The advocates of the change have none to offer. If in any way to change the Sabbath day in any way, which testifies that God ever blessed and sanctified the first day of the week! Its observers admit that they have none to present. But will they not give us one text in which men are required to keep the Sabbath? The fact is, they acknowledge that they have none. How then do they dare to exalt the first day of the week above the Sabbath of the Lord, which the commandment requires us to remember, and keep holy? The Bible thoroughly furnishes the man of God unto all good works. Can Sunday-keeping be a very good work, when the Bible has never said anything in its favor? Or is it a good work, can men be justified by the old commandments? God has never said anything in its favor? Instead of being a good work, must it not be a fearful, sin against God to pervert the fourth commandment, when once the mind is fixed on that? But there are several reasons urged for the observance of the first day of the week, which we will here notice.

**First Reason.** Redemption is greater than creation; therefore we ought to keep the day of Christ's resurrection, instead of the ancient Sabbath of the Lord. Where has God said this? Sunday-keepers are compelled to admit that he never did say it. What right have they to pervert the Bible in this way, and then to base the change of the Sabbath upon it? But suppose redemption is greater than creation, who knows that we ought to keep the first day of the week on that account? God never required men to keep the Sabbath, but commanded us to rest on the seventh day as a Sabbath unto the Lord; but if it were to be as a week of rest, they might be allowed on that account.

**Second Reason.** That which is greater should be the more precious. The Bible should be our rule of practice, and the word of truth. Then what you find revealed in that word hold fast; for it is of precious value: but relinquish at once the ancient Sabbath, and to guide them into all true results, lest you make the doctrines of men of equal weight with the commandments of God. What is the chaff to the wheat? with the Lord. As the first day of the week is now almost universally observed in the place of the Sabbath of the fourth commandment, we design in this Tract to examine the grounds on which this observance rests. Those who are willing to submit their opinions to the test of scripture and of reason, are invited to unite with us in the examination of this subject. For what reason do men prefer the first day of the week to the ancient Sabbath of the Lord? On what authority do men continually violate the day which God sanctioned, and commanded mankind to keep holy? Come, now, and let us reason together. Here is the commandment which it is said has been changed:

> "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in that day shalt thou do no work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 8-11.

This commandment requires men to remember, and to keep holy the Rest-day of the Creator, which he hallowed at the close of the first week of time, none can deny. We now ask for the authority for the change of the Sabbath. Men believe that their church had power to change the fourth commandment; and, on that authority, alone, they are perfectly satisfied in observing the first day of the week.

**Preface.** "All the authority of the church of Rome, and attempts to vindicate the change of the Sabbath, by an appeal to the Bible. This is what we wish them to do. We ask them, therefore, to present a single text in which it is said that God has changed his Sabbath to the first day of the week.

But if we would commemorate redemption, there is no necessity of robbing the Lord's Rest-day of its holiness in order to do it. When truth takes from the Lord's Rest-day of its pre-eminence, it is as much better to take its place. So the false meaning of redemption being taken out of the way, the Word presents in its stead those which are true. God has provided us with memorials, bearing his own signature; and these we may observe with the blessing of Heaven. Had the change of the Sabbath been indiscriminate, would you commemorate the death of our Lord! You need not keep the day of his crucifixion. The Bible tells you how to do it.

For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take eat; this is my body, which is broken for you; this do in remembrance of me. And after the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. xi, 23-26.

Would you commemorate the burial and resurrection of the Saviour! You need not keep the first day of the week. The Lord ordained a very different day, and appropriate memorial, in order to be in remembrance of his resurrection! "Know ye not that so many of us were as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so also we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Rom. vi, 3-5. "Buried in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead!" Col. ii, 12.

It is true that the professed church has changed this ordinance to commemorate so that this divine memorial of our Lord's resurrection is destroyed. And that they may add sin to sin, they lay hold of the Lord's Sabbath, and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection! "The earth is also defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant which I made with the people of Israel. They have added unto their sins; for I have changed none of [the day of]abbasemen to the present day and the week is the day of our Lord's resurrection." Isa. xxxiv, 6. 

**Second Reason.** The disciples met on the day of our Lord's resurrection to commemorate that event, and the Saviour sanctioned this meeting by uniting with them. John xx, 19.

If every word of this was true, it would not prove that the Sabbath of the Lord is changed. But to show the utter absurdity of this inference, listen to a few facts. The disciples at that time did not observe the Sabbath, as the Jews did, the day of the week. They did not observe the Sabbath, as the Jews did, the day of the week. They observed the day of Christ's resurrection, instead of the ancient Sabbath of the Lord. When will the professed church cease to pervert the right ways of the Lord! Not until the "inhabitants of the earth are burned, and few men left." Isa. xxxiv, 6.

