

Southern Presbyterian Sabbatarianism

Extracts from the Writings of James Henley Thornwell, Edward Martin, Robert L. Dabney,
Benjamin Morgan Palmer, John Lafayette Girardeau, Kenneth Murchison McIntyre
and William Swain Plumer

In addition to the preceding opening articles, the editors had hoped to have run in this issue of *The Confessional Presbyterian* a survey of the treatment of the doctrine of the Christian Sabbath by Southern Presbyterian writers. This did not materialize in the abbreviated time there was to put together this twelfth issue with the view to move the journal to a summer release schedule. As a poor replacement we here simply have placed slightly edited extracts from a few known and less familiar writers that highlight the Sabbatarian nature of Southern Presbyterianism's views of the fourth commandment. Sabbatarianism consists of three major points, (1) that the fourth commandment is moral, not partly ceremonial; (2) that the day of worship was moved to the first day of the week because of the resurrection of Christ; and (3) that the day should be observed in a strict manner in putting aside our regular weekday labors and recreations.¹ From these writings, one finds in general that there was a deep commitment in Southern Presbyterianism to the Puritan Sabbatarianism of the Westminster Confession of Faith and Catechisms.

CHRIS COLDWELL

JAMES HENLEY THORNWELL (1812–1862)²

Saturday, May 22d.—It is now Saturday night, and I must prepare for the holy Sabbath. My Bible and Confession of Faith are my travelling companions, and precious friends have they been to me. I bless God for that glorious summary of Christian doctrine contained in our noble standards. It has cheered my soul in many a dark hour, and sustained me in many a desponding moment. I love to read it, and ponder carefully each proof-text as I pass along.³

A few extracts from his private journal, kept at this time

[i.e. first pastorate] ... are given, to show the severity with which he probed his own heart, and his watchful jealousy of all tendencies to earthly pride and vainglory.⁴

Every Sabbath finds me in the violation of this law. My thoughts are prone to be away from God; and it is a fearful proof of depravity, that we cannot devote *one* day in seven *entirely* to Him, The sum of the four commandments already noted, is to love the Lord our God with all our hearts, and with all our soul, and with all our strength, and with all our minds.

Prayer. O most holy and righteous god, in reviewing my heart and life, from infancy until the present time, I am constrained to acknowledge that shame and confusion of face belong unto me.

I have broken Thy holy law; I stand convinced of rebellion, in its worst forms; I have been an atheist, an

1. John H. Primus, *Holy Time: Moderate Puritanism and the Sabbath* (Macon, Ga.: Mercer University Press, 1989), 11; Richard L. Greaves, "The Origins of English Sabbatarian Thought," *Sixteenth Century Journal* XII, No. 3 (1981) 19. Kenneth L. Parker, *The English Sabbath: A Study of Doctrine and Discipline from the Reformation to the Civil War* (Cambridge University Press, 1988), 6–7.

2. A leading influence in Southern Presbyterianism, James Henley Thornwell was licensed to preach the gospel in 1834 and became pastor of the Presbyterian church in Lancaster (1835–1837). He then was a professor and later president of South Carolina College (1838–1854), taking time out during that period to serve as pastor of the Presbyterian church in Columbia (1840–1841) and briefly in Charleston (1850–1851). He served as professor of systematic theology at Columbia Theological Seminary until his death (1856–1862). Thornwell apparently did not write anything distinctly on the Sabbath issue, but these extracts from his personal thoughts and a prominent sermon may illustrate his commitment to the doctrine of the Christian Sabbath.

3. Cited from Thornwell's journal while on a voyage to Europe for his health, *The Life and Letters of James Henley Thornwell*, by B. M. Palmer (1875; repr. The Banner of Truth Trust, 1974), 162.

4. *The Life and Letters of James Henley Thornwell*, 139, 143–144.

idolater, a sensual worhipper [*sic*], and a Sabbath-breaker. The fear of God has not been before my eyes; I have worshipped self, fame and ambition; I have taken They holy Sabbath, and profaned it to my unholy uses; I have dared to make an image of Thine inconceivable majesty, in my own mind; I have been distrustful of thy promises; I have taken they name in vain; I have sported with Thy word, Thy gifts, and Thy providences; and altogether, have been an abuster of God's goodness. O Lord, I have sinned against light, and knowledge, and reproofs, and warnings, there is no excuse for me; I deserve hell. O God, my heart is rotten; it is the seat of all my iniquity. O Lord, give me a new heart; a heart to hate sin and self, to love Thy glory in the face of Jesus Christ, and to serve Thee continually. Oh! enable me to love Thee with all my heart, with all my mind, and with all my strength. All I ask is in the name, and for the sake of Jesus Christ. Amen.

Closely connected with levity in the use of the Divine name is the profaneness which treats with contempt the positive institution of the Sabbath. Here the government is implicated in the sin. It encourages the desecration of the Lord's Day by the companies which carry its mails. The Sabbath, as an external institution, is absolutely essential to the maintenance and propagation of Christianity in the world, and until the Christian religion is disproved, and the supremacy of Christ set aside, no government on earth can annul it with impunity.⁵

5. James Henley Thornwell, "Sermon on National Sins," *The Collected Writings of James Thornwell*, vol. 4 (Richmond: Presbyterian Committee of Publication, 1873), 538.

6. At the time this was published in 1862, Edward Martin was minister in Nottoway, Va, subsequently serving in churches in West Virginia before serving finally a "long and useful pastorate" in St. Charles, Mo., where he died in 1885. *Frank Leslie's Sunday Magazine*, vol. 17, January to June, 1885 (New York: Frank Leslie's Publishing House, 1885), 477.

EDWARD MARTIN (1827–1885)⁶

To those who believe in a God, and in a world to come; who believe that there is such a thing as sin, and that it will not go unpunished; it can never be a matter of

small moment to know what God requires, what constitutes sin against God, and what will be the punishment of sin.

