Commandment V
First, the Christian Sabbath.
Isaiah 38:13-14.

As to the grounds of the change from the second to the first day, there is more to be said than there is time now to say. If anyone is unfitted, or particular, the privilege may still be conceded of observing both days. But several considerations may be mentioned as bearing upon the question of the alternation of six days to one.

First, as already hinted, the main matter seems to be the consecration of a seventh of our time to worship. The "seventh" day is so called not so much with reference to any particular point of time at which the week begins as to the six days of labor preceding. He who labors six days and rests on the seventh, whenever his week...
May happen to have begun, is keeping a Sabbath to the Lord; and the only reason for beginning the week of two at any exact form of time would seem to be the advantage of uniformity. For one man to be keeping a rest day while another is keeping his workday would introduce confusion clashing. The alternation of six days of labor and one of rest is what meets the spirit of the command, and general agreement is the other element which makes Sabbath observance complete.
The last day of the week was kept as a day of prayer by the Apostle Paul, Acts 16:13. The Scriptures were read and the word of God preached by the early disciples; and although it may be said that this was in connection with Jewish custom or in conformity therewith, it at least shows that the observance of even the Jewish Sabbath was not felt to be hostile to the spirit of Christianity. The Sabbath was honored by the women at the sepulcher who even from the sacred work of embalming the body of Jesus rested upon the Sabbath day according to the commandment. Paul kept it at Antioch in Pisidia, and the disciples observed it even at the very time when
the first day began to be kept as the holy day. The Scripture and history dissuade all doubt that in the primitive Christian church both the last and the first days of the week were observed for some time as sacred seasons. At first the change of days was repulsive to some Jewish converts; they gladly kept the first day as the festival of the Resurrection; but they could not easily quickly wheel out of the hard deep root of previous prejudice and venerable custom; and so they were countenanced by the apostles in keeping both days. By and by the new leaven permeating the whole mass, naturally introduced a well-nigh universal usage which finally
dropped out the seventh day observance altogether and substituted the first.

...{illegible text}...
I have hinted that the observance of the first day instead of the Seventh is even yet an ample of discord in the Christian church, a small portion even now keeping the Seventh day, on the ground that there is no authority for such a change, as the bulk of Christendom sanctions. I am prepared, I think intelligently, to defend this change. But by way of preface, let me remark that to insist upon any particular septennary cycle, or daily division would appear to be a stretch of literalism, since the day cannot be identical in different parts of the world. Day to us is night to those at antipodes with us. If the Sabbath begins with the rising
or the setting sun, the actual 24 hours observed by different peoples cannot be the same. When we are concluding the holy day it is but beginning elsewhere. Can it be then that the question of the exact hour in the week kept holy unto the Lord can be important enough to justify a new sect among Christ's disciples? Is it not rather the proportion of time which is most important. It is a well known fact that in sailing round the globe, navigators lose or gain a day according as they move with or against the sun's apparent course. Suppose a vessel company to lose their reckoning, and to keep to what they
Supposed to be the Sabbath which was really the day before or after would it render their service a whit less pleasing to God. Of course exactness and uniformity are eminently desirable; needless departure from the very day appointed by God is to be shunned; but I can not but feel that we lift such a matter to a prominence which is absurd when equally conscientious servants of God separate from each other upon the question whether the first or last twenty-four hours of the week are to be consecrated holy unto the Lord, especially when what is the last day to some will be the first day to others at the opposite side of the globe.
There is more than a suspicion that the Jews are even now one day behind hand having lost their reckoning during the Captivity. An English author has written a work to show that their seventh day is not correspondent to the day kept as such before the Exile in Babylon.

