

Calvin as to how Sunday should be kept.

Dr. Heflin (chaplain to Charles I.), in his "History of the Sabbath," says: "Take which you will, either the fathers or the moderns, and we shall find no Lord's Day instituted by an apostolic mandate, no Sabbath set on foot by them upon the first day of the week."

Taylor, an eminent prelate, says (in his works, vol. xii.):—"The Lord's Day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated." Again (in his "Ductor Dubitantium," Bk. II., ch. 2):—"The primitive Christians did all manner of works upon the Lord's Day, even in time of persecution, when they were the strictest observers of all the commandments; but in this matter they knew there was no commandment. And therefore, when Constantine had made an edict against working on Sunday, he still permitted to agriculture the labors of the husbandman. That we are free from Sabbath observance St. Paul expressly affirms in Colossians."

Mander, an eminent historian and professor of theology, in his "Church History" says:—"The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the Apostles to establish a divine command in this respect; far from them and far from the early apostolic Church to transfer the laws of the Sabbath to Sunday."

Paley, author of "Evidences of Christianity," in his "Moral Philosophy" says: "If the command by which the Sabbath is instituted be binding on Christians, it must be binding as to the day, the duties and the penalty; in none of which it is received. . . . The opinion that Christ and His apostles meant to refrain the duties of the

Jewish Sabbath, shifting only the day from the seventh to the first, seems to prevail without sufficient reasons."

Canon Barry, of Worcester, president of King's College, London, says: "The notion of a formal substitution by apostolic authority of the Lord's Day for the Jewish Sabbath, has no basis whatever in Holy Scripture or in Christian antiquity."

Bishop Warburton, in "Divine Legislation" (Bk. IV., sec. 6.) says:—"The observance of the Sabbath is no more a natural duty than circumcision."

Whateley, Protestant archbishop of Dublin, and an eminent writer, says: "The dogma of the Assembly of Divines at Westminster that the observance of the Sabbath is a part of the moral law is to me utterly unintelligible. . . . It will be plainly seen on careful examination of the accounts given by the evangelists, that Jesus did decidedly and avowedly violate the Sabbath. . . . It is not merely that the apostles left us no command pertaining to the observance of the Sabbath, and transferring the day from the seventh to the first, there is not even any tradition of their having made any such change; nay, more, it is abundantly plain that they made no change."

Penn, the eminent Quaker, says: "To call any day of the week a Christian Sabbath is not Christian but Jewish."

Milton, eminent theologian as well as poet, says (in his "Christian Doctrine," Bk. II., chap. 7): "The Sabbath was originally an ordinance of the Mosiac law, and given to the Israelites alone. . . . The law of the Sabbath, being repealed, that no particular day of worship has been appointed in its place is evident. . . . Under the Gospel no one day is appointed for divine worship in preference to another."