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ART. I.—REVIEW OF WOODS ON INSPIRATION.

Lectures on the Inspiration of the Scriptures, by Leonard Woods, D.D., Abbot Professor of Christian Theology in the Theological Seminary, Andover. Published and sold by Mark Newman. Flagg & Gould, printers. pp. 152.

THIS little volume, written on a subject of great importance and no small difficulty, deserves the serious attention of theological students, and of all others who are solicitous to understand the true grounds of evidence on which our religion stands. Commonly, no distinction is made between the authenticity and the inspiration of the New Testament; whereas, the proof of the former does not necessarily involve that of the latter, and accordingly, many believe in the authenticity and divine origin of the New Testament, who utterly reject the doctrine of inspiration. They believe that the scriptures contain a true revelation from God, and consequently that somebody must have been commissioned to make known the Divine will; but they deny that the persons who wrote the books of the New Testament were under an infallible guidance in making those compositions; acknowledging that they were men of integrity, who delivered the truth according to the best of their knowledge and ability; yet subject to the usual prejudices and mistakes which are common to men.

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under review by Professor Stuart, and which has shown itself in many other places and on many other occasions, is the very *spirit of tyranny*. It claims for itself the right of doing what it is greatly offended if others do. It arrogates to itself all taste, all wisdom, all liberality, all comprehension of views, and attributes to others vulgarity, folly, contractedness of feelings, and narrowness of mind. "*Nihil non arrogat sibi.*"

ART. VI.—THE AMERICAN QUARTERLY REVIEW ON
SUNDAY MAILS.

We have frequently been struck, in reading the numbers of the *National Gazette*, with the justness and weight of its editorial remarks on the responsibility of the conductors of the periodical press. And we have often sympathized with its accomplished editor, on observing the severity with which he has been treated by party prints, for endeavouring to conduct a paper on national principles, abstaining equally from indiscriminate commendation and abuse. We readily yield the tribute which is due to him, for the elevated stand which he has proposed to himself, and think that, as far as politics are concerned, it has been successfully maintained. As it is universally understood that the editorial departments of the *Gazette* and of the *American Quarterly Review* are filled by the same individual, we had hoped that the moderation and fairness which mark the political character of the former, would also have been impressed on the pages of the latter. We entertained this hope with the greater confidence, from the conviction that the editor had too much discernment not to be aware, that a responsibility peculiarly serious rests upon the individual who undertakes to conduct an *AMERICAN REVIEW*, which aspires, in its measure, at once to form and represent American sentiments and opinions. In despite of our sectional partialities, we are constrained to admit, that in respect to candour and fairness, whenever religion has been concerned, it has fallen far below its great eastern compeer. In the very first number of the work, there was an article, which, from the levity and injustice with which the character of several of the most distinguished of the American clergy was treated, we considered of unpropitious omen. This, however, it seems,

was but a premonition of the spirit afterwards to be exhibited. We question whether the pages of the respectable periodical literature of this country, can furnish an instance of a more uncandid assault on the character and opinions of a large part of the Christian community, than the recent article on Sunday Mails in the American Quarterly Review. We cannot but regard the publication of that piece as a high offence against the professed principles of the work, and a flagrant breach of the confidence reposed in its conductors. The public, unquestionably, have a right to expect that works of this character should not avail themselves of the power lent to them for other purposes, to disseminate principles which the mild and venerable Bishop White has pronounced anti-christian in their character, and licentious in their tendency. It is no justification of this course to state, there is a portion of professed Christians who agree with the leading doctrine of the article in question; for the Review professes not to be the virulent and party advocate of any set of opinions; much less does it claim the right of insulting, in behalf of an inconsiderable minority, the faith of nine-tenths of the Christian community of the country. The public, indeed, do not presume to pry into the private belief of its Editor, nor of any of its conductors; but in consenting to admit the work into their families, to operate on the opinions and character of their children, they surely have the right to expect that it should be kept free from decidedly anti-christian sentiments. It may well be that some of the contributors to that Review have no faith in Christianity at all, no regard for its institutions, nor respect enough for its worship to induce them to pass the threshold of a church once in twenty years. But would such persons be authorized to avail themselves of the access afforded them, under the name and sanction of American reviewers, into hundreds of Christian families, to attack the authority of our religion, or to asperse its doctrines and institutions? Assuredly not. And yet they might with too much truth affirm, that many of their readers coincide with their views. Or were they to appear as the open advocates of Unitarianism, the same justification might be offered. In either case, however, it is acknowledged that they would violate their contract with the public, by appearing in a different light from that in which their prospectus and general object present them. We are utterly at a loss to discern how they can justify themselves for having, in the article under review, assailed opinions which they know to be held

