

institution as the Lord's day could have supplanted the Old Testament Sabbath, and be universally observed by the whole of Christendom in so short a time, without divine sanction and the support of the Apostles.

The first clear trace we meet of the Sunday celebration is found in Acts 20: 7, from which we learn that the Christians assembled for mutual edification and administering the Lord's Supper. This verse does not infer that the disciples had assembled together on special occasion, but that they came together according to their general practice to break bread, that being the time of their eucharist celebration. We learn from the text that Paul waited at Troas until that particular day arrived (the first day of the week) that he might have sufficient time to explain things pertaining to the Kingdom of God. Then we learn by reading 1st Cor. 16: 2 that Paul by special request, recommended the Saints to lay by their charitable contributions upon the first day of the week, that being the most appropriate time, that there be no gatherings when he arrived for he wanted everything in readiness. From the 1st verse we learn that he had given the same order to the Churches of Galatia.

The Apostles evangelized the Jews on Saturday, but we have no account of Christian assemblies on that day after the resurrection for public worship. Converted Jews were polemical, for they thought Christians should worship on the seventh as well as the first day, but there is no record on any controversy in the early church about keeping the Lord's day. Paul preached in the Synagogues on the Old Sabbath. "He became as a Jew to gain the Jews" and "without law to gain those without law," though he labored "under the law of Christ." When necessary he observed the Jewish rites: such conformity being allowed him that the Jews might not be driven from Christianity, but be gradually won over from an abrogated ritual. In perfect consistency with these concessions, he taught that the Mosaic ceremonies were virtually displaced, and gradually, regard for the Old Sabbath died out, while the new one rose peacefully to ascendancy. This was in direct fulfillment of Bible intimations, and for centuries the Lord's day was the only recognized Sabbath.

Ezekiel says: (Eze. 43: 26-27) "Seven days shall they judge the altar and purge it, and consecrate themselves; and when these days are expired it shall be that upon the eighth day, and so forward, the priests shall make offerings, etc." While sacrifices commemorated certain events they were also typical of something to come. And as the sacrifice offerings were typical of the great sacrifice of our Savior, so the first day of unleavened bread, the pentacostal feast, and the waving of the sheaf of the first fruits on the first day, are typical of the New Redemption which the Lord's day commemorates. To give proof that the new work was accepted of the Lord, He sent the Holy Ghost on the day of Pentecost, the first day of the week, which was the beginning of the New Comforter with the church, and might well be called its birthday. We find in these facts the objective divine sanction of the observance of Sunday the Lord's day in direct contradistinction to the Old Sabbath. In Christ the law was fulfilled.

If we render tribute to whom tribute is due, then let us honor the day of the resurrection of our Lord as His day, and reverse the name of him who has made life possible. For the "law served as a school-master to bring the people unto Christ," but "after that faith is come we are no longer under a schoolmaster." If righteousness came by the law, then Christ is dead in vain, (Gal. 2: 21) but "a man is not justified by the works of the law, but by the faith of Jesus Christ." (Gal. 2: 16.) "Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3: 23) "The law was added because of transgression till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Gal. 3: 19.) "As many as have been baptized into Christ have put on Christ, are all one in Christ Jesus, are Abraham's seed, and heirs according to the promise" (Gal. 3: 27-29) "Whosoever of you are justified by the law have fallen from grace. Christ has become of none effect unto you." (Gal. 5: 4) "If ye be led by the Spirit ye are not under the law" (Gal. 5: 18.) "Through him we both have access by one Spirit unto the Father" (Eph. 2: 18) "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1st Tim. 4: 8.) "The law was given under the Levitical Priesthood. When the Priesthood was changed the law of necessity had to be changed. After the similitude of Melchisedec there arose another priest, who is made, not after the law of carnal commandments but after the power of an endless life. The law made nothing perfect, but the bringing in of a better hope did and through this better hope we draw nigh unto God. Jesus was made a surety of a better testament." (Heb. 7: 11-21) "If the first covenant had been faultless then should no place have been sought for the second. Jesus obtained a more excellent ministry, and became the mediator of a better covenant, established upon better promises." (Heb. 8: 6-7.) The Lord said to Jeremiah (31st Chapt.) "Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, but I will put my law in their inward parts, (minds) and write it in their hearts; and will be their God and they shall be my people." The new covenant took the place of the old which was ready to vanish when the new one was given. It came into effect when Christ ascended upon high, and gave gifts unto men" setting the house of the New Covenant in order. The testament coming into effect after the death of the testator. The old was but a shadow, and type of the new, which covenant was a direct fulfillment of the former one.

We see the change taking place immediately after the resurrection, for on the "same day at evening being the first day of the week" Jesus appeared unto His disciples and breathed His divine peace upon them and commissioned them to teach all nations, and observe all things He had commanded them and says, "Receive ye the Holy Ghost." After eight days again His disciples were within, and Thomas with them; then came Jesus and stood in the midst," (John 20: 26) and again breathed His divine peace upon them. In the text

the word "after" is used as a preposition, in the same sense "alter" is used in the text; "After three days I will rise again, (Matt 27: 63) which from His resurrection we know to mean on the third day. Both instances therefore, when the Savior appeared was on Sunday, the first day of the week, and was called the Lord's day to distinguish it from the Sabbath which commemorated the physical creation and Israel's exodus. The apostles had been requested to tarry at Jerusalem until the Holy Ghost should come, and it likewise came on the first day of the week, confirming the work already done, being the necessary qualification to put the church in order. John the Revelator adds great weight to the inference when he gives the first day of the week the significant appellation, "The Lord's day." In the same sense that the Paschal Supper was changed to the Lord's Supper. I believe this plainly portrays the time and place, the observance of Sunday held in the minds of the Primitive Christians, and that the Lord's day commemorated the event of Christ's resurrection and the birth of the New Creation.

Clement of Alexandria holds the eighth day to be properly the Sabbath but the seventh a working day. It was also understood in the same way by Origen who said; "Leaving the Jewish observances let us see how the Sabbath ought to be kept by Christians." His writings show that the Lord's day was observed at Alexandria. Tertullian, Origen, and Cyprian hold that the New Sabbath was of primeval appointment and their testimony remains uncontradicted by any early Christian writers. Again, the terms used by the early Christian Fathers, such as; "the eighth day," "The day of the Sun," "The first day of the week," and "The Lord's day," can only apply to the present Christian Sabbath.

Tertullian affirms that the seventh day was a "temporary Sabbath," which helps to confirm the promise already taken, that the Old Sabbath with sacrifices and circumcision were but ceremonial laws. The old ceremonial laws were done away and should be buried with the Mosaic dispensation to make room for the Gospel, for our hope is founded upon the resurrection of the Saints and the atonement of Jesus. It is perfectly consistent for him to give the day of his resurrection to the Church, to commemorate the New Birth and New Life which came to us through the great sacrifice of the Son of God.

I am thoroughly convinced that we have, first, the authoritative will of God as made known in the Bible, and second; the history of the Church under the direction of the apostles, and third; the tradition of the early Fathers, to substantiate the obligation of the Lord's day.

Aside from our obligations as Christians, I believe it essential for the health and development of individuals and the welfare of the community to observe at least one seventh of the time performing our spiritual and moral duties and works of charity. Turning the physical activities into other channels pertains as much to the law of nature, as do the intervening of nights between the days. Man's composition requires that portion of time for physical rest, and spiritual activity. One's spirituality withers without it, and flourishes in proportion to