if they do have to argue translation error with no good evidence (I have seen no evidence for the argument) for it they have already placed

themselves in a bad position. The “sunlight only” position makes the claim that “first day” is of course referring to the sunlight portion of a 24 hour period. They do not include the “night” in the “first day”. The argument goes like this: God called the “light” “day” and the “darkness” “night” so the “night” cannot be the “day”. I make the claim that the night is part of the “day” yet it is not part of the “day”. This is why I spoke on the issue of word inspiration versus thought inspiration. The night is part of the “day/a 24 hour period” and yet the night is not part of the “day/when the sun is up”. We will come back to the “evening and the morning” later but first we will take a look at what the word “yom/day” means in scripture. So far we know for a surety that “day” has at least one meaning referring to the daylight portion of a 24 hour period.

*“These are the generations of the heavens and of the earth when they were created, in the **day** that the LORD God made the earth and the heavens,” (Gen 2:4)*

Did God create everything in “one daylight” portion of a 24 hour period? Of course not, as scripture says that God created everything in “six days”. The word “yom/day” here has the meaning of a “period of time”. It’s like saying “back in grandpa’s day”. So we now have at least two meanings for “yom”.

*“And in process of **time (yom)** it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.” (Gen 4:3)*

In the above passage we see that “yom” is translated “time” showing that “yom” can take on the meaning of a lengthy period of time covering much more than a “day”. This is similar to the previous example in that “yom” is a period of time yet it is different in that you would not translate the word “yom” as “day” here for it would make no sense. We now have three different “senses” in which “yom” may be used.

*“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil **continually (yom)**.” (Gen 6:5)*

In the above passage we see that “yom” carries the idea of something taking place constantly having nothing to do with “daylight or darkness”. We now have four different senses in which “yom” may be used. Now before going over the “fifth sense”, a 24 hour period, I’m going to explain the sorcery trick being used by the “sunlight only” position. Please note it is highly unlikely that those teaching the “sunlight only” position are conscious of performing sorcery. Sorcery is the incorrect methods of interpreting scripture that brings people into Babylonian confusion according to the book of Revelation. One of the most common sorcery tricks is to show someone the meaning of a word from a few passages attempting to get that person to believe in that meaning and get them to plug that meaning into a desired text. In Genesis 1:5 a “sunlight only” believer would take the meaning “day=sunlight” and slide it over to the phrase “first day”. Of course there will be various arguments to uphold it but the foundation for doing this is “day=sunlight”. I’ll show you a sorcery trick Jehovah Witnesses use in this same area using this passage:

*“These are the generations of the heavens and of the earth when they were created, in the **day** that the LORD God made the earth and the heavens,” (Gen 2:4)*

JW’s would typically accompany this with “a day is as a thousand years” to get you to believe that the “first day” is really a very long period of time as they do not believe in a literal six day creation. They rightly know “yom” in the above passage is more than a 24 hour period and get you to buy into the idea that “yom” can be a lengthy period of time, which is true, and then slide the meaning over to “first day”. Of course they disregard the context that “the evening and the morning were the first day”.

Now that you know what “sleight of hand” sorcery looks like we will go on to show the “fifth sense” of “yom” which is a 24 period. Now I could literally use hundreds of passages to show this but I realize the opposition will claim these passages are referring to “daylight” only and that I am “assuming” a 24 hour period onto them. This is why I had to show you the evidence that “yom” has much more than the idea of “daylight”. In showing these multiple meanings it will make it very plain that I’m not making any assumption in showing this “fifth sense” meaning of a 24 hour period. I’ll only use one example at the moment as I will bring in much more evidence that the night is part of a day later in this study.

*“And the **days** of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:”(Gen 5:4)*

Notice in the above that the “days” of Adam are equal to 800 years. Adam didn’t just live during the daylight hours but rather the night as well and those he lived full 24 hour days. This is called taking the Bible as it plainly reads. However I realize how sorcery affects the mind so when a “daylight only” believer reads the above passage he plugs in the idea of “daylight” into “days”. He would claim I am making an assumption here but in reality it is he that is making the assumption. He is sliding the meaning of “day=sunlight” from Gen 1:5 over to this passage and hundreds of others because he preconceived in his mind that “day” cannot be associated with “night” based on “word inspiration”. I’m not assuming that Adam was alive at night and that both the daytime and nighttime were full days in which he lived accumulating into 800 years. I’m taking the Bible as it plainly reads. I know “yom” has a much broader meaning than “daylight” because I study based on “thought inspiration” not “word inspiration”.

I will now return to “and the evening and the morning were the first day”. This line is repeated for each of the six creation days adding “second, third, fourth, fifth, and sixth day”. Now the “daylight only” believers basically claim that evening ends a “day” and morning begins a “day”. I believe evening both begins and ends the “day” containing a morning yet at the same time it is true morning begins the “day” and evening ends the “day”. Of course “thought inspiration” is very confusing to these guys as they see this as a contradiction because they use “word inspiration”. The fact concerning Genesis 1:5 is the passage doesn’t say “and the morning and the evening were the first day”. This in reality is what they really need the passage to say but it doesn’t so they claim the order of “evening and morning” is not significant in the text when in reality it is very important. Now of course when God said “let there be light” not every place on earth was radiated with light for he divided the light from darkness so part of the earth was dark while part was light. In reality the entire earth started off as night according to Gen 1:1-2. The earth was actually created on day 1 while it was dark. Read the fourth commandment (for in six “days”) and you will see everything concerning the earth was created in six days, not some of the earth many years previously. In fact the Spirit moving on the face of the waters is God’s power as creation is taking place in the “dark”. Many believe only light was created on day one but this isn’t true. The expression “and the evening and the morning were the first, second, third day” is important as to its order. Evening is first as the sun sets then as time progresses morning comes as the sun rises until the sun once again sets in the evening. This cycle has repeated since the creation. This is why it says “and the evening and the morning were the first day”, not “and the morning and the evening were the first day”. They would have a plain thus saith the Lord if the text said and the “morning (sunrise) and the evening (sunset) were the first day.” Anyhow I know the arguments that I have put forth so far would probably not persuade them at this point but this foundational portion of the study was important. What we will do now is look further into scripture to see what evidence there is to support either view.

*“Jesus answered, Are there **not twelve hours in the day**? If any man walk in the **day**, he stumbleth not, because he seeth the **light of this world**. 10 But if a man walk in the **night**, he stumbleth, because there is no light in him.” (John 11:9-10)*

I quote this passage first because it is one of the most common passages these people quote to support their position. Please note the text doesn't support their position however it does support the truth that “day” often refers to the daylight hours of the day. It is a common practice for a position that is in error to quote passages such as the above attempting to make it appear that their opposition doesn't believe the passage. You won't find anyone that I'm aware of that doesn't agree with the above passage. Please note that “twelve hours” is not 60 minute hours but rather a time reference they used based on a sundial. No matter what time of year it was the sundial was broken into 12 equal hours though in reality the day light time was less or more depending of the time of year. Here is one of the confusing realities of their position, depending on where you live in this world Sabbath could technically be 0-24 hours long. I'm not sure what they do for those who live in places such as Anchorage Alaska where they may not see the light of day for a very long time. That's an extreme example of the confusion in their belief but the reality is some places on earth may have a 16 hour Sabbath while others may only have a 6 hour Sabbath. As I said in reality it could be anywhere from 0 to 24 hours but it will be very different depending on where you live. In the summer time in the northern hemisphere Sabbath would be longer while those in the south will be having a short Sabbath day and vice versa in the winter. This is extremely appealing to the carnal heart that just can't wait for the Sabbath hours to end. For someone who loves Sabbath this is very much a letdown to have so much Sabbath time stripped from them.

*“For yet seven days, and I will cause it to rain upon the earth **forty days and forty nights**; and every living substance that I have made will I destroy from off the face of the earth.” (Gen 7:4)*

The above passage may be used as one of those texts which they believe proves the night cannot be part of the day. Apparently God says it this way to show an important distinction. I agree that there is a reason but not the same reason the “daylight only” believers would claim. This summer in June we had a period of time where it rained 20 out of 22 days, however it did not rain day and night. Most of the time it rained during the day but sometimes it rained at night. In the above passage it didn't just rain 40 days, it rained non-stop for forty days and forty nights. The expression “forty days and forty nights” actually qualifies “forty days” which if there was no qualification could simply mean that it rained a little every day for 40 days. Now notice:

*“And the **flood was forty days upon the earth**; and the waters increased, and bare up the ark, and it was lift up above the earth.” (Gen 7:17)*

Did the rains stop coming or dry up during the night? No of course not, it is obvious that the forty days here includes the night time. It was qualified earlier but here it's just given in simple general terms. We see this again here:

*“And the waters prevailed upon the earth an **hundred and fifty days**.” (Gen 7:24)*

Here we see the flood actually lasted 150 days and these days most certainly included both daytime and nighttime. Now the “daylight only” believers know that the flood obviously was on earth throughout the night so they would claim the obvious is not said. To them “days” is once again expressing “daylight time” only. There are literally hundreds of passages like this I could quote but they will always interpret them as the “obvious is not stated”. That's how sorcery can take out hundreds of texts to make them irrelevant. They assume “days” is only “daylight” while accusing the other side as “assuming” “days” include the nighttime. Thus I won't be quoting the hundreds of texts I

could quote but rather get right to the heart of the issue to deal with this idea that “night is not part of a day”.

“And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.” (Lev 23:6)

According to this text based on their interpretation of “days” it would have been ok to eat leavened bread at night since night is not part of the day. Now of course they would argue that the command is to get rid of all leaven out of your house so they shouldn’t have any leaven in order make or eat leavened bread. Ok that’s a good point back in that day, but today most of the “daytime only believers” are feast keepers and this world is very different. Now I’m not a feast keeper but for those who are and believe this way there is no reason why they can’t after sundown rundown to a store or restaurant and eat some leavened bread. They would not be in violation of the command they believe in. Obviously “days” here includes the night, I’m just showing how unreasonable this doctrine is.

“It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.” (Lev 23:32)

The above passage is really a simple way of showing the error of their doctrine however they will tell you the context of this is concerning the “day of atonement” not the Sabbath. Right they are but I’m not using this claiming it’s referring to the 7th day Sabbath, I know the context is the “DAY of atonement”. They claim God made this command to be from “even unto even” specifically and only for the “day of atonement” because they were to afflict their souls and fast. One article I read said this way Israel would know they should eat their last meal just before sundown because they could not eat again until after the following sundown. That’s really irrelevant to the issue. The fact is notice what the previous passages say:

“Also on the tenth *day* of this seventh month there shall be a **DAY** of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.²⁸ And ye shall do no work in that same **DAY**: for it is a **DAY** of atonement, to make an atonement for you before the Lord your God.²⁹ For whatsoever soul it be that shall not be afflicted in that same **DAY**, he shall be cut off from among his people.³⁰ And whatsoever soul it be that doeth any work in that same **DAY**, the same soul will I destroy from among his people.³¹ Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.³² It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.” (Lev 23:27-32)

In the above passage twice the word “*day*” was supplied so I italicized it as I know the opposition would cry foul but the other 5 times “DAY” is mentioned it is “yom”. When did the “Day of Atonement” begin? “in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.” Here we plainly see that the DAY that the children of Israel were to afflict their souls on was a full 24 hour period from sundown to sundown. The “night” was part of the “day” something they claim cannot be. They call this an “exception”. God is not the author of confusion giving some people only a few Sabbath hours while giving others more Sabbath hours. We will see that this is no exception but the way it always works.

“And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their goings out.³ And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the

passover the children of Israel went out with an high hand in the sight of all the Egyptians.” (Num 33:2-3)

In the above we see that Israel left “Rameses” Egypt on the 15th DAY of the month. Now it says they left on the “morrow” after the Passover which some may assume means after sunrise but the term “morrow” doesn’t mean after the sun has come up. We can see this here:

*“Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt **by night**.” (Deut 16:1)*

This escape at “night” from Egypt can also be seen in the Exodus story. Now Lunar Sabbath keepers really confuse all of this because they believe Israel stayed in Rameses Egypt during the “daylight” portion of the 15th in order to observe the Sabbath which they claim always falls on the fifteenth of the month. The above scriptures I gave are enough to show that error so I won’t be going into it although I know they cry “translation error”. The point is that God brought the children of Israel out of Rameses on the 15th DAY of the month by NIGHT.

*“Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.³ Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the **day** when thou camest forth out of the land of Egypt all the days of thy life.⁴ And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou **sacrificedst the first day at even**, remain all night until the morning.” (Deut 16:2-4)*

In the above we see Israel was to “remember the **day** when thou camest forth out of the land of Egypt” and that according to verse 1 the time of day was “night”. Now the Passover was to be sacrificed on the 14th day of the first month at even (sundown) but here we see it is said to take place on the “first day at even” and this “first day” is a reference to the “seven days” of unleavened bread. The 14th is not the “first day of unleavened bread”, the 15th is so how can this be? We are to guard the edges of the Sabbath referring to sundown as “evening” is a fairly broad term able to start well before sundown and going past sundown and because the sacrifice was performed at the very end of the 14th day it’s basically falling on both days, the end of the 14th day and the start of the 15th day. The Day of Atonement began on the evening of the 9th but this is also the start of the 10th day. The 14th day is ending at even and the 15th day is beginning at even so this is why God can say the sacrifice was performed “the first day at even”. Thus we can see that the first day of unleavened bread began at “even” just as Atonement began at “even” so Atonement was not a special case. We can see this same idea in these texts:

*“Now the **first day** (day is supplied here) **of the feast of unleavened bread** the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?¹⁸ And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.¹⁹ And the disciples did as Jesus had appointed them; and they made ready the passover.²⁰ Now when the **even was come**, he sat down with the twelve.” (Matt 26:17-20)*

*“And the **first day of unleavened bread**, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?(Mark 14:12)*

In the passage in Matthew “day” is supplied but rightly so as we see in Mark 14:12 “day” is not supplied but actually in the text. Just as Deut 16:4 shows the Passover was sacrificed on the “first day of unleavened bread”. This is important because in the “daylight only” doctrine the “first day of unleavened bread” didn’t start until sunrise the following morning but here we see it was starting at even. You can see more of this if you read Exo chapter 12.

