

NATURE AND OBLIGATION OF THE SABBATH OF THE FOURTH  
COMMANDMENT.

p. 1, Para. 1, [NATURE].

BY J. H. WAGGONER.

p. 2, Para. 1, [NATURE].

"I have kept my Father's Commandments." CHRIST.

p. 2, Para. 2, [NATURE].

"This is the love of God that we keep his Commandments."

JOHN.

p. 2, Para. 3, [NATURE].

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p. 2, Para. 4, [NATURE].

THE SABBATH.

p. 2, Para. 5, [NATURE].

The word of the Lord says, "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment." Eccl. 12:13, 14. In view of the solemn scenes of the Judgment day, we should carefully examine the terms of the commandments, wherein our whole duty is revealed, that we may know how to worship God in truth, and escape the wrath to come. p. 3, Para. 1, [NATURE].

As the Scriptures present the consequences of the Judgment as the motive for keeping God's commandments, we justly conclude that they will be the rule of judgment; that by them the nature of all actions will be determined. Then if we have done wrong, God's commandments, or law, will show it; as the apostle says, "By the law is the knowledge of sin." Rom. 3:20. p. 3, Para. 2, [NATURE].

WHAT IS THE LAW? p. 3, Para. 3, [NATURE].

God has in many ways revealed his purposes to man, but when he made known his law, he spake it with his own voice, and himself engraved it on tables of stone; which gives us an idea of its holiness and perpetuity. Man is a moral agent, required to be holy, or develop a holy character. Of course the law which defines the duty of a moral agent must

be purely a moral law; and the law which would prove a man to be holy because he kept it, must be a holy law. See Ex. 19:5, 6. p. 3, Para. 4, [NATURE].

This holy, moral law is a transcript of the divine mind and a development of the divine perfections, as it is the perfect will of a holy God. It was called God's holy covenant, as Moses said to the children of Israel: "The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13. The Lord said to Moses: "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. p. 3, Para. 5, [NATURE].

That the *ten commandments* constitute *God's law* is not only abundantly proved by the Bible, but it is admitted by every considerable body of professed worshipers of God, whether Jews, Catholics, or Protestants. This we learn from the [writings] of their respective authors, and from their church articles and catechisms. p. 4, Para. 1, [NATURE].

That there is a great deal of sin at the present time, none will deny; of course the law of God is much disregarded; for "sin is the transgression of the law." 1 John 3:4. And as it is God's decree that "the soul that sinneth, it shall die" (Eze. 18:4), we feel that it is a duty we owe to God and to our fellow-men, for the honor of his government and the salvation of their souls, to raise our voices in warning them to turn from their sins, and live. p. 4, Para. 2, [NATURE].

But there are many who will not be convinced of their sins; they deny the Bible, the text-book of righteousness, and charter of our eternal inheritance. Such we are obliged to leave to their own ways; for they cannot be saved who willfully reject the counsel of God. We lament their blindness, but can do no more. p. 4, Para. 3, [NATURE].

But we also think that many who acknowledge that the Bible is true, and reverence that law which Jehovah spake with a voice that shook the earth, are unknowingly transgressing that law from week to week. To such we would make an earnest appeal, and ask them to lay aside all prejudice,

and, as frail mortals on the way to Judgment, humbly look up to Him who has said, "I am God, . . . my counsel shall stand." To them we would say, Let no vain excuse turn you away from learning perfectly God's truth; for we have his revealed will placed before us, and if we neglect to search for his light and his truth, we shall be guilty of slighting the all-wise counsel of the Just and Holy One.  
p. 4, Para. 4, [NATURE].

That you may understand how great is the departure from God's word and law, even by those who profess to love him and follow his Son, and that you may be enabled to conform to it yourselves, if not now fully observing it, we ask you to examine p. 5, Para. 1, [NATURE].

THE FOURTH COMMANDMENT. p. 5, Para. 2, [NATURE].

This commandment enjoins the observance of the Sabbath of the Lord. As it is well to have the law plainly before us when we inquire concerning our duty, we will copy this commandment. p. 5, Para. 3, [NATURE].

"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 it thou shalt not do any 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. 20:8-11. p. 5, Para. 4, [NATURE].

That we may understand what is meant by blessing the Sabbath day, we must bear in mind that *Sabbath* signifies rest; therefore, to bless the Sabbath day, means to bless the rest-day, and to remember the Sabbath day, is to remember the rest-day. The day of the Lord's Sabbath is the day of the Lord's rest. This, the commandment says, was the seventh day; also in Gen. 2:3: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." p. 5, Para. 5, [NATURE].

To this plain fact we would call your especial attention; because we know that the day on which God rested, the day which he blessed and hallowed, the day which he commanded should be kept holy, is not generally kept by those who

profess to take God's word for their guide; but they keep a day on which he did not rest, which he did not hallow, and which he never commanded them to keep. If the sanctified rest-day of Jehovah is the proper day to be observed, and that is the very day specified in his law, then the observance of another day in its stead is an offense against the great God, who gave the law. The law does not say that you shall remember to keep the first day of the week (which is now called Sunday), but the seventh day. It is not indefinite, leaving you to observe any day as a *Sabbath* that you may see fit; but it is a certain definite day, namely, *the Sabbath day*; that is, the day of the Sabbath, or rest of the Lord, which is no other than the seventh day of the week. p. 6, Para. 1, [NATURE].

ORIGIN OF THE SABBATH. p. 6, Para. 2, [NATURE].

The fourth commandment points to the Sabbath as a memorial. It says, "The Lord blessed the Sabbath day." The act of blessing is recorded in Gen. 2:3, and it was bestowed *because* that in it he had rested from all his work. Then the Sabbath was, from the foundation of the world, a holy day, and to be observed because God rested on it, and blessed it. Thus it is commemorative of what God has done. In order to observe a day as a memorial, we must keep in view the object of the memorial, and the day on which the event occurred which we celebrate. The fourth commandment enjoins the observance of the memorial of God's work and rest. A rest implies a *work performed*; therefore, to remember to keep God's rest-day, is the divinely-appointed means of keeping in mind his great work. p. 7, Para. 1, [NATURE].

You cannot find in God's law any duty to remember, or keep, the day of Adam's fall, or the day of the flood, or the day of the departure of the Israelites from Egypt, or the day they entered the promised land, or the day of the Saviour's birth, or the day of his death, or the day of his resurrection, or the day of his ascension. You may remember all these days, but the fourth commandment does not tell you to do so, neither did the Lord bless and hallow any of these days. But it requires the observance of the day on which the Lord rested, which he also sanctified which was the seventh day of the week; for he made the world in the first six days of the first week of time, and then rested. p. 7, Para. 2, [NATURE].

That the original Sabbath day was the seventh day, and that the Jews did keep the very day enjoined in the law, all well know; and they admit it also, since they denominate the seventh day of the week the Jewish Sabbath. Therefore, in this they admit that the very day which the Jews observe is the true original Sabbath of the Lord. p. 7, Para. 3, [NATURE].

THE SABBATH WAS NOT JEWISH. p. 8, Para. 1, [NATURE].

We hope you will examine this fact with care; for there are many who suppose that those who keep the seventh day are Jews, or are observing a Jewish institution. But we assure you that we endeavor to live as Christians, observing only those things enjoined in God's word, and neglecting, or rejecting, only those things not found therein. p. 8, Para. 2, [NATURE].

The name Jew is derived from Judah, the son of Jacob, who was born 2255 years after the creation. At creation, the distinction of Jews and Gentiles could not have been known; for they did not exist until more than 2000 years after the rest-day of God was blessed and sanctified. But if the sanctified day on which God rested was a Jewish Sabbath after the Jews as a separate people came into existence, what was it during the 2000 years before their existence? Would you conclude that it was a Gentile Sabbath from the creation to the separation of the Hebrews, and then a Jewish Sabbath till the time of Christ? Consider well this matter, and let your conclusion be such as will stand the test of the Judgment day. p. 8, Para. 3, [NATURE].

But we do not find in the Bible that the seventh-day Sabbath was ever called a Gentile Sabbath, or a Jewish Sabbath, but it was always called the Lord's Sabbath. It was established and sanctified as a day of rest from the creation, not by the Gentiles, nor the Jews, but by the Lord; and neither Gentiles nor Jews were there. When the Sabbath was made, no human beings were there but Adam and Eve; and though they were the first parents of all, both Gentiles and Jews, it would be as absurd to call them Jews or Gentiles, as it would be to call them English, French, or Germans. And to say that the Sabbath, which God instituted at creation, and sanctified because that *in it he had rested* -- to say that it was a Jewish Sabbath, is no more correct than to say that it was a French Sabbath, a German Sabbath, or a Norwegian Sabbath. Men, the creatures

of God, the descendants of Adam, have become divided into various distinct classes since the Sabbath was instituted; but to say that the Sabbath was instituted in view of these distinctions, or for any particular class, is taking unwarranted liberties with God's word and his sacred institutions. We should take God's truths as they come to us from his hand, and place implicit confidence in what he has spoken. p. 8, Para. 4, [NATURE].

THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. p. 9, Para. 1, [NATURE].

What is Sabbath? It is rest. Who rested on the seventh day? The Lord thy God. Mark well this fact: The seventh day is never in the Scriptures called the Sabbath of the Jews, nor of the Greeks, nor of the Russians, nor of the Romans, but always and invariably, *the Sabbath of the Lord*. p. 9, Para. 2, [NATURE].

It was his; and he made it for man (Mark 2:27), to glorify him; the Creator, and to benefit man, the creature. We know that the Jews are men; but the Gentiles are also men. Jacob (Israel) was a man; so was Enoch. Moses was a man; so was Noah. Solomon was a man; so was Pharaoh. Daniel was a man; so was Nebuchadnezzar. Peter was a man; so was Cornelius. English, French, Germans, Turks, Chinese, Africans, &c., are all men -- all are descended from Adam; but no one class or nation can be called men to the exclusion of others. Can you find in God's word that the Sabbath was a *national* institution? You cannot. It is right to be strictly just toward our fellow-men, and to render to all that which is their due; but while we render to Caesar that which is Caesar's, let us be very careful to render unto God that which is God's. The Sabbath is the Lord's. He himself hath said so; and so let it be. p. 9, Para. 3, [NATURE].

