

which had been repealed ; and the Lord's day arose, not a day of compulsory rest, not such a day at all as modern Sabbatarians suppose ; not a Jewish day ; rather a day in many respects absolutely contrasted with the Jewish Sabbath."

Now, we learn from Scripture that the disciples met for devotion on the evening of the Resurrection day, and again after eight days, John 20: 19-26, with the countenance of Jesus on both occasions, and continuously thereafter on the first day of the week, Acts 20: 7.

Except the Churches of Rome and Alexandria, Christians generally, under their peculiar circumstances, kept both the seventh and first days of the week.

About A.D. 363, the Council of Laodicea, by their 29 Canon, "forbade Christians to rest on the Sabbath day, that is to say, the seventh day, but preferring the Lord's day to rest, if indeed it should be in their power as Christians"

This Council did not abrogate the Decalogue Sabbath. They decreed an observance of it more consistent with its elevation to a higher plane in the progressive system of the Remedial Covenant.

The Jewish National Sabbath, inspired originally from the Decalogue, became so perverted by human traditions—clogged with senseless burdens—rendered uncongenial by needless restraints, and changed from a spiritual means of religion to a meritorious formalism that Christ condemned it.

Again, a typical form of worship was incongruous with an anti-typical form of worship. A sacrificial service was not in tone with a "breaking of bread" service. The one was offered in faith of a promise to be fulfilled ; the other was offered with very significant symbols, denoting not only the fulfilment of the promise, but its resultant effects of spiritual strength imparted, and consequent grateful joy.

The first day of the week service was thus ordained to be considered the Christian Sabbath.

The Decalogue Sabbath places God in the foreground, demanding, as His right, our fealty to Him, as our Creator, but by a service producing and maintaining, by a reactionary influence, a spiritual character through communion with our Heavenly Father by a golden bond of nature—a fitting ordinance by a benevolent Creator—affording the privileged means of assimilation to Himself.

A creature of body and soul, through their mutual relations by rest and communion with his Maker, reaches a perfect manhood, enabling him to grace the present life and qualifying him for his glorious Hereafter.