

**THE SABBATH:
WHAT—WHY—HOW—D
AY—REASONS—MODE**

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The Sabbath: What—Why—How—Day—Reasons—Mode by M. C. Briggs

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DAY—REASONS—MODE.

BY

M. C. BRIGGS, D.D.

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KEEP THE SABBATH: WHICH? WHY? HOW?

Μνησθητι την ημεραν των σαββατων αγιαζειν αυτην.

Remember the day of the sabbaths to hallow it—Fourth command in the Septuagint.

And he shall wave the sheaf before the LORD, to be accepted for you: in the morrow after the sabbath the priest shall wave it.

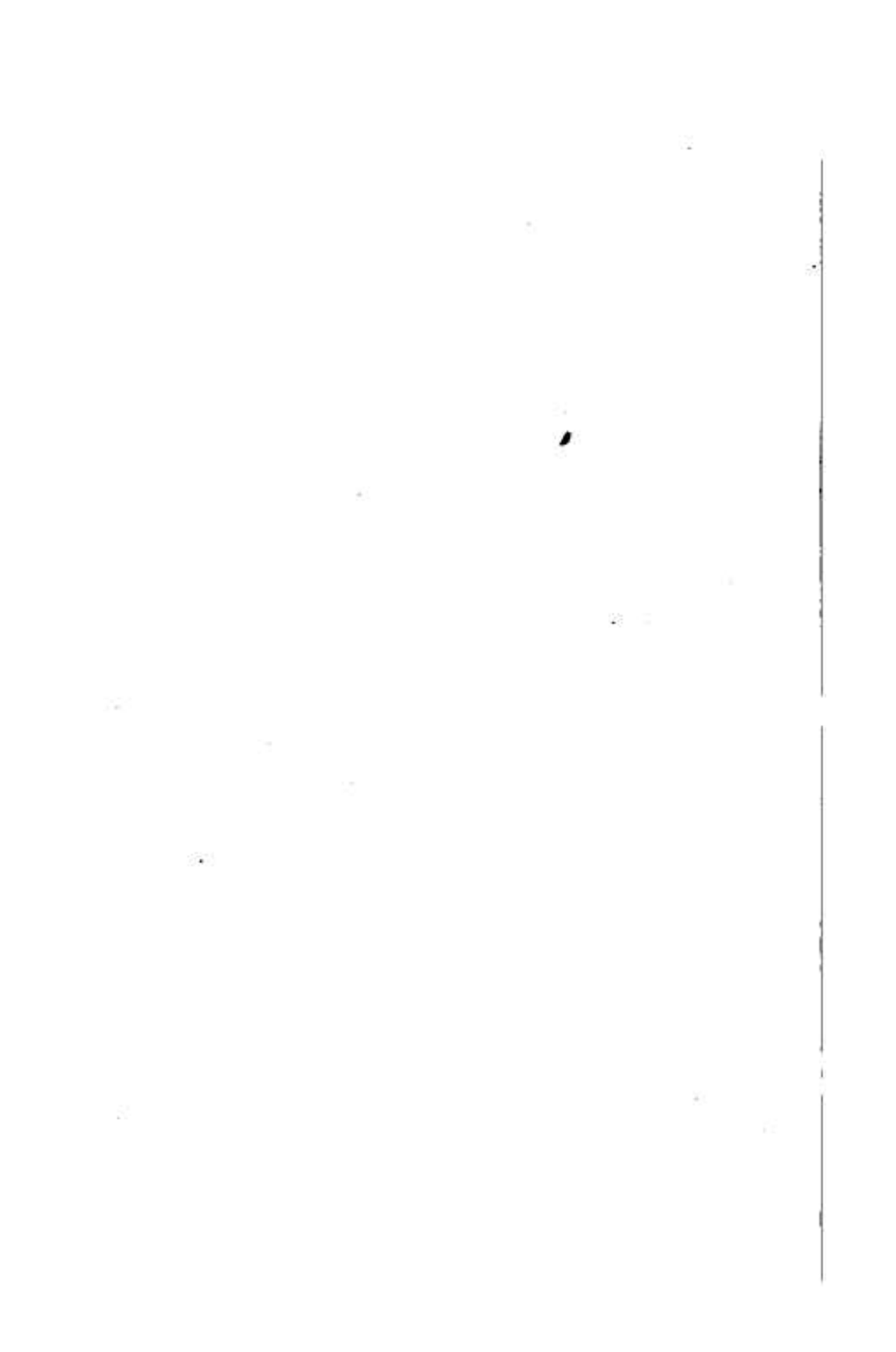
Οψε δε σαββατων, τη επιφωσκειση εις μιαν σαββατων, ηλθε Μαρια η Μαγδαληνη, και η αλλη Μαρια, θεωρησαι τον ταφον.

After the end of the sabbaths [of the now superseded dispensation] as it began to dawn toward the first of the sabbaths, came Mary the Magdalene and the other Mary to see the sepulcher. Matt. xxviii, 1.

בו הפרשת הלילי היתה הפר דירתה.

This is the day Jehovah hath made; we rejoice and are glad in it. Psa. cxviii, 24.

But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead.—*Justin Martyr*.



PREFACE.

WITHIN the domain of Christian institutes and ethics the Sabbath holds a vital place. All questions relative to the day and the uses of the day command the attention of the thoughtful. Our controversy is not chiefly with the ardent advocates of a Saturday-Sabbath. These zealous people, students of statistics tell us, amount to a fraction less than seven tenths of one per cent. of the population. Their energy, liberality in denominational outlays, instancy in season and out of season in propagating their doctrines, and fidelity to their Sabbatarian convictions, are to be commended. One only regrets that their influence is not brought to bear in support of the true Sabbath. Their genius of interpretation—especially that of the Saturday-Sabbath adventists

—illustrates itself in specific results which must counterwork each other, such as formal feet-washing (now well-nigh abandoned, I believe), the denial of Christ's divinity, the utter and contemptuous rejection of a supersensuous nature, a soul or spirit in man, and the annihilation of the wicked. Small neighborhoods and narrowly *quitted* read individuals will be ~~disgusted~~ by the busy and well-meant obtrusiveness of these people; but no imminent peril to Christian truth need be anticipated from a sect which begins with Judaism and ends with naked materialism. A sect which has no stated commemoration of the grand certifying fact of the Gospel, the *egersis* of the crucified Redeemer, will not long and to any great extent rob the world of the "lively hope" to which we have been "begotten by the resurrection of Jesus Christ from the dead."

A far greater peril menaces Christianity from another quarter. The indifference of multitudes of the professed friends of the Sabbath; the ignorance of other multitudes of its grounds and claims; the puerile pretenses for seculariz-

ing the day ; the facility of guilty compromises ; the pompous formality ; the pride of display ; the sensationalism miscalled " preaching ;" the needless and thoughtless Sunday travel ; the self-accommodating ministerial exchanges ; the Sunday pleasure-seeking ; the feeble excuses offered for voluntary absence from the house of God ; the social visiting ; the open profanation of the Lord's day by excursion-trains to camp-meetings, and advertised preaching in places of irreligious resort ; the putting forth of the doctrine of expediency, or precedent, or temporal benefits, or apostolic example, or patristic usage, as the only " authority" for Sabbath-keeping—these are counts in an indictment of many church members, and some ministers, whose example is a thousand times more damaging to the Church's influence and the Sabbath's proper sanctification than Saturday-Sabbathism and open-mouthed infidelity in all their shapes and names and moods and tenses. Here lies the cause of my alarm and the chief reason for this intrusion upon the attention of the Christian public.