**Third Reason.** The disciples met on the day of our Lord's resurrection to commemorate that event, and the Saviour sanctioned this meeting by uniting with them. John xx, 19.

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**Fourth Reason.** "Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.** REV. xiv, 12.
It is a fact, therefore, that the disciples were not commemorating the resurrection of the Saviour; it is equally evident that they had not the slightest idea of commemorating the death and death-bed of the Lamb of God. The position of the Lamb on the cross, the death of the Lamb, the burial of the Lamb, the women who had followed him to the tomb, returned and prepared spices and ointments to embalm him; the Sabbath drew on; they rested the Sabbath-day according to the commandment of God, and came to the sepulchre upon the first day of the week to embalm their Lord. Luke xxiv. 55, 56; xxv, 1. They kept the Sabbath according to the commandment, and resumed their labor on the first day of the week.

Third Reason. After eight days Jesus met with his disciples again, John xx. 16. This must have been the first day of the week, which is thereby proved to be the day of the resurrection of the Lord.

Were it certain that this occurred upon the first day of the week, it would not furnish a single particle of proof that that day had become the Sabbath of the Lord. But who can be certain that "after eight days" means just a week? I would never enter a literal construction of the language to conclude that this was upon the ninth day. As an illustration, read Matt. xvi, 1, 2. And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. And he was transfigured before them. "And it came to pass, about nine and an half an hour afterward, after these sayings, he took Peter, and John, and James," etc. Then "after six days" is about eight days in this instance. But if "after eight days" means just a week, it would prove that Christ had taken the place of the Lord's Sabbath. Rather how does it prove that Sunday has become the Christian Sabbath, when there is not a particle of evidence that either Christ or his apostles ever rested on that day? This is the only day of the Lord in the Bible which is not the Sabbath of the week. It was not very remarkable that Christ should find his disciples together, inasmuch as they had one common abode. Acts iv. 13.

Fourth Reason. The Holy Spirit descended upon the day of Pentecost, which was the first day of the week. Therefore the first day of the week should be observed instead of the Sabbath of the Lord. Acts ii, 1, 2.

Admitting that the day of Pentecost occurred upon the first day of the week, it remains to be proved that it thereby became the Sabbath. But that it was the feast of Pentecost, and not the first day of the week, that God designed to honor, the following facts demonstrate.

1. While the day of Pentecost is distinctly named, the day of the week on which it occurred is passed in silence.

2. The disciples were engaged in earnest prayer for the space of ten days; for the day of Pentecost, fifty days later, should also meet its antitype. Acts xi, 2. God has spoken nothing in this place respecting a change of his Sabbath. Yet grave men, calling themselves Doctors of Divinity, consider this text one of their strongest testimonies for their so-called Sunday; and yet, Paul in writing under the inspiration of the Holy Ghost, says of himself in the same book, "I have spoken by the wisdom of this man: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx, 6.

Fifth Reason. Paul one wrote bread upon the first day of the week, as the Athenians did. Hence this day was observed as the Christian Sabbath. Acts xx, 7.

We answer, that at one period the apostolic church at Jerusalem broke bread every day, Acts ii, 42.

6. If a single instance of breaking bread at Troas occurred on a day not sufficiently distant from the first day of the week, it would be quite sufficient to constitute it the Sabbath, the Sabbath of the Lord. Paul did not came to the disciples until midnight, then healed Eutychus, and after this attended to breaking bread. Verses 7-11. If, as time is reckoned at the present day, the first day of the week is the Lord's day, then Paul's act of breaking bread took place upon the second day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

The enrollment of the firstborn which was done in this day, viz., from six o'clock, was, followed, it would appear, that the disciples came together at the close of the Sabbath, for an evening meeting as the Apostle was to depart in the morning. (If it was not an evening meeting why did they have lights there?) Paul preached to them until midnight, and then broke bread with the disciples early in the morning of the first day of the week, did this act constitute that day the Sabbath? If so, then why Paul, as soon as he had broken bread, went and preached in the synagogues? If Paul believed that Sunday was the Sabbath of the Lord, why did he thus openly violate it? If he did not believe it had become the Sabbath why should he not? Did you, or any other person, will make the way plain for us, so that we can, without conscientious scruples, devote to labor the seventh day, and also enable us to esteem the first day as "the holy of the Lord," we hope immediately to reform. The difficulties in the way may be gathered from the following queries:—

The REVIEW AND HERALD.

THE REVIEW AND HERALD.

