

# A WORD FOR THE SABBATH: Or False Theories Exposed.

BY URIAH SMITH.

p. 1, Para. 1, [WORD].

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

PREFACE. -- THIS little work does not claim to bring out  
any new ideas upon the Sabbath question. p. 3, Para. 1,  
[WORD].

It does not claim to treat exhaustively any branch of the  
subject, but only to touch upon its more salient features,  
in a manner, perhaps, to arrest the attention of the  
reader, and suggest profitable lines of thought. p. 3,  
Para. 2, [WORD].

We have thrown it into the form of rhyme and meter, with  
the idea that it might thus secure a perusal from some who  
would otherwise give no attention to this important  
subject. p. 3, Para. 3, [WORD].

Being mostly of an argumentative nature, a style of  
writing not particularly adapted to the flights and fancies  
of poetry, it claims no particular merits in that  
direction. The effort has been chiefly to guard against  
introducing an unnecessary amount of verbiage, and  
sacrificing perspicuity for the sake of the rhyme. p. 3,  
Para. 4, [WORD].

The rest we leave with the reader; only adding that,  
however tamely expressed, the great importance of the  
subject gives importance to the thoughts that are uttered;  
and offering a prayer that by means of this little effort  
an interest may be aroused in some minds on this subject,  
which is to be so intimately connected with the religious  
life of the present generation, and affect so largely their  
prospects touching the life to come. U. SMITH, Battle  
Creek, Mich., March, 1875. p. 3, Para. 5, [WORD].

A Word for the Sabbath. p. 4, Para. 1, [WORD].

Chapter 1 -- TRUTH AND ERROR. -- SINCE first in Eden sin  
an entrance found, When sad success the Tempter's efforts  
crowned; Since first the sunlight saw its hideous birth,  
Dark floods of error have swept o'er the earth. Stern and  
unceasing has the conflict been, 'Tween light and darkness,  
'mong the sons of men; Many the ways the Prince of death  
has tried God's truth to weaken and his name deride; Many  
the snares he ne'er has ceased to weave, Many his doctrines  
fashioned to deceive, Many his artful schemes, mankind to  
win From ways of holiness to ways of sin; Many his frauds  
to make the world believe, While grasping error, they the  
truth receive. p. 5, Para. 1, [WORD].

So rooted deep, wide-spread among mankind, Of creeds  
discordant, countless hosts we find; p. 5, Para. 2,  
[WORD].

Theories opposed, widely conflicting views, 'Mid which men  
find whatever they may choose; But all cannot be truth; all  
cannot flow In that straight channel truth alone can show;  
All cannot lead men on in light and love; All cannot guide  
them to the realms above; So must we closely search if we  
would know Where blooms the truth, where poisonous errors  
grow; With closest scrutiny each form must scan, Lest it  
conceals the Tempter's artful plan. p. 5, Para. 3, [WORD].

O sacred Truth! dark was for thee the hour, When man first  
bowed to the Deceiver's power; When sin first came, thy  
gilded page to mar, And on thy precepts wage unholy war; To  
pour rank poison in thy purest streams, To shut men's  
vision to thy brightest beams, To make apostates of our  
fallen race, And drive thee, slighted, from thy rightful  
place. Yet art thou not cast down; thy lovely form Has rode  
triumphant over every storm; Sin has not undermined thy  
structure fair, Though it has turned mankind from worship  
there; Firm thou hast ever stood, and e'er shalt stand,  
Guarded by Heaven, upheld by God's own hand; Still dost  
thou shed, fair as the morning light, Thy holy radiance  
o'er earth's moral night; Still does thy form, majestic,  
lead the way, p. 6, Para. 1, [WORD].

And point us onward to eternal day; Yet still do men,  
heedless thy beaming rays, Grope their blind way thro'  
error's devious maze. p. 6, Para. 2, [WORD].

O Error! hideous, dark, unholy thing, With thousand snaky  
heads and poisonous sting! How hast thou marked, with foul,

unhallowed breath, A thousand crooked ways that lead to death! How hast thou trailed thy serpent length along, And wound insidious 'mong the heedless throng; How hast thou spread o'er earth a moral blight, And warred with truth and holiness and right. Unsightly monster! hide thy hideous head In realms that thou hast peopled with the dead. Soon shall thy rule and empire be o'erthrown, Thy father, Satan, shall receive his own. p. 7, Para. 1, [WORD].

'Mong all the mighty truths that God has given, To fit mankind to share a home in Heaven, One fair, illustrious stands, and e'er has stood, Since God first made the world and called it good; One mighty truth, and to our purpose quite, To show how error dims men's mental sight. 'T is thus expressed in plainest, simplest terms, As He in wisdom sacred truth affirms: p. 7, Para. 2, [WORD].

Six days for man's own work did Heaven accord, The seventh is the Sabbath of the Lord. The seventh day God sanctified and blest, And set apart for man, a day of rest. p. 7, Para. 3, [WORD].

That day is binding on his creatures still; And all must keep it who would do his will. And since the mass of all enlightened men Observe a day God did not give us then, A day of rest -- however they may view it -- We question now the right by which they do it: The right by which they boldly set aside The only day that God e'er sanctified; Then strive to place upon the vacant throne, Another day he ne'er has called his own. p. 7, Para. 4, [WORD].

The fact which first we claim, and justly too, Which we contend no one can prove untrue, Is this: Since God at first the Sabbath made, He has not placed another in its stead. Though men may search, no record will they find, Where he has changed the day to suit mankind; No record that he ever took away The blessing which he gave the seventh day; And surely none in any age or clime, Where he has blest aught else as holy time; Therefore, we say, according to God's will, What was the Sabbath then is Sabbath still; Firm is the pillar set, we cannot move it, The world say it is changed, and they must prove it. p. 8, Para. 1, [WORD].

And this to do, and set the thing at rest, Many have sought the field and done their best; p. 8, Para. 2, [WORD].

To prove this point, many have sternly fought; And most absurd the arguments they've brought. But, bad for the assertions which they make, Scarce any two the same position take; And so they find, at last, unlucky elves, The heft of battle is among themselves. Here only they agree: to prove somehow, The seventh day is not the Sabbath now; And to this end they arguments employ Which do each other totally destroy. p. 8, Para. 3, [WORD].

Like some fair monument, of towering form, The Sabbath stands, unmoved amid the storm; While round it fierce the noisy rabble crowd, With tumult wild and imprecations loud; Their missiles at it hurl with venom'd spite, To mar its beauty and obscure its light; And dire "Confusion" is their proper label, Like that which babbled round the tower of Babel. p. 9, Para. 1, [WORD].

'Mid all this jargon of discordant sound, 'Mid all the darkness which enfolds them round, One shining lamp we have our feet to guide, One rule, alone, by which we can abide; One only standard, God's unerring word, To show how human creeds with truth accord. This is the cleaver keen, which, without ruth, Will trim all theories till they fit the truth. p. 9, Para. 2, [WORD].

With this alone we hence propose to test These various views, and see on what they rest; p. 9, Para. 3, [WORD].

To mark how with God's word they will compare, And whether truth or error lingers there. Hence, if the first-day theory, which would make Sunday the place of God's true Sabbath take, Arrayed against the Scriptures shall be found, It straightway should be leveled to the ground. If the no-Sabbath views, which some pretend Are views correct, and no one can amend, Shall prove but empty chaff and brittle hay, One breath of truth shall blow them all away. p. 9, Para. 4, [WORD].

