

THE

# Sabbath OF Creation.

"The Commandments of God, and the Faith of Jesus."—REV. XIV., 12.

AN UNDENOMINATIONAL CHRISTIAN PAPER.

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No. 13.

ONE PENNY.

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## CREATION'S CHRONOLOGY.

### VII.

"He appointed the Moon for Seasons." Psa. civ : 19.

In my last chapter I took occasion to offer some criticisms upon a table (Table V.) compiled by Mr. Dimbleby, and which he has entitled "The Ancient Chaldean and Hebrew Solar Cycle." Through the kindness of the editor of *The Sabbath of Creation*, I received an advanced proof of these criticisms, and I immediately sent it to Mr. Dimbleby (with my renewed subscription to *Past and Future*), asking if he would like to make any remarks in reply thereto. I have not yet heard from him, and as the editor is waiting for copy of this seventh chapter, I must proceed with the general subject.

I shall proceed with the Bible Line of Time in A.M. years, that is, years dating from the foundation of the world. We may now add the approximate B.C. years, as we are drawing nearer to the Christian era. In the following Table (Table VI.) this Line of Time is traced from Abraham to the Exodus of Israel from Egypt in 2513 A.M.; and from that important epoch, when the Twelve Tribes were delivered from Egyptian bondage under Pharaoh Meneptah and constituted a Nation under Moses, their first native ruler, down to the Disruption of the Kingdom in the middle of 3030 A.M., in the days of Rehoboam, the son of Solomon.

Table VI.

## From the EXODUS to the DIVISION of the KINGDOM.

A.M. 2513 to 3030.

A.M.	<i>Historical Events.</i>	<i>Text.</i>	B.C.
2083 +430	Abram began the Sojourn of 430 years -	Gen. xii. 4	1921
<b>2513</b> +480	<b>The Exodus of Israel from Egypt</b> - -	Ex. xii. 40, 41	1491
<b>2993</b> -3	<b>Solomon's Temple</b> : Foundation laid - - In the fourth year of Solomon's Reign.	I Kings vi. 1	1011
<b>2990</b> -40	Solomon began to reign over Israel - - -	I Kings vi. 1	1014
2950 -40	David commenced to reign over Judah - -	II Sam. v. 4	1054
2910	Saul began his reign as the first King of Israel		1094
<b>3000</b>	<b>Temple Dedicated</b> after seven years - -	I Kings vi. 38 & viii	1004
<b>3030</b>	Rehoboam began to reign at Solomon's death	II Chron. ix. 30-31	974
<b>3030</b> $\frac{1}{2}$	<b>The Kingdom Divided</b> into two Kingdoms : ISRAEL AND JUDAH.	II Chron. x. 16.19	974

The Exodus of Israel was, as it were, the birth of the Nation ; and owing to the great importance of this event, and to the mighty manifestations of Jehovah on their behalf, the beginning of the year was changed. The first day of Creation, and of course of the Creation year, was our 20th of September, so-called ; and as the sun was made on the "fourth day" of creation week, the first solar day would occur on the 23rd of September. This is the time when the sun returns to and enters the sign Libra, or The Balance, when the days and nights are equal all over the earth ; and when the fruits of the earth are ripe. It was therefore the most suitable time of the year for the creation of Man, who was placed in a garden. It was the beginning of the civil or natural year, and of course it was also the end of the previous year. See Exodus xxiii : 16.

Now the Israelites left Egypt in the seventh civil month, called Nisan or Abib, which henceforth is to be reckoned as the first sacred month, in commemoration of that great national deliverance. "They departed from Rameses in the first (sacred) month, on the 15th day of the first month ; on the morrow after the Passover." See Num. xxxiii : 3, compared with Exod. xii : 42. This was the seventh civil month, and about the time of our so-called Easter. Being on the fifteenth day of the month, the moon would be full ; for, as Mr. Dimbleby states, the moon was "new on the first day of every month and year." See *All Past Time*, p. 27. This would be a great boon to the Israelites as they marched forth by night with the beautiful light of the full moon shining down upon them. The full moon would be in the sign Aries, the Ram, when the sun was in Libra ; which was a remarkable coincidence synchronizing with the offering up of the Paschal Lamb. Other important events occurred on this date. The departure of Abram from Ur of the Chaldees took place on the fifteenth of the same month, four hundred and thirty years before ; when he and his household would have a similar advantage of the light of the full moon.

