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THE UNITY OF SECOND CORINTHIANS.

BY PROF. GEORGE T. PURVES, D. D.

It is admitted by nearly all critics that the Second Epistle to the Corinthians is wholly the work of Paul. A few Dutch scholars have recently been bold enough to maintain that none of the letters attributed to the apostle were really written by him, at least in their present form (Cf. Pierson and Naber, "Verisimilia," 1886; R. Steck, Galater brief, 1888; Von Manen; Expository Times, February and March, 1898); but in view of the small adhesion given to this school by even rationalistic writers, it may be set aside as one of the eccentricities of criticism. The epistle bears every evidence of Pauline authorship. It is, in fact, the most autobiographic of the apostle's writings. It is written in his most intense and characteristic style. It deals with a particular situation occasioned by his relation to the Corinthian church. It contains those doctrinal ideas which were his favorite thoughts. Yet it is no set thesis. It is the outpouring of his heart to his fickle but beloved Corinthians. There can be, therefore, no question that from beginning to end of the epistle we have the genuine product of the apostle's pen.

But, while this is generally admitted, not a few contend that our extant epistle consists of several fragments; all of them by Paul, but not all written at the same time. One epistle is said to be a compilation of Pauline documents which it is possible for criticism to distinguish and possibly to assign to their real occasions. This view is not a new one. In the eighteenth cen-

THE SABBATH.

BY REV. T. R. ENGLISH, D. D., UNION THEOLOGICAL SEMINARY.

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“And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath.”—MARK II. 27, 28.

THERE are no less than five recorded instances in which our Lord was accused of the sin of Sabbath-breaking. Just at the close of his Judæan ministry he healed the lame man at the pool of Bethesda, and this so enraged the Jews that they sought his life. Some months later, in Galilee, he again falls under their condemnation. His disciples, passing through a field of ripened grain, begin to appease their hunger, plucking the ears and rubbing in their hands. This was expressly allowed by the Mosaic law, but it was *the Sabbath*, and they had been engaged in the forbidden labor or reaping and threshing! Our Lord at once comes to their defense and, as his custom was, appeals to the word of God. He cites the case of David and his followers, to whom Abiathar gave the shew-bread when he was ahungered. The law concerning the shew-bread was very explicit, and none save the priests were allowed to partake of it. But that bread was not inherently holy, and was made so only by a positive command. That command, moreover, was given entirely in the interest of man, and when it comes into conflict with his highest and best interests, the very ground of its existence is gone, and it must yield. The application is obvious. The Fourth Commandment, in so far as it sets apart a fixed and definite portion of time, is a positive, and not a moral precept, seeing that one portion of time has no more inherent holiness than another, and when it comes into conflict with the great law of self-preservation it must yield. Hence our Lord formulates the principle that “the Sabbath is made for man, and not man for the Sabbath.” Furthermore, the Son of man, being at once man’s representative and Lord, is “Lord also of the Sabbath,” and hence has an unquestionable right to decide how it will best conserve his interests.

All violations of the Sabbath law may be traced to one of two sources. They proceed either from a total disregard for the authority of the giver of the law, or else from ignorance of the true nature and design of the law, resulting either in the practical abolition of the Sabbath, or else perverting it, and making it an unbearable burden.

The Nature and Design of the Sabbath is a topic of vital importance to every Christian, and there never was a time when it had a greater claim upon our attention than at the present, when the very existence of this sacred institution is threatened; and I invite your attention to this topic as set forth in these words of him who is the Lord of Sabbath. From this statement we learn that,

First. The Sabbath is a Divine Institution. This is clearly implied in the text. The Sabbath was made not "by" man, but "for" him, and hence by another. We are not left in any doubt as to its author, for man and the Sabbath alike come from God. As to this point there was no dispute between our Lord and the Jews, since both admittedly came from God, and the only question was as to which was the more important. To this agrees the uniform testimony of the Scriptures. Written by the very finger of Jehovah himself upon a table of stone, we find recorded these solemn words: "Remember the Sabbath day to keep it holy the seventh day is the Sabbath of the Lord thy God wherefore the Lord blessed the Sabbath day and hallowed it." Repeatedly does he use the expression, "my Sabbaths," and again he says, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee" (Deut. v. 12). If there is any institution that can be shown to be of God, by the same tokens can it be shown that the Sabbath is a divine institution. If the command, "Thou shalt not kill," comes to us as a mandate from Jehovah, so does the command, "Remember the Sabbath day to keep it holy."

