

THE
OBLIGATION OF THE SABBATH:

A DISCUSSION

BETWEEN

REV. J. NEWTON BROWN,

AND

WM. B. TAYLOR.

“If it be a question of words, and names, and of your Law, look ye to it!
And Gallio cared for none of those things.” ACTS XVIII. 15, 17.

“These were more noble than those in Thessalonica, in that they received the word
with all readiness of mind, and searched the Scriptures daily, whether those things
were so.” ACTS XVII. 11.

“Prove all things; hold fast that which is good.” 1 THESSALONIANS V. 21.

“One man esteemeth one day above another;—another esteemeth every day alike.
Let every man be fully persuaded in his own mind.” ROMANS XIV. 5.

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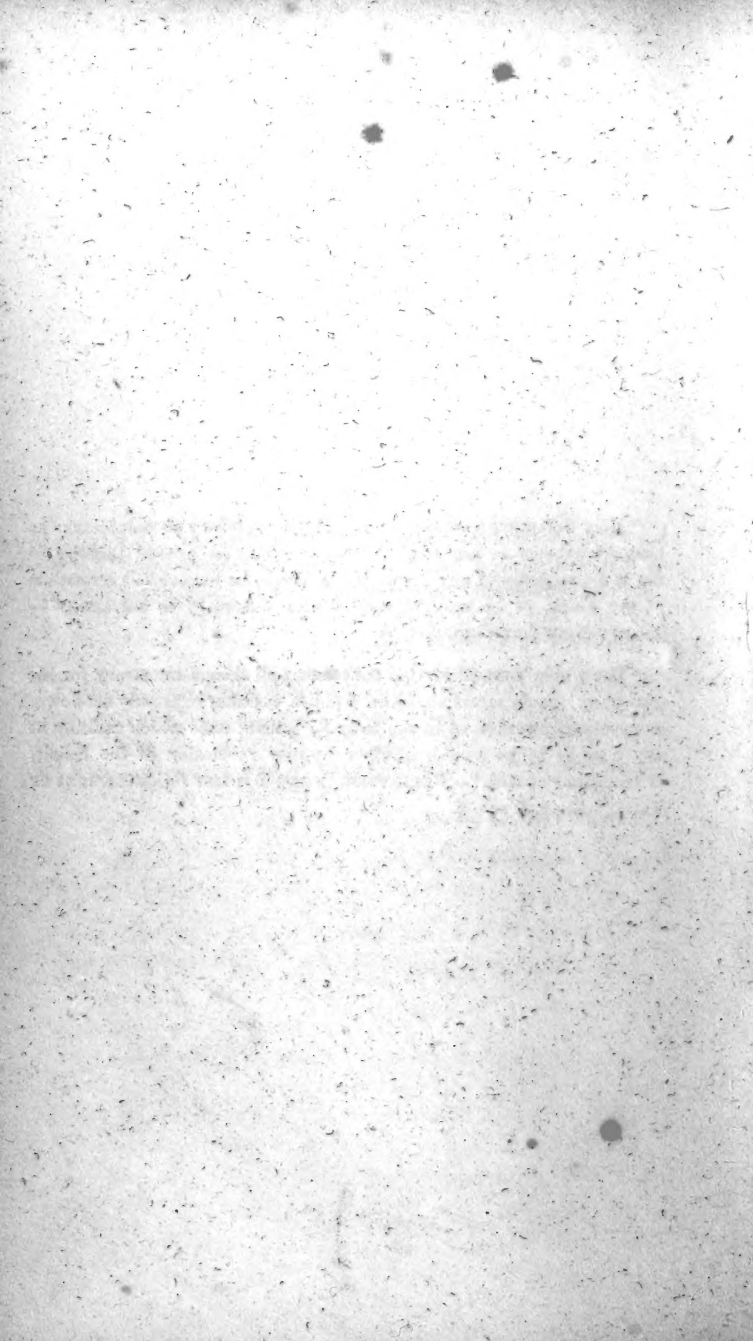
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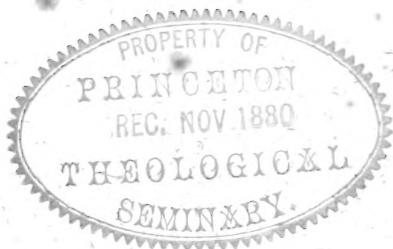
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“Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.”—**THIRTY-NINE ARTICLES, Art. vi.**

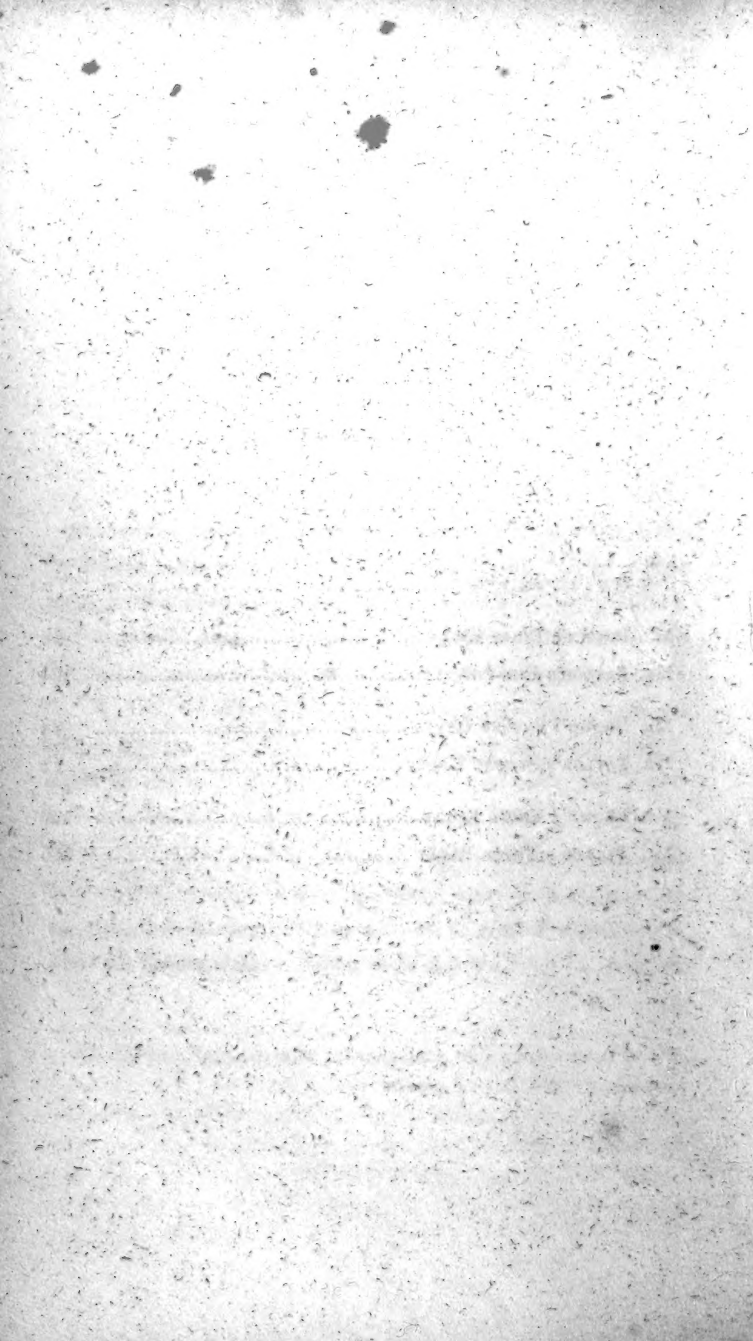
“The whole counsel of God concerning all things necessary for his own glory, man’s salvation, faith, and life, is either expressly set down, or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.”—**PRESBYTERIAN AND BAPTIST “CONFESSIONS OF FAITH,” Chap. i. sec. 6.**





DISCUSSION.

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INTRODUCTION.

THE Six following Propositions—designed to cover the entire ground of Christian Anti-sabbatarianism—were published by W. B. T. through one of the secular papers of Philadelphia; and, in an introductory paragraph condemning the prevalent disposition to “judge one man’s liberty of another man’s conscience,” were “*confidently announced as incapable of refutation, and challenging dispute.*”

This challenge was accepted by J. N. B. in a short Reply published in the “CHRISTIAN CHRONICLE;”* whose columns very liberally were thrown open to the free discussion of the important question—*The Obligation of the Fourth Commandment, or the Scriptural Authority of the Sabbath*:—a discussion which few will deny to be “seasonable—practical—and in its relations to the Law and the Gospel—fundamental and all-pervading.”

* A weekly religious newspaper of Philadelphia, devoted to the interests of the Baptist Churches.

THE SIX PROPOSITIONS.

I.

There is one, and *only one* weekly Sabbath, enjoined, described, or in the remotest manner alluded to, in the whole Bible, whether Hebrew or Christian,—the Saturday Sabbath. “The *seventh* day is the Sabbath.” No other day is so designated; no other day can be the Bible Sabbath (*Exod.* xx. 11).

II.

This Sabbath was strictly a ceremonial and Jewish institution (*Levit.* xxiii.; *Deut.* v. 15). An especial “sign” between God and the “children of Israel” (*Exod.* xxxi. 13, 17; *Ezek.* xx. 12).

III.

As confirmatory of this, Jesus studiously and repeatedly violated the Sabbath; (compare *Matt.* xii. 1, 2, with *Exod.* xvi. 28, 29, and *Numb.* xv. 32, 36; also, *John* v. 8, 9, 10, with *Jerem.* xvii. 22;) and justified this violation by the direct assertion of his *right*, and (by necessary implication) of his *intent* to abolish it. “The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord even of the Sabbath!” (*Mark* ii. 27, 28.)

IV.

While the Sabbath was thus openly and constantly broken by Jesus and his apostles, they never, on the other hand, enjoined, or even encouraged its observance in any manner whatever, either by example, by precept, or by slightest intimation; nor can a single passage be found among all the New Testament writers, condemning the neglect of this law, or reproving the “Sabbath-breaker.”

V.

On the contrary, the Sabbath law was wholly and unequivocally abrogated for the Gentile world, by the first great council of the catholic church, held at Jerusalem under the immediate direction of "the apostles and elders;" which council decreed that "the keeping of the Law" was an unnecessary thing, and a burden not to be laid upon those who were not Jews. (*Acts xv. 24, 28, 29.*)

VI.

Hence the subsequent Epistles, with one voice, regard the sanctification of the Sabbath as a provisional type, fulfilled and superseded by the gospel dispensation; the "rest which remaineth to the people of God" being not that of "the seventh day," (nor that which "Joshua had given" in Canaan,) but that into which they "who have believed do enter," when they "have ceased from their own works." (*Heb. iv. 3, 4, 8, 9, 10.*) "For by the works of the Law, shall no flesh be justified." (*Gal. ii. 16; Rom. iii. 28; ix. 32, &c.*)

They uniformly speak of the Christian being "delivered from the Law," the Decalogue included (*Rom. vii. 6, 7*); which Decalogue, though "written and engraven in stones," was thus entirely "done away." (*2 Corinth. iii. 7.*)

In the most explicit and impervertible terms, they affirm that "the Sabbath-days" were the mere "shadow of things to come" (*Coloss. ii. 16*); an obsolete "ordinance" which had been "blotted out" by the new covenant; and they strongly condemn their "observance" (*Gal. iv. 10*), as among the "beggarly elements" of Jewish bondage.

Thus they decide obedience to the Fourth Commandment, and the "estimation" of its Sabbath, to be a "weakness in the faith" (*Rom. xiv. 1, 5*), even while placing it on the broad ground of the liberty of private judgment, and the right of each to act in conformity with his own persuasions.





THE OBLIGATION OF THE SABBATH.

[FROM THE "CHRISTIAN CHRONICLE.']*

REPLY TO "W. B. T."

MESSRS. EDITORS:—

I REGRET sincerely that I have not the leisure to meet the request of your correspondent, and examine the "Six Anti-sabbatarian Propositions" of "W. B. T.," as fully as I could wish; nevertheless, the practical moment and gravity of the occasion, the publicity and plausibility of the attack upon the obligation of the Sabbath, and the triumphant tone of the assailant, impel me to offer a few remarks.

The writer says, "the six following propositions may be confidently announced as incapable of refutation, and challenging dispute:"—

FIRST.—"There is one, and *only one* weekly Sabbath, en-joined, described, or in the remotest manner alluded to, in the whole Bible, whether Hebrew or Christian—the Saturday Sabbath. 'The *seventh* day is the Sabbath.' No other day is so designated; no other day can be the Bible Sabbath.—(*Exod. xx. 11.*)"

Now I venture to affirm that, in this First Proposition, "W.

* The Discussion has been revised, and somewhat amplified—chiefly by the addition of illustrative notes. The "Third Reply" of W. B. T. has been entirely added.

 Saturday not enjoined in the Decalogue.

 All the Commandments moral.

B. T." assumes what can neither be granted nor proved; namely, that the Sabbath (or *religious rest*), enjoined in the Decalogue, is the *Saturday Sabbath*. The Decalogue knows nothing of Saturday. It makes no designation of the day. It fixes only the proportion of time, every seventh day for devotional rest, but leaves the date of the reckoning, and of course the day itself, to be determined by positive law, or some other means. For the Jews this had been previously determined by the miracle of the Manna. (*Exod. xvi.*)

In Eden, the first Sabbath kept by man was *the first day* after his own creation, a devotional rest with his Creator, to *prepare* him for his six days' toil. The very revolution of the earth on its axis forbids all mankind to observe precisely the same moments. From the Decalogue alone, I repeat it, no man could determine when the week should begin or end; it requires only a certain definite proportion of our days to be observed religiously, and that proportion fixed by the Divine example at the creation of the world. This idea of a *Saturday Sabbath*, being enjoined in the Decalogue, and the only one so enjoined, is a pure fancy of W. B. T. So serious a blunder at the beginning should abate a little his tone of confidence.

SECOND.—"This Sabbath was strictly a ceremonial and Jewish institution. (*Levit. xxiii.*; *Deut. v. 15.*) An especial 'sign' between God and the 'children of Israel.'—(*Exod. xxxi. 13, 17*; *Ezek. xx. 12.*)"

This Proposition, so far from being proved by the texts referred to, seems to me a glaring falsehood. Every other command in the Decalogue is acknowledged to be of a *moral* nature. How happens it that the *fourth* should be an exception? It is not an exception. So far from being "strictly ceremonial," it is eminently moral. Like Marriage, it is founded in the very constitution of man as a social being. He is no more bound as a religious being to worship his Creator, than he is bound as a social being to worship him in communities; and

 The Sabbath established at the creation.

A calumnious accusation.

for this, regular times must be observed by common consent. But common consent cannot be expected without divine authority. For a *weekly* Sabbath, rather than one oftener or more seldom, is not of itself obvious, and every tenth day, or every fifth, or any other proportion, might have its advocates; just as in the case of Marriage there are found men to advocate Polygamy, or Divorce at pleasure. Hence it pleased God to determine the Law, both of Marriage and of the Sabbath, at the beginning of the world. (*Gen.* i. and ii.) And yet this writer tells us that the Sabbath is "strictly a Jewish institution!" An institution "made for man," established at the beginning of the world, and founded on reasons of *universal* and *perpetual* force, a strictly Jewish institution! An institution "strictly Jewish," though instituted by God two thousand years at least before a Jew was born! The idea is preposterous. The passages of Scripture referred to teach no such palpable contradiction. That God gave this institution to the Jews, as He gave the rest of the Decalogue, and that its strict observance by them as a nation would be "a sign" of His covenant with them, proves nothing of the kind. This Second Proposition, then, if the Scriptures are to decide, is palpably false.

THIRD.—"As confirmatory of this, Jesus studiously and repeatedly violated the Sabbath (compare *Matt.* xii. 1, 2, with *Exod.* xvi. 28, 29, and *Numb.* xv. 32, 36; also *John* v. 8, 9, 10, with *Jerem.* xvii. 22); and justified this violation by the direct assertion of his *right*, and (by necessary implication) of his *intent* to abolish it. 'The Sabbath was made for man, and not man for the Sabbath; therefore, the Son of Man is Lord even of the Sabbath!'—(*Mark* ii. 27, 28.)"

If this Proposition had been drawn up by a Jew, "*with malice prepense*" against our Lord, it would have less surprised me than it does from a professed Christian. This is the first time I remember to have ever seen "Him who knew no sin" charged with a "studied and repeated violation" of the Law of God. For, whether the Sabbath be of universal obligation or not, it was certainly binding on the Jews, of whom our Lord was one

Christ an observer of the law.

according to the flesh; for he was "made of a woman, made under the law," says the Apostle; and if he did thus violate it, he was guilty of sin, and not of a sin only, but of a *crime* which, by the civil code of Moses, was punishable with death! Can any man in his sober senses believe such a proposition? Nor will it avail to say, with W. B. T., that Jesus justified this violation by an assertion of his *right* and *intent* to abolish it. Even if this were true (which I do not admit), *that* does not relieve the case; for certainly it was *then in force* (as this writer's language implies), and every Jew, including Jesus himself, was then bound by it. The truth is, our Lord vindicates himself on very different grounds from the charge of breaking the Sabbath. He reasons with his calumniators on grounds admitted by themselves; that his works were works of necessity, mercy, and piety, as much and more so than their own constant practice of offering sacrifice, &c., on the Sabbath, and, therefore, such as were *lawful to be done on the Sabbath*. And when he rises to the tone of Majesty, and claims to be himself "Lord of the Sabbath," he is careful to put his claim on the broad ground that "the Sabbath was made for man," that is, not for the benefit of that peculiar nation, but for the good of the whole human race. This Third Proposition, then, is not merely false, but calumnious, and can only be excused on the ground of radical mistake.

FOURTH.—"While the Sabbath was thus openly and constantly broken by Jesus and his apostles, they never, on the other hand, enjoined, or even encouraged its observance in any manner whatever, either by example, by precept, or by the slightest intimation; nor can a single passage be found among all the New Testament writers, condemning a neglect of this law, or reproving the 'Sabbath-breaker.'"

This Proposition has more show of truth than any of the preceding, and so far as it is true shall be respected, though it opens by reaffirming a falsehood already disproved. It is true that they (Jesus and his Apostles) never in express terms *enjoin* the observance of the Sabbath. Neither do they *enjoin*

Sabbath-observance encouraged, if not expressly enjoined.

in express terms many other acknowledged duties, as for instance family prayer, or the public worship of God. But it is not true that they did not *encourage* its observance, either by example or other intimation of its binding force. For their uniform example, as we have seen, was a constant encouragement of its observance up to the day of our Lord's death; and if, after his resurrection, we find them (as we do) meeting for Christian worship on "the first day of the week," and observing that as "the Lord's day," it only proves, not that the Sabbath (that is, the day of religious rest) is abolished, but that it is now transferred, by the authority of "the Lord of the Sabbath," to another day of the seven, in honor of a work far more glorious than the creation (*Isai. lxxv. 17, 18*), which was declared on that day to be finished by his resurrection from the dead. This change also was foretold in the 118th Psalm. When "the stone which the builders rejected was made the head of the corner," the Church was taught to say, "This is the day which the Lord hath made; we will rejoice, and be glad in it."

And, although it is true that we nowhere find them in terms "reproving the Sabbath-breaker," yet we do find them condemning "the ungodly and profane," with evident allusion to the profanation of the Sabbath, as well as of the Divine name. (See *1 Tim. i. 8—10.*) No man can read that passage carefully without perceiving that Paul, in his classification of sinners, has his eye upon the order of the Decalogue. And in the existing state of society and of *knowledge* that was enough. (See *Matt. v. 17—19.*)

FIFTH.—"On the contrary, the Sabbath law was wholly and unequivocally abrogated for the Gentile world by the first great council of the Catholic Church, held at Jerusalem, under the immediate direction of 'the apostles and elders:' which council decreed that 'the keeping of the Law' was an unnecessary thing, and a burden not to be laid upon those who were not Jews.—(*Acts xv. 24, 28, 29.*)"

The ceremonial Law alone repealed.

This Proposition is a pure assumption, without a shadow of proof. I meet it with an unequivocal denial. The key to the whole fallacy is in the wrong sense given by W. B. T. to the term "Law." In this case, as the whole context shows, it is to be restricted to the Jewish *ceremonial* law. It does not therefore affect the original law of the Sabbath.

SIXTH.—"Hence the subsequent Epistles, with one voice, regard the sanctification of the Sabbath as a provisional type, fulfilled and superseded by the gospel dispensation: the '*rest* which remaineth to the people of God' being not that of 'the seventh day,' nor that which 'Joshua had given' in Canaan, but that into which they 'who have believed do enter,' when they 'have ceased from their own works.'—(*Heb.* iv. 3, 4, 8, 9, 10.) 'For by the works of the law, shall no flesh be justified.'—(*Gal.* ii. 16; *Rom.* iii. 28; ix. 32, &c.)"

If the writer had limited himself to saying that "he who ceases from his own works (for justification) does enter into rest," by faith in the Redeemer, and looks forward with joyful hope to a purer "rest, which remaineth to the people of God," I could cordially agree with him. But his Proposition goes much further, and affirms that the Sabbath was merely "a provisional type, fulfilled and superseded by the Gospel dispensation." This I deny, and challenge him to the proof. It certainly is *not* found in the Epistle to the Hebrews.

When the Scriptures speak of the Christian as "delivered from the law, the Decalogue included," they refer to it as a conditional covenant of life, not as a rule of moral obligation. This momentous distinction, absolutely fundamental to a right understanding of the New Testament, W. B. T. overlooks in a way which leads to the most frightful Antinomian consequences. I have only time here to indicate this, not to describe them. The passages quoted from Colossians and Galatians refer not to the Sabbath of Genesis, and of the Decalogue, but only to the ceremonial fasts and festivals of the Jews; which in the plural are often styled "Sabbaths," or days of rest.

Stated times of public worship necessary.

This is clear from the context. The same remark applies to *Rom. xiv.*

For, if Paul's language in that chapter be taken without any limitation, as affirming that every day is to be esteemed alike by enlightened Christians (as W. B. T. supposes), it goes beyond the Apostle's aim (which is the removal of Jewish prejudices), and strikes equally against the Christians' "Lord's Day," as against the Sabbath of the Decalogue. And where, then, let me ask, is there any law, or institution for public worship, in the New Testament? According to W. B. T., there is none. The Sabbath is blotted out; the division of time into weeks is abolished; men may pursue their worldly labors without cessation; Christian worship may be maintained, interrupted, or abandoned at pleasure; and the religion of Christ, which was above all others intended to unite, fraternize, and spiritualize the human race, leaves them worse than Judaism, or even Paganism, without any law or provision whatever for the accomplishment of its magnificent design. A universal religion like Christianity may and indeed *must* dispense with one local centre of worship, like Jerusalem (*John iv. 21—24*), but it cannot therefore dispense with stated times, sacred to social repose, instruction, and devotion.

With the writer's arguments I have now done. I agree with him that every man should have liberty of conscience. Conscience is a very sacred thing. But if it is not true to the Law of God, it is no better than a false chronometer.

J. N. B.

THE ABROGATION OF THE SABBATH.

REPLY TO "J. N. B."

PART I.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free."—GALATIANS V. 1.

MESSRS. EDITORS :—

By your favor, I would occupy a small space in your paper, with a few remarks upon "the Obligation of the Sabbath," in reply to the able article of your correspondent "J. N. B.," which appeared in a late number of the *Christian Chronicle*; and which reviewed, in order, the "Six Propositions" on which Christian Anti-sabbatarianism may be supposed to rely.

I. To the First Proposition, that the Bible knows but *one* weekly Sabbath—"the seventh day" of the fourth commandment, J. N. B. replies (without "venturing" an unqualified negation), "The Decalogue knows nothing of Saturday. It makes no designation of the day. It fixes only the proportion of time, every seventh day for devotional rest, but leaves the date of the reckoning, and of course the day itself, to be determined by positive law, or some other means." I must here thank my friend for his admission that the particular day of the commandment belongs to "positive law," and therefore not to natural or moral law: it will help to elucidate the Second Proposition. There is one erroneous assertion in the above, however, which demands correction. It is not true that the Sabbath law "fixes *only* the proportion of

A particular *day* enjoined by the law.

The Manna—an authority.

time" for rest. In every variety, and on every occasion of its enunciation, the law pertinaciously requires a *particular* DAY for its observance; and by whatever means "the date of the reckoning," and the identity of this period may be discovered, it is obvious that, if once ascertained, it becomes the exclusive object of the law's consideration, and engrosses its entire authority. It is not true that any or "every seventh day for devotional rest" will meet its requirements. Wherever the Sabbath is enjoined, with a remarkable reiteration it uniformly and expressly limits it to "THE seventh day." The command leaves no crevice for evasion.

But "the Decalogue knows nothing of Saturday!"—that is, not that "Saturday" was unknown in ancient *Hebrew*—being plain modern *Saxon*—but the law does not define its terms, and tell which *is* "the seventh day." "From the Decalogue alone, I repeat it, no man could determine when the week should begin or end." Most profound and undisputed truth! And the law does not define (which is far more practicable) the very important word "work." "From the Decalogue alone, no man could" possibly know what the word signified. And in point of fact, the first recorded case of conviction, under the sabbath law, exhibits a difficulty of construction upon this very word. (*Numb.* xv. 34.) But it has never yet been heard of, even among "the lawyers," that a doubt *could* be raised as to its enacted day. Every child that could count its fingers knew perfectly which was "the seventh day;"—just as perfectly, and just in the same manner, as he knew how many constituted "seven,"—by unquestioned acceptance. An authority for "the date of the reckoning, and of course for the day itself," will be found in *Exod.* xvi. 27. That the received computation is identical with the ancient—that Saturday *is* "the Sabbath enjoined in the Decalogue"—is as certain as human knowledge can be, even concerning the Bible itself. No historical monument is more reliable than the Israelite's traditionary Sabbath. On one point at least,

 No Sabbath in *Genesis*.

 Its first enactment, in *Exodus*.

Jews, Christians, and Mohammedans, are happily agreed, and that is "when the week should begin and end." J. N. B. will permit me to remind him that, if Sunday is really the day on which Jesus rose from the dead, we have the testimony of all the evangelists that it is "the first day of the week," and not "the *seventh* day."

"In Eden," says your correspondent, "the first Sabbath kept by man was the first day after his own creation!" It is much to be regretted that he has felt at liberty to make so important an addition to the testimony of Scripture. Certainly no such account is to be found in the Bible, nor anything similar to it. In *Exod.* xvi. 25, J. N. B. will find a narrative of "the first Sabbath kept by man." In vain shall we search for even a hint that, during the twenty-five hundred years previous, man ever did keep, or ever was required to keep, a Sabbath. But we are told that Adam rested "the first day after his own creation!"—in the name of wonder—from *what?* To assume that the declaration in *Gen.* ii. 3, "God blessed the seventh day and sanctified it," means that *man* "sanctified it," requires rather too great an exercise of "fancy" for a sober logician.* I dislike retort, but I cannot help reminding my friend J. N. B. that "so serious a blunder at the beginning should abate a little his tone of confidence."

The First Proposition, then, that there is but one Bible Sabbath, stands wholly unimpaired. No one can assail it by "venturing to affirm." Nothing will answer but a chapter and verse, pointing out a "Sabbath" *other* than that of the fourth commandment—"the seventh day." Such an appeal has not as yet been even attempted.

II. The Second Proposition, that the Sabbath was strictly a ceremonial and Jewish institution, seems to your correspondent

* "The words are a narrative of what *God* did *himself*; but do not contain a precept of what *Adam* should do." Dr. GILL. (*Body of Divinity*, vol. iii. book iii. chap. 8.)

The Sabbath not *moral*, since it has been changed.

“a glaring falsehood. Every other command in the Decalogue is acknowledged to be of a *moral* nature. How happens it that the *fourth* should be an exception?” Let us examine: the particular *day* required by this command, “*the seventh day*,” is also an integral portion of the Decalogue. Is it therefore “acknowledged to be of a moral nature?” If so, why has it been changed? Why does my friend J. N. B. entirely neglect it for another day not “in the Decalogue!” Can *moral* laws thus change? The answer has been already furnished by the previous assertion of my friend, that the particular day belongs to “*positive law*;” so that, by his own showing, a *part* of the Decalogue is not “of a moral nature,” since a particular day certainly is contained therein. He even extends his admission further, and very correctly states that a “*weekly Sabbath*, rather than one oftener, or more seldom, is not of itself obvious, and every tenth day, or every fifth, or any other proportion, might have its advocates.” Now this vague, problematical interval of time, “not of itself obvious,” must either be accepted as part of the *moral* law, or I hand back to my friend the question, “how happens it that it should be an exception?”

But the institution was “‘made for man,’ established at the beginning of the world, and founded on reasons of *universal* and *perpetual* force.” Indeed! what are these perpetual reasons? God “rested the seventh day,” wherefore thou shalt keep the *first*! Do no work on Sunday, “because that *in it*” God did not rest “from all his work!” “Thou wast a servant in the land of Egypt,” and “*therefore*” must the day be kept! How comes it that *all* these “reasons of universal and perpetual force” have been so stultified? That the institution was “established at the beginning of the world,” J. N. B. has neither proved nor attempted to prove. Till he does, I simply “venture” to deny it. “An institution ‘strictly Jewish,’ instituted by God two thousand years, at least, before a Jew was born. The idea is preposterous!” Very true. And

The Sabbath a "sign;" and thus peculiar to Israel.

throughout *Genesis*, we shall not find one syllable concerning a "Sabbath-day."

The passages in *Exod.* xxxi. 13, 17, and *Ezek.* xx. 12, characterizing the Sabbath as an especial "sign" between God and the children of Israel, "prove nothing" (says your correspondent), as to its "strictly Jewish" character. "Now it does not seem easy," as PALEY has well observed (*Mor. Philos.* B. v. chap. 7), "to understand how the Sabbath could be a *sign* between God and the people of Israel, unless the observance of it was peculiar to that people, and *designed* to be so."

Bishop WARBURTON admirably argues that "nothing but a rite, by institution of a *positive law*, could serve for a 'sign' or token of a covenant, between God and a particular selected people; for, besides its use for a remembrance of the covenant, it was to serve as a 'partition wall' to separate them from other nations. But a natural duty has no capacity of being thus employed; because a practice observed by *all* nations would obliterate every trace of a 'sign' or token of a covenant made with *one*." (*Divine Legation*, B. iv. sec. 6, note "RRRR.")

That the Sabbath law is *not* a moral one is apparent from the fact that it actually *was* "peculiar to the Jew." Throughout all history, we discover no trace of a Sabbath among the nations of antiquity. This is incompatible with the notion of its being a *natural* duty. Again, a "moral" law, being founded on the natural and universal relations existing between man and his Creator, and between man and man, must be as immutable as those relations. Now the Sabbath has been *changed* in its period, *changed* in the reasons for its observance, *changed* in the character of its requirements, and *changed* in its sanction. How can that which has been so completely superseded now be or ever have been a *moral* law?

But, in addition to all this overwhelming evidence, we are not without the direct and explicit testimony of the Scriptures upon this point. "The Sabbath-days," says Paul, in *Col.* ii. 16, 17, "are a *shadow* of good things to come." This, apart

The Sabbath a "shadow."

An occasion of reciprocal surprise.

from all the previous considerations, would itself be conclusive. No one will pretend that a shadow or type can be other than ritual. It will not do to "venture to affirm" that this does "not refer to the Sabbath of the Decalogue." The assumption is "without a shadow of proof. I meet it with an unequivocal denial." The language of the text is comprehensive and unqualified. The weekly Sabbaths are *certainly* at least as much included in the phrase "Sabbath-days" as any other "ceremonial fasts and festivals of the Jews."—"This is clear from the context," and confirmed by the uniform tenor of the other Epistles. He who asserts a limitation of its application must clearly prove it. In no single instance, is the word so limited in the whole New Testament. Now, is it credible that the Apostle should discard "Sabbath-days," without any exception, and yet use the word in an unfamiliar sense, and intend his readers still to be bound by "an holy day?" "The idea is preposterous." We are therefore justified in the confident announcement that the Sabbath *was* a "strictly Jewish and ceremonial institution."

III. The Third Proposition, that Jesus studiously and repeatedly violated the Sabbath, J. N. B., by a circuitous intimation, charges "with malice prepense:" but when he boldly avows that, "if he did thus violate it, he was guilty of sin [!], and not of a sin only, but of a *crime*, which by the civil code of Moses was punishable with death!" and that, as the law "was *then in force*, every Jew, including Jesus himself, was then bound by it!" I must confess an astonishment at least equal to his own; and so we stand, "well met" in mutual amaze! I am compelled to say with him, that from a Jew "it would have less surprised me than it does from a professed Christian." I hope, however, to be able to relieve him from his surprise, much more completely than I can expect to be relieved myself.

If Jesus has been "charged with a 'repeated violation' of the law of God," there is one circumstance, at least, that ap-

Application of the word "work."

An explicit command violated.

appears to give some color of justice to the charge. We find that the word "work" was used, in the fourth commandment, with a remarkable latitude of application. The lighting of a fire, the gathering of grain or food, the picking of sticks, unnecessary walking, even the carrying of the slightest burden, all fell within the legal construction of the prohibition. Thus in *Jer.* xvii. 21: "Take heed to yourselves, and bear *no burden* on the Sabbath day." Now in the very face of this express interdiction, when Jesus had, on the Sabbath day, restored the impotent man at the pool of Bethesda, he "saith unto him, arise, *take up thy bed* and walk." (*John* v. 8.) Considering how entirely superfluous this command was, either to the miracle, or to its manifestation (the "arising" and "walking" being everything, the "carrying" nothing), it is impossible not to regard this—as his contemporaries regarded it—as a glaring and "*studious violation*" of the Jewish law. He could scarcely have exhibited to his startled countrymen a more striking practical affirmation that their venerated Sabbath was but "a shadow of things to come" (*Col.* ii. 17), having in itself *no* moral sanctity. I think it would puzzle even my ingenious and respected friend J. N. B. to show how this infraction of the literal statute can be resolved into "a work of necessity, mercy, and piety," or into one "lawful to be done on the Sabbath;" and I hope he will have the candor to acknowledge that the Proposition under review cannot, with justice, be stigmatized as either "false" or "calumnious."

Again, when the disciples gathered grain on the Sabbath day, they evidently did that which under the fourth commandment required extenuation, and for which extenuation was given. "Have ye never read what David did when he had need, and was an hungered," doing that "which *was not lawful?*" And by this very parallel, Jesus clearly teaches us that the institution of the Sabbath, precisely like that of the showbread, was a "positive" one, for the breach of which hunger was a sufficient justification. Thus we corroborate, by addi-

Sabbath-breaking excused by hunger.

The law subservient to man.

tional evidence, the preceding Proposition, with which, indeed, the present one is closely connected. Think you he would have justified a slight infringement on the sixth, the eighth, or the tenth commandment—on any *moral* law, in short, by the plea of *hunger*?—that he could *ever* have permitted the doing of that “which is not lawful” in natural duty?—that he could yet appeal to the precedent of the priests (who, by the necessity of their office, impinge upon the literal inhibition of the fourth commandment), and hold the “unlawful” doer—“guiltless?” The question needs but to be asked!

But, further than this, he asserts, “The Sabbath was made for man—not man for the Sabbath.” The institution is subordinate to the man, and not the man to the institution.* Could he have said this of any law but a positive or ceremonial one? Assuredly NOT!—Man is subordinate to “moral” law, and *not* moral law to the man. “Were the observance of the Sabbath a *natural* duty,” justly remarks Bishop WARBURTON, “it is certain man *was* made for the Sabbath; the end of his creation being for the observance of the *moral* law. On the contrary, all *positive* institutions were made for man.” (*Div. Legation*, B. iv. sec. 6, *note*.) This furnishes another proof that the fourth commandment is positive, ceremonial, and Jewish.

Singularly enough, J. N. B. quotes a *part* of this very passage to confirm its obligation! “‘The Sabbath was made for man,’ that is, not for the benefit of that peculiar nation, but for the good of the whole human race.” To read this *alone*, one would think that the old Pharisees had been sad *Sabbath-breakers*, and that Jesus was trying to reform them—by preaching up the universal obligation of this glorious institution; while every Bible student knows that the fact is

* “A principle is here laid down, which it is clearly impossible to confine to the Sabbath alone. Rather it must extend to the whole circle of outward ordinances.” TRENCH. (*Notes on the Miracles*, ch. xix.)

 A curious syllogism.

 "The *Lord* of the Sabbath."

just the contrary. It was Jesus who was the "Sabbath-breaker" (no offence to my friend this time, I hope;—no great harm in breaking "shadows," you know), and he was endeavoring to satisfy the clamors of its rigid observers, by teaching them that it had not this supreme authority *over* man which they supposed, but that it was "made *for* man." Now what sad nonsense does your correspondent make of this important passage: "You accuse me of breaking the Sabbath, but it was made, 'not for the benefit of' the Jews alone, 'but for the good of the whole human race!' Therefore your charge is groundless." This is logic, with a vengeance. The truth is, this much perverted quotation was pronounced—not as a check upon the Anti-sabbatarian, but to counteract the *Sabbatarian*; and honesty requires that it should not be employed for an opposite purpose.

Lastly, after Jesus had thus most distinctly and emphatically denied the *morality* of the Sabbath by asserting, first, that hunger excused its breach, and secondly, that it was entirely subservient to man (neither of which could possibly be the case with any moral duty), he concluded his lesson with the memorable declaration, "Therefore the Son of man is Lord even of the Sabbath!" That is *because* it was a positive ordinance. How was he *Lord* of the Sabbath, except by having authority to alter or control it?* And how would this reply have any *force* to the charge against him, unless he designed to teach that, being *Master* of the institution, he could justly do that which, without such authority, he could not lawfully do? To what purpose did he assert his *right* to disobey the commandment, if the very claim did not necessarily infer an *exertion* of that right? "If I have done

* "The Sabbath day was instituted for men's cause, and not men made for the Sabbath day. The Son of man came not to destroy men, but to save them: and for that cause hath he power—yea, clean to take away the Sabbath, so oft as man's health so requireth."—(*Paraphrase of ERASMUS on Mark ii.*)

 The "charge" of violation not new.

 "Sabbath-breaking" unproved.

what by this positive ordinance 'was not lawful,' know that I am *Lord* of the Institution! And *this* is my warrant for what I have done."

I sincerely trust that J. N. B. will now be "less surprised" at the conclusion arrived at than he was on its former announcement. The passages in *Matt.* xii. 2, *Mark* ii. 24, *John* v. 10, 16, 18, ix. 16, must have escaped his memory, when he observed: "This is the *first* time I remember to have seen 'him who knew no sin' charged with a 'studied and repeated violation' of the law." While thus confirming the charge, I hope I shall be relieved from the imputation of exhibiting any "malice prepense."

IV. The Fourth Proposition, that the observance of the Sabbath is never once enjoined or even *encouraged* by the New Testament writers, and that, on the other hand, "Sabbath-breaking" is never once *condemned* by them, "has *more* show of truth," says my obliging friend, "than any of the preceding." Considering upon what *impregnable* foundations of Scriptural authority these have been established, such an encomium is as satisfactory as it is ingenuous; and leaves but little occasion for any further illustration of this position. A single passage has been diffidently suggested by J. N. B. It is where Paul reminds Timothy that "the law" is made "for the lawless and disobedient, for the *ungodly* and for sinners, for unholy and *profane*." (1 *Tim.* i. 9.) After so liberal a concession, courtesy alone would forbid my being captious with his quotation. I therefore leave it, congratulating him on its applicability, and wishing him joy of all its deductions.

The comprehensiveness of the subject has already so extended the present communication, that I am compelled reluctantly to defer the consideration of the two concluding Propositions to another occasion.

W. B. T.

The Jewish Law resisted by the Gentile converts.

PART II.

“If the Son therefore shall make you free, ye shall be free indeed.”—JOHN viii. 36.

“Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days.”—COLOSSIANS ii. 16.

UPON the two remaining—and the two most vital—assumptions of Anti-sabbatarianism, I find your correspondent J. N. B. and myself directly at issue.

V. The Fifth Proposition, that the Sabbath was formally abrogated by the first council at Jerusalem, receives from J. N. B. a criticism equally concise and emphatic. “This Proposition,” says he, “is a pure assumption, without a shadow of proof. I meet it with an unequivocal denial.” It will be necessary for me, therefore, to refresh my friend’s memory concerning some of the circumstances of this important judicial deliberation.

It will be remembered that, when the church threw open its doors to the Gentile world, a warm contention almost immediately arose between the Pharisaic Christians and these new converts, respecting the obligations of the Jewish law; the former—who claimed Jesus as the Jewish Messiah, “He which should have redeemed Israel”—insisting “that it was needful to circumcise them, and to require them to *keep the Law of Moses*,” and the latter, as naturally rejecting whatever they found burdensome in that code, as forming no necessary part of the evidences, or of the doctrines, which had attracted them to the Christian fold. It will also be remembered that, in consequence of this “no small dissension and disputation” in the church at Antioch, it became necessary to invoke the authority of the catholic Church; and it was

Three Mosaic enactments alone enforced.

accordingly "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders, about this question." The great subject thus presented for the consideration and adjudication of this general council was evidently the *whole* "Law of Moses," and the extent of its obligation (*Acts* xv. 5); and the decision arrived at, after "there had been much disputing," excepted from abrogation but three prohibitions of the "Law" as "necessary things" to be abstained from; namely, *idolatry, fornication, and the eating of things strangled, and blood.** As PALEY very correctly states, "The observance of the Sabbath was not one of the articles enjoined by the Apostles, in the fifteenth chapter of *Acts*, upon them 'which from among the Gentiles were turned unto God.'" (*Mor. Phil. B. v. ch. 7.*)

If my friend J. N. B. will still contend that this "does not affect the original law of the Sabbath," that "the key to the whole fallacy is in the wrong sense given by the writer to the term Law," and that "in this case, *as the whole context shows*, it is to be restricted to the Jewish ceremonial law," I can only express a deep regret that he has read the Scriptures to so little purpose, as thus glaringly to misconstrue their teaching. "The whole context shows," *incontrovertibly*, that the ecclesiastical decree was *not* "restricted to the Jewish ceremonial law," by its actually specifying two provisions of the *moral law*! So "wrong a sense given to the term Law," by my friend, is really *worse* than a fallacy!

The obvious reason why these two points of the moral law were at all referred to was that they were the only ones likely to be transgressed by those just emancipated from the Roman Paganism. Otherwise they would no more have been noticed

* Irenæus, Tertullian, Cyprian, Ambrosius, Jerome, and Augustine, in quoting or alluding to the Jerusalem canon, all omit the "things strangled:" evidently considering this included in the prohibition of "blood."

No Gentile Sabbath *before* conversion: none *after*.

than *robbery or murder*; and J. N. B. would then have had some slight chance of exercising his ingenuity in maintaining his "fallacy."* It is very certain that these Gentiles never were bound by the Jewish Sabbath law *previous* to their conversion; and it will not be doubted that they would have found a strict observance of the Jewish Sabbath not the least burdensome portion of "the law of Moses," which the Pharisees had commanded them to keep. When, therefore, the mother Church at Jerusalem by official edict resolved "to lay upon them *no greater burden* than these necessary things" above mentioned, it is impossible to include the fourth commandment as obligatory upon them, without grossly perverting the language and the purport of Scripture.

But, even granting, for the sake of the argument, that the canonical decision *was* "restricted to the Jewish ceremonial law," the admission would not help my friend a particle. As the Sabbath law has already been fully shown to belong to that law (*vide* Proposition II.), it would still necessarily fall within the recognized province of the ecclesiastical judgment, and its *omission* would be quite as decisive. On either supposition, therefore, the silent rejection of the fourth commandment at once suspends its authority; unless J. N. B. is prepared to show that the Greeks and Romans themselves had a weekly Sabbath—*apart* from this repudiated law of Sinai. I hardly suppose that this will be attempted.

When the church at Antioch received the circular epistle announcing the decision, we learn that "they *rejoiced* for the consolation." Contemplating the relief thus accorded by this gospel sabbatism from Mosaic bondage, how appropriate becomes the prophet's announcement concerning the root of

* "If the Apostles *had* intended to decree anything against homicide in this canon, they would doubtless have appointed the whole Decalogue to be observed by the Gentile converts." SPENCER. (*De Legibus Hebræor. Ritual. lib. ii. cap. xxvi. sect. 4.*)

The Sabbath as clearly abrogated as circumcision.

Jesse, "To it shall the Gentiles seek; and *his* REST shall be glorious!" (*Isai.* xi. 10; 2 *Cor.* iii. 11.)

It is true that the church at Jerusalem continued to observe the Sabbath, long after this repeal—as it did indeed the whole Mosaic code—the first fifteen Bishops of that church being all circumcised Jews; but the repeal appears to have been addressed particularly "unto the brethren which are of the Gentiles" (*Acts* xv. 23), and not to the Jews; and accordingly we learn from history that these Gentile Christians *kept no Sabbath*. They did meet together early on Sunday "to break bread" in commemoration of the "resurrection morn" (apparently occupying the remainder of the day with their usual employments), but so far was this day from being regarded as a *Sabbath*, that the Jewish Christians, while adopting the same practice, still rigidly observed the seventh day in literal obedience to the fourth commandment.

The firm conclusion, then, at which we arrive, is this: that the abrogation of the Sabbath is as certainly and as distinctly announced by this Jerusalem council, as is the abrogation of circumcision. There is no suggestion that can be offered to preserve *its* vitality that will not equally apply to the latter. Was the one symbolical? so was the other; was the one ceremonial? so was the other; was the one unknown to the Greeks? so was the other;* was the one excluded by silent neglect? so was the other; was the one distinctively referred to in the subsequent Epistles? so was the other; is the one abolished?

* Circumcision, indeed (although the great seal of the Abrahamic covenant), was even *less* distinctive of the Israelite than was the Sabbatic institution! THEODORETUS, one of the Christian "Fathers," has well remarked: "No other nation beside the Jews ever observed the Sabbatic rest: neither did *circumcision itself* so perfectly distinguish them from other nations as this Sabbath; for the Idumæans (who are descended from Esau), as well as the Ishmaelites, and even the Egyptians, also had circumcision; but the Jewish nation *alone* had the institution of the Sabbath." (*Comment. in Ezek.* xx.)

WARBURTON; and BUNYAN.

Epistle to the *Hebrews* Anti-Sabbatarian.

so is the other! "No one ever yet mistook circumcision for a natural duty," remarks Bishop WARBURTON, "while it has been esteemed a kind of impiety to deny the Sabbath to be of that number!" (*Div. Leyat.* B. iv. sec. 6, *note.*)

To adopt the language of JOHN BUNYAN, I would ask, "What can be more plain, these things thus standing in the Testament of God, than that the seventh-day Sabbaths, as such, were given to Israel—to Israel *only*: and that the Gentiles as such were not concerned therein!" (*Essay on the Sabbath*, quest. iii.) He was fully warranted in the assertion, "that the old seventh-day Sabbath is *abolished* and *done away*, and that it has *nothing to do* with the churches of the Gentiles." (*Ibid.* quest. iv.)

VI. In regard to the Sixth and last Proposition, that the Epistles uniformly regard the Sabbath as a provisional type, fulfilled and superseded by the gospel dispensation, my friend again laconically says, "This I deny, and challenge him to the proof. It certainly is *not found* in the epistle to the Hebrews." Let us see how far this interesting treatise confirms, or tends to illustrate our proposition. The deductions of its author are oftentimes apparently remote, and (as Peter has observed, 2 *Epist.* iii. 16) even their scope occasionally obscure; still, accepting his doctrines, we must, to the best of our ability, endeavor to discover his design.

What is the "rest" of God, referred to by the Psalmist (xcv. 11), and by whom should it be enjoyed, appear to have been the questions suggested to the apostle's mind by the quotation he had introduced, to warn the Hebrews against "unbelief." (*chap.* iii.) And in this connection, since the ancient Israelites who believed not "could not enter in because of unbelief," he contends that, by application to the new dispensation, only those "*which have believed, do enter into rest*" (iv. 3), that is, that the promised rest could only be referred to—and enjoyed by—the faithful Christian. And he endeavors to establish this by the consideration, *first*, that while the

Creator's rest—reaching back even to the “foundation of the world”—gave sanction to a Sabbath which had been long and fully enjoyed by the Israelites, the text yet declared, “They shall not enter into my rest;” proving that this could not mean the *Sabbath* rest (v. 4, 5, 6); and *secondly*, that, while “Joshua had given them rest” in Canaan, long before the time of David, the expression “‘To-day’—after so long a time,” equally proved (and for the same reason) that the Psalmist could not refer to the *Canaan* rest: “for if Joshua had then given this rest, he would not afterward have spoken of another day” of rest, into which some should “*not* enter.” (7, 8.)

Having thus clearly excluded both the repose of Canaan and that of the Sabbath from the contemplation of the passage quoted, he establishes his conclusion, “There remaineth, therefore, a rest *to the people of God*” (v. 9), to those who “are made partakers of Christ,” as the only hypothesis left, to give significance to the text. “We, which have believed, *do* enter into rest;” and with regard to its character, “he that is entered into his rest, he also hath ceased *from his own works*, as God did from his.” (v. 10.) This spiritual “sabbatism to the people of God” is thus as complete in its application, and as perfect in its fruition, as was the carnal sabbatism of the Israelites. The believer, says Dr. CLARKE, “no longer depends on the observance of Mosaic rites and ceremonies for his justification and final happiness. He rests from all these *works of the law*, as fully as God has rested from his works of *creation*.” (*Comment. in loco.*) Dr. GILL very unnecessarily and unsatisfactorily refers this verse (10) to Christ, instead of to his followers; though, on the preceding verse, he very forcibly remarks: “The rest which remains for them is not a *new Sabbath day*, but a sabbatism; and this does not so much design eternal rest in heaven . . . but rather the spiritual rest believers have in Christ, under the Gospel dispensation, which they now enter into, and of which

The heavenly rest not referred to.

The two types.

the apostle had been treating; and as for the word 'remaineth,' this does not denote the futurity of it, but the apostle's inference or consequence from what he had said; and the sense is, it remains, therefore, and is a certain fact, a clear consequence from what has been observed, that there is another rest distinct from God's rest on the seventh day, and from the rest in the land of Canaan; which were both typical ones of the present rest the saints now enjoy." (*Comment. in loco.*)

The view which would refer this sabbatism to the rest beyond the grave finds no support from the context. The whole subject of this dissertation is the Levitical symbolism of the gospel; without the slightest reference to a *future* life. "Unbelief"—the great stumbling-block of the Hebrews—is characterized as the chief obstacle to their enjoyment of the promised repose; which (it would appear) is complete in proportion to faith. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (v. 11.) "For we which have believed, *do* enter into rest;"—evidently not in a future sense. "Come unto me all ye that labor and are heavy laden, and I will give you REST." (*Matt. xi. 28.*)

The two different rests referred to above (in verses 4 and 8) appear to have prefigured—each its peculiar antitype; and while the spiritualizing Jews regarded Canaan (to possess which they passed the Jordan—*Josh. i. 11*) as emblematic of the heavenly repose after death (*Job iii. 17*; *Rev. xiv. 13*), they looked upon the more transient Sabbath day as a shadow of the temporal repose of their nation under their Messiah's empire.* Hence, the early and wide-spread sentiment of a

* "The Jews," says BURNET, "have a remarkable prophecy, which expresseth both the whole and the parts of the world's duration. The

The celestial Canaan: and the Millennial Sabbath.

millennial Sabbath, that should succeed and terminate *six* thousand years of worldly toil.*

The intimations, then, that we receive from this somewhat abstract treatise are, first, that there is a Sabbatism for Christians; and, secondly, that this Sabbatism is something very widely different from the keeping of a holy *day*. A strong presumption is thus afforded that the Jewish Sabbath was itself, in fact, the "provisional type" of this new rest reserved for believers; that, as *literally* it commemorated

world, they say, will stand six thousand years. . . . This prophecy they derive from Elias." (*Sacred Theory*, &c. B. iii. chap. 5.) "And so our Rabbins of blessed memory have said in their commentaries on 'God blessed the seventh day'—the Holy One blessed the world to come, which beginneth in the seventh thousand of years." (*Bereschith Rabba*.)

* We find this idea of a millennial Sabbath very common among the Christian "Fathers." In an epistle of undoubted antiquity (though generally considered as falsely ascribed to BARNABAS, the companion of Paul), the meaning of the six days' creation is said to be, "that in six thousand years the Lord will bring all things to an end," and "that, when his Son shall come and abolish the season of the Wicked One—then he shall gloriously rest in that seventh day." (*Wake's Translation*, chap. xiii.)

"The assurance of such a Millennium was carefully inculcated by a succession of Fathers, from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine." GIBBON. (*Decline and Fall*, chap. xv.)

Says this last-named Father, "Since in six days all the works of God were finished—so, during six ages (that is, for six millenniums), it is necessary for the world to remain in the present state. For the great Day of God is completed by the circuit of a thousand years, as the prophet indicates who says, 'Before thy eyes, O Lord, a thousand years are as one day.' . . . And since God rested on the seventh day from his finished work, and blessed it, it is necessary that at the end of the six thousandth year, all evil should be abolished from the earth, and justice should reign for a thousand years; and that there should be an universal tranquillity and rest from labors." LACTANTIUS. (*Divin. Instit. Lib. vii. sect. 14*.)

JUSTIN MARTYR.

ERASMUS.

CALVIN'S comment.

WHATELY'S summary.

Israel's repose from the bondage of Egypt (*Deut.* v. 15), so *spiritually* it foreshadowed Israel's repose from the bondage of Sinai (*Gal.* v. 1). How far this presumption is weakened, or illustrated, by collateral Scripture testimonies will presently appear.

Says JUSTIN the Martyr, in his reply to the charge of the Jew Trypho, that the Christians had abolished the Sabbath—"Instead of wasting a day in idleness and calling it religion, this new law will have you keep a *perpetual Sabbath.*" (*Dialog. P. i.*)

The learned ERASMUS in the same spirit remarks that "they that stick unto the Son of man (who is Lord of the whole law, and teacheth how all things which were figured by the corporal 'shadows' ought to be observed after a spiritual sense and meaning), are free, and clean discharged in conscience from any longer observing of such Jewish ceremonies." (*Paraphrase on Mark ii.*)

CALVIN, in his celebrated "Institutes," commenting on the fourth commandment, holds the following language: "He [Christ] is the true *fulfilment* of the Sabbath. . . . This is kept, *not by one day*, but by the whole course of our life, till, being wholly dead to ourselves, we be filled with the life of God. Far away from Christians, therefore, should be the superstitious observance of days. . . . Let us sum up the whole in the following manner: as the truth was delivered to the Jews *under a figure*, so it is given to us without any shadow; first, in order that during our whole life we should meditate *on a perpetual rest* from our own works," &c. (*Instit. B. II. chap. viii. secs. 31, 32.*)

"Numerous early Christian Fathers" (says Archbishop WHATELY), "in their commentaries on the Decalogue, describe the Jewish Sabbath as corresponding, in the analogous scheme of Christianity, not so much to the Lord's day as to the whole life of the Christian, to his abstinence from all works that may draw off his affections from God, and to his

complete dedication of himself to his service. See Athanasius, *Hom. de Sab.*;—Hieronimus, in *Decalog.*;—Origen, *Tract.* 19 in *Matt.*;—Chrysostom, *Hom.* 39 in *Matt.* xii.;—Justin Martyr, *Dial. c. Tryph.*;—Clemens Alexandrinus, *Strom.* lib. iv.;—and Augustine, *passim*;—ALL of whom hold this language. I refer, however," continues WHATELY, "to these and other authorities, not as *guides* to regulate our faith and practice, for I am taught to 'call no man Master upon earth;' but merely to show that the *novelty* which has been attributed to my views lies, in fact, on the other side." (*Essay v. Note A. On the Sabbath.*)

But we must return to PAUL. "Let no man judge you," says he to the Colossians (ii. 16), "in respect of an holy day . . . or of the Sabbath-days; which are a *shadow* of things to come; but the body is of Christ." At first sight, this really looks as if the apostle intended to teach us that the Sabbath was a "provisional type, fulfilled and superseded by the Gospel dispensation!" But my friend J. N. B. says he did not "refer to the Sabbath of the Decalogue, but only to the ceremonial fasts and festivals of the Jews." How unfortunate for my hypothesis! It is some encouragement, however, to find that JOHN CALVIN expressly quotes this text, in his exposition of the fourth commandment, and approves its literal application. "Therefore the apostle says, in another place, that the Sabbath was a shadow of something future, but the body was in Christ that is, the real substance of the truth, as he has there well unfolded." (*Calvin's Institutes*, B. ii. ch. 8.) I have the satisfaction also of discovering that MARTIN LUTHER, JOHN MILTON, RICHARD BAXTER, ISAAC BARROW, JOHN BUNYAN, and a few other minds of the same stamp, all apply this text to the fourth commandment. JEREMY TAYLOR very concisely remarks: "That we are free from the observation of the Sabbath, St. Paul expressly affirms in Colossians." (*Ductor Dubitant.* B. ii. ch. 2, rule vi. 52.) Archdeacon PALEY, an able Biblical critic, and certainly a close

Assertion, inconclusive. A challenge. Paul to the Romans:—all days alike.

student of Paul's writings, infers from this passage that "St. Paul evidently appears to have considered the Sabbath as part of the Jewish ritual, and not obligatory upon Christians." (*Mor. Phil. B. v. ch. 7.*)

I can hardly permit J. N. B., therefore, to dislodge me thus summarily; but before surrendering my castle at summons, I require him to show by a single hint "from the context,"—by a single syllable from the New Testament—how he can exclude the seventh day Sabbath from "the Sabbath-days which are a shadow." But again; as is generally the case with theories founded in error, my friend has wholly overlooked another point. After he has given me, therefore, some ground more substantial than assertion, for believing that this passage "does not refer to the Sabbath of the Decalogue," I further require him to show how Christians can possibly retain this Sabbath, and yet not keep "an *holy* day!" I suppose the next step in the argument (if I may be pardoned the misnomer) will be the assurance not only that "Sabbath days" do not *mean* Sabbath-days; but that "an holy day," obviously "from the context," imports something entirely different from an holy day! and perhaps ultimately, that "the context" itself falls within the same category. If, in addition to these philological revelations, your correspondent will also make the trifling discovery of a Scriptural text, half so explicit—half so unmistakable—on his side of *either* of our "Six Propositions," I promise to abandon to him the whole argument *without reserve!*

But, fortunately, we have corroborating testimonies to establish the position under review: it is not dependent on a *single* chain of evidence—however irrefragable that chain may be. "Him that is *weak in the faith*, receive ye," says Paul to the Romans, "but not to doubtful disputations. . . . One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto

The text conclusive, unless "limited!" ERASMUS. GILL. MACKNIGHT.

the Lord; and he that regardeth not the day, to the Lord he doth not regard it." (xiv. 1, 5, 6.) To this J. N. B. replies: "If Paul's language in that chapter be taken without any limitation, as affirming that *every day is to be esteemed alike* by enlightened Christians, it goes beyond the apostle's aim, and strikes equally against the Christians' 'Lord's day,' as against the Sabbath of the Decalogue!" This is certainly an original mode of argument; and deserves a copyright! If our recognized authority "be taken without any limitation," it entirely overthrows me, and therefore I must limit it!—to what extent, we are not informed. Humbly supposing that the apostle really meant pretty much what he said, I am disposed to accept his language as it is.

ERASMUS illustrates the text thus: "For he that is weak and of unperfect faith, maketh a difference betwixt day and day, as though one were 'holy,' and the other not. . . . On the other side, he that is perfect and strong in his faith, conceiveth in days no such difference, but rather thinketh all the space of his life consecrate and hallowed to godly conversation." (*Paraphrase on Rom. xiv.*)

Dr. GILL remarks, concerning this passage, that it must be understood as including, among the various Jewish festivals, "one day in a week, the seventh day Sabbath; now there were some," he adds, "who thought that the laws respecting these days were still in force, particularly the latter, and therefore esteemed it above another." (*Comment. in loco.*)

"With respect to days," says MACKNIGHT, paraphrasing the same passage, "the Jewish Christian indeed thinketh one day more holy than another; the new-moons, for example, and Sabbaths; but the Gentile Christian, *better informed*, thinketh every day alike holy, because the law of Moses is not the law of Christ's kingdom." (*On the Epistles, Rom. xiv. 5.*)

Whatever *valid* grounds then there may be for weekly worship, and for Sunday commemoration, I sincerely hope they are perfectly satisfactory to my friend: if not, he deserves

LUTHER.

Paul to the *Galatians*:—Sabbath observance condemned.

commiseration. But at present I am only concerned to show, first, that this observance is not required by the fourth commandment (*vide* Proposition I.), and secondly, that, if it were, this commandment has been, in Paul's expressive language (unconsciously used by my friend), completely "blotted out." (*Col.* ii. 14, 16.) If J. N. B. will esteem Sunday as more "holy" than any other day, I leave him to escape Paul's implication of "weakness in the faith," as best he can. To console him, I will remind him of the opinion of MARTIN LUTHER, as quoted in Coleridge's *Table-Talk*: (*vol.* ii. *May* 19, 1834 :) "If anywhere the day is made holy for the mere *day's* sake, if anywhere any one sets up its observance upon a *Jewish* foundation, then I order you to work on it, to ride on it, to dance on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."

"O, foolish Galatians," says the apostle once more, (iii. 1,) "who hath bewitched you, that ye should not obey the truth?" "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe *days!*" (*Gal.* iv. 9, 10.) "Sabbaths:" says GROTIUS. (*Annotations in loco.*) "These days," says a note in VALPY'S *Greek Test.*, "are the Sabbaths." "This expression," says BLOOMFIELD'S *Greek Test.*, "refers to the Sabbath." "By days," says MACKNIGHT, "the apostle means the weekly Sabbaths." (*Commentary in loco.*) Dr. CLARKE paraphrases it: "Ye superstitiously regard the Sabbaths." (*in loco.*) And Dr. GILL says: "By '*days*' are meant their seventh day Sabbaths; for since they are distinguished from '*months*' and '*years*,' they must mean such days as returned weekly; and what else can they be but their weekly Sabbaths?" (*Com. in loco.*)

If my friend J. N. B. thinks these "days," so warmly condemned by the apostle, do *not* refer to the Sabbath of the fourth commandment, I shall be very happy to learn the grounds on which such an opinion is based. Meanwhile, I

The Sabbath *uniformly* regarded as a shadow in the Epistles.

must avow that I have seen nothing calculated to "abate the tone of confidence" with which I reiterate the unimpeached conclusion, that while the apostolic council at Jerusalem clearly rejected the Sabbath from the "things necessary" for Gentile Christian observance, the Epistles *uniformly* regard the institution "as a provisional type, fulfilled and superseded by the gospel dispensation: the 'rest which remaineth to the people of God' being not that of 'the seventh day,' but that into which they 'who have believed do enter,' when they 'have ceased from their own works.'" If in a solitary instance these Epistles regard the Sabbath *otherwise* than as "a shadow," I have yet to read it, and I shall be under deep obligations to him who shall thus enlighten me.

Two points of my friend's review, that I particularly desired to notice, yet remain; the "obligation" of Mosaic law, and the "Antinomianism" of its rejection: but I have already so encroached upon your courtesy, Messrs. Editors, and, I fear, upon the patience of your readers, that I must for the present neglect them.

In conclusion, I would ask your correspondent J. N. B. one serious question: Does it not painfully impress him as a most suspicious circumstance for the doctrine he advocates—as a circumstance well qualified—not to "abate"—but to *destroy* his confidence in its truth, that, while the Anti-sabbatarian calmly reposes on the perspicuous and repeated declarations of Scripture, he himself is driven to the merest expedients in futile efforts to evade or to extenuate their significance, and finds no single text to counteract their force—no single intimation from the whole New Testament, to sustain his Sabbath obligation?

W. B. T.

THE OBLIGATION OF THE SABBATH.

REPLY TO "W. B. T."

PART I.

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—MATTHEW v. 19.

MESSRS. EDITORS:—

I HAVE read with interest, not unmixed with melancholy, the ingenious defence by W. B. T. of the "Six Antisabbatarian Propositions." It is written with vivacity and force, is courteous in tone, and its argument is lawyer-like in subtlety, brilliancy, and strength.

If (as he claims by the text he has prefixed as a motto) he regards himself as defending *Christian liberty*, I honor his motives; but at the same time must lament that he entertains such views of the Sabbath as to suppose it was ever to pious men a *burden* and a *bondage*. The good of old were taught of God to "call the Sabbath a *delight*." A very different class of men were they who said, "What a weariness is it!" "When will the Sabbath be gone?"

Should not this single Scriptural contrast suggest to his mind that, after all, his views *may* be wrong? And if wrong, then dangerous? Is the liberty which Christ has come to give us, a liberty *from*, or a liberty *to*, holy delight? Is it not the uniform effect of a spiritual change in true conversion (I put

 The Sabbath no "burden;" but a "delight."

Evil tendencies.

it to the *observation* and *Christian experience* of every one) to *endear* to us the day of religious rest? Would my brother wish it otherwise?

A word as to my stand-point and aim in this discussion seems necessary. Let no man think me the advocate of Jewish prejudice, or religious intolerance. All my principles forbid it. I honor no class of men more highly than the apostles and champions of religious liberty. In this respect I belong to the school of ROGER WILLIAMS, or rather, let me say, to the glory of our common Master, to the school of Christ. Of Him I have learned to "call no man master on earth," and to forbid no man to do good, because he follows not with me. I go all length with my brother in his abhorrence of bigotry. I say with Paul, that great apostle of Christian liberty: "Let us not, therefore, judge *one another* any more; but judge *this* rather, *that no man put a stumbling-block, or an occasion to fall in his brother's way.*" (*Rom. xiv. 13.*) I trust he will believe me when I say that, while I entirely acquit him of all such *intention*, I could not suppress the apprehension that such an *ill effect*, as is here deprecated, might follow from the confident tone and natural tendency of the "Six Propositions," against the divine authority of the Sabbath.

For this reason I wrote at first, and for this reason I now resume the pen. Had W. B. T., in this reply, convinced me of any radical error in my position, or fundamental truth in his own, I should have acknowledged it as cheerfully as I shall any incidental defect he has pointed out in my statements or reasoning. I hope, notwithstanding some strong expressions on his part, to find him at least equally open to conviction.

I must repeat my regret that I have so little leisure to give to a discussion so seasonable, so practical, and in its relations to the Law and the Gospel so fundamental and all-pervading. I almost envy my friend, whose opening words on occupying "a small space" by "a few remarks," when compared with

 The real question at issue.

 Proof necessary on either side.

the space actually filled by his defence, suggests to me the idea of an unlimited affluence of time. Limited as my own time is, I have felt obliged to enter thus fully into the preliminary explanations required by the motto he has chosen, lest any should misjudge my stand-point. The question is not whether we shall "stand fast in the liberty" of the Gospel; this I mean to do as well as he. The question between us really is, Has Christ, who has made us free from the obligation of the Jewish ritual, made us free from any commandment of the Decalogue? In other words, Has Christ annulled the Sabbath? This W. B. T. affirms, and I deny.

