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Even then the same, Thy Christmas birthday song
 Fell on Thine ear ; and ever and anon
 A sudden beam of darkened sunlight struck
 A moment o'er the fields of cloudless heaven ;
 A sigh in the air of death across Thy life.
 So in the far to-morrow, lengthened out
 For ever, still the same, yet not the same ;
 All sorrow, grief, and sighing, and all death
 Lost, yet the Christmas song sounds, and Thy death,
 Death's great destroyer, lives in Cross of stars.

Oh, backwards, forwards, evermore the same,
 Lord Jesus ! thus the same in later time,
 Above the clash of warring factions, lo !
 We lift to Thee beneath the Christmas stars
 And o'er the winter snows, the same glad song,
 Yet louder, of thanksgiving for Thy love.



The Observance of Sunday.

BY THE RIGHT REV. THE LORD BISHOP OF SODOR AND MAN.

THE attitude of the Church and of Christian people towards Sunday observance has become one of pressing importance. It is not merely that open attacks are being made by the careless and irreligious upon the old national tradition as to the weekly day of rest and worship, but that many who profess to lead a Christian life are becoming indifferent to this Divine institution, and are unconsciously helping to banish the claims of Sunday upon the conscience and customs of the people. It is to that large class who, without thought or intention, are hastening the end of this law of Divine institution that we must make our earnest appeal. Human nature is only too prone to accept critical theories which release the conscience from uncomfortable qualms as to what God really means us to do with

our Sundays, and the object of this paper is to present a view of our obligations which may reasonably appeal to those who desire to follow God's will, but are uncertain as to the Divine call which Sunday makes upon the Christian.

The relation between the Jewish Sabbath and the Christian Lord's Day is one of much difficulty, but is of serious importance when we seek to estimate the position which the Church should adopt towards Sunday observance. According to some, they are the same; according to others, they are not the same. We must avoid the fallacy which underlies either of these broad and unqualified statements, for "short cuts" are generally dangerous. They are not the same as regards the particular day to be observed, for the Jewish law enjoins the observance of the *last* day of the week, while the Christian Church observes the *first*, in memory of our Lord's Resurrection. Moreover, we have now clearer views as to the true meaning of the Sabbath rest through our Lord's own words upon its purpose and sanctions. In the Jewish Church of His day to keep the letter of the Fourth Commandment was thought more important than to fulfil its spirit, and in order to keep their traditions they disregarded the very purpose for which it was ordained. Our Lord taught, not that the Sabbath was abrogated, but that it "was made for man"—that is to say, that it was not to be regarded as an *end* to which man's good was to be at all costs subordinated, but as God's means of teaching, training, and blessing mankind.

And yet the Jewish Sabbath and the Christian Lord's Day are the same in that they both represent eternal principles which are independent of all positive enactments, and they both enshrine one of God's greatest gifts to man.

Three facts are of primary importance, and appear to me to give the true lines of guidance through this dilemma, which is causing real difficulty to many anxious consciences :

1. The Sabbath rest is a Divinely appointed ordinance for mankind, not a merely Jewish rule. Like marriage, it was

“instituted of God in the time of man’s innocency,” and was a grant not to the Jewish nation, but to the human race at large. “The Sabbath was made for man.”¹

At a later age this, along with other great moral edicts, was taken up and incorporated into the law of Moses, but it was in itself of earlier and independent origin. This important conclusion follows, that we may be emancipated from the “carnal ordinances” of Judaism, and yet not be free from the obligation to keep the Sabbath day holy.

2. Even in the Jewish dispensation it was placed in a code of *moral precepts*, not of *positive laws*. In other words, it is found alongside of nine other Commandments, all of which (as is universally allowed in the Christian Church) are of Divine and eternal sanction. It might have been placed among such laws as are found in the Civil Code, or in the Ceremonial, which are not of permanent value, but are “positive,” laid down for guidance and control, given for a time, and destined to have their time, and then to pass away when better things were possible. But this was not so. We find the law of the Sabbath side by side with such things as a belief in the one true God, the necessity of spiritual worship, honour to parents, regard for human life, honesty, purity, unselfishness. This is the category of rules to which the principle of Sabbath observance, however expressed, really belongs, and this is the company in which we find it even in the Jewish economy. Its position therein proclaims its sanctions to be not for a time, but for all time. It is not *in pari materia* with any other Jewish ordinances except those which are found in the Ten Commandments. There was in Judaism what was of transitory and what was of permanent value, and the law of Sabbath rest belonged to the latter.

