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ARTICLE I.

A BRIEF IN THE CASE OF THE MARRIAGE WITH A DECEASED WIFE'S SISTER.

I. Is the law recorded in Leviticus xviii. and xx. directed against fornication, adultery, or incest? Answer: Leviticus xviii. 6–17, and the similar verses in Leviticus xx., are unquestionably levelled specially at incest. (1) This has been the judgment of the vast majority of the Church, both Jewish and Christian. There is hardly a dissenting voice. (2) If incest is not meant, the Jews had no written law against incest, which is wholly un-supposable when we consider the commonness and enormity of the crime. (3) The preamble to the law is, “None of you shall approach to any that is near of kin to him, to uncover their nakedness.” “Near of kin” is in the Hebrew **שֵׁאֵר בְּשָׂרוֹ** — “flesh of his flesh.” The verse reads literally, “Man, man to the flesh of his flesh ye shall not approach.”

The margin of King James' Version renders **שֵׁאֵר בְּשָׂרוֹ** by “remainder of his flesh;” and this gives substantially the same meaning to the passage. It is accepted by Prof. Bush in his Commentary. But Gesenius in his Thesaurus, as in Dr. Robinson's translation also, clearly makes out that “flesh of his flesh” is the true rendering. One of the most learned of the English Hebraists coincides with Gesenius. **שֵׁאֵר** is rendered flesh in

the other side, such as John de Burgh, Professor of Theology, and Chancellor of the University of Cambridge; Bishop Jewell, most fully and argumentatively; David Paræus, the distinguished Professor at Heidelberg; Lord Coke, and other eminent Judges; the profound Hebraist and Orientalist, Dr. John Gill, and the learned Dr. Hammond; High-church Pusey and Presbyterian Bonar; besides the great scholars of the Westminster Assembly—that Assembly, too, agreeing with all other Councils of ancient and modern times, so far as we know. Such things “must give us pause.”

L. G. BARBOUR.

ARTICLE II.

THE SABBATH.¹

I. THE ORIGINAL INSTITUTION OF THE SABBATH LAW.

“Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.” Gen. ii. 1–3.² Here are three facts with their logical and moral connexion:

¹ This article was the basis of a sermon preached before Fayetteville Presbytery by the Rev. K. M. McIntyre, and is published at its request.

[EDS. S. P. REVIEW.]

² The textual theme of this passage is the seventh day. As a sermon develops the truth contained in a particular passage of Scripture, giving the sense and causing the people to understand it, therefore what now devolves upon the preacher, in reference to this passage of Scripture, is to cause the people to understand what it is that God says, in this passage, concerning the seventh day.

What is said of the creation is by way of introducing the subject of the seventh day, and of indicating the connexion of the seventh day with the fact of the creation.

One thing that is said is that “God blessed the seventh day and sancti-

First fact: God finished the work of creation in six days.

Second fact: God rested the seventh day.

Third fact: God blessed the seventh day and sanctified it as a day of rest for man.

fied it." The development of the truth contained in this statement would develop:

I. The original institution of the Sabbath law.

Another thing that is said is that "God *rested* the seventh day . . . and blessed the seventh day and sanctified it, *because* that in it he had *rested*." The development of the truth contained in this statement would develop:

II. The nature of the rest required by the Sabbath law. For the statement is to the effect that the sanctifying of the seventh day was a setting of it apart unto *rest*, and *the rest* of which God's was the example and standard.

Another thing that is said is that "Thus *the heavens* and *the earth* were *finished* . . . and on the seventh day God . . . rested, and blessed the seventh day and sanctified it, because that in it he had rested." The development of the truth contained in this statement would develop these two points: First—

III. The perpetuity of the Sabbath law.

For one point in the significance of the connexion of the Sabbath law with the fact of the creation is, that since the Sabbath law and the fact of the creation are logically and morally connected, and since the fact of the creation is a permanent factor in man's religion, therefore the Sabbath law is a permanent institution.