It is commanded in plain terms in God's law that the seventh day be kept holy. We are commanded to keep holy that day which God made holy. Now it must be admitted that laws, as they are designed to define our obligation, should be most definitely and clearly stated. If a law be ambiguous or indefinite, it necessarily leads to confusion and injustice. And it is equally necessary, to a correct understanding of our obligation, that the repeal or amendment of a law should also be stated in plain terms. Now the law enjoining the observance of the seventh-day

Sabbath is as clearly and definitely expressed as language can be made to express ideas. But on the other hand, the Bible does nowhere say that the sanctity has been taken from the seventh day, or that the law has been altered or repealed. p. 10, Para. 1, [NATURE].

Therefore we truly believe that the most solemn obligation rests upon us to observe God's holy rest-day -- the memorial of his great work of creation. And its importance as a memorial cannot be too highly valued. "It is the great safeguard against atheism and idolatry. If men had always kept the Sabbath, they never could have forgotten God -- never would have doubted the existence of the Creator; for this institution was designed to point them back to the time when *he created* the heavens and the earth. And they never would have worshiped other gods; for this institution points out the true God, who created all things in six days, and rested the seventh." p. 10, Para. 2, [NATURE].

THE SABBATH WAS NOT A TYPE. p. 11, Para. 1, [NATURE].

Some have supposed that Col. 2:16, 17, shows that the Sabbath pointed to redemption, and is therefore superseded by the work of Christ. But when we examine the nature of the Sabbath, as given in Genesis and in the fourth commandment, we at once see that Col. 2:16, 17, does not refer to the seventh-day Sabbath, but to the yearly sabbaths and feast-days of the Jews; for we learn first that the Sabbath was made before the fall of man, and, therefore, before any plan of salvation was revealed. There is no intimation in the Bible that, until man had fallen, and so stood in need of a Saviour, the Son of God would appear in this world, and die for man. He most surely would not have died if man had not sinned. It does not appear more consistent with reason than with Scripture that the Lord should institute types or the plan of human redemption while man had but just been created, and as yet stood free from sin. p. 11, Para. 2, [NATURE].

The fourth commandment is the Sabbath law. and reveals to us the obligation to keep the Sabbath, and the ground and reason thereof. We here learn that it is the Lord's Sabbath; for when he made the world, he rested the seventh day, and hallowed, or sanctified, it, as his rest-day. Now the difference between this and the typical sabbaths of the Jews is easy to be seen; they pointed to the work of Christ, and they had no meaning except as they recognized

his work, and, of course, had there been no redemption through Christ, they would never have been instituted. But the seventh-day Sabbath was from creation a holy day, and every fact to which the fourth commandment points would have been just as true as it is now if Christ had not died. While those sabbaths recognized man's guilt, and signified that God was willing to save, the seventh-day Sabbath would have occupied the same place it now occupies, and ever has occupied, even if man had not sinned. They were shadows of things to come; this is a memorial of things past. Thus they point in opposite directions, and cannot be classed together. They pointed forward to redemption; this looks back to creation. There is not an expression in Col. 2. that can possibly be made to refer to the Sabbath of the Lord -- the seventh day. p. 11, Para. 3, [NATURE].

By reading Lev. 23, you will find several sabbaths mentioned besides the Lord's Sabbath. These occurred yearly, as they belonged to certain days of the month, but not to any day of the week; and they were parts of the Jewish laws. In speaking of the seventh day, the Lord always called it *his* Sabbath; but in speaking to Israel of those yearly sabbaths, he says, "*your* sabbath." Lev. 23:32. Again he says of Israel: p. 12, Para. 1, [NATURE].

"I will also cause all her mirth to cease, her feast-days, her new moons, *her sabbaths*, and all her solemn feasts." Hos. 2:11. These were all nailed to the cross. Therefore the Lord says by the apostle: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17. And not only is the difference shown between the sabbaths of Israel and the Sabbath of the Lord, but the two laws of which they were parts are also spoken of in such a manner that we can easily distinguish between them. Of that one to which the Jewish sabbaths belonged, he says, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15. This is the same as Colossians. But of the other he says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. This was the law written on stone, of which the seventh-day Sabbath was a part. Therefore that is not abolished, but rather established, by the gospel of Christ. p. 12, Para. 2, [NATURE].

Some have supposed that the law of the seventh-day Sabbath



was abolished, because the Jews were required to stone the Sabbath-breaker; and as we may not do so now, they therefore think that the law and its penalty have all passed away together. But to such we would say that by stoning the sinner it was designed to show the desert and reward of sin, even as the work of the priest showed the way whereby sins were remitted. But the real punishment of sin is left to the Judgment day. That this supposition amounts to no real objection is evident; for the transgression of other laws now in force was punished in the same manner in that dispensation. p. 13, Para. 1, [NATURE].

They were to be put to death for murder, blasphemy, Sabbath-breaking, idolatry, disobedience to parents, and stealing. See Ex. 21: 12, 15; Lev. 24:14-23; Num. 15:32-36; 35: 30, 31; Deut. 13:6-11; 17:2-5; 21:18-21; Josh. 7:11, 21, 25. We do not now stone the blasphemer, nor the idolater, yet we consider blasphemy and idolatry sinful. And so of Sabbath-breaking. They will all receive their reward in the day of Judgment. p. 13, Para. 2, [NATURE].

OUR SAVIOUR DID NOT CHANGE THE SABBATH. p. 14, Para. 1, [NATURE].

As before said, Sabbath means rest; the Lord's Sabbath day is the Lord's rest-day. And as the fourth commandment refers only to the events of the week of creation, the rest of the Lord refers only to that rest which he enjoyed when he had made heaven and earth. But he made these in six days, and rested only on the seventh day, as his word declares; therefore, the seventh day alone is his rest-day. And the rest-day cannot be changed from the seventh day any more than the days of the work of creation can be changed from the first six days. Read again the fourth commandment, and you will find that the observance of no day but the seventh can be enforced thereby. To insert any other day besides the seventh in that commandment would destroy its force, by making it contradict the facts of creation, upon which it is based. Now, inasmuch as the Sabbath day is a definite day, specifying a definite event, and cannot be changed, even as the day of the occurrence of a past event cannot be changed, it does not seem to be strictly necessary to go further, and prove that it has not been changed. p. 14, Para. 2, [NATURE].

Nor would it be just to require us to prove that a certain

thing *has not been done*, which we have before proved cannot be done. It properly belongs to those who advocate the change to show that it has been made by the Author of the institution. But as the proof of our position is abundant, and as many take it for granted that the Saviour did change it, we will examine this also. p. 14, Para. 3, [NATURE].

Now if a change has been made we ought to be able to find it in the Bible; for we cannot think that we shall be brought into Judgment, to answer before God concerning matters not written in his word. And if it is in his word, it is either *expressed* or *implied*. But it is not expressed, as you must know; for there is not one word about a change of the Sabbath in all the New Testament. Neither is it implied; for if you will take the New Testament, and examine it with care, you will not find one text from which you could possibly gather that the day was changed. But you may say that from your very childhood you have been instructed that it was changed; and we would urge you to inquire of yourselves if your belief of a change did not proceed from such instruction instead of being derived from the Bible. And if your children should ask you to point out the change in the Bible, *to what passage would you point*, on which you would be willing to see them risk their eternal welfare? Do you know of any? If not, does your faith for the keeping of Sunday rest on the Bible, or on the word of a frail mortal like yourself? As you value your eternal welfare, weigh well this most important question. To aid you in your inquiries, we will point to those things usually considered sufficient to authorize a change. p. 15, Para. 1, [NATURE].

1. *The Saviour broke the Sabbath*. If this had not been actually urged by some, we would not think it possible that any could believe it. If the Saviour had broken the Sabbath, as the Pharisees accused him of doing, it would not prove that it was changed or abolished (for it was recognized afterward without any recognition of a change), but it would prove that Jesus was a breaker of his Father's law. This may be disproved in various ways. (1) He said what he and his disciples did was "lawful;" that is, conformable to law, which of itself not only contradicts the objection, but shows that the law existed and was in full force; for no action can be called conformable to law, where there is no law relating to it. (2) He said he had kept his Father's commandments (John 15:10); of course, he did not break the Sabbath of the fourth commandment. (3)

The Scriptures abundantly prove that he was without sin, which he would not have been had he been a breaker of the law. p. 15, Para. 2, [NATURE].

2. *The resurrection of Christ was on the first day.* This may be allowed; but the commandment which requires you to keep the Sabbath does not command you to keep the resurrection day, but the rest-day; nor is there any commandment given teaching us to observe the day of the resurrection. Now there is no commandment teaching the observance of a weekly Sabbath but the fourth of the ten, and if the keeping of the Sunday cannot be enforced by it, there is no law for its observance. But did you ever think how the fourth commandment would read to strike out the rest-day, and put the resurrection day in its place? We will see:-- p. 16, Para. 1, [NATURE].

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the first day is the Sabbath of the Lord thy God; in it thou shalt not do any work, &c. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the first day, and hallowed it." p. 16, Para. 2, [NATURE].

This rendering destroys the commandment, because *it contradicts the facts on which it is based.* And if you neglect or refuse to keep the day that God has commanded, and in its place keep one that he has not commanded, do you not fear that you will be put to shame in that day when "God will bring every work into Judgment"? Let us, then, "fear God, and keep his commandments." p. 16, Para. 3, [NATURE].

But we have an *authorized memorial of the resurrection.* It is baptism. Read Rom. 6:1-5. And as the Holy Spirit has given one, let us not mock God by devising another, especially as the one so devised conflicts with that law by which we shall be judged. p. 17, Para. 1, [NATURE].

3. *The Holy Spirit was poured out on the first day.* The Scripture says it was on "the day of Pentecost," which signifies the *fiftieth* day, not the *first* day, and which always occurred on the fifth day of the third month, and, of course, not always on the first day of the week. Cruden and Dr. Smith, however, say that the day of Pentecost was on the sixth day of the third month; if so, as the Saviour

rose on the sixteenth day of the first month, and that was the first day of the week, it would bring the day of Pentecost in that year on the second day of the week, or Monday. But allowing that the day of Pentecost was on the first day, how do we learn that it is our duty to keep the day on which the Spirit was poured out? p. 17, Para. 2, [NATURE].

Do we find any commandment for it? We do not. This event has no bearing on the Sabbath, as God has not authorized us to keep a day for any such consideration. p. 17, Para. 3, [NATURE].