I. I now come to the FIRST PROPOSITION; that "There is but one Bible Sabbath, and that, the Saturday Sabbath." W. B. T., in his defence, has ingeniously dropped the last clause of this complex proposition, though it is the only one I have ever denied. I willingly concede that the Sabbath under all dispensations is *substantially one*, with only *circumstantial differences* suiting each dispensation. But this is not the meaning of W. B. T. He contends that there is but one Bible Sabbath, and that one, the Jewish Sabbath, in all its circumstances and details; in a word, that the Law of the Sabbath begins and ends with that nation only. This is the real meaning of the original proposition. Here it is that I take issue with it, and with him.

W. B. T. says, very truly, that no one can assail it by "venturing to affirm." I give him all credit for this logical discovery. But I beg leave to remind him that neither can it be *sustained* by "venturing to affirm" the original proposition. I admit the justice of his demand on my part for "chapter and verse" touching what I propose to prove; and shall therefore hold him to the same.

When I said that the Decalogue knows nothing of Saturday, and that from the Decalogue alone no one could determine the day of the week, I did not mean to deny (as my reference to Exodus xvi. shows) that it could be otherwise ascertained; and

A day fixed by miracle, may be changed by miracle. Sabbath in Eden.

I fully concur with my friend that, "if once ascertained, it becomes the exclusive object of the law's consideration, and engrosses its entire authority." (p. 21.) But I must at the same time remind him that this very mode of fixing the particular day of the week by miracle is a *circumstance* applicable alike to any change of dispensation. He has spent much labor in defending what I never denied, that *for the Jews*, it was fixed to the *last* day of our week. Granted. But then it was not fixed by the Decalogue; therefore the whole authority of the Sabbath enjoined in the Decalogue may, for sufficient reasons, by the "Lord of the Sabbath" be transferred to the *first* day of our week. This is the very thing for which I have contended. And if by sufficient evidence "this is once ascertained," then the *first day* (to use his own words) "becomes the exclusive object of the law's consideration, and engrosses its entire authority."

From this point I might proceed at once to the proof from the Scriptures, that such a change has actually been made. But it will clear the ground under this first head, to notice what W. B. T. has said of the Origin of the Sabbath. He denies its existence in Eden, and regrets that I, in affirming it, have made "so important an addition to the testimony of Scripture!" (p. 22.) I had referred to *Gen. ii.* in proof; on which he remarks that "to assume that the declaration in *Gen. ii. 3*, 'God blessed the seventh day and sanctified it,' means that *man* 'sanctified it,' requires rather too great an exercise of 'fancy' for a sober logician." (p. 22.) I answer, that the meaning of that verse is not the proper work of the *logician*, but of the *interpreter*; determining the true sense, by the usage of words, context, scope, and other circumstances. Truly this is no business for "fancy," but for sober judgment. Does then my friend soberly think these words mean that God set apart the seventh day and blessed it, for *himself* to observe, and not *man*? Of all "fancies," this seems to me the most singular. I had almost said, the most ludicrous. If

“Blessed” for *man*: and “sanctified” to religion. A conjectural evasion.

it were so, why was the fact, in which of course man has no interest, recorded in a revelation for man? But I must remind my friend that his notion is contrary to the established usage of the words “sanctified” and “blessed” in the Scriptures. The word “sanctify” is found for the next time after this text, in Exodus xiii. 2; xix. 10, 22, 23. In all these and in other places, it is used in the sense of *setting apart to the special service of God, by divine authority*. If he can find any other meaning appropriate to Gen. ii. 3, I shall be glad to see it. I know of no interpreter of Scripture who agrees with him. When it is therefore said by the inspired historian, that God “sanctified the seventh day,” I must understand him to say, that God set it apart (from the other six days of labor), *to be religiously employed by man*. The use of the same words in the fourth commandment (Exodus xx. 8—11) confirms this meaning, beyond all the power of scepticism. The word “bless,” when used of an act of God, signifies, in the Scriptures, *to confer blessings on men* (Gen. i. 22; xxx. 27; xxxix. 5); when spoken of *things*, it signifies *to make them means of happiness to men* (Exodus xxiii. 25; Deut. xxviii. 12; xxxiii. 11). I am really ashamed of all this detail. But my friend has compelled me. And “in the mouth of two or three witnesses shall every word be established.”

The only plausible evasion of the force of this passage is that of PALEY and others, who *conjecture* that it may be a *prolepsis*, or *anticipation* by the sacred historian, of the institution of the Sabbath twenty-five hundred years after. But to this conjecture, I answer, 1. It admits my interpretation of the words to be just. 2. It supposes, instead of a recorded fact, a figure of speech, without any necessity contrary to a fundamental law of interpretation. In other words, it is a pure “fancy,” without any grammatical, logical, or historical support. 3. It is *a supposition employed to set aside a divine testimony*: just as if a man, to get rid of the Divine

An answer.

The Sabbath "made for man:" kept by our first parents.

Law of Marriage, were to say that the words in verse 24th of the same chapter (quoted as divine by Christ, in *Mark* x. 5—9) were a mere anticipation by Moses of a subsequent *Jewish* law, and therefore that the Law of Marriage was not binding "from the beginning" of the race, and upon the race at large. 4. It is *against common sense*; for common sense says that any commemorative institution should commence *at, or near the time* of the event commemorated; whereas, this supposition of a mere *prolepsis* leaves "a great gulf," a vast oblivious chasm of more than two thousand years, between the Creation and the Sabbath by which it was commemorated. And even then, to crown the climax of absurdity, it *limits* that commemoration of an event, in which the whole created race are equally interested, to the smallest fraction of that race!

From this legitimate mode of interpretation, I trust it will now appear that I proceeded upon no mere "fancy" in referring the origin of the Sabbath to the day after man's Creation. So much is sure. That it "was made for man," and not for God to keep, is also certain, if (in any case) language has a determinate meaning. The inference of a "sober logician" may now follow, that the first Sabbath was kept by Adam and Eve, in their state of unsullied innocence; and that it was kept "the first day after their own creation." This is all I affirmed; and this I have proved, I think, beyond the possibility of reasonable doubt.

My friend makes merry with the idea of that day, as a day of holy rest for Man. "In the name of wonder," he asks, rest "from what?" (*p.* 22.) It had better become him had he risen upward in thought to the sublime repose of the Creator over his finished work, and remembered that Man was then in perfect communion of spirit with his God.

It follows irresistibly, from the fact thus demonstrated, that if the law of the Sabbath was given to our first parents, it was given to all their posterity. Even PALEY admits this.

But "in vain shall we search for even a hint," says my

The "Week." HESIOD; HOMER; CALLIMACHUS. PHILO; JOSEPHUS. CLEMENT; EUSEBIUS.

friend, "that, during the twenty-five hundred years previous (to Moses), man ever *did keep*, or ever was *required to keep* a Sabbath." (p. 22.) This bold, but unfortunate assertion is sufficiently answered already. I only quote it to remark that the division of time into "weeks," or "seven days," is repeatedly mentioned (in the history of Noah and Jacob), and that we know of no other foundation for such a division of time but in the original institution of the Sabbath.

It is difficult to account on any other principle for the sort of sanctity attached to the seventh day among the ancient heathen nations. The old Greek poets, HESIOD, HOMER, and CALLIMACHUS call the seventh day "holy." PHILO says, "The seventh day is a festival to every nation." JOSEPHUS says most explicitly, "No city of Greeks or barbarians can be found which does not acknowledge a seventh day's rest from labor." The learned CLEMENT, of Alexandria, a witness of the highest competency, says, "The Greeks, as well as the Hebrews, observe the seventh day as holy." And, finally, the learned EUSEBIUS affirms that "almost all the philosophers and poets acknowledge the seventh day as holy."

Now, if we allow the fact, thus testified by so many witnesses, Pagan, Jewish, and Christian, to what cause can this general agreement be ascribed, but to the law of nature, or to the remains of an original tradition from Adam and Noah? These Gentiles surely did not conform to an institute of the Jewish law, which they despised and hated.

But whether the Sabbath was kept or not, during that long period of human apostasy, is nothing to the point. The authority of the institution remained the same, as our Lord says of marriage, "from the beginning." The Law bound men, in each case, even though they broke it. And the reckoning of the Universal Judge is sure. (See *Jude* 14, 15.)

Having thus shown by "chapter and verse," briefly, but conclusively, that the Sabbath did not *begin* with the Jewish people, I shall now show, in the same manner, that it did not

 A Sabbath predicted, in the new creation.

 Proof of the transfer.

end with them. I have before cited a prediction of the Messiah's resurrection and exaltation (*Ps.* cxviii. 16—26), in which the day of Christian worship is manifestly made to correspond to, and celebrate that glorious event. If so, then *a Sabbath is predicted* under the gospel dispensation. And whatever belongs to that dispensation, all admit, is of universal and perpetual obligation.

That *a change of day would be demanded*, seems evident from the nature of the case. The original day was originally and appropriately chosen to commemorate the work of Creation. But the work of Christ, being our Redemption in its eternal results, must, in the esteem of all Christians, be of far higher and sweeter import. The day that sealed the certainty of that glorious work, and of the "new heavens and earth" for the redeemed, must, therefore, of necessity be more sacred and joyful to believers than that which commemorated the creation of this visible globe. *This must perish, but that must endure* (*Isai.* li. 6). And if, according to Isaiah (lxv. 17, 18), the glory of the first creation is so to fade in comparison, as to cease from the commemoration of men, then here is a divine prediction of a change of the Sabbath from the *seventh*, in the order to the *first* day of the week, grounded upon the very *nature of things*, and the consequent necessity of the case.

That such a change *was made in fact*—in other words, that the day appropriated to Christian worship, and the commemoration of the work of Redemption (especially in the Eucharist, or "breaking of bread"), was the *first day of the week*—that this was sanctioned by Christ himself after his resurrection, as the "Lord of the Sabbath"—that it has the example of the inspired apostles in its favor—that it was familiarly known and acknowledged among all Christians as the "Lord's day," i. e., the day by His authority consecrated to Him—are four distinct facts, for which we can cite both chapter and verse. (See

Ecclesiastical History.

Testimony of IRENÆUS.

Sabbath-observance blessed.

John xx. 16 ; *Matt.* xxviii. 9—11 ; *Luke* xxiv. 30—40 ; *John* xx. 19, 20 ; 26—29 ; *Acts* ii. 1—4 ; xx. 6, 7 ; xxi. 4, 5 ; *1 Cor.* xvi. 1, 2 ; *Rev.* i. 10.)

This Scriptural view is confirmed in the clearest manner by Ecclesiastical History. This is good testimony as to the matter of fact. IGNATIUS of Antioch, JUSTIN MARTYR of Rome, DIONYSIUS of Corinth, TERTULLIAN of Carthage (all writers of the first and second centuries), agree in their views of the Lord's day, or the day of Christ's resurrection, as the day of Christian worship. It is true they often distinguish it from the "Sabbath," meaning the *Jewish* Sabbath ; but at other times, their language is as explicit as we could desire, as to the name and authority of the Sabbath being transferred to the First Day. Take for example these words of IRENÆUS, a writer of the highest character, (A. D. 178 :) "*On the Lord's day we Christians keep the Sabbath.*" Were the first Christians then Anti-sabbatarians ? So far from it, a man who refused to keep the Sabbath on the Lord's day would not have been easily recognized by IRENÆUS as a Christian. Let W. B. T. think of this.

The conclusion of the whole argument is this : Either there are now two Sabbaths (which W. B. T. denies), or the *one* Sabbath of the Creation, and of the Decalogue is perpetuated ; is exalted by a new association with the work of Redemption, and for that reason by Divine Authority attached to the *first day* of the week, in preference to the *seventh*. Still, it is a "seventh" day as before ; and as such, of course, absorbs into itself all the authority of the original Law, and all the blessings of the original Promise. What want we more ?

That the conscientious observance of the Sabbath is attended *with peculiar blessings to individuals*, we have testimony from men of the highest intelligence and closest observation, of all countries, ages, sects, and occupations. This is not to be set aside by a sneer at superstition. Superstition will hardly ac-

Experience of Sir MATTHEW HALE.

MONTALEMBERT'S Report.

count for such a high testimony, for example, as that of Sir MATTHEW HALE.*

And that *nations* prosper most, where the Sabbath is most observed in a Christian spirit is, I think, a matter of observation and history. Hear what MONTALEMBERT (himself a French Romanist, and therefore a witness against the credit of his country and his church), says on this subject, in his recent Report on the Sabbath to the French Assembly: "We still 'see' (I quote his words) "the two most powerful and flourishing nations in the world, England and North America,

* As all may not be able to refer to Judge HALE'S testimony, I shall here quote a part of it, only regretting that I cannot give it entire. He says: "I will acquaint you with a truth, that above forty years' experience, and strict observation of myself, hath assuredly taught me. I have been, near fifty years, a man as much conversant in business, and that of moment and importance, as most men; and I will assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition. In all this time, I have most industriously observed, in myself and my concerns, these three things. First: That whensoever I have undertaken any secular business upon the Lord's Day (which was not absolutely and indispensably necessary), that business never prospered or succeeded well with me. Nay, if I had set myself that day but to forecast or design any temporal business to be done or performed afterwards—though such forecast were just and honest, and had as fair a prospect as could possibly be expected—yet I have always been disappointed in the effecting of it, or in the success of it; so that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they expected it to succeed amiss, then they might desire my undertaking it upon that day. And this was so certain an observation to me, that I feared to think of any secular business that day, because the resolutions then taken would be unsuccessful or disappointed. Secondly: That always the more closely I applied myself to the duties of the Lord's Day, the more happy and successful were my employments of the week following; so that I could, from the strict or loose observation of this day, take a just prospect, and true calculation of my temporal success in the ensuing week." See HALE'S MEDITATIONS.

 National prosperity dependent on the Sabbath.

 Truth invincible.

witnessing by their prosperity, to the price God himself pays, even in temporal things, to those nations that remain faithful to the first of his laws." In other parts of his Report (which occupies fourteen columns of the *Moniteur*), this eminent statesman places the public profanation of the Sabbath in the first rank of popular dangers and faults; declaring it is like a *public profession of Atheism*, violating liberty, violating equality before God, and nourishing ignorance, vice, and disorder.

I have dwelt long on this point, perhaps too long. But the settlement of this will greatly aid in determining other points involved in the remaining Propositions. Necessity compels me to close this communication here. In a future one, I hope more briefly to dispatch what remains. May "the Lord of the Sabbath" bless my friend!

J. N. B.

PART II.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—MATTHEW v. 19.

I HOPE no one may be dismayed by the length to which this Discussion has been carried, or discouraged from reading it for fear of its resulting in the establishment of error, or the perplexity of merely "doubtful disputations." It is a Christian law (doubted by no Protestant, and disputed only by the Romanist), "prove all things; hold fast that which is good; abstain from all appearance of evil." Truth loves examination. Rooted in its Eternal Author, God, it rears its majestic form to the light of evidence, and safe in His protection, defies alike the tempestuous sway of opinion, the lightning shaft of wit, and the untempered edge of sophistry. The clouds of

The "Second Proposition" most important. Already overthrown.

the tempest may indeed envelop and obscure it for a moment; yet it soon reappears, stripped haply of its decayed branches and redundant foliage, but intact in every vital part, more perfect in beauty, corroborated in strength, and rejoicing in the radiant light of day. Such I cannot but believe will, through God's grace, be the result of the present Discussion. If the Sabbath be no part of the Law of God, let it perish. If it be, one must indeed be "weak in faith" to fear its overthrow by any fair discussion, when he hears Him, who is Truth itself, declaring, "It is easier for heaven and earth to pass, than one tittle of the Law to fail."—(*Luke* xvi. 17.)

II. The main strength and sole hope of my friend W. B. T. lies in the SECOND of the "Six Propositions" he defends, viz., that "the Sabbath was strictly a ceremonial and Jewish institution." All his other Propositions in reality *rest upon this*, and stand or fall with it. I wish this point to be distinctly understood, marked, remembered, and inwardly digested. It was in fact involved in the preceding Proposition, according to its real import, as I have shown. If, then, I have succeeded in my argument *there*, and have proved that the Law of the Sabbath, like that of Marriage, dates "from the beginning" of the world, and belongs to the whole race, then I have in fact *already* demolished this "Second Proposition," *and, with it, all the rest*. My friend W. B. T. may exclaim against this summary conclusion, in reply to his lengthened argument; but I submit it even to him as a "good logician," if the entire consequence does not legitimately follow. I know he may attempt to escape the consequence; but it will be solely by challenging the proof I have presented of the premises. Of such challenge, however, I feel no fear. Why should I? I live for Truth.

It may, however, be satisfactory to him, as a lover of truth and consistency, if I examine all his remaining Propositions and reasonings in detail, and show that the principles I have established already under the First Proposition pervade the

 Moral and ceremonial distinctions confounded.

 Ceremonial association.

entire New Testament, and give a vital unity and glorious harmony to all the various facts and representations of the Bible. If the patience of my readers will hold out, I will, as far as time and space permit, undertake this, using all the brevity consistent with justice to the argument.

Let us then scrutinize more closely this SECOND PROPOSITION, with the reasonings of W. B. T. upon it. The question between us here is precisely this: he affirms the strictly ceremonial and national character of the Sabbath, and I its moral and universal authority.

Now, I take it for granted that two men of average intelligence and candor, with the same sources of evidence open before them, could not come to such opposite conclusions on a question like this, unless the question were complicated with circumstances that tend to confound moral and ceremonial distinctions, and thus to lead one of them unwittingly to a false issue. Here, in all candor, I think lies the root of my friend's difficulties; and not of his alone, but of many others whose opinions he has subsequently quoted, though not always to the point. And here I may as well say, once for all, that, of the writers he has cited, I think only WARBURTON and PALEY, perhaps Dr. WHATELY also (eminent, but often mistaken men), fully agree with him in his Anti-sabbatarian views. Of the unguarded language of others, he has made a use, I think, they never designed; but "what is written is written," and published too; and being fairly quoted by my friend, must go for what it is worth.

His first argument for the ceremonial nature of the Sabbath is drawn from the fact of its incorporation with the ceremonial law of the Jews.—*Lev. xxiii. (p. 10.)* The fact is clear. I admit it. His *inference* is—therefore the Sabbath was "strictly ceremonial and Jewish." This conclusion, I submit, is in logic a *non sequitur*. The inference does not *by any necessity* follow from the fact. Let us try it in another strictly parallel case. The Law of Marriage was incorporated with the cere-

Jewish motive assigned. The Law not therefore ceremonial and Jewish.

monial law of the Jews. The fact is clear. *Therefore* Marriage is a "strictly ceremonial and *Jewish* institution!" Will my friend W. B. T. accept this inference? It is just as sound as his own; and he is bound either to accept it in *both* cases, or to reject it in both.

His next argument is drawn from the incorporation of a motive from Jewish history into the reasons for its observance. —*Deut.* v. 15. (*p.* 10.) But this is explained by the fact that Moses is here rehearsing the Decalogue in a way *peculiarly applicable to the Jewish people*. No such motive is found in the Decalogue itself, as originally delivered by God; although very proper to be added afterwards to *enforce* its observance upon *them*.

But suppose it were found appended to the original reason given in *Ex.* xx. 11; how does this prove the Second Proposition? That grand "republication of the law of nature," the Decalogue, was given to mankind *through that nation*, till the Messiah should come. (*Deut.* xviii. 15; *Rom.* v. 20; *Gal.* iii. 19.) Though universal in its nature, it was of course particular in its application. It was all for the time *incorporated* both with their ceremonial and civil code. Was it *all* therefore "strictly ceremonial and *Jewish*?" Will W. B. T. really affirm this? Much of his reasoning implies it, yet I am unwilling to impute to him a conclusion so immoral, as well as illogical.

Very different, it seems to me, is the language of our Lord in the opening of his Sermon on the Mount. "Think not that I am come to destroy the law or the prophets; I am come not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (*Matt.* v. 17, 18.) And lest any of his own disciples, in consequence of the abrogation of the strictly Jewish code, should suppose and teach any relaxation of the moral code, he adds the solemn warning which I have prefixed as a motto to these articles. "Whosoever

 The Decalogue enforced by Christ.

 A specification unnecessary.

therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." That by "these commandments," our Lord meant the commandments of the Decalogue, seems to me so perfectly plain, from the specifications which follow, that I consider it beyond all dispute. When it is formally denied, it will be time enough formally to prove it. Let it suffice now to say, that his first examples are taken from the sixth and seventh (perhaps also from the third and ninth) commandments of the Decalogue; and that every other is of a *moral*, not one of a *ceremonial* nature, throughout this whole discourse. Could anything add to the evidence thus given that, as Lord and Judge of the world, Christ recognizes the Decalogue as the immutable Law of God, and ratifies all its commandments in their genuine import, and stripped of every Pharisaic construction, as fundamental laws of his own kingdom?

I can think of but one objection to this, so far as the Sabbath is concerned. It may be said, "Christ does not specify the fourth commandment as a part of this immutable law; therefore it may be an exception." Is it then necessary, after so decisive and comprehensive a statement as to every "jot or tittle of the law," that he descend to a specification of *every* commandment? As well might you raise the same objection against the first commandment, or the second, or the fifth, or the eighth, as against the *fourth*. "But He does specify them elsewhere," it may be said. I answer, yes, the fifth and eighth (perhaps the first and tenth also); but nowhere the *second*. Is the second, then, abolished by Christ? What! when the world was full of idolatry and image worship, to be conquered by His word! Absurd and monstrous supposition! I do not impute to W. B. T. such quibbles and evasions as these. But then I say, equally absurd is the attempt to detach the fourth commandment from the Decalogue;

 Human authority futile.

 "The seventh day" of the *Decalogue*.—moral.

of which it ever formed an integral part, from the day that it was uttered by the voice of God from the blazing summit of Sinai, and was engraven by his finger in the two tables of stone; distinctions equally sublime and significant, which were never accorded to any of the merely *local* and *temporary* laws of Judaism, either civil or ceremonial.

The Law of the Sabbath, then, beyond all controversy, is "one of these commandments." And even if "one of the *least* of them," it is expressly comprehended in the warning of our Lord. And if a thousand Christian divines of the highest distinction, with LUTHER and CALVIN at their head, were to "break it and to teach men so," from some mistaken view of Christian liberty under the gospel, how would that alter the case? Will *they* sit on the throne of final judgment, and pronounce our sentence? They are but men; great men indeed, but fallible; and to their own Master, in this matter, they stand or fall. I, too, could quote great divines on my side. But I will not. Let Christ speak for himself.

But "the particular day, 'the seventh day,' is also," says my friend, "an integral portion of the Decalogue. Is that also acknowledged to be of a *moral* nature?" (p. 23.) This I have so fully answered already under the preceding Proposition, that I should not advert to it again, except to correct my friend, who quotes me as allowing "that a *part* of the Decalogue is not of a moral nature." I have made no such exception. The seventh day of the *Decalogue* I hold to be a part of the moral law of the Sabbath, but not the mere circumstance of its *order* or *mode of designation*. Half the dispute at least, on this subject, springs from confounding two things perfectly distinct in their nature, viz: *the seventh day of the Decalogue*, and *the seventh day of the Jewish week*. The connection was fixed by statute only for that people. This therefore may be changed by competent authority; I mean by the authority of "the Lord of the Sabbath day," without touching "one jot or tittle" of the Decalogue. And

 An historical mistake corrected.

 The Sabbath purified, and ennobled.

it *was* changed, as we have seen. The connection was dissolved at once, by the abrogation of the Jewish code. The Decalogue remained immutable, but *all else that was peculiar to Judaism* was abolished.

But the Sabbath "was actually peculiar to the Jews," says my friend. "Throughout all history we discover no trace of a Sabbath among the nations of antiquity." (p. 24.) My friend here speaks as if all history were under his eye. But he has fallen into a mistake here, which proves that he has not read *all* history. I have corrected his mistake by the united testimony of *seven* competent witnesses:—HESIOD, HOMER, CALLIMACHUS, PHILO, JOSEPHUS, CLEMENT, and EUSEBIUS.

But "moral law," says my friend, "being founded on natural and universal relations, must be as immutable as those relations." (p. 24.) Granted. And, therefore, the Decalogue, which is founded on such relations, remained intact, when everything "strictly ceremonial and Jewish" was swept away like shadows before the sun!

But, says W. B. T., "the Sabbath has been *changed* in its period, *changed* in the reasons for its observance, *changed* in the character of its requirements, and *changed* in its sanction." (p. 24.) Wherein? It is still the same *weekly* "period" required by the Decalogue. The original "*reasons*" for its observance remain; only new and more affecting motives have been supplied, by the death and resurrection of our Redeemer! No change has been made in the "nature of its observance," except the abolition of the "strictly ceremonial and Jewish" code, with which it once was incorporated, together with all the peculiar constructions, penalties, and sanctions of that code. Like Marriage, it now stands as "in the beginning;" pure from every tincture of Judaism; hallowed and beautified with new and loftier associations. Pre-eminently now a part of "the perfect and royal law of liberty," from the slavery of the world, the bright link of man with man, and earth with heaven, the safeguard of virtue, the glory of religion, the pillar and prop of society, the

Col. ii. necessarily limited. Perpetuity of the Decalogue taught by Christ.

palladium of nations, "the pearl of days," the blessing of this world, and the beacon light of that which is to come; who that rightly understands its worth, can fail to "call the Sabbath a delight, the holy of the Lord honorable!"

But my friend now calls in to his aid the authority of the Apostle to the Gentiles. "'Sabbath-days,'" says Paul (in *Col. ii. 16, 17*), 'are a *shadow* of good things to come.' This, apart from all the previous considerations, would itself be conclusive. No one will pretend that a shadow or type can be other than ritual." (*p. 24.*) My friend has inserted the word "good" into the text; probably from inadvertence. I hope its discovery may be a lesson of caution and charity to him in future. But now for the Apostle's meaning. "The language of the text," says my friend, "is comprehensive and unqualified. The weekly Sabbaths are *certainly* at least as much included in the phrase 'Sabbath-days,' as any other 'ceremonial fasts and festivals of the Jews.'—'This is clear from the context,' and confirmed by the uniform tenor of the other Epistles. He who asserts a limitation of its application must clearly prove it." (*p. 25.*) And I hope clearly to prove it thus. Paul is the servant of Jesus Christ. Jesus Christ taught the perpetuity of the Decalogue, in even the least of its commandments, of which the Sabbath is one. This, therefore, was the doctrine of Paul. "The disciple is not above his Master," says Christ, "but every one that is perfect, shall be as his Master." (*Luke vi. 40.*) With what astonishment would Paul, if he were now among us *bodily*, behold an attempt to torture his language into a direct opposition to a fundamental doctrine of his Master! What conceivable form of "wresting the Scriptures" could be more painful to his generous spirit? It may not be! Having received the Gospel by the direct "revelation of Jesus Christ" (*Gal. i. 11, 12*), it is impossible that he could mean to teach the abrogation of the Decalogue, in direct contradiction to his Lord. Any interpretation that leads to such an issue violates an axiom, and overturns

No contradiction possible. Neither Christ, nor Paul,—Anti-sabbatarian.

the first principles of all sound interpretation. It is nothing less, in effect, than attempting to *make the Saviour contradict himself*. It follows, that the weekly Sabbath days are *not certainly* included, but only those *peculiar to Judaism*, and which the false teachers upheld in opposition to Christ, as “the head of all principality and power.” (*verse 10th.*) The whole of the context, from *verse 6th* to *verse 10th* of this chapter, is the Apostle’s protest against these Judaizing teachers. They would have placed the yoke of circumcision, and of *the whole Jewish law* upon the Gentile believers. Paul resists this unwarrantable imposition, by showing, 1, that Christ, as “Head over all things,” had a right to set it aside; 2, that he had really conferred on believers all the blessings it vainly promised; 3, that, therefore, Christ was the *substance*, and that ceremonial system but the “shadow;” from all which, it follows that no man could lawfully condemn them for not observing it, in any part of its burdensome ritual. Even to observe the Sabbath, *in a Jewish way* (*i. e.*, on the seventh day of the week, and in combination with other Jewish “holy days”), would, in a Gentile Christian, be wrong; in a Jewish Christian, it must be a matter of indifference, expediency, and condescension only; but for either to observe it *as a part of an obligatory ritual*, would be a renunciation of the authority of Christ, and, therefore, of the Gospel itself. It is in this connection Paul uses this strong language here and elsewhere, which some have mistaken for a repudiation of the Decalogue, and among them, my friend W. B. T.

The truth is, such a mistake in him is a logical result of his principles. He starts wrong at the beginning. He does not recognize the moral law in the Decalogue. His stand-point is not that of Christ, and, therefore, not of Paul. Hence, he allows not to the ardent language of the apostle, in a contest against Judaizing teachers, the necessary limitations that keep it in holy harmony with the doctrine of his Lord. This is the source of that fatal confusion in an intellect naturally bright

The Apostle misunderstood. Wrong construction of the word "work."

and clear, and therefore the more likely, when itself misled, to "make the worse appear the better reason."

Let me make Paul's meaning plain by an illustration. Suppose, with my views of the Decalogue and of the Sabbath, I were arguing with a modern Jew, or, if you please, with a Seventh Day Baptist (many of whom are yet excellent men), and they both should insist upon the obligation of the *seventh day of the week* in opposition to the *first*. I should resist them both as Paul does, on the very ground that they, wittingly or unwittingly, upheld the authority of the whole abrogated Jewish ritual, and denied the authority of Christ as Head over all. And if I saw any of my fellow-Christians, from weakness of faith, and tenderness of conscience, yielding to the plausible reasonings which would confound, in a single point, the Jewish ritual with the Decalogue, I would invoke them, by all their obligations of adoring gratitude to a crucified Redeemer, to "stand fast in the liberty with which Christ had made them free." Does W. B. T. now understand me? Does he not now understand Paul?

The conclusion of the whole argument is that W. B. T. is *not* justified in the confident announcement that the Sabbath was a "strictly Jewish and ceremonial institution." On the contrary, it is demonstrated by the highest of all evidence, the testimony of Christ himself, that it is an integral and inseparable part of the Moral Law, and, therefore, of universal and perpetual obligation.

III. The THIRD PROPOSITION, that "Jesus *studiously* and repeatedly violated the Sabbath," W. B. T. has attempted to defend at length; but so weakly, that it will require but few remarks in reply, and those chiefly by way of explanation.

His defence is built upon the construction of the word "work," in the fourth commandment. "The lighting of a fire, the gathering of grain or food, the picking up of sticks, *unnecessary* walking, even the carrying the slightest burden,"

The Sabbath, and the "Shew-bread," *not* perfectly parallel.

he says, "all fall within the legal construction of the prohibition." (p. 26.)

Had he put the word "unnecessary," which he prefixes alone to "walking," before the entire enumeration, he would have stated the exact truth. But now it conveys a wrong and injurious impression, injurious to the Jewish code, and injurious to our Saviour. By a miracle, every week repeated in the wilderness, God had made the gathering of food, the lighting of a fire, &c., on the Sabbath *unnecessary*. To do any of these things in such circumstances was therefore justly construed as a violation of the law. But when the Pharisees applied this construction to the act of the disciples, who plucked the grain merely to satisfy the cravings of hunger, our Saviour says justly that they "condemned the guiltless." My friend must be hard driven for evidence, when he infers from the case of David eating the shew-bread, a perfect parallel between the two laws. David did do in his necessity *what was unlawful* by the express terms of the ceremonial statute; and necessity alone excused him. But the disciples did not violate the Sabbath at all, for no "necessary" work was forbidden, as is clear from the case of the priests in the temple. When our Saviour says, "they *profane* the Sabbath, and are *blameless*," he evidently means to confound the Pharisees *on their own principles of construction*. On any other view, the language would be self-contradictory. On this view, it is perfectly in point. And when he adds that "there is one present greater than the temple," meaning himself, he evidently claims that his authority is paramount in settling the construction, and his decision final in pronouncing his disciples "guiltless."

To charge our Lord with a "studied violation of the Sabbath," because he commanded the impotent man whom he had healed on the Sabbath day to "take up his bed and walk," is again to adopt the *Pharisaic construction*.—For the poor man's bed was evidently nothing but *κράββατον* (*krabbaton*), a small portable couch or mattress, such as travellers carried about

Doing good, lawful.

Bishop WARBURTON'S argument fallacious.

with them; and yet to carry it home with him, is construed by my friend W. B. T. as "in the very face of the express interdict" (in *Jer.* xvii. 21) against bearing burdens on the Sabbath day! I suppose on the same principle he must consider our Lord's *healing* on that day a "studied violation of the Sabbath." Happily we have a better authority to assure us, everywhere and always, that "it is *lawful* to do good on the Sabbath day."

In truth, the only argument of any weight under this Proposition (and *that* belongs under the *preceding*, and does not sustain *this*) is drawn from the words of our Lord which I had quoted in proof that the Sabbath is of a moral nature, and of universal force, viz., "The Sabbath was made for man, and not man for the Sabbath." My friend asks, "Could he have said this of any law but a positive and ceremonial one? Assuredly NOT!" (p. 27.) I answer, WHY not? The argument which he quotes from Bishop WARBURTON, and adopts as decisive of the question, I think is only one of the Bishop's specious fallacies.—Try it on a kindred case—just substituting the Law of Marriage for the Law of the Sabbath. Axiom, "Man was not made for Marriage, but Marriage was made for man." Now look at the argument of the Bishop. "Were the observance of the Law of Marriage (in the seventh commandment) a *natural* duty, it is certain man *was* made for that law; the end of his creation being for the observance of the *moral* law. On the contrary, all *positive* institutions were made for man." And now for my friend's inference. "This furnishes a proof that the [seventh] commandment is positive, ceremonial, and Jewish!" Who does not perceive the fallacy of this?

The truth is, there is a distinction in moral laws, which this argument overlooks altogether. Our Saviour teaches (*Matt.* v. 19) that some of the precepts of the law of God, though of binding force to the end of time, are yet of less importance than others. Some moral laws are founded in moral

A distinction in moral laws.

Christ's vindication.

relations which exist in the present world, but not in the next. Thus it is with the moral laws of conjugal and filial affection. Yet how truly *moral*, universal, and sacred here! And thus it is with the law of the Sabbath. It is founded upon our moral relations to God and man in the present life, whether necessary or not in the future; as I showed in my very first communication. Of that argument for the moral nature of the Sabbath, W. B. T. in his defence has taken no notice whatever. But I cannot help saying here that if he can set aside the moral nature of the fourth commandment, it will be an easy thing, by the same process, to set aside the fifth and seventh; not to say the sixth, eighth, ninth, and tenth. "*Facilis descensus Averni; sed revocare*—." He will understand and appreciate this school-boy quotation.

I know he accuses me of making "sad nonsense" of our Lord's words in the passage under consideration. (p. 28.) And the argument, as he ingeniously puts it, *is*, as he says, "logic with a vengeance." But let me try to put it in its proper shape. "You accuse my disciples," says Christ, "of breaking the Sabbath. I have proved that you are both unjust and inconsistent with yourselves, in this accusation." (See his whole argument on this point above.) "But now, to cover the whole ground of right construction in future, I lay down this broad axiom, 'The Sabbath was made for man, and not man for the Sabbath.' And because, designed like all other moral laws for the benefit of the whole race, therefore the Son of Man (to whom it is given to judge the whole race), is Lord also of the Sabbath day: *i. e.* the proper judge of the manner of its observance or desecration. In the exercise of this rightful authority, I must rescue it from your technical and bigoted construction, and restore it to its original use and end."

I submit to every unprejudiced mind, nay, I submit to W. B. T. himself, whether there is any want of logical connection, or sound sense, or self consistency, in our Lord's words, according to this construction. On the contrary, do they not,

The charge of "violation" made by Pharisees: not by Christian writers.

when thus understood, perfectly agree with his character, his office, his uniform doctrine, and all the exigencies of the case? Thus understood, what a sublime dignity do they give to the Sabbath, and to him as "the Lord of the Sabbath." But understand them as W. B. T. would have us, and every trace of their glory vanishes. "The Son of Man is Lord," of what? Of a "strictly ceremonial and Jewish institute!" "entirely subservient to men!" and vanishing away with other "shadows!" "No great harm in breaking 'shadows,' you know," says my friend gayly. Most true; but take care that you do not impinge upon something more substantial! Take care that you do not strike at foundation-stones in the great edifice of religion and morals. "The truth is (to use his own language in part, *p.* 28), this much perverted quotation (*Mark* ii. 28) was pronounced not as a check upon [Sabbatarians], but to counteract [bigoted Pharisees]; and honesty requires that it should not be employed for an opposite purpose."

To conclude this part of the subject. My friend thinks the passages in *Matt* xii. 2; *Mark* ii. 24; *John* v. 10, 16, 18; and ix. 16, must have escaped my memory, when I observed, on this Third Proposition, "This is the first time I remember to have seen 'him who knew no sin,' charged with a 'studied and repeated violation of the law of God.'" (*p.* 29.) By no means. I knew that Pharisaic Jews had brought the charge before; but I meant (as my context shows) that it was the first time I had found that charge indorsed by a *Christian* writer. I had indeed read PALEY; but I thought his language was more guarded; and on recurring to PALEY'S argument, I am happy to acquit *him* of the charge in question; nor do I now remember any professedly Christian writer, except the author of these Propositions, who has indorsed it. That the Jews did make the charge "with malice prepense," is manifest; but I think too well of my friend W. B. T., in spite of all his mistakes, to class him with men who had murder in their hearts against the "Lord of the Sabbath."

 Injurious to Christ's character.

 1 Tim. i.—not fully examined.

Nevertheless, I am bound to remind him that this charge against our Lord is a grave one, and *if not sustained* (as I think on reflection he must feel that it is not), demands on his part profound regret, and public retraction. It is "a word against the Son of Man," which, though not unpardonable (as He in his mercy assures us), is yet really "false and calumnious," injurious to his honor, to his purity, to his piety, to his self-consistency, to his uniform regard for the Sabbath, and for the virtue and happiness of mankind, to say nothing of his self-consuming zeal for their salvation. May the mild majestic eye that once looked on Peter, look on my friend!

IV. His FOURTH PROPOSITION, that "the New Testament never encourages Sabbath observance nor condemns Sabbath-breaking," will detain me but for a moment. It is so vitally involved in what has been discussed that every one will see that the proper observance of the Sabbath, before Christ's resurrection on the *seventh* day of the Jewish week, and after that memorable event, upon the *first*, is always *implied*, as well as often *expressed*. Indeed it is evident that for many years the Apostles observed *both*, though for different reasons and only among the Jews.

My friend treats with lightness the evidence I adduced from 1 Tim. i. 9—11, of the condemnation of Sabbath-breaking, *as one species of profaneness*. (p. 29.) I do not wonder; since it is quite evident, from the manner in which he quotes it and comments on it, that he looked only at the 9th verse. But I beg him to examine this passage again. The force of the argument it yields lies open before every plain English reader, in the *order* observed by the Apostle in his specification of sins and sinners. So exact a correspondence with the order of the ten commandments of the Decalogue *cannot* be the work of chance. It follows, 1. That the Decalogue is recognized as the moral standard "according to the glorious Gospel of the blessed God." 2. That *Sabbath-breakers* are certainly included among "the ungodly and profane," and as such *condemn-*

The Decalogue recognized: and Sabbath-breakers *condemned*.

ed. The force of this conclusion is heightened by a more exact translation of the first words, thus, "The law does not *lie against* a righteous man, but *against* the lawless and disobedient, the ungodly and *profane*, &c. Against all such (including Sabbath-breakers) the law of God is levelled." A thought more pregnant with grave and solemn meaning can hardly be conceived. My friend in his haste must have overlooked the real force and bearing of this passage on the argument, or he could not have treated it lightly. This is my excuse for *him*, for only "fools make a mock at sin." (*Prov. xiv. 9.*)

I regret that I cannot take up the two remaining Propositions this week. They are defended by W. B. T. with an ability, an earnestness, an extent of reading and research, a force of personal conviction, and mingled feelings of triumph and tenderness towards me, beyond anything he has before displayed; and really worthy of a better cause. Though still compelled to differ from him in his main conclusion, I am happy to see some common ground where I can embrace him with sentiments of esteem as well as of admiration and affection. I look forward to the encounter with him where we disagree, with something (though not unkindly) of

"That stern joy which warriors feel
In foemen worthy of their steel."

I shall aim to do full justice to his arguments, but I promise in my Reply not to exceed the length of his own defence. In the mean time may the "Lord of the Sabbath" throw around my friend the pure radiance of "the perfect law of liberty," that he may "see things as they are."

J. N. B.

The Council at Jerusalem.

PART III.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”—MATTHEW v. 19.

I SNATCH time from repose to finish my Reply to W. B. T. Some of my friends have been pleased to express their approval of my last article on all points but one—its *length*. But it seems to me, on this score, *you*, Messrs. EDITORS, have the best right to complain. I do not wish to abuse your forbearance. Well-considered brevity does give to a discourse new force and beauty. But, give me the full length living man, even of large proportions, rather than the mummy regularly embalmed, shrunk, and shortened! Some others of my friends think that I have treated W. B. T. with too much indulgence. I wonder whether such, if aiming at the front of the defying Philistine, would, like David, have chosen the *smooth* stones from the brook. All tastes cannot be satisfied. I prefer the smooth stones, the free hand, and the full sweep of the sling. But wisdom is profitable to direct, especially “the wisdom which is from above; which is first *pure*, then *peaceable*, gentle, and easy to be entreated, full of mercy and good fruits, *without partiality* and *without hypocrisy*. And the fruit of righteousness is sown in peace, of them that make peace.” (James iii. 17, 18.) May that wisdom from above be given to me in this Discussion, and also to my friend!

V. The FIFTH PROPOSITION defended by my friend W. B. T. is, that “the Sabbath was formally abrogated by the first council at Jerusalem.”

I had said of this at first, “it is a pure assumption, without a shadow of proof. I meet it with an unequivocal denial.” My friend W. B. T., it appears, thinks my brevity here even *too* laconic. So easy it is in argument to err on either side, of fullness or conciseness.

A statement generally correct.

Three prohibitions declared.

It is doubtless very kind in him to "refresh my memory" with the history of that "important judicial deliberation." Though I studied it with some care about thirty years ago (when, perhaps, my friend was in his cradle), yet I *am* getting somewhat old and forgetful. But to be serious, I am really obliged to him for presenting so clear and concise a statement of the circumstances and occasion of that first Church Council. It is in the main so good, that I accept it with pleasure, waiving any verbal criticism on the ambiguous phrase, "to invoke the authority of the Catholic church." Substantially, *though not in form*, this was a "general council;" not because all the churches then in Syria, Cilicia, and Palestine were represented by chosen delegates, but because "the Apostles" were present, together with "the elders" and "the brethren" of *Jerusalem*. My friend says (p. 31): "The great subject presented for the consideration and adjudication of this general council, was evidently the *whole* 'Law of Moses,' and the extent of its obligation." (*Acts* xv. 5.) Precisely so. "And the decision arrived at, 'after there had been much disputing,' excepted from abrogation" says my friend, "but three prohibitions of the law, as 'necessary things' to be abstained from; namely *idolatry, fornication, and the eating of things strangled, and blood.*" Very true. He adds, "As PALEY very correctly states, 'the observance of the Sabbath was not one of the articles enjoined by the Apostles, in the fifteenth chapter of Acts, upon them which from among the Gentiles were turned unto God.'" Here is a fair statement of the case. And what then? How does it bear upon the Fifth Proposition, "that the Sabbath was then formally abrogated."

This W. B. T. proposes to show. I had said at first that "this decision does not affect the original law of the Sabbath," and that "the key to the whole fallacy (in this Fifth Proposition) is in the wrong sense given by the writer to the term Law." (p. 18.) But this, W. B. T. does not admit. "The whole context above (he says) shows *incontrovertibly* that the ecclesias-

 Wrong application of the term "Law."

 Argument analyzed.

tical decree was not restricted to the Jewish ceremonial law, by its actually specifying two provisions of the *moral law*." He then adds, on my statement, "So wrong a sense given to the term 'Law' by my friend, is really *worse* than a fallacy!" (p. 31.) Here, then, we are fairly at issue.

My friend's argument is ingenious and plausible. It is put together with skill, and to his own mind was no doubt "incontrovertible." But I must take the liberty to examine both its form, its materials, and its strength. Analyzed, it stands thus: POSITION. The term Law is not here to be restricted to the *ceremonial law of the Jews*, but includes also the Decalogue. PROOF, 1. The phrase (*verse 5*) "Law of Moses" means the *whole* Law. 2. Two commands of the *moral law* are specified. 3. Gentiles were never bound by the Law of the Sabbath. 4. The Law of the Sabbath would have been not a little burdensome to them. 5. The whole Law of Moses was abrogated (as to the Gentiles) except in three points, neither of which includes the Sabbath. CONCLUSION. Therefore "it is impossible" that the term can be restricted, or that the Law of the Sabbath can be obligatory on Gentile Christians.—Nor is this conclusion set aside, even if a restriction of the term were conceded. For the Law of the Sabbath has been already proved to be *ceremonial* (PROPOSITION II.); therefore the abrogation of the ceremonial law alone, would abrogate the Sabbath.—And this conclusion again is strengthened by subsequent facts. For 1. The Gentile Christians, on learning the Apostolic decision, "rejoiced for the consolation." 2. They kept no Sabbath; but met only on the *morning* of the first day of the week, employing the rest of the day in ordinary work. 3. The Jewish Christians did the same, only that they still kept the seventh day Sabbath.—The conclusion of the whole is, that the abrogation of the Sabbath by this Council is "as certain and distinct" as that of Circumcision. And in this conclusion Bishop WARBURTON and JOHN BUNYAN, as well as Dr. PALEY, agree.

The ceremonial and civil code.

Moral laws not in dispute.

Presuming W. B. T. will admit this as a fair analysis of his argument, let us now try the strength of his proofs. 1. Does the phrase "Law of Moses," necessarily include the Decalogue? Is it not often used in Scripture *DISTINCTIVELY*, *i. e.* with special reference to the *ceremonial* and *civil* code which was given *after* the Decalogue; and was distinguished from it by three most significant circumstances—neither being uttered by the voice of God, nor engraved on the two tables of stone, nor laid up under the Mercy Seat in the sacred Ark of the Covenant? I think this distinction will appear in the very first use of the phrase: *Deut.* xxxi. 9—13. (See also *1 Kings* ii. 3; *Acts* xxi. 20—25; *Heb.* x. 28.) Now if this *distinctive* use be found in any case, surely it must be admitted in this chapter under discussion. For who wished to enforce this law? The Judaizing teachers—the sticklers for circumcision (*verses* 1st, 5th, and 24th), men whom Peter describes as tempting God to put upon the Gentiles "a yoke, which neither we nor our fathers were able to bear." Now this "yoke" can only include *what was distinctive of Judaism*. It cannot include that Law of God, which He has promised to "put into the hearts" of his people, "the royal law of liberty," that law of which Paul says, "I *delight* in the Law of God after the inward man." The first proof of W. B. T. then is fallacious.

But 2. "Two provisions of the moral law," he says, "are specified—those against idolatry and fornication. And is not this fact decisive?" Not at all. For they are not specified *as parts of the law in dispute*; but only as "things necessary" in the peculiar condition of Gentile Christians to be *especially* observed. Even W. B. T. is compelled to admit this; not perceiving that it ruins his argument. "The obvious reason why these two points of the moral law were at all referred to," he says, "was, that they were the only ones likely to be transgressed by those just emancipated from the Roman Paganism. Otherwise, they would no more have been noticed than *robbery* or *murder*." (*p.* 31.) I thank my friend for this

The ten commandments *all* abrogated!

The Sabbath never "burdensome."

honest confession of the truth. It shows that, after all, his heart is sounder than his logic. For, look at the consequence to his argument. His argument is—"Nothing was enjoined on the Gentiles but these three necessary things, abstinence from idolatry, from fornication, and from the blood of things strangled. *Therefore*, the Sabbath was not enjoined upon them." Now apply this argument to any other commandment of the Decalogue, and see what it comes to. "Nothing was enjoined upon the Gentiles but the three things specified in this Apostolic decree. *Therefore all the ten commandments, except the first and the seventh, are abrogated.*" That is to say, profaneness towards God, disobedience to parents, lying, "robbery, and murder," are no longer sins under the Christian dispensation!—And this, then, is the liberty wherewith Christ has made us free! even that Christ who said, "Think not that I am come to destroy the law or the prophets!" To what absurd results will wrong theories, logically pursued, lead intelligent men!

But 3d. The "Gentiles were never bound by the Law of the Sabbath," says W. B. T. Pure assumption. A mistake in fact, which I have already exposed in PART I. of this Reply. (p. 50.)

But 4th. "The Law of the Sabbath would have been not a little burdensome to them," says my friend. Another assumption. The Gentile Christians of that age, as in this, must have esteemed the Sabbath a *delight*, not a *burden*. Cases of trial, as of Christian servants bound to Jewish or Heathen masters, might occur, yet these were exceptions rather of form than of feeling; nor were such exceptions confined to the fourth commandment. The rule is set forth in prophecy (*Isai. lvi. 6—8*) by the voice of God himself. "Also *the sons of the stranger*, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every one that keepeth the Sabbath* from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and *make them joyful in my house of prayer,*" &c.

The Sabbath shown to be not "ceremonial."

But, says my friend, in the fifth place, "The *whole Law of Moses* was abrogated, as to the Gentiles, except in three points, neither of which includes the Sabbath; *therefore it is impossible* that the term can be restricted, or that the Law of the Sabbath can be obligatory on Gentile Christians." My friend's impossibilities are both purely imaginary. I have shown that the term *is* restricted, both by Scripture usage, and by the whole context which describes the case; by the position of the parties in this early controversy; and by the previous positive decision of Christ in his Sermon on the Mount. I have also shown that, if the Decalogue were to be included in the term, *as here used*, it would follow by necessity from his own statement, that *there remains no moral obligation on Gentile Christians, except to abstain from idolatry and fornication*: which is as absurd in morals, as it is contrary to the whole tenor of the New Testament. So much for his arguments.

In vain will W. B. T. seek to sustain his shattered position, by saying that under his "Second Proposition" he has *proved* the Sabbath to be "strictly ceremonial and Jewish." That Proposition has been (I trust to the conviction of all) completely shattered before. No point, therefore, remains on which he can fall back and rally his shattered forces, unless it be on the subsequent facts. But these will not help him. The churches of the Gentiles "rejoiced for the consolation" of the Apostolic decree, on better grounds than that of a freedom from the Decalogue; for (as I proved in PART I. of my Reply) they did "keep the Sabbath on the Lord's Day." My friend seems to have been misled by a recollection of PLINY'S Epistle to TRAJAN, as to their early morning meetings in a time of severe persecution. But neither the Pagan Pliny, nor any Christian writer that I remember, will bear him out in his assertion that they spent the rest of the Lord's day, even then, in their ordinary work.

Sure I am, as I shall now show clearly, that these early

CLEMENT. JUSTIN. TERTULLIAN. BARNABAS. DIONYSIUS. CLEMENT Alex.

Christian writers speak a very different language. "God hath required us," says CLEMENT of Rome (A. D. 95), "to serve Him in the appointed times and seasons." "On the day that is called Sunday," says JUSTIN MARTYR (A. D. 140), "all, both of the country and city, assemble together; when we preach and pray, and discharge all the other usual parts of divine worship." "On Sunday, we give ourselves to joy," says TERTULLIAN (A. D. 200). "We keep the eighth day," says BARNABAS (still earlier), meaning the day after the Jewish Sabbath, "with gladness." "To-day being the Lord's day," says DIONYSIUS of Corinth (A. D. 165), "*we keep it holy.*" And CLEMENT of Alexandria still more explicitly says that "*a true Christian, according to the commands of the Gospel, observes the Lord's day, by casting out all evil thoughts, and entertaining all good ones; glorifying the resurrection of the Lord on that day.*" And so far from regarding it as "burdensome," he calls it "the chief of days, our rest indeed!" In fact, the only thing "burdensome" about it would be to quote all their various expressions of devout recognition of the Christian Sabbath.

What, then, in view of these authentic facts, becomes of my friend's assertion to the contrary? or of his confident conclusion that "the abrogation of the Sabbath, by the Council at Jerusalem, is as certain and distinct as that of circumcision?" (p. 33.) I am curious enough to wish to see whether he can produce such evidence as the above, "equally certain and distinct," that the primitive Gentile Christians observed "circumcision," or, indeed, any other part of the "burdensome" Jewish ritual. His eloquent parallel between them is, alas, for him! untrue in every particular—"vox, et præterea nihil." Nor can Bishop WARBURTON help W. B. T. here, however willing. JOHN BUNYAN *would not*, if he could; for he really is on my ground, as any one may see who reads him with proper attention.

I have now done with the Fifth Proposition of my eloquent

The Epistle to the *Hebrews*:—character and time of the “rest.”

friend. God grant that he may have done with it too! I reserve the examination of the SIXTH to the next week, for fear of crowding your columns.

J. N. B.

PART IV.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”—MATTHEW v. 19.

VI. ONLY one more PROPOSITION of W. B. T. remains to be considered. It is that “the Epistles uniformly regard the Sabbath as a provisional type, fulfilled and superseded by the Gospel dispensation.”

It may seem a waste of time and strength to examine this last Proposition minutely, after what has been said already. And happily, it is unnecessary to follow in detail my friend's argument from the Epistle to the Hebrews, as most of his remarks and reasonings are really sound and appreciating. I give him credit for a very careful study of the Apostle's train of thought, and exhaustive method of argument, on the passage quoted from *Ps.* xcv. 11. Only on two points of his conclusion, which indeed resolve themselves into one, do I see cause to differ from him. The first is as to the *character* of the “rest that remaineth to the people of God;” and the second as to the *time* of entering into it. The first of these he understands to be simply a *spiritual* sabbatism; and the second, an *immediate*, as well as complete entrance into it, by faith, *in the present world*. A word on each of these.

The first opinion of W. B. T. (and partially, not exclusively, of Dr. GILL) rests on two grounds: 1. The *general scope of the Epistle*. This, I agree with my friend entirely, “is the Levi-

Constant reference to a future life.

A defective conception.

tical symbolism of the Gospel;" only I differ with him *altogether* when he says it is "without the slightest reference to a *future life.*" (p. 36.) On the contrary, *it is with perpetual reference to a future life.* Christ, says the Apostle, as "our fore-runner hath entered for us *within the veil;*" he is seated on the right hand of God *in heaven;* he reigns *there* as King; he officiates *there* as our High Priest and Intercessor; he speaks from *thence* as our Prophet, in distinction from Moses, "who spake on earth." He receives *there*, at last, those who "inherit the promises," even those "who draw not back unto perdition," but "believe to the saving of the soul." *There* the "elders who, by faith, obtained a good report," and "of whom the world was not worthy," are already entered; and we who follow them are said to "have here no continuing city, but to seek one which is to come." But enough. A future life, and the way, divinely ordained, to enjoy its blessings forever, are the very substance and soul of this Epistle to the Hebrews; all Rabbinic opinions, indorsed by Christian divines, of the phrase, "world to come," to the contrary, notwithstanding.

And 2. This opinion of W. B. T. rests upon an *inadequate conception of the context.* For the *particular scope* of the Apostle, in the passage under consideration, is peculiarly directed to this doctrine of a future life. For he is here exhorting the Hebrews (iii. 6—19; iv. 1—13) to beware lest "through unbelief," they, like their fathers in the wilderness, fall under the irrevocable oath of exclusion from the Rest of God with Christ. This Rest, of which God speaks so solemnly in *Ps. xcv. 11*, the Apostle proves *by the time of its mention there*, cannot be either the rest of the original Sabbath (*Gen. ii. 2*), or the rest of Israel in Canaan (*Josh. i. 15*), both which were in actual possession of the persons addressed in the time of David. Therefore it is a rest "which remaineth" still to be enjoyed by "the people of God," that is, by believers.

As to the *time* of entering it, W. B. T. lays unwarrantable stress upon the tense of the verb. "For *we which believe,*

Undue stress on the verb.

The *Hebrews* nôt Anti-sabbatarian: nor *Colossians*.

do enter into rest." Whereas, the meaning evidently is, *believers (and they only)* shall inherit it, not *here* but *hereafter*. True, Christ now gives them rest (*Matt. xi. 28*), but only "rest to the soul," whereas the Apostle is speaking of the Rest of the *whole man* with God, in the "city that hath foundations, whose Builder and Maker is God." (*chap. xi. 10.*)

"Let us labor, therefore, to enter into that rest." This exhortation, W. B. T. thinks, refers exclusively to *spiritual* rest; "evidently (he says) not in a *future* sense." On the contrary, it is precisely parallel to the exhortation (*vi. 11, 12, 19*): "We desire that every one of you do *show the same diligence*, to the full assurance of *hope* unto the end; that ye be not slothful, but followers of them who *through faith and patience inherit the promises.*"—"Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into *that within the veil*, whither the Forerunner hath for us entered, even Jesus," &c.

Having thus shown that W. B. T. has mistaken the Apostle's scope, it is easy to see that the argument he builds on this passage to support his Sixth Proposition falls to the ground. The doctrine that "the Sabbath was merely a provisional type of the Gospel rest, fulfilled and superseded by it," finds, as I said at first, no support from the Epistle to the Hebrews. And if not *there*, where then? We have searched for it before in the Epistle to the Colossians (*ii. 16, 17*), and it is not *there*. W. B. T. has affirmed that the "Epistles *uniformly* so regard it;" but a rigid examination, on philological and logical principles, finds *no such doctrine in any one*. And if not taught in the New Testament, of what avail is a dream of the Jewish Rabbins, or a happy metaphor of JUSTIN MARTYR in his dialogue with Trypho the Jew, or the occasional allegorical expositions of other later Christian divines? "What is the chaff to the wheat? saith the Lord." Even the great name of CALVIN, generally the keenest of interpreters, or of WHATELY, generally the shrewdest of logicians, will

A surrender promised.

merely prove that my friend errs in illustrious company, not that he does not err.

My friend grows truly eloquent and witty withal, in winding up his argument, especially on the oft-cited words, "Sabbath days" and "holy days" in *Col. ii. 16, 17*. I can admire eloquence and wit, even when directed against myself; especially when so evidently the offspring of a genial heart, and when at the *time* it seemed to him to have some foundation in truth. But as in PART II. of my Reply, I so fully answered the whole *argument* built on these words, and showed that his construction is at war with the fundamental doctrine of Christ as to the perpetuity of the Decalogue, it is unnecessary now to say a single word more. If I have not made "the trifling discovery of a Scriptural text half so explicit—half so unmistakable," on my side, "of either of the 'Six Propositions,' " as *that* text is upon his, I have certainly no right to expect him to be convinced. But if I have fairly met him at every point, with *pertinent* text, and *necessary* interpretation, and historical fact, and logical reasoning, I may perhaps venture to hope he will remember his "*promise*" here, to "abandon the whole argument *without reserve*." (p. 40.) The views I take of human nature in general, even in that case, would hardly lead me to anticipate such an unconditional surrender, without the interference of a Higher Power, whose hand is on the hidden places of the heart.

To that Higher Power, I do indeed earnestly look on behalf of my friend. And should so happy a result ensue from this Discussion, I too here *promise* to the "Lord of the Sabbath," that it shall be hailed by me with the lowliest self-abasement, and with the warmest gratitude. No sweeter hope could cheer me in my labor of love than this, "If he hear thee, *thou hast gained thy brother*."

My friend throws himself in the last resort into *Rom. xiv. 1, 5, 6*, as into a citadel of impregnable strength. But candidly, now; what is Paul urging there? Forbearance with

Rom. xiv.—A distinction between "meats," and "days."

weak faith—with imperfect knowledge—with mistaken judgment—in true Christians;—who, however they for the time doubt or differ as to the will of God, still with conscientious love *do*, or *forbear to do*, solely to please Him. (See *verses 1, 5, 9.*) Now mark, one momentous distinction. As to "meats," *the Apostle decides the question clearly*, while urging forbearance (*verse 14*); whereas in regard to "days," *he leaves the question here undecided*, as one of a more complicated nature, and requiring therefore the *greater forbearance*, in the existing relations between Judaism and Christianity. At the same time, he urges conscientious care in deciding this question on right grounds. "Let every man be *fully persuaded* in his own mind." (*verse 5.*) He then forbids all uncharitable judgment of each other's *motives* (*verse 10*), and urges the utmost caution against every antinomian tendency, or uncharitable stretch of our Christian liberty, lest it should betray others into sin, and jeopard their salvation. (*verse 13.* See also to the same purpose, *verses 15, 16; 19—23.*) His conclusion is, that "the strong in faith ought to bear the infirmities of the weak," and not to *please* but *deny themselves*, after the bright example of the meek and benevolent Saviour. (xv. 1—7.)

Now, if this be the Apostle's real meaning, my friend has small occasion to triumph in this passage. For he can find in it no condemnation of a Christian Sabbath, express or implied. On the contrary, *every tendency to overstrain Christian liberty*, to the injury of a brother's soul, is smitten as with lightning from Heaven. If any wish to see the awful force of the expression, "put a stumbling-block, or an occasion to fall, in his brother's way," he may consult *Matt. xviii. 6—14; Mark ix. 38—50; Rev. ii. 14; and 1 John ii. 10*; where he will find various examples, and the most impressive warnings.

Notwithstanding my friend has indulged in a little witticism at my expense here, I hardly think, after reading my remarks on the passage in Colossians, in PART II. of my Reply, explaining the Apostle's stand-point, and illustrating his real aim, that

Christ and the Apostles to be followed rather than great men.

he will again charge me, *in any bad sense*, with “an original mode of argument.” It is sometimes the highest merit of a mode of argument *that it is original, i. e.* that it ascends to a higher point of view; from which seeming contradictions disappear in one grand and triumphant harmony of truth and reason. Whether mine has that merit, I submit to the impartial.—Since I am “fully persuaded in my own mind” that Christ, followed by Peter, and James, and Paul, and John, are on my side, I can look very calmly upon an *occasional* slight disagreement with such illustrious men as LUTHER, and TYNDALE, and GILL, and VALPY, and COLERIDGE, and CLARKE. Indeed if the question simply were whether the Sabbath is now to be observed *on Jewish principles*, with the rigidity of Pharisaic constructions, or the severity of monkish superstitions, then I myself would adopt almost everything these great men have spoken as my own. I plead for the obligation of the Sabbath, only as expounded, settled, and glorified by Jesus Christ.

On reviewing what I have written, I am pained at perceiving a certain air of egotism, which does not become a minister of Jesus. I know that something of this appearance is unavoidable in discussions which demand a free use of the personal pronoun. So far as it goes beyond this point of real necessity, I ask forgiveness of God and man.

I am happy that my friend W. B. T. is to have room allowed him to speak of the “two points” he desires to notice (p. 43), and indeed of any other points involved.

On my friend’s “serious question” in his closing paragraph, I remark but this: He put it, *before* he knew the real strength of my position, and the utter weakness of his own at every point. The two positions are contradictory. They cannot both be true. W. B. T. has made a gallant stand against my *first* brief attack; but let him *now* look along the whole line of his defence, and see if one stone is left upon another.

The "SIX PROPOSITIONS" all overthrown.

And now, in conclusion, I submit it to him with equal sincerity and seriousness, Have I not fairly met and overthrown every one of the "SIX PROPOSITIONS," which a few weeks ago he honestly thought were "undeniable," and able to "challenge refutation?" Have I not shown by fair argument and authentic facts, 1, that there is a Sabbath as early as Creation, and as perpetual as Christianity; 2, that this Sabbath, as recognized in the Decalogue, is not ceremonial nor Jewish, but moral and universal; 3, that Jesus *never* (much less *studiously*) violated, but vindicated and honored it; 4, that the New Testament does uniformly encourage its observance, and condemn its profanation; 5, that it was not abrogated, nor even touched in "one jot or tittle," by the Apostolic Council of Jerusalem; and 6, that it was not therefore merely a provisional type, fulfilled and superseded by the Gospel? In a word, have I not proved that it was inserted by our Lord with the rest of the Decalogue, into the fundamental law of Christianity; exalted by a new association with the mightiest of God's works, the glorious work of human redemption; and observed by the Apostles and primitive Christians as the "Lord's day," the "chief of days," "our rest indeed?" Have I not shown that this view embraces, harmonizes, and illustrates all the facts, testimonies, and representations respecting it, in Scripture and elsewhere, in a manner worthy of God, and beneficial to mankind; and is therefore as much entitled to universal credence and respect as the Newtonian Theory of gravitation in Physics, and for similar reasons, viz: that it admits *all* the phenomena; assigns to each its real character, relations, and force; and solves all the problems suggested by *apparently* contradictory facts?*

* The Argument for the present is closed. I leave the subject in the hands of my readers with this little APOLOGUE, suggested by the occasion, and illustrative of my views.

APOLOGUE.

THEION, the venerable king of OURANIA, had a daughter named

Discussion too seldom dignified.

It is to be lamented that DISCUSSION is so seldom the noble and beautiful thing it ought to be. As the handmaid of TRUTH, it should have only less than her queenly dignity, with all her captivating attractions. If I might illustrate my conception by a comparison, I would say, that ARGUMENT should be like the CRYSTAL PALACE of London: constructed not for a party or nation, but for a world; of ample comprehension; of harmonious proportions: of pure and polished material; fitly framed,

EUSEBIA, whom he tenderly loved. At a very early age, he presented her with a beautiful necklace, composed of ten priceless pearls, fastened on a golden chain, each link of which was curiously inwrought with his own name. He clasped it around her neck with his own hand, and charged her to preserve it unbroken through her whole life, as the proof of her filial love. When she came of age, EUSEBIA formed the acquaintance of a gentleman by the name of APEITHOS. One day, on examining her beautiful necklace, he surprised her by pronouncing positively that *one of the supposed pearls was but a paste imitation*. In her curiosity to ascertain the fact, or her indignation at a supposed imposition; she broke from her neck the golden band which bound them all together; and instantly, to her dismay, she beheld all the glittering pearls rolling in the dust, and trampled under foot by filthy swine. APEITHOS coldly turned away, and left her blinded with her tears, to collect them again as she could. But in vain she tried to clasp the golden chain around her neck as before. Filled with sorrow and shame, and fearful of her father's just displeasure, she sought her eldest brother CHRISTOS, and entreated his intercession. The generous Prince sympathized in her affliction, and proffered his best offices in her behalf. Soothed by his tenderness, and supported by his arm, she hastened to her father, and at his feet confessed her fault, and implored his pardon. Her father, out of regard to her generous brother, kindly forgave her, and pressed them both to his bosom. He then commanded his Son's name to be engraved on the golden chain, together with his own, in perpetual memory of the event; and as he reclasped the golden band around her neck, charged her in future, by her filial and fraternal love, to beware of a second delusion, especially from the confident tone of a stranger.—(The key to this Apologue will be found in *Matt.* v. 17—20.)