Fifty days after the Israelites were delivered from the bondage of Egypt, God formally gave them His great Law, the Ten Commandments, which some Antinomians are pleased to designate "a yoke of bondage." But God had delivered them from bondage that they might be at liberty to keep His Commandments, and to observe His Sabbath. While they were in Egypt, their hard task-masters would not allow them the privilege of resting on the seventh day. One of

the complaints Pharaoh made against Moses and Aaron was that they *made* the Israelites "rest from their burdens." Ex. v: 5. And the original word used here for "rest" is *Shabath*, which means "to cause to cease, or rest." See Young's Anal. Concord. Thus, by God's servant Moses, they were caused to "sabbatize" or rest, which, while a blessing to them, was very obnoxious to a ruler of this world and a tyrannical slave driver! Such worldly masters still complain when God's faithful servants cause any of their work-people to "Sabbatize" or rest, on the seventh day of the week; and even some misguided "ministers of the gospel" call the Sabbath "Jewish" contrary to Scripture usage, and say that it, and of course the fourth commandment, is "a yoke of bondage!" It is curious, however, to note that such "ministers" advocate the keeping of the first day of the week; so that the "yoke" vanishes if they can only slip it on to another day! But God "sanctified" the Sabbath "for man" even in Eden; and He delivered His people from bondage to test them whether they would keep His Sabbath or not. Ex. xvi: 28-29. And this test was given in the second month of the sacred year, over the gathering of the Manna, before the Ten Commandment Law was formally and orally given. See Ex. xvi: 1. The "bondage," if any, that comes in over Sabbath keeping is due to the opposition of the world, and the various so-called "churches," which churches prefer, in this matter at least, to follow the worshippers of Baal, the Sun god, and the general custom of the World.

The Law was not given until "the third month," which was the 9th civil month, when the Sons of Israel came into the wilderness of Sinai. Ex. xix: 1. Mr. Dimbleby gives the fifth day of the month as the date for "The Delivery of the Law." He also says that the day was Tuesday, or the third day of the week; in proof of which he adduces Ex. xix: 11. But this passage seems to me to refer rather to the third day from the command given to Moses to "sanctify the people to-day and to-morrow;" so that they might "be ready against the third day; for the third day the Lord (Jehovah) will come down in the sight of all the people upon Mount Sinai." We ought not to force our own meanings into Scripture passages.

Passing by many interesting but minor events, we must briefly notice the great national event of the building of Solomon's Temple. In connection with this we have a very important chronological date given us; and it is all the more important because it covers a long

period of time, and shews that exact chronological records were obtained by the Israelitish historians. It reads as follows :—

“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the House of the LORD.”  
I Kings vi : 1.

This passage at one span crosses over a period of 480 years. Ex. 12 : 40 gave us a previous span of 430 years. Together they are like a bridge with two great spans stretching over a grand period of 910 years in the history of Israel. This shews that the Bible contains good chronological and historical science ; and that it is not of the simple and unreliable nature which the lower critics would have us believe. This will be the more evident when we come to compare the number of the years of the world, according to the Bible, with the age of the world as proved by the various celestial cycles and eclipses.

(To be continued.) ALBERT SMITH.



#### QUESTION AND ANSWER.

*Question.* Will not any day do, so long as we keep one day?

*Answer.* If any day will do, then why not keep the SEVENTH DAY?  
But who said any day will do, God, or man?

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#### CORRESPONDENCE.