4. *The disciples met on the first day to celebrate the resurrection.* The events of only one first-day are recorded in the gospels; viz., that one immediately succeeding the crucifixion. The word is used by Matthew once, by Mark twice, by Luke once, and by John twice, but all referring to the same day. In order to show that the apostles did not observe the first day, nor celebrate the resurrection, we will relate these events as recorded in the four gospels. [\*] p. 18, Para. 1, [NATURE].

[[\*]For a more extended examination of this testimony, read carefully the first twelve pages under the heading, "A Short Argument for the Sabbath." Page 43, of this book.] p. 18, Para. 2, [NATURE].

After the Lord was risen, the women came to the sepulcher early in the morning. Matt. 28:1; Mark 16:2,9; Luke 24:1; John 20:1. These went and told his disciples that he was raised; but they did not believe them. Luke 24:1-11; Mark 16:9-11. The same day two disciples went to Emmaus, and Jesus walked and went with them, and was made known to them near the close of the day, being seven and a half miles from Jerusalem. Luke 24:13-35; Mark 16:12. They returned to Jerusalem just before the day closed, and found the eleven and others together, and told them they had seen the Lord; but they did not believe them. Luke 24:33-35; Mark 16:12, 13. While they were talking about these things, Jesus himself came into the room, where they sat at meat, and said, "Peace be unto you"; and then proceeded to upbraid them because they did not believe he was risen. Luke 24:36; John 20:19; Mark 16:14. p. 18, Para. 3, [NATURE].

Two things should be particularly noticed: (1) They did not believe that he was raised, and, of course, were not

met to celebrate his resurrection. (2) They "sat at meat." Now, by turning to Acts 1:13, it will be seen that they "abode" together, and instead of being at a public meeting, they were at their own residence, eating a common meal. It is claimed from John 20:26, that Christ's next meeting with them was on the first day; but the seventh day from that first-day would have taken it to the next first-day, and "after eight days" would certainly carry it past the next first-day. On the Scripture usage of such terms, compare Matt. 17:1, with Luke 9:28. It needs but little study to perceive that there is no warrant in the gospels for neglecting to keep God's holy rest-day, the seventh day of the week. p. 18, Para. 4, [NATURE].

5. *The disciples met on the first day to break bread.* Acts 20:7. As Paul was on his journey to Jerusalem, he came to Troas; and the church met to break bread, and Paul preached until midnight. The Scripture says also there were many lights, and he continued talking even till break of day, which shows, beyond a doubt, that it was an evening meeting. According to the reckoning of time which God ordained, and they observed, the evening was the first part of the day. See Gen. 1. Each day commenced at sunset; and as this is God's own arrangement, the Sabbath should now be kept in that manner. Therefore, a meeting on the evening of the first day would occur on what is now called Saturday night. And as he held his meeting all night, even till break of day, and then departed, it is evident that he departed on his journey on first-day morning, now called Sunday morning. In the discussion of this question, this passage is very important, as it contains positive evidence that the disciples did not observe the first day of the week, nor consider it a sacred day. And we would appeal to you: Does Acts 20 show that the first day was ever hallowed? Does it command you to keep it? It does not; nor does any other scripture teach it; and as the keeping of Sunday is not enjoined in the Bible, it cannot be sin to labor on that day. p. 19, Para. 1, [NATURE].

6. *Paul commanded that collections be taken on the first day.* 1 Cor. 16:1,2. A close examination of this passage will show that this statement is not correct. Said Paul, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," which can have no reference to a public collection. A late writer (J. W. Morton) says:-- p. 19, Para. 2, [NATURE].

"The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains, on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, '*by one's self, i. e., at home.*' Two Latin versions, the Vulgate, and that of Castellio, render it '*apud se,*' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi,*' at his own house, at home. The German of Luther, '*bie sich selbst,*' by himself, at home. The Dutch, '*by hemsclven,*' same as the German. The Italian Diodati, '*appresso di se,*' in his own presence, at home. The Spanish of Felipe Scio, '*en su casa,*' in his own house. The Portuguese of Ferreiro, '*para isso,*' with himself. The Swedish, '*nar sig sjelf,*' near himself. I know not how much this list of authorities might be swelled; for I have not examined one translation that differs from those quoted above." p. 20, Para. 1, [NATURE].

Dear reader, do you seriously think that the order of Paul indicates that any sanctity was attached to the first day at that time? If Paul had said, On the Sabbath day, let every one of you lay by him in store, we should not expect to make any one believe that it proved the sanctity of the day. On the contrary, we should expect it would be urged as a reason why the Sabbath need not be kept, in that its sanctity would have been slighted by an order to attend to secular concerns on that day. Let us then be impartial, and not let our prejudices pervert the truth, and turn aside the testimony of God's word. p. 20, Para. 2, [NATURE].

7. *John was in the Spirit on the Lord's day.* Only one thing is proved by this text, which is, that there is one day in this dispensation known as the Lord's day -- one day which he claims as his own. But this text does not tell us what day it is. We must look to other scriptures to ascertain that. Now take your Bible and learn from it what is the Lord's day. Ex. 20:10: "*The seventh day is the Sabbath of the Lord thy God.*" Chap. 31:13: "*Verily my Sabbaths ye shall keep.*" Isa. 58:13: "*If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day.*" The Sabbath is the Lord's day; his holy day is the day that he hallowed, or sanctified, which was the rest-day -- the seventh day of the week. No other day does God ever call his own. No other is called holy, for no other was

ever sanctified. p. 21, Para. 1, [NATURE].

8. *The work of redemption is greater than the work of creation.* This is often given as a reason for keeping the day on which Christ arose: but for several reasons we think it cannot be allowed. p. 21, Para. 2, [NATURE].

(1) It is presumption: for no one really knows it to be true. God himself can alone judge, and he has not revealed it to us. But we know that in his word he lays great stress on his claim to the title of Creator; and he makes this the distinctive characteristic of his being, and the test of all false gods, that he made all things. Jer. 10:1-16; Ps. 96:5; Acts 17:22-26; Rev. 14:6, 7. (2) If it were true, it has no bearing on this question; as the Sabbath has no reference to redemption, but was instituted before the fall of man. (3) Redemption is not yet completed, but is a subject of hope. Rom. 8:22, 23. We have a memorial of the Saviour's death in the Lord's supper (1 Cor. 11:26); and of his resurrection in baptism (Rom. 6:1-5); but of the whole work of redemption complete, we have none; it is not yet completed. Were the assumption true that redemption is greater than creation, and the resurrection the greatest part of the whole work, it would not prove that it was therefore pleasing to God for us to keep the day of the resurrection; for he has never required us to keep the day on which his greatest work was performed, but the day on which he did not work at all! How, then, shall we come before God, selecting the day on which we think the greatest work was done, and, in keeping it, claim to obey the commandment which requires us to keep the *rest-day*? "This wisdom cometh not from above." p. 21, Para. 3, [NATURE].

It often occurs that, when these points are examined, and found to contain no warrant for profaning God's holy Sabbath, we are met with the declaration that *We are required to keep one-seventh part of time, or one day in seven, but no particular day.* p. 22, Para. 1, [NATURE].

The inconsistency of this is shown by those who urge it; for it is urged by those who oppose the true Sabbath, the seventh day, which they would have no right to do if their declaration was true. For if no particular day be indicated by law, it must be left entirely to our choice, and we might as properly choose the seventh day as they the first. And as they oppose the seventh day, so do most of them

argue that we ought to keep the first day; but if no particular day be commanded, how do they ascertain it to be duty to keep the first day? How could an indefinite commandment, which pointed out no particular day, be made to enforce the keeping of the first day? But we are firmly of the opinion that if a commandment could be produced which enjoined the observance of the first day, as plainly as God's law does that of the *seventh day*, there would be enough, even among those who now oppose the Sabbath of the Lord, to point out its striking particularity. p. 22, Para. 2, [NATURE].

The Lord never commanded the observance of one-seventh part of time, or one day in seven, except as it fell on the seventh day of the week. To say that the Lord hallowed one day in seven, but no particular day, is as absurd as to say that Christ rose from the dead on one day in seven, but on no day in particular. The Scriptures teach that God sanctified the very day on which he rested; and surely no one will presume to say that God did not rest on any particular day! As one definite day is the resurrection day of the Son, so is one definite day the rest-day of the Father. And as the Son did not rise on more than one day of the week, so the Father did not rest on more than one day of the week. p. 23, Para. 1, [NATURE].

It is truly absurd to say that the day of the Lord's Sabbath, or rest, which he also hallowed, and which he commanded his creatures to remember to keep, was no particular day. What would you think of him who should undertake to regularly celebrate the day of his birth, or the day of his marriage, and yet observe no particular day? Or what would you think of your friend who should cross the Atlantic, and then solemnly affirm that he landed at New York on one day in seven but on no day in particular? You would surely think that he had left his senses in his fatherland. And shall we treat God's law in such a manner as to make it utter such absurdities? Remember, he says he is a jealous God, and he has commanded us in all things to be circumspect. p. 23, Para. 2, [NATURE].

THE SAVIOUR KEPT THE SABBATH. p. 24, Para. 1, [NATURE].

Some think that this fact has no bearing on this question; but they lose sight of their duty herein brought to view. He said he came to do the will of his Father, and commanded us to follow him; and the apostle John says of him who



professes to abide in Christ, that he "ought himself also so to walk, even as he walked." 1 John 2:6. But he walked according to the requirements of his Father's commandments. He says, "Lo, I come to do thy will, O God." Heb. 10:9. This is quoted from the scripture which says, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. Can we follow him, and walk as he walked, if we do not the Father's will -- if we keep not the Father's commandments -- if his law is not within our hearts? Who is the servant of God but he that obeys God? And who will enter into the kingdom of Heaven through Christ our Saviour but they that do the will of his Father which is in Heaven? p. 24, Para. 2, [NATURE].

To profess faith in Christ the Son, is not of itself sufficient for salvation; for Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. This, then, is a very important point. The Saviour himself said he had kept the Father's commandments, and it is safe to obey -- to keep his commandments, and to follow his Son. p. 24, Para. 3, [NATURE].

THE APOSTLES KEPT THE SABBATH. p. 25, Para. 1, [NATURE].

This we might expect, because the Saviour had instructed them to follow him in obedience to the Father's will, and they walked even as he walked, and taught others to do so. p. 25, Para. 2, [NATURE].

Luke 23:56. At the time of the crucifixion, they "rested the Sabbath day according to the commandment;" and the commandment enjoins to rest the seventh day, and not the first day. And we find by the next chapter that the first day immediately succeeded the Sabbath, so of course the Sabbath day was the last day of the week. p. 25, Para. 3, [NATURE].