*“And Jesus saith unto him, Verily I say unto thee, That **this day**, even in **this night**, before the cock crow twice, thou shalt deny me thrice.”(Mark 14:30)*

*“And he said, I tell thee, Peter, the cock shall not crow **this day**, before that thou shalt thrice deny that thou knowest me.”(Luke 22:34)*

*“And so it was, that, while they were there, the days were accomplished that she should be delivered.⁷ And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.⁸ And there were in the same country shepherds abiding in the field, keeping watch over their flock **by night**.⁹ And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.¹⁰ And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.¹¹ For unto you is born **this day** in the city of David a Saviour, which is Christ the Lord.”(Luke 2:6-11)*

The Greek word translated “this day” appears 41 times in the Bible and is always translated “this day or “to day”. As we can see these all took place at “night”. In Leviticus chapter 8 we have these important texts:

*“And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.³² And that which remaineth of the flesh and of the bread shall ye burn with fire.³³ And ye shall **not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.**³⁴ As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.³⁵ Therefore shall ye abide at the door of the tabernacle of the congregation **day and night seven days**, and keep the charge of the Lord, that ye die not: for so I am commanded.” (Lev 8:31-35)*

In the above we can see that “seven days” is qualified to be “day and night”.

“And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:” (Lev 13:5)

Do you believe the leper was free at night to go about and do what he wants, where he wants?

“In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.¹⁶ There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.¹⁷ Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?¹⁸ Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.¹⁹

*And it came to pass, that **when the gates of Jerusalem began to be dark before the sabbath**, I commanded that the **gates should be shut**, and charged that **they should not be opened till after the sabbath**: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.” (Neh 13:15-19)*

In the above we can see that as the gates of Jerusalem “began to be dark” the gates were shut in order to prevent buying and selling on the Sabbath day. This was not done in the morning at sunrise but rather at even, at sunset. That’s because at even is when the Sabbath begins. This finishes this portion of the Bible study but I wanted to plainly show how the night is indeed part of the day. Do you realize the Bible never says something like “on the 23rd night of the 8th month” but rather always says “day”. On top of this according to the “daylight only” doctrine there is no word for a 24 hour period. These people also claim the Jews went astray on this issue in their apostasy but I have never seen any recorded evidence that they changed the time they kept Sabbath. This claim is also made by Lunar Sabbath keepers. I am unaware of any arguments in the Old Testament to prove the “daylight only” doctrine outside of the texts I have covered. There may be some but I’m confident they can be answered with what we have already learned.

This next portion of the study is going to go over the crucifixion event because the “daylight only” people seem to use this heavily as evidence for their position. Here is the basic point of their argument. Jesus died too late in the day, 3pm in today’s time, with sundown around 7pm, leaving only 4 hours to accomplish all the events of his burial before sundown. The claim is there just wasn’t enough time and all the events took place as the sun was going down and throughout the night finishing up just before sunrise when the Sabbath would begin. The first point I would like to make is I do not believe that it would have been illegal for them to take care of Jesus body after dark during Sabbath hours; however I do believe they accomplished everything before Sabbath hours began. I will first mention the two primary texts that are used in the crucifixion argument for a “daylight only Sabbath”.

*“When the **even was come**, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple:58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.” (Matt 27:57-58)*

*“And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.54 And that day was the preparation, and the sabbath drew on (**began to dawn**).” (Luke 23:53-54)*

In the first passage it is claimed that “even” is basically as the sun is disappearing while other texts also show that Pilate first had to get a centurion to prove Jesus was dead as he could not believe it. The obvious point is the sun is already going to be down before they can get Jesus in the tomb. Couple this with the claim that “drew on” in Luke 23:54 should be translated “began to dawn” claiming the sun was about to rise starting the Sabbath day. This means Joseph and others worked all night to get Jesus in the tomb. Now it is claimed that even if “even” was much earlier than right at sundown there still wouldn’t be enough time. I should say this is the argument of at least one popular Lunar Sabbath site. Nevertheless I will still show that “even” in Matthew 27:57 doesn’t have to be at the last minutes of sundown.

*“And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.15 And **when it was evening**, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.16 But Jesus said unto them, They need not depart; give ye them to eat.17 And they say unto him, We have here but five loaves, and two fishes.18 He said, Bring them hither to me.19 And he commanded the multitude to sit down on the grass,*

*and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.²⁰ And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.²¹ **And they that had eaten were about five thousand men, beside women and children.**" (Matt 14:14-21)*

As the passages notes this took place "when it was evening". Now there were 5000 men to feed plus women and children. Being very conservative it should be safe to say were dealing with potentially 8,000 or perhaps more than 10,000 people. 12 disciples were to disperse the food to the crowd and then the crowd had to eat, then the disciples had to gather up the fragments. Then notice what was next:

*"And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.²³ And when he had sent the multitudes away, he went up into a mountain apart to pray: and **when the evening was come**, he was there alone." (Matt 14:22-23)*

Please note that both times "evening" is mentioned it is the same word. Now I can't say exactly how long it took to do all of the above but there was enough time for this large multitude of people to be fed and the fragments cleaned up by 12 people. These passages shows us the broad meaning of "even". Now as I said the website I read admitted this but I wanted to add it in case not all admit it. However that site still doesn't believe everything could be accomplished. I won't go over all the speculation they put into their story but you can clearly tell they had an agenda in their speculation. Here are some important facts from scripture:

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." (John 19:31)

The Jews wanted the bodies down before Sabbath showing a rush of urgency.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.³³ But when they came to Jesus, and saw that he was dead already, they brake not his legs:" (John 19:32-33)

The soldiers came to break their legs that they may die quickly but found Jesus already dead which from what I have seen all agree was about 3pm.

*"And now when the **even was come**, because it was the preparation, that is, the day before the sabbath,⁴³ Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.⁴⁴ And Pilate **marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.**⁴⁵ And when he knew it of the centurion, he gave the body to Joseph." (Mark 15:42-45)*

A key point here is we do not know how long this took to get the information but the speculation that someone had to be sent to the cross and then come back is not true for the Jews had already had soldiers go to break their legs. The centurion could have returned to inform Pilate nearly when Joseph had arrived. When Pilate gave the order for the soldiers to go break their legs he didn't know Jesus was going to be dead when they arrived. We do not know exactly when the centurion arrived back to tell Pilate.

*“And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.³⁹ And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.⁴⁰ Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.⁴¹ **Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.⁴² There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.**” (John 19:38-42)*

Notice Joseph had a helper, and the tomb was “nigh at hand”. In the article I had read they speculated on the time it would take for Joseph to get the cloth but in reality we really don't know. However we do know the preparation was not yet finished by the time they put Jesus in the tomb, as it says “therefore because of the Jews' preparation day”. Thus it certainly wasn't the middle of the night or even dark yet when Jesus was laid in the tomb. There really was plenty of time for all of this to be accomplished. In fact the idea that all of this took all night until near sunrise just isn't plausible based on the scripture record as well as the events that needed to take place. Now let's deal with the other text which says:

*“And he (Joseph) took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.⁵⁴ And that day was the preparation, and the sabbath drew on (**began to dawn?**).” (Luke 23:53-54)*

The first question is why do they believe this should be translated “began to dawn” and refer to “sunrise”?

*“In the end of the sabbath, as it **began to dawn** toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” (Matt 28:1)*

The Greek word in these two passages exists in scripture only these two times so we don't have much to go on. As you can see in Matthew 28:1 it fits perfectly that the two Mary's were coming to the tomb about sunrise. Now the “daylight only” people will point out the words “toward the first day of the week” claiming it could not be the first day of the week based on the word “towards”. Just do a search on this word so you can grasp the idea of it. Again thought inspiration has no issue with understanding the above passage.

*“And he (Joseph) took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And **that day was the preparation**, and the sabbath drew on (began to dawn?).⁵⁵ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.⁵⁶ And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.” (luke 23:54-56)*

Please notice that just like John's passage Luke's passage says “that day was the preparation” which is referring to Joseph and all he was doing. Joseph accomplished his work during the preparation day not in the middle of the night when it was dark. Thus I believe the Greek word translated “drew on” is more than likely fine showing that the Sabbath was approaching. The Greek word according to Strong's means “to begin to grow light”. There are many words in scripture that are translated in a way that fits the idea or thought of the word and I believe that may be the case here. The light (figuratively) of the Sabbath was approaching. Perhaps someone has a better approach to this word than I without

denying that Joseph completed his work on the preparation day. My last witness to the truth will be from the Testimony of Jesus given through Ellen White:

*“At last Jesus was at rest. The long day of shame and torture was ended. As **the last rays of the setting sun ushered in the Sabbath**, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day.” {DA 769.1}*

And:

*“While the **evening shades were gathering**, Mary Magdalene and the other Marys lingered about the resting place of their Lord, shedding tears of sorrow over the fate of Him whom they loved. “And they returned, . . . and rested the Sabbath day according to the commandment.” Luke 23:56. {DA 774.1}*

And:

“I saw that it is even so: “From even unto even, shall ye celebrate your Sabbath.” Said the angel: “Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is. I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: “Ye shall understand, but not yet, not yet.” Said the angel: “If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.” I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at “even,” and it was inferred that even was at six. I saw that the servants of God must draw together, press together.” {1T 116.1}

The Waldenses

Pure, simple, and fervent was the piety of these followers of Christ. The principles of truth they valued above houses and lands, friends, kindred, even life itself. These principles they earnestly sought to impress upon the hearts of the young. From earliest childhood the youth were instructed in the Scriptures and taught to regard sacredly the claims of the law of God. Copies of the Bible were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testament. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and every comfort. {GC 67.1}

School of Prophets

There was a school of the prophets at Gilgal, and also at Bethel and at Jericho. Elijah wished to visit these important places before he was parted from them. His spirit was cheered as, by the direction of God, he was permitted to see the schools of the prophets and the work that was going on in those institutions,—an education which was to keep the wonderful works of God continually before the students, and which magnified the law of God, and make it honorable. The education was of that order which would preserve the souls of all who would be obedient to the law of God. While idolatry was prevailing to an alarming extent, Elijah could see the word of the Lord verified, “I have left me seven thousand in Israel, all the knees which. . . have not bowed unto Baal.” Youth Instructor {YI, April 28, 1898 par. 6}

Shall we not be doers of the words of him who knows all things? Shall we not make the Bible the man of our counsel in the education and training of our youth? The word of God is the foundation of all true knowledge, and Christ teaches what men must do in order to be saved. Hitherto the designs of the enemy have been carried out in bringing before our students such books as have taught specious errors, and presented fables that have tempted their carnal appetites. Shall we bring into our schools the sower of tares? Shall we permit men who are called great, and yet who have been taught by the enemy of all truth, to have the education of our youth? Or shall we take the word of God as our guide, and have our schools conducted more after the order of the ancient schools of the prophets? Christian Education {CE 82.1}

Schools in All Our Churches.--In all our churches there should be schools, and teachers in these schools who are missionaries. It is essential that teachers be trained to act well their part in the important work of educating the children of Sabbathkeepers, not only in the sciences, but in the Scriptures. These schools, established in different localities and conducted by God-fearing men or women, as the case demands, should be built on the same principles as were the schools of the prophets. {CG 306.1}

Church Schools in the Cities.--It is of the greatest importance that church schools shall be established, to which the children may be sent and still be under the watch care of their mothers and have opportunity to practice the lessons of helpfulness that it is God's design they shall learn in the home. . . . {CG 306.2}

Much more can be done to save and educate the children of those who at present cannot get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. {CG 306.3}

Provide Schools for Small Churches.--Many families, who, for the purpose of educating their children, move to places where our large schools are established, would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church school where the children within their borders could receive an all-round, practical Christian education. It would be vastly better for their children, for themselves, and for the cause of God, if they would remain in the smaller churches, where their help is needed, instead of going to the larger churches, where, because they are not needed, there is a constant temptation to fall into spiritual inactivity. {CG 307.1}

Wherever there are a few Sabbathkeepers, the parents should unite in providing a place for a day school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study. {CG 307.2}

In localities where believers are few, let two or three churches unite in erecting a humble building for a church school. {CG 307.3}

If parents will realize the importance of these small educating centers, co-operating to do the work that the Lord desires to be done at this time, the plans of the enemy for our children will be frustrated. {CG 307.4}

Home Church Schools.--As far as possible, all our children should have the privilege of a Christian education. To provide this we must sometimes establish home church schools. It would be well if

several families in a neighborhood would unite to employ a humble, God-fearing teacher to give to the parents that help that is needed in educating their children. This will be a great blessing to many isolated groups of Sabbathkeepers, and a plan more pleasing to the Lord than that which has been sometimes followed, of sending young children away from their homes to attend one of our larger schools. {CG 307.5}

Our small companies of Sabbathkeepers are needed to hold up the light before their neighbors; and the children are needed in their homes, where they may be a help to their parents when the hours of study are ended. The well-ordered Christian home, where young children can have parental discipline that is after the Lord's order, is the best place for them. Child Guidance {CG 308.1}

