

the fourth day of the week, instead of the seventh or first; and no injury would have been done to society nor inconvenience experienced; still it is a reflection on the Divine wisdom to say, that any day might have been set apart for the Sabbath, as well as the seventh or first. The Divine mind does not act from capricious motives, but from the most perfect wisdom; although God is absolute in his authority, he is not arbitrary in the exercise of it; and if the seventh day was appointed, as it appears to have been from the creation, then there must have been some reason or fitness in the appointment which superseded the possibility of a better; the Sabbath might possibly have been celebrated on the fifth day of the week, but its observance would not have been enforced by the consideration, that on *that* day God rested, and contemplated his works, and blessed them; this is a reason which makes the seventh the most proper day for the Sabbath. The seventh day being fixed for the Sabbath, it cannot be altered until some greater reason or fitness arise in the dispensations of Divine Providence, which shall require the change. If, therefore, any alteration takes place, there must be a greater propriety in the new appointment than in the old; and the new appointment, instead of implying that the obligation to keep the Sabbath is weakened, is an express recognition of the permanency of the institution, and an argument why the Sabbath cannot be abolished. The change must be made by the same *high* authority which gave the original institution, and it must be characterised by a greater degree of fitness; but with all this man has nothing farther to do than to keep carefully the new appointment, which, instead of giving him a liberty to use freedom with the time of a sacred institution, renders its observance more imperative; and which, instead of injuring the interests of morality, cannot but strengthen them.

III. The change which has taken place possesses all the requisite characteristics of an authoritative change.

It was made by Divine authority, but where is the express command? Again, it is replied, there is none. Every doctrine of revelation must be learned in the way in which it is taught.

In the Old Testament, there is at least one passage, in which there is a direct allusion to the change of the day.

Ezekiel (43 : 27) says, "And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God." The former part of this chapter refers to the rebuilding of the temple at Jerusalem, but the latter, to the introduction of the gospel dispensation. The days that were to *expire* were those of the Mosaic dispensation; after the expiration of these days, the services of religion are to be presented on the eighth day, and so forward, and services so offered, God promises to accept.

But the full proof is furnished by the New Testament.