Second. It is a perpetual and world-wide institution. It was made for "man," *i. e.*, for the race, and not simply for the Jew, or for some particular class. That there were some regulations touching its observance which were ceremonial in character, and that in some of its features it had a Jewish cast, is not to be denied, but that it was not primarily and essentially a Jewish institution is equally clear.

In the very beginning of the world's history we are told that God "rested on the seventh from all his work which he had made, and God blessed the seventh day and hallowed it" (Gen. ii. 2, 3). Before the law was given on Sinai, on the occasion of the giving of the manna, the Israelites were warned not to expect any on the seventh day, as that was "a holy Sabbath unto the Lord," and when certain went out on the Sabbath to gather it, the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws?" (Ex. xvi. 23, 28), indicating that it was a law even then. While it is possible to regard the command to "remember" the Sabbath as serving only to emphasize the importance of this precept, yet it is by far the most natural interpretation to refer it to a command previously given, and now repeated and enforced.

In answer to the objection that the Apostle Paul in Rom. xiv. 5, 6; Gal. iv. 10, and Col. ii. 16, 17, seems to teach that the Sabbath is no longer binding, it is sufficient to reply that while in all probability he does refer in part to the Sabbath, yet the context clearly shows that he refers to it only *as a ceremonial observance*, and as such it has undoubtedly passed away; but one might just as well argue that because the priestly and Levitical tithes are no longer called for, the obligation to honor God with our substance has been annulled.

But the crowning proof that the Sabbath was intended to be a perpetual and universal institution is to be found in the fact that it is imbedded in the Decalogue. Here we have a summary of the moral law, which is the expression of God's own nature, and as unchangeable as he is. If it is only a Jewish institution, and the command establishing it a positive and ceremonial law, then how does it come to be found in such exalted company? If it is a *moral* law, then there is no mystery about its being given this place of honor; but if *ceremonial*, no explanation seems possible. If any ceremonial law could aspire to such an exalted position, then surely circumcision would have claimed the honor.

The Sabbath then was designed for mankind, in all ages and in every clime; from the primal pair in Eden down to the latest born of the sons of man; from the king upon his throne to the peasant in his hovel; for the free born and slave alike, and even for the ox that toils for man.

Third. It was designed for man's highest good. Indeed, this

is the chief point of our Lord's declaration, the points already noted being contained in it only by implication.

Here emerge two conflicting theories as to its nature and design:

(a) There is first the Pharisaic idea. In their estimation it was an institution possessing intrinsic value, and one to which man's highest interest must be entirely subservient; that even as to its positive requirements it was like the law of the Medes and Persians. That must be kept, even though a Daniel be thrust into a den of lions, or a whole people consigned to destruction; this must be kept in all its requirements to the very letter, though, like the car of Jauggernaut, it crushes its devotees. The mighty Healer is at hand, but the poor cripple must go on hobbling through life, because it is the Sabbath! That poor woman, bound for eighteen years, must still bear the galling yoke of Satan, because it would be a dreadful thing for the Saviour of the world to loose her bonds on the Sabbath! The disciples must go hungry and unfit for their work, while the rich ripe grain waves about them, because for them to pluck and eat would be to desecrate the Sabbath by reaping and threshing upon that sacred day! To such an extent was this theory carried that Dositheus founded a sect among the Samaritans, which held that it was a sin for one even to change his posture on the Sabbath, and that he was bound to maintain to its close the exact position in which the beginning of the holy day found him. Man was made for the Sabbath, and the more completely his welfare was set at nought, and his interests made subservient to it, the more the Sabbath was glorified.

(b) Over against and in strongest possible contrast with this view is that set forth in the text. The Sabbath was made for man, and not man for the Sabbath. It was designed solely and exclusively for man's benefit, and but for him the Sabbath as an institution would have had no existence. To observe the Sabbath at the expense of man's welfare is about as absurd as for one to expose his person to the wintry blast, or to imperil his life in order to save his garment. Food was made for man, and not man for food; and it is unreasonable folly for one to subject himself to the pangs of hunger in order that the food might remain intact. But let us examine our Lord's statment a little more closely. The Sabbath was made "for man," *i. e.*, for his highest and best interests.