CONSIDERING ourselves as having been repeatedly rebuked in public as Sabbath-breakers, in your discourses, particularly in that of yesterday, (Oct. 2, 1858,) in the school-house in our vicinity, we think it time that you forbear, or that we repent. You would be acting, not as friends, but as enemies, to the redemption of our souls. But, if you, or any other person, will make the way plain for us, so that we can, without conscientious scruples, devote to labor the seventh day, and also enable us to esteem the first day as "the holy of the Lord," we hope immediately to reform. The difficulties in the way may be gathered from the following queries:—
You told us that the ten commandments were given to Moses on the two great stones, by God's own voice, from the summit of Sinai, and now, we think, if one word is to be altered, it should be done in the same public manner. Will you show that the "First-day" has been substituted for "Sabbath" day?

You showed that the ten commandments were engraved on tables of stone by the finger of God. Will you show that "seventh day" was not so engraved, but was only written with ink, that it might never be altered? And, if Matthew vii., 28 is correctly rendered, it may read, "if ye should say, It is no transgression for us to do this, do we dishonor the Sabbath?" Is this true? And if so, why has Christ thus spoken, but to show that he had the same authority as he had, and that his word was infallible? And if the Fourth Commandment was to be altered by divine authority, why did Jesus Christ say, It is evidence, then, that no other word was ever written on the table of stone? (Lk. xvi., 27.) Why did our Lord, who was so constantly directed in the New Testament, to "follow Christ," who, as his adversaries had to admit, kept the Sabbath—the same seventh-day Sabbath that the law of Moses had commanded—ever advise, observed the first day at all as a season of rest or a Sabbath. If a commandment of the Decalogue might, under pretense of piety to God, be altered, why did our Lord prepare such a severe scourge for the scribes and Pharisees? As God had declared, as is to be found in the 15th of Matthew and the 7th of Mark, where notice is taken of an infringement on the Fifth Commandment, with as polite a reason, and as much as on all occasions of infringing upon any?—"Honor thy father and thy mother," said God; but hypocrisy said, Though your parents need your support, you may take the property you owe for their sustenance, and cast it into the treasury of the Lord, your great Father in heaven, and then say to your parents, It is corban, or have any regard for religious truth, or any sympathy for sufferers for conscience' sake, to give the foregoing a place in their columns.

We address the subscriber, post-paid, Lewiston, Fulton Co., Illinois, in behalf of the observers of the Bible Sabbath, in the vicinity of Lewiston.

W. Stillwells, Scribe.

October 3, 1853.

A FEW TRUTHS—The Hon. Rufus Choate, in a late speech in Boston, Mass., referring to the stormy aspect of the political horizon of Europe, said:—"It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded up resentments and revenges of a thousand years, were about to unsheathe the sword for a conflict, in which the blood shall flow like the waters of the Euphrates, as is shown by the translators placing it in italic. Now, can you prove that this meeting commenced before evening? If not, or if it were not the evening after the seventh day, Paul started on his journey on first day evening? As the Lord's Supper was instituted, in the evening, it seems not at all improbable that they attended to it in the evening on that day.

And now we offer, for the first written tract, to be presented to us on or before the first day of January, 1855, which shall so dispose of the forego-ing a place in their columns. And now we offer, for the first written tract, to be presented to us on or before the first day of January, 1855, which shall so dispose of the forego-
THE REVIEW AND HERALD.

"Steadfastly applying through thy truth; thy word is truth."  
ROCHESTER, THIRD-DAY, JAN. 26, 1854.

THE SABBATH.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, but in the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy maidservant, nor thy manservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that is therein, and rested on the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 1-31.

A REQUEST.

Those who think that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches that the seventh-day Sabbath has been abolished. When any one will do this, we will no longer give it in the Review.

This request has been repeated in eight or ten numbers of the Review, the last four months, yet no one has presented a single text, or reference to the seventh-day Sabbath having been abolished. When any one will do this, we will no longer give it in the Review.

THE NEW VOLUME.

We are happy to commence Vol. V of the Review free from debt, and with brightening prospects of a success.

We send this notice to many who are not regular subscribers. If such wish to take the Review, they will please inform us immediately. Now is a good time to commence taking the Review, as the main reasons of our faith and hope will be given in this volume. Have not all, or nearly all, of our readers found it profitable to have the Review, and no man should be convinced that it has been abolished, unless he can find inspired testimony as positive and as clear as the above.

We teach the Weekly Sabbath of the Bible, the Sabbath of both Testaments. Let those who assert that it is abolished produce one plain text and such an authority. This is a reasonable request. Will they produce the text?

ANOTHER REQUEST.

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; one text, we think, will be found. This we mean, a text in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the Review.

Advent and Sabbath Tracts.

We now design publishing a series of Tracts, with the above general title, embracing the reasons of the faith and hope of the body of Christians called Second Advent Sabbath-keepers. We have in contemplation twelve or fifteen numbers, from thirty-two to one hundred pages each.