In short, if all the views that e'er arose, God's holy Sabbath sternly to oppose, Shall all be found, though fair outsides they wear, To be mere puff-balls filled with empty air, Or morsels which the Foe of truth has fixed With error and corruption duly mixed, All sugared o'er with nicest care refined To suit the vicious palate of mankind, From this fixed purpose 't is not ours to swerve, To treat them plainly, as they best deserve. It is not ours, who battle

for the right, To cringe when old Tradition heaves in sight, Nor from truth's bold position basely shrink, Because with us all people do not think. This be our aim, who'er the question moots, To pluck up error by its lowest roots; From its strong snare some wandering feet to save, And dig Tradition's everlasting grave. p. 10, Para. 1, [WORD].

Chapter 2 -- THE SABBATH INSTITUTED AT CREATION. p. 11, Para. 1, [WORD].

WHEN first the rapid march of Time began, And God achieved his ever-wondrous plan, When heaven and earth the royal summons heard, And came, obedient, at the Almighty's word, Sky, land, and sea, and forms of beauty there, Raised their glad anthems on the silent air; Then did the Morning Stars loud songs employ, And all the sons of God shouted for joy. When planets, glimmering on the brow of night, The orb of day, with his refulgent light, And rolling earth, each taught their varied bounds, Commenced, majestic, their eternal rounds- Six days alone this glorious work employed; God on the seventh a sacred rest enjoyed. Calmly and grand the six days' labor close, The seventh beholds the Deity's repose. Oh! wondrous day, when the creative power Ceasing, as dawned that calm auspicious hour, The Lord in holy, contemplative mood Surveyed his finished work, and called it good. 'T was meet the day on which the King did rest Should thus be hallowed, sanctified, and blest. 'T was meet that man, from God's example given, Should yield each seventh day to him and Heaven. So was the hallowed season set apart To be observed by every loyal heart. p. 11, Para. 2, [WORD].

Thus full and clear the Sabbath was made known, Firm as the pillars of Jehovah's throne. With the fair earth it left its Maker's hand, And with the earth will co-existent stand. If any think that they can prove as fact, The Sabbath was not fashioned by this act, All who are so disposed may freely try it; For there's the record, and they can't deny it. p. 11, Para. 3, [WORD].

As yet, upright in innocence man stood, Not yet engulfed in sin's polluting flood, Still pure in heart he walked the earth abroad, And face to face held converse with his God, No error yet had slightest foothold found Within the precincts of that hallowed ground. In this pure season was the Sabbath given When earth was but the outer court of

Heaven. 'T was not a type, foretelling sin to come, A sad reminder of man's fearful doom, When e'en his soul by sin's polluting breath Was doomed, unless redeemed, to certain death. As yet, man needed no redeeming grace, Nor type of that as yet could here find place. p. 12, Para. 1, [WORD].

A child of Eden is the Sabbath fair, Its natal breath, that garden's sinless air, Unchanged by what has since marred nature's face, And made redemption needful for our race. p. 12, Para. 2, [WORD].

And when to earth Heaven's Royal Monarch came, His car the clouds, his steeds devouring flame, When Sinai's towering mount obsequious bowed, And swelling trumpet answered thunders loud, When thus the King of kings his footstool pressed, And trembling earth proclaimed her mighty guest, 'Mid all these heralds of almighty power, 'Mid all the grandeur of that awful hour, God spake his just, eternal law to man; And thus, in plainest truth, this precept ran: p. 13, Para. 1, [WORD].

The Sabbath day remember: then shall close The days of weekly toil, for calm repose. For earthly labor, stern, six days are thine, The seventh is God's holy day divine; For in six days the Lord made heaven and earth, And gave all beings and all creatures birth, And on the seventh enjoyed a sacred rest; Wherefore the Sabbath day Jehovah blest. p. 13, Para. 2, [WORD].

Thus was the Sabbath precept given then As something which had long familiar been; Not as a fabrication, new and rare, For that occasion made and people there; And God's own finger points us to its birth, When he from out the void made heaven and earth. p. 13, Para. 3, [WORD].

Since then the sacred institution stands, Old as the world and broad as all its lands, Since made when Time's great circuit first begun, 'T will last, of course, as long as Time shall run. Since made for him, the father of mankind, For all his offspring, 't was, of course, designed. Absurd to think such institution given -- Link most divine, connecting earth with Heaven, A sacred chain, joining, in due degree, Man with his God, time with eternity; Given for the good of all who dwell below, Designed o'er all its blessings to bestow -- Absurd to think that it was destined, then, For but a portion of the race of men; Or to be pinioned by the bounds of space, Or revered only by a

single race! Say, you who claim, and speak as though you knew, That it was given only for the Jew, Were our first parents Jews? If so, then how Are not all earth's great nations Jewish now? Or, if long years successive rolled away, Ere national divisions held their sway, And ere the Jews arose, who were to know What blessings from the holy Sabbath flow, For whom alone it was designed, you say -- Why made so long before 't was needed, pray? p. 13, Para. 4, [WORD].

Narrow and groveling must that theory prove, Which thus would limit God's eternal love; Which thus would dictate man's omniscient Friend, And say how far his blessings shall extend. But narrower-minded still are those who say That God should e'er his Sabbath take away; That he, what first unbounded wisdom planned, A blessing for mankind in every land, What he to herald, did such pomp employ -- Should finally repent of and destroy. Those who, with such plain facts before their eyes, Still view this noon-day question on this wise, To make their crooked views harmonious, And talk consistently, must reason thus: p. 14, Para. 1, [WORD].

Though God at first supposed it would be best That all mankind should have a day of rest, Soon by experience he wiser grew! And saw for all mankind it would not do! So he confined it to a single place, And charged it only on a single race; And with such limits hedged it round about That soon its term of life should all run out! Just as in scenes of earth, we oft behold Some giant of the forest, tall and old, Which man a cumbrance deems, towering on high, Girdled about and left alone to die; 'Mid dews and frosts of night and storms of day, To crumble slowly into sure decay. p. 15, Para. 1, [WORD].

Such, some would have us think, Jehovah's plan, To treat the Sabbath, made at first for man; Confined at length with ceremonial dross, Forever doomed to perish at the cross! p. 15, Para. 2, [WORD].

But know, O man! such theories false to teach, Is God's eternal wisdom to impeach! Know that he does not act from varying cause, Nor govern man with fluctuating laws. He changes not, nor fickle are his ways, His words are certain; hear, then, what he says: "*I will not alter what my lips e'er spake, And lo, my covenant I will not break.*" Through his vast plans he does not ignorant move, And then

amend them if they faulty prove; He ne'er will disregard or set aside, What once he made and blest and sanctified. 'Tis not for man, frail brother of the clod, To charge such folly on Almighty God. p. 16, Para. 1, [WORD].

But yet again, hear what some classes say, To shun God's law, and dodge the Sabbath day. They claim that he did not intend that we, In keeping one set day, so strict should be; But when he said, The seventh day is mine, He only meant a seventh part of time; That we should keep a seventh part as his, No matter where it comes, or when it is. Such is this theory; fairly stated, too; p. 16, Para. 2, [WORD].

But by what logic do they prove it true? Loose reins it gives, at once, for men to use Their freedom, and observe what day they choose; Hence, one the first, and one the fifth, may say, Or second, third, or fourth, is Sabbath day; And yet they all will equally be true, If any seventh part of time will do. Thus would all order be to ruin hurled, And one great Babel triumph o'er the world! p. 16, Para. 3, [WORD].

Take one example, ye who hold this view, To test your theory, whether false or true; One illustration, fair, adapted well T' explain this question, and its import tell: Seven fair and beauteous candlesticks behold; Six are of silver, but the seventh of gold. The question now is asked, if any know Which is the golden one in all that row. Thus represented fair, it seems to me, No one could doubt what his own eyes could see; And any man of common sense would say, The seventh is the one, without delay. But by your rule, this answer would not hold; You would exclaim, A seventh part is gold; 'T is no one in particular so fair! Only a seventh part of all that's there! p. 17, Para. 1, [WORD].

