

White, Bishop of Ely, in his "Dialogues on the Lord's Day," says:—"In St. Jerome's day—A.D. 400,—and in the very place where he was residing, the devoutest Christians did ordinarily work upon the Lord's Day, when the service of the church was ended."

Jerome (Heylin's "History of the Sabbath,") says, "As soon as they (certain devout women) returned home on the Lord's Day, they sat down severally to their work, and made clothes for themselves and others."

Chrysostom, Bishop of Constantinople, 399-407, concludes one of his homilies by dismissing his audience to their respective ordinary occupations. The third council of Orleans, A.D. 538, advised that people should rest from work, "not because work was a sin on Sunday, but in order that people may not be prevented from attending church." The Catholic Church, East and West, have always recognized work on Sunday, provided the people found time to attend the chief service of the Church, which was always in the morning. Civil courts too were always held on Sundays.

In the twelfth century, an attempt was made to enforce a rigid keeping of Sunday, and the clergy, seeing their opportunity, made a great effort to increase the sanctity of the day. In 1201, an anonymous parchment was found on the altar of a church in Jerusalem, by Eustace (afterwards canonized), which he pretended was "written by God." It was as follows: "By my right hand I swear to you, that if you do not observe the Lord's Day, and the festival of my saints, I will send you the pagan nations that they may slay you." It goes on to say that if they still persisted in violating these, after having been slain: "I will open the heavens, and for rain, I will rain upon you stones and wood, and hot water in the night; that no

one may take precautions against the same, and that so I may destroy all wicked men." Then, if they still remain obstinate, they are to be killed again: "I will send unto you beasts, that have the heads of lions, the hair of women, and the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long to be far away, and hide yourselves for fear of the beasts."

About this time, in order to strengthen the new theory, many miracles relating to Sunday were concocted and published, such as these:—

"A farmer, going to his field to plough on Sunday, took a piece of iron to clean his plough; the iron became fixed in his hand, and remained in it two years. A miller, grinding corn on Sunday, found his corn turned into blood instead of flour. A woman, attempting to bake on Saturday evening after the Lord's Day had commenced (it had been settled by theologians to commence at 3 p.m. on Saturday), and though she kept the oven heated for two days, her cake still remained dough. Another woman, failing to get her dough prepared before the Sunday began, put it aside, intending to bake on Monday, but when she looked at it again it was baked."

These attempts to rob the people of their weekly holiday were fortunately transient and local, for, as a general rule, the people worked and amused themselves as each felt disposed on Sunday, and in many instances fairs and markets were held in churches on that day, up to the middle of the fifteenth century. Even when Sunday labor had been forbidden, Sunday recreation and amusement were always allowed.

In Reformation times the Lutherans and Calvinists, although they considered Sunday a suitable day for religious exercises and instruction, made