The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. {GC 343.1}

The schools of the prophets, established by Samuel, had fallen into decay during the years of Israel's apostasy. Elijah re-established these schools, making provision for young men to gain an education that would lead them to magnify the law and make it honorable. Three of these schools, one at Gilgal, one at Bethel, and one at Jericho, are mentioned in the record. Just before Elijah was taken to heaven, he and Elisha visited these centers of training. The lessons that the prophet of God had given them on former visits, he now repeated. Especially did he instruct them concerning their high privilege of loyally maintaining their allegiance to the God of heaven. He also impressed upon their minds the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven and go forth to work in the ways of the Lord. {PK 224.3}

The heart of Elijah was cheered as he saw what was being accomplished by means of these schools. The work of reformation was not complete, but he could see throughout the kingdom a verification of the word of the Lord, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal." 1 Kings 19:18. {PK 225.1}

Medical Missionary

The Pattern in Isaiah 58.--The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with the seal of God.--Manuscript 22, 1901. {Ev 516.4}

The union that should exist between the medical missionary work and the ministry is clearly set forth in the fifty-eighth chapter of Isaiah. There is wisdom and blessing for those who will engage in the work as here presented. This chapter is explicit, and there is in it enough to enlighten anyone who wishes to do the will of God. It presents abundant opportunity to minister to suffering humanity, and at the same time to be an instrument in God's hands of bringing the light of truth before a perishing world. If the work of the third angel's message is carried on in right lines, the ministry will not be given an inferior place, nor will the poor and sick be neglected. In His word God has united these two lines of work, and no man should divorce them. Counsels on Health {CH 514.4}

Chap. 219 - God's Love Enables Us to Impart Light

If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day. Isaiah 58:10. {RC 233.1}

All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. {RC 233.2}

Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed. {RC 233.3}

God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit. {RC 233.4}

There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the Word of God. Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there. Reflecting Christ {RC 233.5}

Circulation of Printed Materials

Every Church Member to Have a Part.--In the past, a large work has been accomplished in the distribution of the printed page. This is a line of service in which every church member can have some part. All cannot go out as canvassers for our larger books; but there is a field of usefulness open before many of our brethren and sisters in the placing of truth-filled publications in the homes of their neighbors and friends. {PM 370.1}

Years ago our brethren in responsibility gave much study to ways and means for the carrying forward of this line of work with increasing efficiency. As the result of carefully laid plans, patient instruction, and helpful supervision, the circulation of the printed page has come to be a mighty factor in the dissemination of the truths of the third angel's message.--RH, Nov. 5, 1914. {PM 370.2}

Sharing Books With Neighbors.--Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it. And remember that those who know the truth for this time and yet confine their efforts to their own churches, refusing to work for their unconverted neighbors, will be called to account for unfulfilled duties. Publishing Ministry {PM 370.3}

The Highest Objective

The object of Sabbath school work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school is a failure; for unless souls are drawn to Christ, they become more and more unimpressionable under the influence of a formal religion. The teacher should cooperate, as he knocks at the door of the heart of those who need help. If pupils respond to the pleading of the Spirit, and open the door of the heart, that Jesus may come in, He will open their understanding, that they may comprehend the things of God. The teacher's work is simple work, but if it is done in the Spirit of Jesus, depth and efficiency will be added to it by the operation of the Spirit of God. Counsel on the Sabbath School Work {CSW 61.1}

There should be much personal work done in the Sabbath school. The necessity of this kind of work is not recognized and appreciated as it should be. From a heart filled with gratitude for the love of God, which has been imparted to the soul, the teacher should labor tenderly and earnestly for the conversion of his scholars.

Visiting in Homes

Teachers and workers in every department of the Sabbath school work, I address you in the fear of God, and tell you that unless you have a living connection with God, and are often before Him in earnest prayer, you will not be able to do your work with heavenly wisdom, and win souls for Christ. The worker for God must be clothed with humility as with a garment. The Lord will recognize and bless the humble worker who has a teachable spirit, a reverential love for truth and righteousness, wherever such a worker may be. If you are thus, you will show a care for your scholars by making special efforts for their salvation. You will come close to them in loving sympathy, visiting them at their homes, learning their true condition by conversing with them concerning their experience in the things of God, and you will bear them in the arms of your faith to the throne of the Father.--TSS 68, 69. {CSW 75.1}

The Sabbath School and the Church Service

The Sabbath school at ----- was made the one great theme of interest with Brother E. It absorbed the minds of the young, while other religious duties were neglected. Frequently, after the Sabbath school was closed, the superintendent, a number of teachers, and quite a number of scholars, would return home to rest. They felt that their burden for the day was ended, and that they had no further duty. When the bell sounded forth the hour for public service, and the people left their homes for the house of worship, they would meet a large portion of the school passing to their homes. And, however important the meeting, the interest of a large share of the Sabbath school could not be awakened to take any pleasure in the instruction given by the minister upon important Bible subjects. While many of the children did not attend public service, some that remained were not advantaged by the word spoken, for they felt that it was a wearisome tax.--TSS 7. {CSW 183.1}

Small Company Sabbath Schools

Companies of Sabbathkeepers may be raised up in many places. Often they will not be large companies; but they must not be neglected; they must not be left to die for want of proper personal effort and training. The work should not be left prematurely. See that all are intelligent in the truth, established in the faith, and interested in every branch of the work, before leaving them for another field. . . . {CSW 183.2}

It has been proved in the missionary field that, whatever may be the preaching talent, if the laboring part is neglected, if the people are not taught how to work, how to conduct meetings, how to act their part in missionary labor, how to reach people successfully, the work will be nearly a failure. There is much to be done in the Sabbath school work, also, in bringing the people to realize their obligation and to act their part. God calls them to work for Him, and the ministers should guide their efforts.--TSS 109. {CSW 184.1}

Local Institutes Suggested

Instruction in regard to conducting the Sabbath school should, to a large degree, be given in the home churches; for the labor can be made more direct and the results will be more permanent if instruction is given at home. This work does not require the services of the ministers; they should be free to attend to the spiritual interests of the people. They are to teach others what to do. They must instruct the people as to how to come to the Lord and how to lead others to Him.--TSS 113, 114. {CSW 185.2}

Sabbath School Afternoons

These experiences prepared their hearts to appreciate and receive instruction regarding the value of missionary effort as a part of their education. As this subject was presented in the school and in the church, during the week of prayer, students and teachers sought to act upon the suggestions, and opportunities for labor were found in all directions. Sabbath and Sunday afternoons, from sixteen to twenty students are engaged in holding prayer meetings, Bible readings, young people's meetings, and preaching services, in from six to ten different places. One result of this work we already see--the workers are greatly blessed. Other results may be seen in the future.--RH Oct. 4, 1898. {DG 119.3}

Searching for the Lost

Bible Carried to Every Man's Door.--The Bible is unchained. It can be carried to every man's door, and its truths may be presented to every man's conscience. There are many who, like the noble Bereans, will search the Scriptures daily for themselves, when the truth is presented, to see whether or not these things are so. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." Jesus, the world's Redeemer, bids men not only to read but to "search the Scriptures." This is a great and important work, and it is committed to us, and in doing this we shall be greatly benefited; for obedience to Christ's command will not go unrewarded. He will crown with especial tokens of His favor this act of loyalty in following the light revealed in His Word.--Counsels on Sabbath School Work, p. 84. (1889) {Ev 461.4}

Day of Days: Take a walk and teach nature

And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Ezekiel 20:20. {FLB 274.1}

The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. {FLB 274.2}

The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. {FLB 274.3}

In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. . . . Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the Word and to sing the praise of the Father above. {FLB 274.4}

In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. Show that it was sin which marred God's perfect work; that thorns and thistles, sorrow and pain and death, are all the result of disobedience to God. Bid them see how the earth, though marred with the curse of sin, still reveals God's goodness. {FLB 274.5}

If we can cultivate within us a beauty of soul corresponding to the beauty of nature around us, there will be a blending of the divine and human agencies. {FLB 274.6}

As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor. {FLB 274.7}

Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable.

Women as Christian Workers: Distributing Tracts

Who can have so deep a love for the souls of men and women for whom Christ has died, as those who are partakers of his grace? Who can represent the truth and the example of Christ better than Christian women who are practicing the truth in their earnest efforts to bring souls to the light? Who are so well adapted to be teachers in the Sabbath-school? With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. The true mother is adapted to be the teacher of children. I do not recommend that woman should become a voter or an office-holder; but as a missionary, teaching the truth by epistolary correspondence, distributing tracts and soliciting subscribers for periodicals containing the solemn truth for this time, she may do very much. In conversing with families, in praying with the mother and children, she will be a blessing. Women can be instruments of righteousness, rendering holy service to God. It was Mary who first preached a risen Saviour. {GW92 383.2}

Should not Replace Divine

Children's Sabbath school should not replace their attending the worship service.--The Sabbath school at _____ was made the one great theme of interest with Brother E. It absorbed the minds of the young, while other religious duties were neglected. Frequently, after the Sabbath school was closed, the superintendent, a number of teachers, and quite a number of scholars, would return home to rest. They felt that their burden for the day was ended, and that they had no further duty. When the bell sounded forth the hour for public service, and the people left their homes for the house of worship, they would meet a large portion of the school passing to their homes. And, however important the meeting, the interest of a large share of the Sabbath school could not be awakened to take any pleasure in the instruction given by the minister upon important Bible subjects. While many of the children did not attend public service, some that remained were not advantaged by the word spoken, for they felt that it was a wearisome tax.--CSW 183. {PaM 279.3}

Traveling on the Sabbath

If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath. {6T 359.4}

When compelled to travel on the Sabbath we should try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God and commune with Him. Whenever there is opportunity we should speak to others in regard to the truth. We should always be ready to relieve suffering and to help those in need. In such cases God desires that the knowledge and wisdom He has given us should be put to use. But we should not talk about matters of business or engage in any common, worldly conversation. At all times and in all places God requires us to prove our loyalty to Him by honoring the Sabbath. {6T 360.1}

In the days of Nehemiah, when the children of Israel had brought upon themselves humiliation and distress by their departure from God in disregarding his law, they sometimes felt that God had forgotten them. The Lord showed his rebellious people that they were dependent upon him for prosperity and safety, yet his eye was upon them. They were feeble, exposed to the ravages of their

enemies; yet they were the guardians of the worship of the true God, and were to preserve a knowledge of his law until the Prince of peace should come. Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were discouraging, but Nehemiah was a man of courage and fidelity. He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God.

One of the principal ways in which the people had departed from God was in the desecration of the Sabbath. Heathen merchants, who came to Jerusalem to sell their wares, lodged outside the gates, and when they were opened in the morning, offered their goods for sale. Many of the Jews traded with them on the Sabbath; these not only broke the Sabbath themselves, but tried to remove the scruples of their more conscientious countrymen. Thus to a great extent the sacredness of the Sabbath was destroyed.

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed God's goodness in his dealings with them, and their ingratitude and sins as a nation, and pleaded before God: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people; since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress."

Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, they covenanted to obey his law. And that it might be a sure covenant, and preserved in a permanent form, it was written out, and the priests, Levites, and princes "sealed unto it." They had a clear knowledge of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act.

We need Nehemiahs in 1884, who shall arouse the people to see how far they are from God through their transgressions. It is time for the whole Christian world to search the Scriptures for themselves; for in the pulpits all through our land the law of God is made void by precept and example. The papal power has thought to change the law of God by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man-made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to supersede the claims of God; for he is a jealous God. He does not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" should be sufficient to settle all controversy.

He who instituted the Sabbath has never changed it to a common day. He rested on a definite day, and blessed and sanctified a definite day, and he requires the human family to observe that definite day. Every part of God's plan will be perfectly executed. Satan has interfered, and attempted to thwart it; but there is no change in the law of God. The position that God blessed and sanctified a seventh part of

time, and no day in particular, is one of Satan's devices. By this means he has so confused the minds of many that they regard God's holy restday as possessing no special sacredness; and because the world do so, they feel at liberty to set it aside, and select a Sabbath that suits their own convenience. And professed ministers of the gospel assure their congregations that this course is right. Those who are conscientiously observing the original Sabbath are styled heretics, deluded fanatics. But who are thus regarded in God's sight? Whom will he rebuke and punish—those who have kept the day that he blessed and sanctified; or those who, trampling upon the holy commandment, have accepted the institution of the papacy?

There is need of a Sabbath reform among us, who profess to observe God's holy restday. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business. Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God's holy day. A Sabbathkeeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. Men may think they cannot afford to obey God, but they cannot afford to disobey him. Those who are careless in their observance of the Sabbath will suffer great loss.

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbathkeepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday.

Satan urges this falsehood that he may take the world captive. It is his plan to compel men to accept errors. He takes an active part in the promulgation of all false religions, and will stop at nothing in his efforts to enforce erroneous doctrines. Under a cloak of religious zeal, men, influenced by his spirit, have invented the most cruel tortures for their fellowmen, and have inflicted the most awful sufferings upon them. Satan and his agents have the same spirit still; and the history of the past will be repeated in our day.

There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of his law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony.

The church of today has followed in the steps of the Jews of old, who set aside the commandments of God for their own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?"

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his people. His heart was in the work he had undertaken; his hope, his energy his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage.

Here is a lesson for ministers and others who are laboring for the salvation of souls. Those who believe that we have the truth, that God has made us the depositaries of his law, should manifest the same earnestness and zeal that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager.

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his cause should be carried forward with order, forethought, and earnest prayer. Faithful standard bearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will greatly prize its righteous, restraining influences. Contempt and reviling increases their love for the precepts of Jehovah. With David they will say, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." — *Advent Review and Sabbath Herald*, [March 18, 1884, \(Vol. 61, #12\)](#).