The "Crystal Palace" an appropriate symbol:

and firmly compacted with ligaments of iron, yet transparent throughout, and luminous with light from Heaven! Into such ARGUMENT, supported by its broad foundations and solid pillars, might be introduced all the selectest productions of earth, wrought into the most useful and elegant forms, arranged in perfect order, exhibited to the highest advantage, and enlivened by the figures, costumes, and ideas of the various tribes which make up the great brotherhood of Man.

Neither my friend W. B. T. nor myself claim to fully *realize* this high ideal; but even to *recognize* it, is something; to *approach* it practically nearer and nearer, will be no small attainment. May we aid one another by steady example, and sound, because friendly criticism; jealous of the honor of Truth, rather than of our own reputation; thankful for the detection of our own unconscious errors, and, like Milton, writing—

“As ever in our great Taskmaster's eye.”

J. N. B.

THE ABROGATION OF THE SABBATH.

REPLY TO "J. N. B."

PART I.

“Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, *but to fulfil*. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law—TILL *all be fulfilled*.”—MATHEW v. 17, 18.

* * * * *

“After this Jesus knowing that all things were now accomplished . . . he said, *It is finished!* and he bowed his head, and gave up the ghost.”—JOHN xix. 28—30.

“Now we are delivered from the Law, that being *dead* where in we were held; that we should serve in newness of spirit, and not in the oldness of the letter.”—ROMANS vii. 6.

“Shall we sin, because we are *not under* the Law, but under grace? God forbid!”—(IB. vi. 15.) “Do we then make void the Law through faith? God forbid! Yea, we establish the Law.”—IB. iii. 31.

MESSRS. EDITORS:—

WERE I disposed to flattery I might reciprocate compliments on the skill of my friend, and file an implied *caveat* with the impartial reader not to be misled by the “lawyer-like subtlety” of his very “ingenious defence” of the Sabbath. But while fully and unaffectedly recognizing the superior ability of the advocate, confiding in the strength of my cause, I shall simply entreat the considerate to overlook this disproportion; to regard solely the evidences respectively presented, and to weigh carefully their relative cogency.

The question between J. N. B. and myself is, as he has correctly stated, strictly one of "*Christian liberty*;"—a question long since agitated with "much disputing"—a question obviously admitting, at the present day, but one appeal. For the Christian, all considerations of "ill effects" or of "dangerous" consequences must be postponed to the main inquiry—"What saith the Scripture?"—Disregarding, therefore, all extraneous suggestions in favor either of a "day of religious rest," or of a life of religious *activity*, I merely remark that, with the individual blessings, or the national prosperity, attending a "conscientious observance of the Sabbath," I have at present no concern. The point before us is its *Scriptural authority*. If the view I defend be unsustained by the Bible, it will doubtless be made manifest, and I shall cheerfully acknowledge a *new*—and consequently firmer belief. If the reverse be the case, I sincerely hope, in denying that one man's liberty should be "judged of another man's conscience," that I shall not "put a stumbling-block" in any believer's way, however "weak in the faith" he may be considered. Certainly, I shall neither presume to "judge" him, nor to "set him at naught."

I am reminded by J. N. B. (*p.* 44) that "the good of *old* were taught of God to 'call the Sabbath a delight;'" he will permit me to remind him that the good of the *new* dispensation were also taught of God to call the Sabbath "a shadow"—a cancelled bond—a blotted handwriting—"nailed to the cross." If it was a subject of just condemnation to them of old time who said: "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?"—under the "better covenant" of Him who likewise "taught as one having authority," those "buried with him," and "quickened together with him," are no longer judged in respect of "the new moon, or of the Sabbath days." To those adopted as "heirs" redeemed from pupillary bondage, it is rather subject for condemnation to "*observe days and months*,"

 The day required.

 The "seventh day" to be determined *extraneously*.

—a sign of weakness to "esteem one day above another." These striking "Scriptural contrasts" are pregnant with instruction. But I must hasten to the particular points presented by my friend's elaborate "Reply."

I. *The Day required by the Sabbath law.*

In regard to the Proposition that "there is but one Bible Sabbath, and that, the Saturday Sabbath," J. N. B. appears strangely to have misconceived my allegation. He says, "W. B. T., in his defence, has *ingeniously* [?] dropped the last clause of this complex proposition, though it is the only one I have ever denied." (p. 46.) Now, although it is true that in the *statement* of the proposition I omitted the word "Saturday," for the sake of brevity, so far was I from dropping it "in the *defence*," that I distinctly asserted—and enforced by illustration—"that Saturday is 'the Sabbath enjoined in the Decalogue,' is as certain as human knowledge can be, even concerning the Bible itself." (p. 21.)

My friend insists on a distinction between "the seventh day of the Decalogue, and the seventh day of the Jewish week." (p. 59.) And how shall we ever ascertain what is "the seventh day of the Decalogue?" Clearly not by *itself*! All legal interpretation must ultimately be based on some assumption without the statute. Now, in reference to the day required, J. N. B. admits "that for the Jews it was fixed to the *last day of our week*. Granted. But then it was not fixed by the Decalogue." (p. 47.) Truly not! and I reply that this would be a simple impossibility. With all the ingenuity for which I give my friend credit, I challenge him to define by statute a particular day, otherwise than the fourth commandment does;—namely, by adopting the universal designation of a well-recognized distinction. Now the term "Sunday" is not more precise in *our law*, than is the term "*ha-shibingi*" in that of the Hebrews. It is applicable to no "seventh day" but *Saturday*.

The *reckoning*, undisputed. A supernatural application not to be set aside.

But it is contended that "the connection was fixed by statute only for that people"—the Israelites. (*p.* 59.) Then, most certainly the statute itself was "only for that people." As WHATELY well observes, "the difference between the Jews and the Christians is not a difference of *reckoning*. Our computation is the same as theirs." And the legal term is as exclusive in its application now, as it was in the time of Moses. "The seventh day is the Sabbath," says the Decalogue; and Saturday is "the seventh day," says God by the manna; therefore Saturday "is the Sabbath," says the Decalogue. If the seventh day is the day "fixed" by the law, then beyond all refuge, is Saturday the day "fixed" by it. And my friend has admitted that the day, "if once ascertained, becomes the *exclusive* object of the law's consideration."

Concerning the authoritative determination of the day (by a suspension of the manna), J. N. B. remarks: "This very mode of fixing the particular day of the week by miracle is a *circumstance* applicable alike to any change of dispensation." (*p.* 47.) Very true, if he means that the circumstance of a Divine revelation of what is required by a law, is as applicable to one dispensation as another; but he surely does not design to intimate that because a miracle has determined what the particular thing referred to by the law really is,—a new miracle may establish a *different* intent in the very same law. This would be to suppose that a supernatural interpretation of a statute might be allowed to disprove the correctness of a previous supernatural interpretation! Show us however the miracle, (fixing another "*seventh* day"), and it sufficeth us.

"The whole authority of the Sabbath enjoined in the Decalogue," it is said, "may for sufficient reasons by the 'Lord of the Sabbath' be transferred to the *first* day of our week." (*p.* 47.) This seems to be a new phase in the *alogy*. Surely this *first* day cannot still be "the Sabbath enjoined in the Decalogue," for *that* is expressly limited to the *seventh* day of the week: and if "the whole authority" is transferred to "the first

A memorial of *Redemption*, entirely independent of the *Sabbath* memorial.

day," it must necessarily have been transferred entirely *from* "the seventh day," or in other words—*from* the fourth commandment; since that is the only day therein specified. But even "the Lord of the Sabbath" has not power to make "the *first* day of the week" obligatory by a law requiring the *seventh* day of the week—the law remaining unchanged. *Omnipotence* cannot validate a contradiction.

"That a *change of day would be demanded*," says my friend, "seems evident from the nature of the case. The original day was originally and appropriately chosen to commemorate the work of Creation. But the work of Christ, being our Redemption in its eternal results, must, in the esteem of all Christians, be of far higher and sweeter import." (p. 51.) This consideration may be a very sufficient reason for its commemoration, but it is no reason whatever, either for *superseding* the former Divinely appointed memorial, or for inferring a *change* in the application of the original command.* As well might it be contended (if I may be allowed to illustrate "great things by less") that, as the 22d of December was chosen to commemorate the landing of the Pilgrims, and as subsequently the 4th of July was distinguished by an event of broader and more interesting import, therefore, "that a *change of day would be demanded*, seems evident from the nature of the case." And so, after strenuously contending that the original institution was "founded on reasons of *perpetual force*"—that the "reasons for its observance *remain*;"—in order to *sustain* this memorial (that of the Pilgrim arrival), we must carefully observe the 4th of July!—for an observance *in the original way*, would now "be wrong!" And then to complete our humble resemblance to our orthodox prototypes, we must zealously maintain that this observance is certainly required

* "We have good example, and strong propriety," says CALMET, "in behalf of our observance of the 'Lord's day' as a religious festival, *though not as a Sabbath.*"—(*Bib. Dic.*, art. "Sabbath.")

Ps. cxviii.—neither a Sabbath, nor a worship-day inculcated.

by the identical original institution which specifies Dec. 22d ! Two suggestions might be presented in palliation of the change;—first, that the institution (or hypothetical statute) does not itself “fix” the date December 22d, to any part of the year; and secondly, that the whole authority of the one memorial *may* for sufficient reasons be transferred to the other; and we shall still have an anniversary, if it be not *the* anniversary.

“This is the *day* which the Lord hath made; we will rejoice and be glad in it.” (*Ps.* cxviii. 24.) On this, J. N. B. remarks: “The day of Christian worship is manifestly made to correspond to, and celebrate that glorious event. If so, then a *Sabbath* is *predicted* under the gospel dispensation.” (*p.* 51.) Admitting his postulate, this is a manifest *non sequitur*: if a “day of Christian worship” were necessarily a *divinely appointed* Sabbath (the only essential point), we should certainly have many more than are set down in the calendar; but a “Sabbath” can only be established by an explicit and authoritative *command*, and it can only be “predicted” (predetermined) by an equally explicit *designation*. This text gives not a hint of any “Sabbath day.” But in the next place I totally deny the premises. I deny that we have any warrant whatever for assuming that the passage *refers* to a “day of Christian worship”—to a weekly or any other periodical recurrence of time. The most that my friend can possibly make of his quotation, is that the Psalmist (or the faithful)—gladdened by the anticipation of an *era* (“the Messiah’s exaltation”)—rejoiced in “the day” not as the commencement of a *week*, but as the commencement of a *dispensation*.*

“If, according to Isaiah (lxv. 17, 18), the glory of the first creation is so to fade in comparison, as to cease from the com-

* “A morning then dawned,” says Bishop HORNE, “which is to be followed by no evening; a brighter sun arose upon the world, which is to set no more; a ‘day’ began which will never end.” (*Commentary on the Psalms: in loco.*)

Isai. lxx.—an unfulfilled prophecy: and Anti-sabbatarian.

memoration of men, then here is a divine prediction of a change of the Sabbath from the *seventh* in the order, to the *first* day of the week, grounded upon the very *nature of things*, and the consequent necessity of the case." (p. 51.) This assumption is more gratuitous (if such be possible) than even the preceding. The creation of "new heavens and a new earth," after which "the former shall not be remembered," and "the voice of weeping shall be no more heard," certainly has not yet been accomplished. The parallel passage in *Rev. xxi. 1*, would be just as pertinent to prove "a change of the Sabbath." Moreover, a respectable portion—even of the Christian church, still *does* remember "the seventh day," to keep it holy. But again, if the prophet's announcement possibly could be referred to an *accomplished* Advent, it is much stronger to prove my side of the question than that of J. N. B. If the Creator's seventh day rest is not to be remembered longer, then is the institution commemorating it, *ipso facto* annulled. And so far from having any corresponding memorial to replace it, we are to "be glad and rejoice *for ever*." "And it shall come to pass that *from one new moon to another*, and *from one Sabbath to another*, shall all flesh come to worship before me, saith the Lord." (*Isai. lxxvi. 23.*)*

To establish a new Sabbath *law* however—or what is the same thing, "a *change* of the Sabbath"—we require more decisive authority than the supposed intimations of an uncertain prophecy, or presumptions derived "from the nature of the case." I have demanded direct proof that such a change *has* been commanded; I have asked for "the chapter and verse" from the New Covenant recording such command. My friend thus answers the appeal: "That such a change *was made in fact*—in other words, that the day appropriated to Christian worship, and the commemoration of

* "These saints shall not have set times for God's worship, but shall be *perpetually* employed in serving and praising Him."—LOWTH. (*Commentary: in loco.*)

The word "Sabbath" wanting in all the texts cited.

the work of Redemption (especially in the Eucharist, or 'breaking of bread') was the *first day of the week*—that this was sanctioned by Christ himself after his resurrection as the 'Lord of the Sabbath'—that it has the example of the inspired apostles in its favor—that it was familiarly known and acknowledged among all Christians as 'the Lord's day,' *i. e.* the day by His authority consecrated to Him—are four distinct facts, for which we can cite both chapter and verse. See *John* xx. 16; *Matt.* xxviii. 9—11; *Luke* xxiv. 30—40; *John* xx. 19, 20; 26—29; *Acts* ii. 1—4; xx. 6, 7; xxi. 4, 5; 1 *Cor.* xvi. 1, 2; *Rev.* i. 10." (p. 51.)

Overlooking the immethodical junction of "four distinct" propositions (suggestive that their union is their safety), I remark, that the full admission of *all* of them would prove just nothing concerning "a change of the *Sabbath*." This vital word—unfortunately for my friend's side of the question—had to be omitted from all his decisive "facts" built on "chapter and verse!" 1st. The texts from the evangelists may be summarily disposed of. Not one of them proves—or tends to prove—anything to the point. A person uninformed of their *required use* would be sadly puzzled to surmise what precept they most approved. It is inferred that because Jesus *appeared* to his disciples on Sunday, this must be a divinely appointed Sabbath! A most singular method of superseding a positive commandment—one would think! And since several "appearances" are recorded, occurring on different days, I suppose we are to have several Sabbath days in the week, exclusive of that of the Decalogue. It is observable that all the appearances above quoted took place (with a single exception) on one and the same day—that of the resurrection; and this one exception (*John* xx. 26) most probably took place on Tuesday—eight days afterward. The "third" appearance, my friend himself will hardly admit to have been on *Sunday*! (*John* xxi.) 2d. The only "fact" discoverable

The texts all irrelevant.

from the *Acts*, is that the disciples *met together* on Sunday;* and if this establishes a Sabbath, then have we superabundant evidence that Saturday is the true Sabbath after all!† (see *Acts* xvii. 2; xviii. 4; ix. 2; xiii. 5, 14, 42, 44; xvi. 13, &c. &c.) The truth is, the primitive Christians met on *all days* for social worship, and for “breaking bread.” (*Acts* i. 14; ii. 42; 46, 47.) 3d. The utmost we can glean from the Epistle to the *Corinthians*† were probably more common—at least in Galatia and Corinth (though at Jerusalem *such was not the case*—*Acts* xxi. 17—21), than those of other days. But the text rather *disproves* a “Sabbath” than otherwise. 4th. The quotation from *Rev.* i. teaches *nothing!*

Such then is the sum of my friend’s Scripture testimony for a new Sabbath day. We ask for a single explicit command establishing a Christian *Sabbath*, and we are pointed to a

* Paul necessarily travelled on Sunday, either to reach—or to leave—Troas. (*Acts* xx. 6, 7.) It is almost certain, as “the first day of the week” commenced at sunset on Saturday evening, that Paul’s midnight sermon was on Saturday night, preparatory to his departure on Sunday morning. (See verse 11.) The time of holding religious assemblies among the primitive Christians—as MOSHEIM informs us—“was generally *in the evening after sunset*, or in the morning before dawn.” (*Eccles. Hist.* Book I. Cent. II. Part II. ch. iv. sec. 8.) It is scarcely possible that the apostle’s discourse could have extended six or eight hours into the *second day*.

† “It is very possible,” says JONATHAN EDWARDS—(a warm Sunday Sabbatarian)—“that the apostles themselves, at first, might not have this change of the day of the Sabbath fully revealed to them!” (*Sermons*, ser. xxvi. *On the Sabbath*.) A remarkably shrewd conjecture.

‡ I am willing to give my friend the benefit of the most liberal concession he can claim. But it is at least debatable whether the expression “lay by him” (*παρ’ ἑαυτῶ*) does not simply import a *private* reservation, on Saturday evening (the first of the week), of a portion of the past week’s earnings. (1 *Cor.* xvi. 2.) The language is striking: *ἕκαστος*—*ἑνὸς αὐτοῦ*,—“each one treasuring up!” Not a word is said about the *collection* being “upon the first day of the week.”

A "change" disproved by the continued observance of the law.

few unconnected *historical* (!) passages, not one of which is pretended to contain any command, and which go to indicate a divine precept about as much as they do a Sabbath;—a "Sabbath" as much as they do a "New-moon!" Well may we say, with PALEY, "The opinion that Christ and his apostles meant to retain the duties of the Jewish Sabbath, shifting only the day from the seventh to the first, *seems* to prevail without sufficient proof!" (*Mor. Phil.* B. v. ch. 7.)

Not only have we no shadow of evidence that Jesus or his apostles *changed* the Sabbath day, but, in the language of Archbishop WHATELY, "it is even abundantly plain that they made *no* such change. There are indeed sufficiently plain marks of the early Christians having observed the Lord's day as a religious festival; but so far were they from *substituting* this for the Jewish Sabbath, that all of them who were Jews actually continued themselves to observe the Mosaic Sabbath." (*Essay on the Sabbath.*) J. N. B. himself admits (*p.* 68) that "indeed it is evident that for many years the Apostles observed *both*, though for different reasons and only among the Jews:"* admitting thereby, that Sunday did not supersede the "Sabbath." The apostle James (called "the Lord's brother," and first bishop of the mother church at Jerusalem), in advocating the *Gentile* exemption from the Mosaic law, reminds the believing Jews that *they* could still, as of old time, have their law preached "every Sabbath day" (*Acts* xv. 21); and in his general Epistle to them, written several years afterwards, he makes evident allusion to their Sabbath assemblies; (*συναγωγῆν*)—*literally* "synagogue." (*James* ii. 2.) His own

* "The effect of which consideration is this: that the Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated, and the Lord's day was merely of Ecclesiastical institution. It was not introduced by virtue of the fourth commandment; because they, for almost 300 years together, kept that day which was in the commandment; but they did it also without any opinion of prime obligation." JEREMY TAYLOR. (*Duct. Dubitant.* B. II.. ch. 2, rule vi. 51.)

The "Fathers" conclusive against a transfer.

IGNATIUS.

church, as we learn from the early writers, retained the observance of the Sabbath, through the long and uninterrupted succession of fifteen Jewish bishops. (EUSEBIUS, *Hist. Eccl.* lib. iv. cap. 5. Compare also *Acts* xxi. 17—21, with *Matt.* xxiv. 20.)

J. N. B. appeals to "Ecclesiastical History" (p. 52) to "confirm" what he utterly fails to establish by the authority of the Scriptures,—a change of the *Sabbath*. Though my own position in the controversy does not require it, I am perfectly willing to follow my friend (if space be permitted) into this extensive and interesting field of Biblical illustration: but here as before we must have "chapter and verse;" we must have careful translations, and not paraphrases. I am prepared thus to show by citations, that a chain of "Fathers" from the apostolic age to the fifth century—that IGNATIUS of Antioch (A. D. 90)—JUSTIN MARTYR (A. D. 140)—IRENÆUS of Lyons (A. D. 170)—TERTULLIAN of Carthage (A. D. 200)—CLEMENT of Alexandria (A. D. 210)—ORIGEN (A. D. 230)—CYPRIAN (A. D. 250)—EUSEBIUS (A. D. 315)—ATHANASIUS (A. D. 330)—CYRIL of Jerusalem (A. D. 370)—CHRYSOSTOM (A. D. 395)—JEROME (A. D. 400)—AUGUSTINE (A. D. 415)—THEODORETUS (A. D. 425)—and various other early writers, —*all* "agree in their views of the Lord's day, or the day of Christ's resurrection," as an institution altogether independent of the Decalogue, and *entirely different from the "Sabbath!"*

Says IGNATIUS (A. D. 90): "If we still continue to live according to the Jewish law, we acknowledge that we have not received grace;" and he boasts of those "arrived at the newness of hope, *no longer observing the Sabbath*, but living according to the Lord's life,* in which, also, *our* life is sprung

* This passage, in Archbishop WAKE's translation of IGNATIUS, is most unaccountably rendered—"No longer observing Sabbaths, but *keeping the Lord's day:*"—though, even this false translation would not help my friend a particle, since the first day, instead of being *identified* with the "Sabbath," would be directly *contrasted* with it. But the reading is utterly unwarranted. The original is—ΜΗΚΕΤΙ σαββατι-

JUSTIN MARTYR.

IRENÆUS.

up by him, and through his death. . . . Wherefore, being made *his* disciples, let us learn to live a *Christian* life." (*Epist. ad Magnes.* sect. 8, 9, 10.) And yet my friend claims his authority in favor of a transfer of the Sabbath! (p. 52.)

JUSTIN (A. D. 140), when reproached by the Jew Trypho for "observing no Sabbath," so far from repelling the charge, by alleging *a change of the day*, distinctly admits its truth. "Do you not see," says he, "that the elements are never idle, and keep no Sabbath? Continue as created; for, if there was no need of circumcision before Abraham, nor of the observance of the Sabbath before Moses, neither now is there need of them after Jesus Christ, the Son of God." (*Dialog. cum Tryphone*, P. i.) And yet my friend claims *his* authority! (p. 52.)

IRENÆUS (A. D. 170), in a dissertation on "*Circumcision and the Sabbath*," contends that the latter, like the former, "was given as 'a sign':—but there can be no 'sign,'" says he, "without a thing signified, nor without an application:" and he goes on to remark that, as "the Sabbath required a constant dedication of the whole day to God," so we should be "consecrated, and steadfastly devoted to our faith during our whole time, abstaining from all avaricious cares, not seeking, nor laying up treasures on earth. And so shall be manifested the divine repose which they enjoy who partake of the communion of God. And as man was never justified by these ceremonies, it is shown that Abraham himself, without circumcision, and *without an observance of the Sabbath*, 'believed in God, and it was imputed unto him for righteousness; and he

ζοντες, αλλα κατα κυριακην ζωνν ζωντες: *literally*, "no longer sabbatizing, but living according to the Lord's life;"—(which certainly was not a "sabbatizing" life.) Nor is there extant any version that will justify the other reading. Even had the noun ζωνν ("life") been wanting, the context would clearly render the word ημεραν ("day") altogether inapplicable. The antithesis is grammatically in the *verb*, and not in any *noun*: it is in the *doing*, and it could not be in the *day*.

A false quotation.

TERTULLIAN.

was called the friend of God.' So Noah, without circumcision, and without the Sabbath, pleased God; and so Enoch;—and so all of those who, before Moses, were accepted without any observance of the Mosaic law." (*Advers. Hæres.* lib. iv. cap. 30.) In the next chapter, on "*the Decalogue*," IRENÆUS, after noticing that natural and moral duties were constantly conjoined with positive and ceremonial precepts in the Mosaic code, adds that, "whatever was given to the Jews as a badge of servitude, or whatever was given them for a 'sign,' was erased from the New Testament, which was one of liberty." (*Ibid.* lib. iv. cap. 31.) And yet my friend claims *his* authority! (*p.* 52.)*

TERTULLIAN (A. D. 200) strongly contends with the Jews, that Christians observe circumcision and the Sabbath *spiritually*, as foreshadowed by their prophets; and he argues that, since God gave neither circumcision *nor the Sabbath* to Adam,—or to Abel—*or to Enoch—*or to Noah, &c., and yet "praised" them, so "we also, without the law of Moses, can please God Thus it follows that, as the abolition of carnal circumcision, and the Law, is proved to have been completed in

* It is peculiarly unfortunate that the only actual quotation from the "Fathers" attempted by my friend should be an erroneous one. He quotes IRENÆUS as saying: "On the Lord's day we Christians keep the *Sabbath*:" and he asks with some triumph—"Were the first Christians Anti-sabbatarians? So far from it, a man who refused to keep the *Sabbath* on the Lord's day would not have been easily recognized by IRENÆUS as a Christian. Let W. B. T. think of this." (*p.* 52.) My friend has quoted at second-hand;—he will excuse me for saying that *no such passage can be found in IRENÆUS!*—nor anything at all similar to it. It is directly contradictory to his true sentiments! That the first Christians most decidedly *were* Anti-sabbatarians, is proved by all the New Testament writers—and all the apostolic Fathers. And I believe no solitary writer can be found, in the first two centuries of the Christian era, who ever calls Sunday the "*Sabbath*;" or ever claims the fourth commandment as authorizing Sunday observance. "Let J. N. B. think of *this!*"

LUTHER.

MELANCTHON.

CRANMER.

their appointed times, so, also, *the observance of the Sabbath is proved to have been temporary.*" (*Opera, Tract. "Advers. Jud."* sect. 2, 3, 4.) And yet my friend claims his authority! (p. 52.)

Indeed, it is an indisputable fact that the early Fathers—(I believe without exception)—contrast the "Lord's day" with the Sabbath;—that they put them on entirely different grounds;—and that they restrict the term "Sabbath," as the Bible does, to "the seventh day" of the week. The true "Scriptural view is confirmed in the clearest manner by Ecclesiastical History."*

"As regards the Sabbath, or Sunday," says LUTHER, "there is no necessity for keeping it; but if we do, it ought to be not on account of Moses's commandment, but because nature teaches us from time to time to take a day of rest." (*Michelet's Life, Book iv. chap. 2.*)

"There exist monstrous disputations," says MELANCTHON, "touching the *change* of the Sabbath, which have sprung up from the false persuasion that a worship like the Levitical was needful in the church They who think that, by the authority of the church, the observation of the Lord's day was appointed instead of the Sabbath, as if necessary, are greatly deceived." (*Augsburg Confession of Faith, 1530.*)

Says CRANMER, "The Jews were commanded in the Old Testament to keep the Sabbath day, and they observed it

* CAVE remarks concerning Saturday: "The word '*sabbatum*' is constantly used in the writings of the Fathers, when speaking of it as relates to Christians." (*Prim. Chris. P. i. chap. vii.*) BAXTER says of Sunday—"The ancient churches called it constantly by the name '*Lord's day,*' and never called it the Sabbath, but when they spoke analogically, by allusion to the Jewish Sabbath; even as they call the holy table the altar," &c. (*Baxter's Work, Vol. iii. "On the Lord's day."* chap. 7.) It was not till erroneous views of the day of Christian worship began to be entertained, that it was ever supposed to "absorb into itself the authority of the original law"—the fourth commandment. (p. 52.)

TYNDALE.

CALVIN.

GROTIUS.

every seventh day, called the Sabbath or Satterday. But we Christian men, in the New Testament, are not bound to such commandments of Moses's law, concerning differences of times, days, and meats, but have liberty and freedom to use other days for our Sabbath days, therein to hear the word of God, and keep an holy rest. And therefore, that the Christian liberty may be kept and maintained, we now keep no more the Sabbath or Saturday, as the Jews do, but observe the Sunday and certain other days as the magistrates do judge it convenient, whom, in this thing, we ought to obey." (*Catechismus. The Commandments.*)

"As for the Saboth," says TYNDALE, the translator and martyr, "we be lordes over the Saboth, and may yet chaunge it into the Monday or any other day, as we see neede, or we may make two every weeke, if it were expedient, and one not enough to teach the people. Neither was there any cause to chaunge from the Saterdag, than to put difference betwene us and the Jewes, and least we should become servantes unto the day after their superstition. Neither needed we any holy-day at all, if the people myght be taught without it." (*Tyndale's Works. Answer to Sir Thomas More's Dialogue.* —Book i. chap. 25.)

CALVIN, after his able exposition of the true import of the Sabbath law, adds: "Thus vanish all the dreams of false prophets who, in past ages, have infested the people with a Jewish notion, affirming that nothing but the ceremonial part of this commandment (which, according to them, is the appointment of 'the seventh day') has been abrogated, but that the moral part of it—that is, the observance of one day in seven—still remains!" (*Instit. Lib. ii. cap. viii.*)

The learned GROTIUS, commenting on the fourth commandment, after referring to the sentiments of the Fathers, and the enactments of Constantine, concludes: "These things refute those who suppose that the first day of the week (that is the Lord's day) was substituted in place of the Sabbath, for no

MILTON.

NEANDER.

WHATELY.

mention is ever made of such a thing, either by Christ, or the Apostles. And when the Apostle Paul says, Christians are not to be condemned on account of Sabbaths, &c. (*Col. ii.*), he shows that they were entirely free from that law; which liberty would be of no effect, if the law remaining—the *day* merely were changed. The day of the Lord's resurrection was not observed by Christians, from any precept of God, or of the Apostles, but by voluntary agreement of the liberty which had been given them." (*Annotations on the Old Test., Exod. xx.*)

MILTON strongly argues: "The law of the Sabbath being thus repealed, that no particular day of worship has been appointed in its place is evident from the Apostle in *Romans xiv. 5.*" (*Christian Doctrine, Book ii. chap. 7.*)

NEANDER remarks: "The festival of Sunday was always only a human ordinance, and it was far from the intention of the Apostles to establish a divine command in this respect, far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday." (*Hist. of Christian Church, sec. iii.*)

In fine, as WHATELY justly contends, "If the precepts relative to the ancient Sabbath are acknowledged to remain in force, then the observance of the first day of the week, instead of 'the seventh,' becomes an unwarrantable presumption." (*Essay on the Sabbath.*)

But I have already considerably exceeded my appointed limits; and am compelled to pause. In justice to myself, I must notice an intimation of J. N. B.—that I may have made a use "of the unguarded language of others—they never designed," (*p. 56.*) Painful as such a conviction would be, I should certainly be thankful to my friend for its frank indication. If through prejudice, or inadvertence, I have given an unfair coloring to authority, I would much rather be corrected, and retract a mistaken application, than continue in error, or labor under an intangible imputation.

W. B. T.

The "interpreter" necessarily a "logician."

Antiquity no proof of "morality."

PART II.

"Behold, I will rain bread from heaven Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."—EXODUS xvi. 4, 26.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall *never* hunger; and he that believeth on me shall *never* thirst."—JOHN vi. 35.

"Come unto me, all ye that labor and are heavy laden, and I will give you REST!"—MATTHEW xi. 28.

II. *The Ceremonial character of the Sabbath.*

IF this institution be a *moral* one, it certainly is, as J. N. B. maintains—of permanent and universal obligation. It is not surprising, therefore, that he has labored zealously upon this point. If, on the other hand, even a *positive* institution (as I hope to prove it), it *may* be still obligatory; so that my own work is not accomplished by establishing this "Second Proposition."

A very unnecessary antithesis is made by my friend, between the function of "the *interpreter*" and that of "the *logician*." (p. 47.) I answer that the relevancy of construction is "the proper work" of "a sober logician," and that he *alone* can be a just "interpreter."

The first effort of J. N. B., in his Reply, is to strengthen his previous affirmation that the Sabbath was instituted at the Creation; and here I must remind him that, even if this could be shown, it would prove nothing as to its *moral* character. This depends by very definition—not on the nature of the Giver, nor on the date when given,—but on our own constitution, and our own reasoning processes. The inference was therefore rather hasty, that a proof of the antiquity of the Sabbath law "demolished this Second Proposition, and with it all the

Purport of the word "sanctify."

rest." (p. 55.)* A "positive" law *was* given to Adam (*Gen.* ii. 17); and that law which was merely "a shadow of good things to come, and not the very image of the things" (*Heb.* x. 1), *might* also have been given to him as readily as to Moses; and still have been no less provisional.† He who commanded, might, if He saw fit, at any time repeal an ordinance—even though it *were* "from the beginning."

"God *blessed* the seventh day and *sanctified* it." (*Gen.* ii. 3.) "The word 'sanctify,'" says J. N. B. (p. 48), "is used in the sense of *setting apart to the special service of God by divine authority.*"‡ He appears to have been misled by our inexact version. On the contrary, I assert—and fear no contradiction from the learned—that the word *שָׁרַף* (*qadash*) here used and rendered "sanctified," never has *intrinsically* such a meaning. It radically signifies—"to appoint"—"to set apart"—"to devote." Its *sanctity* can only be inferred from the agent or the object. Things and persons devoted or set apart to the most infamous purposes are correctly described

* "These Sabbatarians do not consider that it is not the *time* when a command was given, nor even the *author* who gave it, that discovers the class to which it belongs, but its *nature* as discoverable by human reason." Bishop WARBURTON. (*Div. Legat.* Book iv. sec. 6, note "RRRR.")

† J. N. B. thinks the conclusion irresistible, "that if the law of the Sabbath was given to our first parents, it was given to all their posterity." (p. 49.) Will he be willing to admit the equally irresistible sequence, "that if the law of sacrifices was given to our first parents it was given to all their posterity?"

‡ "Doubtless he hallowed it as touching himself," says MILTON, "for 'on the seventh day he rested, and was refreshed' (*Exod.* xxxi. 17): but not as touching us, unless he had added an express commandment to that effect; for it is by the *precepts*, not by the *example* even of God himself, that we are bound." (*Christian Doctrine*, Book ii. ch. 7.)

"This text," says Archbishop BRAMHALL, "only tells us what God did *Himself*, not what He commanded *us* to do; God may do one thing *Himself*, and yet command us to do the contrary." (*Discourse on the Sabbath.*)

The word "bless" very indefinite.

Gen. ii. the reverse of *proleptic*.

by this word.* If we turn to *Jerem.* xvii. 22, we shall find the true purport and application of the word in this connection. "Neither do ye any work, but קרשׂתם [*qidashthem*]*—set apart the Sabbath day,*"—separate it from labor. Nothing can be more obvious, than that these two clauses—the *prohibitory* and the *mandatory*, are just commensurate with each other—that the latter phrase enjoins *affirmatively*, exactly what the former one does *negatively*—and no more. "Separate ye the Sabbath day" from other days, by "not doing any *work*" upon it. And this is all the word indicates in *Gen.* ii. 3, or elsewhere.

The word בָּרַךְ (*barakh*)—to "bless"—is scarcely more determinate in its significance, or more available to my friend's theory.† It is applied to the newly-created man (*Gen.* i. 28), as properly as to the period of repose;—to the meanest reptile (*Gen.* i. 22), as expressively as to the viceroy, man. In the book of *Job*, the same word is more than once translated to "curse." (i. 5, 11; ii. 5, 9.) In *1 Kings* xxi. 10, it is rendered "blaspheme." Its *noun* בֵּרֶךְ (*berekh*) signifies the "knee."—My friend's *etymological* argument is therefore worthless.

J. N. B. gives four reasons why *Gen.* ii. 3 is not "a *prolepsis* or anticipation." (p. 48.) I agree with him. I hold that the passage is just the *reverse* of a *prolepsis*. It is not *contemporary* history: it is twenty-five centuries posterior to its subject; it was evidently written after the exodus from Egypt.‡

* The *noun* occurs in *Gen.* xxxviii. 21, in such an application; and in *Deut.* xxiii. 17, we have it in both its *masculine* and *feminine* forms;—"qadesh," and "qideshah." The *verb* occurs in *Numb.* xi. 18; "Prepare yourselves," where it partakes of the nature of a *threat*: (see *verse* 20:) and *Josh.* xx. 7: "They appointed" certain cities, where evidently nothing sacred is intended. In *Isaiah* lxvi. 17, the word is applied to *violators* of the law, &c. &c.

† "God blessed it, that is, pronounced it an happy day, all his works being finished," &c. GILL. (*Body of Divinity*: vol. iii. Book iii. chap. 8.)

‡ "The most probable supposition is that Moses, who seems to have

The *reason* of the law assigned; not its *date*.

Of the many similar internal evidences of this, but one shall be cited: "By my name, JEHOVAH [יהוה] was I not known to them," (the patriarchs;) *Exod.* vi. 3:—the root of which (איהה—*ehyeh*, I AM) is given in *Exod.* iii. 14, in direct answer to the question, "*what is his name?*" Is any one fanciful enough to infer, because the word יהוה occurs in *Gen.* xv. 7, and 2, that the "name" was known to Abram?—or because the same word occurs in *Gen.* iv. 26, that the "name" was first used by Adam's grandson?—or because the "name" is found in *Gen.* ii. 4, 5, 7, that the Hebrew word יהוה is even older than man? "Spirit" away the letter of Exodus vi. 3, if you can!

Now, just as the historian used familiar though recent "names" in describing long antecedent events, so evidently the passage in *Gen.* ii. 3, is simply a *parenthesis* penned after the Sabbath law. It does not say (as J. N. B. seems to imply) that God "sanctified" the seventh day *at that time*, but merely he sanctified it *for that reason*—"BECAUSE that in it he had rested."* Its sole object appears to have been to fix the Jewish attention on the sanction of the particular time selected as a Sabbath;† a sanction that for us has no signifi-

written the book of Genesis much later than the promulgation of the Law, inserted this sentence from the fourth commandment, into what appeared a suitable place for it; where an opportunity was afforded for reminding the Israelites, by a natural and easy transition, of the reason assigned by God, many ages after the event itself, for his command with regard to the observance of the Sabbath by the covenanted people." MILTON. (*Christ. Doctrine*, B. i. ch. 10.)

* "The Sabbatic rest," says Dr. PALEY, "being a duty which results from the ordination and authority of a positive law, the reason can be alleged no further than as it explains the design of the legislator; and if it appear to be recited with an intentional application to one part of the law, it explains his design upon no other; if it be mentioned merely to account for the choice of the *day*, it does not explain his design as to the extent of the obligation." (*Mor. Phil.* B. v. ch. 7.)

† "The Lord's resting on the seventh day from his works of crea-

Adam's rest by "communion," not a Sabbath.

cance, as J. N. B. has well remarked. (*Isaiah* lxxv. 17.—p. 51.)

My friend has inferred (by no very sober logic) that Adam rested "the first day after his own creation;"* and to my very pertinent inquiry—"from what?"—he replies: "It had better become him had he risen upward in thought to the sublime repose of the Creator over his finished work, and remembered that Man was then in perfect communion of spirit with his God!" (p. 49.) So that it appears Adam did not observe a human Sabbath after all! We are to rise upward in thought to the sublime termination of creation, and remember that Adam by communion of spirit rested from—*creation!* And as he of course enjoyed this sympathetic repose equally on the next day, and so on the third, and fourth,—this "*first Sabbath kept by man,*" must have been a much longer one than that prescribed by the Decalogue:—indeed it has not terminated yet! for though the "*Father worketh hitherto,*" that "*sublime repose of the Creator*" never yet has been broken! My friend's hypothesis does not avail him in the present examination.

tion," says Dr. GILL, "is used as an argument, to enforce the keeping of the *seventh-day Sabbath*, now enjoined; but not as a reason of the institution of it." (*Body of Divin.* vol. 3. B. iii. ch. 8.) In his Commentary on *Gen. ii. 3*, he remarks: "These words may be read in a parenthesis, as containing an account of a fact that was done, not at the beginning of the world, and on the first seventh day of it, but of what had been done in the times of Moses, who wrote this *after* the giving of the law of the Sabbath . . . He takes this opportunity here to insert it, and very pertinently, seeing the reason why God then, in the time of Moses, blessed the Sabbath day, and hallowed it, was because he had rested on that day from all his works. (*Exod. xx. 11.*) And the same reason is given here, taken plainly out of that law which he had delivered to them." (*Com. in loco.*)

* "Being Adam's first day, it could not, with any propriety, be called a rest from labor to him, when, as yet, he had not labored at all; such a Sabbath was not suitable to him in a state of innocence." GILL. (*Body of Div.* vol. iii. B. iii. ch. 8.)

No hint of a Sabbath, till after the Exodus.

The word "Sabbath" does not once occur in Genesis. The earliest *intimation* of a Sabbath day we can discover in the Bible is in *Exodus* xvi. 5. It is in this chapter (*verse* 23) we find the first recorded Sabbath *law*. "In vain shall we search for even a hint that during the twenty-five hundred years previous, man ever *did* keep, or ever was *required* to keep a Sabbath."*

But, says J. N. B., in reply to "this bold but *unfortunate* assertion," (p. 50,) "the division of time into 'weeks,' or 'seven days' is repeatedly mentioned" in Genesis. He has

* Says BUNYAN: "As to the imposing of a seventh-day Sabbath upon man, from Adam to Moses, of that we find nothing in holy writ; either from precept or example." (*Treat. on Sabbath*, q. ii.)

"There is no *mention* of a Sabbath," says GILL, "before the descent of the manna in the wilderness of *Sin*." (*Bod. of Divin.* vol. 3, B. iii. ch. 8.)

In PALEY'S opinion, "The transaction in the wilderness was the first actual institution of the Sabbath. For, if the Sabbath had been instituted at the time of the creation, it appears unaccountable that no mention of it—no occasion of even the obscurest allusion to it, should occur." (*Mor. Phil.* B. v. ch. 7.)

As WHATELY excellently argues: "The whole question, indeed, respecting the patriarchal laws and observances, is one which does not directly concern Christians. For we may be sure that any law by which certain persons are to be bound will be made known to those persons (except through some error or negligence, such as one may often find indeed in human legislation, but which it would be absurd and impious to attribute to the Deity), not as a matter of probable conjecture, but with certainty and precision. The very purpose of a *law* is to lay down accurately, and determine what might have been before dubious or indifferent, so as to leave no room for hesitation as to our conduct in that particular. To speak, therefore, of a *probable* law (in reference to those for whom that law is designed) seems no other than a contradiction in terms. It is to speak of an indeterminate determination; of an undecisive decision; of the removal of doubt by something that is itself doubtful."—(*Essays*, &c., No. v. note A. *On the Sabbath*.)

The "week" wholly independent of the Sabbath.

here confounded two things not only different in their origin, but entirely independent of each other, as a very brief consideration will illustrate. Time is necessarily measured by planetary phenomena: as is observed in *days—months—years*—with their conventional subdivisions; (such as the four seasons of the year—the four watches of the night—or the four quarterings of the lunation, or month.) Indeed the interval from new to full moon (fourteen days) is almost as striking as that from sunrise to sunset. But while the "month" itself is an absolutely universal measure of time, nations of different origins *have made different subdivisions* of the "new moon."* Thus, the Oriental nations generally, adopted the most natural division of it into *quarterings* (or weeks of seven days); the ancient Greeks divided it into *thirds* (*dechemera* of ten days), which was somewhat modified by the Romans; the Chinese, into *sixths* (of five days); the aborigines of America, into the same. The instructive fact is, that the oriental week (of seven days) is *unknown and untraced*, where the division of the crescent and waning moon (each into two parts) has not formed the basis of computation!† Now the week was evidently familiar to the Pa-

* "It is plainly to be gathered from many evidences," says the learned SPENCER, "that the nations of the earth observed the new-moon as a sacred festival long before the time of Moses." (*De Leg. Heb. Lib. iii. Dissert. iv. cap. 1, sect. 1.*) It is worthy of remark, that while the Jewish nation have unanimously asserted the *Mosaic* introduction of the Sabbath, they have as unanimously assigned to the festival of the new moon a long antecedent, and sometimes even a *Noachic* origin. In perfect conformity, too, with this belief, we observe that while the Scriptures ordain and enforce the *Sabbath* with a particularity and a frequency altogether unparalleled—the *new-moon* is never expressly established, but always alluded to as a well-known festival. (*Numb. x. 10; xxviii. 11; 2 Chron. ii. 4; Ezra, iii. 5; &c.*) And to complete the demonstration, while the most ancient heathen poets are absolutely silent on the subject of a "Sabbath," they frequently speak of the "new-moon" celebration.

† Hence the frequency with which "New-moons" and "Sabbaths"

The Sabbath associated with the week by arbitrary enactment.

triarchs (*Gen.* xxix. 27, 28; *Job* ii. 13), and the Egyptians (*Gen.* i. 10), as well as the idolatrous Philistines (see *Judges* xiv. 12); but so far from sustaining a "Sabbath," this very evidence sufficiently proves that no day of the "seven" was more holy than another. A Sabbath no more follows from an established *quarter-month*, than it does from an established *quarter-year*. It is dependent for its existence on positive enactment; and may be connected with any period, at the option of the lawgiver. (*Levit.* xxiii.) "Positive precepts," says Jeremy Taylor, "are those which depend upon the mere will of the lawgiver." (*Duct. Dub.* B. ii. ch. iii. 18.)

In the first announcement of an intended Sabbath-day for the Israelites (*Exod.* xvi. 5), the preparatory direction is carefully given that "on the *sixth* day [*of an established week*

are associated together. (See *2 Kings* iv. 23; *1 Chron.* xxiii. 31; *2 Chron.* ii. 4, viii. 13, xxxi. 3; *Neh.* x. 33; *Isai.* i. 13, lxvi. 23; *Ezek.* xlv. 17, xlvi. 1, 3; *Hosea* ii. 11; *Amos* viii. 5; *Col.* ii. 16.)

In an essay on the subject of "Septenary Institutions" (published in the *Westminster Review*, Oct. 1850), characterized by considerable historical and philological research, the writer, after showing that the hebdomadal period had clearly an *astronomical*, and not (as is generally supposed) a *theologic* derivation, refers its original institution to India, as "on the whole, better established than any other hypothesis;" and gives it as the result of the most diligent investigation, that no trace whatever of the "*week*" is to be found among the Greeks, the Romans, the Chinese, &c., or any of the northern races of Europe and Asia. "Throughout the whole of North and South America, there are no traces of any analogous septenary observances among the aboriginal inhabitants. . . . Passing from America to the numerous groups of islands in the Pacific, comprised in the term *Polynesia*, we still search in vain among their aboriginal inhabitants for septenary institutions. Everywhere has been found a calendar of months, commencing with the first visible 'new-moon,' but *nowhere the Hindoo and modern European week of seven days.*" In short, "when we pass the Himalayan range, or in proportion as we recede in any direction from India and Egypt, and the countries lying between them, we lose all traces of *Sabbaths!*" (*West. Rev.* No. cvi. Art. 8.)

The first institution of the Sabbath: Confirmed by Scripture declarations.

—*doubtless*] they shall prepare that which they bring in, and it shall be twice as much as they gather daily." When this was accordingly done, the "rulers" or subordinate captains, unacquainted with the regulation, evidently considered this a violation of the previous injunction: "Let no man leave of it till morning;" (v. 19, 20;) "and all the rulers of the congregation came and told Moses;" (v. 22;) when they were informed that it was according to the Lord's command—"Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake—to-day." (v. 23.) On the seventh day, Moses again formally announced: "To-day is a Sabbath unto the Lord." (v. 25.) Notwithstanding which, "there went out some of the people on the seventh day for to gather, and they found none." (v. 27.) To whom the commandment was once more proclaimed: "See, for that the Lord *hath given you* the Sabbath." (v. 29.) "So the people rested on the seventh day." (v. 30.)

The narrative requires no comment: every circumstance contradicts the theory of a previous Sabbath law. Very shortly afterward, the institution was embodied in the fourth commandment (*Exod.* xx. 8); and Moses, in referring to the Decalogue many years after, says expressly: "The Lord *made not* this covenant with our fathers, *but with us.*" (*Deut.* v. 3.) So in *Nehem.* ix. 13, 14: "Thou camest down also upon Mount Sinai . . . and *madest known* unto them thy holy Sabbath . . . *by the hand of Moses* thy servant." No ingenuity has successfully evaded the force of this deliberate declaration. "I caused them to go forth out of the land of Egypt, and brought them into the wilderness. . . . I *gave* them my Sabbaths* to be a sign between me and them, that they might know that I am the Lord that sanctify them:" נקרשם

* "It is not said he *restored* them, but '*gave*' them, denoting a new institution, and as peculiarly belonging to them; and this is the sense of the Jewish nation in general, that the Sabbath only belongs

(*m'qadisham*)—literally “that set them apart.” (*Ezek.* xx. 10, 12.)

The very circumstance of the fourth commandment being expressly extended to “the stranger *within thy gates*,” sufficiently shows that it was not designed for those without the Jewish confines.* And thus too when proselytes were added to the commonwealth of Israel, from among the Gentiles, and “the sons of the stranger joined themselves to the Lord,” it was the “*keeping of the Sabbath from polluting it*, and the taking hold of the covenant,” that constituted at once their most earnest exhortation, and their most distinctive commendation. (*Isai.* lvi. 6.)

If it were possible to *corroborate* this, it might be mentioned that the Talmudical writers agree that it was instituted between the Exodus and the promulgation of the Decalogue.†

to them, and that the Gentiles are not obliged to keep it.” GILL. (*Bod. Div.* B. iii. 8.)

* *Vide e. g.* *Levit.* xvii. 10, 13. “The Israelites have never prohibited a Gentile from working on the Sabbath, or advised him to rest on that day, unless he were a servant or a proselyte.” TALMUD.

MAIMONIDES says it is highly improper for a stranger or *Gentile* to observe the Jewish Sabbath.

† “We gather from the Talmudists,” says SELDEN (*De Jure Nat.* lib. iii. cap. 9), “that the time of its institution was not primordial, but within the month of the departure from Egypt.” And after citing R. Jose Ben Chilpetha, in *Seder Olam Rabba*, cap. 5; Gemara *Babylonica*, *ad tit.* “*Sanhedrim*,” cap. 7; also *tit.* “*De Sabbato*,” cap. 9, &c. &c.; likewise Aben Ezra, *ad Deut.* v.; the Chaldee paraphrase of Uzielidus, in *Exod.* xv.; Maimonides, *More Nebochim*, part iii. cap. 9, &c., he remarks: “The Jews indeed consider the Sabbath peculiarly theirs, as if *the spouse* of the nation;” and adds: “There occur six hundred testimonies to the same effect, among the Talmudic and Cabalistic writers.” (*Ibid.* lib. iii. cap. 10.) See also Wood’s *Bib. Dic.* (art. “Sabbath.”)

Dr. GILL, after remarking that, in all the patriarchal history, “we nowhere read of any law being given them for the observation of the seventh-day Sabbath,” continues: “The Jews pretend that there were

Belief of the Christian "Fathers."

SELDEN: and SPENCER.

In an ancient Hebrew hymn, it is said: "Thou didst not give the Sabbath, O Lord our God, to the nations of the earth." (Machzor, *Judæorum Germ.* part. i. fol. 49, a.—*vide* Manasseh Ben Israel, *de Creatione*, problem 8.)

The early Christian "Fathers" constantly speak of the Sabbath as having been first given to the Israelites.* I believe they are unanimous upon this point;—at least I am not aware of any one of them who assigns an earlier origin to the institution.

The learned SELDEN elaborately maintains and triumphantly establishes the Jewish and ceremonial character of the Sabbath, in a series of chapters. (*De Jure Nat. et Gent.* Lib. iii. cap. 9.—12.)

Says the scarcely less distinguished SPENCER: "It can be shown by the clearest evidence that God appointed the Sabbath to be observed—not by the human race—but by the Israelites alone." (*De Legibus Hebræor. Ritual.* lib. i. cap. iv. sect. 9.) And accordingly it always *has been* "peculiar to the Jew."†

seven laws given to the sons of Noah; but this of keeping the seventh-day Sabbath is not among them." (*Bod. Divin.* B. iii. ch. 8.) The antiquity and universality of this Jewish tradition of the Noachic Heptalogue give to its exclusion of the Sabbath the greatest value as an historic evidence.

* See JUSTIN MARTYR (*c. Tryph.*); IRENÆUS (*cont. Har.* iv. 30); TERTULLIAN (*adv. Jud.* 2, 3, 4), &c. &c.; also EUSEBIUS the historian (lib. i. c. 2, 4; and *Com. in Psal.* xci.); ATHANASIUS (*Synop. Sac. Scrip. Exod.*), &c.

† It may be noticed in illustration that, when Antiochus commanded the Jewish law to be abolished, it is recorded among the changes of custom necessarily consequent—"neither were the Sabbaths kept. . . . And whosoever would not conform themselves to the ways of the Gentiles were put to death." (*2 Maccabees* vi. 6—9.) In like manner, in their belligerent history, it was not uncommon for their assailants, on discovering this peculiarity of their religious observance, to await their weekly rest for the purpose of attack or surprisal. (See Josephus, *Antiq.* B. xiv. ch. 4, sec. 3; *Jewish War*, B. i. ch. 7, sec. 3; also *Antiq.* B. xiii. ch. i. sec. 3; B. xviii. ch. 9, sec. 2.)

A universal negation.

"The old Greek poets" examined.

"Throughout all history we discover no trace of a Sabbath among the nations of antiquity." But I "have not read *all* history!" (p. 60.) A universal negation is rarely (if ever) founded on personal experience or absolute knowledge. Its legitimate ground is *induction*: and if the assumption be hasty, it is of course open to refutation. I believe therefore that even with very limited pretensions to historical knowledge, there was no want of a becoming modesty in the *universality* of my denial.

But, says my friend, "The old Greek poets, HESIOD, HOMER, and CALLIMACHUS, call the seventh day 'holy.'" (p. 50.) J. N. B. has neglected "chapter and verse;" and will be puzzled to verify his references. In following DR. DWIGHT (not always accurate in his quotations), he has been led into error.

The nearest approach to the language of his quotation, I am able to find in either of these poets, is the following passage from HESIOD (about 1000 B. C.), distinguishing fortunate days from evil days: "These days are under the providence of Jove: the first day of the new moon is *consecrated*, also the fourth day, *and the seventh day*,* for on this, Latona bore the golden-armed Apollo: both the eighth and ninth days of the crescent moon are likewise especially favorable to human af-

* Πρωτον εην, τετρας τε, και εβδομη--ιερων ημαρ. This is the stereotyped εβδομη--ιερων ημαρ ("the seventh day—a *holy* day"), so currently, yet so carelessly quoted by every zealous Sabbatarian, from Aristobulus, the Jew (B. C. 150), to Dr. Timothy Dwight; from Dwight down to the last prize essayist on "Heaven's Antidote to the curse of Labor." The number of learned names which, in modern times, have blindly followed their false guides upon this point would form a most imposing catalogue. So ready is the acceptance of wished-for evidence on the one hand, so difficult the detection of a vague quotation on the other. It is fully time that this piratical *impressment* of testimony should be "withstood to the face." It is fully time that those inadvertently relying on such perversions should be disabused, and should have the imposture publicly exposed.

HESIOD.

HOMER.

CALLIMACHUS.

fairs." (*Hemerai*: verses 5—9; or of "*Works and Days*," verses 767—771.) If, from this, my friend is able to construct "a trace of the weekly Sabbath," he is welcome to the construction.

The nearest resemblance to anything of the kind I can discover in the pages of HOMER (nearly 1000 B. C.), is where Ulysses, entertaining King Alcinous with his adventures, relates how, after

"Six days and nights a doubtful course we steer,
The next, proud Lamos' stately towers appear:"
(*Odyssey*, x. 81.)

or in a subsequent passage, where, after returning from his long wanderings, he beguiles his faithful Eumæus with the story that,

"In feast and sacrifice, my chosen train
Six days consumed:—the seventh we ploughed the main."
(*Odyssey*, xiv. 252.)

If my friend sees, in these passages, an evidence of Grecian Sabbatism, I will not rob him of their benefit.

In the remaining poems of CALLIMACHUS (260 B. C.), I cannot even meet with an incidental allusion to a seventh day!* The only thing *septenary* occurs in his Hymn to the Birth-place of Apollo; which narrates that, at the birth of Latona's son, "the tuneful swans of the god, *seven times* circled around Delos, singing." (*To Delos*. verses 249—252.) This contribu-

* CLEMENS ALEXANDRINUS (to whom Dr. Dwight is indebted for his authorities) cites from Callimachus several detached and unmeaning phrases (*Stromat.* lib. v.), ringing the changes on the number "seven;" such as "the seventh is among the good things;"—"all things in the starry heaven have been constructed, appearing in *seven* orbits," &c. These passages are not to be found in any of the poems of Callimachus now extant; and they have just no relation whatever to the Sabbath question. It so happens that another of the Fathers (EUSEBIUS: *Evangel. Præparat.* lib. xiii. 12), quoting these very same passages, ascribes them (with perhaps equal propriety) to LINUS!

tion to my friend's cause, I suppose he will hardly be desirous of accepting.

Such, then, is the whole amount of pagan authority J. N. B. is able to present in attestation of "the sort of sanctity attached to the seventh day among the ancient heathen nations!" (p. 50.) The truth is, "we discover no trace of a *Sabbath*" even among those oriental nations which had the *hebdomade* or week: but to the Greeks, *the week itself was unknown!*—their smallest interval being the *decade* or period of ten days.*

I will therefore make "the bold and unfortunate assertion," that neither in HESIOD, nor in HOMER, nor in CALLIMACHUS, the three classical writers adduced by J. N. B. from Dr. Dwight (*Theology*, vol. iii. Serm. 107), and by Dr. Dwight from Clement of Alexandria (*Stromat.* lib. v.), can the most distant allusion be discovered to sabbatical or septenary institutions. And without having "read all history," I will further venture to affirm that no such allusion can be found throughout the entire range of Grecian literature! I challenge all the learning that is in the heads of all the Sabbatarians, (and that is not little), to cite one solitary hint of a Sabbath, or even of a week!

Since J. N. B. invites me upon classic ground, I accompany him with pleasure; and I have the satisfaction of affirming (with a confidence which I hope will not be deemed presumptuous), that no Pagan writer ever alludes to the hebdomadal "Sabbath," otherwise than as a leading *Jewish* characteristic!

AGATHARCHIDES, a Greek writer, who flourished B. C. 120, thought this observance one of the most remarkable of the Jewish customs. Though none of his works are now extant,

* "The ancient Greeks and Romans had no division properly answering to our weeks; although the former had their *decade* of days; and the latter their *nundinæ*, or market days, occurring every ninth day. But the Egyptians and oriental nations had a *week* of seven days." (ESCHENBURG'S *Manual of Class. Lit.* edited by Prof. FISKE, Part v. sec. 191; or of the 4th edition, Part i. sec. 191, b.)

HORACE.

OVID.

STRABO.

APION.

PERSIUS.

SENECA.

he is cited by Josephus, as writing thus: "The people called *Jews*, inhabit an exceedingly strong city, which it appears they call Jerusalem. They are accustomed to rest on every seventh day, on which times they will neither bear arms nor engage in husbandry, nor attend to any worldly affairs." (*Contra Apion*, lib. i. sect. 22.)

If the Roman poet HORACE (B. C. 25) makes mention of the word "*Sabbata*," he at once associates it with the "*curtis Judæis*." (*Satir.* lib. i. sat. ix. 69.)

Does OVID (B. C. 10) allude to this institution, it is as "the seventh day kept holy by the Jews" (*Ars Amat.* lib. i. 76): or again, it is spoken of as "a festival observed in Palestine" (*ib.* lib. i. 416): and in another work, he uses the expressive phrase—"foreign Sabbaths!" (*Remed. Amor.* lib. i. 220.)

STRABO, the indefatigable voyager and close observer, (A. D. 10), in making an historical reference to the Sabbath, calls it "the day of abstinence—on which the Jews refrain from all work." (*Geograph.* lib. xvi. *Syria.*)

APION, the Egyptian grammarian (A. D. 30), in his ignorance of the early history of the Jews, suggests a most ridiculous origin for their Sabbath, saying that "After they had travelled a six days' journey, they were afflicted with *buboes*, and for this reason they rested on the seventh day; and having arrived at the country now called Judea, they named the seventh day '*Sabbaton*,' after the Egyptian word '*Sabbatosis*'—the name by which the disease *bubo* is known among the Egyptians!" (cited by Josephus, *Contra Apion*, lib. ii. sect. 2.)

The satirical PERSIUS (A. D. 50) has a sneer at "the Sabbaths kept by the Circumcised" (*Sat.* v. 184),—"recutita sabbata;"—an expression equally remarkable for conciseness and significance.

The Roman philosopher SENECA (A. D. 60) severely censures the Jews for their religious infatuation; saying that "by their Sabbaths interposed, they waste the seventh part of their life

MARTIAL.

PLUTARCH.

SUETONIUS.

TACITUS.

in idleness." (From a lost work quoted by Augustine, "*De civitat. Dei*," lib. vi. cap. 11.)

The witty MARTIAL (A. D. 90), in an epigram, can find no more distinctive epithet for Jews, than "Sabbath-keepers." (*Ep.* lib. iv. epigr. iv. 7.)

PLUTARCH, the biographer and essayist (A. D. 100), to "point a moral," instances the historical fact that "the Jews—sitting idly down on their Sabbath, while the enemy scaled and occupied their walls—offered no resistance." (*Opera*: Tom. ii. *Tract. De Superstitione.*) In another treatise, he endeavors to show that the Jews derived the name "Sabbath" from the Greek, *σαββασμος* (*sabbasmos* or *sabasmos*), a festival of Bacchus: "*Sabazios*" being one of the names of that deity. (*Symposiac.* lib. iv. prob. 5.)

SUETONIUS (A. D. 105), illustrating the abstemiousness of the Emperor Augustus, quotes him as writing to Tiberius—"No Jew indeed so rigidly keeps fast on his Sabbath, as I have fasted to-day." (*De Cæsaribus*, Lib. ii. cap. 76.) The Romans very naturally inferring that a day so strictly observed as the seventh day rest, must be a "fast-day."*

The polished TACITUS (A. D. 110), in his short description of the Jews, records, as one of their peculiarities, that "on the seventh day, it is said they were idle." (*Hist.* lib. v. sect. 4.) And he offers various vain conjectures to account for so singular a custom!†

* It is strongly illustrative of the ignorance prevailing among the Roman writers concerning the origin and object of the Sabbath, that they generally describe it as a "fast." Strabo, Suetonius, and Justinus all speak of it as such. Plutarch appears to have come nearer the truth; for the Jews, so far from making it a fast day, have always accounted it a high festival. It was to be a "feast of the Lord" (*Levit.* xxiii. 2, 3). Indeed it was a serious *offence* to fast upon it. It is said of Judith, that "she fasted all the days of her life *except* the Sabbaths and new-moons, and the feasts of the house of Israel." (*Judith* viii. 6.)

† One of his suggestions is that the observance was designed to

 JUVENAL.

JUSTINUS.

DION CASSIUS.

JULIAN.

The poet JUVENAL (A. D. 115) thought it worthy of a passing notice, as distinctive of these "Barbarians," that they "observe their festival Sabbaths." (*Satir.* lib. ii. sat. vi. 158.) And in a subsequent satire, he speaks of those who "obey the Jewish law, which Moses delivered in a secret volume," as being a bigoted and churlish set, "to whom every seventh day was idle, and not engaged in any aim of life." (lib. v. sat. xiv. 96—106.)

JUSTINUS (A. D. 150) informs his readers that "Moses, having reached Mount Syna, after conducting the weary Jews seven days through the deserts of Arabia—fasting, on his arrival there, appointed the seventh day (called in their language 'sabbatum') to be observed perpetually as a fast-day, in commemoration of the day which had terminated their hunger and their wandering!" (*Histor. Philippic.* lib. xxxvi. cap. 2.)

Another Roman historian, DION CASSIUS (A. D. 220), treating of the Jews, tells us that "the day which is called Saturn's they hold sacred; and among the observances peculiar to that day, carefully abstain from engaging in any work on it." He supposes that the custom of "naming seven days after the seven stars, which the Romans call 'planets,' was derived from the Egyptians;" and adds that this appears to have been wholly unknown among the ancient Greeks," (*Rom. Hist.* lib. xxxvii.)

The Emperor JULIAN, nephew of Constantine (A. D. 362), in a work of which only fragments have been preserved to us, speaks of *Unitarianism* and *Sabbatism* as the two great distinctions of the Mosaic code. After quoting the Decalogue, he contemptuously asks—"What nation is there—verily, which does not agree that (excepting the precept 'Thou shalt not worship different Gods;' and the one '*Remember the Sabbath day*') all the other commandments should be observed?

honor Saturn!—by whose name the seventh day was then generally known, as it still is at the present time.

CLAUDIUS RUTILIUS.

Jewish, and Christian authorities examined.

—and that punishments such as those of the law of Moses, or more—or less severe—should be inflicted on those who violate them?" (*Opera. Cyrill. advers. Jul. lib. v. 2.*)

Even so late as the fifth century, a considerable time after Christianity had been established by Constantine as the law of the empire, CLAUDIUS RUTILIUS (A. D. 415), in a poetical account of his travels, indulges in a jeer at "the Jew—that unsocial animal," and "his frigid Sabbaths;" with whom "every seventh day is condemned to a shameful sloth." (*Itinerar. lib. i. 383—392.*)*

Such testimonies supply us with the most irresistible confirmation of the "Proposition" under discussion. Admirably do they illustrate the lamentation of Jeremiah, in the Scripture Record—"The adversaries saw her, and *did mock at her Sabbaths!*" (*Lament. i. 7.*)† Most triumphantly do they overthrow my friend's cherished "fancy" of a *Gentile Sabbath*.

Having thus satisfactorily disposed of our "*heathen testimonies,*" I might readily be excused from noticing the two *Jewish*, and the two *Christian* authorities, to which J. N. B. has appealed in addition, in corroboration of his insubstantial theory. Were I inclined to be captious, I might call on him for "chapter and verse," before admitting his quotations in evidence: or were I inclined to be formal, I might at once dismiss them with the brief answer—"incompetent," as summarily as I would the assertions of any modern Sabbatarian. Before accepting their *secondary* evidence, I might insist on the production of at least some show of *original* or *Gentile au-*

* These authors are accessible to almost every one. They may all be found in the Loganian Department of the Philadelphia Library—a noble foundation, whose volumes not only are freely open to the public for consultation (as in the Philadelphia Library), but may be taken home for perusal by any one without charge.

† "The Gentile nations all considered the Jewish Sabbath very absurd, and made it a no less fertile theme for jest, than circumcision itself." SPENCER. (*De Leg. Heb. Rit. lib. i. cap. iv. sect. 9.*)

Testimony of PHILO: and of JOSEPHUS.

thority. But being neither formal nor captious, I shall afford a passing glance at these authors also, and endeavor to elicit their true bearing.

“PHILO says: ‘The seventh day is a festival to every nation.’” (J. N. B. p. 50.) To explain this vague declaration (found in his *Lib. de Opificio*), it is only necessary to turn to PHILO’S remarks upon the Sabbath law. “The fourth commandment,” says he, “is concerning the holy seventh day, requiring that it should be sacredly and piously observed. Some states celebrate this once a month, counting from the appearance of the new-moon; *but the Jewish nation observes it weekly*, after completing every six days.” (*Opera: Lib. de Decalog.*)* The evidence of PHILO will scarcely benefit my friend more than that of HESIOD! I boldly claim him as an indorser of my Proposition, that the Sabbath was a purely Jewish institution.

