

# The Repairing of Sam Brown

This intriguing little booklet, originally published in 48 small pages, well illustrates the struggles many people have had in trying to refute the law of God. Its straight, simple story is one that has for many years compelled readers to seek additional information on the Sabbath truth.

[www.CreationismOnline.com](http://www.CreationismOnline.com)

Chapter I - in 3 sections

Section 1 — Sam's first exposure

Section 2 — Frank tries to help answer questions

Section 3 — Sam does some looking for himself

Chapter II - in 4 sections

Section 1 — The dinner table discussion

Section 2 — "What did you answer him about this?"

Section 3 — No hint of a change

Section 4 — Will Frank get fired from his new job?

Chapter III - in 7 sections

Section 1 — The preacher pays a visit

Section 2 — Old or New covenant Christians?

Section 3 — God blessed the Sabbath

Section 4 — The preacher is persistent

Section 5 — Has time been lost?

Section 6 — Are there two ways to get to heaven?

Section 7 — Sam gets sideswiped

Chapter IV - in 4 sections

Section 1 — Sarah Brown visits the Richards home

Section 2 — "Didn't you ask about the Sabbath question?"

Section 3 — Truth is often unpopular - but it's still truth

Section 4 — I'd rather have God on my side

Chapter V — Sam gets repaired

## Chapter 1

**SAM BROWN** (Auto Repairs: Spare Parts and Accessories: The Premier Garage of Enterprise) came home to supper one Friday evening with a disgruntled look on his face and an out-of-sorts shrug of his shoulders.

"You know, Sarah," he said to his wife, after he had blunted the edge of an appetite always hearty, "that new repair man, Richards, that I hired last Monday morning, that crackerjack of a workman I've been praising up all week? Why, I never had such a man, — greedy for work and knows the business from A to Z. Well, I was afraid it was too good to last. He's gone and spoiled it all; threw three flies right into the ointment."

"Why, Sam, what's he done?" ejaculated Sarah.

"He came to me just before quitting time tonight and asked if he could have tomorrow off, and every other Saturday, because he said his knowledge of the Bible and the promptings of his conscience led him to keep Saturday as the Sabbath. Said he would work Sunday if I wanted him to, glad to do it; for he needed the money for his family, and the commandment says to work six days in the week, as well as to rest the seventh. Saturday's our biggest day, Sarah. Of all the fanaticism in religion, that goes beyond the limit!"

His partner in life, never got as excited over anything as Sam did. She ruminated a while. "If he is so conscientious, why didn't he tell you all this before you hired him? Is that honest, to deceive that way?" she observed.

“That’s just what I came back at him with,” answered Sam, “and what do you think he said?— That men he asked for work always thought he was lazy and no good, and was only trying to get two days off a week instead of one, when he told them beforehand, and they wouldn’t give him a chance to prove up. So he decided not to say anything about it till he had to. I don’t know that that was acting a lie, Sarah. He certainly earned his wages this week, and I don’t have to keep him if I don’t want to. I’m glad he stayed this long. Say, but we were cluttered up with work last Monday; and now we are just about caught up for the extra rush tomorrow. And the worst is, I owe most of it to him. He’s a clipper,” and auto-repair Sam looked off into space thoughtfully.

“But, Sam,” his wife interrupted his meditations, “you’re a deacon in our church; didn’t you show him that Saturday is the wrong day to keep?”

“Didn’t I? Well, I should say I did,—or tried to,” he added ruefully, as he recollected the experience. “I said something about Sunday being my Sabbath; and he said maybe it was, but Saturday is God’s Sabbath, and quoted the verse, ‘The seventh day is the Sabbath of the Lord thy God (Exodus 20:10), that he wasn’t keeping Saturday for Sunday as I said he was, but was keeping Saturday for the Sabbath. He said that the Bible teaches that the Sabbath begins at sundown and ends at sunset, and I didn’t know that. Why, Sarah, that man acts as if he knows the Bible like a preacher, from the very first verse of Genesis to the very last verse of—let’s see, what is the last book in the Bible?—anyway, he said,—”

“Yes, yes, ‘he said, he said,’ but what I want to know, Sam Brown, is what you said.”

“Well, I didn’t have any Bible with me, and we didn’t have much time; but I told him the Bible has plenty of proof that Sunday is the right day to keep; that it is preposterous to think that all the Christian world has been wrong about the day all these years, and a lot of facts like that. He told me he would be glad to read the Sunday texts; and I told him I would sure have them ready for him Monday morning.”

“Why, Sam, you’re not going to keep him on, are you?” objected Sarah.

“Am I? I should say I am! He’s worth more to me in five days than the other men are in six. And I’ll need him Monday morning to help take care of the Sunday wrecks,” and Sam tipped his chair back complacently.

## Part 2

“There’s a man at the front door, Sam,” whispered his wife, “a book agent, I guess,” she added as she whisked off her apron and closed the kitchen door. “It’s Richards himself,” said her husband, looking. “I’ll invite him in.” But Sarah disappeared into the rear sanctum, not caring to meet such a monstrosity. He didn’t come in. They talked a while at the door, and when he was gone, she rejoined her husband, who now carried the book the repair man had brought. “If it don’t beat all, Sarah,” he blurted out. “He wasn’t trying to sell that book he had under his arm. Here it is. It’s a concordance, if you know what that is. It helps you find any text you want in the Bible, by the words used in it. He said he brought it over so it would be easier for us to find all those Sunday texts I spoke about.” “That’s rubbing it in, isn’t it?” asked Sarah. “No, he doesn’t seem to be a bit sarcastic. He’s so plagued courteous that it’s impossible to get mad at him. I never saw such a man. “You haven’t got a bit of fighting spirit in you, Sam Brown, and I’m ashamed of you. You’ll be a Saturday keeper yourself yet,” declared Sarah. “Never you fear, little woman. That man’s got to be set right; that’s all. And I’m the man to do it.

He’s just a flat tire, and needs mending and pumping up. Some religious fanatic has sideswiped him hard. He’s got to be repaired.” After some coaxing and chiding on Sam’s part, Sarah was persuaded to take the charitable view, and that night the Browns planned their campaign. They got out the big family Bible and thumbed it through, and delved into the concordance to get its lineup and how to use it. The man of the house had turned over to the first books of the Bible. “Good; here’s what we want, right here,” he burst forth exultantly.