The development of this statement would develop, second—

IV. The place of the Sabbath law in God's moral government.

For in the same way in which the seventh day, as first instituted, is connected with the fact of the creation, the first day, as now sacred instead of the seventh, is connected with the fact of the redemption. And the change, in reference to redemption, is suggested (O. T. Scriptures, germinal) by the fact that what was to God the seventh day was to man the first day, thus pointing to another work to be done by God and man united, the significance of which work was also to be included in the sacred day, which day, in order to show that it includes the significance of this united work, is changed to the first day of the week. But these two facts—the creation and the redemption—determine man's religion, and since the Sabbath sums up the religion of both these facts together, therefore the Sabbath law sums up man's religion (this is the place of the Sabbath law in God's moral government), and the rejection of the Sabbath is atheism. Then it only remains to enforce upon the conscience—

V. The sacredness of the Sabbath obligation.

Logical and moral connexion of these facts: *Because* God finished the work of creation in six days, *therefore* he rested the seventh day.

Because God finished the work of creation in six days and therefore rested the seventh, *therefore* God blessed the seventh day as a day of analogous rest for man.

Illustrative proof of this connexion of these facts: Let it be admitted that God's rest of the seventh day consisted in his complacent recognition of his own moral excellence manifested in his work of creation. Then, since the principle of moral rectitude requires this recognition, therefore God's rest, this recognition is a logical and moral necessity. That is, moral rectitude would not have been complete in God without this recognition. Hence, *because* God finished the work of creation in six days, *therefore* he rested the seventh—occupied himself the seventh in the complacent recognition of it. And since the principle of moral rectitude in God is the standard of moral rectitude for man, therefore the observance of this rest is a logical and moral necessity for man. Hence, *because* God finished the work of creation in six and rested the seventh, *therefore* God blessed the seventh day and sanctified it as a day of analogous rest for man.

This sanctifying and setting apart, at the creation by the Creator, of the seventh day, as a day sacred to God, and a blessing to man, is a distinct divine enactment and divine announcement of a divine law for man, binding him, as man, religiously to observe it as a day of religious rest, after the example of God. The Sabbath, therefore, is a divine institution and is distinguished as the first institution that God gave to man, and man's first day on earth was spent in observance of it.

It is significant in this connexion that, reckoning from the beginning of the creation, this consecrated day was to God the seventh day of the week, yet reckoning from the beginning of man's existence in the world, it was to man most naturally the first day of the week. In this double reckoning, the one pointing to the seventh day as the Sabbath, the other suggesting the first day of the week as the Sabbath—in this we may see, in the original institution of this ordinance, a kind of foreshadowing of

another and greater work than that of the creation, in recognition of which God and man shall unite in fixing the first day of the week as the day of religious rest in honor of both works. This greater work of God, in union with man, has been finished, and, in recognition of it also as very good, the day of holy rest has been changed, and, by the example of the apostles, fixed on the first day of the week. So that as in the original institution of it, the Sabbath, as a religious ordinance, had its special significance in reference to the work of creation, so in the change of the day, from the seventh to the first day of the week, it has its special significance in reference to the work of redemption. Thus the Sabbath law has its origin in relation to the two great facts which determine man's religion, viz., the creation and the redemption.¹ Whoever can see the true origin of the Sabbath law, and the true religious significance implied in the observance of it, cannot fail to feel the obligation to observe it to be preëminently sacred—to observe it, not as a condition of life, but as a manifestation of life in union and communion with God.

II. THE NATURE OF THE REST REQUIRED BY THE SABBATH LAW.

God rested on the seventh day, therefore it is appointed to be a day of like rest for man. What God did on the seventh day is the reason for what man is required to do; is the example and standard of what man is required to do. The nature of God's rest of the seventh day, then, determines the nature of man's rest. God's rest of the seventh day includes or consists of two elements, a negative and an active: the negative consisting of his ceasing from the work of creation on the seventh day; and the active con-

¹ We say in reference to the redemption, as well as to the creation, for man cannot be properly said to have entered upon his career and destiny until these four facts have occurred: 1st, The creation, with which the Sabbath is originally connected. 2d, The covenant, with which marriage was originally connected. 3d, The fall, an outcome of the covenant. 4th, The redemption, (or the appointment of Christ to the federal headship of the covenant,) the outcome of the covenant after the fall. These four facts resolve themselves into two, properly: the creation and the covenant. But since the redemption is the final outcome of the covenant, we generally speak of what is involved in the covenant fact as the redemption.

sisting of his complacent recognition of his own glory manifested in his work.