sacred by a large portion of the community. Let it be borne in mind, that we are not objecting to a consideration of the expediency or in expediency of carrying the mail on Sunday; nor even to a discussion of the grounds on which the religious observance of that day is obligatory on Christians; but to the avowal and laboured support of the doctrine that the Sabbath was not originally a day devoted to the exercises of religion, and that it is now most appropriately kept by festivity and amusement. It is this doctrine which we affirm is abhorrent to the feelings of nine-tenths of the serious part of the public.

The reviewer asserts, "that the true construction of the Mosaic law is, that it (the Sabbath) should be kept as a day of festivity and gladness, and not by gloomy lectures and religious worship," p. 178. In reference to the meaning of the phrase, "to keep it holy," he says: "It is asserted, on the other hand, that we are commanded to abstain, not only from labour, but from our usual amusements, from festivity, from social intercourse, such as is allowable on every other day, and that we should devote the Sunday to the solemn offices of religion, to the worship of God, public and private. We deny that such is the meaning of the commandment, but the reverse," p. 180. "In short," as he quotes from some 'learned author,' "the Sabbath was celebrated, at first, like other festivals, with feasting, dancing, and other holiday recreations, p. 182.

To our apprehension, these assertions carry the mark of absurdity on the very face of them. They represent the Sabbath as standing in a predicament occupied by no other religious institution in the world, ancient or modern. They exhibit it as being at utter variance with the whole system of which it is a part. The injunctions of every religion are certainly to be understood in a manner congruous to its own nature. The festivals of the heathen were thus in keeping with their religion. Those in honour of Ceres, Bacchus, or Venus, were attended by rites adapted to the character of the imaginary power to which they were consecrated. But the Reviewer's position requires us either to suppose that the Sabbath had nothing in common with the system with which it was so intimately connected, or to renounce our whole belief as to the nature of that system. It is so evident that where a festival is enjoined, the manner of its observance must be adapted to the religion to which it belongs, that the very same formula of words must have very different meanings, under different circumstances. When we are told that a day was

kept among the heathen as a time of joy and gladness, in honour of their gods, we take it for granted that the nature of that joy, and the mode of its expression, was determined by the nature of their mythology. And when in the Bible, we are commanded to rejoice, to sing, to make the Sabbath a delight, we know just as surely that the joy, singing and delight are to be of a spiritual character, adapted to the religion of the Bible. If the Lord's day is to be observed, as we shall show is the faith of the whole Christian world, in commemoration of the resurrection of Christ, and of the pardon, purity and eternal life thereby secured, it is self-evident that its appropriate celebration is not by worldly singing, dancing and festivity; but by sincere thankfulness for these blessings, and joy adapted to their nature. Any man, therefore, who believes the Bible to contain a revelation of the true religion, and who entertains any correct idea of what religion is, must feel that the Reviewer's assertions are in themselves incredible.

If the object for which any festival was instituted, determines its nature, and the manner of its observance, then it scarcely needs an argument to prove that the Sabbath is to be religiously celebrated. It was instituted to keep in mind the creation of the world. The great source of idolatry was ignorance of the origin of things. To preserve, therefore, the knowledge of the fact that God called the universe into existence, and as the Creator was the only proper object of worship, was the most effectual means of preserving the true religion. That this was its object is expressly and repeatedly asserted. Thus in Ex. 20, v. ii. "Remember the Sabbath day to keep it holy; for in six days the Lord made the heavens and the earth, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the seventh day and sanctified it." This assuredly means, that the end for which the day was to be observed was to commemorate this event. When the Hebrews were commanded "on the first month on the fourteenth day of the month," to keep the Passover, "for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever," it is evident that the object of the feast was to keep in mind this merciful deliverance. And it is not less evident that when they were commanded to sanctify the seventh day, because God rested on that day, it was in commemoration of that event the day was to be celebrated. This is so often recognised as the end of the