The state of the cause of present truth, we think, demands that our hand be at work. The number of efficient laborers now in the wide field, who are able to set the truth before the people, is indeed small; and they have so many calls to preach the word that they cannot generally remain in one place a sufficient length of time to give a full course of lectures. It is, therefore, of the highest importance that preaching brethren should have with them, publications covering the whole ground of our faith, to supply the people where an interest is awakened by their labors. After an interest is awakened by public lectures, the mind is prepared to read with profit, and learn the truth more perfectly. The field of labor is so extensive, and faithful, judicious laborers are so few, that much of the great work before us must be accomplished by publications.

Small tracts are most useful and called for, and most faithfully read; but in many cases it would be much better to have the main reasons of our faith in one or two volumes. We shall therefore publish this series of Tracts, each containing a separate subject, to suit the mass of readers; then, when the series is completed, bind a portion of the whole series in one or two volumes.

Because one of this series is ready. It is a Tract of thirty-two pages, entitled, "The First day of the Week Not the Sabbath of the Lord. It is a most thorough refutation of the claims of Sunday-keeping to divinity authority. It contains extracts from Catholic works, showing that Sunday-keeping is based only on the tradition and authority of the Roman Catholic Church. It is written from the standpoint of J. W. Morton's Vindication of the True Sabbath, showing the falsity of the view that the fourth commandment requires only a seventh part of the time, instead of the seventh day.

This Tract is printed with new type, on good paper,—price, $1.00 per 100—25 cents per doz.—3 cents a copy—postage, one cent. With the increased price of paper, press-work, (most of which we have to hire done,) and the increase of other expenses, this will leave little or nothing for the author, who should be remembered. The author of this most carefully written publications has received nothing for many months of study and close confinement in preparing them, which has injured his health much. Friends of the present truth, forget not the labors of such. While you may be enjoying the evening prayer-meeting, or the social circle of christian friends, they are taxing the energies of the mind to the utmost, and, perhaps, continue their toil several hours after you are asleep.

It is designed that this series of Tracts shall be prepared in the most careful manner, that positions taken may be unanswerable. Those who prepare them must have books, and they have other expenses to meet, as well as men otherwise employed. Those therefore who wish to help in this important work, are invited, after examining new works, to forward their free-will offerings to this Office for the benefit of such. And especially remember the author of the Sanctuary and Twenty-three Hundred Days, Refutation of the Claims of Sunday-keeping, and many excellent reviews.

Those who are indebted to this Office for books will confer a favor by sending the pay at their earliest convenience. Those who order books will please send the money with the order if possible. This series of Tracts is well written. As we go forward in this enterprise, we shall expect the prompt assistance of friends of the cause.

The Two Laws.

God gave ten commandments with his own voice, and wrote them with his own finger in tables of stone. Wherefore the Lord said unto Moses, "Come not near unto the Oracle of the Lord. I am a consuming fire." The commandment is not of man's devising, but it is from God, that the Sabbath shall be kept holy unto the Lord. Moses set up the two tables of the Ten Commandments, and the Lord spake the same commandments. The first table is called, "the law of the Lord, given by the hand of Moses." The second table is called, "the commandment of the law of Moses," and "the book of the law," and "the book of Moses." Ex. xxxi, 22-26; xx, 19; Lev. xxvi, 4-24; Deut. v, 1-21; x, 10; xxv, 20-21.

The law in the New Testament sometimes one of these laws, and sometimes the other; the context always determining which is meant. Re-reading the idea of two laws, and claiming that the word law always means one and the same thing, will show how to reconcile or harmonize the following scriptures.

The law of a carnal commandment. Heb. vii, 16. We know that the law is spiritual. Rom. vii, 14.

The priesthood being changed, there is made of necessity a change also of the law. Heb. vii, 12. Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. v, 18. His holiness abideth in his flesh the covenants, even the law of commandments contained in ordinances. Eph. ii, 15. Think not that I am come to destroy the law. Matt. v, 17. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, (marg, laws of truth,) good statutes and commandments. Neh. ix, 15. Because God had not spoken by the hand of Moses, neither had he despised my statutes, and had polluted my sabbath, had done these things before the giving of the law at Sinai, and their eyes were after their father's idols; wherefore I gave them also statutes that were not good, and judgments whereby they should not live. Ex. xx, 24, 25.

Peter calls "the law of Moses" a yoke "which neither our fathers nor we were able to bear." Acts xx, 5, 10.

Paul says, I delight in "the law of God" after the inward man. Rom. vii, 22.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Rom. viii, 7.

The doers of the law shall be justified. Rom. iii, 13. When the priesthood was changed, from the typical to the antitypical, there was necessity a change of the law. What law? Not the original, royal law of ten commandments; for that can never change.

[The following objections were presented to a brother in this city, by Bro. D. I. R., while laboring here. We give them, and the answers, for the candid consideration of Bible students.]

OBJECTIONS TO THE SATURDAY SABBATH TO BE CONSIDERED.