“Here is page after page headed ‘Sunday laws and ordinances.’ Now we will settle Richards.” Sarah peered over his shoulder to where his positive finger pointed. “Samuel Billington Brown,” she scolded. “I’ve been telling you all along that you need specs. That proves it. That isn’t Sunday, that’s sundry!” Sam looked closer, and his face fell. “Gimme that concordance, woman,” he said rather crossly, “and let’s begin by listing all the texts with the word Sunday in them. You get paper and pencil and take them down as I call them off. Ah, here’s one, in Hebrews 1:1. ‘Sunday times,’—sounds like a newspaper, doesn’t it?” His wife wanted to make sure; so she turned to the place in the Bible. “Here,” she urged, “take my glasses if you can’t see straight. Again that is sundry, not Sunday. ‘God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,’ and so on. Let me have it, Sam, and I’ll see how many times the word Sunday is found. Crestfallen, he handed it over.

A man hates to yield to a woman, least of all to his wife, when it comes to seeing through a thing. Sarah looked down the columns of small print carefully; but to her chagrin could not find the word Sunday mentioned once in the Bible. As if this failure on her part vindicated him, her husband’s spirits rose. “Maybe that isn’t a complete concordance, and doesn’t give all the words,” he suggested helpfully. She turned to the title page. “It says here it is complete, and lists every word. Well, that’s news to me. But, I just happened to think. Sunday is the first day of the week; and it speaks of the first day of the week in the Bible. There’s a text that says, ‘Forsake not the assembling of yourselves together on the first day of the week.’ Let’s find that.” But they could not find that either, the nearest approach to it being Hebrews 10:25, which did not say that at all. So they decided that they were up against a real problem, for whose solution they would have to use their best thinking powers, and also turn to wiser heads for help. Sam Brown and his wife Sarah were known to their neighbors as conscientious Christians, regular in church attendance, and honest to a fault. Nothing before had ever so

gotten inside their religious armor as this. They would have to look to their guns; and were determined to do it. This was now no small matter to be turned aside with a laugh. So far, the laugh seemed to be on them; and the experience was humiliating.

### Part 3

They studied that night; and the next day Sam broached the matter to one of the older heads among his workmen, and also to casual customers. He got some pointers; and one man loaned him a book with arguments against Saturday keeping. Saturday night they hurried home from the usual shopping tour, and got together some good points. Sunday morning, instead of spending a lot of time on the newspaper, they were at it again. They went to church, invited the minister to dinner, and all afternoon gathered from him ammunition for the fray. By Sunday night, Sam Brown was all chuckles, and Sarah beaming smiles. Surprising to them that they had not gotten reasons for their hopes before. Now the truth could be vindicated. They contemplated indulgently the convincing of the man Richards, setting a lost soul right, and incidentally gaining a good workman for the usual six days in the week, and making business prosper so that they could give more to the church.

As a last precaution, they looked carefully over their list of proofs for Sunday keeping:

- 1.The Saturday Sabbath was given to the Jews only, at Sinai, as a memorial of their deliverance from Egypt, and was not kept before that time.
- 2.The seventh-day Sabbath was abolished by Christ at the cross, after which He and the disciples and the early Christians kept Sunday in honor of His resurrection.
- 3.We are not under the law and the old covenant any more, but are under grace and the new covenant.
- 4.The resurrection of Christ from the dead is a greater event in the history of salvation than is the creation of the world; therefore its memorial is greater.
- 5.God blessed the institution, not the day; and any day will do, for it is the spirit in which it is kept that counts; but we keep Sunday to be in harmony with others.
- 6.It is impossible to know which is the right day, anyway, for time records have been lost because of the many calendar changes in history.
- 7.With people living all over a round world, they cannot keep the same day at the same time.
- 8.If Sunday keeping were wrong, God's Spirit and our consciences would reveal the wrong to us.
- 9.If Sunday is the wrong day, why wasn't it found out long before this; and why don't the great religious leaders and statesmen and historians know about it?
- 10.To keep Saturday instead of Sunday puts us all out of kilter with the rest of the world; we would be laughed at; couldn't do business; couldn't hold a job.

"There," ejaculated Sam triumphantly, as he laid down the list of proofs, "if that don't wreck the Saturday keeping business beyond repair and make it fit only for the junk man, then I miss my guess. Why, Sarah, any one of those arguments will make Richards look sick, poor man, and with these ten it's like having forty ways for Sunday. His wife studied the arguments thoughtfully.

"I was always taught that Sunday is the seventh day of the week," she observed. "Maybe you'd better put that in as number 11.

"Now, ain't that just like a woman?" he laughed; "don't you see that that argument and number—let's see—number two, would eat each other up, Sarah? Be logical. If we say Christ changed the day from the seventh to the first, sure can't say that Sunday is the seventh. No, the calendar says Sunday is the first day of the week, and I calculate it's right."

Sarah flushed. "Have you got all the texts ready to go with these arguments?" she asked as she changed the subject. "Yes, they are all here handy. All I will have to do will be to read 'em to the young man; he'll flounder around a little, I reckon, change the subject—like you did just now, —and then we'll get on with Monday's rush of work," and he peered at his wife through lowered eyebrows in a queer way he had.

"Good luck to your logic," was all she said. And they were soon sleeping the sleep of the self-satisfied.

## Chapter 2

IT WAS Monday night, and Mrs. Frank Richards was putting supper on the table. She was not a little anxious as she anticipated the homecoming of her husband that evening. His job was hanging in the balance, and he might appear at any moment and announce that it was all up and they were to have the miseries of unemployment again. With her hatred of debt, that unpaid and unpayable account at the grocery made her shudder; and the grocer was hinting that he would have to have some money or he could not let them have any more stuff.

The children at play on the floor only served to remind her that Helen's little dresses were few and threadbare, and Junior's suits were just about worn out. In spite of all her clever fingers could do in patching, making over, and turning the insides out, she was ashamed to go out on the street because of her shabby appearance. And to see how Frank looked when he was supposed to be dressed would have been laughable if it had not been so pitiable. It was a good thing he was a mechanic, and a clean pair of overalls would recommend him to a job as far as clothes were concerned. The rent would soon be due again, and there was the winter coal. My, if he could only keep this job for a while anyway, till they could get on their feet again, how thankful they would be. But small hopes, with such a boss. It looked like asking God to set a table in the wilderness.