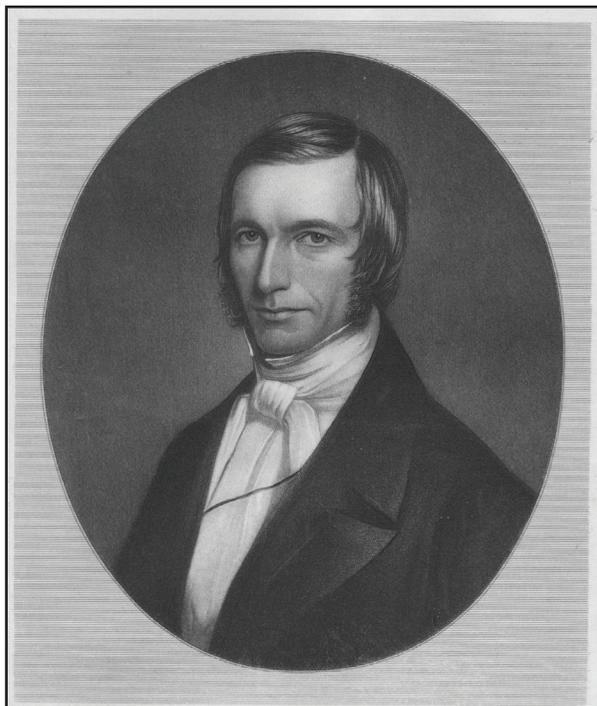
It is supposed that none will deny that as the aggregation of individuals constitutes nationalities, so the prevalence of any particular disposition or habit of good or evil in a greater part of the individuals composing a body politic, or in the constituted ruling or governing powers, gives a tone or character to that nation which they constitute, or over which they rule and preside: that is, that nations may be godly or ungodly, righteous or wicked; that there may be national sins and national

punishments, national goodness and national blessings; or, in the language of Scripture, that 'Righteousness exalteth a nation, but sin is a reproach to any people.'

It will also be conceded by all right thinking minds that, whatever else may constitute sin, If God has given to His rational creatures a law, any violation of that law, which, as it comes from God, must be holy and just and good, will be sin against God.

These things being granted—and the writer is sure that they will find a responsive affirmation in the great heart of the people of this Confederacy—it is proposed to apply these principles to one special form in which sin presents itself; and to show that if, on the one hand, we as a nation walk according to God's law, there is before us a future of great prosperity and great blessing; and if, on the other hand, we violate God's law, there is before us a future of national degradation and fearful retribution.

The question, then, which we are to discuss, is simply this: Is there any law of the Sabbath now binding on the nations and peoples of the earth? and if so, what



Engraving (detail) of James Henley Thornwell (circa 1857), courtesy of The PCA Historical Center, Saint Louis, Mo. Used with Permission.

are its sanctions, its nature, and its penalties? That God has proclaimed a law concerning the observance of the Sabbath, is evident from many parts of His word; from which it is also clear that this is the substance of that law, viz.: That the seventh part of man's time is to be kept holy to God; that on one day in each week man is to abstain from such worldly employments and recreations as are lawful on other days, except for so much of the time as is to be taken up in works of necessity and mercy. Man is to remember the Sabbath day to keep it holy.

It is not necessary for the purposes of the present argument, to show which one of the seven days of the week is thus to be kept holy to God. Undoubtedly, at the first promulgation of the great sabbatic law, the seventh day was thus set apart by God. "God blessed the seventh day, and sanctified it." It is beyond question, also, that when the law was recast, and repeated to the Jewish nation in the Decalogue, the seventh was the day appointed for this holy resting and worship; and that this continued to be the Sabbath day until the resurrection of our Lord Jesus Christ. It is also a point settled beyond all controversy, that for good and sufficient reasons, into which it is not now necessary to enter, the Christian world has, since the resurrection, kept holy to God the first day of the week as the Christian Sabbath.

The change in the day does not affect the principle of the law. That remains in all its original force. One seventh of man's time is to be kept holy to God, and to be employed in His worship. What we are to show is this: that this principle is revealed to man by his Creator as a rule of moral duty; that it is not a mere police regulation of the Jewish economy, but that it is lifted into the sphere of man's moral duty and obligation, and is, therefore, universally binding on all responsible creatures; and as such, is unrepealed and irrevocable.

Let it be remembered that a moral obligation is a perpetual obligation, binding on man as long as the constitution of his nature remains unchanged. If, therefore, the law of the Sabbath be of the nature of a moral law, it follows that the obligation to keep the law is forever binding upon those to whom it is given. That the law of the Sabbath is of such a nature is clear, from the fact that it was given to man at his first creation, when in a state of innocence, before sin had come into the world, and before there were any indications of an atonement for sin. This law was given to man on a moral ground, without reference to a state of innocence more than to any other; therefore it is a moral law, and therefore its obligation is perpetual.

Moreover, this law was placed amongst the other moral precepts in the Decalogue, and is of the same

nature or kind with them. It was with them proclaimed by the voice of God in the hearing of all the people; it was twice written by the finger of God upon the tables of stone, and lodged with them in the ark; which privileges were never conferred on any of the precepts of the ceremonial law. Hence it is plain that this law was considered by God to be a moral law, and to have the same binding force with the other moral precepts.

Besides, this law has never been repealed; it is over and over again repeated and referred to, in both the Old and New Testaments, as a law still in force; and it has, from the beginning to the present day, been recognized in some form by all Christendom, and a large part of heathendom.

It follows, then, that if any precept of God's law be a moral law, the law of the Sabbath is such; and is, therefore, of perpetual obligation. Let it be remembered, therefore, that whosoever shall keep the whole law, and yet offend in one, yea, in this one, he is guilty of all.⁷

ROBERT L. DABNEY (1820–1898)⁸

The second opinion is that embodied in the Westminster Confession; and to the honor of the Presbyterian branches of the Protestant body it may be asserted that these have been, since the Reformation, the most intelligent and decided supporters of it. These Christians

7. Edward Martin (1827–1885), "The Law of the Sabbath, in its Bearing upon National Prosperity," *Southern Presbyterian Review* 15, No. 1 (April, 1862): 23–25. Text cited from the facsimile posted at the PCA Historical Center, <http://www.pcahistory.org/HCLibrary/periodicals/spr/v15/15-1-2.pdf> (accessed, March 14, 2016).

