

**A MANUAL ON THE
CHRISTIAN
SABBATH**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649384600

A manual on the Christian Sabbath by John Holmes Agnew

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOHN HOLMES AGNEW

**A MANUAL ON THE
CHRISTIAN
SABBATH**

Parsons J. Rodgers
A MANUAL *1835.*

ON THE

CHRISTIAN SABBATH,

EMBRACING

A CONSIDERATION OF ITS PERPETUAL OBLIGATION,
CHANGE OF DAY, UTILITY, AND DUTIES.

BY JOHN HOLMES AGNEW,

PROFESSOR OF LANGUAGES, WASHINGTON COLLEGE, WASHINGTON, PA.

WITH

AN INTRODUCTORY ESSAY,

BY

DR. MILLER, OF PRINCETON, N. J.

Philadelphia :

KEY & BIDDLE—23 MINOR STREET.

1834.

ENTERED according to the act of Congress, in the year
1833, by KEY & BIDDLE, in the clerk's office, of the district
court, for the eastern district of Pennsylvania.

INTRODUCTORY ESSAY,

BY SAMUEL MILLER, D. D.

PROFESSOR OF ECCLESIASTICAL HISTORY AND CHURCH GOVERN-
MENT IN THE THEOLOGICAL SEMINARY
AT PRINCETON, N. J.

IN our inquiries concerning the Christian Sabbath, few things are more interesting or instructive than its *history*. The judicious and worthy author of the following excellent Lectures, has expressed an opinion that the consecration of one day in seven to rest from bodily labor, and to the service of God, may be traced back very distinctly to the close of the work of creation. The reasons which he offers in support of this opinion will not here be repeated. They will probably be deemed sufficiently solid by most readers. From the moment there was a man upon the earth, it seems to have been the will of God that a seventh part of time should be consecrated to his service. It is quite certain that much, very much, is made of the Sabbath throughout the whole of the Old Testament, and, especially, that the Prophets, in all their reflections on the melancholy past, and in all their anticipations of the portentous future,

represent the sanctification of the Sabbath as lying at the foundation of all temporal as well as spiritual prosperity, and the neglect of this divine institution as most certainly drawing down the destroying judgments of God on those who indulged it. This feature of the prophetic parts of the Old Testament, is too prominent to escape the notice of any intelligent reader. The Prophets dwell much more on moral than ceremonial observances; and denounce the terrors of the Almighty much more frequently and solemnly against delinquencies with regard to the former than the latter. Yet who that has read their thrilling pages has failed to observe that the desecration of the Sabbath is the object of their constant and most emphatic proclamations of Divine wrath; and represented as that great and radical sin, which, more than most others, is adapted to undermine religious character, and to destroy nations? In fact, there is no sin, unless, perhaps, it may be that of *idolatry*, which is more heavily censured, or more awfully threatened, throughout their writings, than the breach of the Sabbath. Surely, such language as the following ought to make a deep impression upon every reflecting mind: *Blessed is the man that keepeth the Sabbath from polluting it. Even them will I bring to my holy mountain, and*

make them joyful in my house of prayer. Their burnt offerings and their sacrifices shall be accepted upon mine altar ; for mine house shall be called an house of prayer for all people. But if ye will not hearken unto me to hallow the Sabbath day, then will I kindle a fire in your gates, and it shall devour your palaces, and it shall not be quenched. Moreover, I gave them my Sabbaths to be a sign between me and them, and that they might know that I am the Lord that sanctify them. Yet they despised my judgments, and walked not in my statutes, but polluted my Sabbaths. As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you. And I will cause you to pass under the rod, and will bring you into the bond of the covenant. Thus saith the Lord, because they have forgotten me, and cast me behind their back, and defiled my sanctuary, and profaned my Sabbaths—Behold, I will bring up a company upon them, and will give them to be removed and spoiled. Thus saith the Lord, because they have profaned my holy things ; because they have put no difference between the holy and the profane, and have hid their eyes from my Sabbaths, and I am profaned among them ; therefore have I poured out mine indignation upon

them ; I have consumed them with the fire of my wrath ; their own way have I recompensed upon their heads, saith the Lord. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the Holy of the Lord, Honorable ; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father ; for the mouth of the Lord hath spoken it.

None, it is presumed, will be surprised at this language, who consider the consecration of one day in seven to the service of God, not as a mere *ritual observance*, but as an undoubted duty of MORAL AND PERPETUAL OBLIGATION. That this is the case with the Holy Sabbath, as laid down in the *fourth commandment*, is well established by our Author in the second Lecture in the following series. It has been sometimes said, that the fourth commandment, though it holds a place among other commands, all of which are allowed to be of universal and perpetual obligation, cannot now be considered as in force, because it enjoins the observance of the *seventh* day of the week, which is now generally acknow-

ledged, among Christians, not to be the Christian Sabbath. This inference, however, can by no means be admitted. The commandment in question cannot be considered as fixing the precise day, in order, which ought to be observed; but only as requiring that, after six days of labor, the seventh should be a day of rest, and be kept holy. Strictly speaking, then, in this sense, the Christian Sabbath is as much the seventh day as the Jewish Sabbath was; that is, it is as much the seventh part of the week, and succeeds to six days of labor as really as the Hebrew Sabbath did. The fourth commandment, then, far from being repealed or altered, is as much in force as ever, and applies as perfectly to the New Testament Sabbath as to that of the Ceremonial economy; and, of course, ought to be regarded as establishing the moral and perpetual obligation to devote one day in seven to the service of God, just as indubitably as other parts of the same code render obligatory at this hour, and will for ever render obligatory, abstinence from idolatry, venerating Jehovah's name, honoring parents, or speaking the truth to our neighbors.

With regard to the *change* of the Sabbath, under the New Testament dispensation, from the *seventh* to the *first* day of the week, the enlightened Author