1. The indefinite day—the seventh—is of the nature of a positive institute, capable of change, while the observance of a day of rest, and worship and communion, is moral appointment.

2. The object to be obtained, of rest he., can be as well obtained by observing the seventh day of the week, as the first day of the week, and the keeping of the Sabbath to be observed is not a matter of law, but is a matter of observance among the primitive Christians, from the first day of the week, and all Christian writers that have written the books of the New Testament, up to the present day. To that argument which is based upon the assertion of men, has at best a very precarious foundation, however strongly it may be stated.

In the first objection, the writer asserts that the fourth commandment of the moral law is capable of change. In the second, he asserts that the commandment, when changed, would answer the divine purpose as perfectly as though it had not been altered. The third objection contains the writer's proof that the commandment has actually been changed. Let us candidly consider the first objection.

Whether this objection is just or not, none will deny that the word positive precepts, are precepts, the reasons of which we do not see. Moral precepts, are precepts, the reasons of which we do see. Moral duties arise out of the nature of the case itself; positive duties do not arise out of the nature of the case, but from external commandments.

Moral duties arise out of the nature of the case itself; positive duties do not arise out of the nature of the case, but from external commandments.
ment to keep a day is moral, and therefore eternal. But that part of the commandment which tells us what day it is that God would have us keep, is positive and therefore changeable. In other words, this argument may be thus stated: That part of the fourth commandment which designates the seventh day of the week as the Sabbath has passed away and left only words enough in force, to require that some day be kept.

We now ask for the commission by which men have been authorized to cut in twain the fourth commandment. As the Scriptures do not furnish it, the answer must be that reason authorizes this act. Reason, then, is sufficient to prepare for destruction that part of the commandment which requires the observance of the hallowed Rest-day of the Creator. Let us try the same engine upon the remainder of the commandment as follows:

The duty to rest is no doubt a moral duty, and of an unchangeable character, but the requirement to devote a day to it is of the nature of the positive institution capable of change so as to require a part of each day, instead of the observance of any entire day! If this same mode of reasoning does not as effectually destroy the remaining portion of the fourth commandment, as it does that part which it was aimed against, we certainly fail to see the difference. Indeed, the changeable part of the commandment is equally as changeable and positive as the other.

So that if it is sufficient to prepare a part of the commandment for destruction, it is of equal value to those who would destroy the remainder. When did God ever authorize men to take his commandments to pieces in such a manner? Is not this the very course which was taken with the seventh day and the tenth? Nay did not the Protestant church borrow this very argument from the church of Rome?

Here are the words of the "mother church" on this point:

"As far as the commandment obliges us to set aside some part of our time for the worship and service of our Creator, it is an unalterable and unchangeable precept of the eternal law, in which the church cannot and dare not have any hand. But as much as it prescribes the seventh day in particular for this purpose, it is no more than a ceremonial precept of the old law, which oblieth not Christians. And therefore, instead of the seventh day, and other festivals approved by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these are to continue to be kept in connection with God's commandment, instead of the ancient Sabbath. Catholic Christian Instructed, page 204.

From what has been said, two important facts are made plain: 1. That it is the duty of the people of Rome to justify the change of the Sabbath. 2. That if this argument be just, it proves conclusively that no part of the fourth commandment is moral, unless it be the requirement to rest.

This argument first arose from the commandment itself, the requirement to keep the seventh day, because that is positive and susceptible of change to an another occasion; and it cuts off the duty of keeping any day remains behind. Here is the same argument with the "permanence of changeable parts taken out:"

"Remember to . . . keep . . . holy. Six days shalt thou labor and do all thy work: . . . of the Lord thy God: . . . thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that is in them, and rested . . . wherefore the Lord blessed . . . and hallowed." As a building with its frame taken out, the fourth commandment is now only a mass of ruins. And even as long as we are in the process of inserting the words, "first day of the week" where they have taken out the seventh day, it would only turn the truth of God into a lie, as the commandment would then require us to keep holy the first day of the week, because it was on that day the work of Creation. Nor would there be any way to mend the matter, except to strike out the reason on which the fourth commandment is based; viz., "for in six days the Lord made heaven and earth, the sea and all that is in them, and on the seventh day he rested from all his work; and blessed the Sabbath-day, and hallowed it," and to insert instead, these words: "Jesus arose from the dead on the first day of the week; wherefore the first day of the week is the Christian Sabbath." The fourth commandment to its observers, " Who hath required this at the Lord's bargain, and set it apart for the church of Rome?"

"Remember the first day of the week to keep it holy. Six days shalt thou labor and do all thy work: but the first day of the week is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for Jesus arose from the dead on the first day of the week; wherefore the first day of the week is the Christian Sabbath." Here is the commandment as multitudes desire to have it read. As it requires the observance of a different day from the original commandment, and for a different reason from that which is there assigned, it leaves no part of the original Sabbathian institution in existence and thus this matter ends in the total destruction of the fourth commandment.