As to the active element of God's rest of the seventh day, it is evident that it was not an entire ceasing of all exercise of his divine energies and attributes. Such an absolute repose, in total inactivity, is as foreign to the scripture idea of rest as the opposite idea of laborious work, which taxes the utmost energies to absolute exhaustion. A mere inactive repose is at best a mere negative state. But the eternal and perpetual blessedness of God is positive, consisting in the exercise of the divine powers in a way constituting divine holiness and divine blessedness. The key to the nature of this divine exercise, which constituted the active element of God's rest of the seventh day, is furnished by the significant refrain that closes up each successive work of the six days—"and God saw that it was good." Finally, "and God saw everything that he had made, and behold it was *very good*." The idea is, that there was an interval between each successive day's work, in which interval God recognised his work of that day as good. And the rest of the seventh day was in recognition of the whole as very good. This was the exercise which constituted the active element of God's rest of the seventh day, viz., looking upon, contemplating his work of creation, and recognising therein, with complacency and delight, the manifestations of his own infinite excellency.

God's rest of the seventh day, therefore, was a particular kind of employment. It is his delight in his own moral excellence, and in the manifestations thereof, that completes our idea of the divine holiness, and at the same time constitutes our idea of the divine blessedness. This state of holy blessedness is the scripture idea of a state of rest—that is, of religious rest, as distinguished from the rest of which we sometimes speak, which has for its object the recuperation of exhausted powers. God's rest of the seventh day, therefore, was not a mere inactive repose, but a particular kind of employment, in which he was divinely holy and divinely blessed. So the rest which the Sabbath law requires of us is not a mere inactive repose, throwing away the sacred hours in mere indolence, indulging in late hours on Sabbath

morning, and in lazy drowsiness in the afternoon. Instead of this, the rest which the Sabbath law requires of us is a particular kind of employment. It provides for the free and unrestrained exercise of our religious nature, in sacred seclusion from the cumbering cares and pleasures of the world. "To-day with pleasure Christians meet to pray and read God's word." Reading God's word, meditating upon what he has done for us, in creation and providence, and hearing what he has to say to us in his word and ordinances, and expressing back to him in prayer and hymns of praise what we have to say to God—this is the staple employment of the sacred rest of the holy Sabbath. And whoever will thus observe God's holy Sabbath cannot fail to find in his own experience that the Sabbath is "the best of all the seven." Accordingly the rest of the seventh day has always been held forth to man as a type and pledge of a "Sabbath that ne'er shall end." Not only to man fallen, but before the fall, and before any covenant arrangement was entered into with man, the Sabbath has always been, under all dispensations, God's typical pledge of a higher state of blessedness and well-being than it has ever been the lot of man to experience in this world. It is an earnest and pledge of the summing up of what all the glory and blessedness of all God's works will be at the last. It has thus always been competent for man to sing those significant words:

"This world is not my home."

The setting apart to Adam and Eve of one whole day in seven to be observed by them as a day of sacred rest, doubtless taught them to sing this song and to look forward to a higher state of well-being than that in which they had been created, innocent and upright in the garden of Eden. The very existence of a Sabbath ordinance at all teaches man to look upon this world, with its temporal employments and trials, as a school of training for a higher state. And the fact that God himself should lay the example of our Sabbath rest, teaches us to expect that the essential elements of the blessedness of that higher state should be, in measure, for man, the creature in his own image, the elements which constituted the divine rest of the seventh day.

As the negative element of God's rest of the seventh day consisted in ceasing from his creating work, so the negative element of man's rest consists in ceasing from all worldly employments and amusements, and this not to recover strength from the six days of this world's worldly work. To suppose this would be to suppose that the great object to be realised from the Sabbath is the work of the six days and not the rest of the seventh. That is, that the rest is a means to an end, and not an end in itself. Whereas the Scripture idea is just the reverse of this, viz., that the highest perfection of our well-being is realised in the rest of which the Sabbath is the type and pledge. And during our pupilage in this state of training and discipline for a higher state, the seventh day intervenes as a constant reminder of our higher destiny, and as a constant realisation for us, in foretaste, of the blessedness of that destiny. We thus, every seventh day, gather up, as it were, the fruits—the results—of the six days' training and discipline, until training shall give place to perfection and earnest to fruition. In this view our rest bears some analogy to God's rest, which is given as the reason and example of ours. His rest was not to recover strength from the weariness of the six days work of creation, neither is ours in order to recover from the weariness of the previous six days of worldly work, and so be prepared to apply ourselves to the next six days with renewed strength. The rest is itself the *end reached*. It is a low and degrading view of the Sabbath to represent it as a means of recovering strength to do more work. In this low view it is sometimes stated that we can do more work in the course of a year or a life-time by resting every seventh day. This is stating what is, no doubt, literally true, and the fact shows how deep and thorough is the foundation in our nature for the Sabbath law. But to urge this as a leading reason and motive for observing the Sabbath is simply religious utilitarianism. This law of God's natural providence, whereby we can do more work by resting every seventh day, applies to only one element of the Sabbath rest, viz., the negative—ceasing from worldly employments. This part of the Sabbath rest may be observed to the entire neglect of the active element—the actual engagement in religious