And so, the Israelites while in Egyptian bondage fell into the same numbering of the seven day as a first day especially as their underpriests bore up their observance of it as the seventh day Sabbath of rest. When, however, upon their leaving Egypt, a "seven-day sabbath" was again enjoined, as at the giving of Moses and the 16th, they were providentially allowed to take up for this purpose the popular seventh day of these times, as observed by them in Egypt, as to avoid syncretizing with the Jewish worship—so as to distinguish them as a people from all other nations—and so to throw them along twenty four hours, upon the original Canaan Sabbath intended especially for them, which (as we saw) preceded by twenty four hours the finished Sabbath of Eden.
The Creation Sabbath.—A correspondent adds to this discussion:

Every day, starting from the date-transit meridian, (now considered to be in the middle of the Pacific Ocean,) has twenty-four successive hours of beginning, and then twenty-four successive hours of ending; and covers forty-eight hours in all with each particular day-date. Thus, God's "seventh day" of creation, from first beginning till final ending, covered forty-eight hours: starting westward from the Eden sunset preceding man's creation, and leaving in its progress the consummated animal life; until, after twenty-four hours, at the crowning creation of man, near sunset, it began for twenty-four hours more in Eden, (then regarded as the turning point of days). Thus, those earlier twenty-four hours of rest begun, preceding man's creation, were the original natural Sabbath of Canaan and the West, designed for the use of the first special dispensation, when it should come. But that later Eden Sabbath, the twenty-four hours following man's creation, as his seventh day, the "Sabbath made for man" as a race, was kept of course by man consecutively onward down the ages; and was carried from Eden and Ararat, westward as well as eastward, by the unnamed Gentiles, i.e.,—the date-transit meridian being pushed before it, first into the Mediterranean, next into the Atlantic, and finally into the Pacific Ocean!

The universality of a seven-day arrangement in the earliest ages, will be found noted in Aristobulus, Josephus, Philo, Clemens Alex., &c. But the worship of God was soon corrupted to a worship of the sun as his image; which worship prevailed all over the East, as early as Moses' time. And thus the Eden Sabbath among the Gentiles became their Sunday; as noted of the ancient Persians by Tertullian; and also, it came to be considered the beginning of the week, the "first-day," or foremost day of all, as noted of the ancient Egyptians by Dio Cassius.

And so, the Israelites while in Egyptian bondage fell into the same numbering of the sun-day as a first-day; especially as their task-masters broke up their observance of it as the seventh-day Sabbath of rest. When, therefore, upon their leaving Egypt, a "seventh-day Sabbath" was again enjoined, as at the giving of manna, Ex. xvi, they were providentially allowed to take up for this purpose the popular seventh-day of those times, as learned by them in Egypt;—so as to avoid synchronizing with the hated sun-worship;—and so as to distinguish them as a people from all other nations;—and so as to throw them along twenty four hours, upon the original Canaan Sabbath intended specially for them, which (as we saw) preceded by twenty-four hours the finished Sabbath of Eden.

The Israelites thus slipped their Sabbath along one day sooner; if not on leaving Egypt, when manna was given, yet certainly on entering Canaan, when Joshua by miracle interposed a new and extraordinary day, with no night before or after it. By numbering this with their other days, (as other nations proceeding astronomically could not do,) they would of course get their Sabbath moved along one day earlier than the true solar reckoning of all other nations. And so, through a premeditated Providence, the Jews were separated for a special temporary dispensation, by means of their peculiar Saturday Sabbath, as well as their other peculiarities. And when the Sinai covenant "waxed old and was ready to vanish away," our Saviour on Calvary "nailed to his cross" that ritual Sabbath of the Jews, and, in that sad Saturday tomb-rest of his, providentially buried from reckoning the day, which for a transient purpose they had been allowed providentially to gain.

No new ordinance or commandment was needed, or was given; example was enough; for there remained, untouched and still sanctified, the original Lord's day, the great Sunday festival of the world, handed down all through the nations, as the "Sabbath made for man." This celebrates, not, like the Jews' day, the first twenty-four hours of rest begun in Canaan, but the last twenty-four hours of finished Eden rest, a type of the Paradise now at length restored!

E. H. C.
The Seventh Day Sabbath.—One of our Iowa Home Missionaries has lately been obliged to defend the Sabbath against the assaults of Second Adventists, and has paid great attention to the change of the day from the seventh to the first. He has given several lectures intended to show that as man’s first full day upon the earth, the day after his creation, was the seventh day of the creation week, the reckoning of sevens from man’s creation would make our “first day of the week” and God’s seventh day of rest coincide. He therefore argues that we are keeping the original Sabbath; there is no change, but there had been one before the Christian Sabbath, putting the holy day one day back of the true day.