2. Let us now consider the objection. In this it is asserted that the first day of the week will answer the purpose of rest, worship and commemoration, equally as well as the seventh. We reply that so far as rest from toil is concerned, men may doubtless obtain this on the first day of the week; though the idea of a day of rest at the commencement of the week instead of one at its termination, is the very reverse of God's plan, not to say of propriety also. It is only by joining the last six days of one week to the first day of the following week, that men are able to observe this idea of rest.

But we deny that the worship of God can be maintained as acceptable to him in the observance of a different day from that which he ordained, in the observance of the right one. "God is a Spirit: and they that worship him must worship him in spirit and in truth." John iv, 23. Those who make the commandments of God of none effect by their truism, worship God in vain, teaching for doctrines the commandments of men. Matt. xv, 3-9. That this is an idea of a day of rest at the commencement of the week, and not the last six days of one week, is a tradition of the elders that directly makes void the remaining portion of the fourth commandment. It is a tradition of the apostolic church at Jerusalem, not to say of propriety also. It is the idea of a day of rest at the commencement of the week, not the last six days of one week, that the commandment to its observers, " Who hath required this at the Lord's bargain, and set it apart for the church of Rome?"

"It presents us also with the memorial by which he willed us to commemorate that event. And it states distinctly how God made that memorial, and when. To insert Sunday in the commandment as the memorial of Christ's resurrection, not only destroys the divinity and holiness of that day, but it destroys, as we have seen, the reason which God assigned for giving the commandment. Is there not a vast difference between the Sabbath of the Lord, and the human institution of Sunday, which effectually destroys the divinity of the former? Can you not agree to say with John Bunyan:—"

"Better, though difficult, the right way to go, Than wrong, though easy where the end is woe!"

3. The third objection contains the writer's proof for First-day observance. It asserts that Christ and his disciples observed the first day after his resurrection as the Lord's day. Did Christ observe the first day of the week? If he did this, when, where and how, did he do it? There is not on record a single act of our Lord on that day which could not with equal propriety have been performed upon any other of the six working days. To make the seventh day a sacred memorial for our race, God the Father, after resting on that day, put his blessing upon it, and set it apart to a holy use. But it is claimed that the Son of God, without speaking a word in its favor, or even mentioning the day, gave this day the place of the Rest-day of the Lord!

The resurrection of the Saviour is true, occurred on the first day of the week. But this first event was not the sacrifice of the Lamb of God which occurred on another of the six working days. Jesus showed himself to his disciples on the day of his resurrection, and perhaps on that day the next week, though this incident is not even claimed as evidence that he did that day of his appearing was not thereby made sacred, the next time he appeared to them was a fishing-day, and the last time was on Thursday. John xxi; Acts i. This is all the evidence that can be brought to show that Christ did any such thing.

Did the apostles observe the first day of the week? The first instance which is cited as proof, is this: The disciples sat at meat, and while thus engaged, Jesus came in and upbraided them for their unbelief respecting his resurrection. Mark xvi, 9-14. The next incident which is cited, was "after eight days" from the one just noticed. John xx. It is possible that this was on the first day of the week, but it is by no means certain that such was the case. But whether it was Sunday or not, nothing transpired which might not have occurred with equal propriety on any day.

Paul's act of breaking bread on that day may also be cited. But though he broke bread on that day—just as his Master had done on another of the working days, and as the apostolic church at Jerusalem had done every day—he never dreamed that it had become the Christian Sabbath; for so as it was light, he started on his long journey to Jerusalem! A positive proof that he did not consider that day to be a holy day, is his statement of the Corinthian church, every one to lay by himself in store on that day for purposes of charity. But this is the very reverse of a public collection, as such must be at his own home is order to obey. Therefore, the Sabbath of the Christians is indeed the first day of the week, but he does not say that the Lord's day was Sunday. The objector says that for him. The Bible many times calls the Sabbath, the Lord's holy day. It never tells us that he has put another day in its place. The Lord's day is the first day of the week therefore, who affirm that the Sabbath of the Lord is not his holy day, and assert that Sunday is such, directly contradict the authority of the holy Scriptures.

Objections.

1. To say that it was first appointed, or caused to be observed by Constantine, or by the Pope is historically false.

2. To say that "Pope Nicholas first called it the Lord's day" is historically false, as may be seen in Bingham's Christian Antiquities.

3. Constantine caused it by law to be observed by the unconverted and the heathen and officers of gov-
ermission; but it had been observed by the saints 150 years before voluntarily.

3. As the seventh Saturday Sabbath never was a day of legal rest, nor strictly a rest by the church or councils; but a day of meetings only. Both withdrawn from the festivals; but the first day had the pre-eminence.