employments. It is this negative element of the rest, which, by itself, may be merely secular, it is this that brings the Sabbath law especially under the jurisdiction of the civil sanction, and this element of the Sabbath rest must needs be respected by the civil authorities in order that the day may be observed as a religious rest by God's people. In this sense the negative element is a means to the religious element. Worldly rest is necessary in order that there may be religious rest. "It is urged that as there is in the United States an entire separation of the Church and State, it is contrary to the genius of our institutions that the observance of any religious ordinances should be enforced by the civil law." One answer to this is, the right of a Christian nation to make religion and not atheism the test act. This is Dr. Hodge's answer. It might be further answered, that it is the peculiarity of the Sabbath law that this law, as the State is concerned with it, is not necessarily a religious law at all. The part of the Sabbath law with which the State is concerned, is not, in itself, a matter of religion. The foundation for it is laid in the natural constitution of God's natural providence. And as every State is concerned for the temporal well-being of its citizens, and frames, or aims at framing, such laws as will secure the greatest happiness of the greatest number, and since ceasing from worldly employment for one whole day in every seven is a necessary conformity to the conditions of God's natural providence, in order to secure this happiness, therefore true worldly wisdom would fix a law requiring citizens to observe this negative rest. Such citizens as decline to observe the Sabbath as a religious ordinance, would be required to observe, and would observe, this negative rest as a matter of prudence. And the religious citizens would add the religious element, ceasing from worldly employments, as a religious duty, and in order to engage in religious employments. Thus both classes of citizens, the religious and the irreligious, would cease from worldly employments on the seventh day; but the one would observe this cessation as a part of a religious ordinance, the other only as a matter of prudence.

The fact, therefore, that more work can be done by observing this negative element of rest every seventh day, is not, of itself,

a religious motive for observing the Sabbath day; but the fact is of use as tending to confirm our belief of the divine appointment of a Sabbath rest and the perpetually binding force thereof, seeing God's natural providence provides for and supposes such a law in order to secure the greatest amount of temporal happiness.

III. THE PERPETUITY OF THE SABBATH LAW.

We have seen that the Sabbath law was originally instituted in immediate connexion with the creation. From the creation on, we find traces of its observance all through the Old Testament history. And in the summary of the moral law given to the Jews at Sinai and written upon two tables of stone, we find the Sabbath law occupying a prominent place as the last commandment of the first table. And in the New Testament we find the first day of the week observed as the Sabbath, and called the Lord's day, in honor of our Lord's work of redemption. Thus instead of finding the Sabbath law, as first instituted, repealed, we find at every important epoch in the history of man's relation to God special mention made of the Sabbath as entering into that relation. Its institution in connexion with the creation shows that it entered into man's religion in his primitive state. Its being embodied in the Decalogue shows that it entered into man's religion as a moral creature after the fall as well as before. The change of the day from the seventh to the first day of the week shows that it enters into man's religion in Christ and under the Christian dispensation.

It is important to bear in mind that its special significance as a religious ordinance, as originally instituted, was in reference to the work of creation; and since the fact of creation, at that time, determined man's religious status before God, and since the Sabbath ordinance summed up the religion of that fact, the fact of creation, therefore this Sabbath ordinance was a summary of man's religion in his primitive state. But the fact of creation is a permanent element in man's religion. Whatever else God may do for man besides what he did for us at the creation, and whatever else man may become, as to his moral nature, besides what he was at the creation, yet the fact remains that God is our Crea-

tor and we are his creatures, and thus the fact of creation affects permanently our relation to God and remains a permanent element in our religion. And as the Sabbath ordinance was originally given as a divine summary of that element of our religion, and that element of our religion involved in the fact of creation is permanent, therefore the divine summary of it must be permanent. That is, the Sabbath must be a permanent institution.