8. R. L. Dabney, *The Christian Sabbath: Its Nature, Design and Proper Observance* (Richmond, Va.: Presbyterian Board of Publication, 1882), 6–8. Cf. *Discussions by Robert L. Dabney, D.D., LL.D.*, Volume I, Theological and Evangelical, edited by C. R. Vaughan, D.D. (1890; repr. Sprinkle Publications, 1982), 498–499. In his early ministerial career, Robert Lewis Dabney was a missionary (Louisa County, Va., 1846–1847), and a pastor (Tinkling Springs, 1847–1853), before becoming a professor of theology. He served professorships at Union Theological Seminary, Richmond, Va. (ecclesiastical history and polity, 1853–1859; systematic theology, 1859–1869), and at the University of Texas (mental and moral philosophy, 1883–1898). Dabney also wrote the following on the subject of the Lord's Day: "Sabbath Railway Trains," *Central Presbyterian* (March, 1855); "The Sabbath Controversy," *The Southern Presbyterian Review* 10, No. 3 (October, 1857): 337–376. The latter is similar in passages to the 1882 article. Dabney treats the fourth commandment extensively in his *Systematic Theology (Syllabus and Notes of the Course of Systematic and Polemic Theology taught in Union Theological Seminary, Virginia, published by the Students* (1873; Presbyterian Publishing Co. of St. Louis [2nd revised ed., 1878]; Presbyterian Committee of Publication, Richmond, Va. [3rd ed. 1885; 4th ed. 1890; 6th ed. 1927]; repr. of 1878 ed. as *Lectures in Systematic Theology*: Zondervan, 1972, 3rd ed. 1976; Banner of Truth Trust, 1985, repr. 1996), 366–397.

believe that the sanctification of some stated portion of time, such as God may select, to his worship, is a duty of perpetual obligation for all ages, dispensations and nations, as truly as the other unchangeable duties of morals and religion; and that the Sabbath command has been to this extent always a "moral" one, as distinguished from a "positive,* ceremonial" one. They believe that God selected one-seventh as his proper portion of time at the creation, at Sinai, and again at the incoming of the last dispensation. But when the ceremonial law was for a particular, temporary purpose added to the original, patriarchal dispensation, the seventh day became also for a time a Levitical holy day and a type. This temporary feature has of course passed away with the Jewish institutions. Upon the resurrection of Christ the original Sabbath obligation was by God fixed upon the first day of the week, because this day completed a second work even more glorious and beneficent than the world's creation by the rising of Christ from the tomb. Hence, from that date to the end of the world the Lord's Day is, by divine and apostolic authority, substantially what the Sabbath day was originally to God's people. It is literally the "Christian Sabbath," and is to be observed with the same sanctity as it was by the patriarchs.

*Most of God's commands are simply expressions of the essential and unchangeable rightness of the things commanded, as when we are enjoined to speak truth and love God. These precepts divines call "moral" or "permanent moral." The things are commanded because they are right in themselves. But some things God commands or forbids for wise reasons which, without his precept, would not be of themselves right or wrong. Such was the prohibition to the Jews to eat swine's flesh. These precepts the divines term "positive." The things are right or wrong only so long as, and only because, God enjoins and prohibits them. Many ceremonial commands, rules about ceremonies, are of this kind.

Once more. That the Sabbath of the Decalogue was not a ceremonial command is proved by the fact that its violation was made a capital offence. (See Ex. 31:14.) No ceremonial command was thus enforced. Even circumcision, fundamental as it was to the whole economy, was not thus fenced up. Its neglect of course excluded a man from the Church, but it incurred no capital penalty.

Care has been taken to establish this assertion on an immovable basis, because the inference from it is so direct. If the Sabbath command was in full force before Moses, the passing away of Moses' law did not revoke it. If it always was binding, on grounds as general as the human race, over all tribes of mankind, the dissolution

of God's special covenant with the family of Jacob did not repeal it. If the nature of the Sabbath is moral and practical, then the substitution of the substance for the types did not supplant it. The ceremonial laws were temporary, because the need for them was temporary. They were removed because the Church no longer required them. But the practical need for a Sabbath is the same in all ages. When we are made to see that the sanctification of this day is the bulwark of practical religion in the world; that it goes hand-in-hand everywhere with piety and the true knowledge of God; that where there is no Sabbath there is at least no Christianity,—it becomes incredible to us that God would make the institution temporary. The necessity for a Sabbath has not ceased; therefore the command has not been revoked. It is a perpetual moral command, and moral commands are as incapable of repeal as the nature of God, on which they are founded, is of change. Hence we conclude that the command, "Remember the Sabbath day to keep it holy," stands just as binding upon us now as any other of the ten. The New-Testament writers and our Lord Jesus always speak of the other nine commands, and comment upon them, as permanent and unalterable: "It is easier for heaven and earth to pass than one tittle of the law to fail." The Sabbath command stands as one among the precepts of this permanent law, resting on grounds equally moral and universal. (*The Christian Sabbath*, 21-23; *Discussions*, vol. 1, 507-508).

It was worth the time and toil for us to reach this settled conviction of a continuing divine obligation for the Sabbath. Its proper observance can never be secured in any other way. It is a "Thus saith the Lord," and this alone, which binds the conscience and spurs the heart of every true Christian. Let the intimate conviction of this divine warrant for the holy day be established in the minds of Christian people against all the doubts and quibbles which have infested parts of Christendom since the Dark Ages, and all men that really fear God will begin to sanctify his day. Hence we close this essay with the feeling that if this conviction is established, little more remains to be done except to invoke the aid of divine grace for assistance in executing our convictions of duty.

The proof which is here presented of the nature of the Sabbath is the best answer to the question. How ought it to be kept? Let conscience and heart respond to God's requirement that his day be hallowed by us, and the details will be easily arranged.

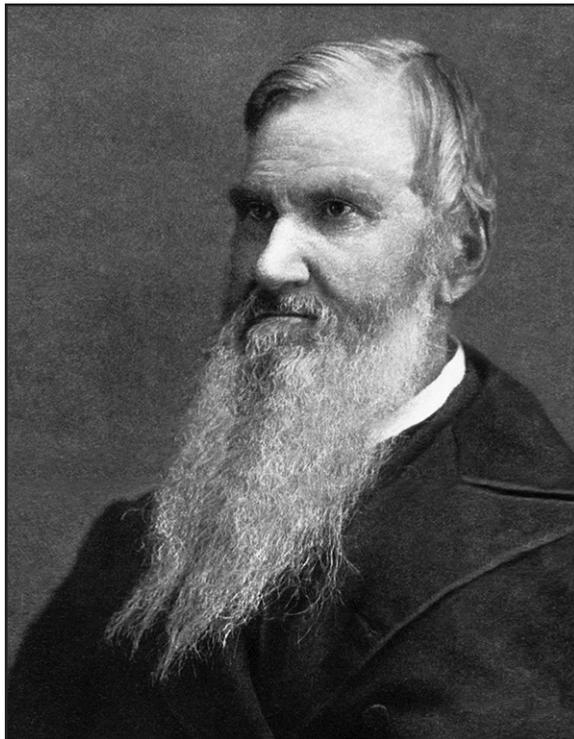
But the answer to this question of details given in the Westminster Confession is so precise and so scriptural that it will not be amiss to repeat it: We must "not only

observe an holy rest all the day from our own works, words and thoughts about our own worldly employments and recreations, but also be taken up the whole time in the public and private exercises of his worship and in the duties of necessity and mercy.”