4. The following from the History of the Sabbath may be to the point:

"We will notice but one more of these misinterpreted citations, and this is from Dionsius, bishop of Corinth. who lived a little after Justin. His letter to Hieroctus, cited as saying. This day we celebrated the holy Dominical day, in which we have read your epistle." As given by Eusebius, it is thus: 'To-day we have passed the Lord's holy day,' etc. The only ground upon which this phrase can be referred to the first day of the week, is, that this day was at that time known by the same title that God has given to the Sabbath, [Isa. lxi. 13.] of which there is no proof, 2 Thess. ii. Hence we are not surprised that &nue Christ and his apostles never established such a precedent. Not the first word was ever uttered by one of them in reference to Sunday, as also to good Friday and holy Thursday. Dr. Chambers says, "It was not the Israelites, but the God of the Christians who established Sunday as the Sabbath." Neither is Sunday-keeping a divine institution, because the effects of emperors and the canons of councils can be produced in its favor. A stream can never rise higher than its fountain. The command for keeping Sunday originated this side of the apostles; hence it follows, that although its observance should continue ten thousand years, it would never become apostolic or divine.

J. N. A.

AGE TO COME.

BY J. E. PRINGLE.

Suppose the "Age to come" theory true, and that a few of the nations are left after the great destruction, who entered into the new covenant, after the manner of the seventh day Sabbath; who are these nations? Those who then observed it, did so discoverfully, by its being preached to. Those places which we can see, of their being preached to. And to say that the Bible does not contain all the commandments of God necessary to salvation; and to assert the right of men to supply from their own minds the defects of the Bible itself, is to set up by tradition that which is not right in the Word of God. As an instance take the fourth commandment, which men without hesitation correct by the tradition of the elders. In other words, this work begins by adding tradition to the Bible, and ends with correcting the Bible by tradition. This is the earnest and leading principle of the Papal apostacy.

We now see the great mistake that many are in, in respect to the literal return of the Jews to build up their city and temple. Both of these are shadows of the latter. Also the false theory of the Age to come (so called) by interpreting texts to this earth, which belong to the new earth; and in the application of conditional texts as if unconditional.

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace,"
THE REVIEW AND HERALD.

DEAR BRO. WHITE:—I can truly say, Thus far the Lord has been my helper. I can look back on my past experience and see how the Lord has opened the way for me to do his work. To the Lord be all the glory and praise! How much joy runs through my soul. When I first became a Christian, how could I be saved without it? I saw no way. I thought I should have to leave my home, my little family, and truly leave all for Christ. Could I bring my mind to this? Did God require it? Was it my duty? Thus I reasoned and felt; and so I reasoned and felt. I am still trying to keep the commandments of God and the faith of Jesus. The way seems to be abundant here in the West. The way seems to be opened; there is a strong feeling in the heart of many to do the Lord's work. It must be done through the agency of the Holy Spirit and the Lord. The sealing time will soon be over. The solemn decree is against the truth. We have gone astray, and the time is come when we must come to the Lord and pray that he will send faithful laborers into his harvest.

From Bro. Kellogg.

DEAR BRO. WHITE:—Since my last, I have given several more lectures at Syrland Center. Eight were baptized and three or four observers elsewhere the day before last. There were many workers, and the truth was true; though few were willing to bear the reproach. All manner of evil was spoken against me, but I bore it. The Dragon girded himself, but the truth prevailed, and ten or eleven are keeping the Sabbath. Praise the Lord! I gave three lectures at the church of the Center. Some were interested, and the way is open for lectures there. I was requested to give lectures in Salisbury, about twenty miles from Syrland, and gave three. There were about twenty-six present, and all are keeping the Sabbath, and others are investigating. Here are openings in every direction. Who is sufficient for such a work? Yet I think there is great lack of laborers now in this part of the field.

We have been much strengthened by the word spoken by Bro. Bates. His tone was much more the manner of the Lord's servant than I expected. The sealing time will soon be over. The solemn decree will soon go forth: he that is filthy must be filthy still, and he that is clean must soon be closed up forever. Then, oh, solemn thought! though with no mixture of mercy. May the Lord have mercy on his people in the midst of the time, when we may afflict our souls during the day of atonement, and work while the day lasts, and be hid in the day of the Lord's anger.

As Bro. Bates is very busy preparing to go west, to Battle Creek, according to appointment, I will make a brief statement concerning the meetings in Jackson and Syrland, notified in the Review for Dec. 27th. Notwithstanding the severe cold weather, snow and rain, believers and friends came several miles to hear the message proclaimed. The interest continued to increase till the close, and we trust much good was done.