The same argument holds as to the fact of redemption. The great signal providence of God towards us in what he has done for us in the work of redemption determines our moral relations to God as permanently as the work of creation. And the obligations arising out of the fact of redemption are moral and binding upon all men in all ages in all future dispensations. Thus, the fact of redemption added to the fact of creation enters into our religion as a permanent and fundamental element thereof. Both these facts, of creation and redemption, permanently affect our moral and religious obligations, not as two classes of obligations conflicting in any way; but the fact of redemption is added to the fact of creation and adds obligations of its own.

Now when the fact of creation was the sole element in our religion, the Sabbath ordinance was instituted as a divine summary of that religion. When the fact of redemption adds another element in our religion, the Sabbath ordinance is appointed to include this element also, as is plainly indicated by the change of the day from the seventh to the first day of the week. The Sabbath ordinance, therefore, is the divine summary of the religion arising out of both these facts together. But these two facts include all from which religious duties arise. As the Catechism says, "These two benefits of creation and redemption contain a short abridgement of religion." The Christian Sabbath, therefore, or the Lord's day, or Sunday, is the divine summary of man's religion, was thus connected with man's religion in his primitive state, and is still thus connected with man's religion in his covenant state. There is nothing, therefore, that pertains to religion at all more indissolubly and permanently connected therewith than the Sabbath.

As to the nature of the obligation to observe the Sabbath, we

remark that it is both moral and positive in very much the same sense that the Lord's Supper is both moral and positive. The obligation to remember Christ as our Saviour is moral, but the obligation to remember him by religiously eating and drinking the sacramental bread and wine is positive, resting immediately and positively upon God's will appointing it. So the obligation to recognise God as our Creator and as our Redeemer and his works of creation and providence as very good is moral; but the obligation to do this by religiously abstaining one whole day in seven from worldly employments and amusements is positive, resting immediately and positively upon God's will appointing it. The seventh portion of time is fixed after the example of God's work of creation, but this originated ultimately not in the nature of things but in the will of God, for God might have taken a longer or shorter time, and is therefore positive in its ultimate source.

In this view of the Sabbath, it may be asked how it comes to be embodied in the Decalogue. The answer is, that the fundamental principle of the Sabbath law is moral, arising out of the relation between us and God, resulting from the fact of creation and the fact of redemption. And besides this, God, in instituting the Sabbath ordinance, institutes an ordinance which meets or supplies a class of human wants arising out of *permanent facts* in man's nature and circumstances in this world. Our temporal wants and employments in this world occupy our thoughts and our energies with things other than God and the recognition of him as our chief good. In the midst of these temporal employments we have also to devote ourselves to the cultivation of the divine life in our souls. This calls for such opportunities as are furnished by the Sabbath, as public and social worship, religious instruction, the arresting of the current of worldly thoughts, cares, and anxieties, and pious meditation and communion with God, and such like things. The circumstances of our existence in this world thus give rise to the moral necessity of a portion of our time being set aside in the sense of the Sabbath; and these circumstances of our existence are permanent. That the portion of time thus set apart should be one whole day in seven depends upon God's will appointing it. But it pleased God so to dispose

our circumstances in this world as to admit of this, and to require this portion of our time to be thus set apart from worldly employments. And these dispositions of our circumstances and these conditions of our nature are permanent facts, enduring as time itself. And these provisionary or preparatory facts in God's natural providence are to become standard facts in the higher and eternal state to which we tend, and are to determine our condition in that state. So that if the Sabbath law was ever demanded by these circumstances of our existence in this world, and our relations to God, then it must be always demanded, for this state of things characterises us always in this world, and is to become standard determining in the world to come. That is, our circumstances and our nature in the eternal world are to admit of and require our whole time to be spent as one continued Sabbath. If, therefore, the other nine precepts of the law are permanent because the reasons for them are so, then the fourth commandment is so also, and is entitled to the prominent place it holds in the Decalogue as the last of the four precepts of the first table.

Here is a threefold cord not easily broken, holding us firmly to the faith of the perpetuity of the Sabbath law:

First, the perpetual force of the fact of creation as a factor in our moral relation to God. Second, the perpetual force of the fact of redemption as modifying our moral relations to God. Third, the perpetual continuance of those positive conditions in God's natural providence which continually call for and determine the positive element of the Sabbath law.

