**“Can We Keep the Sabbath?” The Bible Echo 7, 23.**

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A quite common objection that people urge against keeping the Sabbath is that it is peculiar, and that very few people observe it. There are two classes of people who make use of this argument. The first class attempts to make capital out of it against the Sabbath, and argue that since the Sabbath is observed by so very few people, it cannot be right, assuming that the majority must be right. The second class believe that the seventh day is the Sabbath of the LORD, but have not the courage to live out their convictions of duty. They say, “If everybody else would keep the Sabbath, I would be glad to do so too.” {BEST December 1, 1892, par. 1}

The first class might easily be convinced if they wished to be. Let us see to what absurdity the theory that the majority must be right will lead us. Less than four hundred years ago it was the universal belief that the earth was flat, and that it was stationary. For hundreds of years no one had thought of questioning this belief; and when, finally, a few bold spirits ventured to advance the idea that the earth is spherical, and that it moves, they were regarded as fanatics and dangerous heretics. But the proof that the earth is round was convincing, and now all enlightened nations hold to that belief. Now if it be true that the majority must be right, we must conclude that several centuries ago the earth was really flat, but that, as people advanced in knowledge it gradually assumed its present shape. Many other conclusions equally absurd must be accepted if we hold to the theory that whatever is popularly believed is right. But the advocates of that theory rarely urge it on any subject except the Sabbath. The truth is that the opinions of men have no effect whatever on facts. Men’s opinions change, but the truth is always the same. {BEST December 1, 1892, par. 2}

Those who dare not venture out alone to obey the truth, may have their faith strengthened by considering some cases that are on record. Paul says in Romans 15:4, that “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” {BEST December 1, 1892, par. 3}

The eleventh chapter of Hebrews contains a list of notable men. We are referred to Noah, who “walked with GOD” in an age when the “wickedness of man was great in the earth,” and “every imagination of the thoughts of his heart was only evil continually.” It must have been no slight effort for Noah to face the world with such an unpopular truth as that the world was to be destroyed by a flood. No doubt he was jeered at in a most unmerciful manner, and considered a fool, but the event proved the wisdom of his course. Had he waited for people enough to accept the truth for that time to make it respectable, before commencing to build the ark, he would have been drowned with the rest. {BEST December 1, 1892, par. 4}

Abraham is another individual who is held up as an example of faith. I think we do not generally realize the full extent of the sacrifice that he made when he obeyed the command, “Get thee out of thy country, and from thy kindred, and from thy father’s house, and unto a land that I will show thee.” His father’s family, as we learn from Joshua 24:2, 3, were idolaters. No doubt he had to endure much opposition and ridicule from his relatives, for thus leaving them and going away with apparently no object whatever, without even knowing where he was going. No one who starts out to obey GOD in these times can have a darker prospect to all outward appearances, than Abraham had. Had he drawn back, instead of becoming the father of all the faithful, his name might never have appeared among them. Other instances might be cited indefinitely. {BEST December 1, 1892, par. 5}

Who does not honour those moral heroes? and who has not wished that he might be even like them, and be accounted worthy to share in their reward? Well, who is there that cannot? They were men, subject to weaknesses and temptations the same as men are nowadays. They lived in the world, associated with their fellow-men, and transacted business, the same as men do now. How, then, did they become so honored of GOD?-Simply because they were willing to be regarded as peculiar; they thought more of GOD’S approval than they did of the applause of men. For this we hold them in high esteem, yet we shrink from doing what we commend in them. We may, however, be like them if we will, for their cases are recorded, as Paul says, simply for our encouragement. {BEST December 1, 1892, par. 6}

We shall find, if we study carefully, that the Bible says much in favor of *peculiar* people. The Jews were brought out from Egyptian bondage that they might serve the Lord, and be a peculiar people. Paul says in Titus 2:14 that CHRIST “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” The apostle here speaks especially to those who are “looking for that blessed hope, and the glorious appearing of the great God and our Saviour JESUS CHRIST.” It seems, then, that the people of God need not hope to become popular in these days any more than in the past. Christ was very unpopular: “He came unto his own, and his own received him not.” John 1:11. Very few believed on him, and they were of the most despised class, and at the last even these forsook him, while he suffered the most bitter persecution. And what does he say to his disciples? If they have persecuted me, they will also persecute you.” Those, then, who are waiting for truth to become popular before accepting it, will wait in vain. {BEST December 1, 1892, par. 7}

One thought in regard to this expression, “peculiar people.” The idea is not meant to be conveyed that people are to strive to make themselves conspicuous by their peculiarity. The people of GOD are peculiar simply because they are “zealous of good works,” in a time when men (professed Christians) are “lovers of their own selves,” “despisers of those that are good,” etc. 2 Timothy 3:1-5. CHRIST was peculiar in this respect, yet he was a pattern of humility. This people are to be like him; not despised on account of individual peculiarities, but because of their steadfast adherence to truth. “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” John 15:18, 19. {BEST December 1, 1892, par. 8}

One thought more: If we keep the commandments of GOD, we are GOD’S servants. If we refuse to obey him, whose servants are we?-We certainly must be the servants of Satan. There is no neutral ground. “To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.” Now suppose you continue in sin, and sin is nothing else but the transgression of the law (1 John 3:4), what is your prospect for living? Here is it: “For the wages of sin is death.” Romans 6:23. “The soul that sinneth it shall die.” Ezekiel 18:20. You say you cannot live if you keep all GOD’S commandments; GOD says you cannot live if you do not keep them. If your statement were true, you would only lose this present life, and many men in times past have lost their lives for the truth of GOD, and we honor them for it; but if you disobey GOD, you will lose eternal life. Jesus says: “For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.” Matthew 16:25. Satan may promise well, but he has nothing but the treasures of this world to offer, and they are all forfeited, so that he has really nothing to offer you. How different is the service of GOD. The apostle says: “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Timothy 4:8. But the promises of GOD and happiness to those who fear GOD are almost innumerable. Not a tithe of them has been given. Surely those mentioned are sufficient to enable anyone to trust GOD. {BEST December 1, 1892, par. 9}

Who is not willing to suffer with CHRIST? When he endured so much for us, can we not endure a little for him? If it were possible for us to get to heaven without any suffering, would we not feel ashamed to say that we had never suffered for him? We have also this to comfort us, that whenever we suffer for the truth, he suffers with us, and accounts all injury done to his people as done to himself. And to crown all, we are assured that “if we suffer we shall also reign with him,” and that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” {BEST December 1, 1892, par. 10}