A day consists of twenty-four hours, and when God commands us to sanctify one day to him, as we devote the other six to “all our own work,” the honest conscience will find no difficulty in concluding that holy time should not be abridged by unnecessary sleep or by needless recreations any more than any other day. Let true faith possess the soul with a scriptural sense of the arduous task to be finished in the believer’s own life in fitting it for the everlasting Sabbath, and of the multitudinous claims of misery and ignorance surrounding him among his perishing fellowmen, and the holy occupations of the Sabbath day will appear so urgent and so numerous that there will be no room in it for either worldliness or indolence. Let us hear the law and the testimony, which we have shown to be unrepealed: . . .⁹ (*The Christian Sabbath*, 82–83; *Discussions*, vol. 1, 543–544).

III. We shall now, in the third place, attempt to show the ground on which the Sabbath “from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lord’s day, and is to be continued to the end of the world as the Christian Sabbath.” This proof is chiefly historical, and divides itself into two branches, the inspired and the uninspired. The first proceeds upon two plain principles. One is, that example may be as valid and instructive a guide to duty as precept. Or, to state it in another form, the precedent set by Christ and his apostles may be as binding as their command. The other is, that whatever necessarily follows from Scripture “by good and necessary consequence” is as really authorized by it as “what is expressly set down.”

Our first argument shows that every probability is in favor of the Sunday’s being now God’s day, in advance of particular testimony. We prove under the first main head



Robert L. Dabney, courtesy of Andrew Moody. Reproductions of this photograph are available from ReformationArt.com.

that a Sabbath institution is universal and perpetual—that the command to keep it holy belongs to that law from which one jot or one tittle cannot pass till heaven and earth pass. But the apostle Paul (in Col. 2: 16, 17) clearly tells us that the seventh day is no longer the Sabbath. It has been changed. To what other day has it been changed? The law is not totally repealed; it cannot be. What day has taken the place of the seventh? None is so likely to be the substitute as the Lord’s day; this must be the day.

The main direct argument is found in the fact that Christ and his apostles did, from the very day of the resurrection, hallow the first day of the week as a religious day. To see the full force of this fact we must view it in the light of the first argument. We remember that the disciples, like all men of all ages, are bound by the Decalogue to keep holy God’s Sabbath. We see them remit the observance of the seventh day as no longer binding, and we see them observing the first. Must we not conclude that these inspired men regarded the authority of God as now attaching to this Lord’s Day?

We shall find, then, that the disciples commenced the observance of the first day on the very day of Christ’s resurrection, and thenceforward continued it. John 20:19 tells us that the “same day, being the first day of the week,” the disciples were assembled at evening with closed doors, and Christ came and stood in the midst. Can we doubt that they met for worship? In the twentieth verse we learn, “And after eight days again the disciples were within, and Thomas with them” (who had been absent before). “Then came Jesus, the doors being

9. Dabney here quotes, Deuteronomy 5:12–14, Exodus 34:21, Psalm 42:4, Nehemiah 13:15, Mark 2:27, Matthew 24:20, Luke 13:15–16, Revelation 1:10, and Isaiah 58:13–14.

shut, and stood in the midst, and said, Peace be unto you." None will doubt that this was also a meeting for worship, and the language implies that it was their second meeting. Now, it is admitted by all that the Jews, in counting time, always included in their count the days with which the period began and ended. The best known instance of this rule is seen in the rising of Christ. He was to be "three days in the heart of the earth," but the three days were made out only by counting the day of his death and the day of his rising, although the latter event happened early in the morning of that day. By this mode of counting the eighth day, or full week from the disciples' first meeting, brings us again to the first day of the week. Thus we learn that twice at least between the resurrection and Pentecost the first day was kept as the Lord's Day.

But the decisive instance is that of Pentecost itself. The reader will see, by consulting Lev. 23: 15, 16 or Deut. 15:9, that this day was fixed in the following manner: On the morrow after that Sabbath (seventh day) which was included within the passover week a sheaf of the earliest ripe corn was cut, brought fresh into the sanctuary and presented as a thank-offering unto God. Thus, the day of this ceremony must always be the first day of the week, corresponding to our Lord's Day. From this day they were to count seven weeks complete, and the fiftieth day was to be Pentecost day, or the beginning of their "feast of ingathering." Remembering, now, that the Israelites always included in their reckoning the day from which and the day to which they counted, we see that the fiftieth day brings us again to the first day of the week. We are told expressly that Christ rose on the first day of the week.

We thus learn the important fact that the day selected by God for setting up the gospel dispensation and for the great pentecostal outpouring was the Lord's day—a significant and splendid testimony to the sacred honor it was intended to have in the Christian ages.

This epoch was indeed the creation of a new world in the spiritual sense. The work was equal in glory and everlasting moment to that first creation which caused "the morning stars to sing together and all the sons of God to shout for joy." Well might God substitute the first day for the seventh when the first day had now become the sign of two separate events, the rising of Christ and the founding of the new dispensation, either of which is as momentous and blessed to us as the world's foundation.

But we read in Acts 1:14 and 2:1 that this seventh Lord's day was also employed by the apostles and disciples as a day for religious worship; and it was while they

were thus engaged that they received the divine sanction in their blessed baptism of fire and of the Holy Ghost. Then the first public proclamation of the gospel under the new dispensation began, and the model was set up for the consecration of the new Christian Sabbath (not by the burning of additional lambs) by public preaching, the two sacraments of baptism and the Supper and the oblation of their worldly substance to God. At this all-important stage every step, every act, of the divine providence recorded by inspiration in the Acts was formative and fundamental. Hence we must believe that this event was meant by God as a forcible precedent, establishing the Lord's Day as our Christian Sabbath.

Let the reader carefully weigh this question: Have we any other kind of warrant for the framework of the Church? All Christians, for instance, believe that the deacon's office in the Church is of perpetual divine appointment. Even Rome has it, though perverted. What is the basis of that belief? The precedent set in the sixth chapter of Acts. The apostles there say, It is not good "for us to leave the word of God and serve tables," etc. They do not say even as much about the universal perpetuity of this office as Paul says to Titus (ch. 1: 5) about the elder's office: "Ordain elders in every city." But all sensible men see that the principle stated and the example set are enough, and that the Holy Spirit obviously taught the inspired historians to relate this formative act of the new dispensation as a model for all churches. The warrant for making the Lord's day the Sabbath is of the same kind.

It is most evident, from the New-Testament history, that the apostles and the churches they planted uniformly hallowed the Lord's Day. The instances are not numerous, but they are distinct.