IV. THE PLACE OF THE SABBATH IN GOD'S MORAL GOVERNMENT.

If the account we have thus far given of the Sabbath be accepted as true, then the place which the Sabbath law holds in God's moral government is manifest. It is a token of the recognition of the relation between us and God. It is constantly represented in the Old Testament as such a token between God and his chosen people. On God's part, of his recognition of them as his people; and on their part, of their recognition of God as their God. And if the seventh day Sabbath was such a token

to the Jews, much more is the first day Sabbath such a token for Christians. There are other tokens of *certain* relations between us and God. The Lord's Supper is, in one view of it, a token. In so far as it is a token, it is a token of *special* relations between us and God. As a memorial has reference to facts, a token has reference especially to the relations which arise from the facts. The Lord's Supper is a *memorial* of certain *special facts*. It is a *token* of the *special relation* between us and God arising from those facts. So baptism is a token of *certain special* relations between us and God. But the peculiarity of the Sabbath as a token is, that it is not confined to special relations between us and God, but includes all the relations between us and God from which moral and religious obligations arise. It is therefore a summary token of all the relations between us and God.

From the view which we have given of the nature of God's rest of the seventh day, it follows that this rest of God was a necessary expression of his nature as blessed and holy. God is holy in all his works, but this would not be, unless he recognised his works with holy complacency. But it was this recognition that constituted his rest of the seventh day. The rest of the seventh day, therefore, was a necessary outflow of his nature as holy and blessed. There was, therefore, and is, the same reason that man should rest, in this sense, that there was for God's resting. If a complacent recognition of God's works as very good, is an essential element of absolute holiness and happiness, then whoever would be thus holy and happy must thus recognise God's works. But the divinely appointed token of this recognition of God's works is the rest of the Sabbath. The Sabbath rest, therefore, is an essential element of holy blessedness. No Sabbath rest, no holiness; no holiness, no happiness; no holiness nor happiness, no God—atheism.

This doctrine is recognised all through the Scriptures in such passages, for instance, as Ps. xxviii. 5: "Because they regard not the works of the Lord nor the operation of his hands, he will destroy them and not build them up." Here the refusal or failure to recognise the works of God, in the sense involved in the rest of the Sabbath, is pronounced a sin for which God would

destroy them and not build them up. Again: the refrain of Ps. cvii.: "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." This is in recognition of the works of God in the sense of the Sabbath rest. In a word the observance of the Sabbath rest is nothing short of man's accepting God and delighting in God in whatever character or attitude he reveals himself in his word or works as related to man. For no human being can observe the Sabbath, as a religious ordinance, without his observance of it implying his belief of every leading fact revealed in the Scriptures. It implies that you believe in God as your Creator, and that you recognise his work of creation as very good. Your observance of the first day of the week as the Sabbath implies that you recognise God as your Redeemer, and his work of redemption as very good. And thus to believe in God and delight in God and in his works is the sum of religion. The Sabbath, therefore, is the divine summary of man's religion.

The Sabbath, therefore, or the Lord's day, or Sunday, is a token between us and God of all that God is to us, or has done for us, and of all that we are consequently under obligation to do or to be as to him. And our observance of the day implies that we recognise God in all that he is to us, or has done for us, in his works of creation and providence—implies that we recognise him and the relations we sustain to him with special delight in him and in his works as very good. So long, therefore, as God is anything to man, or man is anything to God, so long must there be a Sabbath, or Lord's day, or Sunday, as a token of this relation.

V. THE SPECIAL SACREDNESS OF THE SABBATH OBLIGATION.

The points to which we have thus far directed attention may be thus summed up as so many arguments showing the sacredness of the Sabbath obligation:

First, from the original institution of the Sabbath law in immediate connexion with the fact of creation, and as the divine summary of the religion of that fact, with the change of the day from the seventh to the first day of the week, as indicating that the Sabbath law is still the divine summary of man's religion as modified by the fact of redemption.

Secondly, from the nature of the Sabbath rest as an earnest and foretaste of the eternal rest of the heaven of glory.

Thirdly, from the perpetuity of the Sabbath law with the provisions in God's natural providence for the observance of it, which provisionary arrangements of this present state are to become the standard principle of our future state.

Fourthly, from the place which the Sabbath law holds in God's moral government, as a general and comprehensive token between us and God, on our part, of our recognition of him as our God, and on his part, of his recognition of us as his people.