Sabbath, that it is not denied by any one, as far as we are aware, who has any pretension to knowledge on the subject. It is so obvious, that Rosenmüller remarks on this passage, that God appointed the Israelites to be thereby witnesses to all nations, that their God was the Creator of all things. "*Volebat septimae dici feriis memoriam creationis mundi conservari, et Israelitas ea re testatos omnibus gentibus facere, ab ipsis coli id numen, quod omnia creavit.*" It was hence a common saying among the ancient Rabbins, that "He who violates the Sabbath denies the creation." *Selden de Jure Naturali et Gentium*, lib. iii. p. 333. But if this was the object of the institution, how was it to be attained? The end to be answered was purely a religious one, the preservation of correct ideas of God; and will any one in his senses maintain that this was to be done by festivity and dancing? Can any one believe that God ever enjoined for such an end such means as these? But if the day was to be spent in the worship of this God, we can readily conceive how it should answer the end of its institution. Besides, if as our Reviewer maintains, the object of the Sabbath was to give leisure for mere amusement, would, even under the Mosaic law, the penalty of death have been inflicted for its violation? This is impossible. But if its object was to secure, in that age of idolatry, a weekly recognition of God as the only true God, the creator of heaven and earth, we see how a deliberate profanation of the day might be viewed as a denial of the truth it was intended to commemorate, and consequently a rejection of the fundamental principle of the Jewish economy, which, under the theocracy, was an act of rebellion as well as of impiety.

It is in no measure inconsistent with the grand primary object of the Sabbath, that in Deuteronomy the Jews are commanded to observe it, and to allow their servants the necessary cessation from labour, because they themselves had been bondsmen in Egypt. It has always been admitted, that a secondary object of the institution was the refreshment of all labourers among men and the lower animals. The passage referred to, enjoins on the Hebrews a strict observance of this part of the command, from a recollection of their former hardships. This, therefore, is presented, not as the principal object of the institution, but a motive to obedience; and it is one of constant recurrence in the law of Moses. Thou shalt not oppress a stranger, because thou wast a stranger in the land of Egypt. All duties of this class are enforced by this same touching con-

sideration, that God intended the Sabbath should be a day of rest, therefore, to all men and beasts, is perfectly consistent with its being properly, and primarily a religious institution, intended to commemorate the creation of the world. Hence, Selden, p. 332, says, "That the Hebrews when interrogated concerning the reason of keeping the Sabbath, might answer, because in six days God made heaven and earth. But the seventh they acknowledged to be *την του κοσμου γενεθλιον ημεραν*, *Diem mundi natalem*, and *την εορτην του κοσμου γενεσιον*, *Festum natalibus mundi sacratum*, as Philo denominates the Sabbath." And this he asserts was its great design.

It is clear, therefore, from the very intention of the Sabbath and from the nature of the religious system of which it was a part, that the Reviewer's doctrine as to the manner of its observance is incredible and derogatory to the religion of the Bible. Let us, however, hear his arguments in its support. They consist in the assertions that the phrase "To keep it holy," does not mean to separate it to religion; and that the amplification of the law does not warrant that construction here. "The literal or proper signification of the word *holy*," he says, "as we shall show, carries no such meaning; and in the context or amplification of the law, we find not a word to warrant this construction," p. 180. Instead of redeeming his pledge, and proving that the word *holy* has not the signification usually assigned to it, he only supports his own assertion, which he of course could not expect to be of much weight on such matters, by the *assertion* of some other 'learned author' "That the word *kadash*, or *keep holy*, does not ALWAYS signify to separate a thing to religion, as *sanctificare* does in Latin, but is taken for any separation whatever, from a common to a peculiar use, especially when that use is instituted of God." Now these two assertions are very wide apart. The difference between saying a word "has no such meaning," and that it has not ALWAYS that meaning is immense. In the one case nothing short of an absolute necessity, *necessitas loci*, can authorise its being so interpreted in any given passage: whereas in the other, the strongest reasons should be present to justify a departure from what, by the assertion itself, is admitted to be its ordinary meaning. The Reviewer's zeal, therefore, has carried him much too far. The argument resolves itself into two parts, the first relating to the proper signification of the word *kadash*, and the second to its meaning in this particular command.

