

this: "Christ refused to be bound by the law, the moral law of the Decalogue as set forth in the fourth commandment and as embodied in the Old Testament."

The Apostles and Sunday.

Says Mr. Ewart: "If Christ did not institute a new Sabbath did the apostles do so? Texts may be quoted pro and con, but with a single suggestion all becomes clear. The account of the first council at Jerusalem as given in Acts 15: 1-29 is referred to."

This passage we know is often quoted to prove that Sabbath observance was not in Apostolic days one of the "necessary things" as it is not in this passage (Acts 15: 1-29) enumerated in a list of such things.

But it is sufficient to answer that the list referred only to questions then in debate and quitted not only the fourth commandment but all the other commandments except the seventh. If it proves the Sabbath no longer binding, it proves the same of the laws against theft and murder.

Paul and the Sabbath.

Rom. 14: 5, 6—Gal. 4: 9-11—Col. 2: 16, 17.—Converted Jews raised some questions as to whether Christians ought not to keep the seventh day as well as the first,—but there is no record of any controversy in the early church in regard to keeping the first day. This fact explains the misinterpreted words of Paul about the Sabbath. They cannot mean an abrogation of the law which he pronounces "holy, just and good." Rom. 7: 12, and which his master five times re-affirmed. All becomes clear when we keep in mind that the observance of the first day of the week was never controverted in the early church but only the question whether the preceding day, the Jewish Sabbath was also a day of obligation to Christians—Paul advises toleration and patience with those who cannot yet see that all that was Jewish about "days and months and years" is superseded—Paul's words are consistent with a change of date but not with a change in the Decalogue.—Rom. 14: 5, 6—"One man esteemeth one day above another, another esteemeth every day alike."—Col. 2: 17—"Sabbath days which are shadows of things to come."

"Paul is not thinking, so far as we can gather his thoughts from the context, of anything Christian, but simply protesting against the retention of anything Jewish. Nor have we any right to say that analogically, days are for-

bidden under Christianity. Analogy if it proved or could prove anything would rather go to show that these days of Judaism which are confessedly *Skia*, or rather parts of *Skia*, or dispensation of shadows, must have their counterparts in corresponding Christian institutions. It is however worth notice, that St. Paul, according to his own testimony, (1 Cor. 16: 2) had already urged on the very Galatians, whom he desires not to be bound by Jewish days, the performance of the duty of alms-giving on a certain Christian day, the first day of the week." (Hessey.)

Gal. 4: 10, "Ye observe days and months and times and years."

"The observance of sacred times was an integral part of the old dispensation. Under the new they have ceased to have any value except as means to an end. The great principle that 'the Sabbath was made for man and not man for the Sabbath,' though underlying the Mosaic ordinances was first distinctly pronounced by our Lord. The setting apart of special days for the service of God is a confession of our imperfect state an avowal that we cannot and do not devote our whole time to Him. Sabbaths will then be superseded when our life becomes one eternal Sabbath."—(Bishop Lightfoot.)

"As the bearing of this passage on the general question of the observance of seasons, it is to be noticed that the reference is here to the adoption by the Galatians of the Jewish seasons as a mark of the extent to which they were prepared to take on themselves the burden of the Mosaic law. It does not necessarily follow that the observance of Christian seasons is condemned."—Sanday.

The comparison between the literal and the spiritual observance of seasons and the superiority of the latter as the more excellent way is well brought out by Origen in some comments on this passage. He says:—

"If it is objected to us on this subject that we are accustomed to observe certain days—as, for example, the Lord's day, the Preparation, the Passover, or Pentecost—I have to avow that to the perfect Christian who is ever in his thoughts, words and deeds serving his natural Lord, God the Word—All his days are the Lord's, and he is always keeping the Lord's day. He also who is unceasingly preparing himself for the true life, and abstaining from the pleasures of this life which lead astray so many, such a one is always keeping the preparation day. Again he who considers that 'Christ our Passover was sacrificed for us,' and that it is his duty to keep