A footfall and a hurried opening of the door, and there stood Frank in the room. Much couldn't be told from his looks, for he was always good humored when he came home, no matter what had happened during the day. How she admired this in him. What a husband to have! It made her ashamed of her own misgivings. His greeting kiss tasted and smelled of auto-oil, but wasn't that infinitely better than the smell of liquor and tobacco that he used to bring home? He romped with the welcoming kiddies a minute, and was soon taking off another layer of grime at the sink, as they exchanged the usual domestic and shop news. When supper was well under way, he was ready to tell the weightier matters that she was eager to hear. How had he come out in his argument with Sam Brown!

"You know, Grace," he said, "when we prayed over the matter this morning we decided not to let my needing a job be the incentive toward winning a Sabbath argument with my employer. 'Win an argument, and lose a friend,' they say. I had to be mighty careful not to keep my job uppermost in my mind, much as I need it. I wanted to let the truth be known, and let the job take care of itself; or better, let the Lord take care of it. Well, I think He is doing it; but nothing is very definite yet. I'll have this week yet, I think, for he is loaded up with work."

"But what did he have to say? That's what I want to know."

"Well, he brought the concordance back, and said he was sorry but it wasn't much of a help to them. Then he brought out ten statements for Sunday keeping, all carefully written on a piece of paper. Here they are. We talked about some of them as we worked. I could see that he had gotten them from somewhere, and was not very sure of his ground himself. But say, he knows a lot more about the subject than he did last week."

### Part 2

Mrs. Richards read the first of the ten. "What did you answer him about this?" she asked. "Well, I told him the name Jew was not applied to any people till centuries after the law was given on Sinai, and then it was given to the descendants of only two of the twelve tribes of Israel who did receive the law at Sinai. Of course, he meant Israel, not Jew, and that matters little. But I did put in that the whole Bible was given to the Jews, and Christ was a Jew. Would we therefore repudiate these? Then, since his statement admits that the Sabbath given at Sinai was the Saturday Sabbath, I had only to prove that it was a law, known and kept before Sinai, and that it was not a memorial of deliverance from Egypt. "Then I turned to Mark 2:27, and read, 'The Sabbath was made for man,' the very words of Christ; and emphasized that it was not made for any one nation but for all mankind. Then I turned to Genesis 2:1-3 and showed him that God made the Sabbath on the definite seventh day of creation; made it of a section of time, the most enduring thing known; and gave it to Adam, the father of mankind. God would not be likely to rest till He had finished His work, so He made it on the last day of creation week; and above all days He could not have made it on the first day, because He had not then done any work at all to require rest. Exodus 20:8-11 gives the fourth commandment as saying that they should remember to keep the seventh day, for in six days the Lord made the earth, and rested the seventh day, and He blessed the seventh day in remembrance of, or as a memorial of, creation. God sanctified and hallowed the Sabbath; that is, set it apart for a holy use, 'made for man.' Mark 2:27.

And naturally, such holy men as Enoch, Noah, and Abraham must have kept it. I asked him if he thought the other nine commands were kept before Sinai and are binding on us today, and of course he said yes. Then why not the fourth? And when he said there was no record of the Sabbath's being observed before the law was given to Israel, I remarked that there was no record either of the Day of Atonement being kept after the law commanding it was given, but it must have been. Silences in history usually prove normal law-keeping rather than abnormal law-breaking. "But I read to him from Exodus 5:5 that Pharaoh, before the exodus, accused Moses of making Israel rest (keep Sabbath) from their burdens; proving that Moses must have urged them to keep it as a matter of course, or God could not give them the blessing of deliverance. And in Exodus 16, it is recorded that before they got to Sinai, God gave them a test on Sabbath keeping, without letting the people know it was a test; and when some failed,

the Lord asked significantly 'How long refuse ye to keep My commandments and My laws?' (Verse 28), indicating that the Sabbath command had been common knowledge among them for a long time. And all this was before the law was given on Sinai.

Then I quoted, 'Sin is the transgression of the law' (1 John 3:4), 'Death reigned from Adam to Moses' (Romans 5:14), and 'Where no law is, there is no transgression' (Romans 4:15). "As to the Sabbath being a memorial of the deliverance from Egypt, I turned to Deuteronomy 5:15, which he gave to prove this, and read that they were to remember that they were servants in Egypt, and that God had delivered them, and 'therefore the Lord thy God commanded thee to keep the Sabbath day.' But I reviewed to him that in the first place God gave the Sabbath as a memorial of creation and of nothing else, then showed that this deliverance was an *additional* reason why they, the Israelites alone, should keep the Sabbath. And more than that, I showed him that this same remembrance of Egyptian deliverance was applied to other commands besides the Sabbath command. In Deuteronomy 24:17-22 they were told not to pervert judgment, nor take a widow's garment for security, nor deprive the poor of the gleaner's portion in the harvest. Why? 'Thou shalt remember that thou wast a bondman in Egypt: *therefore* I command thee to do this thing.' Are we to conclude from this that before they were bondmen in Egypt it was perfectly all right for them to pervert judgment, and oppress the weak? So Deuteronomy 5:15 does not prove that the Sabbath was not a memorial and binding on man before the Exodus; for the Sabbath does not date from the Exodus, but from creation." "And what did Sam Brown have to say to all this?" asked Mrs. Richards. "He said he hadn't counted much on that argument anyway; but that number two was unanswerable. So off and on as we worked together during the day I proceeded to answer it. He was fair, but I don't know that I convinced him.