Just so absurd, indeed, it is to say, That God has no specific Sabbath day: That any day, for rest, a man may claim, And answer God's requirements all the same. Thus you assert, as plainly may be seen, That God has uttered what he did not mean! p. 17, Para. 2, [WORD].

But, first, the ground-work all is laid amiss, Which this view presupposes; which is this: That man, by resting, makes it holy time; And well with such a theory does it chime; Then on whatever day a man may rest, That day to him

is sanctified and blest. Learn, then, this simple truth,  
without delay; God's act of resting did not bless the day,  
Or make it holy time: first he did cease From all his labor  
for a day of peace; *Then* for that he *had rested*, on its  
brow He placed the blessing which illumines it now. Then  
thinkst thou, man, by any act of thine, To make thy rest-  
day holy or divine? Canst thou a blessing grant? or hast  
thou power To render sacred e'en a single hour? And will  
they theories, built of brittle straw, Meet the demands of  
God's eternal law? p. 17, Para. 3, [WORD].

He who on earth below, in Heaven above, Made and upholds  
and governs all in love, He who alone hath power, above,  
below, All life to give, all blessings to bestow, Eternal  
Lord, creation's mighty King, p. 18, Para. 1, [WORD].

To whom all people should their tribute bring, He on the  
seventh and on the seventh alone, Has placed his blessing-  
sanctified his own. When thou canst speak, and countless  
worlds shall rise, And fairest prospect spread before thine  
eyes, When thou canst bid the rolling earth be still, Or  
worlds move on obedient at they will, When thou canst hold  
creation in thy hand, And guide the universe with thy  
command; Mighty as God's, when thou thine arm canst make,  
When earth thy voice shall like his thunders shake, Then  
only mayst thou think, presumptuous man! To make  
improvements on Jehovah's plan! p. 18, Para. 2, [WORD].

Chapter 3 -- THE SABBATH A MEMORIAL. p. 19, Para. 1,  
[WORD].

THAT man, on earth and fading things below, Might not his  
best affections all bestow, That he might not, buried in  
worldly care, Forget who made the earth and sea and air,  
But calm his soul with holy thoughts of Heaven, The rest-  
day of the Lord was kindly given: A blest memorial which to  
mind should bring Creation's birthday and creation's King.  
p. 20, Para. 1, [WORD].

Here Error, busy with her countless arts, To weave her  
webs and hurl her poisonous darts, Ceaselessly striving  
with her sorcerer's rod To mar the beauty of the truth of  
God; To make mankind through some false medium see, Till  
all their vision shall perverted be, Zealously strives,  
with energy not slack, To switch men off on a fallacious  
track. This is her plea: though false and most absurd, 'Tis  
yet entitled to a passing word: p. 20, Para. 2, [WORD].

When Israel's sons were slaves in Egypt's land, Close-fettered in oppression's iron band, Their God deliverance brought, and freed from harm, With mighty hand and with a stretched-out arm; Therefore 't is claimed the Sabbath was designed Their great deliverance then to keep in mind: A Jewish rite, memorial of the day When they from cruel bondage fled away. p. 20, Para. 3, [WORD].

Now, then, shall reason and God's word declare How far with truth this theory will compare. That they might ever cherish, fresh in thought, The glad deliverance which for them was wrought, And Him who thus stretched forth his hand to save, Two fit memorials Jehovah gave: For oft as they the Passover observed, So oft in strong remembrance they preserved, When God through judgment bro't deliverance nigh, And Egypt's first-born sons were doomed to die, How the destroying angel, dark with wrath, Passed o'er their dwellings on his fearful path. And oft as they the Unleavened Feast prepared, So oft, with this memorial, they declared How the Egyptians, fearful of their stay, With hastening hand then hurried them away. And when at length their sons should wish to know What means this service, what designed to show, This was their answer: For with mighty hand Jehovah brought us up from Egypt's land. [\*] [[\*] Ex. 12,13.] p. 20, Para. 4, [WORD].

Thus were two fitting, plain memorials given, So to remind them of this work of Heaven. p. 21, Para. 1, [WORD].

But such desires in some poor minds bear sway, To get Jehovah's Sabbath out the way, That they attempt, in furious strength to seize, And crowd it in, and make it go with these! Not satisfied with what God gives to man, They must push in another if they can. At once we see 't is but an artful quirk, And there's no fitness in such silly work. A weekly rest, to keep in memory, clear, A day that could come round but once a year! Just as if we to celebrate, should try, Once every week the Fourth of our July! But most in this propriety they crush, They have a rest memorial of a rush!! [\*] [[\*] Ex. 12:33.] p. 21, Para. 2, [WORD].

'Twas meet that God, when he had bared his arm, To lift their suffering, and release from harm, And brought them from beneath the oppressor's rod, Where they *could* freely serve and worship God, Should charge to whom they homage

then should pay, And so remind them of the Sabbath day. p. 22, Para. 1, [WORD].

Others there are who take no ground like this, But still take theories equally amiss. Thus they contend: Since first day was the day When from death's bands our Saviour broke away, Since then redemption's plan was made complete, That is the day, henceforth, that we must keep: Should keep to bear in mind, in deed and word, p. 22, Para. 2, [WORD].

The resurrection of our blessed Lord. First, then, in all sincerity we seek How this sustains the first day of the week, And in all candor ask, Where do you find Authority for changes of this kind? Where, keep the Sabbath, does the Bible say, To bear in mind the resurrection day? Are not memorials already given, Ordained, appointed, and designed, of Heaven? For when we lay our bodies 'neath the wave, Do we not emblem Jesus in the grave? That as he from the dead arose, so we Should rise, in newer life henceforth to be? And oft as we, said Christ, the bread should break, And in his memory should the cup partake, So oft should we show forth, with symbols clear, The death of Jesus till he should appear. p. 22, Para. 3, [WORD].

Are not these then sufficient? must we bring A third memorial so unlike the thing? And no way fitted to recall to mind The scenes for whose remembrance 'twas designed? If God proposed the Sabbath day to change, It sure must be a matter passing strange That he no record gave to set it right, But left mankind to guess it as they might; For in God's word, though men don't seem to mind it, There's no such record, and they cannot find it. p. 23, Para. 1, [WORD].

'T was naught, at first, but God's almighty power That placed the blessing on the Sabbath hour; p. 23, Para. 2, [WORD].

Naught but his mandate that enforced its claim, On all men equal, and on all the same. Know then that his almighty power, alone, Can change that day he once declared his own. No less than his command, express and plain, Must you produce, to prove your theory sane. On human creeds, then, dare you longer rest, Slighting the only day that God has blest? On human theories dare you trust your all? Remember, by God's law we stand or fall. p. 23, Para. 3, [WORD].

The Sabbath a memorial we admit, But not of actions which it will not fit. To make it a memorial of events, To which it has no semblance, is not sense. To use it where no meaning it conveys, Stretched and distorted in a thousand ways, Shocks every law Propriety e'er gave, And finds for Fitness an untimely grave. Rightly applied, harmonious and fair, The Sabbath stands, and there is beauty there. Grant it the place for which it was designed, And it has lessons for each honest mind; For thus our actions speak, while we protest, After six days of toil, a day of rest, In stronger terms than language e'er unfurled -- Jehovah rested when he made the world. Plainly he's shown what day that day shall be; He rested on the seventh, and so must we. p. 24, Para. 1, [WORD].

Chapter 4 -- THE SABBATH NOT ABOLISHED. p. 25, Para. 1, [WORD].

