

In John xx. 19, 28, there is direct proof; here is the beginning of the Christian Sabbath. On the evening of the day of the resurrection, "being the first day of the week," "the disciples were assembled," then came Jesus and stood in the midst, and said unto them, Peace be unto you. And after eight days again his disciples were within—then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you." From that time the resurrection of Jesus has been commemorated by Christians on the *first* day of the week.

From Acts, ii. it appears that the outpouring of the Spirit on the day of Pentecost, happened on the Christian Sabbath, when the disciples were met together for social worship. In Acts, xx. 7, there is an instance of a Gentile church meeting for public worship and the dispensation of the Sacrament of the Supper, on the first day of the week. Sixty years after the Gospel dispensation had commenced, a day was observed by the churches of Asia Minor, and called the *Lord's Day* (Rev. i. 10), which was the first day of the week, and at that time fully established as the day on which Christians met for social worship.

Church history shows, that the observance of the first, in preference to the seventh day of the week, was frequently a subject of discussion during the first two centuries. Ignatius, a companion of the Apostles, says, "Let us no more sabbatize, but let us keep the Lord's day on which our life arose." Justin Martyr, who lived in the first and second centuries, says, "On the day, called Sunday, is an assembly of all who live in the city or country, and the Memoirs of the Apostles, and the writings of the prophets, are read; the reasons assigned by the Christians of his time were, because, it was the day on which the creation of the world began, and on which Christ arose from the dead." Irenaeus, a disciple of Polycarp, who was the disciple of the Apostle John, says, "On the Lord's day, every one of us Christians keeps the Sabbath." During the persecution in the third century, the observance of the Lord's day, was considered a badge of Christianity; and many, who, on examination, confessed that they were observers of that day, were condemned and put to death. Thus, there is ample authority for observing the first day of the week as the Sabbath, even though there is no express precept for it.

Moreover, it is the opinion of some eminent men, that the first day of the week is the seventh in order from the creation; so that the Apostles, in introducing the change, which they were certainly warranted to do, only returned to the original day of the Sabbath; the Jewish Sabbath having been put back to the sixth day of the week, in commemoration of the deliverance of the Israelites from Egyptian bondage, and on account of which alteration the Sabbath was said to be "sign" to them. If it were so, the one alteration became a precedent for the other; and if the deliverance of Israel from Egyptian bondage, was a sufficient reason for rendering the sixth day commemorative, and a motive for the observance of it as Sabbath, much more is the resurrection of Christ, which is a