Acts 13:14, 27. This 14th verse and context says that Paul and Barnabas went into the synagogue and preached on the Sabbath day. In verse 27, Paul says the prophets were read every Sabbath day. Though this passage does not say that they kept the Sabbath, it contains important information on the subject by showing that Paul and Barnabas, who were ministering in A.D. 45, and Luke, who wrote A.D. 63, called that the Sabbath day whereon public meetings were held in

the synagogue, which we very well know was the seventh day. Thus we have the testimony of the apostles and evangelists that the Sabbath was not changed, but remained on the seventh day, after the resurrection and ascension of the Saviour. p. 25, Para. 4, [NATURE].

Verses 42, 44. By these, we learn that after the Jews had departed from the synagogue, the Gentiles requested that the gospel be preached to them the next Sabbath: and that accordingly the next Sabbath day almost the whole city came together to hear the word of God. At this time, then, the apostles did not recognize, neither did the Gentiles know of, the change for which so many now contend. p. 25, Para. 5, [NATURE].

Acts 15:21. The testimony of this chapter is very important, because it contains an account of a council of "the apostles and elders" at Jerusalem (verse 6), held in A.D. 52; and James said that Moses was read in the synagogue every Sabbath day. Thus James with Paul recognized that as the Sabbath day on which Moses was read in the synagogues, which was the seventh day. We would here remark that, (1) It cannot with propriety be claimed that because this council was held at Jerusalem by those who were Jews by birth, that therefore they called that day the Sabbath which had ceased to be the Sabbath, to conciliate the Jews; for these same individuals were appointed to preach the gospel, "beginning at Jerusalem" (Luke 24:47); so that the gospel in its purity and power went forth from that very place at the hands of those very men. (2) They spoke by consent of the Holy Spirit, as we learn by verse 28. (3) The council was called for the express purpose of considering the claims of Jewish ordinances, which they decided were not binding. p. 26, Para. 1, [NATURE].

Verse 5. But the Sabbath of the Lord was not in any wise Jewish, as we have proved. p. 26, Para. 2, [NATURE].

Chap. 16:13. This text shows that there were other places besides the synagogues where the worshipers of God assembled on the Sabbath. At Philippi, Paul, Silas, Timothy, and Luke attended one of these Sabbath meetings by a river side. p. 27, Para. 1, [NATURE].

Chap. 17:2. This text says that Paul reasoned three Sabbath days in the synagogue; also that it was his "manner" so to do. p. 27, Para. 2, [NATURE].

Chap. 18:1-4. Here is a very important testimony. At Corinth, Paul lived a year and six months, following his occupation of tent-making, and preaching every *Sabbath*, persuading the Jews and Greeks. p. 27, Para. 3, [NATURE].

Against all this strong array of testimony from the Acts of the Apostles, the advocates of the keeping of Sunday only produce the meeting on the evening of that first day at Troas, where it is not said that that first day was a Sabbath, or was considered sacred, or that the churches had any custom of that kind; but, on the contrary, it is clear that Paul started on his journey on Sunday morning; hence, that text contains positive proof that the first day was not, by Paul, considered a sacred day. p. 27, Para. 4, [NATURE].

THE EARLY CHURCH KEPT THE SABBATH. p. 27, Para. 5, [NATURE].

In proving the teachings and customs of the apostles, we doubtless prove also the custom of the early church. Neither would it prove anything against this view to show that some of the members of the church at an early age violated the Sabbath; as you will allow that we inherit no right to be fornicators because some in the church at Corinth were such (1 Cor. 5:1); nor dare we turn away from God and plead the example of those in the church at Galatia (Gal. 1:6, 7), Peter dissembled, and Paul and Barnabas contended sharply, but we may not. p. 27, Para. 6, [NATURE].

We do not plead *custom*, but *law*, as a rule of duty. Our lives are not to be regulated by the actions of mortals like ourselves, but by the revealed will of the infinite God. Said Paul, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11:1. But if Paul had not followed Christ, it would be wrong to follow Paul. We must follow the apostles as they followed Christ, and we must follow Christ because he kept his Father's commandments, and was pure and sinless. p. 27, Para. 7, [NATURE].

Dr. Henry, a Protestant commentator, acknowledges that the first day of the week is not called the Sabbath in the Bible, and was not so called by the primitive church. But we have the fullest proof that one day of the week was, in the New Testament, and by the apostles and the primitive

church, called the Sabbath, which was, of course, the seventh day. p. 28, Para. 1, [NATURE].

Also, the first day of the week was by men (but not in the Bible) called the Lord's day; and from the second to the fifth century there was much contention in the Western Roman Empire as to the respective claims of *the Sabbath* and *the Lord's day*. And some writers of that age are quoted to prove that they kept the so-called Lord's day *instead of the Sabbath*. Now as they meant the first day when they said the Lord's day, and kept it instead of the Sabbath, it is proof positive that they did not call the first day of the week the Sabbath; and this shows that the Sabbath was the proper name of the seventh day, even by consent of the Roman Church, for centuries after the resurrection of Christ. p. 28, Para. 2, [NATURE].

In the Eastern Empire, and in Africa, the observance of the Sabbath continued longer than in Western Rome, as the Bishop of Rome obtained the supremacy, and the Western States were more immediately under the control of the ambitions and corrupt rulers of the church. The American Presbyterian Board of Publication, in tract No. 118, states that the observance of the seventh-day Sabbath did not cease till it was abolished, after "the empire became Christian;" that is, after the State came under papal rule. p. 28, Para. 3, [NATURE].

THE WALDENSES KEPT THE SABBATH. p. 29, Para. 1, [NATURE].

The Waldenses were a body of Christians who stood aloof from the church in its alliance with the secular power, and consequently remained free from many of the corruptions and pagan motions which the heathens had incorporated into their religion when they came into the national church. Mosheim, in his Church History, Vol. 1. p. 332, says, "They complained that the Roman Church had degenerated under Constantine the Great from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff." p. 29, Para. 2, [NATURE].

Robinson, in the History of Baptism, says, "They were called *Sabbati and Sabbatati*, so named from the Hebrew word Sabbath, because they kept Saturday for the Lord's day." p. 29, Para. 3, [NATURE].

Jones, in his Church History, says that because they would

not observe saints' days, they were falsely supposed to neglect the Sabbath also. p. 29, Para. 4, [NATURE].

A commissioner of Charles XII. of France, reported that he found among them none of the ceremonies, images, or signs of the Romish Church, much less the crimes with which they were charged; on the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of the Christian faith and the commandments of God. p. 29, Para. 5, [NATURE].

SUNDAY-KEEPING A HUMAN ORDINANCE. p. 29, Para. 6, [NATURE].

In proof that the early church did not consider the first day sacred, we find, besides the testimony of the New Testament, that early ecclesiastical writers did not consider the keeping of Sunday an institution of divine appointment. In this respect, there is a great difference between early and modern writers. Thus Wm. Tyndale, in the sixteenth century, said it was changed by men to put a difference between Christians and Jews. But as long as it has no sanction in the Bible, it is as if we should worship idols to put a difference between us and the Jews, who were forbidden idolatry in the same law that commanded to keep the Sabbath. p. 30, Para. 1, [NATURE].

Bishop Cranmer, who was born 1480, said they observed the Sunday according to the judgment or will of the magistrates; which is no better warrant than Daniel would have had to cease to worship God for the king's order. p. 30, Para. 2, [NATURE].

Melancthon, who wrote in behalf of the German Reformers, said it was not founded on any apostolic law, but rested solely on tradition; but our Saviour, when on the earth, sharply rebuked those superstitious ones who make void the commandment of God by their tradition. Does not Jesus in his gospel yet speak to us? Are not his words left on record for our instruction? Then let us leave traditions which lead us to transgress the commandment of God. p. 30, Para. 3, [NATURE].

Eusebius, in the early part of the fourth century, said, "All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day

[meaning thereby Sunday], as more appropriately belonging to it, because it had a precedence, and is first in rank, and is more honorable than the Jewish Sabbath; meaning thereby the seventh day. Upon this we remark, (1) The seventh day was not and is not the Jewish Sabbath, but the Lord's Sabbath. (2) God put more honor upon the seventh day than upon the first day. (3) Its sanctity did not depend upon its precedence in the week of days but upon the express act of God, who hallowed the Sabbath, or seventh day. And (4) The keeping of the Sabbath day cannot with safety be made to rest on the will of man to the neglect of the commandment of God. p. 30, Para. 4, [NATURE].

Sunday-keeping was enforced in the cities of the Roman Empire in A.D. 321, by Constantine, who still permitted labor in the country on that day. [\*] But in 538, when the civil power was transferred to the church, and Western Rome came under papal rule, the Council of Orleans prohibited the country labor also. It was not generally observed in the Eastern churches till some time after. p. 31, Para. 1, [NATURE].

[[\*]The edict of Constantine was expressed as follows:-- "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and a full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven." p. 31, Para. 2, [NATURE].

Neander, the learned and justly celebrated historian, says, "The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect; far from them and the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place: for men appear by that time to have considered laboring on Sunday as a sin." p. 31, Para. 3, [NATURE].

It was not kept in England and Scotland till the thirteenth century, although Christianity was introduced and societies formed in Scotland as early as the fifth century, and in England, it is probable, in the first

century. Parliament was held in England on Sunday until the time of Richard II., when, at the instigation of the Roman Church, it was adjourned till the following day, and Sunday-keeping was established by law; and since that time, many Sabbath-keepers have suffered severe persecutions because of their adherence to the Sabbath of the Bible. Laws for the observance of Sunday were, through the influence of the pope of Rome, passed in England before that time, but on account of an aversion to the change on the part of the people, they were not effective. p. 32, Para. 1, [NATURE].

In America, also, some have been persecuted for keeping the rest-day of the Lord. Many States have laws binding men to keep the Sunday, and some of them are exceedingly unjust and cruel toward the observers of the Sabbath. These are not, at present, generally enforced; but there is a growing disposition manifested to protect this human institution at the expense of the divine; so much so that we have no inducement but the love of God and of his truth, to turn from the traditions of men to the commandment of God at this time. p. 32, Para. 2, [NATURE].

CLAIMS OF THE SEVENTH DAY AND FIRST DAY COMPARED. p. 32, Para. 3, [NATURE].