TRULY may it be said, when we perceive The many theories which the world believe, Theories upreared against the Sabbath, bold, Their name is legion, their effects untold. One point there is most prominently known, Around which has the arch-deceiver thrown His varied snares, and spread his artful schemes, To lull mankind into delusive dreams. Where thus to plant his power he's not at loss, But takes his station at the Saviour's cross. p. 25, Para. 2, [WORD].

Thus, it is claimed: that Christ on Calvary's hight, Annulled God's royal law, the rule of right. Others, who still would claim a law for men, Say that the Sabbath, only, perished then. Some say that all the ten commands were dead, But nine were re-enacted in their stead; p. 25, Para. 3, [WORD].

And so it happened as it came about, That, lo, the Sabbath precept was left out. p. 25, Para. 4, [WORD].

Thus on one point we find such theories queer, Behold a perfect Babel, even here! Some may be honest while they thus contend, And think 't is truth they're trying to defend; But they may find, when to the crisis brought, 'Tis harder work to prove it than they thought. p. 25, Para. 5, [WORD].

First, if God's law is wholly done away, Where is your rule of moral action? say! May'st thou now murder, lie, and swear, and steal, And yet no sin commit, nor guilty feel?

None will assert it. What then shall we do? To say there is no law would be untrue. If then there is a law which none can doubt -- Why, there's the Sabbath, which must be got out! p. 25, Para. 6, [WORD].

By stubborn facts, they thus are driven to say, That Christ renewed all but the Sabbath day. When did he do it? Oh! say you, secure, Throughout his public ministry, be sure! But here's a slight objection, friend; just hark: I'll show you where you've overshot the mark! If at the cross, God's law first ceased to be, 'T was good up to that time you will agree; But nine were re-enacted here you say, Before the ten were ever done away!! One favored race had *nineteen* precepts then, They must, indeed, have been most moral men! p. 26, Para. 1, [WORD].

The folly of this view, all can but see; And those who hold it still must stubborn be. A school-boy, blind as that, we should expect, Would be sent home for want of intellect. p. 26, Para. 2, [WORD].

Driven then from this absurd position, next, To save themselves, they fabricate this text: That when the ten commands were done away, The nine were given again without delay. In this, another bright idea they broach, Worthy of ridicule and all reproach: To think that the same blow which crushed the ten, Should instantly bring nine to life again. p. 26, Para. 3, [WORD].

One illustration take, to show most clear, How learn'd Theology has reasoned here: Suppose you have a finger, bruised and sore, Which must come off; you cannot bear it more. The surgeon comes, obedient to your call, And chops off all your fingers, thumbs and all, Then undertakes to join the others on, Well pleased to think the sore one now has gone. If any one an act like this should try, You'd say he was a fool, and so should I. Equally bad, your view that God did then, To get out one command, strike out the *ten*. p. 27, Para. 1, [WORD].

Compelled again to leave their luckless ground, One theory more necessity has found; One more foundation for their feet opprest -- And lo, this is as bad as all the rest. As fierce as drowning men catch at a straw, So they seize everything by which the law Can be opposed; or which will aid their view, That part is done away, and part holds true. They now assert, The apostles this have done, They've

re-enacted all the ten but one; The Sabbath precept, only could not stay, As that the Lord designed to do away. p. 27, Para. 2, [WORD].

One question, now we ask: If this be true, How long before God's law was given anew? How long before the revised edition came, That men might know their duty, and their blame? How long might men live on all law forgot, Doing unholy deeds, yet sinning not? Ah, here's the point, that, with unyielding claims, Binds down this theory in eternal chains. You will not claim, a moment e'er was found, When men were not to moral duty bound. If such suggestions any should throw out, 'T would bring their sanity to serious doubt. p. 27, Para. 3, [WORD].

This theory, then, though vaunted ne'er so bold, We find fallacious; it will never hold. Would God his holy law, abolish, then, And leave the matter in the hands of men? Leave them to say what parts henceforth shall stand And let the world receive it at their hand? There's one lawgiver, say the Scriptures, true;\* But there are twelve! according to this view. [[\*] Jam. 4:12.] p. 28, Para. 1, [WORD].

Oh! why not take the word that God has given, When he declared that sooner earth and heaven p. 28, Para. 2, [WORD].

Should pass away, than darkness should prevail, And e'en a tittle of the law should fail? Why not believe the word that Christ employed, That he came not to render null and void The law or prophets? that was not his aim, Not to destroy, but to fulfill, he came. [\*] Why strive t'amend, as though it were impaired, The law the Psalmist, perfect, has declared? [+] Shall man attempt, with blind and bungling move, What is already perfect, to improve? [[\*] Matt. 5:17.] [[+] Ps. 19:7.] p. 28, Para. 3, [WORD].

Better 't would be, ye railers at the law, If your own weakness, verily, ye saw; If ye would hear the teachings of God's word, And live obedient to all ye heard. Better 't would be t'obey God's holy will, And own the Sabbath precept binding still, Before ye make, in all ye do and say, Such wretched work to have it done away. p. 29, Para. 1, [WORD].

One law there was, we're ready to declare, Which came up to the cross and perished there. A ceremonial law, and

which, we find, Was for that dispensation sole designed.  
Law of commands, in ordinances contained, Shadows of things  
to come it was ordained. Christ is the body, whither all  
did tend; And when the substance comes, the shadows end. A  
law it was, made only for that land, p. 29, Para. 2,  
[WORD].

And written in a book by Moses' hand. This law, no longer  
needed from that day, Was nailed unto the cross, and done  
away; Hence, the partition-wall was broken through, That  
kept distinct the Gentile and the Jew. Hence all in Christ  
have now an equal claim, And henceforth, Jew and Gentile  
are the same. If we are Christ's then are we Abraham's  
seed, According to the promise, heirs indeed. Therefore let  
none by this dead law abide, Or henceforth take its  
precepts for their guide. Let no man judge you by its  
ritual maze, Its new moons or its feasts, or sabbath days;  
These were but shadows; these but bondage bring: The law of  
God is quite another thing. Between them, there is given  
distinction broad, In all the teachings of the word of God.  
The royal law, the law of ten commands, On its eternal  
basis firmly stands; Stands as it ever stood, pre-eminent,  
The constitution of God's government. 'T is holy, just, and  
good; if we fulfill This law of liberty, we do his will.  
The ceremonial law, in works contained, For types and  
shadows was express ordained. In the old dispensation was  
its place: And if we trust it now, we fall from grace. p.  
29, Para. 3, [WORD].

All unintended for the gospel day, It came up to the  
cross, and passed away. Those who between them no  
distinction find, Must be indeed most pitifully blind; Who  
claim that one law only was employed, And therefore, at the  
cross, was all destroyed. All who these separate laws thus  
blend together, Can't make their arguments outweigh a  
feather. p. 30, Para. 1, [WORD].

But why are men unwilling to admit That God's unaltered  
law is binding yet; That neither all, nor yet a part is  
slain, But unimpaired its precepts all remain? 'Tis simply  
this: The fourth command doth say, The Sabbath comes upon  
the seventh day; So they would cast the law itself aside,  
To shun the day that God has sanctified. p. 31, Para. 1,  
[WORD].

O Fourth Command! what trouble hast thou been, Source of  
vexation to the sons of men! How have they tugged and

toiled, with various plans, To break thy power, and shirk thy just demands! Have chafed and fretted to secure their aim, And render null and void thy obvious claim! Vast circuits they through logic's fields have run, And found themselves at last where they begun! Have loud proclaimed thy day of rule was o'er, And that thy law was binding now no more! Then brought forth reasons for their theories wise, p. 31, Para. 2, [WORD].