### Part 3

"Perhaps I was pretty blunt with him at the start of our consideration of the second proposition; for I challenged him to produce even one text to prove that Christ abolished the seventh-day Sabbath at the cross, or that He and His followers kept Sunday after that in honor of the resurrection. In answer he read Colossians 2:14-17 about the new moon, a holy day, and sabbath days being a shadow of things to come, and we should let no man judge us concerning them; and about blotting out the handwriting of ordinances that was against us, nailing it to His cross; and also in Ephesians 2:14, 15 where it says He abolished in His flesh the law of commandments contained in ordinances. But I showed him that on the face of them these commandments referred to were not the Ten Commandments containing the Sabbath law, but that they were ordinances, that is, ceremonies, special sabbath days, 'beside the sabbaths of the Lord' (Leviticus 23:37, 38) and not the weekly Sabbaths of the fourth commandment; that these ceremonies were types of Christ and pointed forward to the cross, where the 'law of Moses' which after the cross was a 'yoke of bondage' (Galatians 5:1-3), because they had served their purpose. But the Ten Commandments were statements of great principles always true, and did not deal with shadows of things to come, but the fourth commandment pointed rather to creation in the past. So it was the laws concerning circumcision, feasts, and ceremonies that were nailed to the cross, not the Decalogue. The Ten Commandments form the constitution upon which God's government is founded.

"Then I told him that there was not one text with even a hint of any change of the Sabbath from the seventh to the first day of the week in honor of the resurrection. There are only six texts that speak of the first day in connection with the resurrection (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19) and all these are glaringly plain that Christ was crucified and buried on the preparation day before the Sabbath, which all Christians now recognize as being Friday, that He lay in the grave over the next day Sabbath, and rose the next day, Sunday; that the first day begins after the Sabbath ends and that the Sabbath is between Friday and Sunday. And these gospel records were written from six to sixty-three years after the resurrection, and not a semblance in them of any change or any honor being placed on the first day of the week. They emphasized Sunday only because it was the third day after His death, and He had prophesied that He would rise the third day; and they wanted to show that that prophecy was fulfilled. "Sam said that Christ always met with His disciples on Sunday after the resurrection. I pointed out that He met with them only three times when we are told which day of the week it was. The first was the day of His rising and of course He would meet with them then to announce and prove His return, and it had no significance as to a Sabbath; the next time was 'after eight days,' which very evidently could not have been the next Sunday, when the week has only seven days; and the next time was the ascension day forty days after the resurrection, which a little arithmetic will show could not have been Sunday.

"As to the example of the disciples themselves, one time after the resurrection they went fishing on the day they met with Christ, which could not therefore have been a rest day recognized by them (John 21:1-9). They met in an upper room on the very day of the resurrection, but '*for fear of the Jews*' and because they all lived there (John 20:19; Acts 1:13); not to celebrate the resurrection, because at that time they did not believe that He had risen (Mark 16:9-14). "Then Sam turned to Acts 20:7 as his strong text. You remember it says that when the disciples came together to break bread, Paul preached to them; and this was the first day of the week. I argued that the breaking of bread meant nothing special, for it was the custom then to break bread daily (Acts 2:46), and whether this was communion or not, it was not always done on the first day. And nothing is said about this first day being holy. Paul met then with them because it happened to be his last day with them, as he was on a journey. If simply meeting with people for a religious service makes the

day a sabbath, then Paul must have made some of the other week days sabbaths, for a reading of the account of his journeys shows that he preached whenever it was convenient (Acts 20:13-18).

#### Part 4

Well, after this he was ready with 1 Corinthians 16:1-3, about taking up a collection on the first day of the week. At least that's what they say it says. But I told him that that was just what it was *not*, a collection. Paul was writing that he was coming by that way to get donations from them to take up to Jerusalem for the poor, and he told them that on each first day each one was to 'lay by him in store' as God had prospered him. Other translations bear the thought, and the best commentators agree, that this does not mean a public meeting and offering on the first day. It means that, after the previous week—ending with the Sabbath—as past, each was to review his accounts for the past week to see how God had prospered him, then lay by himself at home an offering in proportion to his profits. No public meeting there. But even if it meant a public meeting, it would not make the first day a sabbath. "Still not content to give in, Sam brought up Revelation 1:10, which says that John was in the spirit on the Lord's day. He said 'Lord's day' was the name for the new sabbath, Sunday. I asked him how he knew, and he said 'What else could it mean?' I told him it was incredible that a man of his common sense should conclude that this text referred to the first day of the week when the text and context do not say so at all, nor infer it.

"Then I read to him Mark 2:28, Christ is Lord of the Sabbath, making the seventh-day Sabbath the Lord's day, for the only Sabbath they knew then was the seventh-day Sabbath. Also Isaiah 58:13, where the Sabbath of the Old Testament is called God's holy day. So John must have been in the Spirit on Saturday. "Then I added that, rather than the early church keeping the first day of the week, and always meeting on that day, all the records plainly indicate that they met customarily, both Jews and Gentile believers, on the seventh-day Sabbath for many years after the cross. This may be read in such texts as Acts 13:14, 42-44; 16:13; 17:2-4; 18:3, 4." "It seems to me," observed Mrs. Richards, looking admiringly into her husband's face, "that you gave him some powerful Biblical and logical arguments on his first two unanswerable proofs for Sunday keeping. How did he take them?" "He said the others were just as strong, and that he could depend on them to convince me.

Then I asked him how he could honestly admit that I was right about these first two, but not think that I would be about the others. If the other eight proved to be right and these two wrong, would we not be making the Bible contradict itself, and thus not be worthy of either of us basing our doctrinal belief on it? I maintained that what I had given him so far was enough to prove the seventh-day Sabbath, according to his own admission, and that all other points he had against it would prove just as weak. But he replied that the only reason I had won was because I am sharper than he on the use of the Bible; and that the next time he would turn his preacher on me, and then I would be settled sure. "I laughed, and told him to bring along the preacher, and I would be happy to go into the matter with him also. He glared at me as he walked away, and looked as if he would like to fire me right then and there." "I'm afraid you will get fired when this is over, Frank," said his wife apprehensively. "God help me to give them all the truth first, then," he added earnestly.

### Chapter 3

**ABOUT the middle of the morning** next day, all that could be seen of Frank Richards were his feet sticking out from under a car in Sam Brown's repair shop. And Sam, like a brown, greasy streak, was busying himself with the intricate parts of a motor, when up drove the preacher to the curb and honked his horn. Could Sam give his car the once over and check up on the lighting system? Yes, Sam could; would he come right in with the car, and maybe it wouldn't take more than a few minutes. It didn't, but the preacher didn't drive out again right away. Instead, he and Sam engaged in a whispered conversation, and in answer to an inquiry, Sam pointed to the feet protruding from under the car on the other side of the garage. Then, followed by his minister, he went over and gave the feet a Christian kick. "Hey, Frank," he said, "snap out of that and meet a friend of mine."

