

made for man, not man for the Sabbath." (Mark 2nd, 27).

In the Sermon on the Mount, no duties are prescribed, but the Sabbath is not even mentioned. The Jewish priesthood had ordained that a Sabbath day's journey should be limited to two thousand yards, but Jesus and his disciples travelled on one occasion (Matt. 23th., 16) from Jerusalem to Emmaus, a distance of four miles (7,040 yards), on the Sabbath.

When a young man came to Jesus, asking what he should do to be saved, Jesus replied: "Thou knowest the Commandments." He then gave him the "Hexalogue," consisting of the moral laws only, of the Decalogue—Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and thy mother. (Mark 10, 19). The theological and ceremonial commands were designedly omitted, and with them the laws pertaining to the Sabbath.

Next to Jesus, Paul is the most important personage in the New Testament. What does he say about the Sabbath? He believed and taught that with the coming of the new Saviour, "All things have become new," that the Jewish law was superseded by the Gospel, and that the old rights and customs—circumcision, sacrifices, feasts of moons, sabbaths, etc.—were no longer binding on any one.

To his Roman converts he wrote (Romans, 14 " 5), "One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind." (Revised version)—that is, guided by his own opinion. Upbraiding the Galatians for their superstitious observances of days, he says:—"Ye observe days and months, and times and years. I am afraid of you, lest by any means I have bestowed upon you labor in vain." (Gal. 4 "10). To the Colossians

he says (Col. 2 "16): "Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a sabbath day." This passage shows that the early converts to Jesus were in the habit of keeping the feasts of the moon's phases, which were commonly observed all over the Roman Empire.

Let us glance at the teachings of a few of the leaders of the early Christian Church, during the first four centuries:—

Jurinus, A.D., 132—165, a martyr to the Christian faith, in his controversy with Trypho, a Jew, on the Sabbath says, "You, because you were idle on one day, suppose you are pious ..... Our God is not pleased with such observances."

Irenaeus, A.D., 160-202, in his work "Against Heresies," says: "Man is not justified by these things (Sabbath observances, etc.)..... given as a sign to the people. This fact shows that Abraham himself, without circumcision, and without the observance of Sabbaths, believed in God, and it was imputed unto him for righteousness, and he was called a friend of God." Again, "These things, therefore, which were given for bondage, he (Jesus), cancelled by the new covenant of liberty."

Tertullian, who is said to have been the first to call Sunday "The Lord's Day" (because of the resurrection of Jesus on that day), shows in his writings that in His time Christians observed Sunday as a holiday or festival, but not as a sabbath; for he says, "we count fasting and kneeling in worship on the Lord's Day to be unlawful."

Origen, (A.D., 200-254), says: "To the perfect Christian, who is ever in his thoughts, words and deeds serving the Lord, all his days are the Lord's, and he is always keeping the Lord's Day."

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