“JOSEPHUS says most explicitly: ‘No city of Greeks or Barbarians can be found, which does not acknowledge a seventh day’s rest from labor.’” (J. N. B. p. 50.) JOSEPHUS says nothing so foolishly false, however his translators may sometimes have construed him: though, even if he had done so, his assertion would weigh *nothing* against the combined force of “*all Gentile history.*”† In the passage referred to, JOSEPHUS is not treating of the *antiquity* of the Sabbath, but of the influence of *Jewish institutions* on other nations. The whole

* “Nothing can be more obvious,” says the learned SELDEN, citing this passage against the Sabbatarians, “than that Philo here makes the observance of a weekly festival peculiar to his own people, inasmuch as he notices that another kind of seventh day was received among certain other nations. And it is very true that the seventh day of the month *was* sacred to the birth of Apollo.” (*De Jure Nat. et Gent. lib. iii. cap. 14.*)

† SELDEN remarks (*De Jure Nat. lib. iii. cap. 19*): “A seventh day Sabbath was observed *among no people* in the time of Josephus—except among the Jews, and the few Christians who followed their example.”

A perverted quotation rectified.

passage is as follows: "Moreover, there has been with multitudes, for a long time past, a great desire to emulate our religious customs: nor is there anywhere any city of the Greeks, nor a single Barbarian nation, whither the institution of the Hebdomade (which *we mark by resting*) has not travelled;* and by whom our fasts, and lighting of lamps, and many of our prohibitions of food are not observed." (*Contra Apion*, lib. ii. sect. 40.)

Making due allowance for the natural exaggeration of an apologist, the substance of this statement expresses a well-recognized fact in Roman history. "The institution of the Hebdomade" (introduced about the date of the Christian era) *did* travel almost throughout the empire.† But JOSEPHUS, so far from intending to assert that the Sabbath was ever a *Gentile* ordinance, in the very next section, the conclusion of his elaborate vindication of the Jews, says: "If we have shown that *the original introduction of these institutions is our own*, let the Apions, and the Molones, and all the rest of those who delight in false reproaches, stand confuted!" (*Cont. Ap.* lib. ii. sect. 41.)‡ I claim JOSEPHUS as a strong indorser of the *Jewish* character of the Sabbath!

* *Εἴθα μὴ τῆς ἑβδομάδος (ἣν ἀργοῦμεν ἡμεῖς) τὸ εἶδος οὐ διαπεφοίτηκε.* JOSEPHUS does not say that the Greek and Barbarian rested; but that "*we* [the Jews] observe it by rest."

† DION CASSIUS (a century and a half later than Josephus) informs us that, in his time, the custom of designating every recurring seven days by the names of the planets, was practised everywhere; and he refers its origin—not to the Jews, but to the Egyptians. (*Rom. Hist.* lib. xxxvii.)

DR. ADAMS, in his work on "Roman Antiquities," observes: "The ancient Romans did not divide their time into weeks as we do, in imitation of the Jews . . . This custom was introduced under the Emperors." (*Rom. Antiq.* chap. on "Roman Year.")

‡ JOSEPHUS invariably speaks of the Sabbath as peculiar to his own people;—repeatedly designating it as their ancestral law, (*Antiq. B.* xiv. ch. iv. 2; *J. War.* B. ii. ch. xvi. 4, &c.)—constantly exhibiting the

Testimony of CLEMENT: and of EUSEBIUS.

“The learned CLEMENT, of Alexandria,” continues J. N. B. (p. 50), “a witness of the highest competency, says: ‘The Greeks, as well as the Hebrews, observe the seventh day as holy.’” Not quite; the word “day” is interpolated. The language of CLEMENT is: “Not only the Hebrews, but even the Greeks, recognize the *seventh* as a sacred [number], according to which the whole universe revolves. For Hesiod says of it: ‘The first, the fourth, and the *seventh*, are sacred days,’ &c. Callimachus also writes: ‘The *seventh* is among the good things,’ &c., ‘the starry heavens have *seven* revolutions,’ &c. So also the elegies of Solon greatly distinguish the number *seven*.” (*Stromat.* lib. v.) CLEMENT never inculcated—either in this work or elsewhere—the universality of the Sabbath, or its moral obligation. On the contrary, he evidently considered it altogether a Jewish and ceremonial institution; remarking that “those renewed, observe the Sabbath by abstinence from evil” (*Stromat.* lib. iii.), and that the spiritual purport of the ordinance is righteousness and continence: (*Stromat.* lib. iv.)

“And, finally,” says J. N. B. (p. 50), “the learned EUSEBIUS affirms that ‘almost all the philosophers and poets acknowledge the seventh day as holy.’” Eusebius does not say so; he merely quotes ARISTOBULUS as saying so (*Evangel. Præpar.* lib. xiii. cap. 12); the whole of this chapter being directly transferred from that writer, as Eusebius explicitly declares, both at its commencement and at its termination !*

contrast between Jewish and Gentile practice on this subject (*Antiq.* B. xii. ch. vi. 2; B. xiii. ch. i. 3; B. xiv. ch. iv. 3; B. xviii. ch. ix. 2; *J. War.* B. i. ch. vii. 3; B. iv. ch. ii. 3);—and carefully recording that, in the Jewish appeals for religious liberty, or in the edicts of toleration accorded to them, the privilege of this national custom was especially indicated. (*Antiq.* B. xiv. ch. x. 20, 21, 23, 25; B. xvi. ch. ii. 3, 4; ch. vi. 2, 4, 8.)

* ARISTOBULUS cannot escape the dilemma of having been either conversant with the Greek writers, or ignorant of them; he is charge-

Misappropriation of the "seven witnesses" corrected.

Now, unfortunately for my friend here, EUSEBIUS himself, so far from sustaining his position, expressly asserts that "those just and holy men who lived before Moses neither observed nor understood the Sabbath days. Hence, neither Abraham, nor Isaac, nor Jacob, nor his sons, nor those more ancient yet than these, appear to have had any knowledge of the Sabbath." (*Commentar. in Psalmos*, Ps. xci. ; see also his *Hist. Eccl.* lib. i. cap. 4.)

In PART II. of my friend's Reply (p. 60), recurring to the "mistake" into which he thinks I have fallen in my *universal negation*, he adds: "I have corrected his mistake by the united testimony of *seven* competent witnesses: HESIOD, HOMER, CALLIMACHUS, PHILO, JOSEPHUS, CLEMENT, and EUSEBIUS." In return, I hope that by these seven competent witnesses, I have now even still more effectually corrected his own very serious "mistake." And, "if we allow the fact thus testified by so many witnesses, Pagan, Jewish, and Christian," I think that by the sound philosophy of Bacon we are fully warranted in the affirmation that "throughout all

able with a most deplorable dishonesty, or with an astounding infatuation. One instance of an actual *falsification* of the text of Homer, to aggrandize Sabbatarianism (which has been copied by both Clement and Eusebius), is too flagrant to be here passed over. The passage occurs in the *Odyssey* (book v. line 262), where the hero of the poem, making preparations to sail from Calypso's island, it is said:—

Τετρατὸν ἡμᾶρ ἐνν, καὶ τῶι τετελεστώ ἅπαντα.

"It was now the fourth day, and on it all things were completed." Aristobulus has quoted this line *verbatim*, with the simple substitution of Ἐξέδομον for Τετρατὸν, in order to show that Homer copied his account—from the *second chapter of Genesis*! "It was now the *seventh* day, and on it all things were completed." Unfortunately, the very next line of the poem relates that Calypso dismissed Ulysses (πεμπτω) on the *fifth* day! It is scarcely necessary to add that the *Mosaic* quotation is not to be found in Homer. Let us hope that the two learned and distinguished Christian Fathers who copied this were satisfied to quote ignorantly, and did not attempt to verify their quotations.

All the Jewish Sabbaths—"moral,"—or none of them so.

history we discover no *trace* of a Sabbath among the nations of antiquity."

J. N. B. very kindly constructs for me an "argument for the ceremonial nature of the Sabbath, drawn from the fact of its incorporation with the ceremonial law of the Jews;" and as the sophism is entirely *his own*, I am not surprised that it should be a "*non sequitur*." (p. 56.) The *important* fact communicated by *Levit. xxiii.* and *Numb. xxviii., xxix.*, is not that of association or "incorporation," but that of affiliation; the fact that "the Sabbath of the Decalogue" is distinguished by no single characteristic from a variety of similar festivals; which also commemorated important events; which also were celebrated with peculiar sacrifices; which also prohibited servile work; which also were "convocations;" which also were entitled "feasts of the Lord;" which also were "holy;" which also were "*Sabbaths*." My friend must, therefore, either admit that these *also* were "moral" institutions, or he must admit my "SECOND PROPOSITION." I transfer to him the *onus probandi*.*

The next point he adverts to, is "the incorporation of a motive from Jewish history into the reasons for its observance." (*Deut. v. 15.*) To which he replies: "No such motive is found in the Decalogue itself, as originally delivered by God." (p. 57.) Now the reason assigned in the "*original*" Decalogue (*Exod. xx.*) is actually as "Jewish"—(having been revealed only to the Jews)—as that given in the second Decalogue.† (*Deut. v.*) And it is just as utterly inapplicable as that, to

* "The distinction of the Sabbath is in its nature as much a *positive, ceremonial* institution, as that of many other seasons which were appointed by the Levitical law to be kept holy, and to be observed by a strict rest." PALEY. (*Mor. Phil. B. v. ch. 7.*)

† "Thus, also, the great reason of the Sabbath, I mean God's rest from the works of creation, is a temporary, transient reason; because there is now a new creation, 'old things are passed away, and all things are become new.'" Bishop TAYLOR. (*Duct. Dubitant. B. ii. ch. 2, rule 6, sec. 44.*)

 The two Decalogues equally national.

 The first one destroyed.

the Sabbath advocated by J. N. B. ; for it is in fact the very reason, and the *only* reason given for the *Saturday* Sabbath : "The *seventh day* is the Sabbath of the Lord thy God," because that "He rested the seventh day!" (*Compare Exod. xxxi. 17, with Isai. lxxv. 17.*) The first day is *not* the Lord's Sabbath, because that "in it" he did not rest (*Gen. i. 5*): and Sunday therefore cannot possibly commemorate the Lord's rest. As JUSTIN MARTYR well remarks, it commemorates exactly the opposite circumstance,—the first *creative labor!* (*Apol. part i.*)

But passing all this, where did my friend find his warrant for thus magisterially repudiating the one Decalogue, and canonizing the other? By what prophet was it revealed to him that the revised edition was "*peculiarly applicable to the Jews,*" and the other peculiarly applicable to the rest of mankind? If he is disposed thus pointedly to *contrast* the two Decalogues, I will remind him that the one "*originally delivered by God*" was destroyed. (*Exod. xxxii. 19.*) If he insists then on discriminating between them, I shall hold him to the *Deuteronomy*,—to that second edition of the "tables," which was *not* destroyed. (*Deut. v.*) We there find that the Sabbath was expressly given to the Israelite as a memorial of national emancipation. Thou wast redeemed from an oppressive bondage; and "THEREFORE, the Lord thy God commanded thee to keep the Sabbath day!"—for this especial reason was it instituted.*

* "It is an argument that the Jewish Sabbath was not to be perpetual," says JONATHAN EDWARDS, "that the Jews were commanded to keep it in remembrance of their deliverance out of Egypt . . . Now can any person think that God would have all nations under the Gospel, and to the end of the world, keep a day every week, which was instituted in remembrance of the deliverance of the Jews out of Egypt?" (*Sermons, ser. xxvi. On the Sabbath.*) This argument is the more satisfactory as coming from an ardent Sabbatarian! And he might have added, with no less cogency,—Can any *Sunday* Sabbatarian think that God would have all nations under the Gospel keep that day every week which commemorated his rest from creation? (*Exod. xx. 10, 11; Isai. lxxv. 17.*)

The Sabbath a Jewish memorial; and a distinctive institution.

The obvious explanation why this reason is not formally assigned in *Exod. xx.*, is that the institution was then too recent to require it. Another point was in more immediate need of illustration,—namely, why this memorial of national repose should be observed *weekly*, rather than monthly, or yearly; and why on *Saturday*, rather than on Sunday.* But the Israelites were distinctly informed that it was for them a peculiar institution (*Exod. xxxi. 13*), whereby they might know themselves “set apart,”—*מִקְדָּשִׁים* (*m'qadish-kem*)—by Jehovah. “It is a sign between Me and you throughout your generations:”—“a perpetual covenant;” (*v. 16* :)—declarations utterly devoid of meaning, if the Sabbath was then of moral and “universal obligation!”† It was not any particular observance—but the “Sabbath” *itself*—that was the “sign” or token of their “separation.” (*Ezek. xx. 12.*)

But it is urged by J. N. B. (*p. 57*) that Jesus “came not to destroy the law, but to fulfil it;” and that not one jot or tittle was to pass from the law “*till all should be fulfilled* :” not one of the least commandments was to be broken. I answer that this was true—not only of the Sabbath law, but of the sacrificial—and every other Jewish law. Not one tittle of any part of the Law could “fail:” (*Luke xvi. 16, 17* :) not one letter of it could be either “broken” or “destroyed:” but “all things must be accomplished.” (*John xix. 28, 30.*) And when the Sabbath *had been* thus accomplished (*Col. ii. 14*,

* “Maimonides and other Hebrews” (says GROTIUS) “well distinguish the causes why the *rest* was ordered, and why this particular *day*: the former cause is assigned in Deuteronomy—because they were delivered from a hard servitude, &c., and the latter cause in this place [*Exod. xx.*]—because this day was chosen by God in which to rest,” &c. (*Annotations on Old Test. Exod. xx.*)

† “If this law had been given to all nations, it could not have been a distinguishing ‘*sign*’ of them from others; nor would it be known thereby that God had ‘separated’ them to himself above all people.” GILL. (*Comment. on Exod. xxxi. 13.*)

The Sabbath *not* "moral" because incorporated in the Decalogue.

17; *Heb.* iv.), then did it pass away forever (*Heb.* viii. 13; ix. 11; *John* viii. 36)—

"Established" and completed,—not "made void,"
Its purpose "all fulfilled," but not "destroyed."

It is still contended that the Sabbath law is moral, because incorporated in the Decalogue. (p. 58.) In this J. N. B. revives the *non sequitur* he but lately so satisfactorily exposed. If no "incorporation" can make a *ceremonial* law, equally true is it that no "incorporation" can make a *moral* law. "The seventh day" is incorporated in the Decalogue, and yet my friend has labored vigorously to explain it away. "The seventh day of the Decalogue I hold to be a part of the moral law of the Sabbath, but not the mere circumstance of its order or mode of designation." (p. 59.)* Be it so; at least a *weekly* Sabbath is by this admitted as an integral part of the law; indeed a "weekly period" is very shortly afterward expressly asserted by J. N. B. to be "*required* by the Decalogue." (p. 60.) And he has before informed us that a "weekly Sabbath, rather than one oftener or more seldom, is *not of itself obvious!*" (p. 15.) A happy description of his "moral law!" "*Moral* precepts," says Bishop BUTLER, "are precepts, the reason of which we see. *Moral* duties arise out of the nature of the case itself, prior to external command." (*Anal.* P. ii. ch. 1.) If, as J. N. B. contends, the Sabbath is obligatory *because* commanded by the Decalogue, then can it by no possibility be a moral law!†

* "I suppose it to be unreasonable to say that although the seventh day is not moral, yet that one day is—or at least that some time be separate is moral; for, that one day in seven should be separate can have no natural, essential, and congenite reason, any more than one in ten or one in six: for as it does not naturally follow that, because God ceased from the creation on the seventh day, therefore *we* must keep *that* holy day, so neither could we have known it without revelation; and therefore what follows from hence must be by positive constitution." Bishop TAYLOR. (*Duct. Dubitant.* B. ii. ch. 2, rule vi. 51.)

† If I "can set aside the *moral* nature of the fourth commandment,"

The ceremonial parallel proclaimed by Jesus.

To the plain intimations I have produced from the teachings of Jesus, that the fourth commandment was merely ritual (as where he justified the Sabbath-reaping on the ground of *hunger*), J. N. B. replies: "My friend must be hard driven for evidence when he infers from the case of David eating the shew-bread, a perfect parallel between the two laws." (p. 64.) Hard driven indeed is he who attempts to evade the parallelism directly instituted by Jesus himself! Its very essence was a common character of obligation. To cite the instance of an *excusable* breach of an ordinance, to vindicate a case where there was *no* breach, would truly form a pointless argument. No lesson from the Bible can be clearer than that both these actions were infractions of the literal statute; (see *Levit.* xxiv. 9, xxii. 10; and *Exod.* xvi. 23; *Neh.* xiii. 15)—that both were occasioned by the same "necessity;"—that both were held excusable on the same plea;—that both restrictions, in short, were *violable*, and not moral ordinances.

If by a strict construction, this "reaping" profaned the Sabbath, so did the very duties of "the priests in the temple *profane* the Sabbath;"* if, in obeying the requirements of the

says J. N. B. (p. 66), "it will be an easy thing, by the same process, to set aside the fifth and seventh, not to say the sixth, eighth, ninth, and tenth. *Facilis descensus Averni!*"

Per contra: says Dr. GILL, "The Sabbath law is *not* of a 'moral' nature,"—otherwise "it could not have been dispensed with nor abolished, as it is in *Matt.* xii. 1—12; and *Col.* ii. 16, 17." (*Body of Divin.* vol. iii. B. iii. ch. 8.) "The observance of the Sabbath," says Bishop WARBURTON, "is *no more* a natural duty than circumcision." (*Div. Lega.* B. iv. sec. 6, note.) "The fourth commandment," says Archbishop WHATELY, "is evidently *not* a 'moral,' but a 'positive' precept." "The dogma of the 'Assembly of Divines at Westminster,' that the observance of the Sabbath is part of the *moral law*, is to me utterly unintelligible!" (*Essays*, v. note A. *On the Sabbath.*) *Difficilis consensus.*

* One evidence that the priests "profaned the Sabbath," will be seen by comparing *Numb.* xxviii. 10, with *Exod.* xxxv. 3. As in the

The Sabbath *subordinate* to man: and therefore not "moral."

temple-service, these priests were yet held "blameless," Jesus was "greater than the temple," and therefore better justified the "profanation;" if "mercy" be more acceptable to God than "sacrifice," then is he "guiltless" who places human comfort above ritual observance. (*Matt. xii. 3—7.*)*

But beyond all this, the Sabbath is *subservient* to man, yielding to his emergencies: man is not subservient to the Sabbath, enchained by its exactions. This constitutes the very distinction between moral and positive laws. Man is made "for the observance of the moral law. On the contrary, all 'positive' institutions were made *for* man."

J. N. B. entitles the argument of Bishop Warburton a "specious fallacy" (p. 65), but he does not venture to assail its positions.† He endeavors to obscure the distinction by a

case of Sabbath circumcision, and of every other *collision* of laws, one regulation is necessarily set aside by another.

* "He that did ordain the Sabbath day, may also take away the Sabbath. And he that ordained the Sabbath, did ordain it for man's sake, and not contrariwise—man because of the Sabbath day. It is meet therefore that the keeping of the Sabbath day give place to the profit and commodity of man." ERASMUS. (*Paraphrase in loco.*)

† It is a matter for some gratulation to find such logicians as a Baxter, a Warburton, a Horsley, and a Whately, exactly coinciding in this "specious fallacy." Says BAXTER: "It seemeth plainly to mean that, *being but a positive law*, he had power to change it, and dispense with it, as well as with other positive and Mosaical laws." (*Practical Works*, vol. iii. *On Lord's day. Appendix*, ch. i.) Warburton remarks—"All *positive* institutions were 'made for man,' for the better direction of his conduct in certain situations of life; the observance of which is therefore to be regulated on the end for which they were instituted: for (contrary to the nature of *moral* duties) the observance of them may, in some circumstances, become hurtful to man for whose benefit they were instituted; and whenever this is the case, God and nature grant a dispensation." (*Div. Leg. B. iv. sec. 6, note* "RRRR.") Horsley argues upon the text, that "What is affirmed of the Sabbath in these remarkable words, is equally true of all the ordinances of external worship. . . . We have our Lord's authority to say that the

A "fallacy."

The man; and the law.

A lame construction.

paralogism,—by an application to the remote analogy of "the law of Marriage."* The answer is obvious: just so much of this law as is really "moral" was *not* "made for man;" but man was made for *it*; "the end of his creation being for the observance of the moral law." Just so much of "the law of Marriage" as is "positive" (as the legal form or ceremony, &c.) "*was* made for man," and, like the Sabbath law, must be regulated entirely by circumstances.

I have adverted to the "sad nonsense" made of this striking argument of Jesus, by my friend's previous construction. He has attempted to amend it, but with slight success; and as he says "I submit to W. B. T. himself, whether there is any want of logical connection" in the construction (*p.* 66), I must in all candor say, I think it still a "most lame and impotent conclusion." The force of the declaration was not and could not be in the *universality* of its first branch: it lay entirely in the *antithesis*,—in the *contrasted subordination* of the law and the man.† With my friend, I submit our respective exposi-

observance of them is not itself the end for which man was created: man was not made for these. Of natural duties we affirm the contrary: the acquisition of that virtue which consists in the habitual love and practice of them is the very final cause of man's existence. These, therefore, are the things for which man was made: they were not made for him." (*Sermons*, serm. xxii. *On the Sabbath.*) And WHATELY, commenting on the same sadly perverted declaration of Jesus, says: "He evidently means, that though He made no pretensions to a dispensing power in respect of *moral* duties (man being made for them), *positive* ordinances, on the contrary, being 'made for man,' might be dispensed with, or abrogated by the same authority which established them; viz.: by the divine authority which he claimed." (*Essays*, &c. v. A.)

* "*Marriage*," says Bishop WARBURTON, "is of a *mixed* nature; in part a sacred ordinance, in part a human institution. . . . This distinction is marked out to us by the nature of things; and confirmed by laws divine and human. . . . It is a contract so *virtually circumstanced* as the laws of Religion ordain; and so *formally executed* as the laws of each particular society prescribe." (*Sermons*, serm. xvii.)

† An exact translation of the sentence will perhaps render this even

Sabbatarian Pharisees rebuked.

The Sabbath's "Lord."

Paul's declaration.

tions to "every unprejudiced mind." "This much perverted quotation," says J. N. B. (modifying my remark), was not against "Sabbatarians," but against "bigoted Pharisees!"—Still, as these bigoted Pharisees certainly were not *Anti-sabbatarians*, its legitimate force was against almost "the *straitest sect*" of Sabbatarians, by my friend's admission! and "*honesty* requires that it should not be employed for an opposite purpose."

But Jesus was "*Lord* of the Sabbath." These words import something vastly more significant than that "his authority was paramount in settling the *construction*!" (p. 64.) Thus understood, "every trace of their glory vanishes." Jesus claimed to be "*Lord*"—not of the *construction*, but of the *institution*! and being its Sovereign, could acknowledge no allegiance to it! Lord "of a 'strictly ceremonial and Jewish institute!'" exclaims J. N. B. incredulously. (p. 67.) Yes, my friend, it was of all these *ceremonial* institutions that Jesus was pre-eminently "*Lord*!" (*Eph.* ii. 15; *Heb.* ix. 9—11; *Col.* ii. 14.)

I have quoted the express assertion of Paul, that "the Sabbath days are a *shadow*;" reminding J. N. B. that he who affirms a limitation of its application must clearly prove it. He replies: "And I hope clearly to prove it thus. Paul is the

more apparent;—if such a thing indeed be possible. Το σαββατον δια τον ανθρωπον εγενετο, ουχ ο ανθρωπος δια το σαββατον: "The Sabbath for the man was made, not the man for the Sabbath." How utterly inexcusable the version—the Sabbath was "designed, like all other moral laws, for the benefit of the whole race!" (p. 66.) To complete my friend's paraphrase, he should add—"and not the whole race—for the Sabbath!" For the term "man" must certainly be as comprehensive on the one side of the antithesis as on the other. He must be delighted with the following parallel: "Spectacles were made for man; not man for spectacles:" whence it is obvious that spectacles "were designed for the benefit of—the *whole race*!" As GILL well observes, "by 'man' is *not* meant all mankind; for the Sabbath was never *appointed* for all mankind, nor *binding* upon all." (*Comment. on Mark* ii. 27.)

A begging of the question.

An appropriate self-reflection.

servant of Jesus Christ. Jesus Christ taught the perpetuity of the Decalogue, in even the least of its commandments, of which the Sabbath is one. This, therefore, was the doctrine of Paul!" (p. 61.) No;—my friend, *you cannot prove it*—"thus!" Paul's language directly contradicts your inference! (see also 2 *Cor.* iii. 7; *Heb.* viii. 13.) Jesus did *not* teach "the perpetuity of the Decalogue;" he taught exactly the opposite! (*Matt.* vii. 29; v. 21, 27; *Mark* ii. 28; xii. 29, 31; *John* v. 8, 17, 18; viii. 5, 7.) The assumption is a *petitio principii*.

Apparently dizzied and excited by the completeness of the circle he has traversed, J. N. B. exclaims: "With what astonishment would Paul, if he were now among us *bodily*, behold an attempt to *torture* his language into a direct opposition to a fundamental doctrine of his Master! What conceivable form of '*wresting* the Scriptures' could be more painful to his generous spirit?" (p. 61.) Did I delight in declamation, I might perhaps make an appropriate application; but I prefer confining myself to the *argument*. I feel it more agreeable to establish such an accusation than to *assert* it.

Whenever Jesus, in the course of his teachings, had occasion to sum up the great leading principles of the natural or moral law (*Matt.* xix. 18—21; *Mark* x. 19; *Luke* x. 27, 28), that institution so venerated by the ritual Pharisees—"the pearl of days,' the blessing of this world, and the beacon light of that which is to come," was always strangely or significantly passed by, without a single approving notice; while his very method of quotation seemed carefully designed to discredit any idea of the Decalogue being the compendium of morality.*

* "The old custom," says Professor STUART, "of deducing every duty either toward God or toward man, from these ten commandments, is unsatisfactory and inexpedient; *unsatisfactory*, because one must strain them beyond measure in order to make them comprise every duty (and must therefore do violence to the laws of exegesis);—*inexpedient*, because if these ten commandments embrace all duty, then

The Sabbath discarded from the moral teachings of Jesus and the Apostles.

In that mountain sermon, so remarkable for the comprehensiveness of its *moral* application, we hear no intimation of the necessity of keeping six days less holy than the seventh! In the corresponding summaries we occasionally find in the Epistles, there is the same impressive silence concerning that "safeguard of virtue, that glory of religion, that pillar and prop of society,"—the holy Sabbath! (*Rom.* xiii. 7—9; *James* i. 27; ii. 10, 11); while, on the other hand, in all the catalogues of crime and unholiness, we meet with no allusion to that dark profanity "*Sabbath-breaking!*" (*1 Cor.* v. 11; vi. 9, 10; *Gal.* v. 19—21; *1 Tim.* i. 9, 10.) What *moral* law has been or could be so neglected throughout the Christian Scriptures? What *moral* delinquency has been, or could be so wholly unrebuked? (*2 Tim.* iii. 17.) "Methinks," says BUNYAN, "that Christ Jesus and his apostles do plainly enough declare this very thing: that when they repeat unto the people or expound before them the *moral* law, they quite exclude the seventh-day Sabbath: yea, Paul makes that law complete without it!" (*Dis. on the Seventh-day Sabbath:* ques. ii.)

"I take it for granted," says my friend (*p.* 56), "that two men of average intelligence and candor, with the same sources of evidence open before them, could not come to such opposite

is the rest of the Pentateuch which comprises statutes that are a rule of duty, either more or less superfluous, and might well be spared. The argument that these commands are *perpetual* because they were 'engraven in stone,' will not weigh much with any one who knows that all important laws of ancient times were engraven on stone or metal, in order that they might be both a public and a lasting monument of what the legislative power required. . . . It is plain from a bare inspection of these ten commandments that they comprised, and were designed to comprise, only the leading and most important maxims of piety and morality. To deduce more from them than this, is to force on them a construction which they will not fairly bear." (*Hebrew Chrestomathy*, part ii. no. 27, Notes; p. 146.)

 The "moral and ceremonial confounded."

 Authority—conclusive.

conclusions on a question like this, unless the question was complicated with circumstances that tend to confound moral and ceremonial distinctions." I think this is clear; and I think it equally clear that the "negative" is entitled to "the benefit of the doubt." It is conceivable that persons of the highest intelligence and candor should, through the resistless influence of early and continuous training, come to consider ritual observances as of inviolable obligation (*for this we sometimes see*);—but it is *not* conceivable that the wise and good should ever be led by "some mistaken view of Christian liberty," to deny a *moral* obligation;—for this would be to overthrow its fundamental definition. Accordingly "if a thousand Christian divines of the highest distinction, with LUTHER and CALVIN at their head, were to 'break it and to teach men so,' " I claim that this would be decisive as to its "moral" character;—that no amount of counteracting evidence could weigh a feather in the balance; however clearly it might establish the perpetual *obligation* of the law. Here is an issue, where "authority" is final. If therefore I can produce the concurrent sentiment of the most venerated and profound of the Christian Fathers*—of the most devoted and illustrious of the early reformers—of the most popular and brilliant of modern Ecclesiastical writers—then have I more than established my "SECOND PROPOSITION," apart from the conclusive testimony I have adduced from both the Jewish and the Christian Scriptures.

W. B. T.

* IRENÆUS (*adv. Hær.* lib. iv. c. 30, 31); TERTULLIAN (*de Idolat.* lib. iii.); CYPRIAN (*ad Quirin.* c. 59, and c. 1 *de exhort. Martyr.*); ORIGEN (*Hom.* viii. in *Ex.* lib. 15); AUGUSTINE (*contr. Faust.* c. 4, 7); &c., expressly affirm that the Sabbath law was purely ceremonial and no part of the moral law. And such indeed was the pervading opinion of all antiquity. "The Fathers," says Calvin, "frequently call it a *shadowy* commandment, because it contains the external observance of the day, which was abolished with the rest of the figures at the advent of Christ." (*Instit.* lib. ii. c. 7.)

“A Pharisaic construction”—inadmissible. Contemporary exposition.

PART III.

“The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us—even us, who are all of us here alive this day.”—DEUTERONOMY v. 2—15.

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.”—JEREMIAH xxxi. 31.

“In that he saith, a *new* covenant, he hath made the first *old*. Now that which decayeth and waxeth *old*, is ready to vanish away.”—HEBREWS viii. 13.

III. *The exemplary violation of the Sabbath.*

I MOST fully concur with my friend in the gravity of the “Third Proposition.” Most thoroughly do I recognize the truth, that its statement, “*if not sustained*, demands profound regret and public retraction!” (p. 68.) Let him rest assured, *he shall have it!* The Proposition (as correctly announced by J. N. B.) “is built upon the construction of the word ‘work’ in the fourth commandment.” But when he attempts to modify the legal restriction by the word “unnecessary,” I promptly check him. This “is to adopt a Pharisaic construction.” Our civil judges, “learned in the law,” have not *yet* agreed upon the exact meaning of this term. No such standard of interpretation as may be adjusted by the uncertain and ever varying judgment of individual *expediency*, is admissible here. “We have a more sure word of prophecy;” and to the letter and the spirit of the Mosaic law shall I strictly confine my friend.

Of all means of determining the “intent of the lawgiver,” and consequently the application of the law, *contemporary exposition* has ever been justly held the most decisive. When, therefore, we discover the import of the prohibition “in it thou shalt not do ANY WORK,”—by adjudged cases or illustrative exhortations (as in *Exod.* xvi. 23; xxxv. 3; xvi. 29; *Numb.*

The violation of an explicit command—not to be evaded.

xv. 32; *Amos* viii. 5; *Isai.* lviii. 13; *Jerem.* xvii. 21, 22; *Neh.* x. 31; xiii. 19), then have we—so far as these cases apply—an authoritative and *final* decision as to the requirements of the fourth commandment. No sophistry can evade it.

I have shown, by a comparison of *John* v. 8 with *Jer.* xvii. 21, that Jesus ostentatiously violated the fourth commandment. The fact stands unshaken and inevitable.* The only evasion attempted by J. N. B. is that “the poor man’s bed was evidently nothing but (*krabbaton*) a small portable couch or mattress, such as travellers carried about with them!” (p. 64.) When my friend discovers “the chapter and verse” by which “*krabbatoi*” are excepted from the command: “Thus saith the Lord, take heed to yourselves and bear *no* burden on the Sabbath-day,” his suggestion will deserve a reply.

So *studiously* did Jesus endeavor to wean the Jewish veneration for the Sabbath, so *studiously* did he seek occasion practically to deny its sanctity, that it would appear most of his miraculous cures were performed on that day;† insomuch that the synagogue ruler “said unto the people, there are six days in which men ought to ‘work;’ in them, therefore, come and be healed, and not on the Sabbath-day.” (*Luke* xiii. 14.)‡ Publicly and *studiously* did Jesus call attention to the fact of his doing “work” on that day: he did not “speak the word,”

* “He requires him to do that on the Sabbath which was contrary to the letter of the Law, to show that he was a *prophet*, who by their own rules had power to require *what was contrary* to the ceremonial rest of the Sabbath.” WHITBY. (*Annotations, in loco.*)

† “Though he frequently judged proper to conceal his miracles,” says ATHANASIUS, “yet when the miracle was done on the Sabbath, then he ‘worked’ most openly. So that his most wonderful miracles seem to have been wrought on the Sabbath-day.”

‡ Indeed the people themselves appear generally to have been so far regardful of the sanctity of the day, as to delay presenting their diseased friends to Jesus till the setting sun announced the Sabbath fully over. (See *Mark* i. 32; *Luke* iv. 40.)

 The proclamation—"I work."

 Testimony of John—decisive.

but he "*made* clay," he "*anointed* the eyes," he ordered "*washing*" for the blind. By word and by deed he solemnly proclaimed, "I WORK!" His very claim of being "Lord of the Sabbath" fully establishes the fact of its violation. How could he exercise "lordship" over the institution except by resisting its control? If his *authority* were his vindication, it certainly could not have been a vindication of his *obedience* to the law!

The "surprise" formerly expressed at this "charge" of violation has been modified by my friend, to the exclusion of those "Pharisaic Jews"—"who had murder in their hearts." (p. 67.) He will have to modify it still further. "That disciple whom Jesus *loved*" has expressly asserted that his Master "broke the Sabbath!"—"But Jesus answered them, 'My Father worketh hitherto, and *I work!*' Therefore the Jews sought the more to kill him, because he not only *had broken the Sabbath*, but said also that God was his Father, making himself equal with God." (*John* v. 17, 18.) "A Pharisaic construction" will not here avail my friend. His last refuge is taken away. It was not the *false accusation* of "making himself equal with God;" it was not the *false accusation* of having "broken the Sabbath;" it was the avowed and unquestioned TRUTH, in both cases, that stirred up "murder in the hearts" of these Sabbath-keeping Pharisees. I trust that this solemn declaration will be received as a satisfactory answer to the former query: "Can any man in his sober senses *believe* such a proposition?" (p. 16.) A far more startling question presents itself: Where would J. N. B. have been found in that day, with his present views of Sabbath obligation? Holding that this law "was certainly binding on the Jews, of whom our Lord was one according to the flesh,"* and that "every Jew, *including Jesus himself*, was then bound by it,"

* "Simply as *man*, Christ himself was 'made under the law.' (*Gal.* iv. 4.) But as the *Messiah*, who is also son of God, he has power over

A solemn consideration.

Archbishop WHATELY'S "indorsement."

I see not how he could possibly escape the conclusion: "This man is not of God because he keepeth not the Sabbath-day!" (*John ix. 16.*)* In vain would "the Son of man" claim to be "Lord of the Sabbath." By my friend's account, he could only be Lord of the *construction!* (p. 64.) If so, how subversive that construction! I still expect, however, from the candor of my friend, an admission that the Proposition under proof is *not* "calumnious," and that it is not "false!"

J. N. B. "acquits" PALEY of having indorsed this "Third Proposition." (p. 67.) Considering that this writer does not even advert to the subject, this acquittal is very liberal, and very—*just!* If, however, my friend attaches any importance to the indorsement of so irrefragable a *fact*, by a "professedly Christian writer," I am happy to present him with that of "one of the first scholars and soundest thinkers in Great Britain"—Archbishop WHATELY: "It will be plainly seen," says he, "on a careful examination of the accounts given by the evangelists, that Jesus *did* decidedly and avowedly *violate the Sabbath*; on purpose, as it should seem, to assert in this way his divine authority."—(*Essays*, No. v. note A. *On the Sabbath.*)

IV. *The silence of the New Testament Scriptures.*

The solitary passage previously quoted by my friend (1 *Tim.* i. 9—11), to impeach the "Fourth Proposition," is still retained. (p. 68.) At his request, I have given the chapter a careful and repeated examination, and with the assistance of

all these *outward ordinances*. . . He may say when the 'shadow' shall give place to the substance." TRENCH. (*Notes on the Miracles*: chap. 19.)

* The syllogism is simple, and invulnerable!

Minor premise:—Jesus "not only *had* broken the Sabbath, but said also that God was his Father." (A Bible asserted fact!)

Major premise:—"If he did thus violate it, he was guilty of *sin!*" (J. N. B. p. 16.)

Conclusion:—Therefore "this man is *not of God!*"

 Opposite conclusions from 1 *Tim.* i.

 The *whole* Law under discussion.

the best expositors within my reach. Still I can see nothing in the passage of what appears to J. N. B. so obvious,—a reference to the Decalogue; nor anything to warrant his conclusions: “1. That the Decalogue is recognized as the moral standard;” and “2. That *Sabbath-breakers* are certainly included among ‘the ungodly and profane.’” It is perhaps a singular fact; but the more I have considered the text, the more directly *opposite* have been my convictions on both these points. Still, as I have no wish to deprive my friend of its *just* force, I submit it to the candid and intelligent, without argument. I doubt not he has, in this quotation, done the best possible; but I see no reason for modifying my first reception of it.

V. *The formal Abrogation of the Sabbath at Jerusalem.*

The original objection to my “Fifth” conclusion was that the controversy before the Jerusalem Council was “restricted to the Jewish ceremonial law.” (p. 18.) The fourth commandment, being clearly proved to be a “Jewish ceremonial law,” falls necessarily within the admitted consideration of the Apostolic convention, and consequently (as before remarked) within the class of observances rejected as unnecessary for the Gentile Christian.

To meet, however, the entire question involved, and to place the investigation on its broadest grounds, I showed, by the very proceedings of the council, that the great subject presented for adjudication “was evidently the *whole* ‘Law of Moses,’ and the extent of its obligation.” My friend, after assenting to this by the emphatic “Precisely so” (p. 71), seems desirous of *excepting* “the Decalogue!” (p. 73.) To which I simply reply, that the Mosaic law is never once alluded to in the New Testament, as *excluding* the Decalogue.*

* The application of Bishop MIDDLETON’S learned canons of criticism respecting the use of the Greek *article* settles this question decisively. My friend J. N. B. finds it convenient to his argument sometimes to wholly exclude the *Decalogue* from the “Law of Moses”

 The Decalogue—"distinctive of Judaism."

The texts he has cited (*Acts*. xxi. 20—25; *Heb.* x. 28) are most certainly not exceptions to this statement.

In the present instance, it may be observed that the practical controversy being admitted by J. N. B. to "include what was *distinctive* of Judaism" (p. 73), the Decalogue—as a code—was actually as "distinctive" as any other portion of the Jewish law.* "Throughout all history, we discover no *trace* of 'the Decalogue,' among the nations of antiquity." Nay, two of its provisions (the second and fourth commandments) were *unknown* to the moral law of the Romans.† Of these two "distinctive" precepts, the former was expressly enjoined upon the Gentile Church by the Council, while the latter was as expressly rejected by its decisive silence. Two other prohibitions of the Mosaic law (*Exod.* xxii. 16; and *Levit.* xvii. 12) were conjoined with this one selected from the Decalogue. The "seventh commandment" I do not conceive to have been involved in this re-enactment any more than the sixth commandment, or the eighth. Of these three requirements, gleaned from the "*whole* 'Law of Moses,'" two are in modern ethics "moral" precepts, the other a "positive" one. I am "compelled to admit," says J. N. B., "that the obvious reason why these two points of the moral law were at all referred to, was that they were the only ones likely to be trans-

(see pp. 18, 73), and at other times to exclude *all but* the Decalogue! (see p. 58.)

* "The Decalogue was but part of the *Jewish* law, if you consider it not as written in Nature, but in tables of stone; and the Jewish law was given as a law to no other people but to them. So that even in Moses's days it bound no other nations of the world. Therefore it needed not any abrogation to the Gentiles, but a declaration that it did not bind them."—(BAXTER'S *Works*, vol. iii. *On the Lord's Day*, chap. vii.)

† Thus, the Roman Emperor JULIAN (as has already been noticed) expressly mentions these two precepts as peculiar to the Jewish law; and quotes the remaining precepts of the Decalogue as recognized and enforced by all nations. (See *ante*, p. 118.)

No Gentile Sabbath; and no Sabbath imposed by the Jerusalem Council.

gressed by those just emancipated from the Roman Paganism,"—
 "not perceiving that it ruins my argument." (p. 73.) I confess that this is strictly true. So far from it, I perceive that the "admission" is the very *bulwark* of my argument. It was precisely because these "two points" were not enjoined by the *Pagan* moral law that their special enactment was necessary. Though not probably individually controverted before the Jerusalem Council, they were as really an integral "*part of the law* in dispute" (that is, as really "distinctive of Judaism" for the persons addressed) as circumcision itself!* My friend, as a classical scholar, must be fully aware of this.

What then is the relation of the fourth commandment to the Gentile Christian? The perspicuous answer is contained in two irrefutable propositions: 1st. The "Sabbath" most certainly was not obligatory by any *Gentile* law (my friend's "mistake in fact," notwithstanding), and 2dly, the "Sabbath" as certainly was not made obligatory by the Jerusalem edict. The Roman converts, after learning that but three things of "the law of Moses" had been enjoined upon them as "necessary things," would at once have rejected as an absurdity any imposition of the Mosaic Sabbath upon their consciences. As well might the obligation of Circumcision have been asserted.

A PERSIUS, a MARTIAL, or a SENECA would have asked in astonishment: "How could the Council possibly omit an observance that we regard so peculiarly 'distinctive of Judaism,' and that was therefore one of the most prominent of those in controversy, if it was intended still to be a 'necessary thing?'" My friend would find it difficult to give a satisfactory reply. He has *not yet* "done with the Fifth Proposi-

* GROTIUS (*Comment. in Act. xv. 20*), CURCELLEUS (*Diatrib. supr. laud. c. 10*), and SALMASIUS (*De trapezit. fœnor.*), all agree that the reason why these three restrictions and no others, were imposed by the apostles, was that they were the only ones judged necessary for observance, which admitted of dispute between the Jews and the Gentiles, from the diversity of their systems.

An Antinomian objection.

Paul's decisive reply.

tion." (p. 76.) He must either frankly admit its truth,—or, as the only alternative, he must point out the "chapter and verse" which re-enacts the fourth commandment for Gentiles! One of these courses I have a right to demand from a candid disputant.

But it is here advanced by my friend, as a comprehensive and conclusive objection, that if the Sabbath law be assumed to be abolished, because not included among the "necessary things," by the same argument, "all the ten commandments, except the first and seventh, are abrogated. That is to say, profaneness towards God, disobedience to parents, lying, robbery, and murder, are no longer sins under the Christian dispensation! And this, then, is the 'liberty wherewith Christ has made us free!'" (p. 74.)

I am bound to suppose the objection a candid one, and not a mere rhetorical flourish; though I must confess it is one well calculated to surprise. If this appears to J. N. B. a fair inference from the premises, I can only lament that, in his application of principles which are *incontrovertible gospel truths*, he should fraternize so marvellously with those Antinomians, whose doctrines he formerly pronounced "most frightful." (p. 18.) To such reasoners, I know of no more pertinent nor decisive reply than that of Paul: "What then? Shall we *sin*, because '*we are not under the Law*,' but under grace? God forbid! Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey? . . . Wherefore, my brethren, ye also are become dead to the Law—*by the body of Christ*; that ye should be married to another, even to him who is raised *from the dead*." "Ye are not *under the Law*, but under Grace."

I might remind J. N. B. that the Gentiles already had a law more binding than the Decalogue, prohibiting these crimes (*Rom. ii. 14*); and that to re-enact it on an occasion like this, when it was not even disputed, would have been a simple absurdity. I might convict him by his own language, that the

The repeal of "all the ten commandments"—indifferent.

burden complained of by the Gentiles "can only include *what was distinctive of Judaism*. It cannot include that law of God which He has promised to 'put into the hearts' of his people." (p. 73.)

And suppose it were *conceded* that "all the ten commandments, *not excepting* the first and seventh, are abrogated!" What then? Can this repeal a law, thousands of years older? Can the absolute destruction of the Mosaic tables disturb "one jot or one tittle" of that code inscribed by "the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart?" Alas! "to what absurd results will wrong theories lead intelligent men!" Is my friend so hopelessly "entangled in the yoke of bondage" to Sinai, that he can see no other "stand-point" in the universe excepting "frightful" Antinomianism? Has he never read that his vaunted Decalogue was a "ministration of *death*"—"added because of transgressions, till the Seed should come"—"the mediator of a *better* covenant?" That this covenant of Horeb, so far from being "faultless," "made *nothing* perfect," and, therefore, "decayed" and "vanished away" before a grander code, and "the bringing in of a better hope?" Is it necessary to remind one who has studied the Bible for "thirty years," that the moral precepts of the New Testament include everything valuable in the old, and *much more*? That, there being "made of necessity a *change* of the Law," there is "a disannulling of the commandment going before," and those "no longer *under* that law," are consequently "*not without* law to God, but under the law to Christ?" That they "are his disciples indeed"—not "who desire to be under the law" of Sinai—but who "continue in *his* word," and "keep *his* commandments?"

Alas! how different are the conclusions of the apostle, from the Antinomian reasonings of J. N. B.! How irreconcilably *opposite* their "stand-points!" My friend appears not yet to have learned that his whole *Christian* duty is to "fulfil the law of Christ;" and that, if the Decalogue "was given by Moses,

The Decalogue *dead* as a "rule of obligation."

grace and truth came by Jesus." *This* is "the liberty wherewith Christ hath made us free;" even a "perfect *law* of liberty!"

If that "ministration of death, written and engraven in stones," however glorious once, is now completely "*done away*" (2 *Cor.* iii. 7); if "now we are *delivered* from the law, that being *dead!*"—(even that code which said "Thou shalt not covet," *Rom.* vii. 6, 7)—then has its authority utterly and forever ceased. It is not as a "covenant of life" (*p.* 18), it is not as a "ground of justification," that it has become incompetent; for this, Paul tells us, it *ever was.* (*Rom.* iii. 20; *Gal.* iii. 11, 21.) It is as a "*rule of moral obligation*" that the Decalogue has become henceforth irrevocably "*DEAD!*"*

* "Now let us adopt the obvious interpretation of the Apostle's words," says WHATELY, "and admit the *entire* abrogation, according to him, of the Mosaic law; concluding that it was originally designed for the Israelites alone, and that its dominion over *them* ceased when the Gospel system commenced; and we shall find that this concession does not go a step towards establishing the Antinomian conclusion, that moral conduct is not required of Christians. For it is evident that the natural distinctions of right and wrong which conscience points out, must remain where they were. These distinctions, not having been introduced by the Mosaic law, cannot, it is evident, be overthrown by its removal. . . . Before the commandments to do no murder, and to honor one's parents, had been delivered from Mount Sinai, Cain was cursed for killing his brother, and Ham for dishonoring his father; which crimes, therefore, could not cease to be such, at least as any consequence of the abolition of that law. Nor need it be feared that to proclaim an exemption from the Mosaic law should leave men without any moral guide, and at a loss to distinguish right and wrong; since, after all, the light of reason is that to which every man must be left, in the interpretation of that very law. So far, consequently, from the moral precepts of the Law being to the Christian necessary as a guide to his judgment in determining what is right and wrong, on the contrary, this moral judgment is necessary to determine what are the moral precepts of Moses. . . . It is not because they are commandments of the Mosaic law that he is bound to obey them,

The Christian standard.

A false issue attempted.

“We are not *under* the Law.” “Now we know that what things soever the Law saith, it saith to them who *are* under the Law.” He, therefore, who, to sustain a *Christian* duty, is driven to some *Exod.* xx., or *Levit.* xix., or *Deut.* v., may well suspect himself of being wise above that which is written.

J. N. B. has attempted a kind of diversion (p. 76), by citing a few Patristic writers (including the apocryphal “Barnabas”*), to prove that Sunday was commemorated by the early Christians.† A single word is sufficient reply:—*Wholly irrelevant!* This point has never been disputed. The question under discussion has no reference whatever to a *worship-*

but because they are moral. Indeed, there are numerous precepts—in the laws, for instance, of Solon and Mahomet—from a conformity to which no Christian can pretend to exemption; yet no one would say that a part of the Koran is binding on Christians.” (*Essays on Paul. Essay v.*)

* Although this Epistle most probably belongs to the second century rather than to the first, whatever historical interest or doctrinal authority attaches to it, must be claimed decidedly by the Anti-sabbatarian. While there is nothing in it which favors Sabbatarianism (even by implication), it contains the following very explicit passage: “‘Your new-moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meetings; your new-moons and appointed feasts my soul hateth.’ *These things, therefore, hath God abolished*, that the new law of our Lord Jesus Christ, which is without the yoke of any such necessity, might have the spiritual offering of men themselves.” BARNAB. ii. 8. (*Wake's Translation.*)

† “The first Christians assembled for the purposes of divine worship, in private houses, in caves, and in vaults. Their meetings were on the first day of the week; and in some places they assembled also upon the seventh, which was celebrated by the Jews. Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion. The hour of the day appointed for holding these religious assemblies varied according to different times and circumstances of the church; but it was *generally* in the evening after sunset, or in the morning before the dawn.” MOSHEIM. (*Church History*, cent. ii, part ii. chap. iv. sec. 8.)

An improper coloring of evidence. Church History—anti-sabbatarian.

day; it is the Scriptural authority for a "Sabbath-day,"—a day *Divinely appointed*, in which "thou shalt not do *any work!*"* Why then has my friend ventured upon this *false issue?*

When, however, suddenly reverting from this, he drops the point really attested, and assuming the true question as thereby confirmed, complacently sums up: "The only thing 'burdensome' would be to quote all their various expressions of devout recognition of the Christian *Sabbath*" (p. 76), he is chargeable with *coloring* his evidence! Not one of his witnesses says a word in "recognition of the *Sabbath*;" and almost all of them *do* testify clearly and strongly *against the obligation of the Sabbath!* Let him assume the slight "burden" of quoting *one* of the early "Fathers," recognizing the obligation of the fourth commandment, or expressly designating Sunday "the Sabbath," and he will have contributed something in support of his assumption. Such an appeal he has very prudently avoided. Such an authority (in "devout recognition of the Sabbath") he will find it a truly "burdensome" task to discover.

The *true* "Scriptural view is confirmed in the clearest manner by Ecclesiastical History." The leading Fathers *all* speak of the fourth commandment as abrogated. As the Bishop of Lincoln remarks (*Account of Justin Martyr*, p. 96, 97): "The admission of Gentiles into the Church was quickly followed by the controversy respecting the necessity of observing the Mosaic ritual. . . . One consequence of which was that the converts, whether Jew or Gentile, who believed that the injunctions of the ceremonial law were no longer obligatory, *soon ceased to observe the Sabbath.*"

EUSEBIUS—the father of Church History—affirms the early Christian practice, most decisively: he says that, as the pa-

* "It is evident that, in the provisions of the fourth commandment, God did not enjoin the exercise of any religious devotion, but merely a *corporeal rest.*" SPENCER. (*De Leg. Heb.* lib. i. cap. iv. sect. 9.)

EUSEBIUS.

SOCRATES.

The Protestant Reformers.

triarchs "did not regard circumcision, nor observe the Sabbath, *neither do we*. . . . Such things as these do not belong to Christians." (*Hist. Eccles.* lib. i. cap. 4.)

The Church historian SOCRATES Scholasticus, in treating of this Jerusalem Council, observes: "Notwithstanding there are some who, disregarding this, . . . contend about holy days, as if it were for their lives; they invert the commands of God, and make laws for themselves, not valuing the decree of the Apostles; nor do they consider that they practise the contrary to those things which 'seemed good' to God." (*Hist. Eccl.* lib. v. cap. 22.)

Our most eminent Reformers, LUTHER, MELANCTHON, CRANMER, TYNDALE, CALVIN, &c., *all agree* that the fourth commandment is not obligatory upon Christians. In the celebrated "Augsburg Confession of Faith," drawn up by LUTHER, MELANCTHON, and other distinguished "Protestants," it is explicitly held: "The Scripture *has abrogated the Sabbath*, teaching that all Mosaic ceremonies may be omitted since the gospel has been preached." CALVIN, in his "Institutes," equally explicitly announces that the fourth commandment "*was abolished* with the rest of the figures at the advent of Christ." It would, indeed, be "burdensome to quote all their various expressions of devout *rejection* of the Sabbath." It is clear (as strong-minded BUNYAN maintains in his *Essay on the Sabbath*), that, "when the service or shadow and ceremonies of the seventh-day Sabbath fell, *the seventh-day Sabbath fell likewise*." (quest. v.)*

* J. N. B. is evidently reluctant to part company with the illustrious author of "The Pilgrim's Progress," and says, with admirable gravity, "he really is on my ground, as any one may see who reads him with proper attention." (p. 76.) Since BUNYAN founds his able argument for a Christian worship-day on *the unconditional abolition of the fourth commandment*, if "he really is on my friend's ground," I tender J. N. B. my most hearty congratulation on his adoption of the true "Scriptural view." I expect him accordingly to indorse the following: "As for

SPENCER.

The Epistolary allusions *uniformly* Anti sabbatarian.

“From all these things,” says SPENCER, “it is most clearly apparent that the fourth commandment was adapted solely to the circumstances of the Mosaic economy, and bound the Jews alone, held under the tutorship of the law; and that they are egregiously (I will not say ridiculously) mistaken, who maintain that we are bound to a *Christian Sabbath* (as it is called), wholly devoted to rest and the duties of religion, by the authority of the fourth commandment!” (*De Leg. Heb. Rit.* lib. i. cap. iv. sect. 13.)

W. B. T.

 PART IV.

“Tell me, ye that desire to be under ‘the Law,’ do ye not hear the Law? For it is written that Abraham had two sons; the one by a bond-maid, the other by a free woman.”—GALATIANS iv. 21, 22.

“Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness.”—ROMANS ix. 31.

“We which have believed *do enter into rest.*”—(HEBREWS iv. 3.)
 “For Christ is *the end of the Law* for righteousness to every one that believeth.”—ROMANS x. 4.

VI. *The provisional nature uniformly ascribed to the Sabbath in the subsequent Epistles.*

CLOSELY connected with the preceding “Proposition,” and

the seventh-day Sabbath, that, as we see, *is gone to its grave* with the signs and shadows of the Old Testament. . . . The *first* day of the week is the Christian’s market-day; that which they so solemnly trade in for soul provision for all the week following. This is the day that they gather manna in. To be sure, the seventh-day Sabbath is not that; for of old the people of God could never find manna on that day. . . . I conclude that those Gentile professors that adhere thereto are Jewified, legalized, and so far gone back from the authority of God, who *from such bondages* has set his churches free.”—(*Essay on the Sabbath, ques. v.*)

No possible evasion of the Epistle to the *Colossians*.

irresistibly confirming it, is the view taken of the Sabbath in the Epistles written *after* the decision of the Jerusalem Council. It is a striking and instructive fact that, while these Scriptures repeatedly refer to the Sabbath, they do not once refer to it in commendation of its observance or in recognition of its authority; and they do distinctly and uniformly refer to it as a fulfilled and evanescent symbol.

“It may seem a waste of time and strength,” says J. N. B., “to examine this last Proposition minutely, after what has been said already.” (*p.* 77.) I agree with him in thinking that every effort to dislodge this last and keystone wedge in my fabric of “Propositions” will indeed prove “a waste of time and strength!” From such a conviction, no doubt, he has permitted it to stand almost without an *attempt* to controvert it. His Reply betrays throughout its conscious weakness.

One of the most perspicuous and decisive of these scriptural references is that adduced from the Epistle to the *Colossians*: “Sabbath days are a *shadow* of things to come; but the *body* is of Christ.” The “rest” of the fourth commandment (commemorating a release from bondage) was but a “provisional type” of the succeeding dispensation, whose founder embodied the true Sabbatism into which believers enter. The resources of evasion are here utterly at fault. No effort “more substantial than assertion” has yet been made to show that the word “Sabbath” does not here “refer to the Sabbath!” *And none can be!* The only glance afforded at this stubborn text, in my friend’s Reply, is, “We have searched for it [the ‘provisional’ character of the Sabbath] in the Epistle to the *Colossians*, and it is not *there!*” (*p.* 79.) Strange, that the very same sight which could so clearly discern “Sabbath” in 1 *Tim.* i. 9, can discover no trace of it in *Col.* ii. 16! How inexplicable is the phenomenon of *vision!* The Christian FATHERS saw “Sabbath-symbolism” in this passage; but my friend cannot. LUTHER and CALVIN both saw it clearly there; but to

The literal application, enforced by MILTON: BAXTER: BARROW: BUNYAN.

him it is invisible. PALEY and WHATELY saw it there: but to him, alas! "it is not there!"

Says MILTON: "Whoever denies that under the words of the Apostle, 'in respect of an holy day, or of the new-moon, or of the *Sabbath* days,' the Sabbath of the fourth commandment is comprehended, may as well deny that it is spoken of in 2 *Chron.* ii. 4; or viii. 13; or xxxi. 3; from which passages the words of Paul seem to be taken." (*Christ. Doctrine*, Book ii. chap. 7.)

Says BAXTER unhesitatingly, this passage "meant the weekly Jewish Sabbath." (*Lord's Day*, chap. v.) And he justly reproves those who would presume to except it from the apostle's rejection. "This is to limit it without any proof from the word of God. When God speaks of 'Sabbaths' in general without exception, what is man that he should put exceptions without any proof of authority from God? By such boldness we may pervert all his laws. Yea, when it was the weekly Sabbath which was then principally known by the name of the Sabbath, it is yet greater boldness, without proof to exclude the principal part from whence the rest did receive the name!" (*On the Lord's Day*, chap. vii.) "What violence men's own wits must use in denying the 'evidence of so plain a text! Their reason that he saith not 'Sabbath,' but 'Sabbaths,' is against themselves; the plural number being most comprehensive, and *other* Sabbaths receiving their name from *this*." (*Ibid. Appendix*, ch. i.)

Says BARROW: "St. Paul himself is *express* in discharging Christians from the observation thereof, and in conjoining it with other ceremonial observances, whose nature was merely symbolical, and whose design was to continue no longer than till the real substance of that which they represented came into full force and practice.—*Col.* ii. 16, 17." (*Works*, vol. i. *Exposition of Decalogue*.)

Says BUNYAN, Paul "distinctly singleth out this Seventh day as that which was a noble shadow, a most exact shadow."

MACKNIGHT.

The Fourth Commandment *exclusively* referred to.

“As he serveth other holy days, he serveth the Sabbath: he gives a liberty to believers to refuse the observation of it, and commands that no man should judge against them for their so doing. And, as you read, the reason of his so doing is because the ‘body,’ the substance, is come. Christ, saith he, is the *body*. Nor hath the apostle, one would think, *left any hole* out at which men’s inventions could get: but man has sought out many; and so, many will he use!”* (*Essay on the Sabbath*, ques. iv.)

Says MACKNIGHT, commenting on this text: “The *whole* Law of Moses being abrogated by Christ, Christians are under no obligation to observe any of the Jewish holidays—not even the seventh-day Sabbath.” (*Com. on Epistles*, Col. ii. 16.)

If my friend desires a broader issue than that already presented, it may be confidently asserted that the term “Sabbath days” in Col. ii. 16, not only *includes* “the Sabbath of the Decalogue” (which is all that is necessary to the argument), but that it *excludes* all other Sabbaths: †—that it refers to “the seventh day” of the fourth commandment, *and to nothing else!* 1. The word has no other meaning in the New Testament. ‡ 2. This is always its meaning when associated with

* “The passage quoted from Colossians refers not to the Sabbath of the Decalogue, but only to the ceremonial fasts and festivals of the Jews.”—J. N. B. (p. 18.)

“With what astonishment would Paul, if he were now among us bodily, behold an attempt to *torture* his language into a direct opposition to a fundamental doctrine of his Master? What conceivable form of ‘*wresting the Scriptures*’ could be more painful to his generous spirit?” J. N. B. (p. 61.)

† “The Apostle here by ‘Sabbaths’ does not mean the first and last days of the great Jewish feasts, which were by them observed as Sabbaths, or the Sabbath of the seventh year, or of the year of jubilee; but only or chiefly the *weekly Sabbaths* of the Jews.” (WHITBY, *Comment. in loco.*)

‡ Even in those occasional instances where the word *σάββατον* is used in a secondary sense as including the intervening space between

No rebutting text to be found. The Epistle to the *Galatians*, unassailed.

“the new-moon.” 3. The weekly Sabbath was the pre-eminent distinction of the Jew, and therefore necessarily the one primarily condemned in Judaizing Christians. “Let no man therefore judge you . . . in respect of an *holy day*, or of the new-moon, or of the Sabbath days.” Volumes might be written in illustration and enforcement of this great “test quotation.” Volumes could not abate one jot of its significance.

The very liberal offer has been made to surrender “the whole argument *without reserve*” on the “trifling discovery” of one text “half so explicit or unmistakable” on the Sabbatarian side of the controversy. Though J. N. B. very frankly admits that he does not “anticipate such an unconditional surrender” (p. 80), the confident tone he assumes might almost lead one to hope that he had made the “discovery.” If so, let him not hesitate to announce it. Let him remember that a *single* text is all that is asked: more than one might prove too overwhelming!

“Ye observe *days* and *months!*” said Paul, reprovingly, to the foolish Galatians. Ye still regard with superstitious reverence the Sabbaths and the new-moons; turning back to these “weak and beggarly elements,” after being redeemed from bondage to the Mosaic law. “I am afraid of you, lest I have bestowed upon you labor in vain.” In evasion of this, J. N. B. has nothing to say. His inventive genius seems paralyzed.*

Sabbath and Sabbath, and properly translated “week” (*Matt.* xxviii. 1; *Luke* xviii. 12, &c.), it is still the *hebdomal* period that alone is referred to.

* “The Jews,” says LUTHER, commenting on this passage, “were commanded to keep holy the Sabbath day, the new-moons, &c. These ceremonies the Galatians were constrained by *false teachers* to keep as necessary to righteousness.” (*Com. on Gal. in loco.*)

“That these words,” observes BARROW, “relate generally to the Jewish festivals, the context doth plainly enough show, and there is

Presumptive evidence from the *Hebrews*. A future life—irrelevant.

The fourth chapter of *Hebrews* has been referred to, as antecedently affording "a strong presumption" in favor of the figurative intent and transitory nature of the Sabbath. J. N. B., while accepting and approving my general construction, denies its main assumption, that the apostle here refers solely to an *earthly* rest reserved for believers, as shown by the whole tenor of the dissertation. "On the contrary," says he, "it is with perpetual reference to a future life." (*p.* 78.) He appears to have formed "an inadequate conception of the context."

It has been noticed that the great theme of this treatise is "the Levitical symbolism of the gospel." The natural inquiry of even the candid Jewish mind was, "How, if the Mosaic institutes were of Divine original—the enactment of an immutable God—could they ever be supplanted?" And it was to meet this constantly recurring perplexity that this elaborate exposition was written for the Hebrew Christians. The topics of its remark would naturally be those which most required elucidation as to their spiritual import. The doctrine of a future life and a heavenly Canaan was as confidently received among the Essenes and the Pharisees as among the disciples of Jesus, and therefore *à priori* would not be likely to be specially illustrated here. It was the *earthly* ritual that formed the text; almost necessarily, it was the *earthly* symbolism that furnished the comment. Hence the apostle very properly declines considering "the resurrection of the dead" and the future award, as foreign to his purpose. (*chap.* vi.) Accordingly we find (just as we should expect to find) the oc-

good reason to think that they chiefly respect the Sabbath we treat on, for which probably these men had the greatest respect and zeal."—(*Expos. of Decalogue.*)

Indeed, as GILL has well remarked, there is nothing but the weekly Sabbath, to which the term "days" can here be with propriety referred. (*Comment. in loco.*) The best expositors are unanimous in this application.

A temporal "rest" alone consistent with the writer's design.

casual allusions to the life hereafter wholly incidental, and with no bearing whatever on the train of argument involved. Thus the very allusion in *chap.* iv. 14 forms really no part of the "context" of the Sabbatism previously discussed. A careful analysis of the writer's train of thought will clearly show that this verse is a resumption of the disquisition from *chap.* iii. 6: the intermediate digression (iii. 7—iv. 13) forming an independent episode in this great argumentative epic.

This digression, on the supposition of its treating *solely* of an earthly rest reserved for true believers (a cessation from legal observance), becomes itself an interesting collateral allegation, admirably corroborating the main scope of the discourse—the temporary authority of the law. On this construction it is peculiarly adapted to its purpose of relieving the doubt or sustaining the faith. On this construction it is strikingly illustrated by the corresponding scriptural representations. (*Isai.* xi. 10; *Matt.* xi. 28; *Col.* ii. 17; *Gal.* iv. &c.) On this construction alone, the grammatical exegesis is fully satisfied. "We *do* enter,"* "he that *is* entered," "he *hath* ceased," "let us *labor to enter*," "lest you should *seem* to come short."

But this, says my friend, "lays unwarrantable stress upon the tense of the verb. 'For we which believe, *do* enter into rest.' Whereas, the meaning evidently is, *believers (and they only)* shall inherit it; not here, but hereafter." (*p.* 79.) Surely J. N. B. does not call this biblical *criticism!* There is no one circumstance to support his hypothesis; there is every circumstance to contradict it.