The feet wiggled, the heels dug in, and the body inched along out and up. Frank rubbed his eyes to get some dirt out of them and made worse an already grease-daubed face. But he grinned at the preacher, as the latter eyed him narrowly.

"You have me at a disadvantage, sir," laughed Sam Brown's hireling, after his boss had introduced them. "I can't even shake hands with you, and he showed his grimy hands.

"We will take the will for the deed," answered the minister cordially, and winked as he shook his own immaculate hand as a substitute.

"Mr. Brown has been telling me about your conversations with him on religion; and I wanted to ask you a question."

"I'll answer if I can," invited Richards humbly.

"Don't you know, young man," declared the preacher with an air of imparting valuable information to the ignorant, "that Christians now are not under the law but under grace, and therefore they are not required to keep the old law?" "I know we are under grace, and not under the law; but I did not know that we are thereby released from *keeping* the law. My understanding of the situation is that to be under the law is to be under its condemnation, under sentence of death because we have broken it; but by virtue of the grace, or unmerited favor, of God through Christ, we are pardoned from meeting the fate we deserve, but go on keeping the law just the same.

If a convict is pardoned by the grace of a ruler, he is more than ever expected to keep the law of the state, isn't he? And he will *want* to keep it because of his thankfulness for being pardoned."

"But 'by the deeds of the law there shall no flesh be justified'; we are 'justified by faith,'" quoted the preacher with an air of confidence.

"Do we then make void the law through faith? God forbid: yea, we *establish* the law," quoted Richards in return. "You can read all about that in the third chapter of Romans. No, we are not freed from keeping the law by grace, or faith. Just the opposite is true. God's law is everlasting; it is the very foundation of His government. You say we are not required to keep the law; then may Christians worship other gods, steal, kill, covet? How do you read Paul? 'By the law is the knowledge of sin.' 'Where no law is, there is no transgression.' (Romans 3:20; 4:15.) 'What shall we say then? Shall we continue in sin, that grace may abound? God forbid.'" (Romans 6:1, 2.)

## Part 2

"But, my dear man," expostulated the minister, you are under the old covenant when you keep the law, but I am under the new covenant which frees me from the bondage of the law. "I beg your pardon, but you are mistaken," went on Richards. "The covenant is a promise concerning the law, and are not the law itself. Covenant means promise, not law. The old covenant was Israel's agreement to keep the law in their own strength, by works. They failed, as they were sure to. The new covenant is God's promise that the Christian is able to keep the law, the same law, through the strength of Christ. I am under the new covenant when I keep the law by the power of Christ. I will keep the Sabbath command, as I will keep the command against murder. Both are in the same law." "Speaking of the Sabbath," said the preacher, you should know that it doesn't make any real difference which day of the week you keep, just so you observe one day in seven." "Then why do you insist that we ought to keep Sunday?" "Well, to be in harmony with our surroundings.

Everybody else does, you know." "But everybody else doesn't. More than half the people in America do not even profess to keep Sunday. And Jews keep Saturday and Moslems keep Friday, and the heathen keep all sorts of days. If you were in a Mohammedan country would you keep Friday to be in harmony? The very essence of Christianity is in standing for principle, no matter what others do. I prefer to be in harmony with God rather than men." "But why make so much of a mere day? Every day looks alike to me." "Because God does. God said in the most definite language He ever used, '*The seventh day is the Sabbath,*' and these words are in the very center of His law. God is particular, regardless of whether we see the reason for it or not. If He had meant *any* day in the week He would have said so. If nothing else, the definite Sabbath day is a test to us to see if we will do just as God says, or insist on having our own way.

## Part 3

"But God blessed the *institution* of the Sabbath, not the *day*; we need to keep the *spirit* of it, not the *letter*.

"All I know is that God *says* He blessed the *day*, 'wherefore the Lord blessed the Sabbath day and hallowed it.' True, the Sabbath is more than a mere day; but it is still a very definite day. No other day but the Fourth of July will do for the anniversary of the signing of the Declaration of Independence. How can some other day do for the memorial of creation? As to the spirit and the letter, does keeping a law in the spirit free us from keeping it in the letter? I thought that keeping it in the spirit meant keeping it in the letter and even *better* than the letter. Keeping the sixth command in the letter would be to refrain from actually taking a man's life; keeping it in the spirit would mean that and also not even hating the man, as Christ said in the sermon on the mount. Keeping the Sabbath in the spirit means first keeping it in the letter."

The respectable gentleman cleared his throat rather vigorously, "Don't you think we ought to keep Sunday rather than Saturday because the resurrection is a greater event in Christian history than was the creation of the world?" he asked.

"I might if God had left it to man to decide which is the greater event in history; but He does not allow human beings to make pronouncements concerning the nature or time of His institutions; and He has said nothing Himself about which is the greater. If He had left it to man, some might say the giving of the law, some the birth of Christ, some the crucifixion, or some other event was the greatest; and only confusion would result. The fact is, He placed the memorial of creation on the seventh day, and told us to observe it; and He placed no memorial on the first day of the week. Then why should *we* place one there? To do so is to observe a purely man-made institution. Besides, we already *have* a memorial of the resurrection in the institution of baptism. (Romans 6:1-5.) To keep our sabbath on Sunday in honor of that event also is to place *two* memorials on the resurrection and none on the creation. God doesn't work that way. By keeping in mind creation, we also keep in mind re-creation, the power of Christ not only to create (for it was He who created the world in the first place, Colossians 1:16, 17) but to convert and save from sin. Thus the seventh-day Sabbath is an indirect memorial of the great work performed by Christ in the birth, life, death, and resurrection of Himself."

#### Part 4

All this time the proprietor of Brown's repair shop was casting uneasy and apprehensive glances at his friend the preacher; but the latter did not return them. To honest-hearted Sam it looked as if his ally was floundering about for some additional argument that would have some weight; and he found himself being a little ashamed of his pastor, and actually to be beginning to pity him. His idol of irrefutable Sunday argument was toppling. But the preacher was not giving up yet.