Which fools might laugh at, maniacs despise! Still true are thy demands, thy claims still good, Though men would fain avoid them if they could. All who regard them not, must soon confess, And reap the harvest of their sinfulness. Firm and immutable as Heaven's decree Thou e'er hast stood, and thou shalt ever be. Among those holy laws thy place is known, Which God's own finger graved upon the stone, Still thy requirements hold that we must rest Upon the seventh day, which God has blest; His fixed decrees he ne'er will disarrange; For God can never lie, and never change. p. 31, Para. 3, [WORD].

Chapter 5 -- APOSTOLIC EXAMPLE. p. 32, Para. 1, [WORD].

ONE class there is, wide spread throughout the land, Who claim no need that any plain command, Explicit and direct, should e'er be given, That we should keep the first day of the seven. On other ground their theories they rest, Ground which they fondly think will stand the test. p. 33, Para. 1, [WORD].

'Tis claimed that Christ, who for our sin has died, In all things our example and our guide, The perfect pattern of the Church below, Who trod the way he wished his saints to go, By his example, plainly took away The obligation of the seventh day. Then further down the stream of time we're brought, And told that the apostles plainly taught, Taught by their actions, which the loudest speak, That we must keep the first day of the week; That they observed it as the day of rest, And they, of course, did only what was best. And oft, upon that day, they met, 'tis said, For public worship, and for breaking bread; And thus most clearly showed, as all may see, What day the Christian Sabbath hence should be. p. 33, Para. 2, [WORD].

Christ, as our perfect pattern, we will own, Teacher and guide in all that he has done. We will acknowledge that th' apostles knew, And showed by practice, what was right to

do. And actions loudest speak-all this we admit, But on our side we claim the advantage yet; For, that our Lord, in any shape or way, Relaxed the law that guards the Sabbath day, That so his followers ever understood, Which, if it was the case, they surely would, Or that the apostles owned, or e'er confessed, The first day of the week, a day of rest- These, though asserted with assurance high, Plainly and fearlessly, we do deny. To save all long debate and words about it, With those who still may feel disposed to doubt it, We will submit to facts: they shall decide; And by their verdict we will then abide. p. 33, Para. 3, [WORD].

All will admit this fact: that to the cross, The ten commands were full in binding force; The fourth, with all, bore undisputed sway, And held mankind in duty to obey. If Christ then disregarded these commands, Or only that on which the Sabbath stands, Then he transgressed God's law; which bound men yet; Then he committed sin! all must admit; p. 34, Para. 1, [WORD].

For herein, says the apostle, sin is shown, When we transgress the law to us made known. Those, then, who claim that Christ the Sabbath broke Make him a sinner! as the word hath spoke. Ye, in whose breasts such views, blasphemous, start, Give them no lodging-place within your heart! p. 34, Para. 2, [WORD].

But on that day when Christ rose from the dead, His followers were assembled; and 't is said, They met to celebrate the day when so Our Saviour triumphed over man's last foe; So that must be the day henceforth to stand The Christian Sabbath in each Christian land. p. 35, Para. 1, [WORD].

Pitiful reasoning! if each word were true, And e'en the resurrection were in view, To what would it amount? Why, nothing more Than a mere inference, and at that most poor! Would those who reason thus some foresight take, Such false assertions they might cease to make; For they would find the saints assembled there Partaking of their evening's frugal fare; For in that room, as Luke hath plainly showed, The twelve disciples all as one abode. [\*] 'T was not to keep the day that Christ arose As one then hallowed to divine repose; For they did not believe he yet had risen; But thought the grave was still his gloomy prison. [+] Forever, then, this claim is at an end; [[\*] Acts 1:13.] [[+] Mark 16:14.] p. 35, Para. 2, [WORD].

On this 't is folly longer to contend. But still, that Jesus sanctioned it, they say, By meeting his disciples on that day. If such an act, then, will suffice to make A Sabbath day, one instance more we'll take; 'T is where he met them, as it chanced to be While *fishing* on the sea of Galilee. And sanctioned what they did all heart could wish, By furnishing a nice repast of fish. So if this rule we follow, either way, It makes the Sabbath but a fishing-day. p. 35, Para. 3, [WORD].

Failing in this, we hear them yet again, Their darling theory striving to maintain, Claim that the apostles in all they did and said, And by their frequent acts of breaking bread, Gave to the Christian world abundant ground On which their first-day theory they should found. Does breaking bread a Sabbath make? if so, Then every day's a Sabbath; as we know, Because a certain space, as may be read, The apostles *daily* practiced breaking bread. [\*] [[\*] Acts 2:46.] p. 36, Para. 1, [WORD].

How with the teachings of the sacred word Do such unfounded theories accord? May there we learn that such a simple act Would make a Sabbath? There is no such fact. Does it assert, if, on a certain day, The saints, perchance, were met to sing and pray, p. 36, Para. 2, [WORD].

That we that day henceforth should understand Usurped the Sabbath of the fourth command? That that day then should take a higher place Than that which God first hallowed for our race? On which his blessing he did first dispense, And placed the seal of his omnipotence? There's no such teaching! so it is most true That on their bare assertion rests this view. It is a theory of men's invention: In words of Holy Writ it has no mention. p. 36, Para. 3, [WORD].

But other facts there are, pointed and stern, And which some classes would do well to learn: The Lord himself affirmed that he obeyed All the commandments which his Father made. And as the apostles' *custom* was, they say, We find them preaching on the Sabbath day, And nowhere in God's word (we safely speak), Is Sabbath used for first day of the week. 'T is true a term of "Lord's day" once is used, And 't is a term most grossly, too, abused, For first-day sticklers, as may oft be seen, Claim that 't is

Sunday that of course must mean. We think not so; for God did never own A day as his except the seventh alone. We will acknowledge, then, that day the Lord's, Which with his own demands thus well accords. Nor can we think, whatever pains men take, p. 37, Para. 1, [WORD].

They will oblige him by the change they make. 'T is true there's been a change; the world now say That Sunday is the Christian Sabbath day. And so they practice; but by whom, and how, Was this change made which men acknowledge now? God did not do it, nor his Son from Heaven; Nor was this work unto the apostles given; For their example, and their teaching, too, Show this was not the work they came to do. But there was one, whom, in the unfolding plan, Which the Arch-Fiend had plotted against man, Time in his onward flight would soon reveal, O'er God exalted, and his holy will. Perdition's son! child of iniquity, The man of sin, the wicked papacy! [\*] Aye, he it was, who was to magnify Himself against the power of God, most high. And think his laws to change, his fixed decrees, Usurp his power, and rule as he might please. As prophets had foretold, so, plainly, he Has done his daring work of blasphemy. 'T is he has raised a sacrilegious hand Against the Sabbath of the fourth command; Has robbed it of its glory and its grace, And reared the pagan Sunday in its place. [[\*] Dan. 7:25; 2 Thess. 2:3.] p. 37, Para. 2, [WORD].

Ye Sunday followers, then, if ye would know Where you for your authority must go, p. 38, Para. 1, [WORD].

You have no need to wander far from home, For you receive it from the pope of Rome. And also ye, who claim that Christ now stands The giver of the law for Christian lands, Who is your advocate? Ah, here's your hope, You have an advocate with Christ-the pope!! p. 38, Para. 2, [WORD].

All ye who then so zealously confide In apostolic practice for your guide, Know that so long as Sunday creeds you own, You follow papacy! and that alone! p. 39, Para. 1, [WORD].

If't is, indeed, your honest, firm intent To tread the way the first apostles went, Do as they did; heed not the creeds of men, But keep the Sabbath as they kept it then. p. 39, Para. 2, [WORD].

Chapter 6 -- SABBATH AND SUNDAY. p. 40, Para. 1, [WORD].

