

having had place under the eye and with the sanction of Apostles, are equivalent to preceptive injunctions. What the Apostles did, and what the Churches did under their supervision, must have been done in accordance with their divine Master's will.—Notice, then—

1. Act xx. 6, 7.—“And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days: where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight.”

The inference from this passage is clear.—we wish not to press it further than it will bear,—that Paul waited at Troas for an opportunity of meeting with the assembled church; that the day on which he enjoyed this opportunity was, not the seventh or last day of the week in the beginning of which he had arrived, but the first of the following week. The conclusion is, that the Christian brethren were not accustomed to meet on the day of the ancient and Jewish Sabbath; and that they were accustomed to meet on a day of their own; that *as their day of public worship* they solemnized, not the *seventh* day, but the *first*.

2. 1 Cor. xvi. 1, 2 “Now concerning the collection for the saints, as I have given orders to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one lay by him in store, as God has prospered him, that there be no gatherings when I come.” The same inference follows, beyond contradiction, from this passage; that the first day of the week was the day of their regular public assemblies for the worship of God. On that day they were to lay apart a portion of their gains, as their prosperity might enable them to afford,—“putting it into the Treasury” (that is of the Church) so that when the Apostle came, there might be no collections; that all might be ready to his hand. But while this inference is indisputable, there is another and a farther one from this passage, which is not less valid. We have here, very evidently, the original week, with a change in the day of rest. We have a *period of secular business*, during which it is supposed they may have experienced various degrees of prosperity in their respective callings:—and we have a *day* on which a proportion of the proceeds of such business was to be set apart, and put into the Church's Treasury, for a benevolent purpose. Is not this just the ancient arrangement, only with the change specified,—six days' work, and one day's rest? Are not the Apostle's words of much the same import as if he had said—*Upon the day of rest, put your contributions into the treasury, conscientiously proportioning them to the measure of your success during the days of labour?*—We have more, then, in this passage, than the mere fact of the first day of the week having been the day on which the churches met for worship:—we have the further fact established, we do not say with absolute certainty, that that day had now become *the day of cessation from the secular engagements of the other six*:—the original week,—God's instituted week,—being, not merely a period of seven days,—but a period of *six days of labour* and *one of rest*,—sacred religious rest.

3. Rev. i. 10. “I was in the Spirit ON THE LORD'S DAY.” It is assumed that this was a *natural day*; and that it was the *first day of*

the week. None will dispute this who are worthy to be reasoned with.—Such was the designation, then, which that day had acquired among Christians at that early period.—And what designation could be more appropriate for the day on which, after having been “delivered for our offences,” he was “raised again for our justification?”—the day which sealed the divine acceptance of his finished work, and was the prelude to his final and universal triumph? The day is *not* sacred to Him, and to the exercise of thankful commemorative adoration for the redemption effected by his resurrection.—And with this passage we cannot but connect those recorded appearances of his to his disciples after his rising from the dead,—in which he, in a manner, practically claimed it as his own, and set the example of its hallowed appropriation. He appeared to them in the evening of the day of his rising. He permitted Thomas to remain for a week in his incredulity, and on the next first day of the week presented himself again,—satisfied his doubts, and received his adoring homage. His first two appearances seem thus to have been designed to mark out the day as henceforth the appropriate commemorative day for the people of God,—commemorative of his own work, the work of redeeming love.—And after his ascension the glorious day of the Spirit's effusion,—the blessed day of the commencement of his reign—the pentecostal day,—was also “the first day of the week.”—And to complete this department of our plea, it ought to be observed that a correspondence there is between “the *Lords day*” as the designation of the Christian Sabbath, and “the *Sabbath of the Lord*” as one of the designations of the seventh day from the beginning. “*My Sabbath*” it was called by Jehovah.—Does not the one thus stand for the other?

3. DIRECT INSPIRED AUTHORITY.—We hesitate not in at once referring, for such authority, to Heb. iv. 9, 10. There remaineth, therefore a rest for the people of God:—for he that is entered into his rest, he also hath ceased from his own works, as God did from his.”

