

commemorative of our Lord's victory over death and hell, as being therefore the most fitting for sabbatic rest and worship under the Gospel dispensation?

2nd. Not only the resurrection of our Lord on this day, but his appearing to, and communing with his disciples, and imparting to them rich spiritual blessings (see John xx: 23) show his design as Lord of the Sabbath (Ma. 2: 28) to make the first day illustrious, memorable and sacred. It may be said that his appearance on this day follows as a matter of course in order to furnish infallible proof of his resurrection, and therefore indicates no special design beyond that. Though this should be admitted, yet the fact that he conversed repeatedly with his disciples, expounded to them the prophecies concerning himself, opened their minds to understand the Scriptures, and imparted to them the Holy Spirit, and commissioned them to act as his ambassadors cannot be so viewed or regarded. (See Lu. xxiv: 27-32, 45. John xx: 21-23).

These last events, when taken in connexion with the resurrection on that particular day, are of such a special nature as to manifest a design to transfer to this day the consideration, regard, and honour his disciples had been accustomed to render to the seventh. Do not the facts here referred to, indicate a preference on the part of our Lord for the *first* day? Would not his disciples so understand his conduct? Would not that day stand out in their view as peculiarly glorious and sacred in which they not only had seen and conversed with their Saviour now just risen victorious from the dead, but had received from Him blessings rich and precious in themselves and precious also as an earnest of still greater blessings soon to be imparted to them by their ascended and glorified Lord?

Would not the weekly occurrence of this day recall anew to their minds his resurrection and its attendant glories? The Jewish Sabbath could suggest nothing in respect to either.