

known: "To-morrow is the rest of the holy Sabbath unto the Lord." It is evident from such language that the Sabbath was not a new institution. Had it been so, Moses would certainly have given the people some information regarding its design, responsibilities and duties, whereas he simply reminds them of it as the reason of the command to gather a double quantity of manna on the preceding day. The word "Remember," with which the precept begins, would seem to imply a previous knowledge of the Sabbath and of its observance. "It is probable," says a judicious writer, "that it had been much neglected in Egypt; and as the Israelites were in a state of slavery, it is not likely that they would be permitted by their cruel task-masters to desist from work one day in seven. Through the necessity of their circumstances, and their own indifference, the observance of it might have been in a great measure suspended, and this may be the reason why it was inculcated anew, and their attention was so particularly called to it: "Remember the Sabbath-day, to keep it holy." The Sabbath is not Jewish, ceremonial, and temporary, but moral, universal, and permanent. It was not a law to the Jews, and abrogated with their other Levitical institutions, but also a law to Christians, to continue in the full force of its obligation until the end of time. Such was the teaching of the Saviour when He declared: "The Sabbath was made for *man*." Not for the Jew to the exclusion of the Gentile, nor for the Gentile to the exclusion of the Jew, but for *man*,—universal man,—man in every age, dispensation, and clime. And in the glorious millennial era, when the Lord shall be one, and his name one throughout all the earth, it is promised that "from one Sabbath to another, all flesh shall come to worship before me, saith the Lord."

That there is Divine authority for the change of the Sabbath, in Christian times, from the seventh day to the first, is established from various sources of evidence. True, there is not a positive precept enjoining the change, but there is the example of the Apostles, who were under the infallible guidance of the Holy Spirit, also the approved example of the early Church. The disciples beginning to assemble on the first day of the week, immediately after our Lord's resurrection, and continuing to do so after His ascension, and the pouring down of the Spirit on the day of Pentecost—the Redeemer frequently honouring them with His presence in their meetings on that day, prior to His departure—the disciples coming together at Troas on the first day of the week to break bread, and Paul preaching to them—the direction of the apostle to the Corinthians to lay by them in store on the first day of the week as the Lord had prospered them—from these and such like historic facts, we derive the inference that it was by Divine authority that the Old Testament seventh day was changed into the Christian first day of the week, "to continue to the end of the world, which is the Christian Sabbath." It is still, however, the seventh day in this sense, that it is the seventh portion of time that is consecrated to God, as in Jewish times, but designed to be a memorial of the finishing of an infinitely greater work than creation, viz., that by which the incarnate Son of God—God manifest in the flesh—"finished transgression, and made an end of sin, and brought in everlasting righteousness," whereof God "hath given assurance unto all men, in that He hath raised Him from the dead."