Searching for the Lost

Bible Carried to Every Man's Door.--The Bible is unchained. It can be carried to every man's door, and its truths may be presented to every man's conscience. There are many who, like the noble Bereans, will search the Scriptures daily for themselves, when the truth is presented, to see whether or not these things are so. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." Jesus, the world's Redeemer, bids men not only to read but to "search the Scriptures." This is a great and important work, and it is committed to us, and in doing this we shall be greatly benefited; for obedience to Christ's command will not go unrewarded. He will crown with especial tokens of His favor this act of loyalty in following the light revealed in His Word.--*Counsels on Sabbath School Work*, p. 84. (1889) {Ev 461.4}

Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without. {6T 355.2}

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. {6T 355.3}

We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss even in temporal things. {6T 356.1}

Attending School on Sabbath

Whoever obeys the fourth commandment will find that a separating line is drawn between him and the world. The Sabbath is a test, not a human requirement, but God's test. It is that which will distinguish between those who serve God and those who serve him not; and upon this point will come the last great conflict of the controversy between truth and error. {CCh 268.2}

Some of our people have sent their children to school on the Sabbath. They were not compelled to do this, but the school authorities objected to receiving the children unless they should attend six days. In some of these schools, pupils are not only instructed in the usual branches of study, but are taught to do various kinds of work; and here the children of professed commandment-keepers have been sent upon the Sabbath. Some parents have tried to justify their course by quoting the words of Christ, that it is lawful to do good on the Sabbath day. But the same reasoning would prove that men may labor on the Sabbath because they must earn bread for their children; and there is no limit, no boundary line, to show what should and what should not be done. {CCh 268.3}

Our brethren cannot expect the approval of God while they place their children where it is impossible for them to obey the fourth commandment. They should endeavor to make some arrangement with the authorities whereby the children shall be excused from attendance at school upon the seventh day. If this fails, then their duty is plain, to obey God's requirements at whatever cost. {CCh 268.4}

Competitions and Prizes

On Sabbath morning [Marshalltown, Iowa, campground, August 16, 1884], a large company met for Sabbath school. Classes were soon arranged including all except a few who chose seats outside the tent. But these were not left to themselves; teachers were appointed, and two or three interesting classes formed. All were as busy as bees, and everywhere, in the tent and out of it, was heard the hum of voices. The school was well conducted and orderly, and to me the exercises were very interesting. [THIS PARAGRAPH FROM THE REVIEW AND HERALD OF OCTOBER 21, 1884, WAS OMITTED IN TSS.] {CSW 181.2}

By request I spoke about thirty minutes, warning them against letting their Sabbath school degenerate into a mere mechanical routine. We should not seek to imitate Sunday schools, nor keep up the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy will receive little credit. Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged. {CSW 182.1}

Try none of these methods in your Sabbath schools; but let superintendents and teachers make every effort to have life and interest in their schools. What a blessing it would be if all would teach as Jesus taught! He did not aim to attract attention by eloquence or by overwhelming grandeur of sentiment. On the contrary, His language was plain, and His thoughts were expressed with greatest simplicity; but He spoke with loving earnestness. In your teaching be as near like Him as possible. Make your exercises interesting. Let the teachers show that they have thoroughly learned the lesson, and are intensely interested in it. Let there be no frivolous or superficial interpretations of the Scriptures, but let each be prepared to go to the bottom of the subject presented.--TSS 110, 111.

Controversy to Be Avoided

While there is need of thorough investigation of the word of God, that precious truth may be discovered and brought to light, we should be guarded, that the spirit of controversy does not control in our discussions of the Sabbath school lesson. In bringing out points upon which there may be a difference of opinion, the grace of Christ should be manifested by those who are seeking for an understanding of the word of God. There should be liberty given for a frank investigation of truth, that each may know for himself what is the truth. Among the pupils of the Sabbath school there should be a spirit of investigation, that those who are old enough to discern evidence may be encouraged to search for fresh rays of light, and to appreciate all that God may send to His people. The light which God will send to His people will never appear unless there is a diligent searching of the word of truth. {CSW 27.1}

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man. And all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a Sabbath unto the Lord. Today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." {1SP 225.1}

The Lord is no less particular now in regard to his Sabbath, than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil) that which they would seethe, on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law. All who are really anxious to observe the Sabbath according to the commandment, will not cook any food upon the Sabbath. They will, in the fear of that God who gave his law from Sinai, deny themselves, and eat food prepared upon the sixth day, even if it is not so palatable. God forbade the children of Israel's baking and boiling upon the Sabbath. That prohibition should be regarded by every Sabbath-keeper, as a solemn injunction from Jehovah to them. The Lord would guard his people from indulging in gluttony upon the Sabbath, which he has set apart for sacred meditation and worship. {1SP 225.2}

Women as Christian Workers

Who can have so deep a love for the souls of men and women for whom Christ has died, as those who are partakers of his grace? Who can represent the truth and the example of Christ better than Christian women who are practicing the truth in their earnest efforts to bring souls to the light? Who are so well adapted to be teachers in the Sabbath-school? With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. The true mother is adapted to be the teacher of children. I do not recommend that woman should become a voter or an office-holder; but as a missionary, teaching the truth by epistolary correspondence, distributing tracts and soliciting subscribers for periodicals containing the solemn truth for this time, she may do very much. In conversing with families, in praying with the mother and children, she will be a blessing. Women can be instruments of righteousness, rendering holy service to God. It was Mary who first preached a risen Saviour. {GW92 383.2}

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befogs the brain. The most

precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God. {6T 357.2}

While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day. {6T 357.3}

The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. In many families the younger children are left to themselves to find entertainment as best they can. Left alone, the children soon become restless and begin to play or engage in some kind of mischief. Thus the Sabbath has to them no sacred significance. {6T 358.1}

In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely and filled the mind with thoughts of the love of God. Every sound was music in harmony with the voice of God. Show that it was sin which marred God's perfect work; that thorns and thistles, sorrow and pain and death, are all the result of disobedience to God. Bid them see how the earth, though marred with the curse of sin, still reveals God's goodness. The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty all bear witness of the Creator. Not a drop of rain falls, not a ray of light is shed on our unthankful world, but it testifies to the forbearance and love of God. {6T 358.2}

Tell them of the way of salvation; how "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Let the sweet story of Bethlehem be repeated. Present before the children Jesus, as a child obedient to His parents, as a youth faithful and industrious, helping to support the family. Thus you can teach them that the Saviour knows the trials, perplexities, and temptations, the hopes and joys, of the young, and that He can give them sympathy and help. From time to time read with them the interesting stories in Bible history. Question as to what they have learned in the Sabbath school, and study with them the next Sabbath's lesson. {6T 358.3}

As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor. {6T 359.1}

Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable. {6T 359.2}

I counsel you, my brethren and sisters: "Remember the Sabbath day, to keep it holy." If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example. The deep engraving of truth in the heart is never wholly effaced. It may be obscured, but can never be obliterated. The impressions made in early life will be seen in afteryears. Circumstances may occur to separate the children from their parents and their home, but as long as they live the instruction given in childhood and youth will be a blessing. {6T 359.3}

When the day's work on Friday should be planned with reference to the Sabbath of the Lord, there is Satan working with those children of disobedience to prolong the service into the sacred hours, and give their orders that those under their direction shall do work on the Sabbath, and then they exult and Satan triumphs. {TM 272.2}

Dress and Deportment

Every teacher in the Sabbath school should be a follower of Christ, and those who have not identified themselves as the disciples of Christ, showing by a consistent life that they are Christians, should not be invited to become teachers in the Sabbath school, for they have need that some one first teach them the foundation principles of the love and fear of God. "Without Me," Christ says, "ye can do nothing." Then of what value would be the teaching of one who knew nothing by personal experience of the power of Christ? It would be a great inconsistency to urge such a one to take a class in the Sabbath school, but it is even worse to permit a class to be under the influence of a teacher whose dress and deportment deny the Saviour, whom he professes to serve. {CSW 93.2}

Sabbath Work

Physicians need to cultivate a spirit of self-denial and self-sacrifice. It may be necessary to devote even the hours of the holy Sabbath to the relief of suffering humanity. But the fee for such labor should be put into the treasury of the Lord, to be used for the worthy poor, who need medical skill but cannot afford to pay for it.--Health, Philanthropic, and Medical Missionary Work, page 42. {MM 216.2}

Day of Days

And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Ezekiel 20:20. {FLB 274.1}

The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. {FLB 274.2}

The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. {FLB 274.3}

In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the Word and to sing the praise of the Father above. {FLB 274.4}

In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. . Show that it was sin which marred God's perfect work; that thorns and thistles, sorrow and pain and death, are all the result of disobedience to God. Bid them see how the earth, though marred with the curse of sin, still reveals God's goodness. {FLB 274.5}

If we can cultivate within us a beauty of soul corresponding to the beauty of nature around us, there will be a blending of the divine and human agencies. {FLB 274.6}

As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor. {FLB 274.7}

Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable.

Make Friday the Preparation Day.--On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. {CG 528.2}

These experiences prepared their hearts to appreciate and receive instruction regarding the value of missionary effort as a part of their education. As this subject was presented in the school and in the church, during the week of prayer, students and teachers sought to act upon the suggestions, and opportunities for labor were found in all directions. Sabbath and Sunday afternoons, from sixteen to twenty students are engaged in holding prayer meetings, Bible readings, young people's meetings, and preaching services, in from six to ten different places. One result of this work we already see--the workers are greatly blessed. Other results may be seen in the future.--RH Oct. 4, 1898. {DG 119.3}

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. {CCh 263.2}

As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath-school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost. {Ed 251.3}

The preaching at our Sabbath meetings should generally be short. Opportunity should be given for those who love God to express their gratitude and adoration. {6T 361.1}

When the church is without a minister, someone should be appointed as leader of the meeting. But it is not necessary for him to preach a sermon or to occupy a large part of the time of service. A short, interesting Bible reading will often be of greater benefit than a sermon. And this can be followed by a meeting for prayer and testimony. {6T 361.2}

Those who occupy a leading position in the church should not exhaust their physical and mental strength through the week so that on the Sabbath they are unable to bring the vivifying influence of the gospel of Christ into the meeting. Do less temporal, everyday labor, but do not rob God by giving Him, on the Sabbath, service which He cannot accept. You should not be as men who have no spiritual life. The people need your help on the Sabbath. Give them food from the word. Bring your choicest gifts to God on His holy day. Let the precious life of the soul be given to Him in consecrated service. {6T 361.3}

Let none come to the place of worship to take a nap. There should be no sleeping in the house of God. You do not fall asleep when engaged in your temporal business, because you have an interest in your work. Shall we allow the service which involves eternal interests to be placed on a lower level than the temporal affairs of life? {6T 361.4}

The Sabbath school at ----- was made the one great theme of interest with Brother E. It absorbed the minds of the young, while other religious duties were neglected. Frequently, after the Sabbath school was closed, the superintendent, a number of teachers, and quite a number of scholars, would return home to rest. They felt that their burden for the day was ended, and that they had no further duty. When the bell sounded forth the hour for public service, and the people left their homes for the house of worship, they would meet a large portion of the school passing to their homes. And, however important the meeting, the interest of a large share of the Sabbath school could not be awakened to take any pleasure in the instruction given by the minister upon important Bible subjects. While many of the children did not attend public service, some that remained were not advantaged by the word spoken, for they felt that it was a wearisome tax.--TSS 7. {CSW 183.1}

Small Company Sabbath Schools

Companies of Sabbathkeepers may be raised up in many places. Often they will not be large companies; but they must not be neglected; they must not be left to die for want of proper personal effort and training. The work should not be left prematurely. See that all are intelligent in the truth, established in the faith, and interested in every branch of the work, before leaving them for another field. . . . {CSW 183.2}

It has been proved in the missionary field that, whatever may be the preaching talent, if the laboring part is neglected, if the people are not taught how to work, how to conduct meetings, how to act their part in missionary labor, how to reach people successfully, the work will be nearly a failure. There is much to be done in the Sabbath school work, also, in bringing the people to realize their obligation and to act their part. God calls them to work for Him, and the ministers should guide their efforts.--TSS 109. {CSW 184.1}

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . honor Him, not doing thine own ways, nor finding thine own pleasure." Isaiah 58:13. Nor does the prohibition end here. "Nor speaking thine own words," says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day. {PP 307.3}

Sabbath Meetings

Christ has said: "Where two or three are gathered together in My name, there am I in the midst of them." Matthew 18:20. Wherever there are as many as two or three believers, let them meet together on the Sabbath to claim the Lord's promise. {6T 360.2}

The little companies assembled to worship God on His holy day have a right to claim the rich blessing of Jehovah. They should believe that the Lord Jesus is an honored guest in their assemblies. Every true worshiper who keeps holy the Sabbath should claim the promise: "That ye may know that I am the Lord that doth sanctify you." Exodus 31:13. {6T 360.3}

The preaching at our Sabbath meetings should generally be short. Opportunity should be given for those who love God to express their gratitude and adoration. {6T 361.1}

When the church is without a minister, someone should be appointed as leader of the meeting. But it is not necessary for him to preach a sermon or to occupy a large part of the time of service. A short, interesting Bible reading will often be of greater benefit than a sermon. And this can be followed by a meeting for prayer and testimony. {6T 361.2}

Often Make Sabbath Meeting a Bible Class.--It has often been presented to me that there should be less sermonizing by ministers acting merely as local pastors of churches, and that greater personal efforts should be put forth. Our people should not be made to think that they need to listen to a sermon every Sabbath. Many who listen frequently to sermons, even though the truth be presented in clear lines, learn but little. Often it would be more profitable if the Sabbath meetings were of the nature of a Bible class study. Bible truth should be presented in such a simple, interesting manner that all can easily understand and grasp the principles of salvation.--Letter 192, 1906. {Ev 348.1}