From what we have said respecting the nature of the claims of the Lord's rest-day, we might expect all to acknowledge it at once, unless they had some plain precept for turning from it. But so far from this, they have only a few vague and unnecessary inferences and suppositions upon which to base the claims of the first day. And will these afford a sufficient excuse before the great and awful Judge for a violation of his righteous law? Now the Scriptures plainly say in regard to the Sabbath institution, that God rested from his work on the seventh day; but they do not so specify in regard to the first day. p. 33, Para. 1, [NATURE].

He claimed the seventh day as his own; he did not so claim the first day, but gave it to man for labor. p. 33, Para. 2, [NATURE].

He blessed and sanctified the seventh day; he did not sanctify the first day. p. 33, Para. 3, [NATURE].

He commanded that the seventh day should be kept holy; he

did not command to keep the first day. p. 33, Para. 4, [NATURE].

He has uttered fearful threatenings against those who profane the seventh day; he has spoken nothing against laboring on the first day. p. 33, Para. 5, [NATURE].

He has given great and special promises to those who keep holy the seventh day; he has not spoken one word of promise or blessing for keeping the first day. p. 33, Para. 6, [NATURE].

TRUTH FOUND. p. 33, Para. 7, [NATURE].

Everything that is necessary to give importance to the day -- that is calculated to induce a proper observance of the day -- is produced in favor of the seventh day; nothing of the kind can be produced in favor of the first day -- no sanctity, no commandment, no penalty, no blessing. Can you "halt between two opinions," on a matter so clearly revealed? Remember, "God will bring every work into Judgment." Decide for that awful day. p. 33, Para. 8, [NATURE].

THE LAW AND THE GOSPEL AGREE. p. 34, Para. 1, [NATURE].

Some suppose, or seem to suppose, that it is equal to a denial of Christ to keep the ten commandments. At this we are truly surprised. Christ says he kept his Father's commandments, and that he came not to do his own will, but the will of his Father. Is it a denial of Christ to follow him, to walk as he walked, to do his Father's will? It cannot be. p. 34, Para. 2, [NATURE].

The supposition arises from a misapprehension of the work of our Saviour. Says the scripture, "He appeared, to put away sin." Heb. 9:26. "Sin is the transgression of the law;" he did not come to put away the law, as he says in Matt. 5:17, but to put away its transgression. Now we would ask, In whom is the object of the gospel accomplished? in him who transgresses the law of God, or in him who keeps it? By whom is Jesus Christ honored? by them that do not walk as he walked, or by them who follow him? It is plain that he did the will of his Father, and kept his commandments, and that he calls us to follow him; so to please God and to honor his Son, we must also keep the law of God, wherein his righteous will is expressed. p. 34,



Para. 3, [NATURE].

We would not ask you to keep the law of Moses, nor any of the Jewish ceremonies; they have ceased. But we speak in behalf of God's law, and his holy rest-day, instituted before the Jewish rites, or the Jews themselves, existed, even at the time of the creation of the world. p. 34, Para. 4, [NATURE].

We would invite you to a careful consideration of a few passages of Scripture on this subject. Said Paul, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. This shows that, as the Saviour did not destroy the law, so our faith in him does not weaken it, but establishes it, by showing in the death of Christ that the law is holy, unchangeable, and eternal; so holy, so just, and so good, that Jesus Christ himself died for our transgression of it. And can we think that God looks with favor on those who transgress his law, since its transgression caused the death of his dear Son? Surely, we should not continue to do the very things that caused his death. Would you have him die again? Oh, no. But sin wounds him even now. Then do not longer sin; cease to transgress the Father's law, and, by the obedience of faith, avail yourselves of the benefit of the death of his Son. p. 35, Para. 1, [NATURE].

But you may perhaps think that we need no longer keep the Father's law, because Christ has died for our sins, and we may obtain mercy through him. Yes; Paul says he is set forth to be a propitiation, that we may receive the remission of sins that are past (Rom. 3:25); but he does not say that through him is offered indulgence for sins in the future. On the contrary, we are only promised mercy through Christ on condition that we repent of and forsake our sins. Paul says again that we should not sin, that grace may abound; but if we sin, or transgress the law, we are the servants of sin, and not the servants of God. Rom. 6:1-16. Jesus himself says that not every one that saith unto him, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of his Father who is in Heaven. p. 35, Para. 2, [NATURE].

By all this we may learn that the gospel of the Son is not contrary to the law of the Father, but the Son came to carry out the revealed will of the Father; and instead of freeing us from the obligation to keep the moral law of the

Father, he brings back rebellious man into subjection to the law. It is a great mistake to suppose that the Christian is not subject to the law of God. Paul says the carnal mind is not subject to the law of God, and that it is also enmity against God. Rom. 8:7. That which is not subject to the law of God is his enemy, which cannot be the case with the Christian. All good citizens of this government hold themselves subject to the laws of this government: and he who declares himself not subject to its laws, is counted an alien or enemy. So it is with the government of God. And whosoever endeavors to turn us away from the law of God would draw us away from our allegiance to God. But this the Son of God would not do; for he says, "I and my Father are one." John 10:30. They are one in interest, to preserve the right and carry out purposes of benevolence and justice. They are one in love to man, to remove his rebellion and bring him back to obedience; for God was in Christ, reconciling the world unto himself. And they are one to punish the finally impenitent; for the Father commits judgment into the hand of his Son. p. 35, Para. 3, [NATURE].

THE LAST DAYS. p. 36, Para. 1, [NATURE].

It may be objected to the view here presented that inasmuch as almost the whole Christian world do keep the Sunday, to declare it to be wrong would appear to contradict the predictions of God's word respecting the spread of the truth and the triumphs of the church; for it is generally admitted that the whole world will be converted, and will acknowledge the truth and obey the gospel. p. 37, Para. 1, [NATURE].

We are well aware that the general supposition is that the whole world will be converted; but this supposition is modern, and by no means founded on the word of God. By reference to those scriptures which speak of the triumph of the church, it will be seen that the saints sing their song of triumph on the Mount Zion with the Lamb. Rev. 14:1-5; 15:1-3. Their victory is in the resurrection. 1 Cor. 15:54; Rev. 20:4-6. The idea of the universal sway of the church in this present world is inconsistent with the plainest declarations of the Bible. A few considerations will make this plain. p. 37, Para. 2, [NATURE].

1. The way to life is narrow, and few find it; the way to death is broad, and many walk in it. Matt. 7:13, 14. There

is not an intimation in the blessed Book that the way to life will become so wide that all will walk therein, and the way to death so narrow that few or none will find it. See Luke 13:24, 25. p. 37, Para. 3, [NATURE].

2. The redeemed come out of great tribulation. Rev. 7:9-15. The Saviour told his disciples, "In the world ye shall have tribulation." John 16:33. Paul said, "We must through much tribulation enter into the kingdom of God." Acts 14:22. p. 37, Para. 4, [NATURE].

The Scriptures nowhere present another company who enter into the kingdom of God through great ease and worldly prosperity. p. 37, Para. 5, [NATURE].

3. The Saviour did not promise his ministers that all should believe their word. He did not give them to expect that they should meet with the favor of the world any more than he had. But he said, "If ye were of the world, the world would love his own." And "the servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:19, 20. And again, when the Jews reviled him, he said to his followers, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Matt. 10:25. Who dares to rise above his Lord and say he will be exempt from persecution? Who seeks to be free from the sufferings of his Master? And shall we reign with him if we do not suffer with him? 2 Tim. 2:12. Be not deceived in this matter. It is not only a plain truth, but a truth having an important bearing on your present position and eternal welfare. Examine yourself; see if you are following your Saviour in cross-bearing, in self-denial, in affliction, and in patience. p. 38, Para. 1, [NATURE].

4. The gospel was not expected to convert the world, but to call *out of the world* a people to glorify God. "Ye are not of the world, but I have chosen you *out of the world*." John 15:19. "God at the first did visit the Gentiles, to take out of them a people for his name." Acts 15:14. The saints of God are redeemed "*out of every kindred, and tongue, and people, and nation*." Rev. 5:9. p. 38, Para. 2, [NATURE].

5. The Saviour taught that wickedness would prevail on earth till his coming, or to the end of the world. p. 38,

Para. 3, [NATURE].

In Matt. 13:24-30, is the parable of the tares of the field, which is explained in verses 37-41, wherein it is shown that the tares, the children of the wicked one, and the wheat, the children of the kingdom, shall grow together till the harvest, which is the end of the world; and the reapers, the angels of God, will make the separation at the coming of Christ. See Matt. 24:30, 31. p. 38, Para. 4, [NATURE].

6. The last days will be days of peril. This could not be true if the church were to triumph on the earth in the last days, or if the world were to be finally converted. When speaking of his coming and of the end of the world, the Saviour said, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24:12-14. p. 39, Para. 1, [NATURE].

In this chapter we notice (1) Before the end comes, iniquity shall abound. (2) Endurance will be necessary even to the end. (3) The gospel will not convert all nations, but be for a witness unto all nations. (4) In verse 24 it is predicted that false christs and false prophets shall arise, to deceive, if possible, the very elect. (5) In verses 42-50, it is shown that even some of the so called servants of God will become slothful and wicked, and not be prepared for the coming of Christ, but finally have their portion with the hypocrites. p. 39, Para. 2, [NATURE].

Said Paul, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. p. 39, Para. 3, [NATURE].

This is according to what the Saviour said; iniquity shall abound, and the love of many shall wax cold. And Paul further says, verse 12, "All that will live godly in Christ Jesus shall suffer persecution." Thus, in the last days,

peril and persecutions will surround the true church, because the mass of those who profess godliness, or have its form, will deny its power. p. 39, Para. 4, [NATURE].

Peter said, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3:3, 4. How could these scoffers arise and deny his coming, and persecutions and perils exist, if all were to be converted long before his coming? p. 40, Para. 1, [NATURE].

Our Saviour has given Scripture examples on this subject: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30. p. 40, Para. 2, [NATURE].

Some suppose that because the heathen will be given to Christ, and the uttermost parts of the earth, that he will, therefore, as Saviour of sinners, possess them, convert them, and forgive their sins. p. 40, Para. 3, [NATURE].