And yet, from its very nature, this Fourth Commandment has a different setting to that of the more distinctly moral rules in which we find it. There is a temporal element through which the spiritual teaching has to be conveyed. A particular day of the week, a specified fraction of our time, has to be laid

¹ St. Mark ii. 27.

down as a positive enactment. Of this there is no need in such a command as "Thou shalt not kill," "Thou shalt not steal." There is of necessity a *positive* as well as a *moral* element in the law of the Sabbath, which is absent from the other parts of the Decalogue. The essence of that law is the separation (or sanctification) of a set time to rest and detachment from secular thoughts and interests—and that is of permanent value. But, as we shall see, this permanent principle had to be expressed in terms of human limitation, which might be modified in a later dispensation without affecting the inner truth which they enshrined. In that sense "the Son of man is Lord of the Sabbath."

3. Accordingly, the Christian Church, while altering the actual day of the week and clearing the Sabbath rest from those mistaken refinements through which Jewish Rabbis had hidden its true value, laid hold of the great permanent principles which gave it its place in the moral law, and embodied them in the Lord's Day, the Christian Sunday.

It is unnecessary to quote at length those passages which prove that the early disciples, while for a time maintaining as devout Jews the observance of the old Jewish Sabbath, made the day of our Lord's Resurrection and of the great gift of the Holy Spirit at Pentecost their special day of devotion and of public worship.¹ It was to them "the Lord's Day," and, like St. John, they sought to be in a special degree "in the Spirit on the Lord's Day."²

Two main principles in the law of the Sabbath were thus preserved: (1) It is man's Sabbath, his day of rest; (2) it is the Lord's Day, His day of worship.

1. It is man's day of rest. "The Sabbath was made for man." It is hard to see how some can have wrested these words to mean that our Lord abrogated the Sabbath, and thus cancelled

¹ Acts ii. 1, xx. 7; 1 Cor. xvi. 1, 2. (The same order had been given to the Churches of Galatia.) Rev. i. 10.

² εἶναι ἐν πνεύματι is the normal position of the Christian (Rom. viii. 9). St. John says (Rev. i. 10), ἐγενόμην ἐν πν., denoting a special access of inspiration on that day. "Congruum spirituali visioni tempus." Bede.

God's great gift to man. On the contrary, the words confirm the gift as an institution of permanent value. Doubtless the order had been reversed, and religious teachers had said, "Man was made for the Sabbath," thus subordinating the Divine purpose to their human restrictions; but in reasserting the true order our Lord enriched rather than cancelled the gift, and confirmed the principle enforced by the observance of one day's rest in seven.

The witness of experience confirms the value of the Day of Rest. Lord Beaconsfield and Mr. Gladstone were at opposite poles in many of their opinions, but they were one in their estimate of the need of Sunday rest. Not only did Mr. Gladstone regard the Sunday as "a main prop of the religious character of the country," but "from a moral, social, and physical point of view, as a duty of absolute consequence." We are told by his daughter, Mrs. Drew, that from Saturday night to Monday morning he put away all business of a secular nature, kept to his special Sunday books, never dined out save to visit a friend in sickness or sorrow, and never travelled on Sunday. Writing to the President of the International Congress at Paris for Promoting Sunday Rest (1899), Mr. Gladstone says: "Personally I have always endeavoured . . . to exercise this privilege; and now, nearly at the end of a laborious public career of nearly fifty-seven years, I attribute in great part to that cause the prolongation of my life and the preservation of the faculties I may still possess. As regards the masses, the question is still more important; it is the popular question *par excellence*."

Lord Beaconsfield says: "Of all Divine institutions, I maintain the most Divine is that which secures a day of rest for man"; adding that it is the religious principle which really secures "what I hold to be the most valuable blessing ever conceded to man. It is the corner-stone of all civilization; and it would be very difficult to estimate what might be the deleterious effects, even upon the health of the people, if there was no cessation from that constant tire and brain-work which must

ever characterize a country like this, so advanced in its pursuits and civilization."

Frank Buckland, the distinguished naturalist, put his view of the matter very characteristically. In March, 1886, he said: "I am now working from 8 a.m. to 6 p.m., and then a bit in the evening—fourteen hours a day; but, thank God, it does not hurt me. I should collapse if it were not for Sunday. The machinery has time to cool. The mill-wheel ceases to patter the water; the mill-head is ponded up, and the superfluous water let off by an easy, quiet current, which leads" (but the figure is strange for a man of science) "to things above."