Not only do the literal construction, the correspondency of Scripture, the relevancy and efficiency of the immediate argument, and the whole tenor of the dissertation, all concur in establishing a *present* application of the believer's repose, but

* Not they which believe "*shall* enter," nor yet, they which did believe "*have* entered;" but they "which have believed *do* [by that very act] *enter into rest.*"

A spiritual "Sabbatism" contrasted with the seventh-day Sabbath.

the very form of phraseology powerfully strengthens this interpretation. The apologist, after exalting the authority of Jesus above that of Moses, and strongly urging the necessity of faith in him as a pre-requisite to the promised "rest," suddenly drops this word (*καταπαυσις*) in his great conclusion, and says emphatically: "There remaineth therefore [*σαββατισμος*] a *Sabbatism*;" or, as our marginal reading has it, "a keeping of a *Sabbath*."* As he had just before (*verses* 4—6) expressly *excluded* the Sabbath of the Decalogue from the contemplation of the quoted psalm, this very word "Sabbatism" would to the minds of those addressed, almost inevitably convey the impression that the Sabbath itself was but the symbol; and that, under the Christian dispensation, it was to be observed spiritually, in fulfilment of the very point which formed to them the difficulty. Such, under the circumstances and objects of the treatise, would obviously have been the understanding of its readers; such doubtless was the intent of its writer. As BUNYAN well says of the "rests" discarded: "It is enough that they before, did fail, as always shadows do. 'There remains, therefore, a rest to the people of God;'—a rest to come, of which the seventh day, in which God rested, and the land of Canaan, was a type; which rest begins in Christ *now*, and shall be consummated *in glory*. And in that he saith 'There remains a rest;' referring to that of David, what is it, if it signifies not that the other rests *remain not*? There *remains*, therefore, a rest prefigured by the seventh day and by the rest of Canaan, though *they* are fled and gone." (*Essay on the Sabbath*, ques. iv.)

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind."—(*Rom.* xiv. 5.) "But candidly

* WICKLIF translates the passage: "Therefore the *Saboth* is left to the people of God; for he that is entrid into hise reste, restide of his werkis as also God of hise; therefore, haaste we to entre into that reste, that no man falle into the same ensample of unbileeue."

The Epistle to the *Romans*, destructive to Sabbatarianism.

now," says J. N. B., "what is Paul urging there?" (p. 80.) A "candid" answer to this *ingenuous* question will leave the Sabbatarian no inch of Bible ground to stand upon!* At present, space will not permit the critical examination of this text which its importance deserves. I only remark, that the "momentous distinction" of my friend is a simple "fancy." Holy days and unholy meats are put, by Paul, in exactly the same predicament—of observances absolutely indifferent to the gospel Christian.† If J. N. B. can reconcile a "Divine authority," enjoining the estimation of the Sabbath above other days, with the Divine authority indisputably given in

* Paul's unqualified language "strikes equally against the Christian's 'Lord's day,' as against the Sabbath of the Decalogue. And where, then, let me ask, is there any law, or institution for public worship in the New Testament?" J. N. B. (p. 19.)

† "The law of the Sabbath being thus repealed, that *no* particular day of worship has been appointed in its place, is evident from the same apostle.—*Rom. xiv.*" MILTON. (*Christ. Doctrine*, Book ii. chap. 7.)

"In the fourteenth to the Romans, the great patron and champion of Christian liberty not obscurely declareth his mind, that Christians of strength in judgment did regard *no* day above another, but esteemed all days (he excepteth none) alike, as to any special obligation grounded upon Divine law and right. In subordination to which doctrine, we may add, that this appears, with great evidence, to have been the common opinion of the wisest and most orthodox Christians in the primitive church—the most constant and strict adherents to Catholic tradition (who, from the Apostle's instruction, best understood the purport and limits of the liberty purchased by Christ)—that this law, as it was not known or practised before Moses, so it ceased to oblige after Christ; being one of the 'shadows' which the evangelical light dispelled—one of the 'burdens' which this law of liberty did take off us." BARROW. (*Works*, vol. i. *Exposit. of Decalogue.*)

‡ "He that regardeth [*margin*—observeth] the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." PAUL.

"Now mark one *momentous* distinction!" J. N. B. (p. 81.)

The New Testament entirely Anti-sabbatarian.

this passage to neglect its observance, and "esteem every day alike," he has powers of "accommodation" utterly beyond what I give him credit for, and utterly beyond my own conceptions. (*Gal. i. 8.*)

Such, then, is the scriptural presentation of the great "Sabbath Question." Every allusion to the Sabbath (direct or indirect) contained in the New Testament, *clearly* establishes Anti-sabbatarianism. Not one allusion (direct or indirect) supports the Sabbatarian! On the one side of the discussion, we have constant dependence on "chapter and verse"—enforced by *literal* interpretation, and the consenting judgment of the most learned expositors: on the other side, we have extenuation and *assertion*; a vague appeal to irrelevant authorities.

Yet weak and unsubstantial as the Sabbatarian doctrine is thus shown to be, when tested by the decisive standard of "the law and the testimony," there is, perhaps, no single tenet of modern sectarianism which has been asserted with a more dogmatic assurance, or enforced with a more intolerant austerity. No terms of adulation are too extravagant in aggrandizement of the popular idol (*Acts xix. 35*); no epithets of opprobrium too severe in reprehension of the presumptuous *iconoclast*, or of the ungodly and profane "*Sabbath-breaker.*" (*Acts xix. 26—28.*)

It is remarkable, too, that the very class of Christians who most affect to receive the Bible as their "*sole* rule of faith and practice," are they who most strikingly disregard its unmistakable teachings on this subject.* They blindly, but zealously, walk "according to the tradition of the elders;" maintaining, with bigoted declamation, the obligation of the fourth commandment, in the very face of its incontestable abrogation:

* "All things necessary for man's salvation, faith, and life, are either expressly set down in Scripture, or, by necessary consequence, may be deduced from Scripture; unto which nothing at any time is to be added—by traditions of men." (*Presbyterian Confession of Faith.*)

Scripture nullified by tradition.

“making the word of God of none effect through their traditions:” and “teaching for doctrines the commandments of men.”*

I regret that I am not allowed to prosecute my examination of this deeply interesting subject so thoroughly as I could have desired; though I must return you my sincere and thankful acknowledgments, Messrs. EDITORS, for the very liberal allowance of space you have already accorded me.

To the kindly wishes expressed by my friend J. N. B., I most cordially respond.

Very respectfully,

W. B. T.

NOTE.—At the close of my friend’s Argument, he has appended an APOLOGUE—“illustrative of his views” of the sanctity of the Decalogue. Not to seem unfurnished, I also will “take up my parable;” which, as supplying an important particular entirely omitted by him, I shall entitle, in contradistinction to his,

A Gospel APOLOGUE.

King THEION had *two* daughters “whom he tenderly loved” (*Gal.* iv. 24—31): and from their both bearing the family name “EUSEBIA,” my friend appears either to have confounded the sisters together, or to have wholly forgotten the existence of the younger one. (“The key” to this oversight will probably be found in *2 Cor.* iii. 15.)

It was to PAIDISKA, the “first-born” (*Exod.* iv. 22), that the pearl necklace was presented—long before the birth of the favorite daughter ELEUTHERA; and the King, in bestowing it, with his own hand engraved legibly on its leading pearl (*Exod.* xxxi. 18) not only the name “PAIDISKA,” but also the date and circumstances of her birth. (*Exod.* xx. 2.)

* “Those, therefore,” says MILTON, “who keep holy a Sabbath-day, for the consecration of which *no divine command can be alleged*, ought to consider the dangerous tendency of such an example, and the consequences with which it is likely to be followed, in the interpretation of Scripture . . . I perceive, also, that several of the best divines, as BUCER, PETER MARTYR, MUSCULUS, URSINUS, GOMARUS, and others, concur in the opinions above expressed.” (*Christian Doctrine*, B. ii. ch. 7.)

A contrasted "Apologue."

APEITHOS seems to have been essentially a mischief-maker; for, while the blooming ELEUTHERA was still quite young, he so wrought on her sensitive nature that he half convinced her that the antique necklace (together with other jewelry presented with it), was, in right, as much hers as her sister's, and that it should at least be held in common. In this harassing uncertainty, she, by the advice of her friends, appealed to Prince CHRISTOS, to whom she was, indeed, betrothed. (2 Cor. xi. 2.) The Prince, though absent, sent her a communication, deciding that the disputed jewelry was *solely her sister's* (Acts xxi. 25); and reminding her that he himself had already given her a necklace of far greater value and more perfect beauty (2 Cor. iii. 7—11; Heb. vii. 19; viii. 6, 7; xii. 18—24; 1 John. iii. 22—24); and he further dispatched a shrewd and trusty messenger (Rom. i. 1; xi. 13) to explain the matter fully, and to thwart the counsels of APEITHOS. This had the desired effect of restoring, for a while, a degree of harmony. ELEUTHERA, in submissive confidence, no longer even *coveted* the necklace; although it contained one "*pearl*" that hers did not! (Matt. v. vi. vii.)

For a very long time after the recall of the Prince's skilful ambassador, the representations of APEITHOS were unheeded by ELEUTHERA; but, expert in all the arts of rhetoric, the zealous adviser would exercise his ingenuity—at one time, in showing that the original epistle meant differently from its apparent meaning—at another, in extenuating or "limiting" the recorded instructions left by the faithful ambassador—until he well-nigh counteracted the Prince's teachings, even while making the unhappy bride's love for her betrothed the main element of his injurious influence! He would so obscure her vision by his sophistry, that she often thought her own name was engraven on the contested necklace;—nay, so "lawyer-like was his subtlety," that he sometimes made her doubt her own identity!—almost persuading her that she was indeed the veritable—literal PAIDISKA!

Her most learned and venerable counsellors have, in all ages, labored to give her more enlarged views: but still is ELEUTHERA troubled with uneasy doubts (Luke x. 41); still does she sometimes claim her sister's necklace, while *her own* lies neglected—in its unopened casket!

Esto sapientior!

APEITHOS, we may not judge; his motives we may not question. His benevolence doubtless far exceeded his judgment. (Rom. x. 2; Gal. iv. 17—22.)

THE OBLIGATION OF THE SABBATH.

REPLY TO "W. B. T."

PART I.

"And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth."—2 TIMOTHY ii. 24, 25.

MESSRS. EDITORS:—

I HAVE patiently waited until my friend W. B. T. has finished his examination of my argument, before attempting to reply. I did this that I might be put in full possession of his views, hoping, thereby, to avoid misunderstandings, and to abridge as much as possible the Discussion, of whose length some of your readers complain. I am sorry any are weary of a Discussion so practical in its bearings—so vital, indeed, to a good conscience in regard to the Sabbath. If any agree with me in my general views of this subject, I entreat them patiently to hear what W. B. T. has to say to the contrary. He offers his reasons for doubting or rejecting our conclusions. How shall we know what those reasons are, that is, what circumstances hinder his conviction of the force and consequent obligation of the Sabbath Argument on his conscience—unless we calmly and kindly hear him through?

I shall pass over the texts he has chosen for mottoes, as they will come in better hereafter. But I must beg my friend to believe that what I have said of his talents, attainments,

Moral tendencies, part of the evidence.

A good profession.

research, and earnestness, is simple truth to me. Without a single thought of flattery (which I abhor no less than he does), I wrote what I felt, what I still feel, what I have uniformly said to my friends, and what I still regard as but an honest acknowledgment of the gifts which God has conferred on him, for good and noble purposes, yet to be revealed. I cordially agree with him in wishing that our readers may overlook all personal comparisons, and weigh only the merits of the cause, that they may see on which side the evidence preponderates.

In weighing that evidence, however, I submit that this is one of those practical cases where consequences enter into the vitality of the question. They form a part of the subject-matter; they make, therefore, a part of the internal evidence, and supply an experimental test of the truth of opinions. They may indeed be "postponed," but cannot be overlooked. *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*

"The point before us" (says my friend justly) is the "*Scriptural Authority*" of the Sabbath. "If the view I defend," he continues, "be unsustained by the Bible, it will doubtless be made manifest, and I shall cheerfully acknowledge a *new*, and consequently firmer belief. If the reverse be the case, I sincerely hope—in denying that one man's liberty should be 'judged of another man's conscience'—that I shall not 'put a stumbling-block in any believer's way,' however 'weak in the faith' he may be considered. Certainly I shall neither presume to 'judge him,' nor to 'set him at naught.'" (p. 87.) This is well said. How well it is fulfilled, will appear in the sequel.

I had said that the good *of old* were taught of God to "call the Sabbath a delight." This is not disputed. But when my friend affirms that "the good of the *new* dispensation were also taught of God to call the Sabbath 'a shadow'—a cancelled bond—a blotted handwriting—'nailed to the Cross,'" (p. 87,) *he assumes the very point in dispute between us.* Is this

 The two Dispensations not *contrasted*.

 An acquittal of disingenuousness.

consistent with fair reasoning? Does he hope to convince me by reaffirming an interpretation which I, at least, believe has been set aside, by fair and full examination, in PART II. of my Second Reply? I shall have occasion to recur to this point hereafter. I only add here that the same assumption appears in his affirming that it is "a sign of weakness to 'esteem one day above another.'" Paul nowhere affirms this. It is my friend's construction only; and that a wrong one, as was shown, I think, clearly, in PART IV. of my Reply. But, as Truth, and not mere *tilt*, is my object in this Discussion, as nothing else would tempt me one moment to turn aside from other pressing engagements, or to redeem time, as I am compelled to do, from needful rest, to continue it,—so I shall, in its place, give this point a fresh investigation. Only I must aim at a wise brevity. May the Holy Spirit of Truth, so indispensable to us all, and so often promised to those who seek his influence, condescend to guide us into all truth!

I. *The Day required by the Sabbath Law.*

On his explanation of the object in dropping the last clause of his original complex Proposition, I here gladly acquit my friend W. B. T. of any artful disingenuousness. He will forgive me, I trust, for saying it was done ingeniously. I was struck so strongly with its *effect* on the argument that I too hastily inferred *design*. But as I, above all things, deprecate in discussion whatever destroys mutual confidence, or a full repose in each other's sincerity and integrity, I here say, once for all, that if in any other instance I have been betrayed into a like fault, I willingly bear my own solemn and earnest witness against it. I only ask of my friend that he judge me, and those of my persuasion, in the same spirit with which he would himself be judged. I have long believed that no soundness of Logic can atone for a breach of Charity.

One thing alone under this head will require attention. As W. B. T. chooses to waive the vital question on the Origin of the Sabbath, until the discussion of PROPOSITION II., I shall

 Saturday enjoined only *on the Jews*.

An undue assumption.

waive my right to discuss it here, and give him all the advantage of his hypothesis, that the Sabbath was first instituted by Moses. On this supposition, then, I will meet him, and try the issue without fear.

“That Saturday is ‘the Sabbath enjoined in the Decalogue,’” says my friend, “is as certain as human knowledge can be, even concerning the Bible itself.” (p. 21.) In this I entirely differ from him. Had he said “that Saturday is the Sabbath enjoined *on the Jews*, is as certain as human knowledge can be,” I would have at once agreed with him. But the two propositions are essentially distinct, and I, at least, can never confound them, without shutting the eyes of my understanding. How is it that my friend is blind to this distinction? His own reasoning against it is like that of some sceptics against the reality of “first truths,” or self-evident principles, on which all reasoning must proceed,—*everywhere assuming the very point in terms denied*. He first asks, “How shall we ever ascertain what is the seventh day of the Decalogue?” (p. 88.) And then answers, “Clearly not by *itself*. All legal interpretation must ultimately be based on some assumption without the statute.” Suppose I admit this, what follows? “J. N. B. admits ‘that, for the Jews, it was fixed to the *last day of our week*. But then it was not fixed *by the Decalogue*.’” This, answers my friend W. B. T., “would be a simple impossibility.” Be it so. But *how*, then, is it fixed? “By adopting,” says my friend, “the universal designation of a well recognized distinction. The term ‘Sunday’ is not more precise in *our law* than is the term ‘*hashibingi*’ [translated ‘the seventh day’] in that of the Hebrews. It is applicable to no ‘seventh day’ but *Saturday*.” This last remark is the purest assumption. As it is by no means self-evident, I must demand ample proof before I can admit its truth. Is the proof found in the “universal designation of a well recognized distinction?” If so, then the inference irresistibly follows that the seventh day Sabbath was

“The seventh day” determined by the *manna*.

Proportion, and succession.

universally recognized *before the giving of the Decalogue* at Sinai. But this is coming on to my ground, and abandoning his own. To avoid this, will my friend say, the seventh day was determined by the giving of the manna? This I understand him to do, in these words: “‘Saturday is *the* seventh day,’ says God, by the manna.” (p. 89.) But this, again, is abandoning his original position, and coming over to mine. On this very ground I had said (p. 59), “the connection [of the seventh day of the Decalogue with *Saturday*] was fixed by statute, only for that people”—meaning by “statute,” what God said to Moses at the giving of the manna. (*Exodus* xvi. 5, 15, 16, 22—31.) See, particularly, *verse* 26th, where the statute of designation is clear as the sun; and that, too, long *before* the giving of the Decalogue. “Then, most certainly, the statute itself was ‘only for that people.’” So says W. B. T. (p. 89), and I am most happy to agree with him. Why should I not be, when he comes over completely to my ground? Would that in all points we could meet as perfectly as in this!

It follows, from this concession, that the designation of the particular day of the week, from a given point of reckoning, is no part of the Fourth Commandment. The *proportion* of our days to be kept holy to the Lord is alone specified. Six days being allotted to our ordinary labor (beginning at any point it pleases God at any time to designate by proper evidence) every seventh in succession is required, by the Fourth Commandment, to be set apart to Him as the sole Creator of the heavens and the earth. All the terms and reasons of this Law are *universal*; as much so as in any other commandment of the Decalogue. “*The seventh day*” of the Decalogue—as far as it is defined by the Decalogue itself—is *the seventh in succession*—no other—no less—no more. “Every word of God is pure. Add thou not unto His words, lest He reprove thee, and thou be found a liar,” is a warning that should pierce every conscience to the quick.

A *general* designation. The *Sabbath*—primary: the seventh day—secondary.

My friend W. B. T. greatly mistakes, if he thinks me in any dilemma, by supposing "that because a miracle has determined what the particular thing referred to by the law really is, a new miracle may establish a *different* intent in the very same law." (p. 89.) He knows, quite as well as I do, that if the law be of a *general* description, it is equally applicable to two or more specific cases. He may well say, therefore, as he does, "Show us, however, the miracle (fixing another 'seventh day'), and it sufficeth us." In spite of this sharp irony, that miracle may in due time appear.

On my words, "the whole authority of the Sabbath enjoined in the Decalogue may, for sufficient reasons, by 'the Lord of the Sabbath,' be transferred to the *first* day of our week," he remarks: "This seems to be a new phase in theology. Surely this *first* day cannot still be 'the Sabbath enjoined in the Decalogue,' for *that* is expressly limited to the *seventh* day of the week." (p. 89.) But here he falls into the old mistake, by confounding things that differ. The Decalogue says: "Remember the *Sabbath* day to keep it holy;" not "Remember the *seventh* day to keep it holy." What the Sabbath day is, *i. e.* how often it occurs, and what is its order of succession, is intimated in what follows. The "seventh day" is not, strictly speaking, *in the law itself*, but in the *explanation* of the law. It is not the text, but the commentary on the text, by the Divine Lawgiver; and although of equal authority with it, merely settles the general principle, that the Sabbath day is of *weekly* recurrence, as the memorial of the six days' work of creation—nothing more. He who would make more of it must do so solely by the force of an *association of ideas, peculiar and proper to a Jew under that dispensation, but perverted and irrational in any other.* The time may come, when my friend W. B. T. will see this as clearly as I do now; and will wonder at the absurdity of talking about a "contradiction" in the idea of such a transfer of the authority of the Sabbath Law from one day of the week to another.

Views of ATHANASIUS; and EUSEBIUS.

Redemption higher than Creation.

Be that as it may, however, such an idea is not a “*new phase in theology.*”^{*} According to Coleman (*Christian Antiquities*, p. 430), “ATHANASIUS, in the beginning of the third [properly *fourth*] century (A. D. 325), expressly declared that ‘the Lord changed the Sabbath into the Lord’s day.’” Coleman adds: “The account which EUSEBIUS gives of this subject is that ‘the Logos, the Word, in the New Testament transferred the Sabbath of the Lord God unto this day.’ The day, he also says, was universally observed as strictly as the Jewish Sabbath, whilst all feasting, drunkenness, and recreation was rebuked as a profanation of the sacred day.—*Comment. in Ps. 92.*”

I had spoken of a change of the day as demanded by the necessity of the case, because the work of redemption is “of far higher and sweeter import in the esteem of all Christians,” than the work of creation. On which my friend makes the following important concession: “This consideration may be a very sufficient reason for its commemoration.” I thank my friend most sincerely for this concession. It is too important ever to be forgotten by me, or by him. “But,” he adds, “it is no reason whatever, either for *superseding* the former Divinely appointed memorial, or for inferring a *change* in the application of the original command” (p. 90); both which positions I grant, if he refers merely to *human* authority. His illustration, however, is most unfortunate, for the plain reason that

* Whether from a misprint in my copy or from a mistake in my reading, it seems the word “theology” is here an error. It should have been (as in page 89) “a new phase in the *alogy*,” or, as my friend regarded it, the illogical conclusion. As to the justice of applying this term to my statement, I must leave the reader to judge. As, however, the facts suggested by the word “theology” are pertinent to the argument, I let them stand. They show that my view was not considered absurd or unsound by such distinguished men as EUSEBIUS and ATHANASIUS—the greatest men of their age. But I appeal to Common Sense now.

there is no parallelism in the cases. A weekly Sabbath originally commemorated the creation of the whole world. (*Gen.* ii. 3; *Exod.* xx. 11.) When the whole world had forsaken the worship of the Creator, and a single nation, the Jews, was set apart to restore that original worship, the weekly Sabbath received a new and additional import peculiar to that nation. (*Deut.* v. 15.) Afterwards, when the Messiah came out of that nation to complete the great work of human redemption by his own death and resurrection, a still higher dignity was conferred upon the weekly Sabbath by connecting it with the memory of that grand event—the centre of the Divine works, the cynosure of all eyes, the dawn of a new and more glorious creation out of the ruins of the first, the prism where every attribute of the Infinite Perfection, centering in the soft emerald hue of LOVE, is reflected in distinct, yet blended and harmonious beauty forever and ever. (1 *Tim.* i. 11; 2 *Cor.* iv. 6; *Ephes.* iii. 10; 1 *Pet.* i. 12; 1 *John* iv. 10.) And an association of such transcendent import, if made at all, must be made by attaching the weekly Sabbath to the very day of the Resurrection, and thus giving it a pre-eminent sacredness over all the rest. This merely *circumstantial* change not affecting the Law itself, but only giving it a new and appropriate application, at once combining in its weekly rotation the three grandest displays of the Divine glory, and establishing the real harmony of the Patriarchal, the Mosaic, and the Christian dispensations, is neither improbable in conception, nor contradicted by fact. And although the deliverance from Egypt is less prominent in our thoughts as Gentiles, yet so early as the days of JUSTIN MARTYR we find the other two ideas actually in the minds of Christians. For he assigns as the reasons for observing the *first day* of the week, commonly called Sunday, as the day of Christian worship, that on this day God, having changed the darkness and the elements, created the world, and that Jesus our Lord on this day arose from the dead. (*COL. Chris. Antiq.* p. 429.) And if, at the

BUNYAN.

Death, and Resurrection of the Sabbath.

voice of Joshua, "the sun stood still in the midst of heaven," and "a whole day" was thus dropped in the Jewish calendar without affecting the obligation of the Law of the Sabbath (*Josh. x. 13*), how can its obligation be affected by passing over in solemn silence that whole day in which the "Lord of the Sabbath" lay in his lowest humiliation under the power of death? Can *that* "seventh day" ever be the peculiar festival of Christians? Never, never, never! Its aspect is changed by that dread event. In this sense I fully agree with BUNYAN, "As for the seventh day, that is gone to its grave, with the signs and shadows of the Old Testament." Yes, it went to its grave in the tomb of Jesus Christ. But as the body of our Lord rose from the grave the same substance, changed and glorified, yet identical, so was it with the Sabbath. With Christ, *its* Lord and *ours*, it rose from the grave on the first day of the week changed and glorified, yet substantially the same, still beaming on us with that Divine benignity which shows that "the Sabbath was made for man," and, like its Lord, is now living to die no more.

J. N. B.

 PART II.

"The Son of Man is Lord even of the Sabbath day."—MARK ii. 28.

THE SABBATH then remains under the Christian Dispensation, and Christ is its "Lord." This implies that He has full power to determine, by His own authority, *how* it shall be observed, and *on what day*. And we may be sure He has determined both points for His own glory, that is, in the way which most clearly marks His authority, His wisdom, and His love. True faith will rejoice to confess Him before unbelieving Jews and Gentiles, as "Lord of all." (*Acts x. 36.*)

 Faith weak in comprehension; and in consistency.

Scepticism general.

But true Faith may be "weak"—weak in logical comprehension, or in practical consistency, or in both. Faith is weak in logical comprehension when it admits a *general* proposition, yet doubts *particular* propositions necessarily included in it. Thus the Apostles fully believed that Jesus was the Messiah, yet were wholly opposed for a time to the doctrine of His death and resurrection. Thus my seventh-day Baptist friends of the "*Sabbath Recorder*,"* fully believe in the *Perpetuity of the Sabbath*, and that Christ is its Lord, but deny the change of the *day* by our Lord; and thus, on the other hand, my friend W. B. T. fully believes that Christ, as the "Lord of the Sabbath day," has full authority over it; but *he* can see no other meaning in that glorious truth than that of a right to annihilate it altogether. This is very much as if one should infer, from the words of JEHOVAH to Moses, "I am the God of Abraham, Isaac, and Jacob," merely that, as *their* God, he had the right to annihilate them at will. How different was the inference derived from these words by our Saviour, in his dispute with the Sadducees, we all know. From this want of full logical comprehension, spring a great part of the differences among true Christians. And hence too it is often difficult for us (not for Christ) to distinguish "weak faith," especially in strong minds, from stubborn unbelief.

It is very striking to observe how much alike is the spirit of unbelief in all ages. We find in fact that every revelation of the Divine Will, every Dispensation, every Prophet, every Doctrine, Precept, and Institution of the Bible, has at some time or other been questioned or denied. And sometimes this has been done by very good men. The deep root of opposition is by nature in us all. It lurks beneath the surface of our own consciousness, till some unexpected occasion brings it out. Nothing but the love of Christ can cure it. Even Peter, the first to profess his assured faith, was the first to re-

 * A Sabbatarian newspaper published weekly in New York.

The strongest evidence expected: but not always accorded.

ceive his Lord's rebuke for this "evil heart of unbelief." (*Matt.* xvi. 16—23.)

The *pretext* for unbelief and opposition is always the same—*want of evidence*. "Yea, hath God said?" is the first articulate breath of the Tempter. (*Gen.* iii. 1.) So when Christ, at the beginning of His ministry, had purged the Temple of God of its polluters, the multitude eagerly thronged around him, and demanded some sign of His Divine Mission. They required some stupendous miracle, like the parting of the Red Sea, or the consuming blaze of Mount Sinai, or the national support by the morning showers of Manna. How were they disappointed! "To their demand," says MILMAN, "Jesus calmly answered by an obscure and somewhat oracular allusion to the remote event of His own resurrection, the one great 'Sign' of Christianity, to which it is remarkable that Christ constantly refers, when required to ratify His mission by some public miracle." (*His. Christ.* p. 80.)

The lesson we learn from this is of the deepest import. We may be demanding on some points a *kind*, or *degree*, of evidence, which Infinite Wisdom does not see fit to give. If the Divine Will is revealed *in any way*, or by any means, in a *degree sufficient to guide the sincere inquirer after Truth and Duty*, while it leaves the caviller unsatisfied, all the purposes of our moral probation are fulfilled. "If any man *desire to do His will*," says the Great Teacher, "he shall know of the doctrine, whether it be of God." In every practical question, an obedient heart is the first and most indispensable thing. Without this, with all the Prudence, Learning, and Logic of Gamaliel, we shall "stumble at the word, being disobedient." (*1 Pet.* ii. 8.) Our opposition may injure ourselves and others. But it cannot alter, in one iota, the Will of God. Even "unto them which be disobedient, the Stone which the builders disallowed, the same is made the head of the corner." (*1 Pet.* ii. 7.) Whoever then may disallow it, Christ our Lord "is Lord even of the Sabbath day."

Points established.

Evidence that Christ changed the day.

In regard to the *day* of the Sabbath, I believe my last article vindicated clearly, beyond all contradiction, the following points :—

1. The Sabbath was in existence before the Decalogue was given.

2. The Fourth Commandment, like all the rest, is expressed in terms of universal application; having in them nothing national, local, or temporary.

3. The "seventh day," as defined in the Fourth Commandment, is simply *relative to what is said before of the "six days" weekly devoted to labor*, and will equally apply to any day in the week on which it may please God to fix the observance of the Sabbath.

4. It pleased God to fix that day *for the Jews to Saturday*, by the miracle of the Manna—a *miracle entirely peculiar to the nation*—thus making the *Saturday Sabbath* a sign *peculiarly commemorative of their redemption from Egypt*. Here I agree with my friend W. B. T.

5. The *Saturday Sabbath*, being thus a sign of the *Mosaic national Covenant*, expires with that Covenant;—leaving the *universal weekly Sabbath* required by the Decalogue in full force—like the rest of the Ten Commandments.

What I propose now to show is that there is ample evidence in the Scriptures that Christ, as the sole "Lord of the Sabbath day," *changed the day of its observance in honor of His own Resurrection* :—so that now the first day of the week, commonly called Sunday, is "the Lord's day," or Christian Sabbath.

One fundamental part of that evidence is seen (as I showed in my last article) in *the nature and necessity of the case*—that is to say, in the new relations established by the work of Christ, and confirmed by His resurrection from the dead on that day. For "if Christ be not raised, your faith is vain," Christians, "ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the first fruits of them that

An open avowal demanded. The Decalogue—universal and perpetual law.

slept.” (1 *Cor.* xv. 17—20.) Having briefly presented this part of the evidence already, I shall here continue and confirm it, and then proceed to that which arises from miracle, prophecy, the personal sanction of Christ, and the example of His inspired Apostles.

At the very threshold of the Argument, in the name of Truth and Honesty, I have a demand to make on W. B. T. and on all of his opinions. Come out clearly, and show your colors. *What do you mean to do with the Decalogue?* Not a trace of anything local, temporary, ceremonial, or shadowy, is in it. Everything is absolute, universal, perpetual Law—the Legislation of the Infinite Creator for men His creatures. As such, it is distinctly recognized by Christ and His Apostles. It is bound up inseparably as part and parcel of Christianity—as the original moral standard. Sin is defined as a transgression of it. It is the Law of Conscience rewritten by the finger of God—more fully and clearly. (*Matt.* v. 17—32; xix. 16—19; *Rom.* vii. 7—14; viii. 4; xiii. 8—10; 2 *Cor.* iv. 5—18; 1 *Tim.* v. 5—11; 1 *John.* iii. 4—10; *Luke* xvi. 17, 18.)

Look calmly now at the case before us. Here is the Law of the Weekly Sabbath in the Decalogue—moral, positive, clear, benign—necessary for man as man, in all regions and in all ages. Here it stands before our eyes, the weekly memorial of creation—the natural safeguard against idolatry—the grand means of practically uniting the Created with the Creator—the perpetual sign of a spiritual covenant between them—in a word, the chief moral, social, and religious educator of the race. And yet you demand positive proof of its *re-enactment* by Christ *in explicit terms*—or of an equally explicit account of its *transfer* to the first day, from the seventh of the *Jewish calendar week*. Demands, at once preposterous and presumptuous! By what right do you thus dictate to God the *mode* of His revelation? Besides, the burden of proof, in the first instance, is not on me, but on you. You have first

Christ's design, to *honor* the Sabbath,—not to *abrogate* it.

to prove that the *Law of the Decalogue* is *abrogated*, before you demand proof of its *re-enactment*. Till this is done fully and fairly, till the argument from *Matt. v.* for example is fairly met and set aside (which W. B. T. has not even attempted in his Reply), you have no right to demand *proof of any kind* as to its present obligation. **HERE IS THE SABBATH.** Look at it. The seal of the world's Creator—of your Creator, and of mine—is upon it. Efface it if you can! Attempt it, if you dare!

But I love not the language of defiance, even in so strong a case as this. I prefer the language of earnest deprecation. Tell me not that Jesus Christ has come from Heaven to abrogate this Law—in the face of his own express declarations to the contrary. That Law was *in His heart!* Tell me not that He *fulfilled*, and by so doing *superseded* it. He did indeed *fulfil* it, in His faithful exposition, in his noble vindication, in His constant application—in His whole obedient life, and in His sin-atonement death, by which He redeemed us from **THE CURSE**, and secured the promise of the **HOLY SPIRIT** to write it forever in our heart of hearts! But all this was to *honor it as immutable*—not to *abrogate* it. In vain will you plead Paul's words to the Romans: "But now we are delivered from the law—that being dead wherein we were held." Paul does not say that the **LAW** is "dead," but its **CURSE** only, "in which we were held" by our guilt. (*Gal. iii. 13.*) This curse is now "dead" as to believers—that is, deprived of all power to hurt us. And our deliverance, he expressly adds, is, "that we might *serve* in newness of spirit, not in the oldness of the letter." The authority of the Law then remains, vital and intact. Indeed Paul had explicitly guarded his meaning before. (*Rom. iii. 31.*) "Do we make void [*i. e. abrogate*] the Law through *faith*? God forbid. Yea, we *establish* the Law." This is Paul's true doctrine, here and everywhere. It is identical with that of Christ. Perish the sophistry that would attempt to set them at variance!

Change of day—no change of the law. . . . The transfer attested by miracle.

The way then is clear to look at the real question, THE CHANGE OF THE DAY. This question has nothing to do with any change of the Decalogue. This I have proved beyond dispute. It concerns merely *the Jewish mode of reckoning the week*, fixed by the miracle of the Manna, as explained by Moses. (*Exodus* xvi. 22—30.) *This mode of reckoning was a special statute for Israel. It never bound any other people. It is alterable at the Divine pleasure.* All we want in the case is, evidence that God has been pleased to alter it, and thus fix the Sabbath to another day. "Show us the miracle," says my friend W. B. T., "and it sufficeth us." (p. 89.) I propose now to show not only the miracle, but the Divine explanation of the miracle. I bespeak an earnest attention.

Let it be remembered, then, that the first explicit declaration of faith in Jesus as the Messiah was made at Cæsarea Philippi, about six months before our Saviour's death. (*Matt.* xvi. 13—20.—See TOWNSEND'S *Arrangement.*) From that day Jesus explicitly announced his approaching Death and Resurrection. "After six days," says Matthew (xvii. 1), "about eight days," says Luke (ix. 18, 28), was the Transfiguration. Why this specification of time, if no special importance was attached to it? Both forms of expression indicate *a week*. The "eighth day" of Luke is particularly remarkable, since this very term was used to designate the day *after a Jewish Sabbath, the first day of the week* (see *Lev.* xxv. 22), particularly among the early Christians. (*John* xx. 26.) It is then highly probable, to say the least, that the glorious miracle of the Transfiguration was on that day. But that miracle was connected by some secret tie with the miracle of the Resurrection; for the disciples were "strictly charged" not to mention it till after Jesus should rise from the dead. The Resurrection we know was on *the first day of the week*. The connection of the two miracles is thus fully unfolded by TOWNSEND in a note to his *Chronological Arrangement of the New Testament*. (See *part* iv. *Note* 22, p. 116.) "The other great purpose of the action

on the mount [of Transfiguration] was to give a figurative signification of *the abrogation of the Mosaic Law, and the commencement of the Christian Dispensation, upon which it was to be established.* Moses and Elias, as the representatives of the Law and the Prophets, who had successively testified of the promised Messiah, it appears to me, were now in their glorified state permitted to behold on earth the magnificent completion of all their predictions; and by their farewell testimony to the truth of his Divinity afford to man the most powerful evidence that human reason could either receive or require. By their testimony *they acknowledged* the accomplishment of all their prophecies, and that the commencement of the Messiah's kingdom was established on the Law and the Prophets; and when the disciples, in an ecstasy of happiness, desired to erect three tabernacles, God himself proclaimed, 'This is my beloved Son; HEAR YE HIM!' Moses and Elias instantly disappear, overshadowed by the bright cloud, and Christ alone remains the undivided object of all their worship. To Him alone are they to build their altars; to Him alone are they to look for happiness and glory; and He shall come again with His holy angels, and ten thousand times ten thousand shall stand before Him."

So much for the Miracle. Now for the Divine explanation of the Miracle, which fixes the first day of the week, or the day of Christ's Resurrection as the Sabbath of the Christian Dispensation.

1. It is the Resurrection of "*the Lord of the Sabbath.*" He had then all authority to change the day, so as to distinguish the new dispensation from the old. And to honor this day as His own chosen day, He met His assembled disciples on it, and said, Peace be unto you. Not till a full week afterwards was accomplished, did he meet with them again. (*John xx. 26.*) Was there no significance in this? Why did He not meet them sooner? Why not on the Jewish Sabbath?

The day of the Resurrection—the Christian Sabbath.

2. It is the Resurrection of *the Son of God* to immortal life in Heaven. It is for this reason the day is beautifully called His Birthday. (*Ps.* ii. 7.) “I will declare the decree; the LORD hath said unto me, Thou art my Son; *this day have I begotten thee.*” Shall the kings of the earth command their birthdays to be observed by their subjects, and not the King of Zion? Well might JOHN BUNYAN say: “Shall God as with his finger point, and that in the face of the world, at *this day*, saying, Thou art my Son, *this day*, &c., and shall not Christians fear, and awake from their employments, to worship the Lord on this day? If God remembers it, well may I! If God says, and that with all gladness of heart, Thou art my Son, *this day have I begotten thee!* may not, ought not, I also to set this day apart to sing the songs of my redemption in? This day my redemption was finished. This day my dear Jesus revived. This day He was declared to be the Son of God with power. ‘*This day*’—after this day was come, God never, that we read of, made mention with delight of the old seventh-day Sabbath more.”

3. It is the Resurrection of *the Lord of Angels*. Hence the day was honored by their adoration. “Again, when He bringeth in the first begotten *into the world* [*i. e.* by raising Him from the dead], He saith, and let all the angels of God worship him.” (*Heb.* i. 6.) And shall not men, as well as angels, worship him too? “Kiss [*i. e.* adore] the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him.” (*Ps.* ii. 12.)

4. It is the Resurrection of *the Head of the Church*. And hence the day consecrated by this glorious event is given us for our weekly Christian Festival. (*Ps.* cxviii. 24.) W. B. T. indeed objects to my interpretation of this passage on two grounds: 1. That a day of Christian worship is not equivalent to a *Sabbath*. 2. That the text proves only the establishment of a new *era* of joy, not of a new *weekly* festival founded on

“The day which the Lord hath made.”

The appointed Christian festival.

the Messiah's exaltation. (p. 91.) As to the first, I will concede to him that a day of devotional rest, divinely appointed, and of weekly recurrence, is essential to the idea of a *Sabbath*. And as to the second, I will now try to convince him that such a “day” is really intended in *Ps. cxviii. 22—24*, by a closer examination of that interesting prophecy.

The passage reads thus: “The Stone which the builder refused, is become the head-stone of the corner.—THIS IS THE DAY which the Lord hath MADE; we will rejoice and be glad in it.” I remark, 1. The sense of Scripture is no more arbitrary than in other books, and therefore the word “DAY” must here have a *determinate* meaning. 2. This must be its *literal* meaning, unless sufficient reasons can be given to show the contrary. 3. The *literal* meaning of the word in question is a period of twenty-four hours (*Gen. i. 5, 8*); and W. B. T. has shown no reasons for giving it here the *tropical* meaning of *era*. 4. This Psalm was actually sung on the occasion of our Lord's triumphal entrance into Jerusalem, which was on *the first day of the week* (the week in which He died); and the prophecy was thus applied to *that day*, with His own most explicit and emphatic sanction. For when some of the Pharisees said unto Him: Master, rebuke thy disciples, He answered and said unto them: “I tell you that if these should hold their peace, the stones would immediately cry out.” The passage is quoted six times in the New Testament in reference to Christ. No prophecy then has a more determinate meaning, or fixed application. By the authority of the Lord the day is “made.” How “made?” This word can have no distinct meaning, unless it signifies here “made sacred;” and to agree with the foregoing verse, it must mean “made sacred to Christ,” in honor of His exaltation as “the head of the corner.” And that this sacredness is to be recognized by the Church, is clear from the following words: “We will exult and be glad in it.” It is then made sacred by Divine authority as *the distinguishing festival of the Christian Church*.

Baptism, the Supper, and the Sabbath.

Decisive authority.

But if this new day be established, it follows that the day formerly fixed for the Jews is by the same authority now made void. For so the Apostle Paul reasons in a like case, as to the force of *Ps. ex. 4*; a passage by the way whose bearing was before as little understood, even by Christians, as the one now under discussion.

It remains, therefore, I think, a sound conclusion from the premises, that the first day of the week is appointed the Sabbath of the Christian Dispensation. For, if the passage was originally applied to the day of our Lord's public manifestation as the King of Zion, how much more to the same day of the week (*just one week after this*), when His high claim was forever *demonstrated* by his triumphant resurrection from the dead? It is worthy of remark that both Baptism and the Lord's Supper were appointed by our Lord before His death, and confirmed after His resurrection as perpetual ordinances in His Church. Why not also the distinguishing "stated day" of Christian Worship? Analogy would lead us to expect this. All the facts of the case confirm it. It is the true key to all the subsequent history—as I shall hereafter show. "This is the day which the Lord hath made; *we will rejoice and be glad in it.*" Such, with slight exceptions (according to this prophecy), has been the consenting language of the whole Christian Church, from that day to this. And such, I cannot doubt, it will continue to be, in despite of all "murmurers and complainers" like the Pharisees of that age, so long as the love of a crucified and risen Saviour shall continue to warm the bosoms of redeemed and regenerated men. Not *absolutely*, indeed (as W. B. T. perversely understands me,—*p. 92*), but *comparatively*, will the wonders of the original creation "cease to be remembered and come into mind." (*Isaiah lxxv. 17, 18.*)

My friend asks for "decisive authority." What more decisive authority could be desired? Here is the greatest of miracles, and a Divine explanation of its meaning in fixing

The "Lord's day" a legacy of the Church.

The inheritance questioned.

the "Lord's day." The Resurrection of Christ is the centre-point of Christianity. Everything dear to a Christian's soul is attached to it, and revolves around it. It is the grand unmistakable "sign" of the Divine authority of our Lord. And as sure as He is *our* Lord, He "is Lord also of the Sabbath day."

As you, Messrs. EDITORS, see fit to limit me to one more short article, I will endeavor to comprise in it what I think most essential, in order to bring this protracted Discussion to a close. May a blessing attend it, even to my friend W. B. T.!

J. N. B.

PART III.

"This is the day which the Lord hath made; we will rejoice and be glad in it."—PSALMS cxviii. 24.

"I was in the Spirit on the Lord's day."—REVELATION i. 10.

THE "Lord's day," or the Christian Sabbath, has been for eighteen hundred years in the peaceful possession of the Christian Church. She claims it as a legacy from her risen and ascended Lord. She attaches to it *for His sake* a peculiar value, independent of all its inherent advantages, physical, moral, social, intellectual, and religious. Yet at this day, it seems there are men who from some cause, worthy or unworthy, dispute her title to this rich inheritance. My friend W. B. T., in so doing, evidently thinks that he is "doing God service," and ridding Christianity of "a burden." But let him look well to his work; lest a voice unmistakable arrest him with the startling interrogation that once smote Saul of Tarsus to the soul!

I would warn, not threaten. Men belonging to Religious Establishments, and believing in the power of the Civil Government over religious affairs, may easily satisfy them-

 Religious Establishments.

 Divine Authority—necessary.

selves with a Sabbath "as by law established," and think little of the need of Scriptural Authority. This was the case with LUTHER and CALVIN, WARBURTON and PALEY, WHATELY and NEANDER. And possibly even in this Republic, where a Religious Establishment is wisely forbidden by the Constitution, my friend may think "law and wont" of sufficient force to maintain the weekly Sabbath in all its beneficent operations, without the belief in its DIVINE AUTHORITY. He is not very explicit, it is true, on this point; but this is the most charitable view of the matter. To suppose he wishes to see the Sabbath practically abolished, is to separate him at once from the company of the great men whom he loves to quote. If he has read them thoroughly, he is aware that their *aim* was *not to subvert the Sabbath*, but to rescue the principle and manner of its observance from Pharisaic sophistry, bigotry, and superstition. But the position of *antagonism* is not usually favorable to the full discovery of truth, or to its exact expression in language. Reformers are sometimes innovators. Earnest minds often, like pendulums, obey unconsciously the law of oscillation. Reaction is equal to action. And hence the injurious extremes and perplexing inconsistencies of the distinguished men just named—some of which I may have occasion to expose.

But in this point, they are not models for American Christians. Whatever be true in other countries and times, HUMAN AUTHORITY, neither legal nor ecclesiastical, will satisfy freeborn Americans. No man's conscience will be bound here by anything short of DIVINE AUTHORITY—real or supposed. Let the opinions of W. B. T. (as put forth with such rash confidence, and defended so zealously) generally prevail in this country, and no man could thereafter observe the Sabbath, but as a matter of "will-worship," or at best of political morality. But this in motive, in tendency, and in ultimate effect, is to abolish the Sabbath. What man of intellectual independence would consent for one moment to the

Consequences, entirely overlooked.

Grave charges—unbecomingly made.

degradation of upholding a mere human invention of this kind? What man of enlightened conscience but would recoil from so presumptuous a claim of sanctity? What man of real piety could any longer observe the day "as unto the Lord?"—"THE LORD'S DAY" would in fact be no more!

My friend, indeed, as if this were not a *practical* question, where every man, woman, and child must necessarily take a side, would waive all regard to consequences. He does not seem to think that "the tree is known by its fruits." He can give up the Sabbath as coolly as the false mother of old consented to the division of the living child. To him Truth is Truth, alike whether she carries the balm of life, or the weapon of death. He never seems to suspect that Truth is modest, and Error brazen. If Truth veils her countenance, and shrinks from the careless eye, he pronounces her to be Deceit, or an Apparition from the land of "shadows." And yet my friend is an earnest man. And much as I differ with him, I would fain by the force of evidence convince him, and embrace him as a brother still.

He has, indeed (in closing his PART IV.—*p.* 157) become an "accuser of the brethren." He has brought against me, *and my brethren also*, charges of the gravest kind. From *him*, certainly, they come with an ill grace, even were they true. But they are not. The full refutation of them will be found, I trust, in my Reply. If he hear me, I have gained my brother.

If my friend felt himself crippled for want of space to develop his Argument fully, I more. His minutest as well as main objections might be fairly removed *seriatim* were space allowed me.* But, shut up to a single concluding article, I

* For example, W. B. T. calls my argument on *Gen.* ii. 3, in proof of the Origin of the Sabbath at the Creation, "*etymological*" (*p.* 104), when it is *exegetical*: being founded, not on etymology, but on *established usage*. It is therefore perfectly impregnable. His attempted reply, on

The root of all the errors.

The *day* temporary,—not the *Sabbath*.

can only treat of *the most vital points*. And I find these fairly involved in the very first “Proposition,” on THE DAY OF THE SABBATH. On this, therefore, I have chosen to concentrate my strength.

All difficulties arise from radical mistakes here. All the other five Propositions of W. B. T. are but branching errors which logically grow out of this single root, and live or die with it. If the FOURTH COMMANDMENT, like the rest of the Decalogue, is a UNIVERSAL AND PERPETUAL LAW, and the actual designation of THE DAY OF THE WEEK to be observed as the SABBATH is fixed by a separate temporary statute (as I have fully shown and confirmed by the unwilling concession of W. B. T. himself), then it follows irresistibly that the Sabbath is *not* what W. B. T. supposes, “a merely ceremonial and Jewish institution”—that it was *not* “repeatedly and studiously violated” by our Lord, and that it was *not* set aside by the “decree” of the Apostolic Council at Jerusalem.

Again, if the temporary Jewish statute, by which the Sabbath was fixed to *Saturday* under that preparatory dispensation, was abrogated with that dispensation, and the FIRST DAY OF THE WEEK was established thenceforward as the SABBATH (or, which is the same thing, “THE LORD’S DAY”), then all the *real force* of what W. B. T. has advanced, under the other Propositions, is seen to strike merely against the observance of *the Jewish Saturday Sabbath* by Gentile

the other hand, is purely “etymological.” So that he has actually charged on me a fault which is exclusively his own! This misrepresentation, if designed, is dishonest; if (as I think), not designed, is distressing.

Again. He charges me with making an unreal distinction between the offices of the *logician* and the *interpreter*. (p. 102.) If the distinction is unreal, or if it is more nice than wise, he must impute it, not to me, but to his favorite author, Dr. WHATELY. (See Whately’s *Logic*, *passim*.) It depends entirely upon his restricted view of the province of Logic. W. B. T. cannot deny the distinction without in the same proportion derogating from Dr. WHATELY’S general soundness of judgment. Either way, it is immaterial to my argument.

A "summary" treatment.

Saturday observed till the Resurrection.

Christians under the new economy; and to have *no possible force* against the Christian Sabbath, or "THE LORD'S DAY." On this broad Scriptural view, the conflicting opinions of all Christendom may be, and, I have no doubt, ultimately will be, happily harmonized, and their practice also, to the end of the world.

That the Scriptural basis of this future harmony was laid at the same time that "the Stone disallowed of men was made the head of the corner," I think I have fully demonstrated in my last,—from the necessity of the case, the new relations created by redeeming love, the grand miracle of Christ's Resurrection, and the concurrent voice of prophecy, explained and sanctioned by our Lord as "Lord of the Sabbath day." I have said, further, that this is the true key to the subsequent history of the Apostolic Church. And this I now proceed to prove, by applying it successively to every word of that history.

My friend W. B. T. makes very light of this branch of the evidence. The texts referred to by me are disposed of "summarily" indeed! (p. 93.) He concludes that "there is no shadow of evidence that Jesus or his apostles *changed* the Sabbath day." (p. 95.) I am not surprised at this. It is clear that he has not studied the facts closely, so as to perceive their force as *connected links in a chain of circumstantial evidence*—practically and irresistibly confirming the fact of such a *change*, as I have proved by other evidence already.

For, mark the connection. When the body of our Lord was laid in the tomb on Friday afternoon, the disciples who, in their blind love, had prepared to embalm it, were unable to do so because the Jewish "Sabbath drew on." (*Luke* xxiii. 54.) They therefore left it with the spices (*John* xix. 40), "and rested the Sabbath day, *according to the commandment.*" (*Luke* xxiii. 56.) Here is proof that, *up to that time*, the Saturday Sabbath was held sacred by Christ's disciples—*notwithstanding* W. B. T., like the malicious Jews, tries so

Assembly of the disciples on the *first* day of the week.

hard to prove that our Lord "broke the Sabbath," and "taught men so." Early on Sunday morning, "while it was yet dark," they hastened to complete their intended task, and were overwhelmed with astonishment to learn from attending angels the glorious fact of His Resurrection—a fact which, though foretold in Prophecy, and often by Christ himself, they had never (such is the blinding power of prejudice) till that moment understood. (*John* xx. 9.) No wonder then that they did not *yet* understand the change of the Sabbath day. Hence two of them, "that same day," walked out to Emmaus (about eight miles west of Jerusalem), and were joined by Jesus. (*Luke* xxiv. 13—32.) Their testimony on their return was scarcely credited by the Eleven. (*Mark* xvi. 13.) Then "*the same day*, at evening," says John (xx. 19—23), "being THE FIRST DAY OF THE WEEK (notice the emphasis), when the doors were shut where *the disciples were assembled*, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them,—PEACE BE UNTO YOU. And when he had so said, he showed them his hands and his side. Then were the disciples glad when they saw the Lord." Up to this moment "they believed not for joy and wonder." (*Luke* xxiv. 41.) *Now* every doubt and fear was dispelled; their Apostolic commission was renewed, and the Holy Ghost breathed on them, in anticipation of the mightier miracle of Pentecost. Now therefore for the first time did they understand the full import of the words in *Ps.* cxviii. 14—26, especially of *verse* 24, which I have so fully explained in my last. Now, of this FIRST DAY OF THE WEEK they could sing with understanding, "THIS IS THE DAY WHICH THE LORD HATH MADE; WE WILL REJOICE AND BE GLAD IN IT."

That they did then understand that the FIRST DAY OF THE WEEK was henceforth to be the "Lord's day," and to be observed by Christians as such, is evident from the fact next recorded. (*John* xx. 26—29.) "And after eight days, *again* his disciples were within, and Thomas [who was before absent]

The "day of rejoicing" understood. The "eighth" day. TOWNSEND'S comment.

with them. Then came Jesus, the doors being shut, and stood in the midst, and said, PEACE BE UNTO YOU." The phrase "after eight days," is supposed by W. B. T. to designate one more day than a week. (p. 93.) But this is contrary to Jewish usage, as well as Christian. As well might he object to Christ's resurrection on the *third* day, from the phrase "*after three days* I will rise again." (*Matt.* xxvii. 63, 64.) Yet the Jews themselves understood by this phrase "the *third* day," and not the *fourth*, as we would be apt to do. The truth is, in such phrases, a part of the day preceding the point of reckoning is included. The "eighth day" is a well-known proverbial expression for the day following the Jewish Sabbath, that is, for the first day of the week. So this text has been understood from the beginning, unless I am deceived. So HAMMOND, GILL, DODDRIDGE, and others understood it. TOWNSEND, the learned Harmonist, says on this passage: "The first appearances of our Lord to his Apostles appear to have taken place uniformly on the first day of the week; and from their consequent observance of that day, originated the Christian Sabbath." Such, also, is the opinion of JOHN BUNYAN. But the context greatly strengthens this opinion. It clearly indicates that Jesus did not appear after the day of His resurrection until this day, and then chiefly to remove the doubts of Thomas. But *why wait a full week to do this*, unless to honor the weekly Sabbath, and to establish the change of the day to commemorate His resurrection? This supposition, and this alone, harmonizes with all the previous evidence to the same point. On this First day, He rode as King into Jerusalem; on the First day, He rose from the dead; on the First day, He removed the last doubt from the mind of His most incredulous Apostle. Thus was the day made sacred.

But a higher honor still was in store for this day. The day of Pentecost, it is well known, was always on the First day of the week. (*Lev.* xxiii. 15—21.) To this day, the ascended

 The day of Pentecost—the first day.

 Jewish feelings respected.

Saviour reserved the final, public, decisive proof of His being in possession of His throne of Glory. (*John* vii. 39, xvi. 7—15.) On this day, therefore, and not till it was “fully come,” the disciples at Jerusalem “assembled with one accord in one place.” Why not on the Jewish Sabbath, which was always the day before the Pentecost? Should any choose to say they met daily, both before and after, that only heightens the distinguishing glory put on this **FIRST DAY OF THE WEEK** by the Saviour; for this, and no other, He certainly selected, on which to bestow the richest baptism of His spirit, and the richest harvest of regenerated souls that was ever gathered in one day into His Church. When God established the *Jewish Sabbath* (*Exod.* xvi. 27), no manna fell on the seventh day, because it was the day of Holy Rest; but, on the First day, from the Pentecost onward, what showers of spiritual manna have fallen on the Church of Christ! The blessing of God originally rested on the seventh day. Beyond all dispute, *the day has been changed, and the Divine blessing has since rested on the First Day, in every age, onward to our own.* It is worthy of remark, too, that the day of Pentecost was always a second Sabbath to the Jews, a day of holy convocation, and rest from servile work. How fit a day of *public transition* to the Christian Sabbath! How inoffensive, how smooth, how beautiful a transition! How worthy of the condescending love and admirable wisdom of our ascended Lord, that the Christian “**LORD’S DAY**” should thus begin, amid the most glorious and unmistakable tokens of His power! For forty years after, as long as Jerusalem stood, no wanton wound was ever inflicted on Jewish feeling by refusing to observe the old abrogated *day*; but everywhere advantage was taken of it by the Apostles to introduce in the Jewish Synagogues the Gospel of Jesus Christ. It was only when Gentile Christians weakly conformed to it as a part of the Jewish ritual necessary to salvation, thus sacrificing the substance of the Gospel to the shadow, that Paul lifted up the voice of warning and remon-

The first day, in the Corinthian Church.

Paul at Troas, on Sunday.

strance. This last fact fully explains the meaning of those texts so often quoted, and so sadly perverted by W. B. T., and on which he bases his unwarranted attack upon the Christian Sabbath. (*Gal.* iv. 9—11; *Rom.* xiv. 5—9; *Col.* ii. 10—16.)

It is worthy of attention that, a few months before writing his Epistle to the Romans, Paul wrote his first to the Corinthians, in which (xvi. 1—4) he gives order for the observance of the FIRST DAY OF THE WEEK, as the day sacred to Christian Charity. According to the views of W. B. T. on *Rom.* xiv. 5—9, Paul at the same time, as it were in the same breath, designates this day, and destroys it—abrogates and honors it. According to my view, Paul recognizes it as the “Lord’s day,” by saying that “he that observes it, observes it *unto the Lord.*” For, since it is clear from the context that the day in question is observed *unto Christ*, as “Lord both of the dead and of the living,” how could such a thing be possible, but on the supposition that Christ has set apart the day as His own? Hence it follows that he who *doubts* this, like my friend W. B. T., is the one who is “weak in faith.”

This will appear still more evident from *Acts* xx. 6, 7. “And on the *First Day of the week, when the disciples came together to break bread*, Paul preached unto them.” This passage is so decisive of the custom of the Gentile churches, under the eye and sanction of the inspired Apostles, as to startle even W. B. T. himself. But he attempts to evade it by *supposing*, contrary to the express words of the text, that this meeting was held on Saturday evening, and that Paul had so little regard to the First day of the week as to purpose recommencing his journey on that day! (*p.* 94,—*note.*) A more gratuitous and glaring perversion of a plain text I never met with. As the glory of this new discovery is all his own, he may safely be left “alone in his glory.” Few, I think, will covet to share it with him. I will only observe that the preceding verse shows that *Paul had waited a whole week at Troas*, to enjoy the opportunity of meeting his assembled

Positive proof. Paul, and John. "The Lord's day"—a Divine ordinance.

brethren on their "stated day" of worship, and this day is expressly designated as "THE FIRST DAY OF THE WEEK." Why was this day so observed by the church, if not appointed by her Head? All "will-worship," all subjection to "ordinances after the commandments and doctrines of men," was sternly denounced by Paul. (*Col. ii. 20—22.*) His practice, then, at Troas, is positive proof that he regarded the first day of the week as the Christian Sabbath. But if Paul thus practically turns against W. B. T., our friend's whole foundation sinks under him, for on Paul he has (in fancy) been building his entire argument.

But if Paul is against W. B. T., still more explicitly is "the disciple whom Jesus loved." For in the very last book of the New Testament, John assures us, "I was in the Spirit *on the Lord's day.*" This text, says W. B. T., perfectly confounded, "proves—nothing at all!" (*p. 94.*) Just so, once at Damascus, dazzled by a glory too bright for his weak vision, an enemy of Christ, for a season, was struck blind. What *can* be meant by "THE LORD'S DAY," here, but *a day dedicated to the Lord*, and that too *by His own authority*? What is meant by "THE LORD'S SUPPER" (*1 Cor. xi. 20*) but the Supper observed in the Christian church, by His own authority, in memory of Him? No mortal ever doubted the meaning of the latter phrase of designation. Equally clear and certain is the former. The "Lord's day" cannot here mean the day of judgment. Neither can it mean the Jewish Sabbath; for that, as W. B. T. himself contends, was abrogated, and of course could be "THE LORD'S DAY" no longer. But here is "THE LORD'S DAY" in the Christian church, at the close of the Apostolic age, as such, too well known to need explanation, sanctioned by the last of the Apostles of Christ, and by Christ himself, indeed, with the last vision of His glory accorded to man on earth. If no one (the "Friends" excepted) pretends to doubt that the "Lord's table," "the Lord's cup," and "the Lord's Supper" (*1 Cor. xi.*) prove the

Objections urged against a substitution of the Lord's day.

existence of *an Ordinance of universal and perpetual obligation* under the Christian Dispensation, how idle is such a doubt in reference to "THE LORD'S DAY." Honest men should blush to own such a doubt. The truth is, my friend is in a dilemma like that of the Jews, when Jesus demanded of them the origin of the Baptism of John. And they said: "We cannot tell." So my perplexed friend says: "This text proves—nothing!" From my heart I pity him. "Whosoever shall fall on this Stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." (*Matt. xxi. 44.*)

My friend does indeed apparently concede, with Dr. WHATELY, "that there are sufficiently plain marks of the early Christians having observed 'the Lord's day' as a religious festival." But that it was substituted as "the Sabbath" of the Christian dispensation, he denies, on the following grounds: 1. The "vital word" *Sabbath* is wanting. (*p. 93.*) 2. The first disciples met on other days also for Christian worship. (*p. 94.*) 3. "All of them who were Jews actually continued themselves to observe the Mosaic Sabbath." (*p. 95.*) 4. The early Christian writers among the Gentiles exhort Christians not to keep the Sabbath, but the Lord's day, on which Christ our Life arose from the dead. 5. "It was not till erroneous views of the day of Christian worship began to be entertained, that it was ever supposed to 'absorb into itself the authority of the original law'—the fourth commandment." (*p. 99,—note.*) And 6. These views are sustained by several distinguished moderns,—as LUTHER, MELANCTHON, CRANMER, CALVIN, WHATELY, and NEANDER.

I give my friend credit for great acuteness and extensive research—*on one side* of this question. For the sake of his own investigations, as well as of his great authorities, I acquit him of any *wilful* rejection of the Lord's day, as the Christian Sabbath. I sympathize with him, indeed, as a man once like tempted. I feel the force of the old saying: "He that *never* doubted, never *believed*."

Human opinions, of no account.

Words not "vital,"—but *things*.

But I live now for Truth and Right. I would not be deceived even by illustrious names. All the great men he quotes have erred, as my friend will concede, on such points as Infant Baptism, and the Union of Church and State. They may then have erred as to this point. *It is a practical question.* Vast consequences, individual and social, hang on the decision. For our personal judgment and its practical influence, on this very subject, I am admonished, both by Christ and his Apostle, that "every one of us shall give account of himself to God." (*Matt. v. 19; Rom. xiv. 12.*) Human opinions really decide nothing here. Names equally illustrious, if not more numerous, are found arrayed on the other side—that is, *in favor of the moral and perpetual obligation of the Sabbath.* EUSEBIUS and ATHANASIUS among the ancients: among the moderns, KNOX, BEZA, even CALVIN himself, the Westminster divines, OWEN, BUNYAN, WATTS, DODDRIDGE, EDWARDS, PEARSON, HORSLEY, WILSON, CHALMERS, WARDLAW, WOOD, DWIGHT, ALEXANDER, BEECHER, KITTO, WAYLAND.

Leaving then human authorities, let us look *all the real evidence* calmly in the face. I ask, then, What is the real force of *the objections* urged by my friend?

1. Is there anything "vital" in the word "Sabbath," that its absence should decide the question? True vitality belongs to *things*, not *words*. If we find the *thing*—the weekly day of religious rest and convocation, established by Divine Authority in the Christian Church on "the first day of the week"—is it not the merest verbal trifling to dispute about the *name*? If my friend prefers, with the Apostle, to call it "the Lord's day," and as such admits its obligation, I will be the last man to quarrel with him. If he refuses to do this, I must class him with the Jesuit, who, in a debate with me, denied the SUFFICIENCY of the Scriptures, because the *word* was wanting in 2 *Tim.* iii. 15—17. But I am persuaded better things of my friend than this Jesuitic quibbling. He is at

Other objections unimportant.

A vanishing dream.

least a *manly* foe. I hope he will yet be a cordial, Christian friend.

2. If the first disciples did also meet on other days, what boots it to this argument? So now do *we*.

3. If the Apostles and Jewish Christians continued to observe the Jewish Sabbath also, among their own countrymen, what does it prove but their kindness, their devout spirit, and their readiness to seize every occasion of doing good? So would any Christian Missionary among the Jews do now. So have I done with pleasure among conscientious Seventh-day Baptists—some of whom I regard as among “the excellent of the earth.”

4. If the early Christian writers “exhort Gentile Christians not to observe the Jewish Sabbath, but the Lord’s day,” it is but to check this condescension from degenerating into conformity and superstition. If they represent *that* Sabbath as part of a *shadowy* and *superseded* Dispensation, what is that to the Argument? Do *we* not say the same?

5. This statement of my friend requires no answer. It is a mere *begging of the question*.

6. The argument from Human Authority I have answered already.

And now is this *all* my friend has to urge in the shape of objection to the Scriptural, comprehensive, all-harmonizing view which I have advocated? Yes, this is *all*—absolutely *all*. And each of these objections, when approached and examined calmly, in succession, comes to nothing! It vanishes “like a dream when one awaketh,” and leaves “THE LORD’S DAY” in full force, from the day of His resurrection to the end of the world, as the true Christian Sabbath. The Church still sings, as in the days of her youth, “This is the day which the Lord has made; we will rejoice and be glad in it.” May we, with all her true members, always be “in the spirit on the Lord’s day.”

The only exception to this are painful ones. Our Lord

Lax views of LUTHER and MELANCTHON. "Fruits." Doctrine of CALVIN.

intimates, in *Matt.* v. 19, that lax views of the Ten Commandments, or some of them at least, might be embraced and propagated by some Ministers of the Gospel. My friend has chosen on this point the ungracious task of Ham to Noah. Lax views of the Fourth Commandment by LUTHER and MELANCTHON have borne *their natural fruit* in Germany. What that fruit is may be learned from Dr. ROBINSON, in the *Biblical Repository*, vol. i. pp. 440—446. I will quote a single sentence from this impartial witness, written after long residence in the land of Luther. "To an American it is a striking and painful sight to enter the house of God, and find it *almost uniformly destitute of worshippers*. The preacher is there; the services are there; the voice of song rises from the Choir and Organ; but a worshipping *assembly* can hardly be said to be there!" Can any one doubt, after this, whose opinions of the Sabbath are right? "Ye shall know them *by their fruits*."

My friend has quoted a lax opinion from CALVIN. Yet Calvin's general doctrine and that of his school was sound. The incontrovertible evidence of this is now before me, in the "PROPOSITIONS AND PRINCIPLES OF DIVINITY, propounded and disputed [discussed] in the University of Geneva, under M. THEODORE BEZA, and M. ANTHONIE FAIUS, Professors of Divinity. Translated out of Latin into English. Edinburgh, 1591." I will quote from this rare book their well-weighed conclusion (*pp.* 80, 81): "We may, therefore, justly affirm that the Apostles, by the direction of the Holy Ghost, instead of that seventh day observed under the Law, did appoint that day which was the first in the creation of the former world; yet not therefore because it was the first in that work of the creation, but because that Christ by His resurrection upon that day did bring forth that new and eternal light of another world; and therefore this day hath been named the LORD'S DAY, ever since the time of the Apostles."—"The observance of the LORD'S DAY doth not forbid

Principles held by BEZA, and FAIUS.