But they seem to forget that Christ is to put off the robes of his priesthood, and put on the garments on vengeance. Isa. 59:17. They do not consider that the "day of salvation" will close, and "the great day of his wrath" will come. Rev. 6:16, 17. The Saviour had ascended on high as a priest, or intercessor, and is there to sit down at his Father's right hand till his foes are made his footstool. Ps. 110:1. And then will Ps. 2:8, 9, be fulfilled, which reads: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them *with a rod of iron; thou shalt dash them in pieces* like a potter's vessel." No conversion is contemplated here; they are given into his hands to be destroyed, or broken and dashed in pieces. This is when the great day of his wrath is come: when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, shall hide from his presence. Rev. 6:15-17. Then,

instead of looking for a time of peace when the Lord has not said peace, it would be better to listen to the admonition to be wise, and serve the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Ps. 2:10-12. p. 40, Para. 4, [NATURE].

If we believe the testimony of the world we shall doubtless conclude that it is growing better; for its hopes, like that of the consumptive, seem brightest when on the brink of destruction. Or, if we believe those who have a form of godliness and deny the power thereof, we might conclude that the cause of Christ was fast prevailing over all the earth. But when we look at the testimony of the infallible word, we see required there a state of holiness, of consecration, of humility, of renunciation of the world, that we do not see to any great extent in the churches of the present day. p. 41, Para. 1, [NATURE].

They have no disposition to share the lot of Him who had not where to lay his head. They seem to have forgotten their accountability as stewards, and that God hath chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him. p. 41, Para. 2, [NATURE].

Seeing these things are revealed in the word of God, let us not stumble at the truth, but take God's commandments as they are given in his own precious book, and not frame our lives by what men are doing, but *by what they ought to do*. If we do not receive God's word, who shall decide what we ought to receive? It will not do to trust to the multitude; for they go in the broad road to death. The way to life is narrow, and few find it. How careful, then, ought we to be! How diligent to search God's word! that we may be sure that we are of the little flock that our Father in Heaven will bless and own. The pure in heart shall see God. Except a man deny himself and take up his cross, he cannot be a disciple of Jesus. p. 42, Para. 1, [NATURE].

The Lord has declared his purpose to purify to himself a peculiar people, zealous of good works, that he may present to himself a glorious church, perfect in faith and obedience. Past transgressions he will forgive for Jesus' sake, if we are truly penitent, and show that we are penitent by turning from our sins and obeying God. "Every word of God is pure," and more precious than gold. Then slight it not. Do not think that faith, or a profession of

faith in Christ, will excuse your neglect of God's holy commandment; for the Saviour himself says, "Not every one that saith unto me. Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. Thus the law of God and the gospel of Jesus Christ unite in the formation of the true Christian character. May you, dear readers, walk in the way of truth, that it may of you be said, as of the remnant of God's elect, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12; 12:17. p. 42, Para. 2, [NATURE].

A SHORT ARGUMENT FOR THE SABBATH. p. 43, Para. 1, [NATURE].

It has often been asserted that the truth is hard to find; that almost all things are matters of uncertainty, inasmuch as men equally honest, intelligent, and learned, will arrive at different conclusions from an examination of the same facts. *But it is not so.* That learned men do come to different conclusions on the same subjects will not be denied; but that they are equally honest and unprejudiced in their investigations cannot be believed. Ten men, or ten thousand men, must come to the same conclusion if they reason legitimately, and from established, or evident, truths. To suppose otherwise, is to suppose that opposite conclusions can be legitimately drawn from the same truth, which is absurd. It is only when they range the fields of fancy, and seek to gratify inclination, or sustain certain prepossessions rather than to conform to reason, that they arrive at different conclusions. Otherwise the search for truth would be but a chase after an *ignis-fatuus*, not to be attained, nor worth attaining. p. 43, Para. 2, [NATURE].

GOD'S WORD IS TRUTH. There is nothing equivalent to it -- nothing can be taken as a substitute for \_\_\_?\_\_. p. 43, Para. 3, [NATURE].

Firmly relying on it, I propose to examine its coachings on the subject of the Sabbath. This is a subject of great importance and of growing interest; and whenever plain statements of the word are adduced, I call upon all Bible believers to acknowledge their authority, and to assent to all necessary conclusions drawn therefrom. I shall then show, by an examination of opposing views, whence arises the confusion and diversity of opinion, so much deprecated in words, yet so upheld in practice, by the majority. p.

43, Para. 4, [NATURE].

I shall examine the subject under the following heads:--  
p. 44, Para. 1, [NATURE].

I. WHAT GOD'S WORD TEACHES CONCERNING THE SABBATH. p. 44,  
Para. 2, [NATURE].

II. WHAT THE NEW TESTAMENT TEACHES CONCERNING THE FIRST  
DAY OF THE WEEK. p. 44, Para. 3, [NATURE].

III. THE OPINIONS OF LEARNED MEN ON THE SUBJECT. p. 44,  
Para. 4, [NATURE].

I shall lay down one rule of evidence, which I shall  
strictly follow; and, from its reasonableness, I shall  
expect all to acquiesce in it, and abide by it, in  
examining these remarks, namely:-- p. 44, Para. 5,  
[NATURE].

*Admit facts as proof against facts, and let inferences  
stand against inferences; but no plain truth can be  
overthrown by an inference.* This must be allowed, unless  
the position be taken that the *less* disproves the *greater*,  
which, of course, cannot be. p. 44, Para. 6, [NATURE].

Respecting inferences, I adopt the following from Dr. A.  
Carson, namely:-- p. 44, Para. 7, [NATURE].

*An unnecessary inference is without authority.* p. 44,  
Para. 8, [NATURE].

I. WHAT DOES GOD'S WORD TEACH CONCERNING THE SABBATH? We  
should remember that the *Author* of the Bible is the Supreme  
Ruler of the universe; therefore the *teachings* of the Bible  
define our obligation to the highest authority. In it we  
are taught that, p. 44, Para. 9, [NATURE].

1. God made the world in six days. p. 44, Para. 10,  
[NATURE].

2. He rested on the seventh day. p. 45, Para. 1,  
[NATURE].

3. He blessed, sanctified, or hallowed, the seventh day.  
p. 45, Para. 2, [NATURE].



4. He commanded that the seventh day be kept holy. p. 45, Para. 3, [NATURE].

These are declarations of the word not to be denied, nor doubted. Let us examine them separately. p. 45, Para. 4, [NATURE].

It is a fact that God made the world in six days, also that he rested the seventh day; and these declarations *will forever remain facts*. They can never, in the untold ages of eternity, be any less truths than on the day when God finished his work and rested. God's rest, or Sabbath, was on the seventh day, and the seventh can never cease to be the Sabbath, or rest-day, of God, even as it can never cease to be a fact that God rested on the seventh day. From these declarations we draw the following p. 45, Para. 5, [NATURE].

CONCLUSION:-- The Sabbath institution is based on fixed and unalterable facts, which, from their bearing, must be removed in order to remove, abolish, or change, the Sabbath; which is, of course, impossible. p. 45, Para. 6, [NATURE].

In the account of the creation week, we are told that God made the world in six days, therefore *he did not rest on any other day* than the seventh; and as it will always remain a fact that he rested on the seventh day, so it can never become a fact that he rested on any other day. Hence, as the seventh day can never cease to be the rest-day, or Sabbath, of the Lord, so no other day can ever become his rest-day, or Sabbath; from which facts we draw another p. 45, Para. 7, [NATURE].

CONCLUSION:-- The Sabbath institution is unalterably fixed to the seventh day. p. 45, Para. 8, [NATURE].

God blessed and hallowed the seventh day; and it cannot cease to be a fact that he blessed and hallowed the seventh day, so it must remain a sanctified day, unless it can be shown to be also a fact that God has *removed* or *withdrawn* the sanctity from it. But the fact of its having been sanctified is a plainly revealed truth -- an express declaration of the infallible word. It is also plainly declared in the word that God has removed the blessing and sanctity from the seventh day? *It is not*. And there is not a passage from which even an inference to that effect could

be drawn; but were there such a passage, the inference would not be admissible, inasmuch as an inference cannot destroy a plain declaration. From these truths, I expect all to concur in the following p. 46, Para. 1, [NATURE].

CONCLUSION:-- The seventh day is still the blessed, hallowed, sanctified, rest-day of Jehovah. p. 46, Para. 2, [NATURE].

When God *rested* the seventh day, it became his Sabbath; he *sanctified it*, and it was thenceforth his *holy Sabbath*; and the *commandment* was given to *keep it holy*. p. 46, Para. 3, [NATURE].

Here we have presented another fact; and it will always remain a fact that God commanded the observance of the seventh day. Will the obligation to keep it holy also remain as long as the fact remains that God so commanded? It surely will unless it can be shown to be equally a fact that he has *annulled* or *revoked* the commandment. But the fact that its observance was commanded, is very plainly revealed in the word. Does the word of God also plainly state that the commandment has been repealed? *It does not*; but its repeal has been *inferred* from certain texts which certainly do not state in plain terms that it has been repealed, nor do they contain anything resembling a repeal. But the commandment is a plainly expressed precept, and the inference is therefore inadmissible. And the inference is not only unnecessary, but in opposition to many scriptures showing the perpetuity of the law. p. 46, Para. 4, [NATURE].

It will be admitted that commandments or laws, as they impose obligation, should be most definitely and clearly stated. Any ambiguity or vagueness of expression in a law is inexcusable, necessarily leading to confusion and injustice. And it is just as necessary to a correct understanding of the obligation we are under to the lawgiver that the *repeal*, or *amendment*, of a law should be plainly stated, as that the original enactment should be. The commandment enforcing the observance of the seventh day, like the other parts of God's law, is as definitely and clearly expressed as language can be made to express ideas. *But no repeal can be produced*. Hence we can have no hesitation in adopting the following p. 46, Para. 5, [NATURE].

CONCLUSION:-- The requirement to remember the seventh day, or Sabbath, to keep it holy, is still binding on man, as are the other precepts of God's holy law. p. 47, Para. 1, [NATURE].

Isa. 56:2 -- Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. p. 47, Para. 2, [NATURE].

II. WHAT DOES THE NEW TESTAMENT TEACH CONCERNING THE FIRST DAY OF THE WEEK? p. 47, Para. 3, [NATURE].

As no argument is drawn directly from the Old Testament in favor of the first day or its observance, we have only to examine the testimony of the New. The phrase "first day of the week," is used *eight times* in the New Testament: by Matthew and Luke once each, and by Mark and John twice each, all referring to one and the same day -- the one next succeeding the crucifixion; once in Acts, and once in 1 Corinthians. The following are the texts:-- p. 47, Para. 4, [NATURE].

Matt. 28:1. In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. p. 48, Para. 1, [NATURE].

Mark 16:2. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. p. 48, Para. 2, [NATURE].

