Sabbath Truth Supported by the Word

Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. Exodus 31:16, NKJV.

The days in which we live are times that call for constant vigilance, times in which God's people should be awake to do a great work in presenting the light on the Sabbath question. They should arouse, and warn the inhabitants of the world that Christ is soon coming the second time with power and great glory....

This is a time for the Lord's servants to work with undiminished zeal to carry the third angel's message to all parts of the world. The work of this message is spreading far and near; yet we should not feel satisfied, but hasten to carry to thousands more the truth regarding the perpetuity of the law of Jehovah. From all our institutions of learning, from our publishing houses, from our sanitariums, the message is to be proclaimed. The people of God everywhere are to be aroused to cooperate in the great, grand work represented by the first, second, and third angels' messages. This last warning to the inhabitants of the earth is to make everyone see the importance God attaches to His holy law. So plainly is the truth to be presented, that no transgressor, hearing it, shall fail to discern the importance of obedience to the Sabbath commandment....

I am instructed to say to our people, Gather together from the Scriptures the proofs that God has sanctified the Sabbath, and let the words of the Lord be read before the congregations, showing that all who turn aside from a plain "Thus saith the Lord" will be condemned. The Sabbath has been the test of the loyalty of God's people in all ages. "It is a sign between me and the children of Israel for ever," the Lord declares.

In giving the Word of God to the people, there is nothing to be argued. The Word of the Lord is given for the observance of the seventh day; let this Word be given to the people, and not the words of human beings. In so doing you throw the burden of responsibility upon those who reject it; and the arguments of opposers are arguments against the specifications of the Word. While you exalt a "Thus saith the Lord," the controversy is not with the worker, but with God.--The Review and Herald, March 26, 1908.