

Gospel. "All things are delivered unto me of my Father." (Matt. 11:27) Paul says, "He (Christ) is our peace, who hath made both one, and hath broken down the middle wall of partition between us, abolishing the enmity and the law in His flesh. For through him we both have access by one Spirit unto the Father, and are fellow citizens with the saints and the household of God." (Eph. 2.)

Christ being a Jew observed the seventh day or Saturday the Jewish Sabbath. Jesus came to fulfill the law and he explicitly informed the Jews that He was Lord of the Sabbath" (Mark 2:28) also that "The sabbath was made for man and not man for the Sabbath," (Mark 2:27) To Jesus was given "All power in heaven and in earth." (Matt 28:18) "And (God) hath put all things under his feet, and gave Him (Jesus) to be head over all things to the Church." (Eph. 1:22) And "He (Christ) that is entered into his rest he also hath ceased from his own works as God did from his" (Heb 4:10) "God did rest from all His works on the seventh day, and in this place again (Christ, when He had finished His work to give them a day of rest as His Father had) if they shall enter into His rest." (Heb 4:4, 5.) "For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest for the people of God. For he that is entered into his rest, he also hath ceased from His own works as God did from His. Let us labor therefore to enter into that rest." (Heb 4:8-11.) The truth of the matter is as shown in the above passages, that as God hallowed and set apart a day of rest when He ceased from all His labors, so Jesus set apart the day on which He finished His labors to be commemorated by His followers as a day of rest. God finished His labors on the seventh day and rested. Jesus finished His labors and was resurrected the first day of the week and rested on that day, and "all who get rest in Jesus will rest on that day," (Heb. 4:8) for He was to rest on the day He completed His labors just as God did from His. As God ushered in the Mosaic dispensation with the seventh day Sabbath, so Christ ushered in the Gospel dispensation with the first day Sabbath, and after Christ's resurrection and the Church was organized we never hear of the Apostles preaching the observance of the Jewish Sabbath.

In some form or other Christ re-enacted all the ten commandments given through Moses except the one pertaining to the Sabbath. He fulfilled and did away with the law introducing a more excellent way, re-enacting all the moral laws? The Jewish Sabbath is no more binding upon us now than sacrifices or circumcision. One is as much a law to us as the other.

The seventh day friends try to shoulder the responsibility of the first day Sabbath upon the Roman Catholics; but history teaches us that during the first century, after the resurrection of Christ, the Christians observed the first day of the week as the Lord's day, but that some of the Jewish converts worshiped on the seventh as well as the first. Also that while the memory of Jesus was fresh enthusiasm ran high and they worshipped daily. We learn by reading (Acts 2:44) that they (the early Christians) continued daily with one accord in the Temple and broke bread from

house to house; and (Acts 19:8, 9) that Paul disputed daily and persuaded the things concerning the Kingdom of God. "But with this the believers united from the first the special consecration of one day in the week to the worship of God, and thus even when the daily meetings could not be uniformly kept up, they devoted at least the seventh part of their lifetime exclusively to the immortal soul. The Jewish Christians as already remarked adhered to the Old Testament Sabbath, especially in Palestine, but with it they celebrated also the first day of the week in memory of the Saviors resurrection." (Schaff's History of the Apostolic Church Page 552) Further, on the same page he says; "The Gentile Christians for whom the ceremonial law had no authority, distinguished in this way only, the first day of the week as the day of the completion of the new creation." "However, in some single Jewish Christian communities in the East, the Jewish Sabbath was retained for a long time." (Eusebius iii: 27.)

Paul reproved the people for turning again to the weak and beggarly elements, whereunto they desire again to be in bondage, observing days and months and times and years." (Gal. 4:9-10.) When the fullness of the time was come, God sent forth His son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4-5) and be "no more a servant but a son and an heir of God through Jesus."

With certainty we can infer the Apostolic origin of the Christian Sabbath by adding the unequivocal testimony of tradition, of the latter part of the first and the forepart of the second centuries, with the several passages of the New Testament, for at that time Sunday, the Lord's day, was universally observed by the Church.

One of the Christian writers of that time expressed himself in this manner; "Christians celebrate no longer the Sabbath but the Lord's day on which their life arose to them by him" We learn in the history of the first century that; "There are, notwithstanding, certain laws, whose authority and obligation were universal and indispensable among Christians, and of these we shall here give a brief account. All Christians were unanimous in setting apart the first day of the week on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the Church at Jerusalem was founded upon the express appointment of the Apostles who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian Churches, as appears from the united testimony of the most credible writers. The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts. (Mosheim Book 1, Part 2, Chapter 4, Verse 4.) The same writer says of the second century: "In these times, the sacrament of the Lord's Supper was celebrated, for the most part on Sundays," and that "their meetings were held on the first day of the week. And in these sacred meetings they celebrated the Lord's Supper and feasts of charity.

140 A. D. Justine Martyr said, "and on the day called Sunday all who live in cities or in the country gather together in one place and the memoirs of the apostles or the writings of the prophets are read, as long as time permits, then when the reader has ceased, the president verbally instructs and exhorts to the imitation of those good things. Then we all rise together and pray, and as we said before, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers, and thanksgivings according to his ability, and the people assent saying, Amen. \* \* \* Sunday is the day on which we all hold our common assembly because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead." (Apol. 1:6-7.)

Neander, an early church historian, says; "While it was usual to unite on Sundays in one general assembly, yet each individual part of the church met together daily in rooms which lay most convenient to it." (Neanders History of the Church page 182.)

101 A. D., Ignatius said; "Those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day on which also our life has sprung again by Him and His death." (Epistle to the Magnesians Chapter 9 Shortform.)

The Epistle of Barnabus 115 A. D. "We keep the eighth day with joyfulness, the day also, on which Jesus rose from the dead." (Chapt. 15.)

170 A. D. "We passed this holy Lord's day, in which we read your letter, from the constant reading of which we shall be able to draw admonition." (Epistle to Romans Eusebius H. E. iv 23.)

180 A. D., Bardesanes, "On one day the first of the week we assemble ourselves together."

192 A. D., Clement of Alexandria, "He in fulfillment of the precept according to the Gospel keeps the Lord's day." (Strowat Bk. 7: Chapt. 12.)

200 A. D., Tertullian, "If we devote Sunday to rejoicing from a far different reason than sun worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they, too, go far away from Jewish ways, of which indeed they are ignorant." (Apol. Sect 16.) The same writer also says; "We neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days." (Apol. Sect. 21.)

210 A. D., Origen, "We ourselves are accustomed to observe certain days, as, for example, the Lord's day, the preparation, the passover, or the Pentecost." (Contra Celsum Book 8 Chapter 22.)

It seems to me that the history and tradition given, thoroughly shows that the sacredness of worshipping on Sunday was observed by the Saints of the first and second centuries. Again the first Sunday edict was not passed until 321 A. D., by the two consuls Crispus and Constantine, showing there was no Sunday legislation until after the proper day was thoroughly established by the followers of Christ.

It is absolutely beyond my apprehension to suppose that so important an