Partial quotations.

sermons or prayers to be on other days; but rather commandeth a certain peculiar and a solemn profession of the external worship of God upon that day in the public congregation. The Lord herein dealing most mercifully with us, in that He granteth us six days to bestow ourselves in a holy sort in our worldly business, and requireth no more to Himself but one of seven. The recollection of which seven days, being fetched from the creation of the world, *doth remain the length of all ages and times.*"

Whatever then were the private opinions of CALVIN (who died in 1564), these were the principles publicly taught, (and defended against all disputants), after his death, in his favorite University, under BEZA his bosom friend, biographer, and successor. If CALVIN really meant to stigmatize them as "the dreams of false prophets," this fact of their subsequent vindication and triumph is one of the most instructive facts in the History of Christian Doctrine or Morals. How fine an illustration of an American Poet's prophetic song!—

" Truth crushed to earth, will rise again!
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers."

I have done. The Sabbath of my God is vindicated. One word in vindication of myself, and I shall gladly lay down my pen.

The last paragraph of my friend W. B. T. (in PART I. of his Reply,—*p.* 101) requires notice before I close. It touches my honor and my heart. Let me then say distinctly that I do not impute to him any *intention* of making unfair quotations, or of giving them a wrong coloring. I believe him as incapable of this injustice as myself. Yet such an *appearance* is often inseparable from partial extracts, like those he has made from Calvin and Bunyan. With regard to CALVIN, the fact may be verified in a few moments by reading, in Vol. I. of his *In-*

An extract from BUNYAN.

Conclusion.

stitutes, the single section on the Fourth Commandment. And as to BUNYAN, the "Epistle to the Reader," *prefixed* to his Treatise on the Sabbath, will make the matter clear. I quote a sentence or two: "Some may think it strange, since God's church has always been well furnished with *sound grounds and reasons* by so many wise and godly men, *for proof that the First day of the week is our true Christian Sabbath* that I should now offer this small treatise upon the *same account*." Again, BUNYAN says explicitly: "A *Sabbath* for holy worship is *moral*; but *this or that day* appointed for that service is sanctified by precept, or *approved example*. The *timing* then of a Sabbath for us *lies in God, not man*:—God always reserving to Himself a power to *alter*, and change both *time and modes* of worship according to his own will."

Now, in whatever details I differ from BUNYAN or CALVIN, it is clear that *our fundamental positions are the same*. I commend this fact to my friend W. B. T. But whether we agree or differ with these eminent men on this subject, God grant that we may emulate their practical virtues, their devoted piety, their unwearied labors for the salvation and welfare of their fellow-men. May crowns as bright be ours in the day of the Lord's coming!

J. N. B.

THE ABROGATION OF THE SABBATH.

REPLY TO "J. N. B."

PART I.

CONSIDERATION OF THE SABBATH LAW.

"What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it!" . . . "But the *seventh* day is the Sabbath of the Lord thy God."—DEUTERONOMY xii. 32; and v. 14.

"Whosoever, therefore, shall break one of these *least* commandments, and shall teach men so, he shall be called least in the kingdom of heaven."—(MATTHEW v. 19.) "For whosoever shall keep the whole Law, and yet offend in *one point*, he is guilty of all."—JAMES ii. 10.

"Thou that makest thy boast of the Law, through breaking the Law dishonorest thou God?"—ROMANS ii. 23.

"How do ye say, We are wise, and the Law of the Lord *is with us?*"—JEREMIAH viii. 8.

"Full well ye reject the commandment of God, that ye may keep your own tradition."—MARK vii. 9.

WITHOUT intending to prejudice the resources of Sabbatarianism, or to depreciate the arguments my friend has advanced in its support, I am constrained to think that the effort he has expended in his last Reply very much exceeds the execution he has effected. I regret that he has seen proper to waive the consideration of the five main "Propositions," and restrict himself to the introductory one; since my earnest desire has been to elicit all the important points which could readily be suggested on either side, satisfied that such a presentation

A specific "day" enjoined: and that day—*Saturday*.

would in itself be sufficient to establish (in the minds of the reflecting) the cause of Scripture and of Right, of Reason and of Truth.

J. N. B. remarks, in PART III. of his Reply: "All the other five Propositions of W. B. T. are but branching errors, which logically grow out of this single root, and *live or die with it.*" (p. 182.) So be it! I am content to accept the issue. In his former Reply, however (p. 55), he considered that "the main strength and sole hope of my friend, W. B. T., lies in the SECOND of the 'Six Propositions' he defends." It is encouraging to find that J. N. B. now feels his weakest point to be at the very outset of his task. "Shut up to a single concluding article," says he, "I can only treat of *the most vital points.* And I find these fairly involved in the very first Proposition, on the DAY OF THE SABBATH. On this, therefore, I have chosen to concentrate my strength." (p. 182.)

The Discussion then is narrowed down by my friend to the single point—*The Day required by the Sabbath law.* What is the intent and requirement of the fourth commandment? Does it indicate any exclusive portion of time as its especial object? And if so, have we the means of determining what that exclusive portion of time is? Both these queries have already been answered affirmatively. The commandment not only explicitly designates a particular "day" for sanctification, but "that *Saturday* is the Sabbath enjoined in the Decalogue, is as certain as human knowledge can be, even concerning the Bible itself."

In reply to this statement, J. N. B. says: "In this I entirely differ from him. Had he said: 'that *Saturday* is the Sabbath enjoined *on the Jews*, is as certain as human knowledge can be,' I would have at once agreed with him." (p. 163.) The futility of this distinction will be apparent presently. Meanwhile, I am gratified with the frank admission of my friend that "*Saturday* is the Sabbath enjoined on the Jews," and as there is no record, within or without the Scriptures, of

The universal and exclusive designation of the day.

the Sabbath having ever been "enjoined" on any people, excepting "on the Jews" (and those sojourning "within their gates"), the obligation of *Saturday*, under the law, is clearly commensurate with the obligation of the institution.

But how is *Saturday* "enjoined on the Jews?" Simply, as I before remarked, "by adopting the universal designation of a well-recognized distinction." If the word "seven," having been in familiar use long before the Sabbath law, required no legal definition, so "the seventh day" of the week, having been long antecedently established, as little stood in need of explanation. Hence, in the very outset of the Sabbatic regulation, we find no hint of any date of computation. (*Exod.* xvi. 5.) It would have been superfluous. As rationally might the word "day" have been defined. It requires, then, no very profound research, or legal acumen, to discover with precision, in this case, the meaning of the lawgiver and the application of the law. Both in the Decalogue and in the preparatory enactment just preceding (*Exod.* xx. 10; and xvi. 26), the language is most explicit: יום השביעי (*yom ha-shibingî*) "day 'the seventh' is the Sabbath." To all who understood the language, misconception and equivocation were alike impossible. The law appointed a specific "day" in the most perspicuous manner possible; it described the day intended by using the appropriate name of that day, and the *only* name that day had! As I expressed myself in my former Reply (p. 88): "The term 'Sunday' is not more precise in *our* law than is the term '*ha-shibingî*' in that of the Hebrews. It is applicable to no 'seventh day' but *Saturday*."

But, says my friend, in reply: "This last remark is the purest assumption. As it is by no means self-evident, I must demand ample proof before I can admit its truth. Is the proof found in 'the universal designation of a well-recognized distinction?' If so, then the inference irresistibly follows that the seventh-day Sabbath [!] was universally recognized *before*

The designation, long antecedent to the Sabbath law.

the giving of the Decalogue at Sinai. But this is coming on to my ground, and abandoning his own. To avoid this, will my friend say the seventh day was determined by the giving of the manna? This I understand him to do in these words: 'Saturday is *the* seventh day says God by the manna.' But this again is abandoning his original position, and coming over to mine." (p. 163.) Not quite so fast. It by no means so "irresistibly follows that the seventh-day *Sabbath* was universally recognized" previously, because "the seventh *day*" was so recognized; any more than it follows that the seventh day Sabbath is *now* universally recognized because "the seventh day" is. The Egyptians long previously had the week and "the seventh day," but they certainly had not the "Sabbath." As little does it follow that "the seventh day was *determined* by the manna," because God said by the manna, "Saturday is the 'seventh day'" of the law. The seventh day was *not* "determined by the manna." It had been "determined" centuries before. It was determined when the *week* was instituted; and without this "determination," there never could have been the "week." As to the "ample proof" demanded for my previous assertion (p. 88), it is found in the fact that only one day of the week either was or could be, *yom ha-shibingi*, "day the seventh." Day *Ha-Shibingi* was indisputably much older than the Jewish Sabbath law, and, therefore, this law, in using the term, was necessarily restricted to the well-established meaning of that term; just as our own law in using the term "Sunday" necessarily designates the *first* day of the week; or just as an appointment of "seventh day" for any purpose by the society of "Friends" could not possibly intend any day but Saturday. J. N. B. is perfectly right, therefore, when he agrees with me that, as certainly as man can know, "*Saturday* is the Sabbath enjoined on the Jews." He is as clearly wrong when he denies that it is "enjoined in the Decalogue."

He attempts to uphold the distinction, by contending that

The day, no more temporary than the law.

Saturday was "fixed by a temporary statute." Then clearly the whole law was "a temporary statute," the very point for which I am battling. If "the seventh day" observance was intended only for the *Jews*, it follows, as I maintained before (p. 89), that "the statute itself was only for that people." J. N. B. explains that, in formerly saying the statute was *only for the Jews* (p. 59), he meant "by 'statute,' what God said to Moses at the giving of the manna. (*Exod.* xvi. 5, 15, 16, 22—31.) See particularly *verse* 26th, where the statute of designation is clear as the sun; and that, too, long *before** the giving of the Decalogue." (p. 164.) This 26th verse is as follows: "Six days ye shall gather it: but on *the seventh day, which is the Sabbath*, in it there shall be none." Now it so happens that the fourth commandment repeats this "designation" almost *verbatim*. "Six days shalt thou labor, and do all thy work: but *the seventh day is the Sabbath* of the Lord thy God; in it thou shalt not do any work." (*Exod.* xx. 10.) If the former of these texts constitutes a "statute of designation" enjoining *Saturday* upon the *Jews*, then it "is clear as the sun" that the fourth commandment is equally "a statute of designation" enjoining *Saturday* upon them. Was the designation limited to them? "'Then most certainly, the statute itself was only for that people.'" So says W. B. T., and I am most happy to agree with him," adds J. N. B. (p.

* My friend's epithets are not always strictly appropriate. The circumstance above referred to as having been "*long* before the giving of the Decalogue," took place not quite *three weeks* before! Two Sabbaths only intervened between the first imperfect enactment of a Sabbath law, and the formal establishment of it in the fourth commandment; so that the two occasions may very properly be considered but the same transaction. The Israelites arrived at the wilderness of *Sin* on the middle of one month (*Exod.* xvi. 1), and at *Sinai* on the next month (*ib.* xix. 1); three days after which (xix. 11, 16), the Decalogue was orally proclaimed from the Mount (xx. 1, 18). Forty days afterward, the Decalogue had been written on the tables of stone. (*Deut.* ix. 9—11.)

 A "concession" refuted.

 The same day uniformly required.

164.) "Why should I not be, when he comes over completely to my ground? Would that in all points we could meet as perfectly as in this!" If our agreement is *real*, our cause for congratulation is mutual. I am afraid, however, that my friend's sophisms have carried him somewhat into a fog: for I notice that, in afterwards recurring to this point (*p.* 182), he says: "The actual designation of *the day of the week* to be observed as the Sabbath is fixed by a separate temporary statute, (as I have fully shown, and *confirmed by the unwilling concession of W. B. T. himself!*)" J. N. B. is mistaken: *doubly* mistaken. First, he unjustly mistakes in using the epithet "unwilling," for my admissions never shall be so. I assure him I love the truth too well to pay it a *reluctant* homage; and if I make a "concession," it shall be with the exultation due to the discovery of a new and unfamiliar truth. But my friend *again* mistakes, in claiming as a "*concession*" what I have decisively *refuted!* The designation of the day of the week to be observed is *not* "fixed by a separate statute."

In my very first Reply (*p.* 21), I showed that "in every variety, and on every occasion of its enunciation, the law pertinaciously requires a particular DAY." We find that "the actual designation of the day of the week to be observed as the Sabbath" is as explicit in the Decalogue as it is in *Exod.* xvi. 26. It "is fixed by a separate temporary statute," no otherwise than as the imperfect Sabbath law at *Sin* was, preparatory to its more precise and impressive re-enactment at *Sinai*. "I am most happy to agree with my friend" that the seventh day Sabbath was established "by a *temporary* statute." "Why should I not be, when he comes over completely to my ground?"

"It follows," proceeds J. N. B., "that the designation of the particular day of the week from a given point of reckoning is no part of the Fourth Commandment. The *proportion* of our days to be kept holy to the Lord is alone specified. . . . 'The seventh day' of the Decalogue, as far as it is defined by

No "proportion of days" specified by the fourth commandment.

the Decalogue itself [?], is *the seventh in succession*—no other—no less—no more. 'Every word of God is pure. Add thou not unto His words, lest He reprove thee, and thou be found a liar,' is a warning that should pierce every conscience to the quick." (p. 164.)

My friend is still in the fog. "The *proportion* of our days to be kept holy" is not specified at all in the fourth commandment! There is not one syllable of the kind in it.* This is an "*addition* unto His words!" The command is not to keep a seventh "proportion" of time; but to "remember the Sabbath DAY, which is [*yom ha-shibingi*] 'day the seventh,'" the day in which God rested; the *only* day that can be "the Sabbath of the Lord thy God," as the Bible tells not that He ever kept any other "Sabbath." (*Gen.* ii. 3; *John* v. 17.) "The seventh day' of the Decalogue, *as far as it is defined by the Decalogue itself*," is NOT "the seventh in succession," nor anything else. The idea is a chimera, utterly unworthy "a sober logician." "As far as it is defined by the Decalogue itself," the expression *yom ha-shibingi* might be "day of the new moon," or "all-fools day." The Biblical interpreter should know that "definitions" are derived from the traditions of language, and the comparisons of application.

J. N. B. tells us that "the Decalogue says: 'Remember the *Sabbath* day to keep it holy,' not 'Remember *the seventh*

* "The proportion of days to be kept holy to the Lord" is a much larger one than J. N. B. has been pleased to assume. If he will turn to *Levit.* xxiii. he will find in this one chapter no less than eight different "Sabbaths" enjoined. 1. The weekly Sabbath (*verse* 3); 2. The first of unleavened bread (*v.* 7); 3. The seventh of unleavened bread (*v.* 8); 4. The Pentecost (*v.* 21); 5. The Sabbath of trumpets (*v.* 24); 6. The day of atonement (*v.* 32); 7. The first of tabernacles (*v.* 35); 8. The seventh of tabernacles (*v.* 36). In no single instance, however, is any "proportion" of time "specified." This can only be discovered by computation. The requirement of the law is, in every case, a well-determined "day,"—no other—no less—no more.

A useless distinction.

"The seventh day," required by the *Law*.

day to keep it holy.' What the Sabbath day is, *i. e.*, how often it occurs, and what is its order of succession, is intimated in what follows. The 'seventh day' is not, strictly speaking, *in the law itself*, but in the *explanation* of the law." (p. 165.) Were it not for my friend's previous declaration, "Truth, and not mere *tilt*, is my object in this Discussion" (p. 162), I should have thought this quibbling. Will J. N. B. in candor say that his latter form: "Remember the seventh day to keep it holy," would be one jot more explicit, unequivocal, or authoritative,—one jot more removed beyond the reach of subterfuge, than the existing form: "Remember the Sabbath day . . . but the seventh day is the Sabbath?" If he will not say so, his distinction is disingenuous, and the "day" is admitted to have all the obligation the *law* can give it; if he will say so (as consistency with his comment requires), I can only wonder at the consorted weakness and boldness of expedient to which "wrong theories lead intelligent men." With far more plausibility may it be said that what Protestants call the "second" commandment is not properly a "law itself," but only an "*explanation of the law*;" for in point of fact, it is indeed obviously included in the "first" commandment. Is it, therefore, in any respect *subordinate*? The notion is most untenable. The extended specifications of a statute are as really an integral part "of the law itself" as its first general provision. They demand the same implicit obedience, or require the same decisive repeal. J. N. B. appears to be fully aware of this, for even while contending that the seventh day "is not the text, but the commentary on the text, by the Divine Lawgiver," he admits that it is of "equal *authority* with it." The distinction is therefore wholly irrelevant to the point under discussion—the *requirement of the fourth commandment*. "The law itself" expressly enacts that "day the seventh is the Sabbath" (*Exod. xx. 10*); and the *intent* of the lawgiver is unmistakable and undisputed. The subsequent administration of the law, no less than the ante-

 No commutation permitted.

 The Sabbath law, specific.

cedent suspension of the manna, places it beyond question that "day the seventh" indicated Saturday, and *no other day*; and so rigidly was this provision insisted on that even in the case of its most trivial infraction, no commutation of "day" was allowable, no, not to save the offender's life. (*Numb.* xv. 32—36.) "Remember the Sabbath DAY, to keep *it* holy!" It was the "*day*" that was likely to be forgotten, not "the Sabbath."

In my friend's former Reply (*p.* 47), it was contended that if a miracle had originally determined the application of the law in regard to the day, a subsequent miracle might *change* its application. To which I objected (*p.* 89) that this would be to allow one miraculous interpretation to be set aside by another one. In rejoinder to this, J. N. B. says: "He knows, quite as well as I do, that if the law be of a *general* description, it is equally applicable to two or more specific cases." (*p.* 165.)

"Your *if*," says Shakspeare, "is the only peacemaker: much virtue in *if*." The fourth commandment is *not* "general" in description: it is as specific as language can make it. It designates a particular day by its proper name, *and by the only name it had!* "Day *Ha-Shibingi* is the Sabbath!" Frequently as the Sabbath law is repeated, in no single instance does it describe a seventh portion of time, or even a "seventh day" as its object: "day *the seventh*" is its inexorable demand. (See *Exod.* xvi. 26, 29, xx. 10, xxiii. 12, xxxi. 15, xxxiv. 21, xxxv. 2; *Levit.* xxiii. 3; *Deut.* v. 14.) And if a miracle has confirmed the letter of the precept, by marking Saturday the last day of the week as that "day the seventh" of the law—that day of the series corresponding to the one on which God rested from all his work—no other miracle is competent to prove a different day to be *that* "day the seventh." A miracle may repeal a law; it cannot be allowed to contradict another miracle!

Willing to give my friend the benefit of the utmost latitude

A Miracle; and the "explanation."

No change in the computation.

of concession, and curious to see to what his assumptions would conduct him, I said, "Show us however the miracle (fixing another 'seventh day'), and it sufficeth us." (p. 89.) Says J. N. B., "In spite of this sharp irony, that miracle may, in due time, appear." (p. 165.) And he afterwards resumes (p. 174), "I propose now to show not only the miracle, but the Divine explanation of the miracle. I bespeak an earnest attention. Let it be remembered, then, that the first explicit declaration of faith in Jesus as the Messiah was made at Cæsarea Philippi, about six months before our Saviour's death. (Matt. xvi. 13—20.) . . . 'After six days,' says Matthew (xvii. 1), 'about eight days,' says Luke (ix. 18, 28), was the Transfiguration. . . . But that miracle was connected by some secret tie with the miracle of the Resurrection. . . . So much for the Miracle.[!] Now for the Divine explanation of the Miracle, which fixes the first day of the week, or the day of Christ's Resurrection, as the Sabbath of the Christian Dispensation." (p. 175.) This "Divine explanation" is so abstruse as to require the remainder of this PART of his Reply (pp. 175—179) for its development.

And what have we in all this inexplicable "explanation," bearing on *the computation of the week*? Not the first syllable! "The Resurrection," says J. N. B., "we know *was on the first day of the week*;" and he thinks it "highly probable, to say the least, that the glorious miracle of the Transfiguration was on that day." (p. 174.) Therefore—Sunday is "day *Ha-Shibingi*?" Is it so? Have we any intimation, either in the New Testament, or in the whole range of history, that Sunday ever became the seventh day—that it was ever anything *else* but "the first day?" Not a hint! How then does the miracle "fix another 'seventh day'?" My friend has completely lost his reckoning.

But he says the Divine explanation of the miracle "fixes the *first day* of the week as the Sabbath of the Christian Dispensation." Here is a *sequitur*! "Remember the Sabbath

The "seventh day" not peculiar to the Jews; but universally recognized.

day . . . but the *seventh* day is NOT the Sabbath!" J. N. B. undertook to show that "the seventh day" had been miraculously changed, and, instead of doing so, endeavors to make it appear that the application of the *law* has been modified. "A new phase in the alogy," truly.

Conscious of the insecurity of his footing, he says, with some anxiety: "This question has nothing to do with any change of the Decalogue. This I have proved beyond dispute. It concerns merely the *Jewish mode of reckoning the week*, fixed by the miracle of the Manna, as explained by Moses. (*Exod.* xvi. 22—30.) This mode of reckoning was a special statute for Israel." (p. 174.) The hurry of my friend's forced march has here driven him into a "serious blunder." In the first place, the Jewish mode of reckoning the week was *not* "fixed by the miracle of the Manna" (see *Gen.* i. 10; *Job* ii. 13; *Exod.* xvi. 5); and secondly, if it had been, still it is "beyond dispute," that "this mode of reckoning" was *not* peculiar to Israel; for it is *identical* with ours. *It never has been changed!* Saturday is still "the seventh day," as certainly as it was in the Wilderness, three thousand years ago. The very miracle of the Resurrection, which J. N. B. adduced to show a change of reckoning, completely overthrows him: for by the Record, the miracle occurred on "the first day of the week," and on that same "*first* day" is it still commemorated! And that no change took place before the miracle, he honestly concedes from the account in *Luke* xxiii. 56. "Here is proof," says he, "that *up to that time*, the Saturday Sabbath was held sacred." (p. 183.)

My friend has the misfortune to be impaled on a dilemma of his own contrivance; and, I fear, will have to ride *both* horns, for the moment he is fairly upon one, he finds it necessary to grasp at the other for support. Whether it is the day of the week, or the day of the law, that has been changed, he is not right clear. There is obviously considerable delicacy required in the statement of the question, since his theory com-

No change made in the *week*: and none in the *law*.

pels him to be extremely sensitive with regard to any modification of the Decalogue. But, however tenderly he may shift his uneasy seat, the ultimate practical point to be proved by him is that the observance of the *first* day of the week is required by the fourth commandment. He admits that it is as certain as human knowledge can be, "that *Saturday* is the Sabbath enjoined on the Jews." How then did *Sunday* ever become obligatory?* The question can have nothing to do with any change of the *week*, since, "*non est*," there has been none; and J. N. B. thinks he has "proved beyond dispute" that it "has nothing to do with any change of the *Decalogue*." So, upon the whole, it appears not to have much to do *with anything!* Still, somehow or other, and somewhere or other, J. N. B. is pretty sure that there has been "a change." "Beyond all dispute," says he, "the day has been *changed*, and the Divine blessing has since rested on the First Day, in every age, onward to our own." (p. 186.) The Scriptural *authority* for this change is the important question before us.

"What I now propose to show," says J. N. B., "is that there is ample evidence in the Scriptures that Christ, as the sole 'Lord of the Sabbath day,'† *changed the day of its observance in honor of His own Resurrection*." (p. 171.) Excellent!—"Highly important—if true!"—"Yea, hath God

* It may perhaps be encouraging to reflect that "the 'seventh day' is not, strictly speaking, *in the law itself*, but in the explanation of the law." So that, by adhering strictly to "the law itself," and merely anatomizing exuberances (such as the words "seventh"—"Egypt," &c.), we shall still be enabled to retain a very respectable skeleton of the immortal "Decalogue."

† What Jesus did as "Lord of the Sabbath day," is recorded in *Matt.* xii. 1—8; *Mark* ii. 23—28; and *John* v. 17. It will be found to be something very different from "*changing the day of its observance!*" Strangely enough, there is not a hint there afforded my friend of any such "change!" Whence could he have dreamed so "pure a fancy?" His application of the title is unmeaning and ridiculous.

No Scriptural authority for a transfer. No Sabbatarian text to be found.

said?"—At last then we may hope for some little scrap of this "ample evidence"—so patiently awaited, so anxiously desired. "One fundamental part of that evidence is seen (as I showed in my last article) in *the nature and necessity of the case*—that is to say, in the new relations established by the work of Christ, and confirmed by His resurrection from the dead on that day." (p. 171.) Alas! We are promised "*bread*:" behold "a stone." The only "*fundamental*" part of the evidence is "chapter and verse," my friend! Has your laborious search proved unavailing?—Why not candidly avow it? Has the "ample evidence in the Scriptures" been adduced? Where is it to be found? The thirsting eye trudges through barren paragraphs, but the promised well-spring is not there. Assumptions—"explanations"—rhetorical episodes—these instead must we accept, and not "too curiously consider." I have challenged the production of one single text from the New Testament to countenance Sabbatarianism; one single text, but half as explicit as *Col. ii. 16*, on the *Anti-sabbatarian* side; and have pledged myself to surrender "the whole argument *without reserve*." (p. 40.) My appeal remains unanswered. I charge upon my friend, that the text does not exist, upon whose naked strength, he himself will dare to rest the decision of any one of our issues.

"Look calmly, now," says he, "at the case before us. Here is the Law of the Weekly Sabbath in the Decalogue,—moral,* positive, clear, benign," &c. &c. "And yet you demand positive proof of its *re-enactment* by Christ in *explicit terms*, or of an equally explicit account of its *transfer* to the first day, from the seventh of the Jewish calendar week. [Exactly. You know 'there is ample evidence in the Scriptures,' *if we could but find it*.] Demands at once preposterous and presumptuous!

* "A weekly Sabbath . . . is not of itself obvious!" (J. N. B. p. 15.)

"The law of observing the seventh-day Sabbath is *not* of a moral nature." DR. GILL. (*Body of Divinity*, vol. iii. b. iii. ch. 8.)

“A kind of evidence which Infinite Wisdom does not see fit to give.”

By what right do you thus dictate to God [!] the *mode* of his revelation?” (p. 172.)

However closely pressed my friend may feel himself, by the demand, he should still “look *calmly* at the case,” and by all means avoid dogmatism. By exercising a cool discrimination, he will discover that the “dictation” reaches at present no higher than himself; and, “by the right” of controversial honesty, I dictate thus: Dare not to tell us, if you value truth, that a *Scriptural* “mode of revelation” has transferred the Sabbath, unless you are prepared to furnish the evidence of that “mode!” However “presumptuous” the demand, I shall not easily be frowned from it. It is no doubt highly “preposterous” to drive J. N. B. into so narrow a corner, but a frank acknowledgment of error affords an honorable escape, and pity would be weakness.

In a preceding passage (p. 170), he remarks, with equal justice and moderation, that “a lesson of deep import,” learned from the calm answers and demeanor of Jesus, is, that “we may be demanding on some points a *kind* or *degree* of evidence which Infinite Wisdom does not see fit to give.” I thank him for so fair a statement. My sole business, under the “First Proposition,” is to show that *Scriptural* authority for a modification of the Sabbath law is “a *kind* or *degree* of evidence which Infinite Wisdom has *not* seen fit to give.” And the satisfactory reason why no *modification* of the law has been thus revealed is, because the *Scriptural* authority for its total *abrogation* is “ample,” unqualified, decisive.* Though we search the New

* “The Jewish Sabbath being abrogated, the Christian liberty, like the sun after the dispersion of the clouds, appeared in its full splendor, and then the division of days ceased, and one day was not more holy than another, as St. Paul disputes in his Epistle to the Galatians (and from him St. Jerome, *in loco.*); and when St. Paul reproved the Corinthians for going to law before unbelievers who kept their court-days upon the first day of the week, he would not have omitted to reprove them by so great and weighty a circumstance as the profaning ‘the

The word "Sabbath" vital, because the only appropriate designation.

Testament with microscopic diligence, we can find no syllable to whisper "a transfer of the day." Granting to J. N. B. the full benefit of his own forced constructions of all the passages of Scripture he has been able to collect, he is just as far from the establishment of his assumption—a change in the application of the fourth commandment—as ever. The vital word "Sabbath" (as I before remarked,—*p.* 93), unfortunately, "had to be omitted from all his decisive 'facts,' built on 'chapter and verse!'"

But, replies J. N. B. (*p.* 190): "Is there anything 'vital' in the *word* 'Sabbath,' that its absence should decide the question? True vitality belongs to *things*, not *words*. If we find the *thing*—the weekly day of religious rest and convocation, established by Divine Authority in the Christian Church on 'the first day of the week,' is it not the merest verbal trifling to dispute about the *name*? If my friend prefers, with the Apostle, to call it 'the Lord's day,' and as such admits its obligation, I will be the last man to quarrel with him."

I answer, "words" are "vital," as the *exponents* of "things." Pre-eminently "vital" are they in theological discussion; and my friend well knows that long and bitter battles have been waged on the orthodoxy of a Greek diphthong. The word "Sabbath" is vital here, as being the appropriate, and the only appropriate, designation of the subject in dispute. If J. N. B. can "find the *thing*," why should he hesitate to call it by its proper name? If, in a single text of those he has presented, a day of *worldly rest* is inculcated, under *whatever* "name"—a day in which it is commanded "thou shalt not do *any work*"—how happens it that in summing up his "four distinct *facts*," with all the latitude of liberal paraphrase and "forced construction," he could not once lug in "the vital word" on which our con-

Lord's day,' in case *it* had been then a holy day, either of divine or apostolical institution." JEREMY TAYLOR. (*Duct. Dub.* b. ii. ch. ii. rule 6, 54.)

The "Lord's day" not here in controversy.

troversy turns? If the true reason is, because he *dared* not, the charge of verbal trifling recoils on him who, driven from all his defences, seeks refuge in artifice, and endeavors to veil defeat beneath a juggle of *words*.

"If I prefer to call it 'the Lord's day,' " my friend will not "quarrel with me!" Unequalled complaisance! If I should feel disposed to change the issue, he will not object:—if I surrender my castle, I am welcome to his wigwam! I "prefer" to remind J. N. B., once more, that our present subject of discussion is "*the Scriptural authority of the SABBATH*;" in other words, the obligation of the fourth commandment. When this is disposed of, I will cheerfully investigate with him whatever other subject he may propose.

W. B. T.

PART II.

INTIMATIONS OF A TRANSFER OF THE SABBATH.

"Seek ye out of the book of the Lord, and read."—ISAIAH xxxiv. 16.

"And he that hath my word, let him speak my word *faithfully*. What is the chaff to the wheat? saith the Lord."—JEREMIAH xxiii. 28.

"For my people have committed two evils; they have forsaken—the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—JEREMIAH ii. 13.

"To the Law, and to the testimony: if they speak not according to *this word*, it is because there is no light in them."—ISAIAH viii. 20.

"There are many devices in a man's heart; nevertheless the counsel of the Lord,—*that shall stand*."—PROVERBS xix. 21.

"Every plant which my heavenly Father hath not planted, shall be rooted up!"—MATTHEW xv. 13.

ALTHOUGH the Bible admittedly contains no "*positive proof*" of any Christian enactment of the Sabbath, nor any "*explicit account of its transfer* to the first day from the seventh," yet the persistency of my friend's reliance on supposed

Psalms cxviii.—No relation whatever to the fourth commandment.

Scriptural *intimations* of some such change requires that I should more fully consider his texts and his inferences. I shall therefore review the passages adduced—*seriatim*; glean- ing, with the patient care due to the importance of the subject, whatever has been urged in their support, solicitous that no straw, or semblance of a straw, escape the garner. These refer- ences, I believe, amount to twelve, and are all included in PART I. of his former Reply (*pp.* 51, 52).

I. *Intimations from Prophecy.*

1. The first text urged to indicate a change of day is from *Psalms* cxviii. 24: "This is the day which the Lord hath made; we will rejoice and be glad in it." Upon which J. N. B. re- marks (*p.* 177): "How 'made?' This word can have no dis- tinct meaning, unless it signifies here 'made sacred;' and to agree with the foregoing verse, it must mean 'made sacred to Christ,' in honor of his exaltation as the 'head of the corner.' And that this sacredness is to be recognized by the Church is clear from the following words: 'We will rejoice and be glad in it.'" *Ergo*, "Thou shalt not do any work" on Sunday: *ergo*, the Jewish Sabbath has been "transferred." Quite an impos- ing hypothetical *sorites*. If "*made*" signifies here "made sacred," and if this signifies "made sacred to *Christ*," and if this signifies "made sacred from *labor*," why then it is not im- possible that a "Sabbath" may here be intended. And, in the second place, if the word "day" signifies here a time of weekly recurrence, and if that time is Sunday, and if to "be glad in it" means to *worship* on it, and if to worship on it means to "rest" on it, why then perhaps *Sunday* is a "Sabbath."

To blow upon this paper building would be a superfluous effort of breath; and were I to assist my friend in supporting his tottering pile, it would really benefit him nothing. "The thing" required, *the Sabbath of the fourth commandment*, is just as foreign to the text as is its "name." But it is too clear for illustration, that "the day" here spoken of by the Psalmist,

No reference made to the *week*, more than to the *year*.

is distinguished as the glorious dawning, "not of a *week*, but of a *dispensation*."* It has no more relation to an *hebdomal* period, than it has to a *monthly*, a *yearly*, or a *centennial* one. J. N. B. informs us that the import of the word "must be its *literal* meaning, unless sufficient reasons can be given to show the contrary. The literal meaning of the word in question is, a period of twenty-four hours." (p. 177.) This absolutely *excludes* the hypothesis of a weekly return! If the "Messiah's exaltation" took place on a "*literal day*," it certainly did not again take place on that day week, any more than it did on that day year!†

* Dr. GILL, the commentator, after stating the various applications of the word "day" here, to "Resurrection-day," "Lord's day," &c., thinks it is "rather the whole Gospel dispensation, made a bright day by the sun of righteousness, and which is the now present day of salvation." (*Commentary, in loco.*)

Prof. J. A. ALEXANDER, of Princeton, remarks upon the passage, "By the 'day' we are here to understand the happier times which Israel, through God's grace, was permitted to enjoy. This day he is said, as the author of this blessed revolution, to have made—created. Some understand by *day* the festival or celebration at which the psalm was intended to be sung. The *day*, in this sense, God is said to have *made* or instituted, not so much by positive appointment as by having providentially afforded the occasion for it. In a still higher sense, the words may be applied to the new dispensation, as a glorious change in the condition of the church, compared with which the restoration from captivity was nothing, except as a preliminary to it, and a preparation for it. *There is no allusion to the weekly Sabbath*, except so far as it was meant to be a type of the rest of the church from the heavy burdens of the old dispensation." (*The Psalms translated and explained:—in loco.*)

† Bishop HORNE, indeed, commenting on this text, observes: "Easter day is in a *peculiar* manner consecrated to Him who by his resurrection triumphed over death and hell. On that day, through faith, we triumph with him; we rejoice and are glad in his salvation." (*Commentary on Psalms, in loco.*) I hope this application will not frighten my friend out of consistency; for the passage is really just as appropriate to the *annual* as to the *hebdomal* festival. "This is the day which the Lord hath made."

Isaiah lxxv.—Modified. The text *Anti-sabbatarian*; and prospective.

2. The second text is from the prophecy of *Isaiah* (lxxv. 17, &c.): “For behold I create new heavens and a new earth; and *the former shall not be remembered*, nor come into mind. But be ye glad, and rejoice *forever* in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock.” From all which it ought to be apparent to any one not blinded by “an evil heart of unbelief,” that the Sabbath law has been changed, and that now the *first* day “is the Sabbath of the Lord thy God; in *it* thou shalt not do any work.” Unfortunately, J. N. B. is not—*himself* altogether satisfied with the passage, and wishes to modify it. “Not *absolutely*, indeed (as W. B. T. perversely understands me), but *comparatively*, will the wonders of the original creation ‘cease to be remembered and come into mind.’” (p. 178.) How “perverse” in W. B. T. to be so *literal*! And how provoking that *Isaiah* forgot so trivial a qualification as the word “comparatively!” But, alas! the passage contains (as I have already noticed,—p. 92) a clear annihilation of the fourth commandment. “Remember *not* the Sabbath-day” of creation! No periodic intervals shall measure your rejoicings.* Even supposing, as before, I grant to the uttermost my friend’s own reading, where is “the thing—the vital *thing*?” It cannot be found! It is from here “As far removed, as from the centre thrice to th’ utmost pole!” Strong and unequivocal, however, as is the Anti-sabbatarianism of this passage, I decline employing it in evidence. My cause is too strong to accept incompetent support. J. N. B. knows

* As GROTIUS well observes of the strong and spiritual Christian: “He esteems every day *alike* holy, serving God from new moon to new moon, and from Sabbath to Sabbath, according to the prophecy of *Isaiah*.” (*Annotations on N. Test. in Rom. xiv. 5.*)

John xx. Matthew xxviii. Luke xxiv. "The thing"—wanting.

as well as I do that this grand prophecy has never been fulfilled.* It can therefore have no kind of application to the case before us.

II. *Intimations from the example of Jesus.*

3. The third text of my friend brings us to the legitimate field of inquiry—the *New Testament*. It is *John xx. 16*: "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master." Whence we may conjecture that the day on which this was said was probably a "Sabbath," and consequently that the law was here changed. "The *thing*" is not here!—nor the ghost of the "thing."

4. The fourth text is *Matthew xxviii. 9—11*: "And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold some of the watch came into the city, and showed unto the chief priests all the things that were done." "The *thing*" is not here!

5. The fifth text is *Luke xxiv. 30—40*: "And it came to pass, as he sat at meat with them, he took bread and blessed it and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight," &c. &c.

* LOWTH remarks concerning it: "The conversion of the Jews will be in the last times of this world: and then will follow the 'new heavens and earth,' which are to commence after the dissolution of this world." (*Com. in loco.*)

CLARKE says of it: "Some Jews and some Christians understand it literally. Some refer it to what they call the Millennium; others, to a glorious state of religion; others, to the re-creation of the earth after it shall have been destroyed by fire. I think it refers to the full conversion of the Jews ultimately, and primarily to the deliverance from the Babylonish captivity." (*Com. in loco.*)

 The disciples unconscious of a transfer.

 An auxiliary testimony.

Well, "the *thing*" is not here! J. N. B. appears to be somewhat aware of this, for, in adverting to the preceding occurrences of this same day, he acknowledges that up to this time the disciples were evidently unconscious of any modification of the fourth commandment; and he very candidly thinks it "no wonder that they did not yet understand the change of the Sabbath day.* Hence, two of them 'that same day' walked out to Emmaus (about eight miles west of Jerusalem), and were joined by Jesus.—*Luke* xxiv. 13—32." (p. 184.)

An important link in my friend's "chain" of evidence has here been unfortunately dropped, perhaps through the carelessness of the early transcribers of the Gospels. The following passage (omitted by the Council of Nice) finds an appropriate connection in the last chapter of Luke, immediately after the 29th verse:—

[“ 30 And when they were entered into the house, Jesus continued talking and expounding the Scriptures unto them. 31 And before the lights were brought, for it was not yet dark, he said unto them, Wist ye not that it behooved Christ to rise again from the dead on the third day? 32 And behold this day hath been the first day of the week: henceforth therefore it shall be a Sabbath unto you; for the Son of man is Lord even of the Sabbath day. 33 Therefore ye shall keep the Sabbath, to observe the Sabbath, throughout your generations. It shall be a sign unto you forever. 34 From the second day of the week, even unto the end of the seventh day, may ye labor, and do all your work: but the first day is the Sabbath of the Lord your God; for it is written, He rested on the seventh day from all his work which he had made; wherefore the Lord hath blessed the first day and hath hallowed it. 35 Behold now ye have walked hither from Jerusalem these threescore furlongs. This ought ye not to have done. 36 But I wot that through ignorance ye did it, not having understanding to discern the day which the Lord hath made: go henceforth, and sin no more. 37 Verily I say unto you, on the first day of the week, hereafter ye shall not do any

* A "wonder," indeed, would it have been, if they had understood it!

A valuable connecting link.

John xx.—No hint of a Sabbath.

work. Tarry here, therefore, and rest until the day be fully past, and then go straightway and tell the disciples what ye have heard, teaching them to observe all things whatsoever ye have been commanded. 38 And it came to pass, when he had made an end of speaking, the two disciples marvelled greatly within themselves if this were indeed Jesus who was risen from the dead; for he spake as one having authority: howbeit they knew not his voice. 39 Then the disciple whose name was Cleopas answered and said unto him, Lo, now speakest thou plainly, and speakest no parable; now we understand that of a surety the first day of the week is the holy Sabbath of rest.”] (*MS. Interpolatum*, cap. xxiv.)

“That they *did* then understand,” says my friend, “that the *first day of the week* was henceforth to be the Lord’s day, and to be observed by Christians as such, is evident from the fact next recorded.—*John xx. 26—29.*” (p. 184.) As a *connecting link*, the value of this interesting though uncanonical fragment cannot be too highly appreciated. It furnishes at once the explicit confirmation of a hypothetical precept, and the triumphant refutation of “ungodly and profane” Anti-sabbatarianism. Striking as is the fortunate coincidence of discovery which has rewarded our respective researches, I cannot for a moment contest with J. N. B. the merit of priority.

6. The sixth text is *John xx. 19, 20*: “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord.” Therefore, argues my friend, “Thou shalt not do any work” on the first day; and as a necessary inference “the seventh day” is *not* the Sabbath!

Can any one not blessed with “second-sight,” or with the faculty of seeing in the dark, discover a cobweb of connection between this incident, and any requirement of the fourth commandment? “Can any one in his sober senses” seriously *main-*

No connection whatever between the Resurrection, and the Sabbath.

tain such a connection? It seems incredible. The whole narrative contains neither precept nor example for any "observance" whatever! "The *thing*" is not *here*! And yet J. N. B. thinks "My friend W. B. T. makes very light of this branch of the evidence. The texts referred to by me are disposed of 'summarily' indeed!" He adds: "I am not surprised at this. It is clear that he has not studied the facts closely, so as to perceive their force as *connected links in a chain of circumstantial evidence*—practically and irresistibly confirming the fact of such a change, as I have proved by *other evidence* [!] already." (p. 183.) That is, I presume, "from the nature of the case!"

And what is the force of these texts "as *connected links*?" Why, that the first day of the week was Resurrection-day, in consequence of which Jesus paid repeated visits to his disciples on "the same day." And will it be asserted that this has anything to do with the duty either of *working* or of *resting* from work? Will my friend confirm the charge of "verbal trifling" by venturing to intimate that "Resurrection-day" is but *another name* for "Sabbath-day?" I fear he cannot escape it. The miracle, he tells us (p. 175), "fixes the first day of the week—as the *Sabbath* of the Christian Dispensation," because, "1. It is the Resurrection of '*the Lord of the Sabbath.*'" "2. It is the Resurrection of *the Son of God.*" "3. It is the Resurrection of *the Lord of Angels.*" "4. It is the Resurrection of *the Head of the Church.*" Well, and what possible connection is there between the resurrection of all these characters, and the fourth commandment?* Does

* The following remarkable assertion occurs in PART I. of my friend's Reply (p. 167): "When the Messiah came out of that nation, to complete the great work of human redemption by his own death and resurrection, a still higher dignity was conferred upon the weekly *Sabbath* by connecting it with the memory of that grand event!"

Can my friend's utmost stretch of ingenuity discover in what way "the weekly Sabbath" is connected with either the "death or the

 A logical conclusion !

 The true bearing of the text—overlooked.

the statute say anything about a “resurrection?” Does the Bible anywhere—from *Genesis* to *Revelation*—give us a hint of any relation between the two? No whisper of it! We do read indeed that the Sabbath law was connected with the *Crucifixion* (see *Col.* ii. 14, 16);—but with the *Resurrection*—NEVER! “It remains, therefore, I think,” says J. N. B. (*p.* 178), “a sound conclusion from the premises, that the first day of the week is appointed the *Sabbath* of the Christian Dispensation!” *Quod erat demonstrandum.*

But, on the other hand, granting the monstrous absurdity that the appearance of Jesus to his disciples constituted the day, *ipso facto*, a “Sabbath,” it appears to have been entirely overlooked by J. N. B. that his present text, so far from supporting the claim of *Sunday* to that character, establishes *Monday* as a “day of rest.” It is familiar to every theological tyro, and will be questioned by no one, that the “day” of the Bible, and of the Hebrews, began with the evening. (*Exod.* xii. 18; *Levit.* xxiii. 32; *Neh.* xiii. 19, &c.; *Mark* xv. 42.) The setting of the sun formed the division point between the termination of one day, and the introduction of the next. (*Deut.* xvi. 6.) The “first day” of the week commenced on

resurrection?” *Chapter and verse* for that! Can his utmost diligence of scrutiny find it out? He knows—fully and indubitably *knows*—that neither of these “grand events” occurred on “the weekly Sabbath:” how then can either of them be “connected” with it? What means this “turning aside unto vain jangling?” The Sabbath is memorable only for the *rest* of Jesus in the grave! and knowing, as J. N. B. does, that during “that whole day” he “lay in his lowest humiliation under the power of death” (*p.* 168), while his mourning disciples “rested the Sabbath-day according to the commandment,” how presumes he to tell us that “a still higher dignity was conferred upon the weekly Sabbath” by the consummation of “the great work of human redemption?” In what Testament did he read it? “Yea, hath God said?” Is it wheat, or is it chaff?—Search the Scriptures! “Every plant which the heavenly Father hath not planted, shall be *rooted up!*”

The *second* day of the week indicated; and not the *first* day.

Saturday evening at sunset (*Mark* i. 32; *Luke* iv. 40), and terminated at the sunset of Sunday, when the "second day" commenced. The "evening" spoken of in *John* xx. 19 was therefore the beginning of the second day. And even allowing my friend the latitude of construction, that would understand the word "evening" as not being here used in its strictest sense, but as merely expressing that "it was *toward* evening, and the day was far spent" (*Luke* xxiv. 29), when the disciples came together, still the important fact remains incontrovertible, that the great *incident* of the assembly took place some time after dark.* It was already late in the afternoon, when Jesus went in with the two disciples at Emmaus "to *tarry* with them:"—with them he there partook his evening meal (*Luke* xxiv. 29—31); after which the two disciples returned to Jerusalem (*a two hours' journey*), in order to communicate the joyful tidings to the apostles. (*ib.* 33—43.) And not till after their arrival—not till after a full interchange of news, did Jesus himself come "and stand in the midst." (*John* xx. 19—23.) It is certain, therefore, that this appearance—so important to the theory of J. N. B. in his own estimation—actually occurred on Monday, instead of Sunday.

* I have met with a pamphlet which attempts to evade this consideration by urging that, as the word "evening had two meanings among the Jews," the time here spoken of might have been the early evening commencing at three o'clock. The suggestion is entirely gratuitous. That the true "evening" is intended, is apparent from all the circumstances; especially from the evening meal at the distant village of Emmaus.

I find it stated in HORNE'S "*Introduction to the Holy Scriptures*," that "the Jews reckoned two evenings: the former began at the ninth hour of the natural day, or three o'clock in the afternoon; and the latter at the eleventh." (*Introduct.* vol. iii. part ii. chap. 4, sec. 2.) In this last particular, HORNE is contradicted by all reliable authority. (See JOSEPHUS, *Jewish War*, Book iv. ch. ix. sec. 12. See also WILSON'S "*Archæological Dictionary*," art. "Day.") The second or true evening did *not* begin at five o'clock, but at sunset. (*Mark* i. 32; *Nehem.* xiii. 19.)

A careless translation corrected.

John xx.—No Sabbath suggested.

But “notice the emphasis,” says J. N. B. (p. 184): “Then *the same day*, at evening, being THE FIRST DAY OF THE WEEK.” His “*emphasis*” is purely fanciful: “being the first day,” is not in the original. It is a careless translation. The true reading is: “It being evening.” This was the *historian’s* “emphasis.” The passage is as follows: Ουσης ουν οφιας τη ημερα εκεινη τη μια των σαββατων: which, *literally* rendered, is: “It being then evening to that day—the first of the week.” The word *μια* (the “first” day) has no grammatical construction whatever with the word οφιας (“evening”); it is solely in apposition with ημερα (that “day”). This is very different from saying, with our version, that the evening was “the *first* day” or “the *same* day.” It was “evening” *on to* that day.

In vain will it be said that to us who adopt the Roman division of the day, the evening belongs to Sunday: this is altogether foreign to the purpose. All who were present on that occasion were *Jews*; and to them, the evening on Sunday was as much “the second day” as the noon of Monday. It was impossible, therefore, that the disciples could have understood the presence of Jesus at that time as an intentional distinction of “the *first* day.”

7. The seventh text is *John* xx. 26, 29: “And after eight days, again his disciples were within, *and Thomas with them*: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.” This day, in consequence of having been thus distinguished as one on which an apostle’s incredulity was dissipated by the irresistible evidence of sense, may be assumed to be a *day of rest*; from which it

An unwarrantable suggestion of motive. "Chosen day"—of visiting.

is of course obvious to every one that the Sabbath day has been *changed!*

Once more, my friend, "the *thing*" is not *here!* What possible exercise of verbal legerdemain can "explain" or torture this narrative into Sabbatarianism? Is anything commanded by it? "Reach hither thy finger!" Is anything practically recommended by it? "Blessed are they that have not seen, and yet have believed!" What can the ingenuity of J. N. B. contrive to make out of it? "To honor this day" says he, "as his own chosen day, he met his assembled disciples on it, and said, Peace be unto you. Not till a full week afterwards was accomplished, did he meet with them again. Was there no significance in this? Why did he not meet them sooner?" (p. 175.) The "why" has not been revealed; I suppose it was even so, because it seemed good in his sight. And if my friend is not satisfied with this, I at least am not satisfied to accept his gratuitous guess that its significance was to *change the Sabbath!* (p. 185.) We have nothing "official" to suggest so extraordinary a stretch of "fancy." Had such been the intention of Jesus, he would doubtless have said so; and had he said so, it certainly would have been recorded. "'Add thou not unto His words, lest He reprove thee, and thou be found a liar,' is a warning that should pierce every conscience to the quick." (p. 164.) "Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee!"

The coyness of expression employed above by J. N. B. should not be overlooked: honoring it "as his own *chosen* day!" Day chosen for what?—"His own chosen day" of *rest*? Even an earnest Sabbatarian apologist dared not venture to announce so glaring an absurdity:—day "chosen" to meet his assembled disciples? What then? This would simply be a precedent for visiting on that day. Alas, the day was not even "honored" thus: for more "appearances" are recorded, *not* on Sunday, than *upon* it! The sole object of this last appearance, so far as we are instructed by the New

 An unproved construction.

 The time referred to, very uncertain.

Testament, was to gratify and confirm a previously absent apostle. It was because "*Thomas was with them*" after eight days, that the presence of Jesus was thought worthy of a special notice; not because it happened to be on one day rather than another. And after the general salutation, it was to *Thomas* that the conversation of Jesus was addressed.

But "why wait a full week to do this, unless to honor the weekly Sabbath, [!] and to establish the change of the day to commemorate his resurrection?" (p. 185.) Such questionings are too trivial for answer: they are self-destructive. A more pertinent inquiry would be, why, *after* "waiting a full week to do this," did he not do it? Why give no *hint* of a design "to honor the weekly *Sabbath*," had such a design existed?

It has been assumed, all along, that "*after eight days*" from the previous appearance, denoted exactly the interval of a *week*. However unanimous Sunday Sabbatarians may have been in taking this for granted, it is a point which *never has been proved*. It is at least quite as probable that the latter appearance occurred "*after*" a week and a day from the former one, as upon that day week.* There is no necessity whatever (excepting that of contributing an *imaginary* straw to a drowning cause) for the stereotype construction. Even were it highly probable that the construction is correct, is my friend satisfied to rest so important a question as the Divine obligation of a *day* on a "highly probable" conjecture? Where is his protestantism? The very uncertainty of the expression should be sufficient evidence to every unbiassed mind, that a specification of *time* was not here the writer's object, and could not have been a vital part of this account. Had it been, it would have been written in letters of light, *the first day of the week* is "His own chosen day" of rest.

But J. N. B. is not alone in this conjecture! He notices that "TOWNSEND, the learned Harmonist, says on this passage :

 * See Note A, at the end of this Reply.

A "learned Harmonist's" error. "The third" appearance of Jesus.

'The first appearances of our Lord to his Apostles appear to have taken place *uniformly* on the first day of the week.'" (p. 185.) Indeed!—"Wot ye not what the Scripture saith?" "After these things Jesus shewed himself again to the disciples at the sea of Tiberias. . . And he said unto them, Cast the net on the right side of the ship, and ye shall find. . . This is now the *third* time that Jesus shewed himself to his disciples, after that he was risen from the dead." (*John* xxi. 1, 6, 14.) Here, remarkably enough, we have an *actual precept*; and since my friend has labored so long and fruitlessly to find a warrant of example, I hope he will seize upon it with eager gratitude. I hope that forthwith collecting a chosen few upon some pleasant Sunday, he will say, with Simon Peter of old, "I go a fishing!—not as a 'fisher of men,' but with literal net, and in literal boat."—"We also go with thee." We shall have the gratifying encouragement, that "the first appearances" of Jesus "took place *uniformly on the first day of the week!*"* On that agreeable occasion, J. N. B. will have merited at least the praise of consistency, and will have vindicated the sincerity of his regard for apostolic *precedent*. The writer he has so approvingly quoted will hardly acknowledge himself guilty of such "*verbal trifling*" as to apply the strong term "*uniformly*" to *two* appearances! Alas, that a "learned *Harmonist*" (like the supercilious Sadducee) should so egregiously "*err, not knowing the Scriptures!*"

But, granting that the first appearance of Jesus to Thomas *did* occur just one week after the preceding appearance to the eleven, what will it prove? *That* appearance, as we have seen, was certainly upon the Jewish "*second day*" of the week: whence my friend's hypothesis inevitably establishes this one

* "Even supposing, however, that it had been so, still the assigning this as a reason for the institution of a new Sabbath is matter solely of human inference; since no commandment on this subject, nor any reason for such institution is found in all Scripture." MILTON. (*Christian Doctrine*, Book ii. chap. 7.)

No one day more "honored" than another.

Five appearances.

on the same day. He cannot fail "to perceive their force as *connected links*." So Sunday Sabbatarianism is swimming famously in the gospel waters!

Such, then, is the whole amount of Bible evidence (supposed to indicate any recognition of a new "Sabbath," by the personal example of Jesus) which the diligence of J. N. B. has been able to collect.

The relevancy of the passages quoted to the question at issue depends, in his opinion, on their connection as "links in a chain of *circumstantial evidence*;" and from them he deduces two assumptions: first, that Jesus "honored" a particular day by his presence with his disciples; and, secondly, that in so doing he designed to establish that day as "the *Sabbath* of the Christian Dispensation." *Both* of these assumptions are, however, singularly deficient in proof. No particular day *was* distinguished by any special "appearances," and least of all can we find in these appearances any indications whatever of a *Sabbatic* distinction.

α. Of the five specified apparitions of Jesus to his disciples, after his resurrection (neglecting the indeterminate instances recorded in 1 *Cor.* xv. 6—8), BUT A SINGLE ONE *was certainly on the first day of the week!* and that one comprised the various presentations (all casual, individual, and unexpected) necessarily occurring on the day of the resurrection! (*Matt.* xxviii. 9; *Mark* xvi. 9—12; *Luke* xxiv. 15—31; *John* xx. 14.)

β. The *next* appearance (if so I may venture to call what the last evangelist, from its continuity, naturally associates with the preceding) occurred on the eve of Monday. (*Mark* xvi. 14; *Luke* xxiv. 36; *John* xx. 19.)

γ. The *next* appearance, if it took place "*after eight days*" from the foregoing, was on the eve of Wednesday; if *seven* days after, was on Monday; and, on either supposition, was certainly *not* on "the first day." (*John* xx. 26.)

δ. The *following* appearance also was certainly *not on Sunday* (the learned Harmonist's "*uniformity*" notwithstanding),

Not one appearance to the *assembled* disciples,—on Sunday!

since the preceding day (occupied in fishing) could not possibly have been the Sabbath. (*John* xxi. 3, 4.)*

ε. And the *last* and most remarkable appearance of all took place on Thursday, forty days after the resurrection. (*Acts* i. 3—9; *Mark* xvi. 19; *Luke* xxiv. 51.)

It thus appears that not a solitary instance is recorded of Jesus having appeared to his *assembled* disciples on the first day of the week! My friend's "chain of circumstance" is as visionary and disjointed† as his dependent hypotheses are extravagant and illogical. His premises are absolutely false, and, even if true, they would tend in no wise to establish his conclusion!

An argument, apparently designed to corroborate his texts, is sufficiently curious and original to claim here a moment's notice. "It is worthy of remark," says he (*p.* 178), "that both Baptism and the Lord's Supper were appointed by our Lord before his death, and confirmed, after his resurrection, as

* Although "the Sabbath" was *virtually* cancelled by the crucifixion (*Col.* ii. 14), yet, like circumcision, it was not *formally* abrogated till twenty years afterward (and even then ostensibly only for the Gentile Christians,—*Acts* xxi. 25), and its observance was retained in the primitive Church at Jerusalem as long as the Christian Metropolis had existence. Hence the force of the prophetic warning, when it was said, "There shall not be left here one stone upon another that shall not be thrown down." . . . "Pray ye, that your flight be not—on the Sabbath day!" (*Matt.* xxiv. 2, 20.) As well from the habits of the apostles (*Acts* xvi. 13; xvii. 2; xviii. 4, &c.), as from the controlling prejudices of their countrymen, it was morally impossible that they could have been pursuing their ordinary avocations on the "Sabbath," although they might not hesitate at lighter violations. (*Mark* ii. 23—28.)

† The "chain" is astonishingly short, even on my friend's own showing. He actually *claims* but two "appearances" for Sunday. (*John* xx. 14—25; and xx. 26.) And *two* appearances he will admit were *not* on Sunday. (*John* xxi. 1—14; and *Acts* i. 4.) So that, after yielding him everything he asks, even his *two* "links" are just pulled out of sight by two other counter links!

The *à priori* argument. . . . Acts ii.—A distinction of Pentecost-day.

perpetual ordinances in his Church. Why not also the distinguishing 'stated day' of Christian worship?" Sure enough! "Why not?" And why not a "stated day" of Christian rest, as well? Two positive institutions are expressly enjoined upon Christians, and IF the New Testament only contained a precept for a Christian *Sabbath*, why then we should have three "perpetual ordinances." Surely, then, it is as clear as can be that such a precept *ought*, at least, to be found in the New Testament! "Analogy would lead us to expect this." (p. 178.) And if not somewhere in the texts which have been presented, where else, in the name of sense, is it to be found, we should like to know? This, I suppose, is the *à priori* argument, or, as my friend J. N. B. would perhaps entitle it, "the evidence from the nature of the case;" and fully acknowledging the difficulty of a suitable reply, I am compelled to pass it.

III. *Intimations from Apostolic practice.*

Having gone through all the passages which appear to J. N. B. to indicate a command of Jesus to observe a Sabbath, five more texts remain to be considered, designed to show the consequent tendency of apostolical practice. It is important to "study the facts *closely*, so as to perceive their force as *connected* links in the chain of" sand already examined; since, without the closest inspection, the connection will be "invisible to the naked eye."

8. The eighth text is Acts ii. 1—4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

As a miraculous effusion of the Spirit is recorded to have taken place on this day, and as this communicated the power of

The day of the week, not even mentioned.

speaking in previously unknown languages, we may plausibly conjecture that this day either was, or (*à priori*) "ought" to have been a "Sabbath." And if we grant this, by a very slight extension of the presumption, we may infer that no other day could possibly be the one required by the fourth commandment!

We read that the apostles "were all with one accord in one place." Now, "why not on the Jewish Sabbath?" asks J. N. B., with his accustomed pungency. (*p.* 186.) Well, why *not*? It is very probable they were. Why not on Ascension-day, or Thursday? Why not on Crucifixion-day, or Friday? Why not on any day, or all days? All that a *rational* criticism can gather from the text is, that the apostles were together on this occasion because it was *Pentecost-day*, not because it was Ascension-day, or Crucifixion-day, or Sabbath-day, or *Resurrection-day*. This was no part of the essence of the narrative. It was so utterly indifferent, in the estimation of the evangelist, that he has not even taken the trouble to notice the day of the week on which Pentecost fell that year, and we can only infer it by calculation! Now, admitting that the day *was* Sunday, where can lie concealed a prop for my friend's theory of a "transfer" of the day of *rest*? After the "closest study," I cannot discover it. What hint is there of the Christian duty, or of the apostolic intention, of making this day a *Sabbath*? "*The thing*" is not *here*!

Whatever be the fact, it was *not* "the first day of the week" that was thus distinguished "by the rich harvest of regenerated souls" (*p.* 186); it was "the day of *Pentecost*." J. N. B. has here, as usual, very illogically mistaken the *accident* for the *essence*. Whatever sanction he imagines he can here find for celebrating in any manner a particular day, it can have no force in sustaining any *weekly* festival: it can only encourage the observance of *Pentecost*!*

* In the opinion of some learned expositors, the text will not even warrant this. GROTIUS remarks on the passage, that the Syriac and

An alternative presented.

Acts xx.—No Sabbath.

We are presented then with the following alternative. If this day of Pentecost happened on Sunday, this Sunday could not possibly have been a Christian "Sabbath," or Luke would have given some intimation of it. He could not have avoided it. It was a matter altogether too important to the Church to entirely escape remark. His silence is an overwhelming battery *against* J. N. B.—a most decisive refutation of his conjecture. On the other hand, if the day did not happen on Sunday, his aerial fabric has not even the sand to rest upon.*

9. The ninth text is *Acts xx.* 6, 7: "And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them (ready to depart on the morrow), and continued his speech until midnight." Upon which my friend remarks: "This passage is so decisive of the custom of the Gentile churches, under the eye and sanction of the inspired Apostles, as to startle even W. B. T. himself.[!] But he attempts to evade it by *supposing*, contrary to the express words of the text, that this meeting was held on Saturday evening, and that Paul had so little regard to the First day of the week as to purpose recommencing his journey on that day! A more gratuitous and glaring perversion of a plain text, I never met with. As the glory of this new discovery is all his own, he may safely be left 'alone in his glory.'" (p. 187.)

That I was "startled" (*i. e.* that I "*ought*" to have been startled) was probably gathered "from the nature of the case:"

Latin versions excellently (*optime*) read it—"When the *days* of Pentecost were accomplished." WICKLIF renders it in the same manner: "Whanne the *daies* of Pentecoste weren fillid." That is, not when the Pentecost "was come," but when the Pentecost was "over and gone!" Upon such slender cobwebs are suspended even the postulates of Sunday Sabbatarianism!

* See Note B, at the end of this Reply.

"Evasion," unnecessary.

Paul's evening discourse—on *Saturday*.

but if so formerly,—*à fortiori* how much ought I to be startled *now*, at that peculiar system of exposition which supposes vague and reckless assertion will be accepted by the intelligent, as a substitute for Biblical criticism.

My friend is in error in thinking that I have "attempted to evade" his text: it is not at all in my way. And to perform so unnecessary a task, would indeed be "love's labor lost." However J. N. B. may twist the passage, or however he may squeeze it, he can wring from it *no prohibition of work on Sunday*. Least of all, can he find any possible connection between it and the fourth commandment! Still returns the echo "the thing" is not here!

Unnecessary as it may appear, I shall however here endeavor to justify my former *suggestive* criticism (*p. 94,—note*); and as a superfluous "labor of love," examine "closely" the passage before us. We are told in it, that Paul preached "upon the first of the week, . . . and continued his speech until midnight." It is impossible for any candid mind (unwarped by theoretic prejudices) not to understand that this nocturnal discourse was delivered *on the night of the first day of the week*; and it is equally impossible for any instructed mind (acquainted with the Jewish religion) not to know that *the night of the first day of the week* must be Saturday night, and *can be nothing else!* J. N. B. knows as well as I do, that the first day of the week *terminated* at the sunset of Sunday. And yet a construction—natural—obvious—rendered necessary by the circumstances, he has had the hardihood to stigmatize as "*contrary to the express words of the text!*" If he supposes the address was on any other night than Saturday night, I retort the accusation: I charge that the record itself contains nothing to either warrant or favor his guess! I charge that *he* is the one guilty of "*supposing, contrary to the express words of the text*"—"upon the *FIRST* day of the week," Paul "continued his speech until midnight." "If any man speak, let him speak as the oracles of God!"

Assemblies of the early Christians.

Paul's departure—on *Sunday*.

Fortunately for the cause of truth, we have an extraneous evidence strongly corroborating the literal and obvious interpretation of this passage. The earliest Christian writers more than once refer to the *evening* meetings of the primitive disciples; and I have already quoted the unexceptionable testimony of MOSHEIM (compiled from these sources), that the first Christians assembled on different days of the week, and “generally in the evening after sunset.” (p. 145,—note.) If Paul met with the disciples at the close of the Sabbath, “in the evening after sunset,” on the first day of the week,* and discoursed till midnight, is it not simply *preposterous* to “suppose,” for the especial benefit of J. N. B., that this “protracted meeting” continued for twenty-four hours *longer*?—nay, not only to the midnight of “the second day,” but to the day-break of Monday? My friend’s magisterial “supposition” finds no support from the narrative: it is fairly *contradicted by it!* “A more gratuitous and glaring perversion of a plain text,” will not often be met with.

But Paul discoursed—“ready to *depart* on the morrow.” “Ay, *there’s* the rub!—There’s the respect” that makes my friend so indignantly reject the literal reading! To think “that Paul had so little regard to the first day of the week, as to propose recommencing his journey on that day!” (p. 187.) And “*why not?*”—to use a familiar question. There is nothing in the world in Paul’s way, but the modern exhalation of a most unsubstantial *theory*. Not long before this, “Paul had so little regard” for *days*, that, writing to the Romans in conciliation of their disputes on the question of “esteeming

* An able English writer, discussing this passage, remarks: “It is not at all probable, and it cannot be assumed, that the meeting took place sooner than in the evening, and if not till the evening, then not till the working hours of the day were over.” (*An Examination of the Six Texts, &c.*, chap. ii., London, 1849.) The writer is attempting (very unnecessarily) to show that the text is in no sense *Sabbatarian*; and, in doing so, misses its more vital bearing.

Paul, no observer of days.

"His practice at Troas"—*Anti-sabbatarian*.

one day above another," he urged upon them the mutual exercise of the most perfect and tolerant discretion: assuring them that those who venerated a *particular* day, and those who "esteemed *every* day alike," could, with equal acceptance, practise their respective persuasions "unto the Lord." A few years previously, this same "Paul had so little regard to the first [or any other] day of the week," that he strongly condemned the Sabbatizing Galatians for their foolishness in continuing to "observe days" as holy, after he had carefully instructed them to avoid the bondage of these "weak and beggarly elements;" and in terms of cutting reproof, he expressed himself fearful "lest he had bestowed upon them labor *in vain*." "Why should it be thought a thing incredible," then, that Paul should on this occasion maintain the independence and consistency of his character? Think you that "wherein he judged another, he condemned himself?" Think you that *he* could "observe days"—doing the same thing he so warmly rebuked? Think you that "a guide of the blind, and a light of them which were in darkness," he could invite the Romans to retort upon him the taunt—"thou which teachest another, teachest thou not thyself?" *Impossible!* "For if I build again," says he, "the things which I destroyed, I make *myself* a transgressor." (*Gal.* ii. 18.)