TWO institutions now before us stand, Each claiming for its basis God's command, Each claiming for mankind it has been given, Approved, appointed, sanctioned of High Heaven. These claims it cannot sure be hard to test, And show the grounds on which they clearly rest. For in God's word we find his will revealed; No truth from us is in that word concealed; That must point out the rightful Sabbath day; For that word never answers yea and nay. By this word summoned to the witness' stand, We'll hear what proof they have at their command. p. 40, Para. 2, [WORD].

SUNDAY EXAMINED. -- A Christian institution is your claim; The "Christian Sabbath" now you call your name, Or with the title, "Lord's Day," mount the throne Of Sabbath rest, and call it all your own. p. 40, Para. 3, [WORD].

What is a Christian institution, pray? Something ordained by Christ our Lord, you say. p. 40, Para. 4, [WORD].

Like baptism and the eucharist, we see This institution, then, must surely be. But these unto the church alone belong; How comes it then that Sunday claims so strong, So broad, so full, and universal sway That saint and sinner must alike obey? Like the Lord's supper must the Lord's day be, If but a Christian ord'nance there we see. Then to the church its use must be confined, Not urged upon the godless 'mong mankind. p. 40, Para. 5, [WORD].

Did Christ within his lips e'er take the name? No; and from him no Sunday precept came. How oft did those inspired to teach his grace, The name of first-day on their pages trace? Eight times alone of this one day they speak, But call it always "first day of the week." [\*] And six of these refer to that one day When from death's bonds our Saviour broke away. They name it never as a day of rest, Nor once declare it sanctified or blest. [[\*] Matt. 28:1; Mark 16:2,9; Luke 24:1; John 20:1,10; Acts 20:7; 1 Cor. 16:2.] p. 41, Para. 1, [WORD].

One first-day meeting only do they name, When, on his journey, Paul to Troas came. [+] And this an evening meeting, as is shown By "many lights" within that upper room. And as the night before the daylight stands, [[+] Acts 20:7.] p. 41, Para. 2, [WORD].

In Bible time, throughout all Bible lands, Here's a night meeting, as we now would speak, On Saturday, the last day

of the week. And when arose the Sunday morning fair, That Sunday morning fresh with Syrian air, Bidding the church at Troas all adieu, Paul starts again his journey to pursue. If in the night he had a Sabbath made, By meeting the disciples to break bread, He surely tore that Sabbath all away By traveling off afoot through all the day. [\*] [[\*] See Conybeare and Howson's Life and Epistles of Paul, pp. 592-595.] p. 41, Para. 3, [WORD].

Again 't is said that Paul by plain command, Showed that the Sunday must as Sabbath stand, By word through Corinth and Galatia sent, That all the brethren there, with care intent, Should on each first-day lay aside some store, [+] To help their Christian brethren who were poor. [[+] 1 Cor. 16:1,2.] p. 42, Para. 1, [WORD].

Must they to church, to do this service, come? No; each was to lay by himself at home. [++] A work most fit for week-days, any one, But never on the Sabbath to be done. [[+] See the Greek.] p. 42, Para. 2, [WORD].

Driven thus from every text, rather than yield And like a thin imposter quit the field, Behind a show of reason next it aims To shield its groundless and presumptuous claims. p. 42, Para. 3, [WORD].

Redemption is a greater work 't is claimed, Than the creation, when all worlds were framed, And as our Lord on Sunday made complete That glorious work, it surely is most meet That day henceforth in sacred robes should stand, As the true Sabbath of the fourth command. p. 42, Para. 4, [WORD].

Does God's word tell you so? Ah! no indeed, No aid it gives to such presumptuous creed. Can you decide which work most labor cost, To make a world or rescue it when lost? How dare you then decide, a finite man, On works infinity alone can span, And on your rash decision then essay To judge God's law and change his Sabbath day? p. 43, Para. 1, [WORD].

But is the work of God's redeeming grace As yet completed for our fallen race? Well for us is it this is not yet true. Such fact would all our hopes of life undo. Nor will it be complete till all shall stand, Who are to come from every age and land, Redeemed in Heaven, their mortal journey through; Nor till the earth itself is made anew.

p. 43, Para. 2, [WORD].

Vain, vain, to think memorials to find, To keep  
redemption's finished work in mind Until the work is  
finished; which will be Only when all are saved eternally.  
p. 43, Para. 3, [WORD].

Again, Sir Sunday, will you take the stand? In your behalf  
can you show one command, In all the Bible, hinted or  
expressed, That we should spend your hours in hallowed  
rest? Not one is found. Then can you show wherein We in the  
least incur the guilt of sin By earnestly devoting all your  
days To worldly labor and all business ways? For Paul  
decides by this most plain expression That "where no law  
is, there is no transgression." [\*] Again, in words that  
cannot be disputed, When there's no law, then sin is not  
imputed. [+] [[\*] Rom. 4:15.] [[+] Rom. 5:13.] p. 43,  
Para. 4, [WORD].

Did e'er a being divine employ in rest, Your passing  
hours, or sanctify and bless? Not one. On what pretense  
then can you claim The Sabbath obligation or the name?  
Where is the sacredness of Sunday? where? The question dies  
unanswered on the air. p. 44, Para. 1, [WORD].

THE SABBATH EXAMINED. -- The Sabbath of Jehovah, is your  
claim, And that alone your high and holy name. "Christian"  
and "Jewish" you alike disown, Accepting "Sabbath of the  
Lord" alone. Among the primal laws you claim a place,  
Ordained of God to guide a sinless race. p. 44, Para. 2,  
[WORD].

Not among those the need of which came in With man's need  
of a remedy for sin. These change, as time unfolds the  
saving plan; Those e'er remain as when they first began.  
While ages, dispensations, roll along, They changeless  
stand, the bounds of right and wrong. p. 44, Para. 3,  
[WORD].

When time's first week had run its course complete, To  
mark the cycle with its boundaries meet, The Sabbath on its  
royal throne was set, Creation's fair and lovely coronet.  
Thus soon as Sabbath possibly could be, There in its place  
the Sabbath, lo, we see. Designed as much for all upon the  
earth, As any blessing of primeval birth. As much a gift of  
God's foreseeing care, As tree or fruit or flower, earth,  
sea, or air. Such institution surely ne'er can change How

wide so'er the dispensations range; And surely it can never  
cease to be Till time is lost in vast eternity. There was a  
Sabbath law to Adam given; For that day then was *sanctified*  
of Heaven; And full a month before the Hebrews came To  
Sinai, with its trumpet, smoke, and flame, We find the  
Sabbath plainly brought to view, As an old institution, not  
a new. [\*] [[\*] Ex. 16.] p. 45, Para. 1, [WORD].

Not there the Sabbath into being came. No such transaction  
does the record name. It gives no other date for Sabbath  
birth, But that grand time when God made heaven and earth.  
So here's a fact, plain as you ever saw, The Sabbath day  
was kept, before the law. p. 45, Para. 2, [WORD].

Come down the stream to Bethlehem's wondrous birth, When  
Christ, as Abraham's seed, appeared on earth, When he as  
prophet, teacher, friend, and guide, Walked among men and  
taught them, side by side, Leading their minds to truths  
and duties clear, To guide his church through all its  
sojourn here, The Sabbath does full oft his teaching share,  
To this he gives his earnest, tenderest care, Strips from  
the day tradition's sad abuse, And fearlessly defends its  
lawful use. p. 46, Para. 1, [WORD].

That law of which the Sabbath was a part, To be henceforth  
engraven on the heart, He came not to destroy, he said, but  
would Its every part fulfill, and show it good. Lo, he  
exclaimed, the heavens may pass away, The earth may crumble  
into full decay, But of the law, a tittle or a jot, God has  
decreed that it shall perish not. Not this of ritual law  
did Jesus say, Which at the cross was soon to pass away,  
But of that law designed the world to bless, p. 46, Para.  
2, [WORD].