More Than Sermons Needed.--A minister is one who ministers. If you confine your work to sermonizing, the flock of God will suffer; for they need personal effort. Let your discourses be short. Long sermons wear out both you and the people. If ministers would make their sermons only half as long, they would do more good and would have strength left for personal work. Visit families, pray with them, converse with them, search the Scriptures with them, and you will do them good. Give them evidence that you seek their prosperity, and want them to be healthy Christians.--Manuscript 8a, 1888. {Ev 348.2}

Visiting in Homes

Teachers and workers in every department of the Sabbath school work, I address you in the fear of God, and tell you that unless you have a living connection with God, and are often before Him in earnest prayer, you will not be able to do your work with heavenly wisdom, and win souls for Christ. The worker for God must be clothed with humility as with a garment. The Lord will recognize and bless the humble worker who has a teachable spirit, a reverential love for truth and righteousness, wherever such a worker may be. If you are thus, you will show a care for your scholars by making special efforts for their salvation. You will come close to them in loving sympathy, visiting them at their homes, learning their true condition by conversing with them concerning their experience in the things of God, and you will bear them in the arms of your faith to the throne of the Father.--TSS 68, 69. {CSW 75.1}

Sabbath Dishes.--We would charge all not to wash their dishes on the Sabbath if this can possibly be avoided. God is dishonored by any unnecessary work done on His holy day. It is not inconsistent, but proper, that the dishes should be left unwashed till the close of the Sabbath, if this can be managed.--Letter 104, 1901. {3SM 258.4}

Wearing dirty Garments

God required them also to wash their clothes. He is no less particular now than he was then. He is a God of order, and requires his people now upon the earth to observe habits of strict cleanliness. And those who worship God with uncleanly garments and persons, do not come before him in an acceptable manner. He is not pleased with their lack of reverence for him, and he will not accept the service of filthy worshipers, for they insult their Maker. The Creator of the heavens and of the earth considered cleanliness of so much importance that he said, "And let them wash their clothes." {1SP 233.2}

Nehemiah

In the days of Nehemiah, when the children of Israel had brought upon themselves humiliation and distress by their departure from God in disregarding his law, they sometimes felt that God had forgotten them. The Lord showed his rebellious people that they were dependent upon him for prosperity and safety, yet his eye was upon them. They were feeble, exposed to the ravages of their enemies; yet they were the guardians of the worship of the true God, and were to preserve a knowledge of his law until the Prince of peace should come. Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were discouraging, but Nehemiah was a man of courage and fidelity. He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God.

One of the principal ways in which the people had departed from God was in the desecration of the Sabbath. Heathen merchants, who came to Jerusalem to sell their wares, lodged outside the gates, and when they were opened in the morning, offered their goods for sale. Many of the Jews traded with them on the Sabbath; these not only broke the Sabbath themselves, but tried to remove the scruples of their more conscientious countrymen. Thus to a great extent the sacredness of the Sabbath was destroyed.

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed God's goodness in his dealings with them, and their ingratitude and sins as a nation, and pleaded before God: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people; since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress."

Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, they covenanted to obey his law. And that it might be a sure covenant, and preserved in a permanent form, it was written out, and the priests, Levites, and princes "sealed unto it." They had a clear knowledge of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act.

We need Nehemiahs in 1884, who shall arouse the people to see how far they are from God through their transgressions. It is time for the whole Christian world to search the Scriptures for themselves; for in the pulpits all through our land the law of God is made void by precept and example. The papal power has thought to change the law of God by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man-made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to supersede the claims of God; for he is a jealous God. He does

not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" should be sufficient to settle all controversy.

He who instituted the Sabbath has never changed it to a common day. He rested on a definite day, and blessed and sanctified a definite day, and he requires the human family to observe that definite day. Every part of God's plan will be perfectly executed. Satan has interfered, and attempted to thwart it; but there is no change in the law of God. The position that God blessed and sanctified a seventh part of time, and no day in particular, is one of Satan's devices. By this means he has so confused the minds of many that they regard God's holy restday as possessing no special sacredness; and because the world do so, they feel at liberty to set it aside, and select a Sabbath that suits their own convenience. And professed ministers of the gospel assure their congregations that this course is right. Those who are conscientiously observing the original Sabbath are styled heretics, deluded fanatics. But who are thus regarded in God's sight? Whom will he rebuke and punish—those who have kept the day that he blessed and sanctified; or those who, trampling upon the holy commandment, have accepted the institution of the papacy?

There is need of a Sabbath reform among us, who profess to observe God's holy restday. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business. Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God's holy day. A Sabbathkeeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. Men may think they cannot afford to obey God, but they cannot afford to disobey him. Those who are careless in their observance of the Sabbath will suffer great loss.

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbathkeepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday.

Satan urges this falsehood that he may take the world captive. It is his plan to compel men to accept errors. He takes an active part in the promulgation of all false religions, and will stop at nothing in his efforts to enforce erroneous doctrines. Under a cloak of religious zeal, men, influenced by his spirit, have invented the most cruel tortures for their fellowmen, and have inflicted the most awful sufferings upon them. Satan and his agents have the same spirit still; and the history of the past will be repeated in our day.

There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of his law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony.

The church of today has followed in the steps of the Jews of old, who set aside the commandments of God for their own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?"

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his people. His heart was in the work he had undertaken; his hope, his energy his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage.

Here is a lesson for ministers and others who are laboring for the salvation of souls. Those who believe that we have the truth, that God has made us the depositaries of his law, should manifest the same earnestness and zeal that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager.

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his cause should be carried forward with order, forethought, and earnest prayer. Faithful standard bearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will greatly prize its righteous, restraining influences. Contempt and reviling increases their love for the precepts of Jehovah. With David they will say, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." — *Advent Review and Sabbath Herald*, [March 18, 1884, \(Vol. 61, #12\)](#).

Guidelines to True Sabbath Observance

With this leaflet comes the call to the whole church to renew our commitment to Christ in the observance of His holy day. While much has been said about the need of revival in the church, not much emphasis has been given to reformation, and there are many areas of our experience in which true reformation needs to be seen. This is especially true of our observance of the Sabbath, and it is our hope that as every family in the church prayerfully reads this leaflet, so full of inspired counsel, a new reformation will take place. Let us all study together, and pray together toward this end. Let us encourage one another to "Remember the Sabbath day to keep it holy."

"If you cease to tread the Sabbath underfoot, and keep My holy day free from your own affairs, if you call the Sabbath a day of joy and the Lord's holy day a day to be honoured, if you honour it by not plying your trade, not seeking your own interest or attending your own affairs, then you shall find your joy in the Lord."

Isaiah 58: 13, 14, TRUE SABBATH-KEEPING

To Whom Was the Sabbath Day Given and for What Purpose? It was given to Adam and Eve at creation. (**Gen. 2:2, 3.**)

It was made a command to remember. (**Ex. 20:8-11.**)

It was given to "man," not to any particular group. (**Mark 2:27.**) It was to be a sign between God and His people. (**Ex. 31:13, 17.**) It was to be a sign of sanctification. (**Eze. 20:12, 20.**)

"He [Christ-**John 1:1-14; Col. 1:13-16; Heb.1:1, 2; Gen. 2:1-3**] made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier." - "The Desire of Ages," page 288.

"God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath, to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator." - "Patriarchs and Prophets," page 48.

"The Lord draws very nigh to His people on the day that He has blessed and sanctified." - "Testimonies to Ministers," page 137.

"He [God] gives it to man as a day in which he may rest from labour, and devote himself to worship and the improvement of his spiritual condition." - "Testimonies," Vol. 4, page 249.

"Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker." - "Patriarchs and Prophets," page 47.

"Its observance was to be an act of grateful acknowledgement, on the part of all who should dwell upon the earth, that God was their Creator and their rightful sovereign; that they were the work of His hands, and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people." - "Patriarchs and Prophets," page 48.

Finally, in the new earth, every race and nation will keep the Sabbath. (**Isa. 66:22, 23.**)

If the True Sabbath Had Always Been Remembered and Kept Holy, What Do You Think Would Have Been the Result?

"So long as the fact that He [God] is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God." - "The Great Controversy," page 438.

Why Is the Sabbath the Test of Love and Loyalty to the True God?

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. The keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator." – Great Controversy, page 605.

"Sabbath, a Test of Loyalty.- Every man has been placed on trial, as were Adam and Eve in Eden.

As the tree of knowledge was placed in the midst of the garden of Eden, so the Sabbath command is placed in the midst of the Decalogue.

In regard to the fruit of the tree of knowledge, the restriction was made, 'Ye shall not eat of it lest ye die' ([Gen. 3:3](#)). Of the Sabbath, God said, Ye shall not defile it, but keep it holy. As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all His people. The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouth of men or of angels that will detract one jot or tittle from the sacred law of Jehovah (RH Aug. 30, 1898)." -S.D.A. Bible Commentary, Vol. 1, page 1106.

"The Sabbath is the great question which is to decide the destiny of souls."-"Testimonies to Ministers," page 472. "It means eternal salvation to keep the Sabbath holy unto the Lord." –"Testimonies," Vol. 6, page 356.

All Heaven is watching to see who is keeping the Sabbath ("Testimonies," Vol. 2, page 704). Special light and health are promised to those who keep the Sabbath (Id., page 705). When we love God we will keep His commandments ([John 14:15](#)). They are within our hearts ([Ps. 40:3](#)). The Sabbath was given for our eternal good ([Deut. 6:24; 10:13](#)).

In What Ways Can the Sabbath Be Made the joyous Blessing God Intended It to Be? Note the happy promises given to those who endeavour to truly hallow His Sabbath.

- 1- *"Then shalt thou delight thyself in the Lord' - true and abiding happiness.*
2. *"I will cause thee to ride upon the high places of the earth" -spiritual prosperity.*
3. *"[I will] feed thee with the heritage of Jacob thy father - an eternal home in the new earth.*

Read [Isaiah 58: 13, 14](#).

What Should Be the Attitude of the Family as the Sabbath Approaches?

"Before the setting of the sun let the members of the family assemble to read God's Word, to sing and pray."---"Testimonies," Vol. 6, page 356.

"At family worship let the children take a part. Let all bring their Bibles and each read a verse or two. Then let some familiar hymn be sung, followed by prayer. In a simple petition tell the Lord your needs and express gratitude for His mercies. Thus you invite Jesus as a welcome guest into your home and heart.

"The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours.

Much of this time parents should spend with their children. In pleasant weather let parents walk with their children in the fields and groves. Tell them of the way of salvation. Present before the children Jesus, as a child obedient to His parents, as a youth faithful and industrious, helping to support the family. From time to time read with them the interesting stories in Bible history. Question as to what they have learned in the Sabbath school, and study with them the next Sabbath's lesson." - Testimonies, Vol. 6, pages 357-359.

The Sabbath is to be used for study of the parables of Jesus in an outdoor setting.

"On the holy rest day, above all other days, we should study the messages that God has written for us in nature. We should study the Saviour's parables where He spoke them, in the fields and groves, under the open sky, among the grass and flowers. As we come close to the heart of nature, Christ makes His presence real to us, and speaks to our hearts of His peace and love." - "Christ's Object Lessons," page 26.

How Should We Mark the Close of the Sabbath?

We dishonour God when we wish the sun were down so we could resume business or pleasure ([Amos 8:5](#)).

"As the sun goes down, let the voice of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labour.

"Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honourable." - "Testimonies," Vol. 6, page 359.

What Plans Should Be Made to Keep the Sabbath from being a Day of Useless Inactivity?

"The Sabbath is not to be a day of useless idleness. Both in the home and in the church a spirit of service is to be manifested. He who gave us six days for our temporal work has blessed and sanctified the seventh day and set it apart for Himself. On this day He will in a special manner bless all who consecrate themselves to His service." - Testimonies, pages 361, 362.

"None should feel at liberty to spend sanctified time in an unprofitable manner. It is displeasing to God for Sabbath-keepers to sleep during much of the Sabbath. They dishonour their Creator in so doing, and, by their example, say that the six days are too precious for them to spend in resting. They must make money, although, it be by robbing themselves of needed sleep, which they make up by sleeping away holy time." - Testimonies, Vol. 2, page 704.

"The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labour on the rest day of the Lord; the toil that gains a livelihood must cease; no labour for worldly pleasure or profit is lawful upon that day; but as God ceased His labour of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds." - "The Desire of Ages," page 207.

"Wherefore it is lawful to do well on the Sabbath." [Matt. 12:12](#).

"Jesus stated to them that the work of relieving the afflicted was in harmony with the Sabbath law. It was in harmony with the work of God's angels, who are ever descending and ascending between

heaven and earth to minister to suffering humanity.” – "Desire of Ages," page 206.

"Nature must continue her unvarying course. God could not for a moment stay His hand, or man would faint and die. And man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day." Id., page 207.

What Changes Must Take Place if the Promised Sabbath Reform Is to Take Place in the Last Days?

Ellen White refers to the prophecy of [Isaiah 56:6](#) in "The Great Controversy," page 451, where the statement is made: "The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah." Read verses 1-7.

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath-keepers. The Lord has been greatly dishonoured by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath." - "Testimonies." Vol. 6, page 353.