*To the Editor of "THE FAITH."*

Dear Mr. Brooks,

I notice on page 50 of the February *Faith*, one of your correspondents deals with the question of what he is pleased to call “lawful Sunday work.” He says “It is well for the defenders of the Lord’s Day to be armed with reasons and arguments in support of the position they take.”

But I think if his reasons or arguments are to be taken as a specimen, the question of the lawfulness or otherwise of Sunday labour will not gain much. He starts on the assumption that Sunday is the Lord’s Day.

And I challenge his assumption. There is not the least proof, in the whole of the Bible (including the New Testament) that Sunday is the Lord’s Day or Sabbath. Your correspondent mixes up the question, and con-

founds Sunday with the Sabbath; whereas the Bible, when speaking of the Sabbath, always refers to the Seventh Day of the Week, and not the first. The Fourth Commandment reads:—“*The Seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any work.*” For any writer, therefore, to confound Sunday, which is the first day of the week, with the Sabbath, which is the seventh day of the week, shows at the outset, either that he is biased, or incompetent to deal with the question from a Bible standpoint.

Since the seventh day, or Saturday, is the true Sabbath, it cannot be unlawful to do work on Sunday, which is not unlawful to be done on any other of the six days of the week. And let us *remember*, that the Creator's blessing rests *only* upon the Seventh Day. He has not *hallowed*, nor has He *blessed*, either of the six days, but on these six days He has *commanded men* to “*labour and do all*” their “*work.*” Why then does your correspondent speak of Sunday as if it were a God-hallowed day, and blessed?

But if he would apply his arguments to the right day of the week, a day commanded by God Himself, then I, for one, could endorse his statements. Then it would be proper, as he suggests, to “*apply those tests laid down by our Saviour to all our doings on the Sabbath.*” But if he, without any definite warrant, violates the true Sabbath, how can he expect others to seriously notice his unscriptural and illogical arguments in support of a merely humanly devised sun festival?

*I am assured* that all true Christians accept the first day of the week as the Sabbath with no intention of doing wrong—and personally, we respect Sunday for their sakes. But we *cannot* regard it as “*blessed*” or “*hallowed.*” Nor dare we set aside the true Sabbath for their sakes, even were we tempted to do so. Because we should not only stand condemned for our disobedience, but we should suffer loss, for “*in keeping it there is great reward.*” Its observance conveys great benefits to mankind, and animals, and also to the unconverted; as Jesus stated, it “*was made for man,*” not for Jews only, but for mankind generally. It was instituted at the Creation by the Creator, as well as being one of the Ten Commandments written by the Creator's Own Hand, and spoken by Him on Mount Sinai. And Jesus the Christ said that He was “*Lord of the Sabbath.*” Therefore I desire to point out to those who truly wish that the Sabbath shall be universally observed to remember that men will never universally observe a man-made law. I fear, through sectarian-pride, it will be hurtful to the feelings of some, but those who love God deeply will forget self. And we beseech all true Christians to consider the probable evil consequences of violating any part of God's Holy Law; and setting aside the Sabbath of the Lord God's institution for that of man's. The church of Rome is an authority for Sunday-keeping, and she has taken away the key of knowledge—the knowledge that God's blessing rests upon the Sabbath, which was “*made*” by the Creator for the protection of *man and beast*; and “*in keeping it there is great reward.*” Rev. xii., 17.

Trusting to your fairness to insert this letter,

I remain,

Yours faithfully,

E. A. M. BLOUNT,

Ed. of “THE EARTH,” and “THE SABBATH OF CREATION.”

## "NOTHING."

"A man can receive nothing, except it be given him from heaven."

*John iii., 27. Luke i., 37.*

Nothing worth caring for  
Under the sun,  
If onward we journey  
Our life's race to run,  
Without God, without hope, unto life.

Nothing worth toiling for,  
Not for one day,  
Unless with a glad heart  
We truly can say—  
"Unto Thee, Lord, I render my life."

Nothing worth living for—  
Even an hour—  
Apart from our fortress,  
Our stronghold, our tower,  
Firmly fixed and established in God.