The next clear instance is in Acts 20: 7. The apostle Paul was now returning from his famous mission to Macedonia and Achaia in full prospect of captivity at Jerusalem. He stops at the favorite little church of Troas, on the Asiatic coast, a little south of the Hellespont, to spend a week with his converts there: "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." Here we have a double evidence of our point. First, Paul preached to the disciples on this day, while he had been, as the sixth verse shows, a whole week at Troas, including the Jewish Sabbath. Why did he wait a whole week? Why did not the meeting, with the sermon and sacrament, take place on the Jewish Sabbath? We learn from verse sixteen that Paul had very little time to spare, because he had to make the whole

journey from Philippi to Jerusalem, with all his way-side visits, within the six weeks between the end of the paschal and beginning of the pentecostal feast. He was obviously waiting for the Churches sacred day in order to join them in their public worship, just as a missionary would wait now under similar circumstances. But, second. The words

“When the disciples came together to break bread” show that the first day of the week was the one on which they met to celebrate the Lord’s Supper. So it appears that this church at Troas, planted and trained by Paul, kept the first day of the week for public worship and the sacrament, and the inspired man puts himself to some inconvenience to comply with their usage. It has indeed been objected that he selected this day not because it was the Lord’s day, but because he could not wait any longer. This is exploded by the fact that he had already waited six days, including the Jewish Sabbath; he was evidently waiting for this day because it was the Lord’s Day.

The next clear instance is in 1 Cor. 16:1, 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.” We here learn two things: that the weekly oblation of almsgiving was fixed for the Lord’s Day, and that this rule was enacted not only for the church of Corinth, but for all the churches of Galatia. It seems a very clear inference that the apostle afterward made the rule uniform in other churches as he organized them. Again, we find the objectors arguing that, admitting what we claim, we have not proved that there was any regular public worship on the Lord’s day, because it is said, “Lay by you in store;” that is at home. But the answers are two: The words,

“Lay by him,” etc., are, literally, “place to himself” or “segregate”—“treasuring according as the Lord hath prospered him.” It is a misunderstanding of the apostle’s meaning to take the word “treasuring” as putting a piece of money on Sunday morning in a separate box or purse at home. Most frequently, as we know from history, it was not money, but bread, meat, fruit, clothing, a part of anything with which Providence had blessed them; and the *undoubted usage* in the earliest age after the apostles was to carry this oblation with them to church every Lord’s day morning and give it to the deacons, who put it into a common stock for charitable uses. The words “treasuring it” refer, says Calvin, to a wholly different idea—to that which our Saviour expresses (Matt. 6: 20): “Lay up for yourselves treasures

in heaven; “to that idea which the charitable Christian expressed on his tombstone: “What I kept, I lost; what I gave away, I have.” It is the Lord’s treasury which the apostle here has in view—the Lord’s “store.” So that the natural meaning of the precept is fairly presented in this paraphrase: “Let every one every Sunday morning set apart, according as the Lord hath prospered him, what he intends to carry to church with him to put into the Lord’s store.” But, second. Even if we contradict the unanimous voice of history, testifying that the weekly oblation took place at the church-meeting and went at once into the deacon’s hands, the truth remains that this oblation was an act of worship. (See Phil. 4: 18; 2 Cor. 9: 12, 13.) This weekly oblation was, then, a weekly act of worship, and it was appointed by inspired authority to be done on the Lord’s day. That makes this day a sacred day of worship; we care not whether this oblation was public or private, so far as this argument is concerned.*

*The next place to be cited is Heb. 4: 9. This verse (with its context, which must be carefully read) teaches that, as there remains to believers under the Christian dispensation a hope of an eternal rest, so there remains to us an earthly Sabbath to foreshadow it. The points to be noticed in the explanation of the chapter are: That God has an eternal spiritual rest; that he invited Old-Testament believers to share it; that it is something higher than Israel’s home in Canaan, because after Joshua had fully installed Israel in that rest, God’s rest is still held up as something future. The seventh day (verse 4) was the memorial of God’s rest, and was thus connected with it. It was under the old dispensation, as under the new, a spiritual *faith* which introduced into God’s rest, and it was unbelief which excluded from it. But as God’s rest was something higher than a home in Canaan, and was still offered in the ninety-fifth Psalm long after Joshua settled Israel in that rest, it follows (verse 9) that there still remains a sabbatism, or Sabbath-keeping, for God’s people under the new dispensation; and hence (verse 11) we ought to seek to enter into that spiritual rest of God, which is by faith. Now, let it be noted that the word for God’s “rest” throughout the passage is a different one from “Sabbath.” But the apostle’s inference is that because God still offers us his “rest” under the new dispensation, *there remaineth to us a Sabbath-keeping under this dispensation*. What does this mean? Is the sabbatism identically our “rest” in faith? But the seventh day was not identically that rest; it was the memorial and emblem of it. So now sabbatism is the memorial and emblem of the rest. Because the rest is ours, therefore the Sabbath-keeping is still ours; heaven and its earthly type belong equally to both dispensations.

The other instance of apostolic consecration of the first day is perhaps the most instructive of all. In Rev. 1:10, John, when about to describe how he came to have this revelation, says, "I was in the spirit on the Lord's day." The venerable apostle was "in the isle that is called Patmos for the word of God and for the testimony of Jesus." We know from history exactly what this means. The pagan magistrates had banished him to this rocky, desolate islet in the Ægean Sea as a punishment for preaching the gospel and testifying that Jesus is our risen Saviour. He was there alone, separated from all his brethren. But he "was in the Spirit on the Lord's day." What does this mean? It means that he was doing what godly people now call "keeping Sunday." He was engaging in spiritual exercises. He was holding communion with the Holy Spirit. Here, then, is our first point: that although in solitude, cut off alike from Christian meetings and ordinary week-day occupations by his banishment, the inspired apostle was "keeping Sunday." It is the strongest possible example. Our second point is, that God blessed him in his Sabbath-keeping with the greatest spiritual blessing which perhaps he had enjoyed since he sat at the feet of Jesus. His Saviour came down from glory to "keep Sunday" with him. Our third and strongest point is, that the inspired man here calls the day "the Lord's day." There is no doubt but that the "Lord" named is the glorified Redeemer, whom he declares in his epistle to be "the true God and eternal life." There is but one consistent and scriptural sense to place on this name of the day. It is the day that belongs especially to the Lord. But as all our days belong in one sense to him, the only meaning is that the first day of the week is now set apart and hallowed to Christ. In Isa. 58:13 the Sabbath is called by God "my holy day;" in 56:4, "my Sabbath." That was God's day; it belonged to God. This is Christ's day, and in the same sense belongs to Christ. It is consecrated to his worship as was the Sabbath; it is virtually "the Christian Sabbath." (*The Christian Sabbath*, 60-70; *Discussions*, vol. 1, 530-536)

