

superstitions on that day worshipped their gods. The seventh day—how did that come to be the Christian Sabbath? The Lord tells us plainly. When He brought His people out of Egypt and gave the decalogue command, He put the rest day on the seventh day of the week to sanctify His people. He repeats it in Ezekiel xx.: "I gave you my Sabbath for a sign when ye came out of Egypt." And in Leviticus and in Exodus it is "To sanctify you people Israel as a nation." What does that mean? The first meaning of the Sabbath is to separate. He must separate them from the heathen. He must separate them from all the tribes around them. He did it in many ways—by making that clean for His people which was unclean for the heathen, and making that unclean for His people which was clean for the nations around them. And so with regard to the worship of the day, He made the Jewish Sabbath the seventh day to separate them from those who were worshipping the sun on Sunday, from those who observed the day that had been appointed from the creation up to that time. Now, when we come to the New Testament in which we live, what do we find there? We find that we have escaped from Jewish bondage; that we have come into the Church; we find that the first day of the week Jesus Christ arose from the dead, starting and beginning a new creation on this earth; that the first day of the week the Holy Ghost descended and entered into the Church of God to make them God's representatives while He is absent from the earth in the body of His Son. And then we find on the first day of the week they assembled themselves to worship and break bread, and remembered the Lord in the memorial of His blood; and the first day of the week they were commanded to lay aside their offerings for service and bring them as part of their worship to the sanctuaries of God.

Our Lord's Day separates us from the week days, not only in the matter of business and pleasure, but in the rest that comes from the true worship of God the communion in Jesus Christ, and the lifting up of the soul and spirit of the believer into the abode where Christ is, dwelling with him for enlargement of capacity, for increased spiritual joy, and for power—power, I say, from the Holy Spirit to do the work of our Lord's Day as He wants to have it done. Now, here is something that must be put to work in order to retain the visible Lord's Day, that we love and rejoice in, in our Province. Every single school should have a review of the scriptural words and of the scriptural design of the Lord's Day, and of the righteous law, and should see how that in the very first there was worship—that sacrificial offering was worship; the next was separation and sanctification; and the third thought was spiritual life and spiritual growth on that day, through the very setting apart from other things, through the very communion that came through His word, through the very indwelling of the Holy Spirit enlarging and filling the heart with joy and peace and love in the communion of the Holy Ghost.

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