

If we have Divine sanction of any other time than that expressed in the command, we have a change authorized by God. We have in our opinion such sanction for the observance of the first day. The facts on which this view is grounded shall now be presented.

1. The selection of the first day of the week by Infinite Wisdom for the resurrection of our blessed Lord seems to be expressive of the Divine intention to mark and render that day sacred and memorable beyond all other days. The time of the resurrection was not a mere casual thing,—without design and without end. It was predestined and arranged by the Almighty. It was foretold that the Redeemer should rise on the third day after his death. Both the death and resurrection of Christ were from eternity fixed as events certain to come to pass at a certain and specified time. The seventh day though highly honoured of God as being sanctified by Him and made commemorative of the completion of the mysterious and glorious work of Creation, was designedly passed over and rejected; and the first day was chosen and fixed upon as the day to which the distinguished honour was given of witnessing the triumphant achievement of the Saviour's resurrection,—the grandest, most glorious and important event that ever occurred, or can occur.

In this transaction the seventh day,—the primeval and Jewish sabbath—suffered an eclipse,—from which it can never emerge; or rather its glory as a day of sacred rest must be swallowed up in that of the first day,—which, from the unparalleled glory and importance of the event, of which it was the pre-ordained servant and witness, shines out with an effulgence, glorious and permanent. This striking and honourable distinction was made by God. Has it no significance? Do we need an express injunction to inform us that it is the will of God that the *first* day should henceforth receive honour never before given it, and to which no other day is entitled, as being