But all this makes the text contradict the very purpose for which it was adduced! Yes, truly! my friend. Your battery is turned against yourself with destructive energy. I shall not permit it to be silenced. I shall endeavor to justify the high praise, "*Truth is Truth*, alike whether she carries the balm of life, or the weapon of *death*." (p. 181.) "Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go!" Will you tell us concerning "the inspired Apostle," that "his practice at Troas is positive proof that he regarded the first day of the week as the *Christian Sabbath*?" (p. 188.) What! "attempt to *evade* the text by SUPPOSING!" Where is your warrant? "By what authority doest thou these things?"—"Yea, hath God

 The assembly not a religious one.

 An argumentative conversation.

said?" Paul's "practice at Troas" is positive proof that he regarded the first day as anything *else* than a "*Sabbath!*" It was a day to *labor* in—"from even unto even." Your fancied "chain" is but a slip-noose, pinching the hand that held it. It is too conclusive for legitimate controversy, it is too clear for hopeful evasion, that Paul met with the disciples of Troas on the *eve* of "the *first day*;" that he discoursed with them till the daybreak of "the *first day*;" that on the morning of "the *first day*" he departed. Dare you plead Paul's "practice?"—"Go and do thou likewise."

Let us still more thoroughly cross-examine this invaluable witness of Sunday Sabbatarianism. It is a remarkable circumstance that the more "closely we study" the narrative the less evidence does it present, even of a *religious assemblage*, in the modern acceptance of the phrase.

But, it is said, "Paul *preached*," (*verse 7*;) and "was long preaching." (*verse 9*.) Not so! If we turn to the language in which Luke *wrote*, we shall find that he says, Παυλος διελεγετο αυτοις: *literally*, "Paul *reasoned* with them," "discoursed" with them, "had a controversy" with them.* The same word occurs just before (*Acts xvii. 2*): "Paul, as his manner was [διελεγετο αυτοις], *reasoned* with them." Again, in *verse 17*, διελεγετο, "he *disputed*" with the Jews. In the next chapter (*xviii. 4*), διελεγετο, "he *reasoned*" in the synagogue. In the next chapter (*xix. 8, 9*) we twice find διαλεγομενος, "*disputing*." Not long afterward (*xxiv. 12*) we have again διαλεγομενον, "*disputing*;" and, in *verse 25*, διαλεγομενου αυτου, "as he *reasoned*" of righteousness, &c. The translation of the word is general.

But why "come together" on this occasion merely to have a "discussion?" Another "not so!" The historian says expressly, "the disciples came together to *break bread*." The

* WICKLIFF (A. D. 1380) translates the passage: "Poule disputid with hem." The translation of RHEIMS, two centuries later (A. D. 1582), renders it in the same manner: "Paul disputed with them;"—in the Vulgate, "*disputabat cum eis*."

A social assembly of the disciples:—To “break bread.”

discussion was incidental. Yes, but “to break bread” means “to celebrate the Lord’s Supper.” Wholly *unproved!* The phrase “breaking bread” was the universal and familiar designation of partaking an ordinary meal.* There is no tittle of evidence that anything else is intended here. On the contrary, during this very same meeting, Paul, after midnight, exhausted by his long and doubtless earnest conversation, *again* “broke bread” and eat (xx. 11);† rendering it extremely probable that the whole affair was a convivial farewell party of the disciples. They “came together to ‘break their bread,’” and for no other purpose that is assigned by the evangelist.

But, says J. N. B., “Paul had waited *a whole week* at Troas to enjoy the opportunity of meeting his assembled brethren on their ‘*stated day of worship!*’” (p. 187.) What a pity that Luke forgot to tell us so! When shall the anxious public be gratified by the appearance of my friend’s “first edition” of the Supplementary Testament? It will doubtless be an accession to Biblical literature beyond valuation! If

* See *Luke* xxiv. 30, 35, where Jesus was *recognized* in “breaking of bread,” that is, at the supper table (probably in consequence of lights being just brought in); also, *Acts* ii. 46: “breaking bread [that is, eating their meals] from house to house,” for they “had all things in common.” Again, *Acts* xxvii. 35, Paul having persuaded the sailors to eat, took bread and “broke it.” The popular acceptance of the phrase is familiar to every scholar. In VALPY’S Greek Testament there is the following comment on this passage: “In the Jewish way of speaking, says Bishop PEARCE, to ‘break bread’ is the same as to make a meal; and the meal here meant [*Acts* xx. 7] seems to have been one of those which were called *αγαπαι*, *agapæ*, love-feasts.”

CHRYSOSTOM thinks it “an ordinary meal.”

As MILTON well says upon this text: “Who shall determine with certainty whether this was a periodical meeting, or only held occasionally and of their own accord; whether it was a religious festival, or a fraternal meal?” (*Christian Doctrine*, b. ii. ch. 7.)

† Did Paul *again* “celebrate the Lord’s Supper?” or had the disciples indeed delayed the *prime object* of their assembly till after midnight?

The narrative disembellished.

Acts xxi.—No observance stated.

Paul really *did* "wait a whole week" to meet with his brethren for worship, he possessed a much smaller degree of zeal than is generally attributed to him. I suppose that he abode one "whole week" at Troas just as he "abode three months" in Greece, because the spirit moved him. And a probable reason why he stayed no longer was, that he was in somewhat of a hurry to get back to Jerusalem.

Stripped, then, of all the cumbrous though flimsy scaffolding which J. N. B. has so liberally piled around the text, and viewed in its own simplicity, how different are its proper features and proportions. All that we can *certainly* gather from Luke's journal is, that Paul and his travelling companions, being about to leave Troas after a week's sojourn, collected with their friends in a third-story chamber, for the purpose of partaking their social meal (the Sabbath being past, and it being then "the first day of the week"), that an earnest conversation or argumentation ensued,* continuing, with some interruption, till the daybreak of "the morrow," when Paul started on his journey, *broad Sunday* though it was!

10. The tenth text is *Acts* xxi. 4, 5: "And finding disciples, we tarried there seven days: who said to Paul, through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore and prayed."

It is unnecessary to waste further time by criticizing this passage. Simply, "the thing," which has so constantly eluded

* An incident which, though trivial in itself, has yet an interest as probably going to illustrate the absorbing interest of "the inspired Apostle" in the subjects of that long-continued discussion, and the abstraction of his mind from all minor matters, is left us in the circumstance of his having *forgotten* his cloak and books, leaving them behind at Troas. (2 *Tim.* iv. 13.) By LARDNER'S computation, this second letter to Timothy was written but a few months after the visit referred to.

A day of worship, and "work."

1 *Corinthians* xvi.—A day of "Charity."

our grasp, is not *here*. J. N. B. himself can hardly derive an evidence of Sabbath observance from the natural circumstance of Jews measuring their time by *weeks*! How frequently do we ourselves find our movements unconsciously regulated by the "week," even when no reference whatever is had to an intervening Sabbath. It is unavoidable. In the case before us we may safely grant, however, that, *if* any day of the week was distinguished as a Christian Sabbath, it most probably occurred some time during the short sojourn of Paul and Luke with the disciples of Tyre! Unfortunately for my friend, the only act of worship hinted at in his text occurred on the *day of departure*. This day might have been, as before, "the first of the week;" it certainly was *not* a "Sabbath."

11. The eleventh text is 1 *Corinthians* xvi. 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

And what is the important "fact" which my friend's highly refractive vision discovers in this passage, bearing on the institution or sanctification of the *Sabbath*? He informs us (*p.* 187) that Paul here "gives order for the observance of the first day of the week, as the day sacred to—*Christian Charity*!" And consequently Sunday must be the day required by the fourth commandment! Is this the *sequitur*? This is "transubstantiation" with a witness! If J. N. B. can establish these three assumptions,—1, that "Charity" is one of the things exacted by the statute; 2, that a "day of Christian Charity" is necessarily a day in which "thou shalt not do any work;" and 3, that this in any way excludes "the *seventh* day" from the appropriate operation of the Decalogue,—I will freely assent to the "consequence." Till he does, I tell him, with emphatic and defiant assurance, "the thing" is not *here*! A day of Christian charity should be a *working* day. Will J. N. B. prove it to be a *resting* day? "Giving my friend the benefit of the most

 No reference made to any assembly.

 The day observed—"at home."

liberal concession he can claim," that "Sunday assemblies" were by this time (the middle of the first century) widely and familiarly established among various of the primitive churches, it would leave the true question, *the sinfulness of LABOR* on "the first day" *wholly untouched!*

But are we fairly entitled to infer even the irrelevant fact of "Sunday assemblies" from this text? Let us give it a moment's attention. The injunction is: *ἐκαστος ὑμῶν παρ' ἑαυτῶ τιθετω, θησαυρίζων ὅ τι ἀν εὐδοῦται*: literally, "let each one of you lay up with himself, storing as he may prosper;" or, as it may with equal propriety be rendered, "let every one, treasuring up what he may gain, reserve it at home." Two important circumstances are disclosed by a critical analysis of the passage. First, that these "collections" were not to be made (as Sunday Sabbatarians very unanimously assume) in "Sunday assemblies" of the Galatian and Corinthian churches, but each individual was to set apart from his weekly gains, *privately*—*παρ' ἑαυτῶ* (in the Vulgate, "*apud se*"), by himself—"at his own home."* And secondly, that these "gatherings" had no relation to any *assemblies* whatever, since each member was expressly enjoined not only to reserve a portion of his earnings, but to *continue separately hoarding* these appropriations. The only possible antecedent subject of *θησαυρίζων* is the separative *ἐκαστος*, "each one of you treasuring up" as he has been suc-

* So, in *John xx. 10*, the disciples went away—*πρὸς ἑαυτοὺς*—"unto their own home." See, also, GREENFIELD'S *Lexicon*, BLOOMFIELD'S *Greek Testament, in loco*, and VALPY'S *do*. The old SYRIAC version renders this passage: "Let every one lay aside and *preserve at his own house*." ERASMUS (A. D. 1520) paraphrases it: "Upon the first day of the week (that is to say, in the Sunday) let every one of you set aside *at home* and lay up as much as he for this purpose thinketh meet." (*Paraphrase, in loco*.) TYNDALE translates it (A. D. 1534): "Upon some Sunday [sondaye] let every one of you put aside *at home* and lay up whatsoever he thinketh meet, that there be no gatherings when I come." The GENEVA translation (A. D. 1557) is similar: "Every first day of the week let every one of you put aside *at home*," &c.

 The text—*Anti-sabbatarian*.

 No "holy day," in all Paul's writings.

cessful in his business; an impossibility by the Sabbatarian construction. The literal explicit text absolutely contradicts this favorite perversion.* "It is clear that J. N. B. has not studied the facts closely, so as to perceive their force!"

So far, therefore, from lending even a shadow of support to the fondly cherished hypothesis of a "stated day," and any particular establishment of "Sunday assemblies," the passage indirectly but not indecisively overthrows the fancy. If the "first day of the week" had been pre-eminently a "stated day of public worship," it does not appear to have been the best time for counting up and laying aside gains "*at home*," and *vice versa*. My friend's artillery kicks *backward* much more disastrously than it discharges *forward*. I am indebted to him for the munition. And, as if to deprive him of all hope of recovering from this mischance, he has no ordnance in store to substitute. For, most unaccountably, throughout the voluminous writings of Paul, we cannot find a single notice of what J. N. B. claims "as a legacy from the church's risen and ascended Lord," a "stated day," holier than other days! We cannot trace one meagre hint of such a thing. So glaring an omission in the great doctrinal expounder must occasion my friend a degree of concern scarcely exceeded by his surprise.

* "The inference deduced from 1 *Cor.* xvi. 2," says MILTON, "is equally unsatisfactory [with that deduced from *Acts* xxi.]; for what the apostle is here enjoining is not the celebration of the Lord's day, but that on the first day of the week (if this be the true interpretation of *κατα μίαν σαββατων*, *per unam sabbathorum*) each should lay by him, that is *at home*, for the relief of the poor; no mention being made of any public assembly, or of any collection at such assembly, on that day." (*Christ. Doctrine*, b. ii. ch. 7.)

From the last clause of the verse it has been urged, says WHITBY, that for each "to lay by in store" must signify "to put into a common box his charity; because, if they had kept it 'at home,' there would have been need of gathering it when the apostle came. But," he justly replies, "the expression *ἐκαστος παρ' ἑαυτῶ τιθετω*, 'let every one place it *with himself*,' admits not this sense." (*Annotations, in loco*.)

 Constant reprobation of "holy days."

 A judicious selection of time.

Nay, yet to transcend the marvel, the apostle does now and then say a thing or two, which laborious ingenuity has vainly endeavored to *reconcile* with that precious "legacy," a *holy day!* So that, "according to the views of [J. N. B.] Paul, at the same time, as it were in the same breath, designates this day, and destroys it,—abrogates, and honors it!" (p. 187.) Most unfortunate of theorists! (*Gal.* ii. 18.)

"It is worthy of attention," says he (p. 187), "that a few months before writing his Epistle to the Romans, Paul wrote his first to the Corinthians, in which (xvi. 1—4) he gives order for the observance of the first day of the week as the day sacred to Christian Charity!" It will not answer. Corinthian Paul will not abate one jot of Roman Paul. In Corinth, "the observance of the first day of the week," so far as the text shows, was *ἐξαστος παρ' ἐαυτῶ*—"at home." In Rome, "let every man be fully persuaded in his own mind" whether he will "esteem *one* day above another," or "EVERY DAY ALIKE!" "This is Paul's true doctrine, here and *everywhere*. It is identical with that of Christ. Perish the sophistry that would attempt to set them at variance!" (p. 173.)

But why should Paul have selected this particular time? Why direct these charitable contributions to be made on "the first day of the week?" The answer is obvious: because no other time could be so proper for the object. Will the last day of the week be suggested? It would have favored neither Jew nor Gentile. To the Jewish believer the occupation of casting up accounts, considering gains, and appropriating funds, would not have seemed the most literal requirement of the fourth commandment, "Christian Charity" though it were; and to him who observed not the Sabbath it would have been no less inopportune, since his labors for the week would not have yet been over. The Christian communities to whom these appeals for the mother Church were made were composed chiefly of the poorer classes,—of those least likely and least able to exercise a judicious providence. How natural, then, the thoughtful

Revelation i.—A proof—"of nothing."

Nocturnal sight.

specification (as if incidentally): *Κατα μίαν σαββατων*—"at the beginning of the week." What more suitable time conceivable, for the purpose of ascertaining how much of the past week's earnings could be set apart, than the completion of that week, after the Sabbath was over, and Saturday evening "was fully come," ushering in "the first day of the week?" (*Luke iv.* 40.) Rather, what other time *could* have been specified? And what other time *could* have been—less a "Sabbath?" My friend's castle vanishes at the approach, "into thin air."

12. The twelfth and last text is *Revelation i.* 10: "I was in the Spirit on the *Lord's day*, and heard behind me a great voice as of a trumpet." A fitting climax to the pyramid of quicksand my friend has so industriously struggled to heap together. Admirable valediction of Sunday Sabbatarian vagaries, which, built on bottomless assumption, end in unfathomable mysticism. "*Finis coronat opus!*" To the initiated, to those who "*know* of the doctrine," it must be overwhelmingly perspicuous that a day in which a trumpet-voice is heard, and a rapt prophet is "in the Spirit," *can be nothing else* than the "Sabbath day" of the fourth commandment!

"'This text,' says W. B. T., perfectly confounded, 'proves—nothing at all!' Just so, once at Damascus, dazzled by a glory too bright for his weak vision, an enemy of Christ for a season was struck blind. . . . So my perplexed friend says, 'this text proves—nothing!' From my heart I pity him." (*pp.* 188, 189.)

If I am not exactly "perplexed" and "perfectly confounded," *à priori*, I "ought" to have been; and this, in my friend's logic, is pretty much the same thing. Beaming upon us with the effulgence of the sun at midnight, no doubt this nebulous text "ought" to settle the question, and confound forever all weak eyes. I cannot pretend to rival my friend in seeing. Those not gifted with phosphorescent vision are all unconscious of the "glory" apparent to those more favored individuals who distinguish best by *darkness*, because their own eyes furnish the illumination whereby they see.

A Sabbatarian Pharisee "at Damascus." Unwarranted assumptions.

I am reminded that there was one of Tarsus, who, "after the most straitest sect of his religion, lived a Pharisee," and kept the Sabbath : but dazzled by a sudden splendor,—the illuminating baptism of a clearer and a freer faith,—when the short season of his "blindness" passed, steadfastly repudiated his venerated law for its "weakness and unprofitableness;" and "putting away the childish things" of "meats, and drinks, and HOLY DAYS," thenceforward "after the way which they called 'heresy'—worshipped the God of his fathers." Unlike Saul, "the enemy of Christ," I have not been "exceedingly zealous of the traditions of my fathers:" like Paul, the adherent of "a sect everywhere spoken against," I unshrinkingly withstand the anti-evangelical imposition "after the commandments and doctrines of men"—of a crucified and blotted ordinance; however prevalent or determined the subjection, with whatever "show of *wisdom* in will-worship," it may be upheld.

But what are the premises necessary to render this luciferous text available to my friend's cause? The fewest possible are three. 1. That "the Lord's day" here intended Sunday. 2. That it was so called because it was "dedicated to the Lord *by his authority.*" And 3. That being so dedicated, it must, in consequence, be a "Sabbath." Any one of these three postulates failing, his text is absolutely useless; the connecting link between it and the necessary conclusion being wanting. Now so far from these three things being indisputable facts, I assert that *no one* of them has been established! Nay, I hesitate not to say, that no one of them *can* be established! J. N. B. has prudently not *attempted* to establish one of them: unless an extravagant indulgence will consider assertion an "attempt."*

"If no one (the 'Friends' excepted) pretends to doubt that the 'Lord's Table,' 'the Lord's cup,' and 'the Lord's Supper' (1 Cor. xi.) prove the existence of an *Ordinance of universal and perpetual obligation* under the Christian Dispensation, how

* See Note C, at the end of this Reply.

No "ordinance" of a Christian Sabbath. Unjustifiable amplifications.

idle is such a doubt in reference to 'the Lord's day!' Honest men should blush to own such a doubt." (p. 188.)

To relieve my friend from all imputation of discourtesy, I have the pleasure to assure him that I own no particle of "doubt" upon the subject; and may, therefore, I presume, be held excused from blushing, without any impeachment of my honesty. But what wretched "verbal trifling" have we in this passage: what "darkening of counsel by words without knowledge." Every intelligent man *should* know that "the Lord's Table," "the Lord's cup," and "the Lord's Supper" DO NOT "prove the existence of an Ordinance;" that these designations are its merest *accidents!* Every consistent Protestant knows that "an Ordinance of universal and perpetual obligation" can be proved only by "chapter and verse" *ordaining*. Every honest reader of his Bible knows that with regard to a "Christian Sabbath," *none such exists!* J. N. B. himself has been compelled unreservedly to acknowledge, that this is "a kind or degree of evidence which Infinite Wisdom has not seen fit to give" (p. 170); and that even to look for it, was "preposterous!" (p. 172.)

The passage immediately preceding this most unworthy sophism of my friend J. N. B. is an appropriate introduction to it: "Here is 'THE LORD'S DAY' in the Christian Church[!] at the close of the Apostolic age; as such too well known to need explanation,[!] sanctioned by the last of the Apostles of Christ,[!!!] and by Christ himself indeed,[!!!!] with the last vision of his glory accorded to man on earth." (p. 188.) In what language shall I rebuke this daring tissue of perversion? Has the solemn warning, with which this book of prophecy closes (*Rev. xxii. 18*), been utterly unheeded?

Step by step have I now followed the trail on which my friend promised we should find "the *thing*"—a New Testament "Sabbath:" but the most careful search has been fruitless. Step by step has the evidence become more irresistible that we have been led "a wild-goose-chase"—altogether *upon the*

No Sabbath in any of the twelve texts. . . . The selection unfortunate.

wrong track! And now that we have arrived at the last possible hiding-place of this imaginary nondescript, this thing "without a name,"* no vestige of it is apparent: "*the thing*" *is not here!* Our labor has been wasted; our patience abused. And yet we are told, with a gravity as ludicrous as it is arrogant, that the invisibility is owing to the dazzling excess of *perspicuity!* And my friend can afford to extend a condescending "pity" to those who do not choose to accept the generous offer of *his* tenebrious eyesight!

On casting a retrospective glance at the "twelve texts" which J. N. B. has thought proper to parade in support of his side of the point at issue ("*the Day required by the Sabbath law*"), two subjects of surprise are irresistibly suggested. The first is that he should have hit upon this particular collection of texts rather than upon some other dozen (considering that several of them are really among the most destructive ones to his own dogma he could possibly have selected); and the other is, that he should have been so moderate as to limit their number, at any rate, to a single *dozen*, when he could so easily have adduced a *gross* of texts far more pertinent to the point in controversy than the very best he has chosen. It is a fact, unmistakable and unescapable, that he has failed—wholly, irretrievably failed—to make out even a pretext of a case! He has been able to find no solitary passage (I will not say impeaching) *tending* to impeach my "FIRST PROPOSITION." It stands uncontroverted—incontrovertible. Not one of his texts has a surmise of relation to the *fourth commandment!*† In a logical point of view, it is a matter for dissatisfaction, that I have wasted so much time in superfluous battle: but my friend's

* "If we find the *thing*—is it not the merest verbal trifling to dispute about the *name*?" (p. 190.)

† *Perhaps*—excepting text the second (*Isai. lxxv.*): and this is so clearly *Anti-sabbatarian* in purport, that GROTIUS actually quotes this prophecy to show that all days are *equally* holy under the new creation! LOWTH makes a similar application.

 Appeal to history.

 Theological authority incompetent.

dislike of "summary" executions furnishes, to myself at least, a partial excuse for my unnecessary and self-imposed labors. And if but a single Sunday-led, ordinance-subjected reader may have been thereby inducted into a more rational and Scriptural appreciation of this great question, the time I have employed will not have been misspent. I have endeavored to unfold the subject, "not with enticing words," but with "sound speech that cannot be condemned;" hoping, "by a *manifestation of the truth*, to commend the doctrine to every man's conscience."

IV. *Supplementary Intimations from Theological History.*

A very feeble attempt has been made by J. N. B. to fortify his position by an appeal to theologic authority; but in the entire absence of Scriptural foundation, such an appeal cannot for one moment be entertained, or such authority for one moment received in evidence. There is nothing on which it can act, or to which it can give direction. It can have no original jurisdiction. Premising that I have thus no occasion whatever to even notice his citations, I am still impelled by the controlling claims of Truth to follow my friend even here.*

* In an excellent, though anonymous work on "The Sabbath" (published in London, 1849), it is stated that "no ecclesiastical writer of the first three centuries of the Christian era has attributed the origin of Sunday observance *either to an injunction or the example of the Apostles, or to any precept from Christ himself*: a fact which is exceedingly strong evidence, that at no time during that period did there exist in the Christian Church any belief or tradition that the religious observance of the Sunday originated in a divine appointment." (*Chap. viii. p. 307.*) The full title of this volume (which is distinguished by accurate scholarship and judicious criticism) is "The Sabbath; or an Examination of the Six Texts commonly adduced from the New Testament in proof of a Christian Sabbath. By a Layman. London, 1849." I have had occasion to refer to this work once before (*p. 230,—note*); and have once or twice availed myself of the author's labors without particular notice.

JEREMY TAYLOR shrewdly argues from the computation of Easter

ATHANASIUS: His testimony misapplied.

1. "According to Coleman (*Christian Antiquities*, p. 430), 'ATHANASIUS, in the beginning of the third [properly *fourth*] century (A. D. 325), expressly declared that the Lord changed the Sabbath into the Lord's day.'" (p. 166.) If my friend, instead of depending on hearsay evidence (as inadmissible in logical as in legal investigation), had brought his *witness* into court, he would have found that his testimony has been perverted and misapplied. It will perhaps occasion surprise to some to learn that ATHANASIUS, in the passage alluded to, is actually attempting to show *why the fourth commandment is not obligatory*. Referring to the very customary observance of the Jewish Sabbath (which relic of the Synagogue lingered for centuries in the Church), he explains: "We assemble on the Sabbath day, not that we are infected with Judaism (for we have never embraced its pseudo-sabbaths), but we assemble thus on this day to worship Jesus, the Lord of the Sabbath. Formerly, indeed, the Sabbath was properly honored by those of old, *but the Lord displaced the Sabbath by the Lord's day*.* Nor do we condemn the Sabbath by *our* authority merely, but the Prophet himself rejects it, saying: 'Your new moons and your Sabbaths my soul hateth.' As long, indeed, as those things were performed, which were proper by the institution of the law, or rather as long as the Master had not come, the sway of the tutor maintained its authority; but when the Master came, *the tutor was supplanted*, as at the rising of the sun the lantern is *extinguished*." (OPERA: Tom. i., *Homilia de Semente*.)† That Athanasius did not in this passage design

adopted by the eastern churches and the disciples of St. John, that "this must needs be a demonstration that the day of the resurrection was not holy by divine or apostolical institution." (*Duct. Dub.* B. II. chap. ii. rule 6, sec. 55.)

* ΜΕΤΕΘΗΚΕ ΔΕ Ο ΚΥΡΙΟΣ ΤΗΝ ΤΟΥ ΣΑΒΒΑΤΟΥ ΗΜΕΡΑΝ, ΕΙΣ ΚΥΡΙΑΚΗΝ: literally: "The Lord changed the *Sabbath* day into the *Lord's* day."

† I believe that throughout the voluminous writings of this Father, the term "Sabbath" is never applied to the first day of the week, but

The doctrine of ATHANASIUS—*Anti-sabbatarian.*

to intimate that "the Lord's day" became "the Sabbath," in my friend's language (*p.* 52), "absorbing into itself all the authority of the original law," is clear from his previous "Treatise on the Sabbath," in which he says: "The Lord's day, which is the *beginning* of the new creation, *ended the Sabbath*; as this same regeneration in man superseded circumcision." And again, after remarking that the Sabbath commemorated the termination of God's creative labors, he adds:

uniformly to the seventh day. Certain it is that Athanasius never claims the authority of the fourth commandment as sustaining any observance of Sunday. And this, be it observed, so late as the fourth century. I remarked, in my former Reply (*p.* 98,—*note*), that "I believed no solitary writer could be found, in the first two centuries of the Christian era, who ever called Sunday the Sabbath." My friend J. N. B. has not attempted to question its correctness; and yet he would have us believe that the commandment was transferred to "the first day," by Divine authority establishing that day as "the Sabbath" of the Christian dispensation, while throughout the earlier and purer ages of the Church, no one ever thought of calling "the thing" *by its appropriate "name."* I believe I may give him a broader issue, and add another century. If correct, we shall have to admit that "it was not till erroneous views of the day of Christian worship began to be entertained that it was ever *supposed* to 'absorb into itself the authority of the original law,' the fourth commandment." (*p.* 99,—*note.*) J. N. B. has met this oddly enough, by saying: "This statement of my friend *requires no answer.* It is a mere *begging of the question.*" (*p.* 191.) He mistakes; it is a *negation* of the question. He that affirms, must prove. My friend would doubtless be well pleased to transfer the burden of proof from his own shoulders; but for once I must decline accepting it.

I will merely observe that the diligent and scrutinizing LARDNER derives a strong argument against the genuineness of "The Apostolical Constitutions," from the circumstance of their ordaining that the Jewish Sabbath should be observed. On which he correctly remarks, that "the Apostles of Christ *never gave such instructions about keeping the Sabbath;*" and that such instructions "are more suitable to the fourth or fifth century, than to the most early times of Christianity." (*Credibil.* B. i. chap. lxxxv. sec. 6.)

EUSEBIUS: His testimony—*Anti-sabbatarian.*

“But the second creation had not an end; so that he took *no rest*, but works even to the present. And hence *we do not keep the Sabbath*, as they did in the former dispensation, but hope for a future Sabbath of Sabbaths, in which the new creation, having no end, shall be established *a perpetual holy day*. (Tom. I.—*Tract. de Sabbatis et Circumcisione.*) I tender the testimony of my friend’s witness, as a valuable and perspicuous corroboration of my Scriptural doctrine, *that Sunday is not the “Sabbath.”*”

2. J. N. B. continues (*p.* 166): “Coleman adds: ‘The account which EUSEBIUS gives of this subject is that the Logos, the Word, in the New Testament, *transferred* the Sabbath of the Lord God unto this day.’” The account which Eusebius gives of the subject in his Commentary on the Psalms (the work from which the above has been incorrectly quoted), is as follows: “This Psalm is superscribed ‘For the Sabbath.’ Now even the Priests in the temple did various *works* on the Sabbath in conformity with the law; so that it did not require from them an absolute rest; *nor indeed was the Sabbath day appointed for the priests*, but only for such as could not devote their whole life to the worship of God, and all their days to works acceptable to Him. Hence it was enacted for them to attend to these things at stated intervals.” Then, after a citation of the severe denunciation of Isaiah (chap. i. 13, 14), occurs the passage: “Wherefore the word through the new covenant transferred the festival from the Sabbath to the dawning of the light,” &c. . . . “On that day, which is the first day of light, and of the true sun, we assemble together (six days intervening), and celebrating *spiritual Sabbaths*, perform according to the spiritual law *what was appointed for the priests to do on the Sabbath*;* for we make spiritual offerings

* “Have ye not read in the law, how that on the Sabbath days, the priests in the temple *profane* the Sabbath, and are blameless?” (*Matt.* xii. 5.)

 JUSTIN MARTYR: An unfortunate appeal.

and sacrifices," &c. . . . "And indeed whatever other things it was proper to accomplish on the Sabbath, these we have transferred to the Lord's day as being pre-eminent in dignity, and more honored than that Sabbath of the Jews. For upon this first day, God at the creation having said: 'Let there be light,' the light was," &c. (*Commentar. in Psalmos, Ps. xci.**) The same author, in another work, likens the Patriarchs to Christians, by observing: "*They regarded not carnal circumcision, neither do we; they regarded not an observance of Sabbaths, NEITHER DO WE; they regarded not an abstinence from certain meats, and other distinctions which Moses first instituted, and transmitted to be typically obeyed, neither do Christians observe such ceremonies now.*" (*Hist. Eccles. lib. i. cap. 4.*) I tender my friend, EUSEBIUS as a strong witness that *Sunday is not the "Sabbath."*

3. JUSTIN MARTYR (says J. N. B., p. 167) "assigns as the reasons for observing the first day of the week, commonly called Sunday, as the day of Christian worship, that on this day God, having changed the darkness and the elements, created the world, and that Jesus our Lord on this day arose from the dead."

Most unfortunate allusion! This witness strikes away the very corner-stone of Sunday Sabbatarianism; and denies all possible connection between Sunday and the fourth commandment! The "*Sabbath*" was ordained on a particular day, because that on a corresponding period God "*rested*" (*ishibboth*) from his work; "WHEREFORE the Lord blessed the Sabbath day" (*Exod. xx. 11*); but JUSTIN maintains that "the first day" was not a *rest day*, but was memorable for the diametrically opposite and incompatible reason that then the Creator *began to work!* And he moreover assigns this as the *primary* reason for commemorating the day! "On the day

* Being Psalm xcii. of the common version.

Testimony of JUSTIN MARTYR—*Anti-sabbatarian.*

of the Sun [Την δε του ἡλίου ἡμεραν],* we commonly all meet together, because it is the first day in which God, transforming the darkness and the chaos, made the world." (1st *Apology*; addressed to the Emperor Antoninus Pius, A. D. 147.) It is too plain for discussion that this day could not be the Lord's *Sabbath*. Not only does Justin omit all notice of any practice among the early Christians of abstaining from labor on Sunday, or of any supposed obligation to do so, but he informs us in the most explicit manner that the day was *not* observed as a Sabbath. He contends that the Sabbath, like circumcision, was wholly and unconditionally abolished by the gospel; and that there was no more need for a Sabbath since the advent of Christ, than there had been use of it among the Patriarchs before its enactment by Moses. (Quoted *ante*, p. 97.) "The new law," says he, in refutation of the Sabbatarians, "will have you keep a *perpetual* Sabbath; but ye think when ye have passed a day in rest that ye have fulfilled your religious duty. . . . If any one among you is perjured, or dishonest, let him cease to do evil; if any one is adulterous, let him repent, and he will have kept the true Sabbath, and the one acceptable to God." (*Dialog. c. Tryph.* p. i.) I call my friend's attention to the circumstance that this is not "a happy *metaphor*" (p. 79); it is given as literal truth; it is the calm consistent doctrine of all his writings; and not alone of his, but of those of *all the early Fathers*. I tender my friend this witness as a most conclusive one *that Sunday is not the "Sabbath."*†

* Not the day "of the Lord," be it observed.

† Notwithstanding that JUSTIN MARTYR expressly *denies* that there was any Sabbath before Moses (*cum Tryph.*), J. N. B. seems really disposed to extort from this Father some countenance of that chimera, a patriarchal Sabbath! After exalting the Sabbath, as "at once combining in its weekly rotation the three grandest displays of the Divine glory [!], and establishing the real harmony of the Patriarchal, the Mosaic, and Christian dispensations," he adds: "Although the deliverance from Egypt is less prominent [!] in our thoughts as Gen-

BUNYAN: His view essentially *Anti-sabbatarian*.

4. J. N. B. has made another attempt to smuggle in JOHN BUNYAN. Deprecating the requirement of "the seventh day," he remarks: "In this sense I fully agree with BUNYAN, 'As for the seventh day, that is gone to its grave, with the signs and shadows of the Old Testament.'" (p. 168.) An important word in the quotation has been omitted "probably from inadvertence." My friend *does not* "agree with Bunyan" in *any* sense. That independent thinker correctly holds that it is "the seventh day *Sabbath*, that as we see, *is gone to its grave*." And it was this sentiment that, in my last Reply (p. 147,—*note*), I challenged my friend "to indorse;" and which I hope he will yet have the courage and consistency to do, without reservation. In *Bunyan's* theology, it is the FOURTH COMMANDMENT that "is gone to its grave, with the 'signs' and 'shadows' of the Old Testament."* I commend the fact to my friend's more attentive consideration; and I confidently tender him this witness in addition to his others, as likewise

tiles, yet so early as the days of Justin Martyr, we find the other *two* ideas actually in the minds of Christians [!]. For he assigns as the reasons for observing the first day of the week, commonly called Sunday, as the day of Christian worship, that on this day, God having changed the darkness and the elements, *created* the world [!], and that Jesus our Lord on this day arose from the dead." (p. 167.) Well, really! And what in the name of common sense has all this to do with the *Sabbath*?—the day on which "God rested from all his work."

A patriarchal Sabbath is one of the most notable assumptions in speculative theology; and its sublimest phase is the modern intuitive discovery that a *Christian Sunday Sabbath* was the true primitive type, the Saturday of the Creator's chronology, being to man "the first day after his own creation," and naturally his *Sunday*. The question whether Adam enjoyed his "sublime repose" from creation on Saturday or Sunday becomes thus a somewhat equivocal one. (See an elaborate "Sermon, with notes," by Prof. LEE. Cambridge, England, 1833.)

* My friend, as "Editor" of Bunyan's *Practical Works*, cannot be ignorant of this.

The witnesses *all* reclaimed.

Burden of proof.

furnishing a satisfactory testimony *that Sunday is not the day required in the Decalogue!*

I believe these are all the authorities cited by J. N. B. to corroborate his unscriptural assumption; but so far from giving it any countenance, I claim that they one and all confirm my "Proposition," that *Saturday* is the Sabbath demanded by the fourth commandment.

W. B. T.

PART III.

TRUE PERIOD AND CHARACTER OF THE SABBATH.

"The 'Law and the Prophets' were until John: since that time the '*Kingdom of God*' is preached."—LUKE xvi. 16.

"The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion. . . Her King and her princes are among the Gentiles: the Law is no more."—LAMENTATIONS ii. 6, 9.

"For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof."—HEBREWS vii. 18.

"Sabbath days . . . are a 'shadow' of things to come; but the 'body' is of Christ." (COLOSSIANS ii. 17.) "And *his* 'rest' shall be 'glorious.'"—ISAIAH xi. 10.

"There remaineth therefore a *keeping of a Sabbath*, to 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." ["For He spake in a certain place of '*the seventh day*' on this wise, 'And God did rest the seventh day from all his works.'"]—HEBREWS iv. 9, 10, 4.

"If that which is done away was glorious, much more that which 'remaineth' is 'glorious.' Seeing then that we have such hope, we use great plainness of speech."—2 CORINTHIANS iii. 11, 12.

"If this counsel or this work be of men, it will come to nought: but if it be *of God*, ye cannot overthrow it; lest haply ye be found even to fight against God."—ACTS v. 38, 39.

It is obvious that the burden of proof lies wholly on him who affirms the existence of another Sabbath than that of "the

Sunday, not Sabbath.—*Acts* ii.—xiii.—*Galatians* iv.

seventh day;" and that on the failure of that proof the theory must fall. Still, from the superabundant strength of the cause I advocate, I am inclined to a work of supererogation; and shall here show, by the direct testimony of the New Testament Scriptures—*first*, that Sunday is *not* a Bible "Sabbath," in any sense whatever; and *secondly*, that Saturday is "the Sabbath," and the *only* Sabbath known to the apostles.

First; I shall establish that Sunday is in no sense whatever a Bible or Christian Sabbath.

1. I am authorized to assume (without believing) that the day spoken of in *Acts* ii. 1 was Sunday; since J. N. B. has very positively asserted it. That this day was not a Sabbath, is clear from the manner in which it is referred to. A Sabbath, Divinely instituted in commemoration of the resurrection, "must, in the esteem of all Christians, be of far higher and sweeter import" than any purely Jewish festival, as was "the day of Pentecost." When, therefore, neglecting all allusion to the one character, the historian narrates the incidents of the day solely with reference to the latter and less important character, the conviction is irresistible that it could not have been a gospel "Sabbath."

2. We are informed, in *Acts* xiii. 42 (A. D. 45), that on a Saturday, the Gentiles of Antioch were so well pleased with Paul's discourse that they earnestly desired him to repeat it on the next Sabbath. Here was the very occasion for the preacher to have instructed these eager Gentiles that the day following was the true Sabbath, when he would be pleased to meet them, and discuss the topics suggested by the "resurrection-day." It was an occasion forced upon him. But alas! "the inspired Apostle" was all unconscious of the grand discovery of modern theologies; and passing over Sunday without a notice, patiently awaited the next Saturday. (*verse* 44.) I tender this text with confidence, as a most decisive proof that Sunday was not *then* a "Sabbath."

3. The writer of *Gal.* iv. 10 (A. D. 53) could not have

1 Corinthians xvi.—Romans xiv.—Acts xx.—Colossians ii.

condemned the “observance of *days*,” if Sunday had been Divinely appointed for Christian observance. An exception was imperatively demanded; and could on no explanation have been omitted. The true offence of the foolish Galatians would have been that they did not “observe” the *right day*: but this was not the charge. “Ye observe *days*!”—If Sundays, *the observance is reprovèd!* If not Sundays, their observance had not been established! This text is lucid proof that Sunday was not *then* a “Sabbath.”

4. The injunction contained in 1 *Cor.* xvi. 2 (A. D. 56) likewise could not have been given, if “the first day” had been a “stated day” of worldly rest. Equally impossible was it for this day to be specified without some allusion to its sacred character, had such been recognized. This text confirms the evidence that Sunday was not *then* a “Sabbath.”

5. An important link in the chronological chain is found in *Rom.* xiv. 5 (A. D. 58). If the first day of the week had ever by Divine authority been specially dedicated as “the Lord’s day,” it would have been impossible for an “inspired apostle” to give unqualified permission to “*esteem every day alike!*” This text affords the most irrefragable demonstration that Sunday was not *then* a “Sabbath.”*

6. From *Acts* xx. 7, 11 (A. D. 60), we learn “that Paul had so little regard to the first day of the week as to commence his journey on that day;”† an unequivocal indication that Sunday was not *then* a “Sabbath.”

7. The last text I shall adduce is *Col.* ii. 16 (A. D. 62), which denies *in toto* the obligation of either “holy days” or

* “If Paul’s language in that chapter be taken without any limitation, [!] it strikes equally against the Christians’ Lord’s day as against the Sabbath of the Decalogue.” J. N. B. (*p.* 19.) My friend seems to suspect that “the Christians’ Lord’s day” is not exactly the same thing as “the Sabbath of the Decalogue!”

† A precedent for this is suggested by the somewhat similar instance recorded in *Luke* xxiv. 13.

Saturday, the only Apostolic Sabbath.—*Luke* xxiii.—*Acts* xiii.—xv.

“Sabbath days.” If this *does not* refer to the first day, it is positive proof that Sunday was not then a “Sabbath;” if it *does* refer to the first day, it is equally positive proof that Sunday was not then a “Sabbath.”

Secondly; I shall establish that Saturday *alone* is the Sabbath recognized in the New Testament.

1. It is unquestioned that, during the ministry of Jesus, the only day characterized by that name is “day the seventh” of the week. (*Matt.* xii. 2; *Mark* iii. 2; vi. 2; *Luke* iv. 16; xiii. 10, 14; *John* v. 10, 16; ix. 14, 16, &c.)

2. *After* the crucifixion (indeed, on the very day following that event—Saturday), we read that the disciples “rested the Sabbath day, *according to the commandment.*” (*Luke* xxiii. 56.) A satisfactory proof, as my friend J. N. B. has justly remarked, “that up to that time the Saturday Sabbath was held sacred by Christ’s disciples.” (*p.* 183.) I thank him for this frank avowal (demanded alike by his intelligence and his candor) that it was “*Saturday*” which was observed “*according to the commandment.*”

3. The next mention we find of the Sabbath is in *Acts* xiii. 14, after an interval of more than ten years from the preceding instance, a lapse of time fully adequate to the complete establishment and universal recognition of a new Sabbath, had any such been contemplated; but, as we have seen, *none such was known!* If any one could be artless enough to question whether the day mentioned in this text was *Saturday*, the circumstance of the open synagogue will establish, above all controversy, that “the Sabbath day” here noticed could have been no other than “the seventh day.”

4. Overlooking the week immediately succeeding to this (*verse* 44), the next mention of the Sabbath is in *Acts* xv. 21, seven years later. On this occasion the liberal-minded bishop of the Jerusalem church, in warmly advocating before the general council there assembled the exemption of Gentile believers from the observance of the Mosaic institutions (see *ante*,

Acts xvi. xvii., &c.—Col. ii. No other Sabbath in the New Testament.

p. 139), urged upon the over "zealous" Jewish brethren (*Acts xxi. 20*) the consideration that "Moses of old time hath in every city them that preach him, being read in the synagogues *every Sabbath day.*" Here, as before, the open synagogue settles beyond all possibility of doubt that Saturday alone was designated.

5. Without quoting in detail all the subsequent passages referring to "the Sabbath day," it is sufficient to state that, in every instance in which the phrase is used, throughout the apostolic history (*Acts xvi. 13; xvii. 2; xviii. 4,* &c.*), bringing us down to a period of thirty years after the crucifixion, its invariable and indisputable application is to "the seventh day."

6. In the Epistles, we meet with the term but once (*Col. ii. 16*); and here, as ever, in defiance of the shifts of quibblers, it is still the day observed "according to the *commandment,*" the day *Ha-Shibingi*, that alone is designated; though, if J. N. B. wishes to apply this text to Sunday, he is welcome to it.

The result of our examination is, that *in no single instance, throughout the New Testament, is the title "Sabbath" applied to any other day than Saturday!* (Q. E. D.) In every case, let it be remarked, moreover, the designation is "THE Sabbath day"—a day too notorious to be mistaken, too definite to be described;—a day excluding all possible rivalry, and scorning all possible perversion. He, therefore, who tells me of a "first day" Sabbath, tells me of that of which the Scriptures *know nothing!* His wisdom is not that which is from above, but after man's wisdom; it is drawn from the "broken cistern," and not from the "living fountain."† The triumph of the

* The simple expressions: "Paul, *as his manner was,* went in unto them on three Sabbath days," &c.; "he reasoned—*every Sabbath,*" &c.; in themselves furnish the clearest evidence that no other day of the week could have been at that time similarly distinguished.

† "If conscience is not true to the Law of God, it is no better than a false chronometer." J. N. B. (p. 19.)

 The "First Proposition" fully established.

Christianity without a Sabbath!

consistent Roman Catholic, over all observers of Sunday calling themselves Protestants, is indeed complete and unanswerable!*

I submit to every intelligent, impartial reader, that my "FIRST PROPOSITION" is established beyond all reasonable ground of objection or escape: "There is one, and only one, weekly Sabbath enjoined, described, or in the remotest manner alluded to, in the whole Bible, whether Hebrew or Christian,—the Saturday Sabbath," *the seventh day* of the fourth commandment. And I claim with confidence the unreserved benefit of my friend's concession, that "all the other five Propositions *live with it!*" (p. 182.)

So, then, we are to believe that the Christianity of the Bible *has no Sabbath day!* That honored institution, which has been so zealously defended and so eloquently vaunted from a thousand pulpits—which, handed down through successive generations, has demanded and obtained a submissive and unquestioning observance—which has been so prominently inculcated in the pious trainings of infancy, and perhaps, imbibed from the fervent lips of maternal affection, has become indelibly associated with the earliest and strongest impressions of habit, of conscience, and of duty—which has revived, with its ever-recurring period of religious inspirations, the toil-worn spirit of the faithful living, or cheered with its clustering memories the pillow of the hopeful dying—and which, gathering around its *shechinah* the force of a thousand devotional impulses, has animated its votaries with a confidence implicit and intolerant, while its violation has inspired a sentiment of horror, has been accounted the synonyme of "ungodliness" and "profanity," has been held up to the unruly school-boy

* It should present a subject of very grave reflection to Christians of the "reformed" and "evangelical" denominations, to find that no single argument or suggestion can be offered in favor of Sunday observance, that will not apply with equal force and to its fullest extent in sustaining the various other "holy days" appointed by "the Church."

Awful "Judgments" against *Sabbath-breakers!*

as a warning monument of an avenging Providence*—that "glorious" institution which, in short, has been esteemed, in the language of a distinguished apologist, † "the SUN of the moral universe!" and which my friend claims as "a legacy from the risen Lord," "the bright link of man with man and earth with heaven, the safeguard of virtue, the glory of reli-

* *Exemplæ gratia*: A popular juvenile "SABBATH MANUAL," published by the "American Tract Society," contains such arguments as the following: "Another man in the same State, who had spent the Sabbath in getting in his grain, said that he had fairly cheated the Almighty out of one day. On Tuesday, the lightning struck his barn! He gained nothing valuable by working on the Sabbath." (page 74.) *Item*: "Another man . . . spent the day in gathering his grain, and putting it into a vacant building near his field. But the lightning struck the building! and, with the grain, it was burnt to ashes." (page 75.) *Item*: "But another man thought he had succeeded better. . . . He had worked on the Sabbath all the year, and had thus gained more than fifty days. But that very day the lightning struck his barn! and his Sabbath day gains and his weekday gains were burnt together." (page 82.) *Item*: "A number of men at one time had mowed a large quantity of hay. For a number of days it had been rainy. The Sabbath came, and was a remarkably pleasant day. One man stayed at home, opened his hay, took care of it, and in the afternoon got it into his barn." . . . A week afterward, a cloud arose, "and moved on toward the barn into which on the previous Sabbath the man had put his hay. The lightning darted here and there, and by and by went down into the barn! . . . His neighbors' barns on each side were so near that it seemed impossible to prevent them from being burned. But . . . neither of them took fire, and the Sabbath-breaker's barn was burnt out between them." (pages 239, 240.) *Item*: "A man in the State of New York was accustomed to work on the Sabbath. . . . While in his field upon the Sabbath, treading down hay upon the stack, the lightning struck him! and he was a corpse." (page 243, &c. &c.) *Nursery Tales?* by the REVEREND JUSTIN EDWARDS, DOCTOR OF DIVINITY.

Of all the ten commands, the *fourth* appears to be the only one guarded by the retributive thunderbolt; and even here the lightning makes the strange mistake of miraculously protecting the wrong day!—the day not "nominated in the bond!"

† DR. BEECHER, of Boston.

Carnal Sabbatarianism incompatible with a spiritual "Sabbatism."

gion, the pillar and prop of society, the palladium of nations, the 'pearl of days,' the blessing of this world and the beacon-light of that which is to come"—that *priceless* institution is declared a vain chimera!—but a human fiction!*—but as the baseless fabric of a vision, and insubstantial pageant faded—as a superstitious dream when one awaketh!

EVEN so! But rarely, in the close-paged history of human error, has so haughty a construction towered above so slender a foundation, as in the development of what is called "the Lord's day, or the *Christian Sabbath!*" However pious and devoted its advocates, however "fervent in spirit" or "diligent in teaching," they require to have "the way of God more perfectly expounded unto them" (*Heb. v. 12, 14*); for their "zeal of God is not *according to knowledge.*" "Desiring to be teachers of 'the *Law,*' they understand neither what they say, nor whereof they affirm." "Their minds are blinded; for until this day remaineth the veil untaken away in the reading of the old testament;" so that "they cannot steadfastly look to the end of that which is abolished." They have not fully entered into that true SABBATISM which "remaineth to the people of God:" "neither can they know it, because it is spiritually discerned!" "What if some do not believe? Shall their unbelief make the faith of God without effect? God forbid!"

"*Here is the Sabbath!*" exclaims my friend, with earnest apostrophe. (*p. 173.*) "Look at it. The seal of the world's Creator—of your Creator and of mine—is upon it.† Efface it

* "If the Sabbath be no part of the Law of God, let it perish!" J. N. B. (*p. 55.*)

† How comes it that J. N. B. has been so bold as to "efface" the "seal of the world's Creator" by an utter neglect of that day which *alone* can be the seal? "Remember the Sabbath DAY!"—*Yom Ha-Shibingi*;—the day in which the *Creator* rested! "The first day" never was, and never can be, day *Ha-Shibingi!* And *on it* the *Creator* did not rest! (*Gen. i. 1—5.*)

The "express declarations" of Jesus—*Anti-sabbatarian*.

if you can! Attempt it if you dare!" Efface it, I cannot, for it is already done. It was most effectually accomplished nearly two thousand years ago! Attempt it, therefore, I shall not; for "so fight I—not as one that beateth the air!" This "seal of the world's Creator" has been cancelled (*Isai*. lxv. 17; *Heb*. iv. 4, 5; *Col*. ii. 14); the covenant it certified has expired by limitation. (*Exod*. xxxi. 17; *2 Cor*. iii. 7, 8; *Heb*. viii. 6—13.) No fragment of a codicil or schedule has been left to give my friend his "legacy." (*Gal*. v. 3.) If he will not accept under the *last* "testament," he is absolutely disinherited! He can take *nothing* from the former one. I "dispute his title to the inheritance." (p. 179.)

"Tell me not," says he, "that Jesus Christ has come from Heaven to abrogate this Law—in the face of his own *express* declarations to the contrary!" (p. 173.) Tell me not *thou* "of his own *express* declarations to the contrary," when they cannot be found! *—*when they do not exist!* "He that hath my word, let him speak my word *faithfully*. . . . Behold I am against the prophets, saith the Lord, that use *their* tongues, and say, '*He* saith!' " Tell me not of "His faithful *exposition*, His noble *vindication*, His constant *application*" of the Sabbath law! "Yea, hath God said?" Where is it written? "Chapter and verse" for that! Dare not to tell me that the tenor of his whole obedient life "was to honor it as *immutable*" (p. 173) "in the *face* of his express declaration" (when condemned by the Sabbath-keepers of olden time), "*My Father worketh hitherto, AND I WORK!*" (*John* v. 8—17); and in the face of that other "noble vindication" of his authority, when charged with disregarding the fourth commandment, "The Son of man is LORD *even of the Sabbath-day!*" (*Matt*. xii. 1—8.) Dare not to say that "all this was to honor it as *im-*

* It is unnecessary to notice here a weak attempt made by J. N. B. in his former Reply (p. 58) to construct a prop for the Sabbath out of *Matt*. v. 17, 18; for the sophism can hardly mislead any one. The subject will, however, be more properly considered presently.

A gross equivocation.

Human authority insufficient.

mutable!" Think you he could prove his *observance* of the Sabbath by claiming to be its Master? or that he *could* be "Lord" of his "immutable" ruler? Think you he could exhibit his authority *over* the law by "obedience" to the law? or that, as "*Lord* of the Sabbath," he could be in *bondage* to the Sabbath? * It seems beneath the dignity of honest controversy to reply to such equivocation. Nothing less desperate than Sabbatarianism could tolerate absurdities so palpable. Search the *Scriptures!* "*They are they which testify of Me!*" What is the chaff to the wheat? saith the Lord.

"Whatever be true in other countries and times," urges my friend, "*human authority*, neither legal nor ecclesiastical, will satisfy free-born Americans. No man's conscience will be bound here by anything short of *Divine authority*—real or supposed." (p. 180.) The consideration suggested in this para-

* "As he is 'Lord of the Sabbath,' he has a power of dispensing with it, and even of *abolishing* it." DR. GILL (*Commentary on Matt.* xii. 8).

"This is very much," says J. N. B. (p. 169), "as if one should infer from the words of Jehovah to Moses, 'I am the God of Abraham, Isaac, and Jacob,' merely that as *their* God, he had the right to annihilate them at will." It seems that my friend is satisfied with a false analogy, if a true one will not suit. The *circumstances* of a declaration (whether as restrictive or extensive) are accordingly considered too unimportant to be taken into the account. Now had this declaration of Jehovah to Moses, instead of being delivered *confirmatorily* (as a pledge of continued providence), been made *peremptorily*, in answer to the question "Why hast thou *utterly destroyed* the Patriarchs?" my friend's analogy would be perfectly just, and his inference unexceptionable, "that as their God, he had the *right* to annihilate them at will!" So when in answer to the question "why do they on the Sabbath day *that which is not lawful?*" (*Mark* ii. 24), Jesus declared that he was "*Lord* also of the Sabbath;" every child would know that this reply could not possibly mean to *extend* the obligation of the law! "How forcible are right words!" said honest Job; "but what doth *your* arguing reprove?"—"If any man speak, let him speak *as the oracles of God!*"

A divine law—"real—or supposed!"

A holy life required,—not a holy day.

graph, throws even my friend's former *à priori* argument completely in the shade. Behold the last retreat of Sabbatarian desperation! An absolute Theocracy alone "will satisfy free-born Americans!" for, since J. N. B. considers all the arguments addressed to their reason or their sense of a common interest, in favor of a sacred day of rest, avowedly weak and fallacious ("a weekly Sabbath being not of itself obvious"), the institution can have nothing whatever to sustain it but a positive and arbitrary enactment. If there is any force or meaning in the above paragraph, it conducts us to this: though the New Testament should not enjoin or encourage a "Christian Sabbath," we must "*shun to declare all its counsel;*" for nothing will answer to bind the conscience here "short of Divine authority—REAL OR SUPPOSED!" An intimation certainly much more creditable to my friend's candor than to his caution; and I will add, much more illustrative of his zeal than of his orthodoxy. That the conscience *must* be bound "in respect of an holy day," he assumes as being too clear for proof.

My great object is to satisfy the enlightened conscience that it should *not* be held in subjection to the "observance of days;" and to show, by the uniform and consistent tenor of all Scripture, that "the Lord of the Sabbath" never ordained a holy day, but ever required a holy life! that, under the perfect law of Christian liberty, every day is *alike* "THE LORD'S DAY:" and none are "common or unclean." The hour cometh, when neither in the mountain, nor yet in your *Jerusalem temple* shall the Father be worshipped: but when "the true worshippers shall worship Him in spirit and in truth: for the Father seeketh such to worship him."* And my unremitting and unmisgiving labor shall be (to the utmost of my ability) to

* "The time once hath been, when the Sabbath was not holy day. And the time shall come, when to all true and Godly men, *every day shall be like holy.*" ERASMUS. (*Paraphrase in Mark ii.*)

"To contend," says MILTON, "that what under the new dispensation ought to be our daily employment, has been enjoined as the business of the Sabbath exclusively, is to disparage the gospel worship,

 The *Gospel standard*.

 An extract from NEANDER.

convince all who affect a *gospel standard*, that, like "the inspired Apostle," they should "give place by subjection—no, not for an *hour*," to those who would bring their conscience into bondage. I would conjure them by every regard for honest construction of language, by every sentiment of veneration for Bible authority, to "be strong in the faith; not giving heed to Jewish fables, and commandments of men that turn from the truth."

Although the space may not with propriety be spared, I cannot resist the temptation of here placing in juxtaposition with the declaration that "human authority will not satisfy," and as an appropriate commentary on it, a passage from one of the most profound and venerated of modern theologians:—need I name the learned NEANDER?

"St. Paul expressly declares all sanctifying of certain seasons, as far as men deduced this from the Divine command, to be Jewish and unevangelical, and to be like returning to the slavery of the law, and to captivity to outward precepts. Such was the opinion of the early Church. At first the Churches assembled daily for prayer in common, and for the public consideration of the Divine word, and the common celebration of the Lord's supper and the *agapæ*. . . . Just as the unevangelic made its appearance, when men supposed the existence of a separate caste of priests in the Church, which stood upon Divine right—when they forgot the common Christian priesthood in the consideration of this peculiar caste of priests, and when they introduced a contrast between secular and spiritual persons among Christians,—so also in this matter, the unevangelic appeared, when men supposed certain *days* distinguished from others and hallowed by Divine right—and when they introduced a distinction between holy and common days into the life of the Christian, and in this distinction forgot his calling to sanctify all days *alike*. The confusion between the Old and the New Testament notions manifested itself here in the same manner, and at the same time, as that which relates to the priesthood. . . . The festival of Sunday, like all other festivals, was always only a human ordinance; and it was

and to frustrate rather than enforce the commandments of God."
 (*Christ. Doctrine*, Book ii. chap. 7.)

Learned authority—*against* the Sabbath.

far from the intention of the Apostles to establish a Divine command in this respect, far from them and from the early apostolic Church to transfer the laws of the *Sabbath* to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place, for men appear by that time to have considered laboring on Sunday as a sin." (*History of the Christian Religion and Church*, vol. i. sec. iii. 2, "c.")

J. N. B. informs us that "*Human* opinions really decide nothing here. Names equally illustrious, if not more numerous, are found arrayed on the other side—that is, *in favor* of the moral and perpetual obligation of the Sabbath." (p. 190.) Where shall they be found? Will my friend obtain countenance for his "tradition of the elders," in the earliest commentators—the immediate successors of the apostles—the "Fathers" of the Christian church? Almost unanimously do they support my side of the question, and, like "the inspired Apostle," utterly *repudiate the Sabbath!* Will he refer to those who in later centuries, casting off the trammels of a long accumulating growth of legendary observance (the fungi of human culture), and caring naught that these observances had received the sanction of ages of acquiescence from the wise and good, dared battle for what they esteemed the *Truth*—"whether she carried the balm of life, or the weapon of death"—will he turn to the *fathers of Protestantism?* Where shall he find "names equally illustrious" with those of a Luther, a Melancthon, a Cranmer, a Tyndale, a Calvin?—all of whom explicitly or virtually *deny the obligation of the fourth commandment?* Or even descending to more recent times, and searching among the names which have earned the most enduring reputation for critical research and Biblical scholarship, how many will he find to maintain with him "the moral and perpetual obligation of the Sabbath?"* In weight of character at least, I fearlessly may challenge a comparison.

* "The dogma that the observance of the Sabbath is part of the *moral law* is to me utterly unintelligible." WHATELY.

 Literal applications of Scripture—against it.

But “human opinions” do not really “*decide*” the question! And who—(unless my friend)—ever imagined that human opinions *could* decide it? The few authorities *I* at least have adduced have been summoned as my *witnesses*;—not appealed to as my *judges*. Our cause can submit to but one arbiter. Our only controversy is “The SCRIPTURAL authority of the Sabbath.” Its *human* authority, I shall not interrogate.* If in the interpretation of our mutual Law both parties *can* present “names equally illustrious” in corroboration of our respective views, then is the contest thrown back and confined to the naked statute; and he who brings the greatest weight of relevant quotation—he who most asserts and insists upon the *literal* reading of the text—he who finds the least necessity for paraphrase, explanation, limitation, or addition—he whose applications, in short, are most pertinent, most explicit, most consistent with themselves and all others—must in fairness be adjudged the victor. This issue is with the discriminating reader:—I shrink not from the verdict.

I cordially agree with J. N. B. in entertaining but little respect for that human exposition which evades or impinges upon the teachings it professes to elucidate; which “walks in craftiness, and handles the word of God deceitfully.” I know full well that even “great men are not always wise, neither do the aged always understand judgment. Therefore I said, hearken to me; I also will shew mine opinion.”

Says J. N. B.: “My friend has chosen on this point [the reference to human authorities] the ungracious task of Ham to Noah.” (*p.* 192.) Now, however unspeakable the offence of the reprobate son, I think that the impartial justice of a healthy morality will hardly exculpate the pranks of the somewhat fantastic patriarch. If it was beyond measure wicked to *see* his exposure, it was in some measure improper to *make* the exposure. To apply this ancient lesson, if I “have chosen the

* See Note D, at the end of this Reply.

An "ungracious task."

Sabbatarian nakedness exposed.

ungracious task" of discovering the nudity of venerable error, and, to aggravate the impiety of this surprisal, have profanely "told the brethren without," the *primary* rebuke must fall upon the "fathers" in Israel, who have ventured out *without their proper garments!*—not "having their loins girt about with TRUTH!" If anti-evangelical "views of the ten commandments, or some of them at least, have been embraced and propagated by Ministers of the Gospel" (*p.* 192), let these patriarchs be not utterly astonished to find their nakedness displayed by some unfilial Ham. Let them not, with false, unhonored dignity, retort: "Thou wast altogether born in sins, and dost thou teach *us?*" Let them, with prudent heart, incline their ear unto instruction, however humble or unworthy its source; studious rather of the good grace with which advice may be *received*, than of the "bad grace" with which it may be *proffered*. "Rebuke a wise man, and he will love thee, and will be yet wiser."

Unlike Ham, however, I would arouse our spiritual "Fathers" from their lethargic "orthodoxy," solely that they may be fully conscious of their uncovered situation. Unlike Ham, I urgently tender them the garment adapted to remove their reproach of *Sabbatarian nakedness*. Here are the "SIX PROPOSITIONS," diligently woven from the Scriptures. Awake, ye slumbering Noahs, from your traditionary bondage and bewitchment!* "Take unto you the *whole* armor of God, that ye may be able to stand;" and that ye may wield with the power of consistency "the sword of the Spirit, which is the *Word of God*."

"My friend, indeed," says J. N. B., "as if this were not a *practical* question, where every man, woman, and child must necessarily take a side, would waive all regard to consequences. He can give up the Sabbath as coolly as the false mother of old consented to the division of the living child. To him,

* *Ephesians* v. 14. *Galatians* iii. 1, 2.

The dead child—surrendered. Ishmael, and Isaac. The Law, and the Gospel.

Truth is Truth, alike whether she carries the balm of life, or the weapon of death." (p. 181.)

Indulging the modest hope that this encomium may not be undeserved, I would remark that the *previous* flattering figure is not well chosen. The "child" is the *dead* one!—stark cold! It will not require a Solomon to decide *our* controversy. So far from "consenting to the *division*" of the child in dispute, I cheerfully resign the whole corpse into my friend's awaiting arms—cerements and all! Alas! however his mistaken affection may for a while beguile him, his kindest nursing can never restore it. The outcast son of Hagar cannot be heir with the living son of Sarah. "Truth is *truth!*" whether she herald life or death.

"Wherefore, my brethren, ye also are become *dead* to 'the Law,' by the body of Christ;" being "*buried* with him by baptism into death," "wherein, also, ye are risen with him through faith," that ye "should serve in *newness* of spirit, and *not* in the oldness of the *letter*," which was but "a shadow of things to come, whose body is of Christ." "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" "Ye are not come unto the Mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words;" "but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." "Ye are not under 'the Law,' but under Grace." "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

My friend, in trusting to the works of the ministration upon stones, instead of exclusively "looking unto Jesus as the author and *finisher* of the Faith," and "the mediator of a *better* covenant" than that of Horeb, has "stumbled at that

The wrong "breastplate."

Jurisdiction of the Decalogue.

stumbling-stone;" choosing for his breastplate "the righteousness which is in 'the Law,' blameless," rather than "the righteousness which is of Faith." (*Rom.* ix. 30, 32.) "In the name of Truth and Honesty," says he (*p.* 172), "I have a demand to make on W. B. T., and on all, of his opinions. Come out clearly, and show your colors. [?] *What do you mean to do with the Decalogue?* Not a trace of anything local, temporary, ceremonial, or shadowy,* is in it. Everything is absolute, universal, perpetual Law†—the Legislation of the Infinite Creator for men, His creatures. As such, it is distinctly recognized by Christ and his Apostles."‡

Under the protection of a rigid logic, I might reply that the Decalogue is not the subject of our Discussion. I might insist that we are at present engaged with but one of its requirements, and that one the only positive, ceremonial, and typical

* When the Sabbath rest is entitled "the beacon light of that which is to come" (*p.* 61), an unsophisticated reader might suppose that there was "a trace" of something "shadowy" in the Decalogue. My friend admits that the Sabbath was *symbolical* (*Heb.* iv. 3, 4, 9), but does not like to grant that it was "a shadow." (*Col.* ii. 17.) And yet, holding the fourth commandment to be an "*absolute, universal, perpetual Law,*" he is living *in the constant violation* of that law! He has probably never obeyed the plain and unmistakable requirement of that law, to sanctify the day *Ha-Shibingi!* "Remember the Sabbath DAY, to keep it holy!" "Whosoever shall offend in *one point*, he is guilty of all!" My friend remembers only a Sabbath:—he has entirely forgotten "*the day,*" a day definite beyond the hope of escape, or the reach of evasion. I echo the question: "What do you mean to do with the Decalogue?" (*See 1 Kings* xii. 33; *2 Kings* v. 12; *Dan.* vii. 25.)

† "Everything in the Decalogue is *not* obligatory to Christians,—is *not* a portion of the moral or natural law." JEREMY TAYLOR. (*Duct. Dub.* b. ii. ch. 2, rule 6.)

‡ "With regard to the doctrine of those who consider the Decalogue as a code of universal morality, I am at a loss to understand how such an opinion should ever have prevailed." MILTON. (*Christian Doctrine*, b. ii. ch. 7.)