I have found a singular coincidence with this view in a most unexpected quarter. Among some unpublished writings of President Edwards in my hands are certain “Miscellaneous Observations on the Holy Scriptures,” not contained in his works, the first of which reads thus: “I. Gen. ii: 2.—‘And God blessed the seventh day and sanctified it,’ &c. It is rendered very probable by Bedford, in his ‘Scripture Chronology,’ (1790 folio) that this first Sabbath was the first day of Adam’s life, and so the first day from whence he began to reckon time, was the first day of his week; and so, that the first day of the week was the day that God sanctified to be kept by all nations and ages, excepting the change that was made of the day of the Sabbath for the Israelitish nation after the coming out of Egypt, till the resurrection of Christ; and also that the ‘deep sleep’ that was fallen on Adam in which God took from him one of his ribs and made Eve of it, was on the night before.”

In his sermon on the “Perpetuity and Change of the Sabbath,” Pres. E. argues that the essence of the divine command was to rest from labor and keep holy one day after six. “But the words no way determine where those six days begin, and so where the rest or Sabbath shall fall. There is no direction in the fourth command how to reckon the time, i.e., where to begin and end it.” “The Christian Sabbath, in the sense of the fourth command, is as much the seventh day as the Jewish Sabbath, because it is kept every seventh day, after six days of labor, as well as that.” He argues that the Israelites had lost the true reckoning of time in Egypt, “reckoning from the first day of the creation, if it had been kept up till that time,” because the Egyptians would not suffer their slaves to rest from their work one seventh of the time. So in Exod. xx: 23, 25, 26, a new command determined the particular day. Nehemiah and Ezekiel therefore say that God then “gave” them, “made known” unto them his holy Sabbath. And why that day was determined upon then, was, that it was the day after they left Egypt.—Deut. v: 15. But it was not intended to commemorate the Exodus forever.—Jer. xvi: 14, 15. The resurrection of Christ was a greater event, and to be commemorated by Christians. That was a type of this, and the Sabbath commencing the Exodus was abolished by Christ, the Lord of the Sabbath lying buried on that day, &c.

It will occur to any one that if the present first day is the original seventh of creation week, the Exodus or Manna Sabbath must have been appointed on the sixth day reckoning from creation week, i.e., that “the seventh” (“sixteenth of the second month,”—Exod. xvi.) fell on that day. But this implies, either, that the reckoning was not lost in Egypt, at least, that Moses, the writer, kept it, or was informed of it anew by inspiration, or else that when the Lord said, (Exod. xvi: 23,;) “To-morrow is the rest of the holy Sabbath unto the Lord,” he was informing them of the true reckoning, and, in either case, the Lord did not reckon from his own creation week, but from man’s first week upon the earth. And this is, of course, the first point to be proved, and of which Edwards says nothing, nor Bedford, so far as he informs us. The case might be put in this way: that man always reckoned from his own first day on the earth, not from God’s creation week, and when God re-informed Israel through Moses, on what day the seventh-day Sabbath would fall, he spoke more heurist, giving man’s reckoning, not his own. But this implies, that man after the creation did not keep the same day with God as a Sabbath, but the seventh from the day before God’s Sabbath. Which is to be proved.

G. F. M.
But in the interests of exact conformity with every hint of God's Will, and to satisfy the most scrupulous conscience, let us briefly inquire why the primitive church substituted the first day for the seventh. The fact is beyond a question and the modification of a custom so ancient and rigid, implies instruction and example from Christ and his apostles. In no other way can you account for such a change. Consider how strict were Jewish notions as to forms even the most trival, and is it conceivable that such a thing as Sabbath observance could be changed, except by adequate authority and suddenly so?
The Word translated Sabbath occurs in New Testament Greek sixty-nine times, and it may aid us to classify the instances of its use with reference to their bearing upon the doctrine of Sabbath observance.