It so happens, that this word and its derivatives are among the most frequently recurring in the Hebrew Scriptures, and of course in the indefinite variety of their applications cannot have always precisely the same sense. All that is necessary to our purpose is, to show that its proper and dominant meaning is, *to separate to a sacred use*. And this, we presume, the Reviewer's author would not venture to deny. Let us for a moment appeal to authority on this point. Gesenius, in the last edition of his Hebrew Lexicon, tells us that in Piel (the form in question) it means first, to sanctify (heiligen), to consecrate, as any one to the priesthood, an altar, and especially an offering, *Deo consecrare*. 2. To esteem holy. 3. Declare holy. 4. To perform something holy; and 5, to separate as holy. There is not one of the numerous passages cited under these several heads in which the idea of separation to a sacred use, is not included in the meaning of the word. Eichhorn, in his edition of Simonis' Lexicon says, that it means *ab usu et statu communi ad peculiarem et sacrum separare*. Rosenmüller on Gen. ii. 3, defines it, *sanctificare, in usum sanctum segregare, ut et Græci exponunt, ἀφορίσειν*. In Ex. xx. 8, the words which we render "Remember the Sabbath day and keep it holy," he translates and explains thus, "*Memor esto diei sabbathi, ut eum sacrum habeas, i. e. soli Deo dicatum, sive sepositum; hoc die Deum sancte colas.*" We have selected these three, from the multitude of lexicographers and commentators whose authority might be adduced, not only because they are among the most distinguished Hebraists of modern days, but because they can be as little suspected of reverence for the Sabbath as the Reviewer himself. This is a subject, however, on which we need rest on no man's authority. Every one who is able to read his Bible knows, as well as the greatest Hebraist can tell him, what the meaning of the word is. He knows that throughout the Scriptures, the word holy is predominantly used to express one or the other of these two ideas, *morally pure*, as when God is called holy, and when we are commanded to be so, or *separated to a sacred use*. It is in this latter sense that the Hebrews are called a holy people; that the priests and Levites are called holy; that any place, as the tabernacle, the temple, Jerusalem, Palestine is called holy; that the altar, candlestick, and all sacred utensils are called holy; and that the festivals are so denominated. In short, any person, place, thing, or portion of time devoted to sacred purposes is called holy, and this is the only proper

word for expressing this idea. This use of the term occurs not once, nor twice, nor a hundred, but literally thousands of times, so that it is really idle to waste words on such a subject. The Reviewer never made a more adventurous assertion, than when he affirmed that this was not the proper meaning of the word.

But it is said, the amplification of the command gives no warrant for this construction. To this we reply, that the proper and dominant use of the words is warrant enough. If the context presents nothing inconsistent with this sense, we are not authorised to depart from it. That there is no such inconsistency is perfectly obvious. The command is, Thou shalt devote the Sabbath to the service of God; and the amplification is, In it thou shalt do no work. Is there any inconsistency here? But the Reviewer seems to suppose that the command to keep the Sabbath holy, is explained by what follows, so that the whole sanctification consisted in omitting all servile labour. But this is not exactly so. The reason why such labour was to be omitted was, that the day was holy, i. e. consecrated unto God. This is constantly stated as the reason. "Six days may work be done, but the seventh is the Sabbath of rest *holy unto the Lord*, Ex. xxxi. 15. There is therefore nothing in the context to warrant a departure from the ordinary signification of the word, which is so uniformly preserved in all such connexions, that the utmost violence must be done to all just rules of interpretation, to make the command mean any thing else than what it has usually been supposed to mean.

This interpretation is confirmed by all the notices of the Sabbath which we find in other parts of the Scriptures. We are told that on that day, the usual sacrifices were doubled. A great part of the ancient worship consisted in presenting these offerings, which were necessarily attended with confession, thanksgiving and prayer. By this institution alone, the religious character of the day is distinctly marked. In Levit. xxiii. we have an account of all those feasts on which it was the duty of the people to assemble for worship. Among these the Sabbath is included. "The seventh day is the Sabbath of rest, an holy convocation." In the xvi. c. 2. it is said, "Ye shall keep my Sabbaths and reverence my sanctuary," which implies that the day was to be observed religiously, from the connexion here expressed between the observance of the Sabbath and the duties of worship. All those numerous passages in

which the object of the sanctification of the seventh day is stated to be, that they might know that Jehovah was their God, prove the same thing. Thus Ezekiel says: "Hallow my Sabbaths, that ye may know that I am the Lord thy God." Isaiah, in predicting a happy state of the church, says: "It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh *come to worship before me*, saith the Lord." Is. xvi. 23. Does not this imply that divine worship was the appropriate duty of the day? Again, Isaiah lviii. 13, it is said, "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 honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then," &c. Does this look like a description of a day devoted to festivity and dancing? Even Gesenius tells us that it means that all worldly business was to be omitted and the day consecrated to devotion. "Wenn du den Sabbath nicht durch Umherlaufen zu weltlichen Geschäften entweihest, sondern daheim der Andacht weihst." See Com. on Isaiah. It would, however, be almost an endless business to gather up all the intimations contained in the Old Testament, of the religious character of the Sabbath.