BENJAMIN MORGAN PALMER (1818-1902).¹⁰

Pursuing the line of criticism opened in the preceding lecture, I am led to-night to URGE THE CLAIMS OF THE SABBATH AND TO SHOW THE GUILT INCURRED IN ITS DESECRATION. Perhaps of all sins forbidden in the

Decalogue, not one rests more lightly upon the conscience than the violation of the Sabbath. For this, three reasons may be assigned: first, it is regarded by many as a positive institute merely, based upon authority alone and without any moral ground of support. So it is argued, the transgression is comparatively slight as not committed against one's own moral convictions. Again, the observance of the Sabbath clashes with earthly interests at every point, exposing to the temptation of constant evasion; and there is no surer way of debauching the conscience than by the constant suppression of its testimony. Further, the allowed exceptions of "necessity" and "mercy" are somewhat indefinite, and call for wise discretion in determining them. It is therefore the more necessary to set forth the grounds upon which the obligation of the Sabbath may be firmly established.¹¹ To the preservation of the Sabbath he [B. M. Palmer] gave much thought and energy. He maintained that the obligation to observe the Sabbath is perpetual and universal, resting on man as man, and extending to all generations and all classes. He contended that this view flows from the following facts: "1. That it was appointed by Divine authority at the beginning of time; 2. That it was given to the first man, in whom, as their natural root and covenant head, the whole race was comprehensively included and putatively existed; 3. That it was sanctified and blessed by Jehovah, as the emblem of that rest which the holy should enjoy forever; 4. That it was the memorial of the Creator's work, in which all mankind are through all ages equally interested; 5. That it was perpetuated through all the dispensations of the Church, and through all the changes in her outward economy; 6. That it is incorporated in the moral law, in the bosom of precepts, every one of which is universal in its obligation upon the race; 7. That the Divine testimony to its continual obligation becomes more full and solemn as Divine revelation increases in volume and bulk; 8. That in the last dispensation of all it is made the attesting seal of that salvation by grace, in which every sinner upon the earth is equally concerned." He believed that on the Sabbath "man, as at the beginning" should bring "his whole being and time as an offering to God; just as in his charities he" should consecrate "all his possessions to the Giver from whom they were received."

He lamented bitterly that this obligation does not receive a universal response; and that in our age the Sabbath is assailed not only by its old-time foes of infidelity and cupidity, but these reinforced by the growing prevalence of the "Continental views," a "leprous taint" affecting public opinion; and by "a far more subtle and potent influence," "the complex and materialistic

10. See a brief biography in this issue of *The Confessional Presbyterian*, page 20.

11. B. M. Palmer, *Formation of Character. Twelve Lectures delivered in the First Presbyterian Church, New Orleans* (New Orleans: E. S. Upton, Religious Book Depository, 1889), 149-150.

character of our civilization,” illustrated in “the system of railroads and telegraphic communication, which has revolutionized the old modes of commercial business,” and which has spread like a vast network over the continent. North, South, East and West.

Upon the practical question: What should the Church do under the circumstances? he gave a two-fold answer: *First*, Within her own sphere the Church should: 1. As a faithful witness for the truth of God, hold aloft, without the least abatement of its rigor, the law of God, and bear a constant testimony against the sin of Sabbath-breaking; 2.

“With the watchful eye of a mother inspect the conduct of her children,” striving “to quicken the conscience so that it shall have nice perceptions of Christian duty and assist by her counsels in resolving questions of doubt.” “In all manifest and flagrant breaches of the Sabbath by such as profess the religion of Christ,” the Church should in the exercise of patient and loving disciples,



John L. Girardeau, courtesy of the PCA Historical Center. Used by permission.

wield the “authority which the Lord hath given her for edification and not for destruction.” *Second*, The Church should bring her influence to bear on the secular authorities, not by demanding, in her organized capacity, Sabbath legislation. The Church’s battles are to be fought not with the weapons of Caesar but of Christ. The State, if it be pleased to make Sabbath legislation, must do it on different grounds from those on which the Church is bound to ground the rights of Sabbath observance. “If the Church as such appears on the arena and carries the cause through her influence and government, then the door is open to wider evils than this from which she seeks to escape. The line between the civil and the ecclesiastical jurisdictions is obliterated.” “But what she cannot undertake in her organized form she may accomplish through her members as citizens of the Commonwealth. They may combine as individuals to any extent; and as component parts of the State, they may plead for the Sabbath upon any grounds which the

State shall feel itself competent to admit, and upon the validity of which it may be able to pronounce.”¹²

JOHN LAFAYETTE GIRARDEAU (1825–1898)¹³

In the first place, greater and greater license is allowed by the Protestant Church to the infraction of the Sabbath law. Her members are, on God’s day, indulged in the visitation of their places of business, riding out for pleasure, boating excursions, promenades in parks, traveling on railways, going for their mail, reading secular newspapers, social visiting, engaging in business pursuits in connection with railroads, telegraph lines, express companies, and postoffices,—on the plea of making a livelihood, notwithstanding the words of a crucified Saviour: “Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name’s sake, shall receive an hundredfold, and shall inherit everlasting life.”

In the second place, the Protestant Church is more and more conniving at participation by her members in the open, public, justified amusements of the world which in her purer days she forbade, such as attendance at theatres and at balls, dancing parties, and other vain

12. *The Life and Letters of Benjamin Morgan Palmer*, edited by Thomas Cary Johnson (Richmond, Va.: Presbyterian Committee of Publication, 1906), 436–438.

13. “The Signs of the Times—in the Church,” in *Sermons by John L. Girardeau, D.D., LL.D.*, edited by George A. Blackburn (Columbia, S.C.: The State Company, 1907), 131–133. “Girardeau was of Huguenot descent, a son of a planter, and the product of a small Scottish-styled Presbyterian Church on James Island.” In 1855, Girardeau took over the pastorate from J. B. Adger of the Presbyterian Church on Anson Street, Charleston, which Adger had founded as a distinct church for the black brethren of the city. Under Girardeau the original membership of 42 swelled to 500, resulting in a move to a new property which the congregation named Zion Presbyterian Church. The war called Girardeau away to serve as a chaplain in the southern army, but after the war the congregation solicited his return to Charleston to be their pastor. From 1866 until 1874, Girardeau served Zion once

diversions. True, she testifies against it from the pulpit; but when discipline might arrest it, she refuses to discipline. "Be not conformed to this world," says the Holy Apostle. "Be not conformed to this world," echoes the church. But when her members conform to the world that is the end of it. She condemns by her words what she sanctions by her acts. The acts prevail. The bars of discipline are let down. The sheep go out at that gate to the world, and at that gate the world comes into the church. This evil is increasing, and is one of the most prominent signs of the times.

