

**LECTURES ON THE
INSTITUTION
OF THE SABBATH**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649628483

Lectures on the Institution of the Sabbath by John S. Stone

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 S. STONE

**LECTURES ON THE
INSTITUTION
OF THE SABBATH**

Not in A
6/18/09

0.13

LECTURES
 ON
 THE INSTITUTION OF
 THE
 SABBATH,
 BY
 THE REV. JOHN S. STONE, D.D.



ALEXANDER V. BLAKE,
 77 FULTON STREET.

1844.
 S.A.V.

475936

Entered according to Act of Congress, in the year 1844, by
ALEXANDER V. BLAKE,
in the Clerk's Office of the District Court of the Southern District of
New York.

H. CRAIGHEAD, Printer, 112 Fulton-st.

101 W 112
2019

1875

200
51

P R E F A C E .

THE following Lectures were originally prepared not for the press, but for the pulpit. The object of the writer was, not to say all that might be said, or that has been said, on the subject of the Sabbath, but to present the main points in the argument for the perpetuity and divine authority of this religious institution. He wished to show that the Sabbath is an inseparable part of that divine system of arrangements, under which God has organized his Universal Church, in its downward passage, through all ages, towards its ultimate extension over all nations. And having shown this, not by dwelling on the numerous collateral points, which may be supposed to favor such a conclusion, but by going at once to the main grounds, on which such a conclusion rests, his prin-

incipal effort has been, to make a practical use of his argument; to urge the proper sanctification of the day; and by God's blessing, to secure the heavenly fruits, which such a sanctification contemplates.

Such being the design, with which they were originally prepared, they are now given to the press, at the urgent solicitation of many friends, in the hope and with the prayer, that their publication may be of some service in securing to that design a more permanent and extensive accomplishment, than could be expected from the mere repeated delivery of the Lectures.

In sending them forth in their present form, it has not been deemed necessary to alter, or enlarge the argument for the change of the day from the seventh to the first of the week. The series of tracts published by "The Seventh-Day Baptist General Conference," and devoted to the work of reversing the change, which has been made in the day, and of thus bringing the Christian Sabbath into coincidence with the Jewish, was begun long after the contents of this little volume were written. These Lectures, therefore, cannot be considered an attempt to answer the argument of those Tracts. And yet, what is said in the fourth of the series may be regarded as an outline of what such an answer would require. The truth is; the argument in the Tracts referred to,

labors against a great FACT. The Day has been changed. The Church Universal, for 1800 years, has been witness to the change. We are, therefore, pressed at once with this serious alternative; either Christ, the Divine head of the Church, designed and sanctioned the change, which has taken place; or his Church, after having received the promised Comforter, and the assurance that Christ himself would be with her to the end of the world, began, in her very first movements, to defeat his intention by introducing this change; for 1800 years, has continued to defeat it; and through this long period, has seen that defeat crowned with manifold tokens of the Divine approbation. We prefer the former part of this alternative; and think that sufficient reason for our preference has been given in the Lecture just named. We agree with the Seventh-Day Baptists, that the Sabbath, as a HOLY REST, was instituted at the Creation of man, and was designed for perpetuity, as an inseparable adjunct to the Church of God, through all its changes, from the beginning to the end of time. It is as necessary to the Church, and as much belongs to it, now, as ever. Such, as we believe, being the tendency and result of all sound argument on the subject, we see no way of dealing with the change, which has confessedly taken place, in the day of the Sabbath, but that of ascribing it to

the Will of Christ, and accounting for the manner, in which it was introduced, by the considerations embodied in the fourth of the ensuing Lectures.

Nor, to this do we consider it a valid answer to say : "The Church has departed from Christ's intention in other things ; and therefore in this also may have been guilty of such a departure." For, those other departures began to take place hundreds of years after the Church had been left to meet, and move through, the corrupting influence of the philosophies, and superstitions of the heathen world ; and, as those departures grew wider and wider, they were marked with more and more of Christ's displeasure, and of a withdrawal of his favor, till, at last, they brought on his visible body the most direful of all plagues ; whilst, on the contrary, the change in the day of the Sabbath took place almost under the very eye of Christ ; was, in a short time, full and complete ; and has, from first to last, been marked by the almost visible smiles of the Saviour.

This is the great fact, with which the argument, on this point, has to deal. Whether, in the Lecture referred to, it has been dealt with fairly, the reader must judge. To us, at least, it seems not only a fact, but also, a fact standing in the midst of light. We believe, Christ designed a change in the day for his Christian Sabbath ; and that, in this particular, his

Universal Church has but been walking, from the first, according to his own wise counsel. If, therefore, what has been said in these Lectures should be blessed to a more spiritual and effectual hallowing of this ancient and high Ordinance of God, to the great "Lord of the Sabbath" shall be all the praise.

Brooklyn, June 8, 1844.

