

broken, and the weekly day of rest will be swallowed up in that eternal Sabbatism, of which it is but a feeble and transitory type. Then the day of the Lord will be revealed in its full force and meaning.

The day of rest will then be swallowed up in the eternal Sabbatism.

After what has been said above, it is scarcely necessary to ask the question, What is the relative religious sacredness or obligation of the Lord's Day and the ancient Sabbath? We should, however, regard the former in the full light of the new dispensation. In this, love to God as the reconciled Father in Jesus Christ, takes the place of legal obligation, and the love of our brother is raised to a higher plane by the new commandment of Christ—"Love one another, as I have loved you." We are therefore not surprised to find that in the New Testament the Lord's Day does not appear as a stringent law to be enforced by pains and penalties, but as a loving tribute to our best friend, as a commemoration of the completion of that work of self-sacrifice which has secured for us the highest blessings in this world and that which is to come, as a means of attaining even here to that blessed rest which He has prepared for us, and as a presage of a still happier rest in the future. Such a day cannot be enforced on the unwilling or inappreciative. God may invite them to His feast; but they will make excuse, and man cannot force them to partake of it. But is it on this account less sacred than the

The relative obligation of the Lord's Day and the ancient Sabbath.

Why the New Testament does not enforce the Lord's Day by pains and penalties.