Bro. Bates met with the hand here according to appointment. It was truly cheering to see him once more and hear him proclaim the present truth. His first discourse was on the sanctifying power of truth to our hearts, minds, and souls. We pray for his success and peace, and that the word of the Lord may be gloriously proclaimed in this time. The move was approbated. The believers are much strengthened and encouraged. Some old and tried believers have come and set apart Bro. Cyrus Smith as Deacon. They are now well united and moving forward, and will no more be separated. Bro. H. had a message for the people, being founded upon Jesus Christ and the apostles. I believe the time has come for the remnant to take heed, and walk therein, as spoken by the Prophet. Jer. vi. 16. That the church have gone astray, is evident. Jer. xii. 15, 16. I also read the letter by the apostle Peter, that the times of blotting out sins, are times of Restitution of all things spoken through all the holy Prophets from the beginning of the world, for the intent was that the people should be, and wait there in; to establish Gospel Order in all the congregations, will be a very essential part of the Restoring of paths to walk in. May the Lord grant that there may be union in this great work, that it may be accomplished speedily. Amen.

From Sister Porter.

M. E. CORNELL. Battle Creek, Mich., Jan. 8th, 1854.

DEAR BRO. WHITE:—I can truly say, Thus for the Lord has been my helper. I can look back on my past experience and see how the Lord has opened the way for me to do his work. To the Lord be all the glory and praise! How much joy runs through my soul. When I first became a Christian, how could I be saved without it? I saw no way. I thought I should have to leave my home, my little family, and truly leave all for Christ. Could I bring my mind to this? Did God require it? Was it my duty? Thus I reasoned and felt; and so I reasoned and felt. I am still trying to keep the commandments of God and the faith of Jesus. The way seems to be abundant here in the West. The way seems to be opened; there is a strong feeling in the heart of many to do the Lord's work. It must be done through the agency of the Holy Spirit and the Lord. The sealing time will soon be over. The solemn decree is against the truth. We have gone astray, and the time is come when we must come to the Lord and pray that he will send faithful laborers into his harvest.

From Bro. Kellogg.

DEAR BRO. WHITE:—I am still trying to keep the commandments of God and the faith of Jesus. The way grows brighter and the truth looks clearer, I feel sure that we have got the truth, and it is the truth. I feel that all I have on the altar and I am willing that the sacrifice should be consumed. I am trying to be one of that number that can stand up in heaven.

I feel glad that the subject of gospel order is being presented before the remnant, and I hope the time is near. I am sure that the Lord will open the door for them, and I can stand up in heaven and say, "He ye holy; for I am holy." I hope that the Lord will take care of me. Oh, how much evil is done by these, cometh of evil." Oh how much evil is done by some, by some others by forsaking them. We must walk worthy of the calling, and be hid in the day of the Lord's anger.

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From Sister Porter.

M. E. CORNELL. Battle Creek, Mich., Jan. 8th, 1854.
A Dialogue
Between an Adventist and a Sea Captain.

Adventist. Good morning, Capt. When did you arrive in this port?
Capt. Yesterday. We left Liverpool just three weeks ago.

Adventist. All good luck—and pleasant then, I suppose.
Capt. Very good. I hope, and so do we, but we were a little worried before we discovered land. It was foggy, but we knew by our reckoning that we must be near land. That is, on two or three occasions we thought so. We kept a constant watch, with little sail, and steer'd by compass. The first sign of land we discovered, was the light of Sandy Hook; and about the same time we perceived that the fog was dispersing, but how do you get along now with Millerism? Your time is out—you said I should not have time to get back. But here I am. Now, what do you think of the man who is to raise the dead, destroy the wicked, and reign on the New Earth? I was surprised at the beauty of the prospects presented, I was convinced that they were true; such as, the unconsciousness of the dead; reorganization of 2300 days, as made by Adventists; the nominal church does not convince us that He will never come—nor does it convince us that He will not come. The Lord is not coming quite as soon as we expected, does not convince us that He will never come—but we are now placed in a situation similar to yours when your reckoning was out, and we mean to do as you did—keep a strict watch, with low sails. We do not intend to act like crazy folks.

Adventist. We do not intend to act like crazy folks.
Capt. Why would you think I was crazy, and would you think they would be, if they were so placed?

Adventist. That I might have strength and light given me. That I might have strength and light given me.
Capt. Yes, that I might not come in this day, nor for a thousand years.

Adventist. Would you do so in a similar case?
Capt. Surely I would.

Adventist. Let us suppose you had said to all hands on board ship, one day before you saw the light of Sandy Hook; down sail—leave the helm, and let the ship go, we have sailed far enough. When our reckoning was out, there is no land, therefore, let her go. And do so in a way that would convince them, that this was your earnest, and not to be obeyed. What would they think, and what would they do?
Capt. They would think that I was crazy, and would confine me. We do not intend to act like crazy folks.

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