Which shows the measure of our righteousness. And he  
declared that whosoe'er should do And teach these precepts  
unto others too, Should when God's kingdom should appear in  
state, Be held therein in rank and honor great. But he that  
broke them, and should teach men so, A place in that blest  
kingdom ne'er should know. [\*] [[\*] Matt. 5:17-20.] p. 46,  
Para. 3, [WORD].

And soon we reach earth's darkest, gloomiest day, When for  
a time the powers of death bore sway; We see the cross  
upreared 'neath darkened skies, On which the Heavenly  
Victim bleeds and dies. Here was the world's great  
sacrifice made plain, A sinless Christ, for sinful beings

slain. p. 47, Para. 1, [WORD].

Here types expired, and shadowy systems ceased. From them henceforth the world was all released. For here the antitype, the substance, stood, And shadows come no further, if we would. Whate'er of previous law we claim has died, It ceased with Christ on Calvary crucified. Did there the Sabbath perish? List and see: They took the Saviour from the accursed tree, Prepared the spice his body to embalm, As on the Sabbath drew, so fair and calm. Then those disciples whom the Lord had taught, And both by precept and example brought Clear to their minds the truths he came to teach, p. 47, Para. 2, [WORD].

Which they henceforth in all the world should preach, Had never learned, from all they'd heard him say, That then the Sabbath was to pass away. So ceasing from their work of tender love, Even for their Lord, they turned their thoughts above. They rested, says the word, that Sabbath day, And the commandment thus did well obey. p. 47, Para. 3, [WORD].

As we have found, clear as one ever saw, The Sabbath day observed before the law, So here we find, above all fear of loss, The Sabbath day observed this side the cross. And if this side it does one moment stand, Upheld by virtue of the fourth command, It stands till all these gospel days are o'er, And time and all its scenes shall be no more. p. 48, Para. 1, [WORD].

So held the ministers of gospel grace; And so they ever taught from place to place. Paul said the law by faith was not made void. Yea; 't is by faith established, not destroyed. Fifty and nine times, as their record stands, They name the Sabbath, kept in different lands. Their "manner" and their "custom" was, they say, To teach the people every Sabbath day; Not solely for the ceremonial Jew; For on that day they taught the Gentile too. Once Paul at Antioch made known salvation, Through Christ, the seed of his own Jewish nation, p. 48, Para. 2, [WORD].

And through his name the banner wide unfurled Of free salvation unto all the world. The Gentiles listened, glad of heart, and sought, That they next Sabbath might the same be taught. [\*] How fine a chance the apostle had to say, To-morrow, Gentiles, is your Sabbath day. We Christian preachers Sunday bring along, Not the old Jewish Sabbath,

dead and gone: On Sunday come and hear the words we say,  
Not wait until another seventh day. [[\*] Acts 13:42.] p.  
48, Para. 3, [WORD].

Thus he to them would surely have explained, If Christ a  
first-day Sabbath had ordained. As no such thing the record  
brings to view, 'Tis certain no such day the apostle knew.  
And so they waited all the coming week Till the next  
seventh day for Paul to speak; Then the whole city, 'most,  
with one accord, Came out to hear the doctrine of the Lord.  
No other Sabbath day the apostles knew, Except the seventh,  
for Greek as well as Jew. p. 49, Para. 1, [WORD].

And when on Patmos' lone and rocky dome The holy seer had  
views of scenes to come, It was the Lord's day [+] when the  
Spirit's power Made doubly dear that consecrated hour.  
Therefore, in this dispensation there remains, One day the  
Lord as his distinctly claims. [[+] Rev. 1:10.] p. 49,  
Para. 2, [WORD].

And what day, pray you, may the Lord's day be? Not that  
day, sure, of which, we clearly see, While here on earth he  
never deigned to speak, As he did not the first day of the  
week. Somewhere, his day the Lord must surely own,  
Somewhere, declare that it is his alone. And of the Sabbath  
thus he e'er hath spoken, Of his regard for that, given  
every token. Called it his day, [\*] the Sabbath of the  
Lord, [+] And promised those who keep it great reward. [\*]  
The Saviour spoke, and thus his teaching ran: The Sabbath  
day was made, and made for man. Therefore, he adds, in  
terms of clear accord, The Son of man, of Sabbath, is the  
Lord. [++] [[\*] Is. 58:13,14.] [[+] Ex. 20:10.] [[+]+ Mark  
2:27,28.] p. 49, Para. 3, [WORD].

Thus manifold the proofs the Sabbath gives, That in this  
dispensation still it lives. It lacks no feature, wants no  
law, to show itself a sacred rest for all below. The Lord  
upon it rested, and thus laid A Sabbath basis, no man can  
evade. Then, on the day his sacred blessing placed, And  
sanctified it for the human race. 'Twas made in Eden, ere  
the blight of sin, To this fair world of ours had entered  
in. And long before the Hebrews Sinai saw, p. 50, Para. 1,  
[WORD].

They all were tested on the Sabbath law. [\*] When  
dispensations changed, it met no loss, But lawfully was  
kept this side the cross. [+] 'Tis part of that great law,

the Christian's joy, [\*\*] Which Christ declared he came not to destroy. [++] The Lord's apostles kept it everywhere, As they by act and precept both declare. [\*] Ex. 16.] [[+] Luke 23:56.] [[\*]\* Rom. 7:22.] [[+]+ Matt. 5:17.] p. 50, Para. 2, [WORD].

Oh! then, your feet from off the Sabbath turn, No longer God's requirements careless spurn, But learn, by keeping his own sacred day, That better than sacrifice is to obey. [\*\*\*] [[\*]\*\* 1 Sam. 15:22.] p. 51, Para. 1, [WORD].

Chapter 7 -- VAIN PHILOSOPHY. p. 52, Para. 1, [WORD].

IT is a fact, and not to be concealed, Which first-day leaders have themselves revealed, That 't is no point with them what ground they take, Provided they can some objection make Against the seventh; to prove that that's not right, Is what they labor for with all their might. To gain this end, so zealous do they grow, Bend all their mind, and all their thoughts bestow, That they o'erlook this fact, most plain to see, That all their shifts and turns will not agree; But on they rush nor heed their reckless pace, Till contradiction stares them in the face. p. 52, Para. 2, [WORD].

Full many strenuous advocates we see Of Sunday-keeping, strict as well may be; But while so strict lest first-day they shall break, Hear what objection to the seventh they make: They claim that time, with varied scenes of change, Has served men's reckoning all to disarrange; Hence none can tell which day the seventh day stood; Therefore, we cannot keep it if we would. But you pretend to keep the true first day, p. 52, Para. 3, [WORD].

Do you know when that comes? Oh, yes, you say, The day when Christ arose has well been known; E'er since that time, as plainly can be shown; 'T is then a little strange, as seems to me, Since on the first day, people all agree, Since all are certain when that day comes round, No one can tell us where the seventh is found! You know when Sunday comes? Then say no more; For Sabbath is the very day before. p. 52, Para. 4, [WORD].

But, says another, ere he count the cost Of his assertion, there's a day been lost; Hence, what men first-day now are pleased to call, Is really the true seventh, after all. p. 53, Para. 1, [WORD].

A day been lost! and yet men all agree! I marvel greatly how the thing can be. Suppose one town alone should chance to make, And all agree, in such a gross mistake. Abroad like lightning would the news be hurled, And soon 't would be the wonder of the world. To think, then, all on earth, for so they view it, All lost a day and no one ever knew it, Is far beyond conception;-- in a word, This theory is preposterously absurd. Doubtless all were asleep when this took place! Perhaps in some mesmeric, strong embrace! But we would say, as being nearer true, Those, rather, are asleep, who hold this view. p. 53, Para. 2, [WORD].