Nothing worth reading but  
God's blessed Book,  
Which tells us of Free Grace  
And where we must look  
For Salvation, Deliverance, Life!

Nothing is worthy  
Our minds to entrance  
Unless we remember that,  
*Naught came by chance,*  
But by Word of the Lord was created.

No day so blessed with  
Promised reward  
As is the true Sabbath—  
The Seventh-day—by God  
"Made for man": and Creation's Memorial.

Still though "the Lord's Day"  
 The "church"-es and world  
 Have cast out with hard blows  
 Oft violently hurled,  
 Yet the Word of Jehovah's unchanged.

*Refrain for first five Stanzas.*

Let us trust in Jehovah, and He will deliver,  
 Let us keep His commandments, take Him for our guide;  
 For His mercy endureth for ever and ever  
 And for each of His creatures the Lord will provide.  
 The Lord will provide.  
 The Lord will provide.

*Refrain for Stanzas 6 and 7.*

But the foe has long buried the good "key of knowledge,"  
 And from many the "Lord's Day" is hidden away,  
 So then let us seek Wisdom, and learn in her college,  
 That a blessing is waiting for those who obey—  
 And great the reward  
 For thus saith the Lord.

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## FIFTH ANNUAL CONFERENCE

OF

# CHRISTIAN SABBATH KEEPERS

At EXETER HALL,

On THURSDAY, MAY 26th, 1904.

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PUBLIC MEETING at 7.30 p.m.

*Chairman.* ... .. LT.-COL. RICHARDSON.

*Speakers.* ... .. LADY BLOUNT, and others.



# AND OF JUDAH.

Kingdom in 3030 A.M., to  
A.M. and that of JUDAH in 3416 A.M.

## TABLE VIII.: JUDAH.

"A.M."	Commencement of Reign.	Texts.	Years Re- corded.	Actual Period	"B.C."
3030½	Rehoboam. At the end of the Sacred year ... ..	II. Chr. 12: 13	17	17	973½
3047½	Abijah. 13th year of Jeroboam ...	" 13: 1	3	3	956½
3050½	Asa. (His reign tests Israel's years) ...	" 16: 12	41	40	953½
3090½	Jehoshaphat. 4th year of Ahab ...	" 20: 31	25	24	913½
3114	Jehoram. Before, in consort with his father ... ..	I. Kings 22: 41 II. Kings 8: 17	8	6	890
3120	Ahaziah (Not of Israel). 1st of Jehu	(margin) II. Kings 9: 29	1	1	884
3121	Athalia, usurped the throne as Queen...	" 11: 3	6	5½	883
3126½	Joash (not Israel's), which see ...	II. Chr. 24: 1	40	40	877½
3166½	Amaziah. He lived 15 years after the death of Joash, King of Israel ...	" 25: 1, 25	29	29	837½
3195½	Uzziah, or Azariah, the Leper ... ..	" 26: 1 (margin)	52	52	808½
3247½	Jotham. 2nd of Pekah, King of Israel	II Kings 15: 32	16	16	756½
3263½	Ahaz. The 17th year of Pekah ...	" 16: 1	16	16	740½
3279½	Hezekiah. Life prolonged 15 years, from 3293 to 3308 ... ..	II. Chr. 29: 1	29	29	724½
3284¾	Complete. Hezekiah 6th year. Israel carried captive ... ..	II. Kings 20: 6 " 18: 10			719½
3308½	Manasseh. The longest reign. Con- tained two Jubilees, 3313 and 3363	II. Chr. 33: 1	55	55	695½
3333½	Amon ... ..	" 33: 21	2	2	640½
3365½	Josiah. The Reformer ... ..	" 34: 1	31	29½	638½
3395½	Jehoahaz (distinct from Israel's) ...	" 36: 2	¼	¼	608½
3395½	Jehoiachin. Oppressed by Nebuchad- nezzar ... ..	" 36: 5	11	10½	608½
3406¼	Jehonachin, or Coniah ... ..	" 36: 6	¼	¼	597½
3406½	Jerusalem besieged. The King and Ten Thousand Captives taken to Babylon by Nebuchadnezzar in the eighth year of his reign ... ..	II. Kings 24: 10 to 16			597½
"	Zedekiah made King ... ..	II. Kings 24: 17	11	10½	"
3414	Zedekiah's 9th year, on the 10th day of the 10th month, Jerusalem again besieged ... ..	" 25: 1			590
3416¾	In the 5th sacred month, and the 7th day of the month, the Temple was burnt down, and Judah's captivity fully secured in the 19th year of Nebuchadnezzar ... ..	" 25: 21 " 25: 8			
	"So JUDAH WAS CARRIED AWAY OUT OF THEIR LAND."				
	Thus JUDAH'S Kingdom lasted about 131 years longer than that of Israel, under 20 Kings.				

