

duty as embodied in *nine* commandments. The ten commandments are recited in church services. They are often printed conspicuously on the walls of the house of God. They are taught to children in the family, in the Sabbath-school, and even in public schools, where only a minimum of religion is allowed. When we take part in the most solemn service of a Christian church, we may hear the minister "rehearse distinctly all the ten commandments"; and after each of them, in succession, the entire congregation devoutly responds, "Lord, have mercy upon us, and incline our hearts to keep this law"; and we feel assured that no one can unite in that act of worship who does not see something in the fourth commandment which still binds "the Christian conscience." If the Christian world does not believe that the fourth commandment is of permanent obligation, it should revise its customs.

But while Christendom does homage to the abiding authority of the Sabbath law in the Decalogue, it is equally certain that it does not observe its day of rest and worship on the seventh day. With comparatively small exceptions, it rests on the first day of the week. But those who believe in the permanent authority of the fourth commandment can follow this course consistently only upon the supposition that while the law, in all that is essential to it, remains the day of the week upon which it is observed has been changed by competent authority. The Sabbath law in the Decalogue is, however, part of a much larger body of laws, found in the books of Moses, the major portion of which is regarded as no longer obligatory on Christians. It is scarcely possible to deal intelligently with the permanence of the Sabbath without at least glancing at the general structure of the Mosaic law, and the relation its parts sustain to each other.

Our subject branches into three: The evidence for the permanence of the Sabbath law, its relation to the Mosaic codes, and the change of the day on which it is observed under the gospel.

I. The evidence for the permanence of the Sabbath law.

In claiming permanence for the Sabbath law, we distinguish, for reasons which will hereafter appear, between the essential features of the law, as embodied in the fourth commandment, and the detailed enactments, with their penalties, which are found elsewhere in the Mosaic codes. Intelligent Christians believe