"I was shown that there has been too much slackness in regard to the observance of the Sabbath. There has not been promptness to fulfil the secular duties within the six working days which God has given to man and carelessness not to infringe upon one hour of the holy, sacred time which He has reserved to Himself. There is no business of man's that should be considered of sufficient importance to cause him to transgress the fourth precept of Jehovah. There are cases in which Christ has given permission to labour even on the Sabbath in saving the life of men or of animals. But if we violate the letter of the fourth commandment for our own advantage from a pecuniary point of view we become Sabbath-breakers and are guilty of transgressing all the commandments, for if we offend in one point we are guilty of all. If in order to save property we break over the express command of Jehovah, where is the stopping place? Where shall we set the bounds? Transgress in a small matter, and look upon it as of no particular sin on our part, and the conscience becomes hardened, the sensibilities blunted, until we can go still further and perform quite an amount of labour and still flatter ourselves that we are Sabbath-keepers, when, according to Christ's standard, we are breaking every one of God's holy precepts. There is a fault with Sabbath-keepers in this respect; but God is very particular, and all who think that they are saving a little time, or advantaging themselves by infringing a little on the Lord's time, will meet with loss sooner or later. He cannot bless them as it would be His pleasure to do, for His name is dishonoured by them, His precepts lightly esteemed. God's curse will rest upon them, and they will lose ten or twenty-fold more than they gain. 'Will a man rob God? Yet ye have robbed Me.... even this whole nation.'" - Testimonies, Vol. 1, pages 531, 532.

What Was the Basic Issue in the Controversy Which Took Place Between Christ and the Pharisees with Reference to the Sabbath?

The charge - "This man is not of God, because he keepeth not the Sabbath day." [John 9:16](#).

The answer is in the manner of observing the Sabbath. (See [Luke 13: 14-17](#); [14:1-6](#); [Matt. 12:1-8](#), [12](#), which show how Christ refuted their charge that He and His disciples broke the Sabbath.)

"As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hard-hearted and cruel. It was the work of Christ to clear away these misconceptions." –"Desire of Ages," pages 283, 284.

What Specific Instruction Is Given Concerning Preparation for the Sabbath?

"From even unto even, shall ye celebrate your Sabbath." [Lev. 23:32](#).

"And now when the even was come, because it was the preparation, that is, the day before the Sabbath." [Mark 15:42](#). The evening is when the sun sets ([Mark 1:32](#)).

Those texts, together with [Luke 23:54](#) to 24:1, give New Testament instruction that Friday, "the day before the Sabbath," is the day to prepare for keeping the Sabbath holy.

So that we may know God's will more fully with regard to preparing for the Sabbath day, He gave numberless statements and guide-lines through Ellen White. The following are excerpts from pages 354 to 359 of "Testimonies," Vol. 6:

"While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blackened and the baths be taken. The Sabbath is not to be given to the repairing of garments, to the cooking of food.

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten. While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day."

"Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment."

"Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight."

"On this day all differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul."

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."

"Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss."

"Before the setting of the sun let the members of the family assemble to read God's Word, to sing and pray."

"At family worship let the children take a part. Let all bring their Bibles and each read a verse or two. Then let some familiar hymn be sung, followed by prayer. Thus you invite Jesus as a welcome guest into your home and heart."

"I counsel you, 'Remember the Sabbath day, to keep it holy.' If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example. The deep engraving of truth in the heart is never wholly effaced."

"When the Sabbath is thus remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the six working days will be left for the Sabbath. During the week our energies will not be so exhausted in temporal labour that on the day when the Lord rested and was refreshed we shall be too weary to engage in His service."

"When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath." - "Testimonies," Vol. 2, pages 702, 703.

"Work that is neglected until the beginning of the Sabbath should remain undone until it is past" – "Patriarchs and Prophets," page 296. How Was the Principle of Sabbath Observance Taught in Ancient Times? In connection with the giving of the manna ([Ex. 16:22-26](#)).

"In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given." – "Evangelism," page 241.

This provision was to teach them that while they trusted in God, and walked in His ways, He would not forsake them.

Nehemiah's strong influence was to bring the people of God back to true Sabbath observance (Neh- 13: 15-22).

What Special Instruction Must Be Presented to New Sabbath-keepers?

"In establishing new churches, ministers should give careful instruction as to the proper observance of the Sabbath. We must be guarded, lest the lax practices that prevail among Sunday-keepers shall be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion." - "Testimonies," Vol. 6, page 353.

What Instruction and Guidance Is Given for Sabbath Observance?

What Are Some of the "Do's" and "Don'ts"?

Isaiah 58:13 and 14, lists three things we are not to do if we are to be blessed:

"If thou ... shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

"You should not rob God of one hour of holy time. Great blessings are promised to those who place a high estimate upon the Sabbath and realize the obligations resting upon them in regard to its observance.

"Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honour God by calling the Sabbath a delight - these the angels were specially blessing with light and health, and special strength was given them." – "Testimonies," Vol. 2, Pages 702, 705

"The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another." - "Education," pages 250, 251.

What Responsibility Do We Have in Training Our Children in Proper Sabbath Observance?

"I have been shown that very many of the parents who profess to believe the solemn message for this time have not trained their children for God. They have not restrained themselves and have been irritated with anyone who attempted to restrain them. They have not by living faith daily bound their children upon the altar of the Lord. Many of these youth have been allowed to transgress the fourth commandment by seeking their own pleasure upon God's holy day. They have felt no compunctions of conscience in going about the streets on the Sabbath for their own amusement. Many go where they please and do what they please, and their parents are so fearful of displeasing them that, imitating the management of Eli, they lay no commands upon them.

"These youth finally lose all respect for the Sabbath and have no relish for religious meetings or for sacred and eternal things." - "Testimonies," Vol. 5, pages 36, 37.

"The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents

exalt and honour the Sabbath than by devising means to impart proper instruction to their families and interesting them in spiritual things, giving them correct views of the character of God and what He requires of us in order to perfect Christian characters and attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it and have a welcome in their hearts for it." - Testimonies, Vol. 2, page 585.

"In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath." – Testimonies, Vol. 6, page 358.

Sabbath meals should be simple, palatable, and attractive, with something special as a treat ("Testimonies," Vol. 6, page 357). What About Sabbath Travel?

"I fear that we often travel on this day when it might be avoided.... We should be more careful about travelling on the boats or cars on this day. It may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath." - Id., pages 359, 360.

How Can We Control Our Thoughts and Speech?

"God requires not only that we refrain from physical labour upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words." - Testimonies, Vol. 2, page 703.

"Upon the Sabbath they should conscientiously restrict themselves to conversation upon religious themes - to present truth, present duty, the Christian's hopes and fears, trials, conflicts, and afflictions; to overcoming at last, and the reward to be received." - Id., page 704.

"When you are speaking of your hope in God, in Jesus and of His soon coming, and of the beauties of the new earth, you are not speaking your own words. Of these things you may freely speak on the Sabbath." - Youth's Instructor, Feb., 1853.

What Example Did Christ Leave for Us in Regularly Attending Divine Worship on the Sabbath, and How Does this Relate to Our Experience Today? (Read [Luke 4:16, 31](#); [Mark 1:20, 21](#).)

We are told to assemble with God's people ([Heb. 10:25](#)).

"None should permit themselves, through the week, to become so absorbed in their temporal interests, and so exhausted by their efforts for worldly gain, that on the Sabbath they have no strength or energy to give to the service of God. We are robbing the Lord when we unfit ourselves to worship Him upon His holy day. And we are robbing ourselves as well; for we need the warmth and glow of association, as well as the strength to be gained from the wisdom and experience of other Christians. God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another." - "Child Guidance," pages 530, 536.

"We do not obtain a hundredth part of the blessing we should obtain from assembling together to worship God. We must carry to every religious gathering a quickened spiritual consciousness that God and His angels are there, co-operating with all true worshippers. As you enter the place of worship, ask the Lord to remove all evil from your heart. Bring to His house only that which He can bless. The place of worship may be very humble, but it is no less acknowledged by God. To those who worship God in spirit and in truth and in the beauty of holiness it will be as the gate of heaven." - "Testimonies," Vol. 6, pages 362, 363.

"Your neglect to attend the public worship of God is a serious error." - "Counsels on Health," page 368.

"He who shuts himself up to himself is not filling the position that God designed he should. The proper cultivation of the social elements in our nature brings us into sympathy with others and is a means of development and strength to us in the service of God." - "Steps to Christ," page 101.

"The religion you profess makes it as much your duty to employ your time during the six working days as to attend church on the Sabbath." – "Testimonies," Vol. 5, page 179.

"We need to cherish and cultivate a spirit of true worship, a spirit of devotion upon the Lord's holy, sanctified day. We should assemble together believing that we shall receive comfort and hope, light and peace from Jesus Christ." – "The Faith I Live By," page 35.

Do We Take Advantage of the Opportunity to Spend Part of the Sabbath Day in Private Bible Study and Prayer?

"As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath-school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week.

"In listening to the sermon, let parents and children note the text and the scriptures quoted, and as much as possible of the line of thought, to repeat to one another at home. This will go far toward relieving the weariness with which children so often listen to a sermon, and it will cultivate in all a habit of attention and of connected thought.

"Meditation on the themes thus suggested will open to the student treasures of which he has never dreamed." – "Education," pages 251, 252.

We Are Admonished that It Is Our Duty to Help Make the Sabbath, and Even Attendance at Worship, a Blessing to Others. How Is this Possible?

"Everyone should feel that he has a part to act in making the Sabbath meetings interesting. You are not to come together simply as a matter of form, but for the interchange of thought, for the relation of your daily experiences, for the expression of thanksgiving, for the utterance of your sincere desire for divine enlightenment, that you may know God, and Jesus Christ, whom He has sent. Never think that you can be Christians and yet withdraw yourselves within yourselves." - "Testimonies," Vol. 6, page 362.

Surely we will want every act of worship, whether it be hymns of praise and adoration, reading of the sacred Scriptures, prayer, or spiritual message, to be presented as in the very presence of God. We will be careful as to the decorum and order of our service, with particular emphasis on the manner of raising money, distribution and promotion of literature, handling church "business" so that the spirit of worship is not nullified. Some have expressed the problem of so few attending their regular business meetings during the week; they feel the need of having "a commercial" on Sabbath when the whole church is together. Do not yield to this. God will honour the "few" who make the decisions during their regular business meeting. Many ministers are presenting this information by way of church letters, which eliminates the necessity of having items presented to the church which are not suitable for the Sabbath. Thus the holy hours of worship are not desecrated.

Some announcements, such as those that refer to games, socials, picnics and other secular activities are totally inappropriate for the Sabbath hours and the worship service, so some other arrangement should be made to get this kind of information to the members of the church.

Service to God Considered "First of All"-Thus Some Form of Soul Winning Is in Accord with Gods Will on His Day.

"The disciples, in doing the work of Christ, were engaged in God's service, and that which was necessary for the accomplishment of this work it was right to do on the Sabbath day.

"Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law."-"The Desire of Ages," page 285.

"Man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds." - Id., page 207.

What Are Some Forms of Sabbath-breaking?

The Sabbath is desecrated by pleasure seeking. "Testimonies," Vol. 2, page 584.

- *By hurrying, jostling, impatience. "Testimonies," Vol. 6, page 357. by pursuit of school studies. "Testimonies," Vol. 4, page 114.*
- *By reading secular papers or books. "Testimonies," Vol. 6, page 355. by allowing business to divert the mind. "Testimonies," Vol. 2, page 583; Id., Vol. 6, page 356.*
- *"Those who are not fully converted to the truth frequently let their minds run freely upon worldly business, and, although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath-breaking." - "Testimonies," Vol. 2, page 703.*
- *"A partial observance of the Sabbath law is not accepted by the Lord and has a worse effect upon the minds of sinners than if you made no profession of being a Sabbath-keeper." - Testimonies, Vol. 4, page 248.*
- *"'I the Lord thy God am a jealous God,' is thundered from Sinai. No partial obedience, no divided interest, is accepted by Him. It is not a small matter to rob a neighbour, yet he who would scorn to defraud his fellow man will without shame rob his heavenly Father of the time that He has blessed and set apart for a special purpose." - Testimonies, pages 249, 250.*

What Is the Answer to the Charge of Legalism which Is Often Spoken of in Regard to Sabbath-keeping? ([Eph. 2:4-10](#); [Rom. 3:20, 23, 24, 31; 4:15](#); [Gal. 2:16](#); [1 John 2:3-6](#).)

"We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ and will exemplify the perfection of His character." - "Testimonies," Vol. 6, pages 353, 354.

"In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty." - "The Great Controversy," page 468.

"Christ, during His earthly ministry, emphasized the binding claims of the Sabbath; in all His teaching He showed reverence for the institution He Himself had given. Christ set aside the false teaching by which those who claimed to know God had misrepresented Him. He went straight forward keeping the Sabbath according to the law of God." - "Prophets and Kings," page 183.

"Throughout all the history of this earth God has had but one rule for those who desire to be His children and thus qualify for heaven, and that rule is, obedience to His commands.

"Never need anyone fear that observance of the true Sabbath will result in starvation. (Isa. 58:11, 12; Prov. 7:2; Isa. 58:14.) These promises are a sufficient answer to all the excuses that man may invent for refusing to keep the Sabbath. Even if, after beginning to keep God's law, it seems impossible to support one's family, let every doubting soul realize that God has promised to care for those who obey His commandments." - "Evangelism," page 240.

"Live up to every ray of light that you have received. Your eternal interests are involved here, and that is why I say, 'Cherish every ray of light.' On your knees ask Christ to impress your heart by His Holy Spirit, and turn not away from His law.

"Do not think that if you take your position for the Bible truth you will lose your position. You had better lose your position than lose Jesus. You had better be partakers of the self-denial and self-sacrifice of the Lord than to go in your own way seeking to gather to yourself the treasures of this life." - Evangelism page 243.

As Christians, we should be anxiously awaiting the opportunities to turn from the world and its cares to the sanctuary of the twenty-four hours surrounded especially by God's special blessings and enveloping love.

In this time when the house of God has lost every sense of reverence, the Lord impressed this on my mind to remind you, this is not a new thing to us but a reminder. Human beings are so frail, depraved in that, what is taught today has to be taught tomorrow and it doesn't pain us to write these things to you again.

