**“An Utter Impossibility” Bible Echo and Signs of the Times, 2, 1, 16.**

There is, however, a way, and only one conceivable way, in which the Sabbath could be changed; that is, as expressed by Alexander Campbell, *by creation being gone through with again*. Let us take Mr. Campbell’s conception and suppose that creation is to be gone through with again for the purpose of changing the Sabbath; and suppose that the present creation is turned once more to chaos. In creating again, the Lord could of course employ as many, or as few, days as he pleased, according to the day which he designed to make the Sabbath. If he should employ nine days in the work of creation, and rest the tenth day, then the tenth day would be of course the Sabbath. Or if he should employ seven days or eight days in creation, and rest the eighth or the ninth, as the case might be, that day would be the Sabbath. Or he might employ five days in creation and rest the sixth, then the sixth day would be the Sabbath; or employ four days, and rest the *fifth;* or three days, and rest the *fourth;* or two days, and rest the *third;* or one day, and rest the *second;* then the fifth, the fourth, the third, or the second, day, as the case might be, would be the Sabbath. {BEST January 1887, p. 16.1}

But suppose, to please the Sunday-keepers and to conform to their will, it be designed by the Lord to change the Sabbath to the first day of the week. Could he do it? NOT POSSIBLY! For suppose all things were created in one day, the day on which creation was performed would necessarily, and of itself be the first day, and the rest day, the Sabbath, therefore, could not possibly be earlier than the second day. The first day could not possibly be both a working day and a rest day. It matters not though only a portion of the day should be employed in the work, it would effectually destroy the possibility of its being a rest day. For that could not be truthfully called a rest day when a portion of it had been employed in work. So upon the hypothesis of a new creation, and upon that hypothesis alone, it is conceivable that the Sabbath could be changed; but even upon *that* hypothesis, it would be literally impossible to change the Sabbath from the seventh day to the *first day*. {BEST January 1887, p. 16.2}