Verse 9. Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. p. 48, Para. 3, [NATURE].

Luke 24:1. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. p. 48, Para. 4, [NATURE].

John 20:1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher; and seeth the stone taken away from the sepulcher. p. 48, Para. 5, [NATURE].

Verse 19. Then the same day at evening, being the first

day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you Acts 20:7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. p. 48, Para. 6, [NATURE].

1 Cor. 16:1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. p. 48, Para. 7, [NATURE].

By an examination of the contexts of these passages, it will be seen that there is no obligation, either expressed or implied, to observe, in any manner, the first day of the week. But inasmuch as it has been supposed that there were some *extraordinary coincidences* connected with the first day spoken of by the evangelists, I will here present their testimony, and show, by a comparison, its intent and harmony:-- p. 49, Para. 1, [NATURE].

Luke 23:56; 24:1-11. And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment. p. 49, Para. 2, [NATURE].

Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. p. 49, Para. 3, [NATURE].

TRUTH FOUND. p. 49, Para. 4, [NATURE].

And their words seemed to them as idle tales, and they believed them not. p. 49, Para. 5, [NATURE].

Mark 16:9-11. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. p. 50, Para. 1, [NATURE].

Luke 24:12. Then arose Peter, and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. p. 50, Para. 2, [NATURE].

John 20:3-10. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulcher. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed; for as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. p. 50, Para. 3, [NATURE].

Luke 24:13-16. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. p. 50, Para. 4, [NATURE].

Here follows their relation of the events connected with his crucifixion, and his exposition of the prophecies, till they drew near to their own home. p. 50, Para. 5, [NATURE].

Verses 28-35. And they drew nigh unto the village whither

they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. p. 50, Para. 6, [NATURE].

Mark 16:12, 13. After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; *neither believed they them.* p. 51, Para. 1, [NATURE].

Luke 24:36. And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. p. 51, Para. 2, [NATURE].

John 20:19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. p. 51, Para. 3, [NATURE].

Mark 16:14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. p. 51, Para. 4, [NATURE].

Now we have the testimony before us, and the queries arise, Does it contain any evidence that the day was, or was to be regarded as, a Sabbath? or, that the disciples in any way observed it as the Lord's day, or day of the resurrection? or, that the meeting of the Saviour with them gave a warrant for the future observance of that day? p. 51, Para. 5, [NATURE].

In regard to the first question, the reading of the testimony must be sufficient to satisfy all that there is no intimation that it was thenceforth to be regarded as a

Sabbath, or as a day in any wise to be observed. p. 51, Para. 6, [NATURE].

On the others, let us briefly examine the testimony. p. 52, Para. 1, [NATURE].

1. It was evidently not designed to be observed as the day of the resurrection; for the Holy Spirit, under whose influence the gospels were written, has not recorded it as a fact that he rose on the first day of the week, but only that they came to the sepulcher early on the first day of the week, and he was not there. p. 52, Para. 2, [NATURE].

2. That they did not observe it in honor of the resurrection, as is often claimed, is evident from the fact that they did not believe that he was risen. The record presents the following points: After his resurrection, he appeared first to Mary, who returned and told it to the apostles, but they did not believe her. Toward the close of the day, he was manifested to two of the disciples, at a village upward of seven miles from Jerusalem, who returned to Jerusalem and found the eleven and told them that they had seen the Lord; but they did not believe them. While they were yet speaking Jesus himself stood in their midst. John says it was "at evening," by which we understand that it was just at, or very near, the close of the day. Luke and John agree that he pronounced the benediction, Peace be unto you, which is supposed to convey a warrant for first-day observance. p. 52, Para. 3, [NATURE].

Thus Justin Edwards, in the Sabbath Manual, page 104, says, "On that first day he not only met with the disciples -- a thing which we have no account of his doing, after his resurrection, on the seventh day -- but he blessed them in their meeting, saying, 'Peace be unto you,' -- evidently approving of what they were doing." But Mark, whose brief account is parallel with that of Luke, further says that he proceeded to upbraid them with their unbelief, and hardness of heart, because they did not believe that he was raised -- they not even believing the word of them that had seen him. This does not look much like celebrating his resurrection, or like a divine approval of such celebration. And what were they doing? Mark says "They sat at meat." On this text, the Comprehensive Commentary says, "He appeared to them as they sat at meat, which gave him an opportunity to eat and drink with them, for their full satisfaction;" and Dr. Barnes remarks: "The word meat here

means food or meals; as they were \_\_\_?\_\_\_ at their meals." By referring to Acts 1:13, we find that they "abode" together; \_\_\_?\_\_\_ is not to be wondered at that they were found together at that time, as their residence was at that place, and they were partaking of their meal. By this it will also be perceived that they did not \_\_\_?\_\_\_ for fear of the Jews, as has been inferred from John 20:19; but that they *shut the doors* where they were *for fear of the Jews*. That there is nothing in the gospels to favor the observance of the \_\_\_?\_\_\_ of the week must be admitted by every \_\_\_?\_\_\_. p. 53, Para. 1, [NATURE].

Two other passages in the New Testament mention the first day of the \_\_\_?\_\_\_. On these is founded the argument for what has been termed "*apostolic preference*." p. 54, Para. 1, [NATURE].

But the argument would never have been claimed on the authority of these alone. It is first claimed that the actions of Christ and his apostles, on that first day of his resurrection, warranted its observance, and then these texts are offered to show that their practice was in accordance with that warrant; but the testimony clearly shows that *no such warrant exists in the gospels; therefore, these texts must sustain the whole burden of Sunday proof*. Now I would ask, What sanctity was conferred on the first day of the week by the meeting of the church at Troas on that day to break bread? or, Does that one act of that one church bind all the churches, in all time, to that custom, without even an intimation being given that such was the custom or practice of that church? Surely that would be drawing a great conclusion from small premises. So in 1 Cor. 16: 2, we find nothing in the record to show a custom of the church, or to show that it was to be followed by other churches. In neither text is there any reference made to a Sabbath, or to sacred time, or anything to show that that day was to be regarded in any different light from any other working day. Mr. Morton gives eleven translations on the expression, "by him," in 1 Cor. 16:2, showing that it signifies *by himself -- at home*. In these he gives the testimony of nine languages, including Greenfield's definition of the Greek words, all conveying the same idea, "with one's self; i.e., at home." And Justin Edwards, in his notes, gives the same definition. p. 54, Para. 2, [NATURE].

The term Sabbath, Sabbath day, or sabbath days, occurs



sixty times in the New Testament; in Matthew ten times, in Mark eleven times, in Luke eighteen times, in John eleven times, in the Acts nine times, and in Colossians once. [\*] All the cases of its occurrence in the gospels refer to the use of the term prior to the crucifixion of the Saviour, except the Sabbath that succeeded the crucifixion -- the one on which he rested in the grave. All the cases of its occurrence in the Acts (except chapter 1:12 -- Sabbath-day's journey) refer to times and events subsequent to the crucifixion, in the history of a period of about fifteen years -- from A.D. 45 to A.D. 60. And it is so used at that date as to show that, *in the gospel dispensation, and in the gospel record, THE SABBATH IS THE TITLE OF THE SEVENTH DAY.* p. 55, Para. 1, [NATURE].

[[\*]We have shown, pages 11-14, that this text does not refer to the weekly Sabbath.] p. 55, Para. 2, [NATURE].

A careful examination of the testimony here presented will enable you better to appreciate the comparison of the claims of the two days, as given on page 32. And it must be admitted, as there stated, that everything that is necessary to give importance to the day -- that is calculated to induce a proper observance of the day -- is produced in favor of the seventh day; nothing of the kind can be produced in favor of the first day; no institution - - no sanctity -- no commandment -- no penalty. Reader, are you, or do you desire to be, "followers of God, as dear children"? Are you believers of the word of God? Then you will surely, with me, consider as unavoidable the following p. 55, Para. 3, [NATURE].

CONCLUSION:-- No obligation exists to observe in any manner, as a rest-day, or holy day, the first day of the week. p. 55, Para. 4, [NATURE].

But it has been shown that we are under obligation to observe the seventh day; and as the observance of the first day infringes upon the commandment of God which enjoins the observance of the seventh day, and interferes with such observance, all who bow to the authority of the word must also admit this p. 55, Para. 5, [NATURE].

CONCLUSION:-- It is wrong to keep the first day of the week, or to give it the honor, place, or title of the Lord's day, or Sabbath of the Lord. p. 55, Para. 6, [NATURE].

Matt. 15:7-9. Ye hypocrites, well did Esaias prophesy of you, saying. This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. p. 56, Para. 1, [NATURE].

III. THE WISDOM OF THE WORLD; OR THE OPINIONS OF LEARNED MEN. The opinions and practices of learned men are often presented as an argument in favor of anything popular, and especially Sunday-keeping. But they should certainly never be urged upon a point where the testimony of the Bible is so direct and explicit as it is upon the subject of the Sabbath; nor, indeed, upon any point, as the word is directly opposed to any human dependence. God has chosen the weak to confound the mighty, and the foolish to confound the wise. That which is hidden from the wise is revealed unto babes. The Lord says, "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13. p. 56, Para. 2, [NATURE].

It is perfectly safe to follow only that which is certainly right. But the great and wise of earth are not certainly right, inasmuch as there is no agreement among them. On examining their positions, we are struck with their contradictions and confusion. Were the subject really intricate, we should look for much light to be elicited by so great efforts of so much learning; but where so much confusion exists, while the truth itself is clear and plain, it is to be feared that the effort with many is to evade, rather than to learn, the truth. p. 56, Para. 3, [NATURE].

WM. TYNDALE.--We be the lords of the Sabbath, and may change it into Monday, or any other day, as we see need; or, we may make every tenth day holy day, only if we see cause why; we may make two every week if it were expedient, or one not enough to teach the people. Neither was there any cause to change it from the Saturday, other than to put a difference between us and the Jews, and lest we should become servants to the day after their superstition. p. 56, Para. 4, [NATURE].

BISHOP CRANMER.--The Jews were commanded in the Old

Testament to keep the Sabbath day, and they observed it every seventh day, called the Sabbath, or Saturday; but we Christian men are not bound to such commandments in Moses' law, and therefore we now keep no more the Sabbath, or Saturday, as the Jews did, but we observe the Sunday, and some other days, as the magistrates do judge convenient. -- *Catechism*. p. 57, Para. 1, [NATURE].