- Zechariah 2:13: Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.
- Habakkuk 2:20: But the LORD is in his holy temple: let all the earth keep silence before him.

To The Parents

The children of Sabbath-keeping parents, who have had great light, who have been the objects of the tenderest solicitude, may be the ones who will leave a heritage of shame, who will sow to the wind and reap the whirlwind. In the judgment the names of those who have sinned against great light will be written with those who are condemned to be separated from the presence of the Lord and from the glory of His power. They will be lost, lost, and will be numbered with the scorers of the grace of Christ. {MYP 87.3} I would rather see my children laid in the grave than see them taking the path that

leads to death. The terrible fact that I had nurtured children to fight against the God of heaven, to swell the ranks of apostates in the last days, to march under the black banner of Satan, would indeed be a thought of horror to me. {MYP 88.1}

Fathers and mothers, are you allowing your children to grow up in impurity and sin? A great good done for others will not cancel the debt you owe to God to care for your children. The spiritual welfare of your family comes first. Take them with you to the cross of Calvary, laboring for them as those that must give an account. {OHC 304.3}

Parents should seek to gain the cooperation of their children. Thus children can become laborers together with God. Some households have a little church in their home. Mutual love binds heart to heart, and the unity that exists among the members of the family preaches the most effectual sermon that could be preached on practical godliness. {OHC 304.4}

As parents faithfully do their duty in the family, restraining, correcting, advising, counseling, guiding, the father as priest of the household, the mother as a home missionary, they are filling the sphere God would have them fill. By faithfully doing their duty in the home, they are multiplying agencies for doing good outside the home. They are becoming better fitted to labor in the church. By training their little flock discreetly, binding their children to themselves and to God, fathers and mothers become laborers together with God. . . . The members of the family become members of the royal family above, children of the heavenly King. {OHC 304.5}

Parents who have never felt the care which they should feel for the souls of their children, and who have never given them proper restraint and instruction, are the very ones who manifest the most bitter opposition when their children are restrained, reprov'd, or corrected at school. Some of these children are a disgrace to the church and a disgrace to the name of Adventists. {5T 51.3}

The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness, and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure and shut His presence from our assemblies. {CG 540.4}

Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know and understand where they are--that they are not at home, but where God meets with His people. And they should be kept quiet and free from all play, and God will turn His face toward you, to meet with you and bless you. {CG 543.2}

Your child should be taught to obey as the children of God obey Him. If this standard is maintained, a word from you will have some weight when your child is restless in the house of God. But if the children cannot be restrained, if the parents feel that the restraint is too much of an exaction, the child should be removed from the church at once; it should not be left to divert the minds of the hearers by talking or running about. God is dishonored by the loose way in which parents manage their children while at church. {CG 544.1}

This is recorded for our benefit and instruction. The angel of darkness sometimes appears in the garments of affection, counseling us to walk contrary to the law of God. Parents may indulge their affection for their children at the expense of obedience to God's holy law. Guided by this affection, they disobey God by allowing their children to carry out wrong impulses, and withhold the instruction

and discipline which God has commanded them to give. When parents thus disregard the commands of God, they imperil their own souls and the souls of their children. By failing to walk in the way of the Lord, they allow Satan to work his will in their children. {RH, April 6, 1897 par. 11 }

There are few who realize how far-reaching is the influence of their words and acts. How often the errors of parents produce the most disastrous effects upon their children and children's children, long after the actors themselves have been laid in the grave. Everyone is exerting an influence upon others, and will be held accountable for the result of that influence. Words and actions have a telling power, and the long hereafter will show the effect of our life here. The impression made by our words and deeds will surely react upon ourselves in blessing or in cursing. This thought gives an awful solemnity to life, and should draw us to God in humble prayer that He will guide us by His wisdom. {PP 556.1 }

To The Church

Do not have so little reverence for the house and worship of God as to communicate with one another during the sermon. If those who commit this fault could see the angels of God looking upon them and marking their doings, they would be filled with shame and abhorrence of themselves. God wants attentive hearers. It was while men slept that the enemy sowed tares. {CG 542.2 }

The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, fathers and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them; they are light and trifling; they whisper and laugh, are careless, irreverent, and inattentive. {CG 542.1 }

When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers. {5T 492.1 }

If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart. {5T 492.2 }

When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent

devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies. {5T 492.3}

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . honor Him, not doing thine own ways, nor finding thine own pleasure." Isaiah 58:13. Nor does the prohibition end here. "Nor speaking thine own words," says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day. {PP 307.3}

Am 8:1-7 Thus hath the Lord GOD shewed unto me: and behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord GOD: there shall be many dead bodies in every place; they shall cast them forth with silence. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? AND THE SABBATH, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

It is a solemn statement that I make to the church, that Not One In Twenty Whose Names Are Registered Upon The Church Books Are Prepared To Close Their Earthly History, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon. This half-and-half work is a constant denying of Christ, rather than a confessing of Christ. So many have brought into the church their own unsubdued spirit, unrefined; their spiritual taste is perverted by their own immoral, debasing corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life. Living as sinners, claiming to be Christians! Those who claim to be Christians and will confess Christ should come out from among them and touch not the unclean thing, and be separate. . . . {ChS 41.1}

I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon His backslidden people, who are as dry bones, that they may live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night, to surprise the sleepers off guard and unready. May the Lord grant to bring His Holy Spirit upon hearts that are now at ease, that they may no longer sleep as do others, but watch and be sober.--General Conference Bulletin, 1893, pp. 132, 133.

To The Leaders

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not

only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday. {RH, March 18, 1884 par. 8}

It is for this reason that the house or sanctuary dedicated to God should not be made a common place. Its sacredness should not be confused or mingled with the common everyday feelings or business life. There should be a solemn awe upon the worshipers as they enter the sanctuary, and they should leave behind all common worldly thoughts, for it is the place where God reveals His presence. It is as the audience chamber of the great and eternal God; therefore pride and passion, dissension and self-esteem, selfishness, and covetousness, which God pronounces idolatry, are inappropriate for such a place. {CG 543.1}

Irreverence Encouraged by Display of Apparel.-- All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel, for this encourages irreverence. . . . All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the Word of God her standard, and parents should think intelligently upon this subject. {CG 544.2}

Neither is it the object of preaching to amuse. Some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. "Preach the word," was the charge that Paul gave to Timothy, and this is our commission also. The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored, when His representatives descend to the use of cheap, trifling words.-- Review and Herald, Dec. 22, 1904. {TM 318.1}

There should be a sacred spot, like the sanctuary of old, where God is to meet with His people. That place should not be used as a lunchroom or as a business room, but simply for the worship of God. When children attend day school in the same place where they assemble to worship on the Sabbath, they cannot be made to feel the sacredness of the place, and that they must enter with feelings of reverence. The sacred and common are so blended that it is difficult to distinguish them. {CG 542.3}

How sad, how filled with significance, the words, "And all Israel with him"! The people whom God had chosen to stand as a light to the surrounding nations were turning from their Source of strength and seeking to become like the nations about them. As with Solomon, so with Rehoboam--the influence of wrong example led many astray. And as with them, so to a greater or less degree is it today with everyone who gives himself up to work evil--the influence of wrongdoing is not confined to the doer. No man liveth unto himself. None perish alone in their iniquity. Every life is a light that brightens and cheers the pathway of others, or a dark and desolating influence that tends toward despair and ruin. We lead others either upward to happiness and immortal life, or downward to sorrow and eternal death. And if by our deeds we strengthen or force into activity the evil powers of those around us, we share their sin. {PK 94.1}

Ne:13:15-22: In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold

victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

Ne:10:31: And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

I have kept this before our ministering brethren, and begged them not to lengthen out their discourses. Some improvement has been made on this ground with the very best results. But few discourses have exceeded an hour. {TM 257.1} While in America the light was given me in the night season concerning yourself. You had been speaking at great length, and still felt that you had not said all you wished to say, and were asking for a little more time. One of dignity and authority stepped before you, as you stood in the pulpit, and said: You have given the people a large amount of matter to consider; one half of what you have given would be of much greater profit than the whole. If energized by the Holy Spirit, it must make an impression on the human hearer. The Holy Spirit works the man, but if there are vital points to be made which are essential to be carried away by the hearer, a train of words is effacing that strong impression, pouring into the vessel more than it can retain, and is so much effort lost. To reserve the last half to be presented when the mind is fresh to receive it will be gathering up the fragments that nothing be lost. {TM 257.2} What can the minister do without Jesus? Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. "Without Me," says Christ, "ye can do nothing." The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God and are entirely out of place in the sacred desk. {TM 142.2}

Strange Fire--The minister is using strange fire when he mixes storytelling with his discourses. . . . You have men of all classes of minds to meet, and as you deal with the sacred Word, you should manifest earnestness, respect, reverence. Let not the impression be made upon any mind that you are a cheap, surface speaker. Weed out storytelling from your discourses. Preach the Word. You would have had more sheaves to bring to the Master if you had constantly preached the Word. You little understand the soul's great need and longing. Some are wrestling with doubt, almost in despair, almost hopeless.--Ev 210. {VSS 279.2}

On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, archbishop of Canterbury, the archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors affect your audiences so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to Your Grace, permit me to say that the reason is plain: It all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary." {CT 255.1}

Be careful never to lose a sense of the presence of the divine Watcher. Remember that you are speaking not only to an unenlightened assembly, but to One whom you should ever recognize. Speak as though the whole universe of heaven were before you, as well as the hungry, starving company of God's sheep and lambs, which must be fed. {TM 311.2}

Sabbath Reform

Traveling on the Sabbath

If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. ***In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath.*** {6T 359.4}

When compelled to travel on the Sabbath we should ***try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God and commune with Him. Whenever there is opportunity we should speak to others in regard to the truth. We should always be ready to relieve suffering and to help those in need. In such cases God desires that the knowledge and wisdom He has given us should be put to use. But we should not talk about matters of business or engage in any common, worldly conversation.*** At all times and in all places God requires us to prove our loyalty to Him by honoring the Sabbath. {6T 360.1}

Not with Common Clothing

Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the ***common clothing worn during the week***. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without. {6T 355.2}

God required them also to ***wash their clothes. He is no less particular now than he was then. He is a God of order, and requires his people now upon the earth to observe habits of strict cleanliness. And those who worship God with uncleanly garments and persons, do not come before him in an acceptable manner. He is not pleased with their lack of reverence for him, and he will not accept the service of filthy worshipers, for they insult their Maker.*** The Creator of the heavens and of the earth considered cleanliness of so much importance that he said, "And let them wash their clothes." {1SP 233.2}

Neatness of Dress and wearing of Hats

I am often pained as I enter the house where God is worshiped, ***to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him.*** What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions? In the minds of many there are no more sacred thoughts connected with the house of God than with the most common place. ***Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There***

should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship. {5T 498.2, 3}

In entering the house of worship you should remember that it is the house of God. Respect should be shown by the removal of the hat, remembering that you are entering into the presence of God and angels. You should teach the children reverence. Let earnest efforts be carried forward to this end, and remember that you are the temple of the living God. {3MR 234.4}

Small Company Sabbath Schools

Companies of Sabbathkeepers may be raised up in many places. Often they will not be large companies; but they must not be neglected; they must not be left to die for want of proper personal effort and training. The work should not be left prematurely. See that all are intelligent in the truth, established in the faith, and interested in every branch of the work, before leaving them for another field. {CSW 183.2}

Loss of Souls traced to the Dress of a Minister and Hair Disorder

A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors and be more circumspect. *The loss of some souls at last will be traced to the untidiness of the minister.* The first appearance affected the people unfavorably because they could not in any way link his appearance with the truths he presented. His dress was against him; and the impression given was that the people whom he represented were a careless set who cared nothing about their dress, and his hearers did not want anything to do with such a class of people. *Here, according to the light that has been given me, there has been a manifest neglect among our people. Ministers sometimes stand in the desk with their hair in disorder, looking as if it had been untouched by comb and brush for a week. God is dishonored when those who engage in His sacred service are so neglectful of their appearance. Anciently the priests were required to have their garments in a particular style to do service in the holy place and minister in the priest's office.* They were to have garments in accordance with their work, and God distinctly specified what these should be. The laver was placed between the altar and the congregation, that before they came into the presence of God, in the sight of the congregation, they might wash their hands and their feet. What impression was this to make upon the people? *It was to show them that every particle of dust must be put away before they could go into the presence of God; for He was so high and holy that unless they did comply with these conditions, death would follow.* {2T 613.1, 2}

Souls Lost Because of Carelessness.--*A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors, and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably, because they could not in any way link his appearance with the truths he presented. His dress was against him; and the impression given was that the people whom he represented were a careless set who cared nothing about their dress, and his hearers did not want anything to do with such a class of people.*-- Testimonies, vol. 2, p. 613. (1871) {Ev 671.2}

Not to Act as in a Common Place.--*There should be a sacred spot, like the sanctuary of old, where God is to meet with His people. That place should not be used as a lunchroom or as a business room, but simply for the worship of God. When children attend day school in the same place where they assemble to worship on the Sabbath, they cannot be made to feel the sacredness of the place,*

and that they must enter with feelings of reverence. The sacred and common are so blended that it is difficult to distinguish them. {CG 542.3} It is for this reason that the house or sanctuary dedicated to God *should not be made a common place. Its sacredness should not be confused or mingled with the common everyday feelings or business life. There should be a solemn awe upon the worshipers as they enter the sanctuary, and they should leave behind all common worldly thoughts, for it is the place where God reveals His presence. It is as the audience chamber of the great and eternal God; therefore pride and passion, dissension and self-esteem, selfishness, and covetousness, which God pronounces idolatry, are inappropriate for such a place.* {CG 543.1}