"Anyway, my dear man," he took up the debate, "you must acknowledge that time may have been lost, and many calendar changes have been made; so there is no way of telling now just which is the seventh day of the week."

"As to that," came back Richards readily, "there is no way to tell which is the resurrection day, either, if time has been lost. The two stand or fall together as to finding out which day of the week they came upon. For we all agree perfectly that the Old Testament Sabbath came just before the resurrection day, and you celebrate the latter on Sunday. I have heard that you are an ardent advocate of Sunday laws. And to think that you, a minister of the gospel of love and tolerance, would throw people into jail for refusing to keep a day about which there is no certainty at all as to whether or not it is the day you think it is. No, reverend sir, you are resorting to tactics unworthy of you, and your arguments eat each other up.

"But I would fain save you from yourself. Truth to tell, time has not been lost. Referring to the Bible in which you trust, if time records had been lost up to the time when Israel came out of Egypt, time was found again then. God Himself set men right then, if they were wrong before that. For during a period of forty years, fifty-two times in a year, God performed a double miracle to denote which day was the Sabbath. For the first five days of the week a certain amount of manna fell; then on the sixth day a double amount fell, and on the seventh day, the Sabbath, none at all fell. Thus the definite seventh-day Sabbath was indelibly impressed on the minds, customs, and national records of from one to three millions of people for the period of a whole generation. And that people happens to be the only racial group that from ancient times has kept distinct and has had almost no mingling with other peoples. Today they are scattered far and wide throughout the world. So ask Jews anywhere, everywhere, which is the seventh day of the week, and without exception they will tell you it is Saturday.

#### Part 5

"If time had been lost between the wilderness journey and the time of Christ, then He, the Lord of the Sabbath, while He was here on the earth during the period of another generation of men, set the world right as to the day of the Sabbath by keeping strictly during His lifetime the Sabbath kept by the Jews, the seventh day of the week, commonly called Saturday now. And from then till now you know it hasn't been lost, because Sunday has come down to us as the resurrection day, and if we can locate the first day of the week we can certainly locate the seventh. "When it comes to calendar changes, there has been only one such change since Christ's time, that from the Julian to the Gregorian calendar. This was in 1582. No doubt, since you have mentioned calendar changes, you are quite familiar with the nature of these changes and can show me how they have affected the days of the week. My friend, the burden of proof is on you."

"No-o-o, I don't know that I can, my good man. I don't know much about the matter," evaded his auditor. "Well, I do. I think it is the business of a Bible student to know, — begging your pardon, as I have great respect for one in your station. But I am surprised that you would bring this up when you are not conversant with the true details. As I was saying, there has been only one change in the calendar during the Christian era. In order to adjust the days to correct inadequate arrangement for leap years, Thursday, October four, was made to be followed by Friday, October fifteen. Eleven days were removed from the *month*, but the days of the *week* were not affected in any way. So Saturday and Sunday came on the same days that they had before. And any good encyclopedia will inform you that even in all *proposed* calendar changes throughout the centuries *the change of the weekly cycle of seven days was never even thought of*.

"The idea of lost time is inconceivable. All records and customs of all nations, some of them separated from one another for millenniums, coincide: on the days of the original week. It would be absolutely impossible for the whole world to lose the same day at the same time and no one know the difference, for such an unheard-of occurrence would have to happen if time records had been lost and the world be all agreed today. Also, the science of astronomy, which can trace back records to the most ancient times by observation of the heavenly bodies, testifies that our present weekly cycle 'is without a doubt the most ancient scientific institution bequeathed to us by antiquity.'"

## Part 6

"You *do* know something about it, don't you?" exclaimed the churchman, with more respect in his tone for the serious young man before him. "But see here; you go your way, and I'll go mine. We are all on the same way to heaven anyway, and I judge we will all get there. You keep your Sabbath, and Brother Brown and I will keep ours. God does not expect the impossible of us. On a round world everybody can't keep the same day at the same time anyway.

Sam Brown glanced at his man Frank with a look that said, "I'm pretty sure you will have something ready for him on this, too." And Frank had.

"We may be all on the same way to heaven," he said, "but the unfortunate fact is that some of us are going one direction on it and some the opposite direction, and it makes all the difference in the world which way one is headed as to whether he reaches heaven or not. Jesus says He is 'the way,' and He kept the seventh-day Sabbath; and He said also that He came not to destroy the law about the Sabbath but to fulfill it — fill it full by obeying it. It is *His* Sabbath, not mine, except to keep. Your Sabbath is man's sabbath; and Christ said, 'In vain do they worship Me, teaching for doctrines the commandments of men.' Matthew 15:9.

"If everybody can't keep the same day on a round world then everybody on a round world can't keep Sunday on the same day; so why do you insist that everybody shall, and why would you have strict civil laws to try to compel them to do what you say is absolutely impossible to do? The truth is, as you know, that no one anywhere in the world has any trouble telling which day is Sunday or Saturday, or any other day. The Sabbath command says nothing about a requirement to keep the same day at the same time. It says to keep the seventh day, of course the seventh day when it comes to us wherever we are. It comes in due time to Jerusalem, to Shanghai, and to Honolulu. The sun marks the day, and it carries the day around the world with it, and each people keeps the day as it comes to them. As you say, God does not expect the impossible, but He does expect each one to do what the commandment and common sense tell him to do."

## Part 7

"Yes," put in Sam, "but I've heard you lose a day or gain a day when you go around the world."

"That's right, you do, or seem to; but that does not affect the keeping of the Sabbath, as those who have tried it have found. And this gain or loss is apparent, not real, as far as actual time is concerned. It comes from an arrangement by astronomers so that time records can be adjusted on a round world that marks the day by one revolution on its axis. To show you that time is not really lost or gained by going around the world, suppose there were twins, and one went one way around the world and gained a day, and the other went the other way around the world and lost a day. Would they no longer be twins, and would their birthdays be two days apart? And suppose they were to keep on going around the world in opposite directions, would there be years of difference in their ages after many such Journeys? To ask such a question is to answer no.