(1.) It was intended for his temporal and material welfare; for both mind and body; for his intellectual and physical advancement. Precisely so, cries the business man, the Sabbath was made for man, to be used by him in whatever way he may choose to use it. It was intended to advance his material welfare, and off he goes to his office, pleading that he needs this time for his business. Precisely so, cries the manufacturer, and on the plea that his workmen need the additional wages for the support of their families, and some one else needs the goods, and he himself needs the profits, the hum of his factory is heard. Precisely so, cries the laboring man who has toiled all the week, the Sabbath was made for man, and I need recreation, and off he goes on pleasure bent.

Precisely so, cries the railroad official. The merchant needs his goods; the people need recreation; the minister of the gospel must go to his appointment; the mother must visit her sick boy, who in some distant city is sighing for the touch of a mother's hand; the toiling father must spend this day of rest with his family, from whom he has been separated; and as the Sabbath was made for man, away speeds the crowded train. Precisely so, cries the United States government. It will never do for the business man to have to wait a whole day for his mail; thousands and thousands are waiting anxiously for tidings from their loved ones far away; and as the Sabbath was intended to minister to man's comfort, let the mails speed to their destination, and let the offices be opened.

But hold a moment. Is this what our Lord intended by this statement? Now, when he says that the Sabbath was "made" for man, he can only mean that this portion of time was *set apart* for him. The other six days were obviously intended for his benefit as well as this particular day, and when this day is *set apart for him* it is as clear as the noonday sun that this day was not intended "for" him in the same way as the other days of the week, for then would there be no occasion to separate it from the others. Food is "for man," for his bodily welfare, and so is raiment; but it by no means follows that they are to be used in the same way; that the food is to be worn, or the raiment eaten. Evidently the Sabbath was not intended to be used by man in the same way as the other days of the week. As to the specific design in separating one day of the week from all

the rest, we are not left in the least doubt, for the law explicitly says, "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God. In it *thou shalt not do any work.*" Can anything be plainer than that! Both are for man, but one is for *rest* and the other for *work*.

Nature itself proclaims the reasonableness and necessity of such an arrangement. Man is so constituted that it is impossible for him to labor constantly and unremittingly, and so God draws about him the curtain of the night, and bids him rest from his toil and labor. But the rest of the night is not sufficient. He needs *a day of rest* as well: a time when, with the bright sun above him, and all nature smiling around him, he can recuperate his wasted energies and gird his loins afresh for the battle of life. During the French Revolution, when Religion was abolished by statute and Reason enthroned, the weekly Sabbath, as a relic of superstition, was stricken from the calendar, but so evident was the need of a day of rest that the *tenth day* was appointed as a day of rest instead. But time hath its revenges. Prof. Hoegler, a specialist in hygiene of world-wide fame, has demonstrated by exhaustive experiments that the laboring man loses one ounce of oxygen per day and remains but five-sixths of that amount, so that at the end of six days he is just one ounce short, and needs a day in which to regain it.

At the Paris Exposition of 1892, a century after the abolition of the weekly Sabbath, the Hygienic Medal was bestowed upon the essay of Prof. Hoegler, which demonstrated the need of a seventh day of rest.

Like all of God's laws this is a beneficent law and works no hardships. It mercifully interposes and lifts the yoke from the neck of toiling humanity, and bids man to rest from his consuming labors. Although so positive and explicit in its prohibitions, yet in so far as it fixes a specific time for this rest, it ever yields to man's necessities. The law explicitly says, "six days shalt thou labor"; but no one imagines for a moment that this requires the sick man to rise from his bed and engage in his daily labor, nor does it, on the other hand, require one to refrain from labor when it is necessary for his best interests.

Our Lord reminded the carping Pharisees that they themselves did not hesitate to loose an ox or ass from the stall and lead him to water, or to lay hold upon a sheep and lift it from

the ditch into which it had fallen; that they circumcised on the Sabbath that the Law of Moses should not be broken; that the priests habitually profaned the Sabbath and were blameless; and he boldly declared that it was "lawful to do well on the Sabbath days."

Our Standards, following the teachings of the Scriptures, except "works of necessity and mercy" from the operation of the general law.