Before directly stating the argument from this passage, which to us appears clear and decisive, there are two remarks as to its phraseology which require the readers attention.—1. The word which in the former is translated *rest*—“there remaineth a rest for the people of God”—is not (as an English reader cannot but suppose it to be) the same with that which is so rendered throughout the chapter. The English reader who has a Bible with marginal annotations, will see that on the margin it is rendered “a *Sabbatism*, or the *keeping of a Sabbath*.” It is in this verse alone that this particular word is used. In all the other occurrences of the English word “rest,” the Greek word is different;—in verses 1st, 3rd, 5th, 8th, 10th, and 11th. The word in verse 9th, is a noun of regular formation from the verb which, in the Septuagint translation of the Old Testament, is used for *keeping a Sabbath*. We are satisfied, that there is more under this change of the term, than can be accounted for on any mere principle of taste in composition, or the desire to represent the rest of heaven under the figure of an eternal Sabbath. How just and pleasing soever such a figure may be, a sound reasoner will beware, without some better cause, of introducing into his conclusion a different term, and one capable of a different meaning, from that which he had used in his premises

We believe the ninth verse to be an inference from what he had established in the six preceding verses; while at the same time, the inference was what he had it principally in his view to bring out, from the argument contained in those verses,—an argument of apparent intricacy, though real simplicity, into which it is impossible here to enter. He is writing to Hebrews; and reasonably might it be expected that amongst the variety of topics to which he adverts, connected with ancient observances and the changes under the new economy, the *Sabbath* should not be without notice. Here, as we believe, it is.—He vindicates the observance of a new Sabbath-day, under that economy, by “the people of God”—the New Testament Israel.—The *ground* of vindication we shall see presently.—2. The other observation relates to the word “remaineth.”—“There remaineth, therefore, a Sabbatism to the people of God.” That the word may naturally refer to what is “reserved in heaven for them”—as remaining to be obtained and enjoyed by them all in succession—is not denied. It is enough for our purpose, that it is capable, with equal propriety, of referring to what was in reserve for God's people under the new spiritual economy, called by him “the time of reformation.” Of the Old Testament saints he says—“These all, having received a good report through faith, received not the promise; God having provided some better thing for us, that they, without us, should not be made perfect”—Heb. xi. 39, 40. “When the fulness of the time came,” the “promise” was “received,”—the “better things,” before “provided,” were obtained. And in commemoration of the glorious accomplishment of the promise, and the finishing of the work of redemption, there “remained” this new “Sabbatical rest” to “the people of God.” The word is used in a sense similar to that in which he applies it, negatively, to the subject of *sacrifice*:—“If we sin wilfully, after that we have received the knowledge of the truth, *there remaineth* no more sacrifice for sins.”—The “one offering” of Christ has finished and set aside the entire sacrificial system. But, on the contrary, there did “remain” a special “Sabbath-keeping,” adapted to the commemoration of this one offering, and of the completion by it of the great work of redemption. The sacrifices, though not exclusively Jewish, yet being typical and ceremonial, were set aside, as having answered their end:—but the Sabbath, being in its character moral, and having ends to serve that were as important under the last as under previous dispensations, “remained.” But it remained as a *new day*, and with a *new and special subject of celebration*.

We have before taken notice of the reasonableness of the appropriation of a new day to the celebration of the most glorious of divine transactions. And having thus cleared our way, let the reader candidly observe,—divesting himself of all prepossessions in behalf of the common interpretation, which has all the force of habit, and all the influence of pious and delightful associations, on its side,—

1. The beautiful and striking analogy between the reason assigned from this new Sabbath day, and that originally assigned for the old:—“There remaineth, therefore, a Sabbatism to the people of God: FOR he that is entered into his rest he also HATH CEASED FROM HIS OWN WORKS, AS GOD DID FROM HIS.”—Just suppose CHRIST to be meant by “He that is entered into his rest;” and the a-