The preacher suddenly pulled his watch out of his pocket, and uttered an exclamation of dismay. "Here I am wasting my time, and an hour for an important appointment has passed. You must excuse me!" And with some loss of dignity he clambered into his car, and exceeded the speed limit as he honked up the street.

His auto-repairing parishioner stepped to the door and watched him disappear. "Wouldn't that sideswipe you!" he ejaculated. When he turned back into the shop, the familiar feet were protruding from under the car over in the corner. He busied himself with his work without another word.

## Chapter 4

**SARAH BROWN** was ready with an extra-appetizing supper that evening, as a reward for the victory she was sure Sam must have achieved when he and the minister combined forces in a brush with that heretic Richards. But when he appeared, her hopes were dashed. He was glum and grumpy.

"How did it come out! How do you feel?" she hastened to ask.

"I feel as if I'd been in the preacher's car with him and he was going sixty, and someone hit us head on, crumpled the bumper and the front fenders, bent back the radiator, drove the hood through the windshield, sprinkled us with glass, and jammed the motor through the rear end. I'm wrecked!" and Sam slumped dejectedly down in his chair. Aghast, Sarah gradually got it all out of him. Then indignation took the place of surprise. To think that her respected husband, Deacon Brown, and above all the minister of their church, should back down before a mere stripling who was carried off by this new wind of doctrine! Preposterous! After all, these men! It

takes a woman with intelligence and backbone to straighten such people out. As her husband read the paper and tried to forget and give his mind a rest, she thought it all out and planned her campaign.

"Sam," she said, as they went to bed, "I've decided on something. I'm going over to see that woman Richards tomorrow when I get my work done. I'll think up some excuse. I'll settle her on this question, and we will be able to convince her stubborn husband through her. It takes the women to fix such things up. How's that for a plan!" But the tired and crestfallen Sam was already breathing heavily. With a scornful "Humph!" Sarah gazed into the blackness, and thought and thought and thought.

There was a different expression on her face when she sat across the supper table from her husband the next evening, and Sam noticed it.

"Well, how did the visit with the heretic come out!" he asked.

"Don't call her that," urged Sarah with a pained look.

"Well, wouldn't that sideswipe you!" gasped her husband, stopping in the midst of the mastication of a mouthful to scrutinize his heretofore sane wife. "What's coming over us?"

"Would you think it, Sam, she went on, ignoring his surprise and question, "she's the sweetest little woman, and we're friends already. They're poor, but the house and her clothes, and even the children's, are clean and neat. And those kiddies are the dearest and best-behaved little things. I wish,—" and childless Sarah looked far off out the window, while a tear glistened in her eye. Sam sat speechless in the almost sacred presence of her master emotion. "With all their poverty and hardship," resumed Sarah, recovering and touching her eyes with her handkerchief, "they are happy, Sam, happier than we are, with all we have. I wish you could see that home.

## Part 2

"But, Sarah," Sam interjected, at last coming back to himself, "what about the Sabbath question?"

"Oh," she said, "I almost forgot, didn't I? I've just about made up my mind that that doesn't amount to much after all.

"Don't amount to much!"

"I mean our side of it doesn't. It was this way. I took my embroidery and went over, and made the excuse that neighbors whose husbands are in the same work ought to be friendly. At first I was so taken with her and the children, I almost forgot what I came for. And then I was ashamed to start the subject, she was so nice, and so grateful for the hints I gave her about cooking and other things. But we got around to religion after a while. We went over some of the same points you and her husband did; and I confess I was flabbergasted. I didn't know *what* to say. How that woman knows the Bible is a caution. But I remembered the last three points in our ten, and I brought those up.

"What did she say to them?"

"She said as to God's Spirit and our conscience telling what day is right to keep, that our conscience tells us to do right, but does not tell us what is right. Some people's consciences tell them that stealing or lying is right, if they do not get caught at it, but that does not make stealing and lying right. Our *moral judgment* tells us what is right, and our morals are decided by our training, and our training must be based on an authority. The authority for the Christian is the Bible, and if our conscience is trained according to that, and it says to keep the seventh-day Sabbath, then our conscience will tell us to keep the seventh-day Sabbath.

## Part 3

"There are two kinds of spirits, she said, evil and good spirits, and we must try the spirits (1 John 4:1) to see if they are of God or of the devil. And the way to try them is told in Isaiah 8:20, which says, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' And the Saturday commandment is right in the midst of the law with which we are to test the spirits. Therefore, any spirit that tells us to keep some other day cannot be the Spirit of God.

"Christ said that His Spirit would come and guide us into all truth, but that the Spirit would not speak of Himself, but would speak what He hears from God. (John 16:13.) And always God has commanded the seventh-day Sabbath. And, too, the Spirit reproves the world of sin (John 16:9)— and sin is the transgression of the law (1 John 3:4). So, logically, the Spirit of God would reprove the world of Sabbath breaking, which would be to reprove it for Sunday keeping.

"When I asked her why it wasn't found out before, and why learned theologians and great Christians didn't keep it, she told me some interesting history of how the Sabbath was really 'as old as the hills,' for it was made at creation; and how it was kept very carefully by God's chosen people up to and past the time of Christ; and then it was lost to most men's knowledge for centuries, but that always some few have kept it. The people of Christ's day thought the doctrines that Jesus and the apostles taught were new, but these teachers proved to the people that what they taught was very ancient, but that the *knowledge* of the doctrines had been lost and only the rediscovery of them was new.

Every reformer is accused of teaching something new and strange, but he is just bringing the people back to the old truths. The fact is, Sunday keeping is a very new thing compared with Sabbath keeping.

"She said the truth of God has never been popular with the masses and the great men of earth. Christianity was once very unpopular and was despised. But we are glad now that someone espoused that unpopular truth and passed it on to us. The great and wise men in Christ's day did not accept His truth, nor did they in Luther's day accept the Reformation. We must not despise the day of small things. Every great movement for right started in a small and obscure way. The *many* go in the *broad way* that leads to destruction. Paul said, 'Not many wise men after the flesh, not many mighty, not many noble, are called.' (1 Corinthians 1:26.) Christ thanked God that He had hid these things from the wise and prudent, and had revealed them unto babes. (Matthew 11:25.) The world does not learn God by wisdom, but by simply believing in His written word.