JOHN BROWN, in his Bible Dictionary, contradicts the above, as follows:-- p. 57, Para. 2, [NATURE].

In honor of his own resurrection, Jesus, the Lord of the Sabbath, changed the Sabbath from the seventh to the first day of the week. The first day was observed by Christians, as their Sabbath, for almost sixteen hundred years without having their practice so much as questioned; nor have any arguments against its observance been since adduced which are worthy of notice. p. 57, Para. 3, [NATURE].

That the following is reasonable and just, all will admit:-- p. 57, Para. 4, [NATURE].

W. NEVINS, D. D. -- It is very true that the Sabbath is done away in the *practice* of many, but I know of no *precept* doing it away. The *subject* may have done it away, but the *Lawgiver* has not. Now I very much question the right of a subject to do away a law. I can show any one who wishes to see it the *enactment* of the law of the Sabbath. I can tell him *when* it was enacted, under what circumstances, and in what language. But can any point to the repeal of the law? *When* was it repealed? *Where* is the account of it? p. 57, Para. 5, [NATURE].

Now for *repeal*, let us substitute *change*, and apply the above test of a "D. D." to the following from an "LL. D." p. 57, Para. 6, [NATURE].

THOS. DICK, LL. D. -- The celebration of the work of creation is not the only, nor the principal, exercise to which we are called on the Christian Sabbath. Had man continued in primeval innocence, this would probably have constituted his chief employment. But he is now called to celebrate, in conjunction with this exercise, a most glorious deliverance from sin and misery effected by the Redeemer of mankind. And, for this reason, the Sabbath has been changed from the seventh to the first day of the week. p. 58, Para. 1, [NATURE].

DR. DWIGHT, who advocated a change, wrote as follows:--  
p. 58, Para. 2, [NATURE].

It could be altered only by divine appointment. The same authority which instituted the Sabbath, appointed, also, the day on which it was to be holden; and no other authority is competent to change either in any degree. If, then, we cannot find in the Scriptures plain and ample proof of the abrogation of the original day, or the substitution of a new one, the day undoubtedly remains in full force and obligation; and is now religiously to be observed by all the race of Adam. p. 58, Para. 3, [NATURE].

Compare this with the following admission:-- p. 58, Para. 4, [NATURE].

PROF. EPIS. CHURCH. -- The day is now changed from the seventh to the first day, in commemoration of our Lord's resurrection; but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church, under the guidance of the apostles. -- *Explanation of Catechism*. p. 58, Para. 5, [NATURE].

Another D. D. writes as follows:-- p. 58, Para. 6, [NATURE].

DAVID BOGUE, D. D. -- The fourth commandment does not determine the particular day. That was determined, under the law, by another precept. p. 59, Para. 1, [NATURE].

But a Bishop meets him with the following contradiction:--  
p. 59, Para. 2, [NATURE].

BISHOP HOPKINS. -- "On the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it." Now, that there cannot, in these words, be understood any prolepsis, or anticipation, declaring that as done then which was done many ages after, appears plainly, because God is said to sanctify the Sabbath *then* when he rested; but he rested precisely on the seventh day after the creation; therefore, that very seventh day did God sanctify, and so made it the beginning of all ensuing Sabbaths. p. 59, Para. 3, [NATURE].

No one, who reads the commandment with any care, and respects its authority, can make the following statement:-- p. 59, Para. 4, [NATURE].

ENCYCLOPEDIA OF REL. KNOWLEDGE. -- It cannot reasonably be disputed that the command is truly obeyed by the separation of every seventh day from common to sacred purposes, at whatever given time the cycle may commence. The first Sabbath kept in the wilderness was calculated from the first day in which the manna fell, and with no apparent reference to the creation of the world. p. 59, Para. 5, [NATURE].

The following is from equally high authority; and as the Israelites were not required to keep *two weekly Sabbaths*, and therefore the Sabbath pointed out by the falling of the manna was the same that was enforced by the commandment, the Union contradicts the Encyclopedia. p. 59, Para. 6, [NATURE].

AM. S. S. UNION. -- The commandment which stands fourth in the order of the decalogue is founded on the fact that the seventh day was blessed and hallowed by God himself, and that he requires his creatures to keep it holy to him. The commandment is of universal and perpetual obligation. -- *Bible Dictionary*. p. 59, Para. 7, [NATURE].

The following is an acknowledgement that there is no Scripture authority for the change. p. 60, Para. 1, [NATURE].

Adam Clarke, D. D. -- It seems to have been by an especial providence that this change has been made and acknowledged all over the Christian world. -- *On Matt. 12:8*. p. 60, Para. 2, [NATURE].

But a "Pres." meets the "Dr." with the following rebuke:-- p. 60, Para. 3, [NATURE].

Pres. Humphrey. -- No human authority may expunge a single word from the statutes of Jehovah. It were infinitely less daring for the meanest subject of the mightiest earthly potentate to declare the fundamental laws of the empire null and void, than for man, who is a worm, to set aside the institutions of his Maker. p. 60, Para. 4, [NATURE].

And yet, Pres. H. dared to expunge the "*seventh day*" from

the law of Jehovah, and insert the "first day" in its stead; thus setting aside the institution of the rest-day of God. p. 60, Para. 5, [NATURE].

Let the following statement of a great historian also be brought to the above test of Pres. H.'s:-- p. 60, Para. 6, [NATURE].

EUSEBIUS. -- All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it had a precedence, and is first in rank, and more honorable than the Jewish Sabbath. p. 60, Para. 7, [NATURE].

Dr. Scott. -- The change from the seventh [day] to the first appears to have been gradually and silently introduced. p. 60, Para. 8, [NATURE].

Only among the Catholics there is unity of faith of all who teach the observance of first-day. The following testimonies will show their teachings:-- p. 60, Para. 9, [NATURE].

Dr. Tuberville. -- It (Sunday) is a day dedicated by the apostles to the honor of the Most Holy Trinity, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the Holy Ghost on a Sunday, &c., and therefore is called the Lord's day. It is also called Sunday from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred. -- *Douay Catechism*. p. 61, Para. 1, [NATURE].

Dr. Challoner. -- The Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandment. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea, but neither the one nor the other tells us that this first day of the week was to be, henceforth, the day of rest, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church; and therefore those who pretend to be so

religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor and not by reason and religion, since Sunday and holy days all stand upon the same foundation; viz., the ordinance of the church. -- *Cath. Chris. Instructed.* p. 61, Para. 2, [NATURE].

As many reverence the name "Sunday," it may gratify their feelings to learn its origin from the following high authority:-- p. 61, Para. 3, [NATURE].

AM. S. S. UNION. -- Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun. -- *Bible Dictionary.* p. 61, Para. 4, [NATURE].

The following is intended as a decisive strike against the Sabbath of the commandment -- the seventh day:-- p. 61, Para. 5, [NATURE].

Pres. Board Of Publication. -- It is perfectly plain from the several passages we have collated, that the apostle enjoined and observed the first day of the week as sacred to religious assemblies for Christians; and as plain that he reprov'd as sinful the observance of Jewish times. The term "days," therefore, in the epistle to the Galatians, and "holy day," and "Sabbath days," in that to the Colossians, cannot be understood in any other light than as embracing, if they did not exclusively signify, the Jewish seventh-day Sabbath, which, as the servant of God, he disown'd and forbade. -- *Tract No. 128.* p. 62, Para. 1, [NATURE].

But a D. D. meets it with a still more decided rejoinder:--  
- p. 62, Para. 2, [NATURE].

Dr. Edwards. -- So in the second chapter of Colossians. . . . The sabbaths spoken of are not "the Sabbath" associated with, Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with meats and drinks, and new moons, which were, indeed, shadows of things to come. But to take what he said of those sabbaths, which were associated by God with ceremonial laws, and which the apostle himself, in this very discourse, associates with them, and apply it, as some have done, to "THE SABBATH" which God associated with moral laws, is *wrong.* -- *Sab. Man.,* pp. 135, 136. p. 62, Para. 3, [NATURE].

But the climax of contradictions is the following:-- p. 62, Para. 4, [NATURE].

Dr. Dwight. -- The blessing, also, and the sanctification were annexed to the Sabbath day, and *not to the seventh*. p. 62, Para. 5, [NATURE].

Compare the above with Gen. 2:3. -- And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made. p. 62, Para. 6, [NATURE].

Comment is needless. Against learning or learned men, as such, I have nothing to say. But if education served men no better purpose on other points than it has many of the writers here quoted on the Sabbath question, it would truly be a vain and useless thing. Their learning, no one will question; of their honesty, I shall say nothing. But I shall leave it for their friends and admirers to decide whether Dr. Bogue was more learned than Bishop Hopkins; or the Encyclopedia of Religious Knowledge is more reliable than the American Sunday-School Union; or Dr. Brown more reliable than Bishop Cranmer; and whether Dr. Dwight ever read the second chapter of Genesis and the twentieth chapter of Exodus! p. 62, Para. 7, [NATURE].

It will be perceived, on examining the testimony of Catholics and Protestants, that a change of sentiment has been *gradually* produced, so that the Sabbath of the Lord has been opposed, or the first day enforced, by altogether different methods at different times. This would not have been the case if their views had been sustained by revelation. The advocates of the Sabbath always have appealed to the facts of creation, to the fourth commandment, to the teachings of Christ, and of the prophets and apostles. On the other hand, false ideas of honoring the resurrection raised a controversy respecting the relative claims of the Sabbath and the first day. A wicked Roman emperor thought a change necessary to separate the Christians from the Jews. A papal council pronounced a curse on those who kept the seventh day; and this universal hierarchy established the observance of first-day as the chief of all her feasts. p. 63, Para. 1, [NATURE].

And so completely was the professed Christian world molded under these corrupting influences, that the reformers, in



emerging from the darkness of Romanism, were content to let this subject rest on the authority of tradition and the will of the magistrates. And Protestants in general still make tradition, custom, the laws of the land, and the teachings of the learned, their only authorities on this subject. p. 63, Para. 2, [NATURE].

Reader, remember that God's word is truth. It reveals the "words of knowledge," which are able to make you wise unto salvation through faith in Christ. The words of man are vanity -- his wisdom is folly. His position, his acquirements, may qualify him to instruct his fellows in secular matters; but "TAKE HEED that no man deceive you" in reference to the word of God. p. 64, Para. 1, [NATURE].

Prov. 19:27. -- *"Cease, my son, to hear the instruction that causeth to err from the words of knowledge"*. p. 64, Para. 2, [NATURE].