No living man knows more of the needs of the British workman than Mr. John Burns. Addressing the Home Secretary in 1899 on seven-day newspapers, he said that he "believed the Sunday rest was physically good, mentally restful, and morally healthful; and that incidentally it had been commercially advantageous to the British people. He believed that . . . Sunday was the day which had done more than anything else to buttress and maintain that excellent institution called the home. . . . In a word, Sunday, as the day of rest, was from nearly every point of view a national treasure and an industrial advantage."

That is one of the principles asserted and maintained in the Christian Sunday; it is the day of rest divinely claimed for man.

2. It is the Lord's Day—that is, the day specially dedicated to His worship.

All our time belongs to God; all life should be a ceaseless act of worship; and this is the ultimate and eternal principle which underlies the Fourth Commandment. It is the Gospel claim: "Ye are not your own"—"Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." The Christian ideal is that every place is holy, every time and season is holy, all honest pursuits are holy. The prophet Zechariah draws this ideal picture when he says that "The bells upon the horses"—*i.e.*, the most secular of objects—"shall be HOLY UNTO THE LORD"; and again, "Yea, every pot in Jerusalem and in Judah

shall be holiness to the Lord of Hosts." In other words, the Gospel claims the consecration of the common, the sanctification of what is secular, the hallowing of every time, place, and thing.

But, it may be said, why was not this claim made at once, and embodied, to take our present instance, in the Fourth Commandment? The answer is that mankind has to be educated to higher things. The only way to teach us to dedicate all time to God is to claim certain portions of time for Him, thus forming centres of influence which may become wider spheres of influence, so that all life may become lifted up into a higher plane. We have thus set before us in a great inspiring vision :

" One God, one law, one element,
And one far-off Divine event,
To which the whole creation moves."

In this life we cannot fully realize the vision, but Sunday observance recognizes the principle, and by a wise and healthy discipline helps on the realization of this ideal. We see it again and again in God's dealing with mankind. The Jewish firstborn were holy as an earnest of the service of all God's people. The first-fruits were holy because "the lump" was holy. We have our sacred places to teach us that "every place is holy ground." And in like manner our Sundays and other sacred seasons are an acknowledgment that all our time belongs to God, and that His fear and worship should penetrate and control every moment of our being.

We may recall how Keble takes up this thought in his lines on Easter Day, and extends it to every Sunday :

"Sundays by Thee more glorious break,
An Easter-day in every week.
And week-days, following in their train,
The fulness of Thy blessing gain;
Till all, both resting and employ,
Be one Lord's Day of holy joy."

Such is the wholesome discipline of the Christian Sunday. We refuse it at our peril as Christian people, and as a Christian nation. It is not a Jewish Sabbath, but it rests upon the

same moral claim—a claim which must still be expressed in the terms of a positive command. “The Sabbath was made for man.” The particular Jewish setting of it has been modified; but we still recite the Fourth Commandment, because its inner obligation, like that of the other nine, is an eternal one, and is enshrined for us in the Christian Lord’s Day or Sunday. It claims our time for God, and God knows that this is the best way of enforcing the claim. It speaks to reasonable men who know that, here and now, in this present state of spiritual discipline, we can best give our time to God, not by saying, “All times are holy, and therefore we need have no specially holy days,” but by saying, “All times are holy, and therefore we will keep one day holy, that we may learn, by thus devoting a part of our time to God, to bring the atmosphere of the Sunday into the week-day, into the daily round and common task which all have to fulfil.”

These are the two great principles, once divinely expressed in the Jewish Sabbath, and still binding on man as long as our present limitations last.

We may thus sum up the main grounds on which the claims of the Christian Sunday rest :

1. Upon the Divine appointment of the Sabbath for the good of mankind. “The Sabbath was made for man.”

2. Upon our Lord’s own treatment of the Jewish Sabbath. He said not a word of abrogating it, but He treated it as an institution which men were robbing of its original usefulness, by placing the letter above the spirit, and making the means of more importance than the end.

3. Upon the custom of the Christian Church. From earliest times the first day of the week was kept as the Lord’s Day, and marked by special acts of worship. Moreover, as the Church became emancipated from Judaism, the observance of the Jewish Sabbath fell into disuse, and the spirit of the Fourth Commandment was enshrined in the observance of the Lord’s Day.

4. Upon its intrinsic value as a day of rest, and as a day of special worship,

And this last ground of appeal suggests the answer to the practical question, How shall we ourselves keep the Sunday? I can attempt no answer in detail, and I do not believe that we can exactly catalogue our weekday and Sunday occupations. But we have, at least, gained two principles of action which we should fearlessly apply to our own lives.