IV. What are the signs of the times in the sphere of Worship? I confess that upon this subject I scarcely dare trust myself to speak. The movement of our times strikes me with astonishment. There was nothing in the past about which God was so jealous as the mode of His worship. There was nothing around which He threw guards and fences so awful as around His worship. His wrath leaped forth as a vehement flame against those who asserted their wills in His worship. He reserved to Himself the high prerogative of appointing the ways in which men should approach Him in His public worship, and instantly resented every invasion

again, and helped institute the first all black session in the Southern Presbyterian Church. This was sadly not allowed to stand. "Unfortunately, the pressures of Reconstruction and the Freedmen's Bureau, and the hardened positions of notables like B. M. Palmer and R. L. Dabney, brought the church to a pivotal moment. The weight of political and social issues eventuated in 'organic separation' of white membership and black membership and the formation of churches along the color line. Girardeau alone dissented against the resolution at the 1874 General Assembly in Columbus, Mississippi, for which he served as Moderator." Forced from Zion, Girardeau was recommended and took up the Professorship of Didactic and Polemic Theology at Columbia Seminary, serving in that capacity from 1866 until 1896. "This pastor to slaves and theologian of the Southern Church died quietly at his home in Columbia on June 23, 1898, just a few months after his friend R. L. Dabney had passed away. B. M. Palmer wrote of Girardeau that 'It will be long before another generation can produce his equal; and those, who have known him from the first to last, feel that we lay him to rest among the immortals of the past.' His body rests just a few short steps from his mentor and friend James Henley Thornwell in Columbia's Elmwood Cemetery." See C. N. Willborn, "Presbyterians in the South and the Slave: A Study in Benevolence," *The Confessional Presbyterian* 3 (2007), 220; and C. N. Willborn, "John Lafayette Girardeau," <http://www.pcahistory.org/HCLibrary/periodicals/spr/bios/girardeau.html>.

14. Kenneth Murchison McIntyre (1836–1908), "Article II: The Sabbath," *The Southern Presbyterian Review* 35, No. 2 (April, 1884): 228–231. At the time of writing, McIntyre was serving as pastor and stated supply in churches in Fayetteville Presbytery. *Ministerial Directory*, 469–470. The directory notes that McIntyre wrote "The Key to Truth" and "The Adamic and the Christian Covenant," but no copies were located on Worldcat. He contributed to *The Presbyterian Quarterly*, "The Unifying Doctrine in Theology, 5:3 (July 1891): 413–416.

of that prerogative. But all that is now changed, we are told. We have passed under the milder sanctions of the New Testament dispensation, and more discretionary power is granted to the church. Hold! Did not Christ enjoin it upon His apostles to teach the church to observe all things whatsoever *He* had commanded? And does not that necessarily imply that they were to teach the church to abstain from all things whatsoever *He* had *not* commanded? to do nothing which He had not commanded? Did not the apostles organize the church according to His will? Did they not appoint her whole order, including her public worship? And are we not bound by Christ's will thus expressed? Did the apostolic church know anything of instrumental music in public worship, of liturgies, of the decorations of church edifices? How come we to know them except by breaking with the apostolic order and the will of our King?

KENNETH MURCHISON MCINTYRE (1836–1908)¹⁴

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 provisional 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 anyone 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 anyone 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 fragranciness 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 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.

WILLIAM SWAIN PLUMER (1802–1880).¹⁵

Of course he who loves Christ loves his Sabbaths, his worship, his truth, his laws, his people, and all that brings him to mind. To such the Sabbath is a delight, the holy of the Lord, and honorable. There is no uncharitableness in supposing that he who hates holy time

15. Plumer was ordained in 1827 and planted and served churches throughout the south. "In 1847, Plumer was called to Franklin Street

hates a holy God and a holy Saviour. And if any man loves not the worship of Christ on earth, surely he cannot love the temper of the redeemed above; for nothing is more clearly revealed than that Christ receives the highest adorations of heaven. The same man, when he finds the words of Christ, will keep them and rejoice in them. They are to his soul meat and drink. They are to him a fountain of life, a well-spring of salvation. Even Christ's laws, with all their binding force, are the rejoicing of his heart. And to him God's people are the excellent of the earth, in whom is all his delight. Whoso loves God's image anywhere, will love it in his people. He who loves not his brother, whom he has seen, cannot love his Saviour, whom he has not seen.¹⁶

No man can seriously read and consider this [fourth] precept without seeing that it is of vast importance. It is a law claiming to regulate a *seventh* portion of human life. If a man lives twenty-one years, this law claims the entire control of three of them; if he lives fifty years, it disposes of more than *seven* of them. It is therefore important. But it also devotes this portion of time to *religious* purposes; and these are the highest ends of life. All other time is secular. This is holy. That *may* be occupied with things which perish in the using. This *must* be given to things which take hold on eternity...¹⁷

Presbyterian Church in Baltimore, Maryland. Here he began writing in earnest, and became what Moses Drury Hoge alluded to, one of the most prolific authors the Presbyterian Church in America has known. His writings were of a practical nature, yet they were filled with theological meat as well, as evidenced by his election in 1854 to the chair of Didactic and Pastoral Theology at Western Theological Seminary in Allegheny, Pennsylvania. His Christ-centered and experientially-oriented piety is clearly seen in his Inaugural Address to the Seminary..." The war ended his time at Western and for the next several years he wrote "Some of his most familiar books, including treatises on the law of God, experimental piety, and a commentary on the Psalms..." In 1867, he took over Thornwell's old professorship at Columbia Theological Seminary, serving there until 1880. "Commentaries on Romans and Hebrews, as his *Helps and Hints in Pastoral Theology*, came out during the last years of his life." Cf. Caleb Cangelosi, "This Day in Presbyterian History, William Swain Plumer," July 26, 2013, <http://www.thisday.pcahistory.org/tag/william-swain-plumer/>.

16. William S. Plumer, *Vital Godliness: A Treatise on Experimental and Practical Piety* (New York: The American Tract Society, 1864), 361-362.

17. William S. Plumer, *The Law of God, as contained in the Ten Commandments, explained and enforced* (Philadelphia: Presbyterian Board of Publication, 1864), 289.