It is worthy of note that nearly all violations of this law are sought to be justified upon these two grounds, and especially is the plea of necessity a widely prevalent one. It should, however, be borne in mind that there are different kinds of necessity. The murderer might plead that it was necessary for him to take the life of his fellow in order to gratify his hatred, but such a plea would hardly avail with a jury. The railroad company pleads that the Sabbath train is necessary, and so it is; but necessary not for man's highest welfare, but to secure the coveted dividends. So in each case when the question is asked, "Necessary for what?" the true answer generally is that it is the gratification of some unlawful and selfish desire. The necessity in this case must be defined by the scope of the law, which is man's highest and truest good.

Let it also be noted that this plea of necessity is a two-edged sword. Anything that is a work of necessity or of mercy not only *may*, but *ought* to be done. If it *ought* to be done, then it is a sin not to do it, and he who fails to do it stands condemned before the bar of conscience and of God. Imagine if you can a railroad director, conscience-stricken because of his failure to run trains on the Sabbath, bewailing his sin before God, and crying out, "God, be merciful to me a sinner!"

How absurd such a supposition, and yet if it is indeed a work of necessity or of mercy, he is culpable before God for the neglect of his duty. Imagine if you can a righteous God sending his judgments abroad in the land because forsooth those in authority failed to send out Sunday mails, and so causing needless loss to business men, and unspeakable anxiety to those awaiting tidings from their loved ones far away!

Who so reckless as to assert that a reversal of the present policy of the government in this respect would be displeasing to him who said, "Remember the Sabbath day to keep it holy"!

In determining just what constitute works of necessity and mercy, we are constrained to appeal to the Scriptures. The case of the man who was stoned for picking up sticks on the Sabbath is often referred to as one of extreme and unwarrantable severity; and yet where would you find a clearer case of the inexcusable violation of an explicit command? Knowing the tendency of man's cupidity to encroach upon this day of rest, and that, too, under the plea of necessity, the admonition is given, "*In time and harvest thou shalt rest*" (Ex. xxxiv. 21). Doubtless the Sabbath traffic carried on in the days of Nehemiah was justified by many because of the exigencies of the case, but he denounced it as a profanation of the Sabbath, and threatened the guilty parties with imprisonment unless they desisted (Cf. Neh. xiii. 15-22). We have a touching instance of obedience to this law in the case of those devoted women who followed our Lord, and who, after beholding the sepulchre, "returned and prepared spices and ointments, and rested the Sabbath day according to the commandment" (Luke xxiii. 56). Surely, when their dear Lord was lying cold in death they could not spend that sacred day better than in anointing his body with the spices and ointments they had prepared; but they remembered that he had said, "If ye love me, keep my commandments," and so instead of testifying their affection by anointing his body, they "rested the Sabbath day according to the commandment." How different their ideas from those so prevalent now among his professed followers, who regard the presence of death as an abrogation of the law, and a license for any amount of labor!

(2.) It was intended for man's spiritual welfare. These bodies of ours need care and attention. They must have food, and raiment, and shelter, and exercise, and medicine. They must be trained also, and made the useful instruments for carrying out our plans and purposes. How much care and time and attention are bestowed upon these bodies, and what untold millions are spent upon them! The mind also needs care and attention. It needs to be fed and exercised, to be trained and developed. Think of the amount of time and money and effort spent in this work of education! But our spiritual nature needs cultivation just as well. The soul must be fed upon the truth, and exercised and trained. We must know God as well as nature. We need spiritual as well as mental and physical vigor. The

soul needs adornment as well as the body, and if we labor and toil for the one, much more should we do so for the other, which is so much higher. Now, if the spiritual nature must take its chances with that which is carnal; if the soul is to compete with the body for its lawful share of time and attention, it is perfectly evident that it does not stand even a ghost of a chance!

The wants of the body are so tangible and sensible; its demands so imperious and impertinent, that the more feeble cry of the soul is completely hushed. Though the earth is but a pigmy in comparison with the sun, yet because of its proximity its attraction is most powerful, while that of the sun is scarcely perceptible; and in like manner the "powers of the world to come" make but little impression, because of the overshadowing influence of "the things that are seen." In addition to this, when we call to mind the fact that our natures are depraved, and averse to spiritual things, is it not evident that the soul cannot compete with these more powerful rivals? As well place a tiny mouse in a den of lions and expect it to secure its lawful share of the food. As well expect the tender exotic to flourish amid the luxuriant weeds which are indigenous to the soil!