I. Sunday should be a *day of rest* for ourselves and for others.

For Ourselves.—"Bishop," said an eminent doctor to one of our English Diocesans who had consulted him about his health—"Bishop, you are breaking one of the Ten Commandments." "What do you mean?" said the astonished divine; "I don't know that I am." "You are breaking the Fourth Commandment," was the reply, "for you don't give yourself one day's rest in seven." We have the assent of almost universal experience that this is true.

For Others.—"That thy manservant and thy maidservant may rest as well as thou" (Deut. v. 14). As much harm is done by thoughtlessness in this matter as by wilful and deliberate action. We should think seriously about it, for it is affecting character. We are gradually losing our old English Sunday, and largely because many professedly Christian people spend the day without thought for others. For

"Evil is wrought by want of thought,
As well as want of heart."

Our principle should be not to employ any single person unnecessarily on the Day of Rest. For the sake of our servants we should cause as little trouble as possible on Sundays. Social and family gatherings are natural, and cannot be wholly avoided, for it is the only day on which many can meet their relations and friends; but large dinner-parties and elaborate "At Homes" should give place to plain and simple entertainment, such as causes little trouble and does not interfere with either rest or worship. It is an *individual* matter, for though the particular encroachment may seem small it encourages others to follow on, and the aggregate of these thoughtless acts is silently changing one of our best national habits.

Still more is this true of Sunday amusements. "I do not think it is too much to say," writes Archdeacon Sinclair, "that just in proportion as Sunday is made a day of amusement so, as on the Continent, it will become a day of labour." I can remember when, in my own diocese, it was impossible to hire a pleasure-boat on Sunday, or to engage a carriage except for conveyance to a place of worship; but now a vast army of boatmen, drivers, and persons engaged on golf-links and other such places of public amusement, are almost wholly deprived of their day of rest. It is a matter of social as well as of religious moment and concern. The result is a grave national peril. The cause lies in personal selfishness. Self-denial for the sake of others is a primary duty on Sundays.

2. Sunday should be a *day of worship*. The habit of public worship on the Lord's Day was one chief mark of the earliest Christians. It has been handed down to us by our fathers: what are we handing down to our children? At least, let us have clean hands in the matter. One ground on which the Jew was commanded to keep the Sabbath was as a memorial of the redemption from Egypt: "Thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." We have been the objects of a far greater redemption, and have still greater reason to devote our Sundays to the worship of our Redeemer.

Let us also keep our Sundays, as far as possible, free from secular pursuits and pleasures. We should have our Sunday books and occupations, not dull or gloomy, yet such as to mark off the day from other days. I have every sympathy with those whose week is so absorbed in necessary business that Sunday is their only day of rest and refreshment. But I do not believe that it is to this class that we chiefly owe these encroachments on the day of worship and rest. The main body of pleasure-seekers on Sunday is composed of men and women who have no such excuse. Surely we may ask for more serious thought and

for a little self-denial on the part of such as have ample opportunity for secular recreation on other days.

Above all, we should seek to "come to be in the Spirit on the Lord's Day"—that is to say, to form the habit of specially restful and helpful thought and conduct. If we only remember that it is man's day of rest, and the Lord's day of worship, we shall not wish to spend Sunday as other days, but to spend every day in the spirit and atmosphere of the Lord's Day.

"The Sundays of man's life,
Threaded together on one string,
Make bracelets to adorn the wife
Of the eternal glorious King.
On Sundays heaven's gate stands ope,
Blessings are plentiful and rife,
More plentiful than hope.

"Thou art a day of mirth ;
And when the week-days trail on ground,
Thy flight is higher as thy birth.
Oh, let me take thee at the bound,
Leaping with thee from seven to seven,
Till that we both, being tossed from earth,
Fly hand in hand to heaven."

GEORGE HERBERT.



Prayer-Book Enrichment: Additional Services.

BY THE REV. C. LISLE CARR, M.A.,
Rector of Woolton.

IT is now 250 years since any Prayer-Book enrichment took place. The developments of national life in the half-century preceding 1662 were met by corresponding liturgical development. The increasing control of Parliament evoked the prayer for God's blessing upon it, the activity of the navy during the Commonwealth produced the forms of prayer for those at sea, and colonial enterprise gave rise to the adult Baptismal Office. Since 1662 the whole aspect of life has changed, and if the Liturgy of the Church is still to voice the needs and worship of the nation, its range must be increased.