"She told me how and why the Sabbath was obscure for a long time, and how Sunday keeping started. I wish you could have heard that little woman reel off the history; and you would think to look at her that all she knew or thought of was making a living and keeping house. It seems that reliable histories record that Sunday was not kept as a sabbath during the early centuries of the Christian church, but that Saturday was. The apostles were dead long before a change was even suggested. And when the change did come it came so gradually during two or three centuries that people did not pay much attention to it. A number of causes helped the change: Christians turned against the Jews more and more because they had crucified Christ, and so would have nothing to do with anything Jewish; and they thought of the seventh-day Sabbath as Jewish. Sunday was held in some honor because it was the resurrection day, but was not observed at first as a sabbath any more than was Friday the crucifixion day. Then, too, the Church was trying hard to convert the heathen, and the heathen had for centuries worshiped on the first day of the week in honor of the sun god. In fact, the day was named for that god, Sun-day. The church became worldly and wanted to be popular, and it compromised with the heathen by all together keeping the 'venerable day of the sun,' as it was called.

"Then Christianity became the state religion, and Sunday laws were made, and the true Sabbath was crowded out altogether. The pope didn't exactly change the day, but what is now known as the Roman Catholic Church slowly brought in Sunday keeping as a mark of its power. In Daniel 7:25 it was prophesied that such a power would think to change God's law; and history says it did just that; and the Catholics boast they did it, and they offer a large money reward to any Protestant who will show even one text to prove from the Bible that we ought to keep Sunday. The Catholics claim authority from God to command men and make laws, and they are responsible for Sunday keeping, and they laugh at Protestants for being so inconsistent as to take the Bible and the Bible only as their rule of faith and practice, yet keep Sunday, for which there is no Bible authority. Christ said of them, 'In vain do they worship Me, teaching for doctrines the commandments of men.' Matthew 15:9.

#### Part 4

"And, Sam, one look at the glory in that woman's face as she rejoices in her belief was enough to make me ashamed to bring up our tenth objection. Why, if she is right and doing God's will, what difference does ridicule make! I do admire a person who will face anything to follow his convictions. The majority has always been wrong, Sam, and has laughed at those who have stood for right. Think of Jesus Himself, and Paul, and Luther, and Wesley. They were all laughed to scorn, but they were right. It is always lot of people who do things to be laughed at. If I thought I was right, I'd do it, no matter what people said. Wouldn't you, Sam?"

"Of course I would, Sarah; I'd rather have God on my side than have the good will of the neighbors when they are in the wrong. I've been having some pretty serious thoughts during the past twenty-four hours. It looks to me as if Richards is right about this Sabbath business. But it would be mighty hard to arrange my business to keep Saturday when others keep Sunday.

"Oh, you ought to have heard Mrs. Richards hold forth on *that* this afternoon," commented Sarah, all enthusiastic in the praises of her new-found friend. "She said they were going to obey God if they starved, and that she believed God was only testing their faith. But she says she is not going to starve, and quotes David to the effect that he had never seen the righteous forsaken nor his seed begging bread. She told me how they had been jumping from pillar to post since they began to keep the Sabbath, but they had never lacked yet for the necessities of life, though they had gotten down pretty low at times. Sam, you can't conquer people like that. I *know* God is with them, and I feel shaky about His being with us, she added.

"I don't want to conquer them, Sarah," ejaculated her husband. "It's them that's conquered us, looks like to me. And I don't feel so bad over it, either. And God's going to be on *our* side, too, wife, as sure as my name's Samuel Billington Brown. Let the repair business go hang. If I can't do that and serve God too, I'll find some other way to make a living. What do you say?"

"That's just what I was going to say myself, she answered, the tears of joy flowing unchecked down her cheeks, "but I was afraid to propose it. Mrs. Richards and I had prayer together before I left, and I seem to be a changed woman." Sam pushed back his chair with some racket, blew his nose violently, and came around the table to plant a kiss on his wife's brow.

## Chapter 5

**THE next Sunday** the Richards family were guests at dinner with the Brown family. Poor Frank and Grace were dumbfounded when they received the invitation. There had been an ominous quiet for several days, as the second weekend came and the hired man again took Saturday off. Was the much-dreaded dismissal about to come! But this! What did it mean! Instead of being fed to the lions they were to be fed by the lions.

But they went; and they were made to feel very much at home. Until after the sumptuous repast was over, however, they remained a little uneasy. Perhaps this move on the part of the Browns was just to be charitable and to give them a good send-off. When the chairs were pushed back, their host cleared his throat, and announced that Sam Brown and his wife had kept their last Sunday and had broken their last Sabbath. Sarah approved.

The glad news came like a bolt from the blue to the two who had brought them the truth. Their joy was unspeakable, and some happy tears were shed all around the circle, even the children joining in out of sympathy. Now they had a thousand things in common. Hours slipped away as Sam and Sarah drank in greedily all that the Richards' were able to tell them about the wonderful system of Bible truth connected with the Sabbath question. Late that night the young couple bundled their sleepy children home, marveling at the kind providences of God, and convinced that when we first seek the kingdom of God and its interests, all the ordinary necessities of life will be added.

During working hours that week, the two men were much in each other's company; and they talked business as well as religion. It looked as if the new hired man was going to stay on.

Thursday morning, when Richards appeared early for work, he accosted Brown with the now usual greeting, "Well, Sam, how do you feel?"

"Repaired!" was the laconic answer, and they both laughed heartily.

"Come around here, partner," said Sam, putting his arm around the younger man, "and see our new sign." They walked around to the other side of the garage, where painters had marked out a new job the day before, unnoticed by Richards. There it was:

### ***BROWN and RICHARDS***

Auto Repairs, Spare Parts, and Accessories We specialize on immediate attention to Saturday night and Sunday wrecks

"And here's the new letterhead, Frank," said Sam, taking it out of his pocket and handing it over. "What do you think of it?"

"Brown and Richards," read his new partner, smiling his reply. "The Premier Garage of Enterprise. Auto Repairs, Spare Parts, and Accessories. This shop will be closed from sundown Fridays to sundown Saturdays, but we will be right on the job all Saturday night and Sunday. You wreck em. We fix 'em."

[www.CreationismOnline.com](http://www.CreationismOnline.com)