The great Representative passage is Mark 2:27. The Sabbath was made for man and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath. Christ here seems to have made the first modification of the Sab- 

terical law, or the superstitions and traditions that encumbered its observance. The fourth Commandment had been construed as though enacted for its own sake, and as though su-
sider even to human nature and needs. Even the hungry disciples were not to pluck ears of grain as they passed through the field because it violated rabbinical traditions. But Jesus proclaims a new canon of criticism, a new law of interpretation: the Sabbath is not an inflexible iron enactment to which even human necessity and extremity are to bend; but contrariwise the good of man is the invariable standard to which even the Sabbath itself accommodates itself. God made the Sabbath for man - designed and fitted it to promote his temporal and eternal good and all that is not essential and vital to the prin-


He may undergo variation in order to serve man's interest and welfare. What among its ceremonial features might have been promotive of human good under a former dispensation might not be conducive to his best interests under a new era of things. The ceremonial peculiarities of the Mosaic Sabbath would be incongruous with the simpler and freer worship of the Christian centuries. Works of necessity and mercy were not forbidden even by the strict law which literally enjoined no manner of work, since this would make the good of man inferior and subordinate to the observance of a law given expressly to promote man's good.
So far Christ is not announcing any new law of the Sabbath but rather removing the rubbish of liberalism and formalism and revealing the true intent of that law. But there is here profounded a new law of interpretation which has ever since given the day of Rest a new complexion. The Sabbath is made for Man; for the advancement of the complex interest of his compound being, body mind and heart. That is essentially hostile to his true interest, his spiritual welfare, his intellectual vigor, or even his bodily health cannot be any part of the essential law of the Sabbath.
As to the employments of the day the command is "no manner of work." But our Lord expressly teaches that it was never, violation of the true intent of the Command, that one should do any work of mercy, in supplying any necessary want, performing any religious service, or relieving any want or woe in others. These things may have conflicted with the Rabbinical traditions, but never did they antagonize the original spirit and purpose of the Jewish Law of the Sabbath.

Two qualifications: 1. Works of mercy may be come a mere pretext. 2. May be carried to an extreme in religious dissipation.
A "Swivel Moral."—A Syrian converted to Christianity, as the story goes, was hired by his employer to work on Sunday, but declined.

"But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day, he may pull him out?"

"Yes," answered Hayoh; "but if the ass has a habit of falling in the same pit every Sabbath day, then the man should fill up the pit or sell that ass."

The story has a sort of a swivel "moral," which will fit a great many disputed points in these days.
As to the mode or manner of Sabbath observance, in addition to what has already been said, we cannot believe the Lord's day properly kept unless devoted to the duties of private and public worship. It was so with the Jews, so from the time of Christ's Resurrection as to the Lord's Day, and wherever the idea of worship has been dropped out, the day has been desecrated, and Christianity has become merely nominal. A holy day becomes a holiday, the door opens to all manner of abuses and whole nations drift toward the refined Paganism of Infidelity & Irreligion.
The principle of Sabbath consecration is simple. God concedes to man six days out of seven for temporal and worldly employments such as have to do with what we shall eat, drink, wear, body and mind, personal domestic and social interests. Of the seventh he draws about it a line of separation and sanctification and says that at any time, with no work save of necessity or of mercy. Why? Because He needs it. To but because we need it. Some temporal things are immediate, visible, pressing; they crowd thick and fast upon us. We lose sight of Eternity and ever-lasting things because they seem more remote, invisible and less imperative in demand.
Now God sees that in the natural course of things, that which is of most consequence gets but an occasional thought in course of the days of labor and so He sets apart one day in which Eternity comes in for exclusive attention— as far as possible or practicable all else is to be crowded out before the soul till Time shall seem to be the insignificant thing. Now even when the sordid ways of a wholly devoted spiritual economy thought and worship, it is but one seventh of our working time. In that deep prostration to the magnitude of vast interests that have no limit save in the infinity of God.
But in fact the whole day is not spent in holy employments even by the most devout wor-
shipper. Many worldly cares and needs intrude into the domain of holy time. The questions of our
food and raiment largely demand consideration.

It is true that in fact but a part of that twelve
hours which form the waking portion of God's
day gets purely spiritual occupation. How consisider whether it be not a flagrant inva-
sion of God's Law of Sabbath rest to allow even
the fragment that remains consecrated to holy meditation worship work to be diverted
like the oblation at the altar to worldly