18. Plumer proceeds to cite Blackstone, Hesiod, Homer, Callimachus, Theophilus of Antioch, Linus, Porphyry, Eusebius, Clemens Alexandrinus, Josephus, Philo, Dwight, Ussher, Duncan and the example of the French Revolution.

Is This Precept Moral?

The correct answer is in the affirmative.

1. All admit that the other precepts of this law are moral; and this is in the very midst of the law. It would be very remarkable indeed if three preceding and six succeeding precepts were moral and this ceremonial. None but practical atheists will deny that God is to be worshipped; that if he is to be worshipped, some time must be appropriated for that service; and that where this worship is to be public, it is convenient that the time be fixed and known.

2. Nor is any reason given in the commandment for its own observance except such as is moral. The equity of the case, God's example and the blessing and hallowing of the day, are all moral considerations of the highest character.

3. The law of the Sabbath was binding in Paradise, and has been binding ever since. As long as man is on earth, he needs the Sabbath, and the evidence of this necessity is found in both his moral and physical constitution...¹⁸

4. If it is necessary to maintain the worship appointed by God, it is necessary that we observe the fourth commandment. And if this law is not moral, why should we explain it and urge the practice of it upon all God's

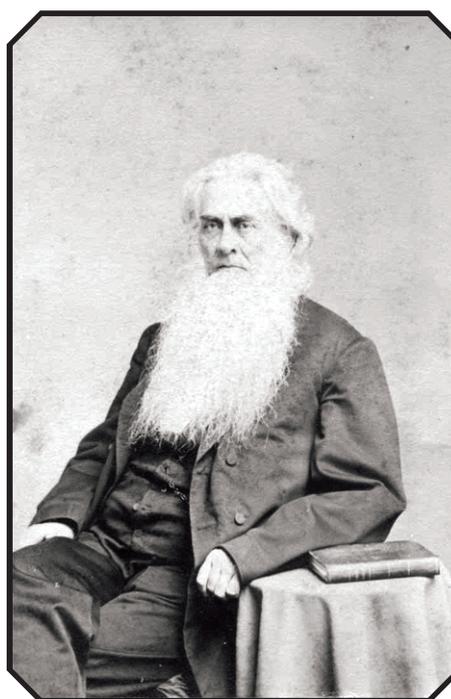
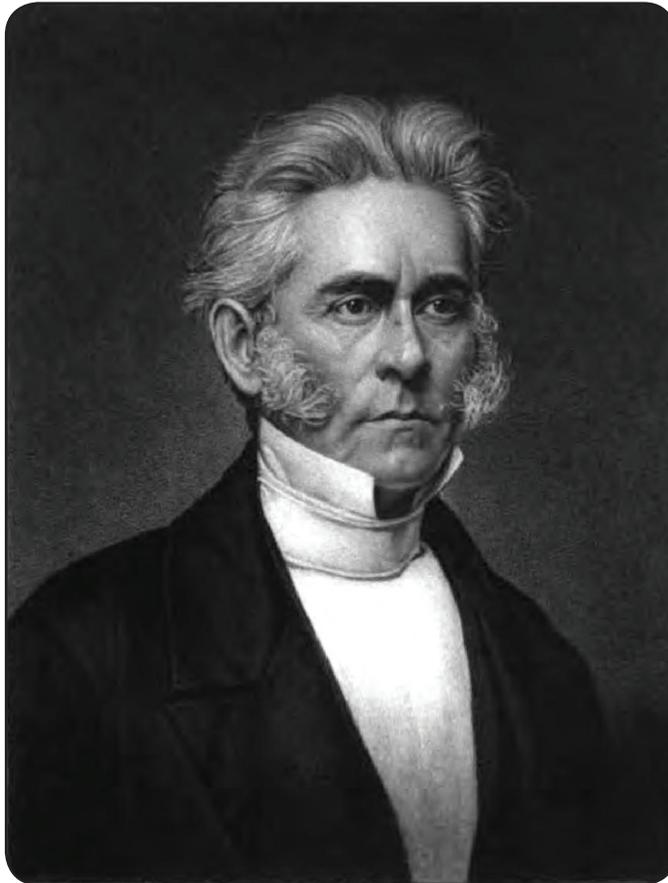


Image of Dr. William Swan Plumer, original carte de visite photograph preserved at the PCA Historical Center, St. Louis, Missouri. All rights reserved. Used by permission.

people, as has been done from the beginning of the world?

5. It is a remarkable fact that when this law is clearly stated and ably defended, the human conscience gives as strong a response to its morality as to any other precept of the decalogue. Man feels and knows that God has a right to a reasonable portion of time for his own worship. So clear is this assent of the conscience that it is among the last things that wicked men find themselves able to do, to get rid of awful compunctions for trenching on sacred time.

6. Both in temporal and spiritual matters, especially in the latter, God has connected blessings with the observance, and curses with the breach of this commandment; and that in a very remarkable manner. All over the world men have confessed as much. Many a criminal, about to suffer capital punishment, has confessed that as long as he obeyed his conscience respecting the Lord's day, he was sensibly held in check as to other commandments. But that when he cast off the cords of the Almighty concerning sacred time, he was then prepared for almost any deed of darkness. It was a remarkable saying of Judge Hale, that of all persons convicted of capital crimes, while he was upon the bench, he found few who did not confess that they began their career of wickedness by neglect of the Sabbath.... (*The Law of God*, 310–313).



William Swain Plumer

teaches as much. "And God rested on the seventh day from all his work which he had made." So also, in the very words of the fourth commandment we are required to do "all our work" in six days, and are forbid-

den to do "any work" on the Sabbath.... (Ibid., 316).

6. The fourth commandment, like all the precepts of the decalogue, is spiritual, "and is a discerner of the thoughts and intents of the heart." It forbids us not only to do and to speak what we please on that day, but it binds our thoughts and hearts, and requires us to "delight" in its holy services. By the prophet Isaiah, lviii. 13, 14, God says, "If thou turn away thy foot from the Sabbath.... (Ibid., 320).

The Sabbath is, and in Scripture is made to be a type of the glorious rest of the people of God in heaven. If men do not relish the type, it

is proof positive that they are not prepared for the antitype. Let us all diligently ask for grace to prepare us for the 'employments, the society and worship of that SABBATH WHICH REMAINS FOR THE PEOPLE OF GOD.' (Ibid., 341). ■

What It Forbids

1. It forbids all labour not required by necessity or mercy. The divine example, recorded in Gen. ii. 2, 3,