

it a day of enjoyment and amusement. "The Calvinists, though more strict, spent the day in amusement, visiting, dancing, games, etc." (Pop. Envy.)

Dr. Hessey says (Brampton Lecture): "The reformers were nearly unanimous on this point. Sabbatarianism of every phase was expressly repudiated by the chief of them in every country."

The seven most eminent reformers on the Continent of Europe, namely, Luther, Melancthon, Bucer, Erasmus, Zwingle, Beza and Calvin, expressly wrote against a Sabbatical Sunday. Although they considered Sunday a suitable day for people to assemble to be instructed during a part of the day, they placed no restriction whatever on how the people spent the rest of the day.

Luther says (Vol. III., p. 73): "Even Paul and the Apostles, after the Gospel began to be preached, clearly released the people from the observance of the Sabbath."

Again (in "Table Talk"): If, anywhere, anyone sets up its observance upon a Jewish foundation, then I order you to work on it, to dance on it, to ride on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit of liberty."

Melancthon says: "They who think the observance of the Lord's Day has been appointed by the authority of the Church instead of the Sabbath, as a necessary thing, are greatly deceived. The Scripture allows that the observance of the Sabbath has become void, for it teaches that the Mosaic ceremonies are not needful after the revelation of the Gospel."

Again ("Augsburg Confessions"): "The observance of them (Lord's Day, Easter, etc.) is not to be thought necessary, nor the violation of them to be regarded as a sin."

Bucer says (Cox's "Sabbath Laws"): "It is not only a superstition, but an

apostacy from Christ, to think that working on the Lord's Day is a sinful thing."

Erasmus says: "It is meet, therefore, that the keeping of the Sabbath Day give place to the commodity and profit of man."

Zwingle says (Cox's "Sabbath Laws," p. 287): "It is lawful, on the Lord's Day, after divine service, for any man to pursue his labors."

Beza says (Cox's "Sabbath Laws," p. 286): "No cessation of work on the Lord's Day is required of Christians."

Calvin, in his "Institutes," bk. 3, chap. 8, says: "Christians, therefore, should have nothing to do with a superstitious observance of days. . . . Those who adopt it far exceed the Jews in a gross, carnal and superstitious observance of the Sabbath."

So much for the continental reformers. Let us glance at the opinions of a few English reformers and other eminent theologians.

Cranmer, archbishop of Canterbury, wrote (in his "Catechism"):—"The Jews were commanded to keep the Sabbath; but we Christians are not bound by such commandments of Moses' law."

Frith, who was associated with Tyndale in translating the Bible, says:—"We are as superstitious in our Sunday as the Jews are in their Saturday, —yea, we are much more mad, for the Jews have the word of God for their Saturday, since it is the seventh day, and they are commanded to keep it solemn; but we have not the word of God for us, but rather against us."

Tyndale, the Bible translator, and John Knox the Scotch reformer, both wrote and preached against the observance of the Sabbath. Tyndale says:—"Neither needed we any holy day at all, if the people might be taught without it." Knox agreed with