But God has provided against such a contingency. He has made ample provision for the body, saying, "Six days shalt thou labor and do all thy work," and then sets apart a time for the soul, saying, "In it thou shalt not do any work." He bids us cease from labor not solely, nor even mainly, for the benefit of the body; but, above all, for the benefit of the soul; so that it is emphatically *the soul's day*.

That this day is intended for man's spiritual welfare is indicated in the command itself, "Remember the Sabbath day to keep it holy." Again, we are told that the Lord "blessed the Sabbath day and hallowed it." Surely this means something more than a mere resting from labor! We find, too, that the sacrifices were doubled on that day, showing that the spiritual nature especially was to be ministered unto. It follows from this that *idleness* is as truly a violation of the Sabbath as servile labor, and our standards are correct in maintaining that the command requires us to spend "the whole time in the public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy." Chalmers declared upon one occasion that "he never met with a Christian who bore

upon his character every other evidence of the Spirit's operation who did not remember the Sabbath day and keep it holy." How could it be otherwise? Suppose one dependent upon his daily labor for a support should rest on Monday, and rest on Tuesday, and rest every day of the week, month after month and year after year; would it be at all surprising to find that body pinched by hunger and wasted away, covered only with rags and tatters, with no home and no inheritance, a parasite on society, and an object of contempt! And if the portion of the soul is taken away and given to the body, can there be any escape for it from spiritual bankruptcy!

No wonder that we continue to "live at this poor dying rate," or rather, it is a wonder that any spiritual life remains at all where God's provision for the soul is set aside.

The Sabbath question is a vital one, and no graver peril now threatens the very existence of the church than the practical abolition of the fourth commandment. Ten years ago a careful investigation revealed the fact that *three millions* of persons in the United States were habitually employed on the Sabbath just as on other days. Last year this number had grown to *four millions*. No less than 50,000 stalwart men are engaged every Sabbath in the service of the railroads in this country, to say nothing of those employed on the street cars and in other ways. Look at this city of ours with its noble array of churches; and yet there are not less than 7,000 souls here to whom the blessed Sabbath brings no surcease from toil. On every side is heard the roar of the railway train, the hum of the trolley, the cry of the newsboy, and the din which tells of different forms of human activity.

Worst of all, the church itself is a sharer in the desecration of the day, and largely responsible for it. How many of the four millions of Sabbath toilers are themselves professing Christians it is impossible to say, but their name is *legion*. If the church would but plant itself upon this command, and set its face like a flint, refusing to be a partner in this sin, or to countenance it in any way, I verily believe that there would not be a single Sunday train, or street car, or post-office, or newspaper, or anything of the kind in all this broad land. But alas! it is the church's capital and patronage that make these things possible. In this land the majority of the wealth, and of the votes, and

of the influence, is in the churches; and as surely as the party in power is held responsible for any action upon the part of Congress, so surely is the church responsible for this mighty evil. In lending its influence to this iniquity, the church is cutting its own throat. To abolish the Sabbath is to close every sanctuary in the land; for how will the people be gathered together for worship? It shuts the mouth of the preacher; for how can he preach without an audience; or how will the means of carrying on the operations of the church be obtained? The passing of the Sabbath sounds the death-knell of the church; yea, and of all religion. Voltaire was right when he said that the Christian religion would never be blotted out so long as the Sabbath remained.

Sabbath-breaking is preëminently a public sin, and flaunts itself before heaven and all the world. The Sabbath is the public profession of our religion, and when it is gone we have renounced that profession.

It is the standard which Jehovah has lifted up against the enemy; and when we haul it down we declare that we fight no longer under the banner of King Immanuel, but have cast in our lot with the hosts of darkness. God himself calls it "the sign of his covenant," and when we put it aside it means that we have renounced that covenant, and are no longer the people of God.

We must fight for it as for our lives, and for the lives of our children; not so much by petitions to those in authority, or by civil enactments, but *by keeping it ourselves*, and at the same time taking care not to be a partaker in other men's sins by giving them aid or comfort in the unhallowed and deadly work of profaning the Sabbath of the Lord our God.

Let us, in conclusion, give heed to these words of promise spoken by Jehovah himself: to those who remember the Sabbath to keep it holy: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself unto the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant: even unto them will I give in mine house and

within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; 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" (Is. lvi. 2-7). "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" (Is. lviii. 13, 14).