

2. Laying the responsibility for it upon the leading citizens.

3. Pointing out the inevitable consequences.

4. Using what power he had to put an end to the evil.

5. Not satisfied with one effort but keeping at it.

6. Laying upon the Golly men of the community the charge of preserving the Sabbath inviolate.

Now this is outside of the Pentateuch which Mr. Ewart has tried to tear away from the Bible. But there is another reference in Amos that calls for attention—Amos 8, 5-6:

"Here Amos emphasizes that the Sabbath is threatened by the same worldliness and love of money which tramples on the helpless. The interests of the Sabbath are the interests of the poor, the enemies of the Sabbath are the enemies of the poor. And all this illustrates our Saviour's saying that 'the Sabbath was made for man.'—Geo. Adam Smith (The Book of the 12 Prophets), vol. i, p. 183. Expositor's Series.

Christ and the Sabbath.

Says Mr. Ewart: "Christ appeared to take special pleasure in disregarding the weekly Sabbath. . . . He constantly flew in the face of the Sabbatharians of His day, absolutely refused to be guided by their prohibitions and made no scruple of telling them so. . . . So far then as we have any record of Christ's actions or words, we are justified in saying that He broke quite away from the fourth commandment."

Pharisaic Sabbath.

A stranger medley of truth and error one would have to travel far to find. A moment's reflection will be sufficient to set the matter right.

As it is necessary in the Pentateuch to keep the transient ceremonial laws distinct from the perpetual moral law, so in reading the Gospels it is important to distinguish very carefully between the Pharisaic Sabbath and the Sabbath of the fourth commandment. Christ always observed the fourth commandment. Instead of abrogating it He repeatedly confirmed it. On five different occasions He endorsed the Decalogue (and so the Sabbath) as of perpetual and universal obligation, and also gave a special and direct endorsement of the Sabbath. Commandment by itself, when

He said: "The Sabbath is made for man."

Mr. Ewart not having clearly distinguished the Pharisaic Sabbath of the fourth commandment and perceiving dimly that Christ antagonized some Sabbath, has jumped to the false conclusion that it was the Divine original, when it was only the Pharisaic counterfeit. Christ rebuked nothing in the Sabbath but its abuse. Christ's condemnations of Pharisaic modes of Sabbath observance no more abolish the Sabbath than His condemnation of Pharisaic alms-giving and prayer, abolish benevolence and prayer. Every Sunday school scholar understands that. Nay, far from abrogating the Sabbath law, Christ prophesied that His Disciples would observe it long years after His death should rend the temple veil and the ceremonial law. He said in His prophesy of the destruction of Jerusalem: "Pray that your flight be not in the winter, nor on the Sabbath day."—Mat. 24:20.

And, besides, Christ's habit in connection with the Sabbath, is one of the strongest examples that every Sunday school teacher has, to inculcate the perpetual obligation of the Sabbath on his scholars and, further, Christ's miracles teach still more clearly that He upheld the true Sabbath, while condemning the Pharisaic counterfeit. A bare comparison of Matthew 12, 1-13, with the parallel passages Mark 2, 23-28, and Luke 6, 1-10, show this without a shadow of doubt.

This incident alone, in connection with the miracles and conversations of Christ, shows that Christ as Lord of the Sabbath, maintained:

1st. That works of necessity had always been allowable on the Sabbath. Matthew 12: 1-8, plucking wheat to satisfy hunger, and Luke 13: 15, watering cattle.

2nd. That works of religion had not only been allowed but enjoined, Mat. 12: 5, 6, temple work; Luke 14: 1-6, visiting for religious conversation; John 7: 23, circumcision as a religious work allowed on the Sabbath.

3rd.—That works of mercy had always been not only permissible but obligatory, Mat. 12: 9-13, withered hand healed; Mark 1: 21-24, healing of demonic and Peter's wife's mother. Luke 13: 10-17, woman with infirmity, and John 5: 1-17, impotent man healed; John 9: 1-16, blind man healed.

It passes my comprehension how any one who has given the least thought to the matter, and is anxious to hold his reputation as a scholar, can in the presence of such facts, connect his name with a statement like