...commends...
We ought to guard jealously every hour of the Lord's day from the needless intrusion of outside cares & work. What is the fact? If an indulgence tempts us, we say is there any thing wrong in this. But does that settle the question of Sabbath propriety. God surrounds the day with an enclosure and says invade not these limits even with innocent pleasure. I trespass not on my time with what may on other day be lawful & right, for this is peculiarly sacred. It is yours only for my exclusive & immediate service. And hence doth it is explicit, if thou turn away thy foot from the Sabbath from doing thy pleasure on.
My holy day, and shalt honor Him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words—All these terms shew us that the law of Sabbath keeping is this: regard not the days thine own in any sense out as the Lord's. Turn away thy foot from the Sabbath as the Jews avoided treating on a fragment of parchment or papyrus lest it might contain the name of God. It is not enough to ask is this thing sinful: we are to ask is it positively accordant with the Sabbath spirit object and uses. A book may be even a profitable book and yet be un
fit for Sabbath reading, because it diver

the mind to literary or scientific themes. An am
usement may be rational and recreative in the
best sense and yet be unfavorable to spiritual
meditation &c. I am disposed to think that the
nearer we can come to keeping the Lord's day
with the strictness of a few but the conscious
liberty of a son of God who observes the Sabbath
not as a matter of ceremonialism or blind
burdensome bondage to a yoke but volunta-
rely intelligently cheerfully as confiding in
the wisdom of Him who ordained the day
the nearer we come to an ideal keeping of
the Sabbath. Engage in common games and
deports, starch, read, shoot, dance, queen.
But I cannot but think that the weekly festival of the finished work of Redemption & of Christ's Resurrection ought to be a joyous day. It is a mistake to invest it with gloom. Macaulay 1:63.

It was a mistake of primitive puritanism that it sought its examples & precedents in the Hebrew rather than Christian Church. The synagogue rather than the chn. church seemed to be the model for their morals & manners. Dress, deportment, language, studies, amusements resembled rather the code of pharisaic propriety than the decorum of the Lord's freeman. To garland a maypole, engage in common games & sports, starch a ruff, read the Fairy queen...
were leninous sins. As Macaulay says, the free spirit of a Luther, the serene philosophical mind of a Spinoza would have revolted from such a nauseous gloom. I think the great historian does both the Puritans and the Quakers cruel injustice. Yet it must be confessed that the Puritan Sabbath at one time seemed to wear an aspect of sour solemnity. And while we need not relax the restrictions which determine Sabbath proprieties, neither need we keep the Lord's day in the spirit of a Slave. We have left Egypt behind, and are traveling toward a rich and royal land of promise. God is the companion of our journey, a pilgrim stranger to journey with us. We are not un-
cruelest masters & tyrants - it behoves us to yield a lovable & cheerful obediance. Let us look up to the calm virtues of the Soverignty and remember that in the private devotion & public worship of the day we are offering prayer & praise to our risen Lord and entrusting his temple with thanksgiving & into his courts with joy. Then we shall find our season of rest while we cease from our own works & be a season also of growth. 1626: 111. Among the beneficial purposes of the Sabbath we shall experimentally discover that not least important is this: it gives mind & heart & soul time to grow. The suspension of common cares
works will mark successive stages of onward progress upward ascent. Not one of these periods of weekly rest will leave us where it finds us. Our sabbaths will be stations on our journey marking approach to the glorious goal—havens, whose quiet rest approximate the peace of the very home where all rough winds and waves are forever stayed. The sabbath enclosure shall be not merely a barren plot walled round by a fenced garden—an effort to regain paradice whose buds are promises of fragrant flowers
1436—To 1689, Comp Vaughan's Poem 1434:1431

The cool of the day

Vicissitudes jubiles: God's baile with dust
Sabbath, what are they?
Bright shadows of true rest, some sort of bliss,
Heaven once a week.
The next world's gladness prepossesses in this;
A day to seek,
Eternity in time: the steps by which
We climb above all ages; lamps that light
Man through his heap of dark days - the rich
And full redemption of the whole week's flight:
The pulleys unto headlong man: time's tower,
The narrow way
Transplanted paradise; God's walking hour
The cool of the day
The creatures' jubilee; God's smile with dust
Neve were; man on sho e hils of myr th of flo wers.

An gels desc en ding - the returns of trust.

A gleam of glory after six days showers.

The church's love feast - time's prerogative.

And interest.

Seduced from the whole - the comb and hive.

And home of rest.

The milky way chalked out with suns - a clue that guides throughhereing hours in full story.

A taste of heaven on earth - the pledge true of a full feast and the out courts of glory.

Vaughan 1695.