“The Decalogue” consigned to the *grave*,—under the gospel “colors.”

provision in the code.* And having proved, beyond the possibility of refutation, that the *Fourth* commandment “is gone to its grave with the ‘signs’ and ‘shadows’ of the Old Testament,” I might say, with the Roman poet, “*jamque opus exegi*,” and leave my friend to arrange his necklace (bereft of its “pearl of days”) as best he may. Having no desire for concealment, however, I cannot slight his appeal, but must endeavor to “come out *clearly*.” I therefore take occasion, “in the name of Truth and Honesty,” to announce that I am at present sailing under the “colors” of Paul and of Paul’s Master. And I “mean to do with the Decalogue” just as they did with it—leave it in the grave to which the Cross has consigned it, a subject for the glass of the Antiquary, or the knife of the theologic Anatomist. I shall “leave it alone in its glory,” assured that “if the ministration of death, written and engraven in stones, was glorious (so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance),” “much more that which remaineth is glorious!”

* “In its own nature,” says Dr. BARROW, “it differeth from the rest of the ten Laws, the obligation thereto being not discernibly to natural light, grounded in the reason of the thing.” (*Works*, vol. i. *Exposition of the Decalogue*.) Hence it is the only provision of that code having the injunctive “Remember!” It would have been impossible for the legislator to have said, “*Remember* not to steal!” “*Remember* not to kill!” These precepts were addressed to the moral sense of his hearers; the Sabbath law alone, was addressed to their memory! This premonition was evidently used, as Dr. GILL has well stated, “because it was a command of positive institution, and not a part of the law of nature, and therefore more liable to be forgotten and neglected; for, as a Jewish writer (Aben Ezra) observes, all the laws of the Decalogue are according to the dictates of nature, the law and light of reason, and knowledge of men, excepting this; wherefore no other has this word ‘Remember’ prefixed to it.” (*Comment. on Exod. xx. 8.*) CHRYSOSTOM draws the same inference from this peculiarity of injunction, and considers the Sabbath law a “local and temporary” commandment.

The Decalogue *entirely* "local and temporary."

In thus maintaining for it the character by which "it is distinctly recognized by Christ and his Apostles," it will necessarily be shown that J. N. B. has wholly misconceived this character. "Not a trace of anything local, temporary, ceremonial, or shadowy, is in it!" says he. Unfortunate error! "I am the Lord thy God, which brought THEE out of the land of Egypt." Is there nothing "local or temporary" here? (*Jer.* xvi. 14; *Heb.* viii. 9.)—"Visiting the *iniquity of the fathers* upon the third and fourth generation." Nothing "local or temporary" here? (*Ezek.* xviii. 20; *Jer.* xxxi. 29, 30; *Gal.* vi. 5.)—"Thou wast a servant in the land of Egypt—*therefore* the Lord thy God commanded thee to keep the Sabbath day." Nothing "local or temporary" here? (*Isai.* xliii. 18; *Jer.* xxiii. 7; *Gal.* iv. 3—5.)—"The *seventh* day is the Sabbath of the Lord thy God." Nothing "local or temporary" here? (*Exod.* xxxi. 15, 17; *Heb.* iv. 4—10; *Isai.* lxxv. 17.)—"Honor thy father and thy mother, that thy days may be long upon *the land which the Lord thy God giveth thee.*" Nothing "local or temporary" here? (*Josh.* i. 11.)* Alas! for the cause whose advocacy involves such reckless assertion. Every syllable of the Decalogue is made "local and temporary" by its very *Preamble*: the universal criterion of the object of a law, and its prime interpreter. And be it carefully remembered, that *the Decalogue has never been enacted with any other preamble!*

Is this "Anti-nomianism?" Weak indeed is the faith, and

* "Why," says SELDEN, "should I think all the fourth commandment belongs to me, when all the fifth does not? What land will the Lord give me for honoring my father? It was spoken to the *Jews* with reference to the land of Canaan." (*Table Talk.*)

Dr. GILL justly remarks of the promise given in the fifth commandment, "This further confirms the observation made, that this body of laws belonged peculiarly to the people of Israel." (*Com. in loco.*)

PAUL, with his characteristic love of illustration and adaptation, has extended this "promise" by a liberal paraphrase. (*Eph.* vi. 3.)

 Paul's triumphant refutation of the "Anti-nomian."

 "The Law"—*dead*.

weak indeed the logic, that conceives it! How triumphantly does the Apostle meet this stale and trivial imputation: "What then? Shall we *sin*, because 'we are not under the Law,' but under Grace?—God forbid!" And why not? Because a *portion* of the Law is still obligatory? Because we *are* still under the "Decalogue?" *Never!* but because "his servants ye are whom ye *obey!*"—being not without law to God, but under the law to CHRIST. "If ye love me," said he who superseded the tutor, "keep MY commandments." The repeal then of the Decalogue cannot disturb "one jot or one tittle" of the moral law: it leaves the whole subject of moral obligation just where it was before these hard-riden "ten commandments" were enacted; and just where it has ever been since. Are the millions who have never *heard* of "the Decalogue," necessarily *antinomians*? Read *Rom.* ii. 14, 15, for your answer. Were those who lived during the thousands of years before "the Decalogue" had *existence*, necessarily *antinomians*? Read *Rom.* v. 13, for your answer. Are we who live thousands of years after "the Decalogue" is *dead*, necessarily *antinomians*? Read *Rom.* vi. for your answer: and blush for the silliness of the inference.

"Before Faith came, we were kept under 'the Law,' but after that Faith is come, we are no longer under a school-master." "Now, we are *delivered* from the 'Law,' that being *dead* wherein we were held; that we should serve in newness of spirit, and *not* in the oldness of the letter." (*Rom.* vii. 6.) But, says J. N. B. (*p.* 173), "Paul does not say that the LAW is 'dead,' but its *curse* only, 'in which we were held' by our guilt.—*Gal.* iii. 13." My friend has, in this unlucky assertion, compromised his scholarship no less than his theology. Paul does *not* say that the "curse only" is *dead*. It is "the *Law*" which is dead;* or rather, to which the

* There is a grammatical variation in the ancient versions of this passage (*verse* 6th)—which, however, does not at all affect the present

The Christian married to a new husband.

Christian is "dead." (*Rom.* vii. 4.) It is "the *Law*" wherein we were held, before Faith came: it is "the *Law*" from which we are delivered by burial into death: it is "the *Law*" (not "its curse!") which is no longer to be observed "*in the oldness of the letter!*" I think it would somewhat puzzle even the most "lawyer-like subtlety" to explain how a curse is to be kept "in newness of spirit!"—or, on the other hand, how a statute which has ceased to command a *literal* obedience, can be anything else but "DEAD!"*

"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband, is bound by the law to her husband so long as he liveth; *but if the husband be dead*, she is loosed from the law of her husband Wherefore my brethren ye *also* are become dead to 'the Law' by the body of Christ; *that ye should be married to another.*" (*Rom.* vii. 1—6.) Is it a "curse only," think you, that is symbolized as a "dead husband?" What glaring

point. In some copies it is *αποθανόντες*—in direct apposition with *νομον*—"the Law being dead"—as rendered in our translation. In others, it is *αποθανόντες*—"we being dead to that,"—as given in our marginal reading. The sense is in either case the same:—the divorce is *absolute*: "*a vinculo.*" Nay, the Apostle seems to have had in his mind both ideas: and hence, the mixed figure of a *double death*, and consequently of a *double divorce*. (Compare *verse 4*, with *verse 6*; see also, *Gal.* ii. 19.)

* "But now have ye, with Moses' law *nothing to do*, since the same is become to you ward *dead.*" ERASMUS. (*Paraphrase on Rom.* vii.)

"It is true," says Dr. CHALMERS, in his *Lectures on Romans*, "that the Law may be regarded as *dead*; and that he, our former husband, now 'taken out of the way,' has left us free to enter upon that alliance with Christ considered as our new husband, which in many other parts of the New Testament is likened unto a marriage. And it is true also, that the *death of the Law*, which gave rise to the dissolution of its authority over us, took place at the death of Christ." (*Lecture xxxviii.*)

The *obligation* of the Law—to be proved.

incongruity of metaphor: what palpable violation of grammatical construction! "To what absurd results will wrong theories lead intelligent men!"

Apparently, J. N. B. feels an uneasy consciousness of his indefensible situation, and would like to avoid the risk of maintaining it. "You have first to prove," says he, "that the Law of the Decalogue is *abrogated*, before you demand proof of its re-enactment. Till this is done, fully and fairly,—till the argument from *Matt. v.*, for example, is fairly met and set aside (which W. B. T. has not even attempted in his Reply), you have no right to demand proof of any kind as to its present obligation." (*p.* 173.) A mistake. My friend betrays here a want of logical perspicacity. The burden of proof is entirely upon him who "affirms" the obligation.

The Decalogue was actually promulgated only to the Israelites: its first enactment was *after* their separation from other nations; and *then* with an introductory proviso expressly limiting its application to that people. It is incumbent on J. N. B., therefore (if he would earn the character of a "sober logician"), to show at what time, and to prove by what authority, the Decalogue became obligatory upon the Gentiles. Did it bind the unconscious nations at its first oral proclamation from Mount Sinai? Turn to *Exod. xix.* and *xx.*, or *Deut. v.*, and see if you can find it thus written. Will the date of obligation be fixed at the first tradition of the Tables,—a month and a half later? Turn to *Exod. xxxi.* and *xxxiv.*, or *Deut. x.*, and see if you can find it there. Or when the Gentiles turned to the Branch, and the root of Jesse, fifteen centuries later, was it *then* made obligatory by Apostolic edict? Turn to *Acts xv.*, and see if you can find it written there. My friend's "burden" will indeed be found a grievous one! No wonder he is anxious to be relieved from it. But there is no escape, excepting the abandonment of his weak position.

If, instead of reposing in my undoubted prerogative of simple negation, I choose to advance a step, and affirm the *abrogation*

Total abrogation of "the Law"—fully established.

of the Decalogue, then do I, in like manner, assume the task of proving my affirmation. This I have already "done *fully and fairly*." Nor is there any room for evading the uniform and perspicuous teachings of "the inspired Apostle." If any one ventures to assert that Paul, in his frequent allusions to "the Law," speaks only of the "ceremonial" *part* of it,* I require, in the first place, some Bible evidence to support the assertion; and I challenge the proof that "the Law" is *ever*, in a solitary instance, referred to, independently of the ten commandments, or with the design of excluding them from its exposition.† And in the second place, I appeal to the explicit

* There are some, even "Ministers of the Gospel," who have been *ignorant* enough to assert this. Of course, I do not include J. N. B. among these.

† "It cannot be denied," says WHATELY, in his *Essays on Paul*, "that he does speak, frequently and strongly, of the termination of the Mosaic law, and of the exemption of Christians from its obligations, without ever limiting or qualifying the assertion, without even hinting at a distinction between one part which is abrogated, and another which remains in full force. It cannot be said that he had in his mind the *ceremonial* law alone, and was alluding merely to the abolition of that; for in the very passages in question, he makes such allusions to *sin*, as evidently show that he had the *moral* law in his mind; as, for instance, where he says, 'The law was added because of transgressions:' 'By the law was the knowledge of sin:' with many other such expressions. And it is remarkable that even when he seems to feel himself pressed with the mischievous practical consequences which either had been, or he is sensible might be drawn from his doctrines, he never attempts to guard against these by limiting his original assertion; by declaring that, though part of the law was at an end, still *part* continued binding; but he always inculcates the necessity of moral conduct on some *different* ground. For instance: 'What shall we say then? Shall we continue in sin that grace may abound? God forbid.' He does not then add that a part of the Mosaic law *remains* in force; but urges this consideration: 'How shall we, who are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his *death*?' &c. And such also is his tone in every passage relating to the same subject." (*Essay* v.)

The Decalogue—*specifically*, abrogated.

letter of the Record as decisively refuting this unfounded assumption, and impressively rebuking its rashness. It is "the *Decalogue*" which was "done away" by a more glorious ministration. (2 *Cor.* iii. 7—11.) It is "the *Decalogue*" from which, as from a dead husband, "we are delivered." (*Rom.* vii. 2—7.) It is "the *Decalogue*" which "decayed" and "vanished away" before a better covenant. (*Heb.* viii. 9—13; *Deut.* v. 2—6.) It is "the *Decalogue*" which was "blotted out," and "nailed to the cross"* as being inseparably linked with the "shadows" and "carnal ordinances imposed until the time of the reformation," and which served unto the example of more heavenly things under the new priesthood "of good things to come." (*Col.* ii. 14—17; *Heb.* iv., ix. 10; *Rom.* xiv.) In fine, it is "the DECALOGUE" which is ever placed in contrast with the newer government of Mount Sion and the spiritual Jerusalem. (*Heb.* xii. 18—24.)

But I "have not even *attempted*" to set aside "the argument from *Matt.* v." Most true! I should indeed regret to see *that*

* An objection has been raised to this (during the present Discussion) by our respected seventh-day Baptist friends of the New York "SABBATH RECORDER," derived from propriety of metaphor, and the inconvenience of "nailing" a "table of stone" to a cross! It is sufficient that it is not impossible. And Paul has told us most explicitly that the nail *has been driven* directly through the fourth commandment! (*Col.* ii.) However difficult this accomplishment, our friends will find it vastly harder work to chisel away the balance of the tablet from its crucified position!

"The 'ordinances' of which the apostle spake to the Colossians," says MACKNIGHT, "were ordinances, the blotting out of which was a proof that God had forgiven the Colossians all trespasses. The proof did not arise from the blotting out of the *ritual*, but of the *moral* precepts of the law of Moses, as sanctioned with the curse [&c.]. . . . The moral precepts of the Law of Moses are called the *Chirograph* or 'handwriting of ordinances,' because the most essential of these precepts were written by the hand of God on two tables of stone." (*Comment. on Epistles, in loco.*) "*Facilis descensus!*" J. N. B. (p. 66.)

“The argument from *Matt. v.*”—not to be set aside.

argument “set aside.” It is altogether too interesting and too important to a full understanding of the Mosaic jurisdiction. Let him who would see displayed the moral code of Evangelic (“anti-nomian”) Anti-sabbatarianism read carefully and inwardly digest that “sermon on the mount;” let him see if there is to be found in it a fragment of a platform for unspiritual Sabbatarianism to stand upon.

“Blessed are the humble, and the sorrowful, and the meek, and the righteous, and the merciful, and the pure, and the peace-making, and the persecuted;” but never the ceremonial, never the tithe-paying, *never the Sabbath-keeping!* When the Teacher proceeded to a more particular notice of the Mosaic law, in no single instance did he rest a moral duty on the *authority* of that law: in no single instance did he claim to be the *interpreter* of that law!* So far the *contrary*, he followed each quotation of a legal enactment with the disjunctive antithesis: “*But I say unto you*” something different! “He taught them—not as the Scribes”—not as a subtle *expounder* of a statute; but “he taught them as one *having AUTHORITY*” himself to command: insomuch that “the people were *astonished* at his doctrine!” (*Matt. vii. 28, 29.*)

* That Jesus was in no sense the administrator or expositor of the Jewish code, is most decisively shown by the very text which has been so currently (and I must add—so perversely) cited to favor an opposite opinion. The explanation, “Think not that I am come to *destroy* the Law,” would be altogether uncalled for and unmeaning from the lips of one who assumed the office of mere expounder. What would be thought of the intelligence of the commentator who should gravely assert that he did not design to “*destroy*” the text he was avowedly attempting to unfold? It was precisely because Jesus was *not* a commentator; precisely because, “as one having authority,” he *did* set aside the olden law, that this memorable disclaimer was rendered necessary. Viewed in the light of that whole perspicuous and consistent Sermon, how significant to the awakened reason—how important for the stumbled faith—was the majestic annunciation: “In all this dispensation, I am not *destroying*, but *fulfilling!*”

 "The Sermon on the Mount."

Until the advent of the baptist Harbinger, "the Law and the Prophets" maintained their inviolable supremacy: but when the "witness of the Light" appeared, he heralded *another* "kingdom." And yet, even then, no "tittle of 'the Law' could fail" of its great office. (*Luke* xvi. 16, 17.) For the Master "came not to *destroy*" the Mosaic economy; but he came "to *fulfil*" it. His mission was not to "make it *void*;" but to "*establish*" it in its higher spiritual significance. And *till* this "fulfilment," one jot could not pass from "the Law," nor its minutest requirement be neglected.

The references to the Pentateuch, which formed the texts of this instructive discourse, were gathered indifferently from the Decalogue and the general "Law;" as if with the very design of showing their identity of character and their correspondency of obligation.* Nor can a single hint be found throughout his lucid and assiduous teachings to favor the "fancy" of *any superior sanctity in the tables of stone*. BUT EVERYWHERE THE CONTRARY!† He taught that a true morality did not consist

* It appears strange that, upon this point, my friend J. N. B. and myself should, from the same premises, have arrived at opposite conclusions! He remarks, in his former Reply (*p.* 58), "That by 'these commandments' [*Matt.* v. 19], our Lord meant the commandments of the Decalogue, seems to me so perfectly plain, *from the specifications which follow*, [!] that I shall consider it beyond all dispute. When it is formally denied, it will be time enough formally to prove it." My friend will find it infinitely more difficult "formally to *prove* it," than to "consider it beyond dispute!"

"In all Paul's Epistles," says BAXTER, "and commonly in all the New Testament, the word 'Law' is ordinarily, if not always, taken more extensively than the Decalogue: therefore, to expound it for the Decalogue only, *is to contradict the constant use of Scripture*, under pretence of expounding the Scripture." (*Lord's Day*, appendix, chap. ii.)

† When, for example, the lawyer asked "which is the great commandment in 'the Law?'" Jesus, instead of turning to "the Decalogue" (the infallible resort of the Sabbatarian), referred him to *Deut.* vi. 5, for "the first and great commandment;" and to *Levit.* xix. 18, for "the second:" and he declared that "on *these two Commandments*

Synopsis of "the argument from MATTHEW v."

(as carnal "Nomianism" is ever too prone to suppose) in a strict observance of any *written commandment*, but that its demands reached back (*where no statute can*) to the moving impulse and the secret thought! (*Matt. xv. 19.*)

Your Decalogue prohibits manslaughter; "but *I say unto you,*" the malicious feeling is guilt! Your Decalogue forbids adultery; "but *I say unto you,*" the lustful thought is criminal! Your Law of Moses instructs its observers how they may obtain a legal divorce; "but *I say unto you,*" he who follows out its provisions, is *guilty of offence!* What! Did not MOSES direct us to give a writing of divorcement? (*Deut. xxiv. 1.*) Yes, truly, in adaptation to the age of hardness in which he lived, but there is a morality *higher and older* than that of Moses; and "*from the beginning,*" the command was not so! (*Matt. xix. 7—9.*) There is a code engraven upon other tables than those of stone; and instead of trusting to the written Law—"why not even of *yourselves* judge ye not what is right?" (*Luke xii. 57.*) Your Law requires a faithful observance of oaths; "but *I say unto you, swear not at all!*" neither by God's throne (*Matt. xxiii. 22.*); nor even by his footstool; ("*neither by any other oath!*"—*James v. 12.*) Your Law commands a strict retribution upon the wrong-doer; "but *I say unto you,*" retribute not the wrong! Your Law enjoins a patriotic affection for your neighbor and your countryman, and an utter disregard for the peace or prosperity of the foreigner and the enemy; "but *I say unto you,*" love even your enemies, and do good to those that hate you!

Such were HIS sublime "commandments!"* Such were the methods by which Jesus superseded the "fulfilled" code of Sinai;† and manifested to his "astonished" countrymen,

hang all '*the Law and the Prophets.*'" (*Matt. xxii. 37—40; Mark xii. 29—34.*) That precious "necklace" with its "pearl of days" appears to have been entirely overlooked!

* "If ye love me, keep *My* 'commandments!'" (*John xiv. 15.*)

† "That is to say, profaneness towards God, disobedience to parents,

“If ye love me, keep *My* commandments.”

that he taught AUTHORITATIVELY!* impressing upon them the importance under *his* kingdom, of serving no longer in the *oldness of the letter*, but in entire *newness of spirit!*

Such is an epitome of “THE ARGUMENT FROM MATT. V. ;” and he will indeed be bold, who even “*attempts to set it aside.*” “If any man speak, let him speak as the oracles of God!”

“Whosoever therefore shall break one of *these* least commandments, and shall teach men so, he shall be called the least in ‘the kingdom of heaven.’ . . . Whosoever heareth these sayings of *Mine* and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.† And every one that heareth these sayings of *Mine*, and doeth them not, shall be likened unto a foolish man which built his house upon the *sand*: and the rain descended, and the floods came, and the winds blew, and beat upon that house;

lying, robbery, and murder, are no longer sins under the Christian dispensation!” “There remains no moral obligation on Gentile Christians!” J. N. B. (*pp.* 74, 75.) My friend cannot distinguish between “Neonomianism” and “Antinomianism!”

“We utterly mistake the matter,” says CHALMERS, “if we think that because emancipated from the relation in which we formerly stood to the Law, we are therefore emancipated from all service. The wife owes a duty to her second husband, as well as her first. The one has claims upon her obedience, and her dutiful regards, as well as the other. . . And thus it is with the Law on the one hand, and with Christ on the other. Under the Law we were bidden to do and live: under Christ, we are bidden to live and do.” (*Lectures on the Epistle to the Romans.* Lect. xxxviii.)

* “He hath delivered his précepts after the most perfect manner, with the greatest authority; not like Moses and the prophets, saying *Thus saith the Lord*; but ‘*I say unto you* ;’ not like the *interpreters* of Moses, for he taught them as one having *authority.*” Bishop PEARSON. (*Exposition of the Creed*, art. ii. on “*Christ.*”)

† *Ephesians* ii. 20.

The Sabbath excluded from the Model Sermon.

and it fell: and great was the fall of it!" "He that hath *My* 'commandments,' and keepeth them, he ~~it~~ is that loveth me!" The "Law" made *nothing* perfect, but "the bringing in of a better hope *did*."*

It is well observed by BUNYAN: "In all that large and heavenly discourse upon the law, you have not one syllable about the seventh-day *Sabbath*!" Is it not marvellous that Jesus so utterly forgot a vital "moral" duty, as to lend not even an approving glance at this "bright link of man with man, and earth with heaven—the blessing of this world, and the beacon-light of that which is to come?" What modern Sermon (wiser than the Master's) could be held complete without a glowing Sabbath eulogy, and an awe-toned reprobation of the "*Sabbath-breaker*?" How shall we explain so startling an omission? nay worse, how shall we comprehend an omission, pervading the whole New Testament?† *Irreparable oversight!*

* "If we will acknowledge *Christ* to be our lawgiver," says Bishop TAYLOR, "and the Gospel to be his law, called in the New Testament 'the law of liberty,' 'a royal law,' then must we expect that our duty shall be further extended than to a conformity in our lives to the 'ten words' of Moses. . . . I know it is said very commonly (and the casuists do commonly use that method), that the explication of the Decalogue be the sum of all their theology; but how insufficiently, the foregoing instances do sufficiently demonstrate; and therefore how inartificially will also appear in the violence and convulsions, that must needs be used, to draw all these dissonances into one centre." (*Ductor Dubitant*. Book ii. chap. 2, rule 4.)

† *Vide* "PROPOSITION IV." This unfortunate circumstance of course necessarily drives my friend to the remarkable position, that the New Covenant does not in itself comprise a sufficient code of moral duty for the Christian, "thoroughly to furnish him unto all good works!" And that the Sabbath law shall not be the *solitary* exotic to be transplanted into the Gospel garden, he endeavors to show how necessary it is to incorporate the *second* commandment also. "As well," says he in his former Reply (p. 58), "might you raise the same objection against the first commandment, or the second, or the

Error—perishable.

Truth only, enduring.

Look to it, ye Christian Pharisees, lest in tithing mint, and more than tithing *days*, ye “be likened unto the foolish man, who built his house *upon the sand!*” and lest, however admired your edifice, “great shall be the fall of it!” Though ye would build “a tower whose top might reach unto *heaven,*” call to mind how in ancient legend, “The Lord came down to *see* the tower which the ‘*children of Men*’ builded,” and they were scattered in confusion!* Though ye weekly point to your gilded temple, and so complacently repeat to your credulous and uninquiring hearers, “See what manner of stones, and what buildings are here!” and “how adorned with goodly stones and gifts!” remember that again it was written of old—“the days will come, in the which there shall not be left one stone upon another, *that shall not be thrown down!*” For the weapons of *our* warfare are mighty to the pulling down of the strong-holds of antiquated error, however firmly established, however cunningly fortified, by whatever numbers of the wise, the powerful, and the illustrious, stubbornly defended.

TRUTH ONLY IS IMMORTAL!

Two personal suggestions demand a moment's attention before I lay down my pen.† In concluding my last Reply, I

fifth, or the eighth, as against the *fourth*. ‘But he does specify them elsewhere,’ it may be said. I answer yes, the fifth and eighth (perhaps the first and tenth also); but *nowhere the second.*”—As though the “second” could be violated, if the “first” were obeyed! (*Mark* xii. 29, 32.) He who requires a clearer prohibition of idolatry than that in *Acts* xv. 20, needs not appeal to the “second commandment.” *His* conscience cannot be enlightened by the Decalogue!

* “The Most High dwelleth not in temples *made with hands*; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will *ye* build me? saith the Lord; or what is the place of my rest?” (*Acts* vii. 48, 49.)

† A minor point occurs, which should perhaps receive a passing

 Personal considerations.

 "Grave charges" against Sabbatarianism.

could not help adverting to the remarkable fact that Christians of the denominations most strenuously professing to reject all human institutions in religion—the *Protestants of Protestants*—were the loudest and least tolerant assertors of that unscriptural dogma, a "Christian Sabbath!" and that while vaunting their peculiar advocacy of "the Bible, the whole Bible, and *nothing but the Bible*," upon this great question they actually "made the word of God of none effect through their traditions," "teaching for doctrines the commandments of men." (p. 158.) J. N. B., in a passing allusion to this paragraph, remarks, "He has indeed (in closing his PART IV.) become an 'accuser of the brethren.'* He has brought against me, and my brethren also, charges of the gravest kind." (p. 181.)

I regret my friend's susceptibility on this point, but cannot think his inference exactly just. "Am I therefore become your 'enemy,' because I tell you the *truth*?" My "gravest charge" has been that *Christian Sabbatarianism is unscriptural*. And to establish this charge, has been my sole business from the beginning: as my friend's task has been to prove (if he could) the opposing doctrine unscriptural, and justify his assertion that my "stand-point is not that of Paul." (p. 62.)

But while I would "rebuke sharply" those who presume to hold in their bondage "another Master's servant," and arrogantly "judge one man's liberty by another man's conscience," and while I would "give no place by subjection," but would

notice. My friend complains (p. 181,—note) that I styled an argument of his—"etymological, when it is exegetical." Real and important as the distinction undoubtedly is, I see not how it affects our present discussion. If an argument be *inconclusive*, it matters but little to which class it belongs. But I think it will generally be admitted, that in popular acceptation, at least, the "exegetical" is but a *department* of the "etymological." Nor is it perhaps always easy to discriminate accurately between their respective boundaries. At all events, the issue appears to me to be entirely a *verbal* one.

* See *John* v. 45.

The fairness of "partial extracts."

"withstand them to the face *because they are to be blamed,*" still, would I "count them not as '*enemies,*' but admonish them as *brothers.*" Least of all, would I reproach them for their *belief.* I would unswervingly uphold the inviolable sanctity of opinion; believing that a sincere faith is amenable to no human "accusation," but is accountable to God alone,—*be that faith what it may.* As I stated in my last Reply (p. 87): "Certainly I shall neither presume to 'judge,' nor to 'set at naught' a believer, however 'weak in the faith'" I might esteem him. "This is well said," observes J. N. B. (p. 161.) "How well it is fulfilled, will appear in the sequel." I join with my friend in the reference. How far I have been consistent, our mutual readers for themselves must judge.

The other remaining point to be noticed, is one of graver moment. In an early part of the Discussion (p. 56), J. N. B., in referring to the writers I had cited, remarked: "Of the *unguarded* language of others he has made a use, I think, they never designed." In PART I. of my Reply, I assured him that "painful as such a conviction would be, I should certainly be thankful to him for its frank indication:" and that "if, through *prejudice* or *inadvertence,* I had given an unfair coloring to authority, I would much rather be corrected, and retract a mistaken application, than continue in error, or labor under an intangible imputation." (p. 101.) This "frank indication" of an instance of "undesigned" use of "unguarded language," has not been made: but instead, J. N. B. replies: "I do not impute to him any *intention* of making unfair quotations, or of giving them a wrong coloring. I believe him as incapable of this injustice as myself. Yet such an *appearance* [!] is often inseparable from partial extracts, like those he has made from Calvin and Bunyan. With regard to CALVIN, the fact may be verified [?] in a few moments by reading in Vol. I. of his *Institutes*, the single section on the Fourth Commandment.

The demand for "correction"—unsatisfactorily answered.

And as to BUNYAN, the 'Epistle to the Reader' prefixed to his Treatise on the Sabbath, will make the matter clear." (p. 193.)

My friend's answer is not as explicit as my appeal was perspicuous. I did not assume the charge of "*intentional*" unfairness, therefore the disclaimer was unnecessary: but "if, through *prejudice* or *inadvertence*," my quotations were unfairly colored, I asked for "correction." Although this has not been offered, the imputation is no longer "intangible;" and self-respect imperatively requires from me a thorough examination and a decisive replication.

"Such an *appearance!*"—What "*appearance?*" An appearance "of giving quotations a *wrong coloring?*" And what "*fact may be verified*" by reading CALVIN? The "*fact*" of such apparent wrong coloring? Where is the example? My friend has not adduced it.* I hesitate not to say he *cannot* adduce it! On a careful review of the authorities to whom I have referred, I state it as my confident belief, that, without a shade of "*apparent coloring*," they bear out, to the utmost, the particular doctrines they have been summoned to elucidate. "With regard to CALVIN, the fact may be verified" by the statement that he will fully indorse the whole of my "SIX PROPOSITIONS."† The *primary* design of the

* A more critical discernment would probably have prevented my friend's imputation; and would certainly have obviated his sagacious surmise that my authorities did not all "*fully agree with me!*" (p. 56.) A "*sober logician*" should know that evidence, presented upon one point, has nothing to do with any other point. If my witnesses *fairly* confirm the facts or constructions for which they have been respectively adduced, it is simply idle to inquire whether they "*fully agree with me in my Anti-sabbatarian views!*" My friend is, of course, at full liberty to make the most he can out of their cross-examination.

† I do not of course mean by this, that CALVIN, in explicit terms, affirms each of the "*six propositions*," but that, from the tenor of his writings, he evidently would not hesitate to do so. And I throw upon J. N. B. the proof that he has ever, in any of his writings, directly or indirectly, impeached one of them.

A "partial extract" from CALVIN.

fourth commandment was, in his opinion, "to give the people of Israel a figure of the spiritual rest by which the faithful ought to refrain from their own works, in order to leave God to work with them:" and he maintains that "Christ is the end and consummation of that true rest foreshadowed by the ancient Sabbath." In relation to "the Lord's day," he observes that it was used "*only* as a remedy necessary to the preservation of order in the Church." "Neither," says he, "do I so regard the septenary number *that I would bind the church to its observance!* . . . The amount is, that as the truth was delivered to the Jews under a figure, so it is given to us without shadows—first that we may consecrate our entire life, as a perpetual Sabbatism from our own works," &c. . . "Thus vanish all the dreams of *false prophets*, who in past ages have imbued the people with a Judaic opinion, affirming that nothing was abrogated in this command, except what was 'ceremonial,' (which by their account is the appointment of 'the seventh day') but that what was 'moral' remained in force,—namely, the observance of one day in seven. But this is nothing else but to change the day in contempt of the Jews, and to retain the same belief in the 'holiness' of the day; for, by this, the same mysterious significance would still be attributed to particular days, which formerly obtained among the Jews. And truly we see what such a doctrine has profited: for those who adopt it far exceed the Jews in a *gross, carnal, and superstitious observance of the Sabbath*: so that the reproofs which we read in Isaiah are no less applicable to them at the present day, than to those whom the prophet rebuked in his time." (*Institutes*, lib. ii. cap. 8, sect. 34.)

So closes CALVIN'S admirable exposition of the Sabbath Law. I earnestly hope that neither J. N. B. nor his readers will be misled by any false "appearance" in these partial extracts, to "give them a wrong coloring!"

"As to BUNYAN," says he, "the '*Epistle to the Reader*' &c. will make the matter clear!" Make what matter "clear?"

BUNYAN'S views.

A fallacious use of "words."

The "appearance" of "*unfair coloring?*" J. N. B. "quotes a sentence or two" (p. 194) going to show Bunyan's belief "that the first day of the week is the true Christian Sabbath!" A single remark is sufficient to dissipate my friend's delusion, and to entirely paralyze his last convulsive effort to retain the name and authority of BUNYAN. They are using the term "Sabbath" in *totally different senses!* In the vocabulary of J. N. B. (as in mine), it designates the day of rest commanded by the Decalogue. In that of BUNYAN, it designates simply a day of festive worship, without any more reference to the Decalogue, than if that code had never existed!* Indeed, although he entitles Sunday a "Sabbath" (perhaps in adaptation to ordinary usage), the application is by no means accurate, since his whole argument is designed—not to establish a "Rest-day," and the sinfulness of labor upon it, but to uphold the

* J. N. B. has altogether overlooked this important circumstance, although in my last Reply (p. 147,—note) I called his attention to it by remarking that "since BUNYAN founds his able argument for a Christian worship-day on the unconditional *abolition* of the fourth commandment, if 'he really is on my friend's ground,' I tender J. N. B. my most hearty congratulation on his adoption of the true Scriptural view."

A synopsis of BUNYAN'S Treatise "will make the matter clear." The Essay is divided into five chapters, entitled "QUESTIONS:" in the *first* of which, the author maintains that the seventh-day Sabbath is not discoverable by the light of nature: in the *second*, that it was consequently unknown till instituted by Moses: in the *third*, that when given in the wilderness, it could not bind the Gentiles: in the *fourth*, that it fell with the rest of the Jewish rites and ceremonies, and was never imposed by the apostles upon the Gentile churches. These are all the positions having any bearing on the fourth commandment, or of course on our present Discussion. The *fifth* and last "question" examined by BUNYAN (and one which comprises more than half his Essay), is, "Since it is denied that the seventh-day Sabbath is *mora* and found that it is not to abide as a Sabbath forever in the church, what time is to be fixed on for New Testament saints to perform together divine worship to God by Christ in!"

A "partial extract" from BUNYAN.

duty of a thanksgiving day, in grateful commemoration of the Messiah's triumph in becoming "the first fruits of them that slept." Now BUNYAN will readily assent to all my "Propositions" excepting the *First*: and in reference to this first one, he takes just opposite ground from J. N. B. So that my friend is absolutely and hopelessly excluded from using his testimony *on any one point!* For while J. N. B. very correctly admits that "there is but *one* Bible Sabbath" (p. 46), BUNYAN will prove to him that Saturday is the only Sabbath recognized by the fourth commandment! With my friend's kind assistance, therefore, our author will indorse *all* the "Propositions!" An extract "will make the matter clear." "This caution in conclusion I would give, to put a stop to this Jewish ceremony, to wit, that a seventh-day Sabbath pursued according to its imposition *by law* (and I know not that it is imposed by the apostles), leads to blood and stoning to death, those that do but gather sticks thereon; a thing which no way becomes the Gospel." And in a previous paragraph, it is held that as "when temple worship and altar worship, and the sacrifices of the Levitical Priesthood fell, down also came the things themselves: so, when the service or shadow and ceremonies of the seventh-day Sabbath fell, *the seventh-day Sabbath fell likewise!*" (ques. v.) I trust these extracts do not happen to be "unguarded language," and that they do not "give a wrong coloring" to the author's real opinion.

In my friend's concluding paragraph, he sums up with an air of self-satisfaction. "Now, in whatever details I differ from BUNYAN or CALVIN, it is clear that *our fundamental positions are the same*. I commend this fact to my friend W. B. T." (p. 194.) I commend to J. N. B. the fact that he is most sadly mistaken! *Their* "fundamental positions" are as opposite to *his*, as are the antipodes. *They* teach, "in demonstration of the spirit and of power," that the fourth commandment *is gone to its grave*, with the "signs" and "shadows" of the Old Testament. J. N. B. tells us that "the Fourth Com-

Concluding sentiments.

mandment, like the rest of the Decalogue, is a universal and perpetual Law:" and that Jesus "honored it as *immutable!*" He challenges *their* "fundamental position" with the defiant "Efface it if you can! Attempt it if you dare!"*

May the time speedily arrive, when my friend J. N. B. can say with propriety: "Our fundamental positions are now the same!" when, "rooted and built up, and stablished in the faith as he is taught" in the Scriptures, instead of following "after the tradition of men," he shall discard "vain strivings and unprofitable contentions about '*the Law;*'" and when no longer "carried about with strange doctrines," he shall "be ready to give AN ANSWER, to every man that asketh a reason of the hope that is in him."

I have more than accomplished my task; as I have more than exceeded my proper limits. With sentiments of respect, and unaffected regard for my friend J. N. B., I take leave of him, by a recapitulation and reaffirmation of my "SIX PROPOSITIONS," as incontrovertibly established.

I. The only weekly Sabbath enjoined or alluded to (directly or indirectly), in either the Old or New Testament, is that of Saturday—"the seventh day," indicative of "the sabbath of the Lord" *after* his six days' labor.

II. This institution was a "strictly Jewish and ceremonial" one:—*Jewish*, in being "first made known to the Israelites by the hand of Moses," in being commemorative of their deliverance from servitude, and in being a peculiar "sign of their separation" from other nations; and *ceremonial*, in being subservient to expediency, in being exactly parallel in its claims to any other ritual observance, and in being intended

* When my friend penned his concluding and doubtless earnest aspiration (*p.* 194), "May crowns *as* bright [as those of Calvin and Bunyan] be ours in the day of the Lord's coming!"—he must have forgotten or abandoned his former dogma (*p.* 59), that whosoever should break the fourth commandment, "*and teach men so*, shall be called the *least* in the kingdom of heaven!"

The "SIX PROPOSITIONS."

but as a type or "shadow" of a succeeding *spiritual* Sabbathism.

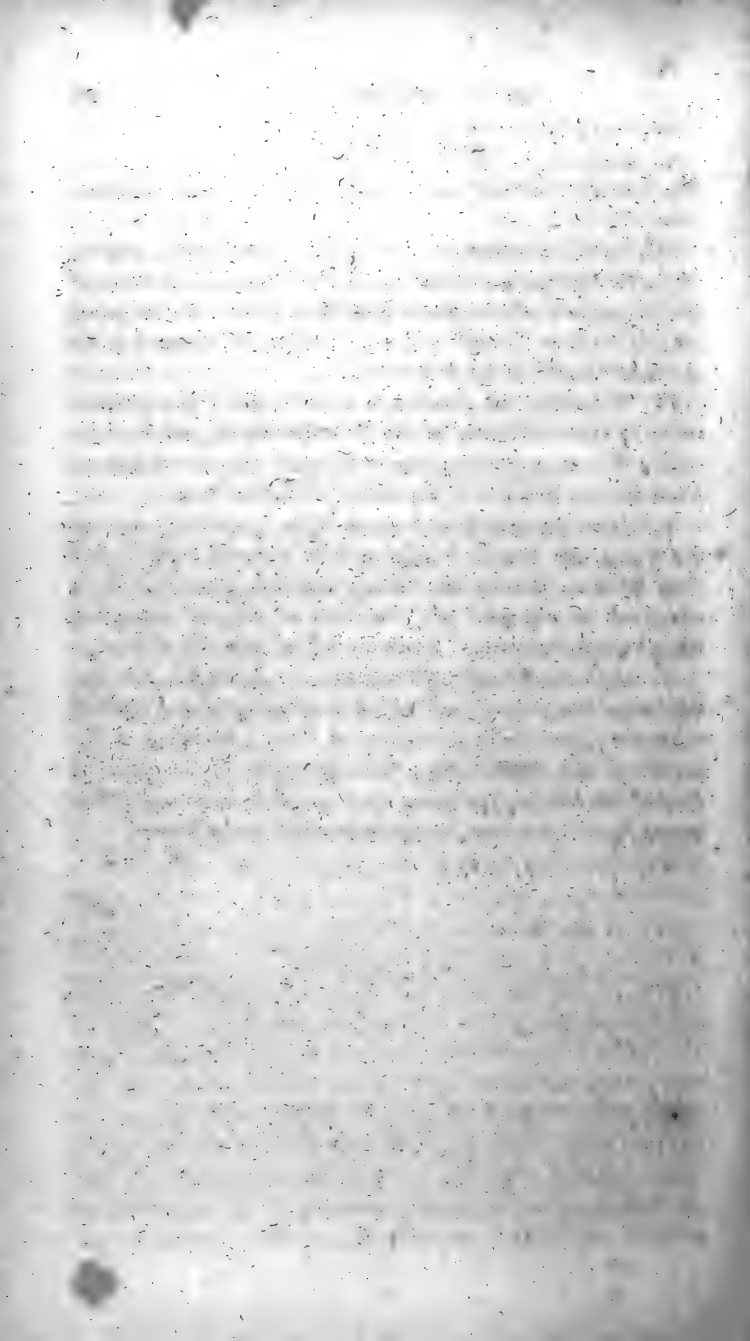
III. In full illustration of all which, Jesus openly, repeatedly, and studiously violated the Sabbath; and in assertion of his pre-eminent authority to neglect it, or set it aside (as being himself its very "body" and true fulfilment), claimed to be absolute "Lord" of the Institution.

IV. Wherefore, its observance never received the slightest token of encouragement in the New Testament, nor its desecration the slightest intimation of disapproval:—an affirmation which cannot be made of any known Christian duty.

V. Moreover, by a formal canon of the apostolic Council at Jerusalem, the Gentile Churches were declared entirely free from Sabbath observance; being explicitly exempted from obligation to *any part* of "the Law of Moses," excepting three "necessary things" which did not include this ordinance.

VI. And accordingly, throughout the Apostolic Epistles, the Sabbath is *invariably* referred to as a provisional symbol, entirely superseded by the advent of "the true image of the thing" it did but shadow; the enjoyment of the spiritual Rest of the Gospel, rendering the continued observance of the carnal Rest of the Law, inappropriate and unchristian.

W. B. T.



NOTES.

NOTE A.—(From page 222.)

“AFTER EIGHT DAYS.”—*John* xx. 26.

IN noticing the objection to the popular assumption—derived from the literal reading of the text “*after eight days*”—J. N. B. replies (*p.* 185): “But this is contrary to Jewish usage, as well as Christian. As well might he object to Christ’s resurrection on ‘the *third day*,’ from the phrase ‘*after three days* I will rise again.’—*Matt.* xxvii. 63, 64.” My friend mistakes the point. The *day* of the resurrection is not proved *by* the expression “after three days”—but by independent and explicit testimony. His quotation merely goes to show that the phrase in question *may* have the meaning he assigns to it (which I never denied); it in no wise proves that it must have that meaning. I contend that the primary import of “*after three days*,” or “*after eight days*,” is its literal meaning: modified in the one case by direct counter evidence, and in the other case wholly unmodified.

J. N. B. will not doubt that Jonah was literally “three days and three nights” in the fish that swallowed him. (*Jonah* i. 17.) Can I prove to him that the prophet was there only *one day and two nights*, by citing the instance of one who was buried from Friday evening until Sunday morning, and yet was said to be “three days *and three nights* in the heart of the earth?” (*Matt.* xii. 40.) I may succeed in showing that the half period is a *possible* construction: he will hardly be satisfied that it is a *necessary* one, or even a *probable* one.

Yet here an interment of 36 hours is measured by the same terms as one of 72 hours. In like manner, “*after eight days*” *may* mean just a week; but I shall require decisive proof, before believing that it here *does* mean it. My friend’s “Jewish usage, as well as Christian,” he cannot establish. I hesitate not to say, that there is no Hebrew or Jewish idiom to countenance it.*

The capabilities of language, under my friend’s horticultural treatment, are, by the way, somewhat surprising. In PART II. of his Reply (*p.* 174), we have the following: “‘*After six days,*’ says Matthew (xvii. 1)—‘*about eight days,*’ says Luke (ix. 28)—was the Transfiguration. Why this *specification* of time?” he naively asks. And explaining the indefinite “*after*” by the still more indefinite “*about,*” and dividing the difference, he thinks “it is highly *probable,* to say the least,” that exactly “one week” had elapsed. So, whether an occurrence be “*after six days,*” or *after seven days,* or “*after eight days,*” or anywhere “*about*” either of these periods, it is precisely the same in my friend’s dialectics;—else *why* so exact a specification!

He seems to forget, too, that even an exact “specification of time” is nothing to his argument, unless it be shown that the specification was *relative*—that this precise time *determined* the occurrence.† Ever neglecting the *essential,* he builds wholly on the *accidental.*

* HEYLIN, an English Divine of the seventeenth century, observes upon the passage in dispute, “But where the Greek text reads it μεθ’ ἡμερας οκτω (*post octo dies* in the Vulgar Latin—‘*after eight days*’ according to our English Bibles), that should be rather understood of the ninth or tenth, than the eighth day after.” (*History of the Sabbath.*)

† “We sailed away . . . and came to Troas in *five days.*” (*Acts* xx. 6.) “We sailed thence, and came the *next day* over against Chios; and the *next day* we arrived at Samos; and the *next day* we came to Miletus.” (*ib.* xx. 15.) “And after *five days,*” &c. (*ib.* xxiv. 1.) “This day is the *fourteenth day,*” &c. (*ib.* xxvii. 33.) “We tarried there *three days*” (*ib.* xxviii. 12), &c. &c.—“Why this *specification of time,* if no special importance was attached to it?”—J. N. B.

NOTE B.—(From page 228.)

“THE DAY OF PENTECOST.”—*Acts* ii. 1.

WHILE I consider it altogether unimportant to the present discussion to inquire into the day of the week upon which the celebrated Pentecost happened to occur, I think that as a collateral question of Biblical illustration, it has sufficient interest to justify a very brief examination.

“The day of Pentecost,” says J. N. B. (*p.* 185), “it is well known, was *always on the first day* of the week!—*Levit.* xxiii. 15—21.” So palpable an inaccuracy in one who has studied the Bible for “*thirty years*” (*p.* 71), is really surprising.* The “sabbath” mentioned in *Levit.* xxiii. 15 has no relation whatever to the *seventh-day* rest, as my friend has erroneously understood the text. By comparing this verse with the 7th and 11th of the same chapter, he will see that it designates “the first of unleavened bread,” whatever day of the week that might be. The day of *Pentecost*, “it is well known,” was always the *fiftieth* day after the first of unleavened bread; which was determined by the day of the *month* (the 15th), and never by the day of the *week*. It was not—(like its offspring “*Easter*”)—a “movable festival.”

I will now attempt to compute for my friend the probable day of *Acts* ii. 1. It is related by Matthew (xxvi. 17—21; see, also, *Mark* xiv. 12—17) that, on the day preceding the Crucifixion, or Thursday, the disciples prepared the “passover” or paschal offering, and that on the evening (by Jewish computation, the eve of Friday) the passover was eaten. (*Matt.* xxvi. 20; *Mark* xiv. 17.) This Thursday was therefore “the fourteenth day of the first month,” *Abib* or *Nisan* (*Levit.* xxiii.

* Even Bible read BUNYAN makes the same blunder; and I suspect has been the one to lead my friend “into the ditch.”—“Great men are not always wise.”

5), on the *afternoon* of which the paschal lamb was always sacrificed, to be eaten at evening, on "the first of unleavened bread." (*Deut.* xvi. 6, 7; *Exod.* xii. 8.) Friday was the 15th, "the first day of unleavened bread." (*Matt.* xxvi. 17; *Levit.* xxiii. 6.) This festival continued one week (extending from the 15th of *Abib* to the 21st, *inclusive*—*Exod.* xii. 18), of which week the first and last days (the 15th and 21st) were both accounted "sabbaths." (*Levit.* xxiii. 7, 8; *Exod.* xii. 16.) Saturday was the 16th (the day after the first "sabbath"), on which was the wave-offering. (*Levit.* xxiii. 11.) Seven complete weeks (a "week of weeks," as Josephus calls it) were counted from this 16th day, *inclusive* (xxiii. 15), which terminated with Friday, and on the next day, or SATURDAY, was "*the day of Pentecost!*" (xxiii. 16, 21.)

It is absolutely incontrovertible that, if Matthew's account be correct, *the Pentecost could not possibly have been on Sunday!* This "FACT" may be digested by "learned" Sunday Sabbatarians, at the ruminations of their studious leisure. On the other hand, if Sunday *was* the Pentecost, then the passover *could not* have been eaten on Thursday evening, and Friday *could not* have been "the first of unleavened bread." If we understand Matthew (xxvi. 17) as saying that *Thursday* was "the first day of the feast of unleavened bread," this only makes the matter worse; for then the day of Pentecost was infallibly Friday! By the unvarying system of the Jewish ritual, the Pentecost *must* occur just one day later in the week than the first of unleavened bread.

After rummaging a host of Sunday Sabbatarian Treatises (which generally display a harmony and facility of assumption as remarkable as it is edifying), I find, in LIGHTFOOTE'S "*Commentary on the Acts*," an attempt at sustaining the common dogma. He reckons (according to Matthew) that Thursday was the "preparation" (14th of the month), Friday the first of unleavened bread (15th), and Saturday, or the Sabbath, the day of the wave-sheaf offering (16th); *after* which he counts the fifty days, as excluding the 16th, and added to it. (*Com. in Acts* ii.) Such a mistake is inexcusable in a Biblical ex-

pounder.* The count *begins* on "the morrow after the sabbath," that is, on the second of unleavened bread. "From the day that ye brought the sheaf of the wave-offering, seven sabbaths shall be complete." (*Levit. xxiii. 15.*) The day of the wave-offering (the 16th) was always the first of the fifty days† (see *Deut. xvi. 9*), consequently the Pentecost *always* came on the same day of the week. I am informed, by a learned Jewish Teacher,‡ that there can be no evasion here; that "the computation is absolute and indisputable; the Pentecost always occurs on the same day of the week as the wave-offering." And to make *Sunday* a Pentecost, the passover and unleavened bread must commence on Friday evening !§

The last evangelist, indeed, clearly favors this alternative, for he tells us (*John xix. 14*) that the day of the crucifixion was "the *preparation* of the passover,"|| necessarily the 14th of *Abib*. (*Exod. xii. 6*; *2 Chron. xxxv. 1, 16.*) And since the crucifixion is known to have taken place on Friday ("the

* In a Sabbatarian Essay, entitled, "Brief Remarks on the History, Authority, and Use of the Sabbath," by J. J. GURNEY, the same calculation is very carefully gone through. Following his predecessor, Mr. Gurney has in this committed a blunder, or perpetrated an artifice.

† "The day of Pentecost was the fiftieth day from the day of the wave-offering; but, in the number of the fifty days, was both the day of the wave-offering and of Pentecost included; as now, among the Christians, still it is." Bishop PEARSON. (*Exposition of the Creed*, art. v.—"the third day.")

‡ The Rev. I. LEESER, of Philadelphia, editor of "*The Occident*."

§ This hypothesis is adopted by BAXTER, who says: "The Passover that year fell on the Sabbath day, and Pentecost was fifty days after the Passover, which falleth out on the Lord's day." (*Pract. Works*, vol. iii. "Lord's day," ch. 5.) This arrives at the conclusion desired by Lightfoote and Mr. Gurney, without recourse to their fallacious premises.

|| He further confirms this by alluding to the care of the Jews during the trial, not to defile themselves before eating the passover (*John xviii. 28*; see *Numb. ix. 6*; *Ezra vi. 20*); and he also speaks of the following Sabbath day (Saturday) being a "high day" (*John xix. 31*), as it would be if the first of unleavened bread.

preparation of the Sabbath"—*Mark* xv. 42; *Luke* xxiii. 54; *John* xix. 31), Sunday would of course be the day of the "wave-sheaf." But while this construction would gratify my friend, and while, moreover, it would present the happy circumstance of making the great Christian Offering strictly coincident in point of time with its archetype, the paschal sacrifice, it is attended with the insurmountable difficulty (besides being explicitly contradicted by all the other evangelists) that Jesus could not have partaken of the passover! And it was impossible for him, as a Jew, to have kept the passover on any other day than that appointed by the law.*

On the other hand, clear and conclusive as is the concurrent testimony of Matthew (xxvi. 17), Mark (xiv. 12), and Luke (xxii. 7), *against* the Sunday interpreters, candor requires me to notice that these texts, in the judgment of the learned, likewise labor under two remarkable difficulties. In the first place, by a peculiarity of the Hebrew calendar, the 1st, and consequently the 15th of *Abib*, never falls on Friday; the object of which arrangement is to prevent the annual "day of atonement" (*Levit.* xxiii. 27) falling contiguous to the weekly Sabbath, since it would be impossible (in reference to food, &c.) to observe two successive days of *absolute* "rest" with the strictness required by the law. (*Exod.* xvi. 23; xxxv. 3.) All the other Jewish holy days were simple "sabbaths," exacting no rigid observance, and yielding to lighter emergencies. But "the tenth day of the seventh month," like "the seventh

* HORNE, in his "*Introduction to the Holy Scriptures*," thinks it "not improbable that some difference or mistake *might* arise in determining the new-moon!" and that "such a discordance *might* easily arise between the rival and hostile sects of Pharisees and Sadducees; and such a difference, it has been *conjectured*, did exist at the time Jesus Christ celebrated the passover with his disciples, one whole day before the Pharisees offered their paschal sacrifice!" (*Introduc.* vol. iii. part iii. ch. 4.) We have the unfortunate dilemma that Jesus either kept the *right* day or the *wrong* one. "He that is able to receive it, let him receive it!"

day" of the week, was emphatically שבת שבתון (*shabbath shabbathon*), "a rest day for rest,"* a Sabbath of sabbaths,—enjoined with peculiar solemnity, and enforced by the sternest sanctions. † There is every probability that the calendar was in this respect the same in apostolic times as at present, since the same necessity for the arrangement had existence then.

The second difficulty in these texts arises from the well-known occurrence of the crucifixion on Friday. It was almost as impossible for the Jews to have tolerated an execution upon "the first day of unleavened bread" (see *Exod.* xii. 16; *Levit.* xxiii. 7; also, *Mark* xiv. 2) as upon the weekly "Sabbath." This forms a very serious additional obstacle, therefore, to that festival having commenced on Friday.

Looking merely at the letter of these texts, they all seem to say that *Thursday* was the first of unleavened bread: but while this construction avoids the foregoing objections, it involves the new one, that the passover could not have been killed upon it (as intimated in *Mark* xiv. 12); since this must always be prepared on the preceding afternoon (*2 Chron.* xxxv. 1; *Levit.* xxiii. 5, 6); whence the passover must have been eaten, and the Eucharist instituted on *Wednesday* evening, and not on *Thursday* evening, as is generally supposed. Whatever solution of these difficulties may be suggested, it is almost certain that the Pentecost *did not occur on Sunday*.

* In our version not very forcibly rendered, "a Sabbath of rest." Agreeably to the well-known Hebrew idiom, intensity was always expressed either by a repetition, or by the use of some tautologous phrase. The double expression peculiar to these *two*, of all the Jewish sabbaths, was undoubtedly employed with the intention of impressing the pre-eminent sanctity of these two holy days, and the necessity of their strictest observance. The slightest infraction of either was punishable with *death*! An attention to these circumstances will serve to elucidate much in the New Testament which Sabbatarians find it convenient to gloss over as "Pharisaic construction!"

† Compare *Levit.* xxiii. 24—32, with *Exod.* xxxi. 14—17.

NOTE C.—(From page 240.)

“THE LORD’S DAY.”—*Rev.* i. 10.

NOT only is there nothing whatever to give plausibility to the “guess” that the apocalyptic “Lord’s day” signified Sunday, but there are many considerations powerfully calculated to discountenance it.

1. The writer could not design to mark out a day of religious observance, since the subject of Christian ceremonies was wholly foreign to the objects of his discourse. The book professes to be a “Revelation” of the hereafter: it has nothing to do with designating or upholding the observance of temporal “holy days.”

2. If a current day was intended, the only day bearing this definition, in either the Old or New Testament, is Saturday, “the seventh day” of the week. (*Exod.* xx. 10.)

3. But it is altogether improbable that a literal day could have been intended, in a work which is characterized throughout by the most remarkable flights of figurative rhapsody. The inspirations of the prophetic spirit were not confined to particular days. It was neither the *first* nor the *last* day of the week that could be signalized as the occasion of the influence; and it seems almost puerile to suppose that it should be specified.

4. There is extant no trace of evidence that the term “Lord’s day” was ever applied to Sunday till near the close of the second century! Throughout the first 150 years of the Christian era, no writer, apostolic or patristic, ever happens once to use the expression. The first instance I can discover of its application to Sunday occurs in an epistle of DIONYSIUS, Bishop of Corinth, whose earliest assignable date is A. D. 170. Not only is it unknown in the canonical epistles (which cover a space of thirty or forty years of ecclesiastical history), but

neither in the apocryphal epistle ascribed to BARNABAS, nor in the writings of CLEMENT of Rome (A. D. 90), of IGNATIUS* (A. D. 100), of POLYCARP (A. D. 108), of JUSTIN (A. D. 145), or of IRENÆUS (A. D. 167), is the appellation to be met with; although these Fathers all refer to religious observances, and one or two of them to the commemoration of the first day of the week. Such extended and persistent silence is more than negative evidence; it is wholly inexplicable on the Sabatarian conjecture; it is convicting demonstration that the conjecture is *false*. The phrase "Lord's day" could not have had, at the time *Rev.* i. 10 was written, the meaning so gratuitously ascribed to it, without being in universal and familiar use. Its first employment (possibly as early as the middle of the second century, or a quarter of a century before the allusion of DIONYSIUS), was most likely an adaptation *from* this text.

5. The probable meaning of the expression is disclosed by the book itself (*Rev.* vi. 17; xvi. 14); an application of frequent occurrence both in the New Testament (1 *Cor.* i. 8, v. 5; 2 *Cor.* i. 14; 1 *Thess.* v. 2; 2 *Pet.* iii. 10, &c.); and in the Old (*Isai.* xiii. 6, 9; *Joel* i. 15; ii. 1, 11, 31; *Zeph.* i. 14, &c.). If Κυριακον δειπνον (1 *Cor.* xi. 20), and δειπνον or τραπέζα Κυριου (1 *Cor.* x. 21), are convertible phrases designating the same thing, what can be more obvious than that Κυριακη ημερα (*Rev.* i. 10), and ημερα Κυριου (2 *Pet.* iii. 10), are (in the absence of any *conflicting application*) equally convertible designations of the same thing? The true Protestant will always interpret Scripture by Scripture rather than by tradition.†

* The expression "Lord's day" occurs in an *interpolated* epistle of IGNATIUS: ("Let each one of you observe the Sabbath *spiritually*, and *not by bodily rest*. . . . But let every lover of Christ commemorate the *Lord's day* after the Sabbath"); and will also be found in Archbishop WAKE'S *translation* of his genuine epistle, commented on before (*p.* 96, *note*), neither of which deserves attention.

† "The infallible rule of interpretation of Scripture, is the Scripture itself."—PRESBYTERIAN and BAPTIST *Confess. of Faith*, chap. i. sec. 9.

Nor is it any valid objection that the subjects immediately succeeding this contested passage (i. 10) were obviously contemporary with the occasion. Surely no one expects, in a production like this, the same rigid order and consecutive dependence of occurrence, which is demanded in a literal narrative. The "high argument" of this apocalyptic vision is summed up by the prophet, in the concise declaration of the proem, that he was present in spirit "in the Lord's DAY" (*εν πνεύματι εν τη Κυριακη ήμερα*); or, as the particle *εν* may be translated, "at the Lord's DAY." And hence, after the preliminary exhortations to the seven churches (occupying the first three chapters, and which are merely parenthetical), he commences immediately with the epoch to which (*εν πνεύματι*) he was carried. Nothing can be clearer than that the expression in *Rev.* iv. 2 is at once the resumption and exemplification of that in chap. i. 10. "I was 'in spirit'—at the Lord's Day, and heard behind me a great voice *as of a trumpet*, saying I am 'Α' and 'Ω,' the first and the last: and what thou seest, write in a book, and send it unto the seven churches. . . . After this, I looked, and behold a door was opened in Heaven: and the first voice which I heard, was *as of a trumpet* talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was 'in spirit:' and behold a Throne was set in Heaven, and One sat on the Throne." And then follows the great drama of "THE LORD'S DAY,"—at which "in spirit" the transported writer found himself.

In view of all this, what must be thought of the prevalent dogma—announced again, and again,—from pulpit, and from pulpit,—with all the assurance of infallible inspiration, and all the authority of clerical dictation,—that the prophet designed to instruct us that he was in spirit—*on Sunday!* and that, therefore, it is a heinous *sin* to work upon that day!

NOTE D.—(From page 263.)

THE DOMINICAL SABBATH.

A FULL and truthful history of the origin of the Sunday Sabbath would form an interesting chapter in the Volume of Ecclesiastical Fabrications. This "Divine legacy" of the church owes its establishment to the inspired Emperor CONSTANTINE* (A. D. 321); although, as a learned historian has observed, even so early as "the end of the second century, a false application of this kind *had begun* to take place."† The voluntary commemoration of the resurrection, by a celebration of the Eucharist early on Sunday morning, may indeed be traced back somewhat further, though with an obscurity increasing as we ascend.

The earliest explicit account we have of any ecclesiastical observance of this day is found in the *Apology* of JUSTIN MARTYR, about the middle of the second century. This writer, while affirming that the Christians of his time *observed no Sabbath* (see *ante*, pp. 97, 248), gives an interesting account of the celebration of "the day of the Sun," and "the

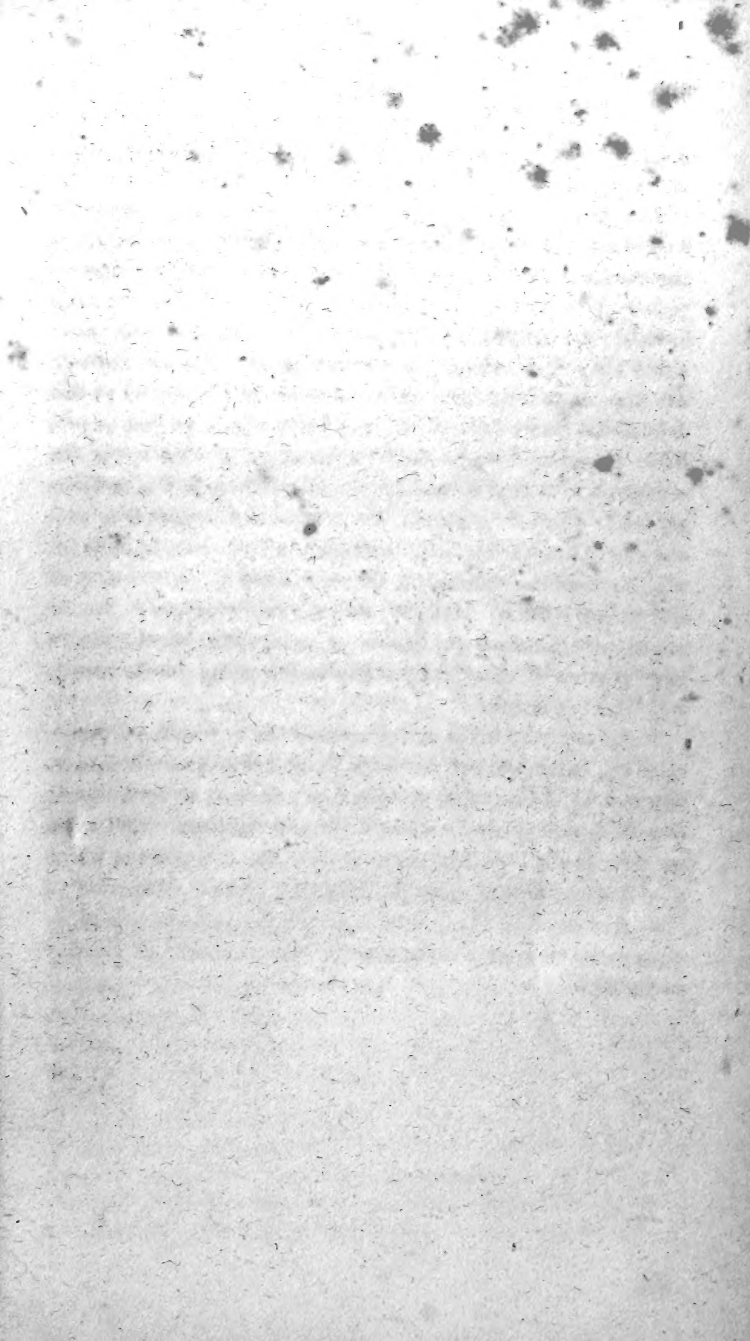
* The edict of his Catholic Majesty CONSTANTINE, ordaining the "Christian Sabbath," is as follows: "Let all judges, and people of the town, rest, and all the various trades be suspended, on the venerable day of the Sun [*venerabili die Solis*]. Those who live in the country, however, may freely and without fault attend to the cultivation of their fields (since it often happens that no other day may be so suitable for sowing grain and planting the vine); lest, with the loss of favorable opportunity, the commodities offered by Divine Providence should be destroyed." (*Cod. Justin.* lib. iii. tit. 12, sect. 2, 3.) CONSTANTINE also ordained that Friday (called generally "the day of Venus") should be specially observed, and that the various days consecrated to the Saints and Martyrs should be celebrated in the churches. (See EUSEBIUS, *Vit. Constant.* lib. iv. cap. 18—20; also, SOZOMEN, *Hist. Eccl.* lib. i. cap. 8.)

† NEANDER. See *ante*, p. 262.

first of light," by assemblies, public readings, exhortations, and prayers.

The Roman PLINY, in his celebrated letter to the Emperor TRAJAN (in the beginning of the second century), relates that the Christians of his Province "were accustomed to meet together on a stated day, *before it was light* [*'stato die, ante lucem'*], and sing a hymn," &c., and then separate; after which they reassembled at a common meal. As the Sabbath day appears to have been quite as commonly observed at this date as the Sun's day (if not even more so), it is just as probable that this "stated day" referred to by PLINY was the *seventh* day, as that it was the *first* day; though the latter is generally taken for granted. We have no contemporary record, unfortunately, to determine positively which of these days (or whether either of them) was the day denoted. The custom of assembling "before daylight" was obviously adopted that it might not interrupt the labors or occupations of the day, a large portion of these early disciples belonging to the servile and laboring classes.

IGNATIUS, who wrote at the close of the first century, deprecates the observance of the Sabbath, and makes no allusion to any custom of observing the Sunday. Indeed, *no such custom is to be traced in any writer of the first century!* And when we refer to the New Testament writers, the only passage which might seem, at first sight, to indicate a public distinction of "the first day" (1 Cor. xvi. 2), proves, on a careful examination, to be decidedly repugnant to the existence of Sunday assemblies.





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