Again, says one, the Sabbath ne'er has been Permitted to be changed by laws of men. In all they've done, in all their various ways, They've only changed the reckoning of the days. p. 53, Para. 3, [WORD].

In answer, you'll admit, ere this, the Jew, Which the true seventh day was, full certain knew. And they have, strictly, from that very time, Scattered through all the world, in every clime, Preserved their reckoning; and in harmony With others and themselves, they all agree. If then there's been this change, in ages gone, The Jews, the wide world o'er, have reckoned wrong. Mohammedans, their sixth day holding high, Christians, their first-day lauding to the sky, Each zealous for the day they deem the best, Each in their count agree with all the rest. Whate'er did one, the other did befall; If one has blundered, they have blundered all. This most as bad would be as 't is to say That all the world have blindly lost a day. p. 54, Para. 1, [WORD].

And there are those, not seldom to be found, Who sagely tell us that the world is round! And therefore as time differs east and west, All cannot keep, at once, a day of rest. We know the world is round, as they declare, "And like a ball seems swinging in the air." And, doubtless, God knew well his wondrous plan, p. 54, Para. 2, [WORD].

Before he made the Sabbath day for man. To urge, then, this objection, surely must Make God imperfect, and his law unjust. But if this really an objection be, Those who have urged it most, forgot to see, That all the force against the seventh it had, Came against first-day equally as bad. p. 54, Para. 3, [WORD].

Suppose some sovereign, to whom were due Honor and reverence, should journey through His loyal realm, and it was told the throng To do him reverence as he passed along. Should then his distant subjects rise and say That to their Prince they could no reverence pay, Because it would not the same moment be, With those who first his majesty would see, Would such a reasonless excuse evince Love and obedience to their sovereign prince? Theirs it would be to quell so false a claim, And pay their loyal tribute when he came. p. 55, Para. 1, [WORD].

So with the Sabbath, in Jehovah's plan, Designed for all the world, and made for man: God has appointed, if we so may say, The world's great time-piece, made to rule the day; That brings to all, where'er their place is found, The seventh day, in every weekly round. Then be it ours, with humble hearts and tongues, To do the Sabbath reverence when it comes; p. 55, Para. 2, [WORD].

Nor strive from vain philosophy to draw Insults to God and his majestic law. p. 55, Para. 3, [WORD].

Thus having noticed various objections, We shall be suffered now a few reflections. p. 56, Para. 1, [WORD].

Those who are rambling off to nature's laws, Striving to gather from effect and cause, Some reasons, as they fondly trust, which may Stand as objections to the seventh day, Show, by their course, undoubted proof and true, That they've no Bible to support their view; And being over-anxious to succeed, They run full tilt against their Sunday creed. Blindly contending, till at last 't is found, They've torn their own loved theories to the ground. As oft I've seen some angry urchins rise, With deep vexation working in their eyes, And aim so spiteful at a dodging foe That they themselves upset and overthrow. p. 56, Para. 2, [WORD].

Should these objections, then, as some contend, Be urged to prove the Sabbath at an end, Before such arguments as these are heard, That point must first be settled by the word; Settled in face of proof on every hand, Though heaven and earth should pass, God's law would stand. p. 56, Para. 3, [WORD].

It is a serious fact, when men are driven From Bible ground, the only standard given, That then, whatever

arguments they find, Drawn from whatever source, whate'er their kind, Provided for their side they seem to tell, To all appearance, suit them just as well. p. 56, Para. 4, [WORD].

'Tis hard for men, whatever their position, To break the cords of long-observed tradition; And error, cherished long, e'en when confessed, With deep reluctance leaves the human breast. Yet strange that men, in view of proof so plain, Precept on precept, line on line again, Through error's devious maze should grope their way, And trample still upon the Sabbath day. Strange that on truth so weighty, and defined Of all-absorbing interest to mankind, Eternal with the precepts God has given, Through love of which we gain a right to Heaven, Which, above all that sheds its light abroad, Holds man in close connection with his God- Strange that on this they careless should be found, And on such flimsy proof their theories ground; Or listen to Tradition's siren song, And scarcely ponder whether right or wrong; Should rest, untroubled, their eternal all, On man-made theories, which must surely fall. And stranger still, that they, presumptuous, then, Should, with these doctrines and commands of men, With baseless reasonings, and all senseless things, Fight the stern precepts of the King of kings! p. 56, Para. 5, [WORD].

Did men but know it, in their reckless strife, They're laboring hard to lose eternal life. Said God's beloved Son, Would we secure Eternal life, keep the commandments pure. And he, the Wise Man, says, in truth and beauty, "Fear God, and keep his law, is man's whole duty." Let error's advocates, henceforth, be dumb; For here's their condemnation-light has come. Light which reveals the devious course they're in, And now they have no cloak for further sin. Too many causes, trivial though they be, Keep men from acting on what light they see. Too many, anxious honor to sustain, Will shun the truth to save their worldly gain. The mote of earthly interest fills their eye, And hides from view the world's of bliss on high. And ah! too many, when before their eyes The narrow way and cross begin to rise, Though ample views of truth they once have got, Will shut their eyes, and say they see it not. Those, only, who are bold to bear the cross, To count earth's honor and its pleasure dross; Who to its lying songs will give no ear, Nor bow, a paltry slave, to worldly fear; Who bravely stand, and battle for the right, 'Mid all the darkness of earth's moral night, Nor shrink to strike, with an

unsparing hand, p. 57, Para. 1, [WORD].

Against the sins of a degenerate land; Servants of God  
Most High, to him alone Pay their due homage, and  
allegiance own; Alone obedient to his righteous laws, And  
zealous, only in his glorious cause; They will receive the  
welcome from their Lord, They, reap the harvest of a rich  
reward. To those who, through obedience, seek for Heaven,  
This is the promise Christ himself hath given: "Blessed are  
they who his commandments do; [\*] For they the pearly gates  
shall enter through; They shall the city in its glory see,  
They shall have right to Life's unfading tree." Palm-  
wreaths of victory shall the conquerors hold, And star-  
gemmed crowns and harps of glit'ring gold. There in that  
world of fadeless glory, bright, With angel-bands, arrayed  
in silvery white, Sabbath succeeding Sabbath, years  
unknown, Shall God behold them worship at his throne. [+]  
[[\*] Rev. 22:14.] [[+] Is. 66:23.] p. 58, Para. 1, [WORD].

Oh! when the scenes of earthly strife are past, When from  
th' long contest we emerge at last, When God himself shall  
rise in peerless might To vindicate his truth and show the  
right, Then will it be a priceless joy to know That in the  
moral darkness here below, When men their faces 'gainst the  
Lord had turned, p. 59, Para. 1, [WORD].

And from their hearts his love and precepts spurned, We  
tried his moral law to keep in view, And prove ourselves of  
loyal hearts and true. p. 59, Para. 2, [WORD].

Father in Heaven, thy precepts will we love, That honor  
seek that cometh from above, Thy Sabbath keep with ever  
fresh delight, A day of gladness in thy holy sight. Yea,  
while as pilgrims here we pass along, Thy statutes still  
shall be our cheerful song. And when thy saints shall all  
to Zion come, Bathed in the bliss of their eternal home,  
When crowned with songs and everlasting joy, Heaven's  
hallelujahs all their harps employ, O grant us with that  
happy throng a place To look with joy ecstatic on thy face,  
To make in Heaven our Sabbath joys complete While  
worshiping in rapture at thy feet. p. 60, Para. 1, [WORD].

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