## THE KINGS OF ISRAEL

From the DIVISION of the  
The Great CAPTIVITY of ISRAEL in 32

TABLE VII.: ISRAEL.

"A.M."	Commencement of Reign.	Texts.	Years Recorded.	Actual Period	"B.C."
3030	Jeroboam, the son of Nebat ... ..	I Kings 14 : 20	22	21½	974
3051½	Nadab (2nd of Asa) ... ..	" 15 : 25	2	1¼	952½
3052¾	Baasha ... ..	" " 33	24	23¼	951¼
3076	Elah (26th year of Asa, King of Judah)	" 16 : 18	2	1½	928
3077¼	Zimri. Reigned only a week ... ..	" " 15		7 days	928¾
"	Civil Wars between Omri and Tibni ...	" " 21	about	4 yrs.	
3081¼	Omri. From the 31st of Asa ... ..	" " 23	6	5¼	922¾
3086½	Ahab. Began in the 38th of Ahab ...	" " 29	22	21¼	917½
3107¾	<b>Ahaziah.</b> Reigned about 2 years with his father, alone half year ... ..	" 22 : 51	2	½	896¼
3108½	Joram. 18th year of Jehosaphat ...	II Kings 3 : 1	12	11½	895½
3120¼	Jehu. Israel began to be afflicted ...	" 3 : 36	28	28¼	883¾
3148½	<b>Jehoahaz.</b> 23rd year of <b>Joash</b> , of Judah ... ..	" 13 : 1	17	16¼	855½
3164¾	<b>Jehoash.</b> 37th year of <b>Joash</b> , of Judah. 3162¼. In concert with his father ... ..	" " 10	16	16½	839¼
3181¼	Jeroboam II. Began alone in the 15th year of Amaziah, King of Judah. 3168 (27th of Uzziah) as Consort with his father ... ..	" 14 : 23			
3222½	Interregnum. A disturbed time. According to the date of the next reign	" 15 : 1 (margin)	41	about 11	822¾
3233½	Zachariah. At the end of Uzziah's 38th ... ..	" 15 : 8			781½
3234	Shallum. During the Intercalary month	" " 13 (margin)	0	½	770½
"	Menahem. 39th of Azariah, which see	" 15 : 17			770
3244	Pekahiah. 50th of Uzziah, or Azariah..	" " 23	10	10	"
3246	Pekah. 52nd of Azariah. ... ..	" " 27	2	2	760
"	Invasion by Tiglath Peleser ... ..	" " 29	20	20½	758
3266	Conspiracy by Hoshea, afterwards King	" " 30			
3275¼	Hoshea. 12th year of Ahaz, of Judah...	" 17 : 1			738
3282½	Shalmaneser began the siege of Samaria in the 7th of Hoshea ... ..	" 18 : 9	9	8¾	728¾
<b>3284</b>	Samaria taken at the end of the year, THE TEN TRIBES carried away CAPTIVE into ASSYRIA ... ..	" " 10			721½
	<i>Thus the Kingdom of ISRAEL lasted 255 years, under 20 Kings.</i>				