Now, can any one suppose that a law thus connected with all God's works—creation, providence, and redemption—which permanently determine moral relations, a law therefore connected with all recognition by man of Jehovah as the true God, and with all recognition by Jehovah of any people as his, a law which has for its fundamental principle of rectitude the principle of absolute holiness, a principle, therefore, to which God's own nature, as holy, conforms; a law, therefore, reaching into and through eternity there to receive, as to man, its complete fulfilment in the eternal rest of heaven—can any one suppose or persuade himself that a law thus indissolubly connected with the moral system of the universe is not perpetually binding upon all men in this world, and binding as the most sacred of all God's holy laws, summing up as it does in itself all human obligation, the rejection of it involving the rejection of the very relations themselves from which obligation springs? This is the peculiar flagrancy of the sin of forgetting the Sabbath day to keep it holy: it implies a repudiation of God as the chief good, and a wicked denial that his works of creation, providence, and redemption are very good. On the other hand, when we observe the Sabbath, abstaining from worldly avocations and amusements and devoting ourselves to the worship of God, to the cultivation of the divine life in the soul, and the doing of good to others, we thus outwardly profess that we recognise God as our chief good and that we admire and delight in his works of creation and providence as very good. In this Sabbath ordinance, therefore, God comes especially near to us and we come especially near to God. We abstain from worldly avocations not merely because our well-being

in this world requires it, but as a token of our acceptance of God as the true God, and as our God, and in token of our delight in him and in all his works as very good.

As showing further how sacredly we should regard this Sabbath observance and how God delights to honor this observance, it is through this law, or the observance of it, that we experience the most precious blessings of God's bounty. In connexion with this we would dissent from a view of the Sabbath which is sometimes given, which loses sight of the preciousness of the blessing there is in it for us. It is stated about in this way: God gives us six days for ourselves and requires the seventh for himself, and for us to appropriate the seventh to ourselves is no better than religious theft. This statement is true in itself, but to look at the Sabbath from no higher view than this is degrading to the sacredness of the obligation. It proceeds upon the idea that the benefits of the Sabbath are all on God's side. If the neglect of the Sabbath is robbing God, as it is in a sense, it is especially robbing ourselves of the chiefest blessedness vouchsafed to us in this world, and that, too, as the earnest and pledge of our highest well-being in heaven. It is therefore entitled to be regarded by us as very especially sacred, seeing God has not only sanctified it, but blessed it, and appointed it to be a special blessing to us, encouraging us to expect special blessing from him, and he himself coming specially near to us on that day, and admitting us to special nearness to him, granting us a sweet sense of his loving-kindness, and blessing us with spiritual blessings in heavenly places, manifesting himself to us in at least precious glimpses of his glory, and receiving back from us the free response of our hearts' adoration and praise. Its periodical return every seventh day is thus a joy and a support to us for which there is no substitute. "Take from the Christian Church this very first gift of God to man, and who can conceive by what other means she can either gather or perfect God's saints? Take from a world full of sin and toil and ignorance and misery this hallowed rest, and then imagine by what possibility the human race can be extricated from perpetual degradation in this life and endless ruin in that which is to come." May we, then, learn to appreciate this

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sacred day as the best of all the seven, that we may hail its periodical return as a joy and a delight, being joyful and glad in it, cheerfully devoting its sacred hours to the worship of God, to the cultivation of the divine life in the soul; that it may thus be a token between us and God, that we recognise him as our God, and that he recognises us as his people; remembering that the repudiation of the Sabbath is a repudiation of the very idea of a God, which is absolute atheism. All external violation of the Sabbath law, therefore, is sin in the direction of atheism. For instance, to cut wood on the Sabbath, to cook on the Sabbath, to write letters on the Sabbath, to make social visits on the Sabbath, to transact little items of worldly business on the Sabbath, to read secular papers or secular literature on the Sabbath—all such little external interruptions of the sacred rest of the Sabbath are sins in the direction of atheism. Their tendency is to break up and dissolve the divinely appointed token of your recognition of God as your God. Let us, therefore, remember the Sabbath day to keep it holy.

K. M. MCINTYRE.

ARTICLE III.

A PLEA FOR EMPHASISING THE DIVINE RIGHT OF PRESBYTERY.

The *jus divinum*, or divine right, of Presbytery is not proposed as a theme for argument in this paper. Its truth as a doctrine is assumed. The writer's purpose is to call attention to its importance as a factor in the Church's growth and prosperity: an importance which he believes has been injuriously overlooked both in fact and in the discussion on "aggressiveness." It may be well at the outset merely to state the argument for the divine right of Presbytery.

1. The Scriptures recognise the existence of a Church government: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls." Heb. xiii. 17.

2. They recognise this government as of divine right and not