The place dedicated to God *should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things.* Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence. {5T 496.1}

Secular Papers, Preparation, Cooking to end on Friday

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. *The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight.* Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. {6T 355.3}

Converted Teachers of the Sabbath School

Every teacher in the Sabbath school should be a follower of Christ, and those who have not identified themselves as the disciples of Christ, showing by a consistent life that they are Christians, should not be invited to become teachers in the Sabbath school, for they have need that some one first teach them the foundation principles of the love and fear of God. "Without Me," Christ says, "ye can do nothing." Then of what value would be the teaching of one who knew nothing by personal experience of the power of Christ? *It would be a great inconsistency to urge such a one to take a class in the Sabbath school, but it is even worse to permit a class to be under the influence of a teacher whose dress and deportment deny the Saviour, whom he professes to serve.* {CSW 93.2}

Searching for the Lost

Bible Carried to Every Man's Door.--The Bible is unchained. It can be carried to every man's door, and its truths may be presented to every man's conscience. There are many who, like the noble Bereans, will search the Scriptures daily for themselves, when the truth is presented, to see whether or not these things are so. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." Jesus, the world's Redeemer, bids men not only to read but to "search the Scriptures." This is a great and important work, and it is committed to us, and in doing this we shall be greatly benefited; for obedience to Christ's command will not go unrewarded. He will crown with especial tokens of His favor this act of loyalty in following the light revealed in His Word.--Counsels on Sabbath School Work, p. 84. (1889) {Ev 461.4}

Teachers and workers in every department of the Sabbath school work, I address you in the fear of God, and tell you that unless you have a living connection with God, and are often before Him in

earnest prayer, you will not be able to do your work with heavenly wisdom, and win souls for Christ. The worker for God must be clothed with humility as with a garment. The Lord will recognize and bless the humble worker who has a teachable spirit, a reverential love for truth and righteousness, wherever such a worker may be. If you are thus, you will show a care for your scholars by making special efforts for their salvation. *You will come close to them in loving sympathy, visiting them at their homes, learning their true condition by conversing with them concerning their experience in the things of God, and you will bear them in the arms of your faith to the throne of the Father.*--TSS 68, 69. {CSW 75.1}

The Sabbath School and the Church Service

The Sabbath school at ----- was made the one great theme of interest with Brother E. It absorbed the minds of the young, while other religious duties were neglected. *Frequently, after the Sabbath school was closed, the superintendent, a number of teachers, and quite a number of scholars, would return home to rest. They felt that their burden for the day was ended, and that they had no further duty. When the bell sounded forth the hour for public service, and the people left their homes for the house of worship, they would meet a large portion of the school passing to their homes.* And, however important the meeting, the interest of a large share of the Sabbath school could not be awakened to take any pleasure in the instruction given by the minister upon important Bible subjects. *While many of the children did not attend public service, some that remained were not advantaged by the word spoken, for they felt that it was a wearisome tax.*--TSS 7. {CSW 183.1}

Sabbath Meetings

Christ has said: "*Where two or three are gathered together in My name, there am I in the midst of them.*" *Matthew 18:20. Wherever there are as many as two or three believers, let them meet together on the Sabbath to claim the Lord's promise.* {6T 360.2, 3} The little companies assembled to worship God on His holy day have a right to claim the rich blessing of Jehovah. They should believe that the Lord Jesus is an honored guest in their assemblies. Every true worshiper who keeps holy the Sabbath should claim the promise: "That ye may know that I am the Lord that doth sanctify you." Exodus 31:13. {6T 360.3}

Competitions and Prizes

On Sabbath morning [Marshalltown, Iowa, campground, August 16, 1884], a large company met for Sabbath school. Classes were soon arranged including all except a few who chose seats outside the tent. But these were not left to themselves; teachers were appointed, and two or three interesting classes formed. All were as busy as bees, and everywhere, in the tent and out of it, was heard the hum of voices. The school was well conducted and orderly, and to me the exercises were very interesting. By request I spoke about thirty minutes, warning them against letting their Sabbath school degenerate into a mere mechanical routine. *We should not seek to imitate Sunday schools, nor keep up the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy will receive little credit.* Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged. *Try none of these methods in your Sabbath schools;* but let superintendents and teachers make every effort to have life and interest in their schools. What a blessing it would be if all would teach as Jesus taught! He did not aim to attract attention by eloquence or by overwhelming grandeur of sentiment. On the contrary, His language was plain, and His thoughts were expressed with greatest simplicity; but He spoke with loving earnestness. In your teaching be as near like Him as possible. TSS 110, 111. {CSW 182.1, 2}

Sabbath School Lesson

As a means of intellectual training, the opportunities of the Sabbath are invaluable. *Let the Sabbath-school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by*

careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost. {Ed 251.3}

Controversy to Be Avoided

While there is need of thorough investigation of the word of God, that precious truth may be discovered and brought to light, we should be guarded, that the *spirit of controversy does not control in our discussions of the Sabbath school lesson. In bringing out points upon which there may be a difference of opinion, the grace of Christ should be manifested by those who are seeking for an understanding of the word of God. There should be liberty given for a frank investigation of truth, that each may know for himself what is the truth. Among the pupils of the Sabbath school there should be a spirit of investigation, that those who are old enough to discern evidence may be encouraged to search for fresh rays of light, and to appreciate all that God may send to His people.* The light which God will send to His people will never appear unless there is a diligent searching of the word of truth. {CSW 27.1}

Women as Christian Workers

Who can have so deep a love for the souls of men and women for whom Christ has died, as those who are partakers of his grace? *Who can represent the truth and the example of Christ better than Christian women who are practicing the truth in their earnest efforts to bring souls to the light? Who are so well adapted to be teachers in the Sabbath-school? With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. The true mother is adapted to be the teacher of children. I do not recommend that woman should become a voter or an office-holder; but as a missionary, teaching the truth by epistolary correspondence, distributing tracts and soliciting subscribers for periodicals containing the solemn truth for this time, she may do very much. In conversing with families, in praying with the mother and children, she will be a blessing. Women can be instruments of righteousness, rendering holy service to God. It was Mary who first preached a risen Saviour.* {GW92 383.2}

Preaching to be short and no Sleeping in Church

The preaching at our Sabbath meetings should generally be short. Opportunity should be given for those who love God to express their gratitude and adoration. When the church is without a minister, someone should be appointed as leader of the meeting. But it is not necessary for him to preach a sermon or to occupy a large part of the time of service. *A short, interesting Bible reading will often be of greater benefit than a sermon. And this can be followed by a meeting for prayer and testimony.* Those who occupy a leading position in the church should not exhaust their physical and mental strength through the week so that on the Sabbath they are unable to bring the vivifying influence of the gospel of Christ into the meeting. Do less temporal, everyday labor, but do not rob God by giving Him, on the Sabbath, service which He cannot accept. You should not be as men who have no spiritual life. The people need your help on the Sabbath. Give them food from the word. Bring your choicest gifts to God on His holy day. *Let the precious life of the soul be given to Him in consecrated service. Let none come to the place of worship to take a nap. There should be no sleeping in the house of God. You do not fall asleep when engaged in your temporal business, because you have an interest in your work.* Shall we allow the service which involves eternal interests to be placed on a lower level than the temporal affairs of life? {6T 361.1-4}

A church without a Preacher

In many places where the message has been preached and souls have accepted it, they are in limited circumstances and can do but little toward securing advantages that would give character to the work. Often this renders it difficult to extend the work. As persons become interested in the truth, they are told by the ministers of other churches--and these words are echoed by the church members: *"These*

people have no church, and you have no place of worship. You are a small company, poor and unlearned. In a short time the ministers will go away, and then the interest will die down. Then you will give up all these new ideas which you have received." {6T 100.3}

The *many scattered all over the land who can seldom have the living preacher, may make their meetings very interesting and profitable by selecting a good reader to read appropriate discourses published in our papers and books. You have a large variety to choose from, both doctrinal and practical. You can form a Bible class and search the Scriptures for yourselves, with the aid of our publications, and in this way learn much of present truth. You may present the reasons of our faith to those who shall inquire for them.* All should be making the most of the opportunities granted them to become intelligent in the Scriptures.--Signs of the Times, January 2, 1879. {CW 112.1}

Are there not Seventh-day Adventists who will do likewise? *Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers:* "Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields." {6T 30.2}

Why should not the *members of a church or of several small churches unite to sustain a missionary in foreign fields? If they will deny themselves of selfish indulgences, dispense with needless and hurtful things, they can do this. Brethren and sisters, will you not help in this work? I beseech you to do something for Christ, and to do it now. Through the teacher whom your money shall sustain in the field,* souls may be saved from ruin to shine as stars in the Redeemer's crown. {6T 30.3}

How to build Sabbath Schools

There are some cases, however, *in which a young church may not be able at once to bear the whole burden of erecting a house of worship. In these cases let the brethren in other churches help them. In some cases it may be better to hire some money than not to build. If a man has money, and, after giving what he can, will make a loan, either without interest or at a low rate, it would be right to use the money until the indebtedness can be lifted.* But I repeat: If possible, church buildings should be dedicated free of debt. {6T 101.2}

In localities where believers are few, let two or three churches unite in erecting a humble building for a church school. Let all share the expense. It is high time for Sabbathkeepers to separate their children from worldly associations and place them under the very best teachers, who will make the Bible the foundation of all study. {6T 109.3}

In our churches the pews should not be rented. The wealthy are not to be honored above the poor. Let no distinction be made. "All ye are brethren." {6T 101.3}

Eating in the House of God

Even the church, which should be the pillar and ground of the truth, is found encouraging a selfish love of pleasure. When money is raised for religious purposes, to what means do many churches resort? *To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God's worship is desecrated by feasting and drinking, buying, selling, and merrymaking. Respect for the house of God and reverence for His worship are lessened in the minds of the youth. The barriers of self-restraint are weakened.* Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged. {9T 91.3}

Sabbath Work and Physicians

Physicians need to cultivate a spirit of self-denial and self-sacrifice. *It may be necessary to devote even the hours of the holy Sabbath to the relief of suffering humanity. But the fee for such labor should be put into the treasury of the Lord, to be used for the worthy poor, who need medical skill but cannot afford to pay for it.*--Health, Philanthropic, and Medical Missionary Work, page 42. {MM 216.2}

How other Hours after Sabbath School and Sermon should be used

The *Sabbath school and the meeting for worship occupy only a part of the Sabbath*. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. *Much of this time parents should spend with their children. In many families the younger children are left to themselves to find entertainment as best they can. Left alone, the children soon become restless and begin to play or engage in some kind of mischief. Thus the Sabbath has to them no sacred significance. In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath.* Describe to them God's great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely and filled the mind with thoughts of the love of God. Every sound was music in harmony with the voice of God. Show that it was sin which marred God's perfect work; that thorns and thistles, sorrow and pain and death, are all the result of disobedience to God. Bid them see how the earth, though marred with the curse of sin, still reveals God's goodness. The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty all bear witness of the Creator. Not a drop of rain falls, not a ray of light is shed on our unthankful world, but it testifies to the forbearance and love of God. Tell them of the way of salvation; how "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Let the sweet story of Bethlehem be repeated. *Present before the children Jesus, as a child obedient to His parents, as a youth faithful and industrious, helping to support the family. Thus you can teach them that the Saviour knows the trials, perplexities, and temptations, the hopes and joys, of the young, and that He can give them sympathy and help. From time to time read with them the interesting stories in Bible history. Question as to what they have learned in the Sabbath school, and study with them the next Sabbath's lesson.* {6T 358.1-3}

As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor. Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable. I counsel you, my brethren and sisters: "Remember the Sabbath day, to keep it holy." If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example. The deep engraving of truth in the heart is never wholly effaced. It may be obscured, but can never be obliterated. The impressions made in early life will be seen in afteryears. *Circumstances may occur to separate the children from their parents and their home, but as long as they live the instruction given in childhood and youth will be a blessing.* {6T 359.1-3}

Missionary Trainings on Sabbath Afternoon

These experiences prepared their hearts to appreciate and receive instruction *regarding the value of missionary effort as a part of their education. As this subject was presented in the school and in the church, during the week of prayer, students and teachers sought to act upon the suggestions, and opportunities for labor were found in all directions. Sabbath and Sunday afternoons, from sixteen to twenty students are engaged in holding prayer meetings, Bible readings, young people's meetings,*

and preaching services, in from six to ten different places. One result of this work we already see--the workers are greatly blessed. Other results may be seen in the future.--RH Oct. 4, 1898. {DG 119.3}

Palatable Food in Small Quantity

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. *Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befogs the brain.* The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God. *While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day.* {6T 357.2, 3}

Jealously Guard the Edges of the Sabbath

We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss even in temporal things. {6T 356.1}

Business Transaction Discussion

Business Ties With Sabbathbreakers.--There is need of a Sabbath reform among us, who profess to observe God's holy rest day. *Some discuss their business matters and lay plans on the Sabbath,* and God looks upon this in the same light as though they engaged in the actual transaction of business. {Ev 245.1}

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. *Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided.* "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . honor Him, not doing thine own ways, nor finding thine own pleasure." Isaiah 58:13. Nor does the prohibition end here. "Nor speaking thine own words," says the prophet. *Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business.* To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. {PP 307.3}

Partnership with Non-SDAs

Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, *enter into partnership with men who have no respect for God's holy day. A Sabbathkeeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing.* Men may think they cannot afford to obey God, but they cannot afford to disobey Him. Those who are careless in their observance of the Sabbath will suffer great loss.--Review and Herald, March 18, 1884. {Ev 245.2}

BLESSINGS