When we come to the New Testament, we find still clearer evidence of this fact. Every where it is said that the Sabbath was the day on which the people met in the Synagogues for worship. Here the Scriptures were read, prayer was made and religious instruction communicated. This, it is asserted, was not a recent custom, but "Moses hath," it is said, "of old times in every city them that preach him, being read in the Synagogues every Sabbath day." The Reviewer, it is presumed, will admit that long continued practice under a law, is the best rule for its exposition. We have, however, still further testimony to the point in hand. Philo, the most learned of the Alexandrian Jews of the time of Christ, says, *De vita Mosis*, p. 602. "The day of the creation having sunk into oblivion was thus restored of God, and is to be observed by pious contemplations of divine things and of the works of nature, and by no means in sloth, luxury or amusement." In his *Tract. de Cherubim*, he draws a contrast between the manner in which the heathen festivals, devoted to amusement and vice were observed, and those of the Hebrews. Josephus, the most distinguished of the Jews of Palestine of nearly the same

age, in his work *Contra Apion*, lib. iii. says, "This day, as the memorial of the creation, is to be piously celebrated, and was instituted of God that the law might be publicly read to the people and made known to all."

The assertion, therefore, of the Reviewer and his author, that the Sabbath was originally and properly observed as a day of dancing and festivity, is not only entirely gratuitous, but is contradicted by all the evidence of which the case admits. The meaning of the command is as plain as words can make it, that the day should be consecrated to religious worship. This interpretation is confirmed by the object of the institution, by the nature of the system of which it is a part, by the indubitable declarations of the ancient prophets, by the practice and testimony of the Jews in the time of Christ, and the opinions of their learned men to the present day. And this, as we have seen, is the conclusion to which not only devout Christians, but civilians, historians, and infidel antiquarians and commentators, have arrived. The learned Selden, who was no clergyman, speaking of the celebration of this day, says, p. 316. "Quæ (i. e. celebratio Sabbathi) in, opere et laboribus, *cultus causa*, abstinendo, lege legenda, audienda, ac sacrificiis singularibus, maxime cernebatur."

We deem it hardly necessary to attempt to show, that among Christians, the first day of the week was observed as a day for religious worship, and not for recreation and amusement. In the New Testament, they are said to have met together "to break bread," that is, to celebrate the Lord's supper, and to hear the word. As the Christian Fathers universally say that the day was kept in commemoration of Christ's resurrection and the blessings thereby secured, it is evident from this consideration alone, that it was a religious observance: that the joy to be indulged was such as flowed from the contemplation of these blessings, and the exercises of the day such as should fit us to appreciate and enjoy them. Our limits do not permit us to make numerous quotations in support of this assertion. The testimony of Barnabas, Ignatius, Justin Martyr, Athanasius, Tertullian, and many others, may be found in Bingham's *Origines Ecclesiasticæ*, vol. ix. c. ii. or Augusti's *Denkwürdigkeiten der christ. Archæologie*, in several parts of the work, particularly the introduction to the first vol. and vol. 3. p. 345, and onward. Even the heathen knew enough of Christianity to know that it was a religion, and its festivals religious observances. Pliny, in his celebrated letter to Trajan, says,

Christianos stato die ante lucem solitos convenire carmenque Christo, quasi Deo dicere secum invicem, seque sacramento obstringere non in scelus aliquod, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent," &c.

Gregory Nazian, Orat. 38, in exhorting Christians to observe their sacred days aright, says, that it must not be done in a worldly manner, by adorning their houses, or gratifying the senses, by feasting or any kind of amusement. These things, he tells them, should be left to the heathen. "But we," he adds, "who worship the word, should find our only pleasure in the scriptures and the divine law, and in narrating the events which the feast commemorates."

Under Constantine, the first Christian Emperor, laws were made respecting the proper observance of the Lord's day, and repeated with more particularity under Theodosius; not commanding the people to spend the day in amusement, but forbidding public shows and recreations. "Dominico, qui septimanæ totius primus est,—omni theatrorum atque circensium voluptate, per universas urbes earundem populis denegata, totæ Christianorum ac fidelium mentes Dei cultibus occupantur." Cod. Theod. xv. tit. 5. Such ordinances were frequently repeated, prohibiting all the usual business of life on that day, and all worldly amusements. They are cited here as indisputable evidence of the opinion of the early Christians, that the Lord's day was to be devoted exclusively to religious purposes. To give one testimony more. Ephrem the Syrian, in his discourse *De diebus festis*, says, "Festivitates Dominicas honorare studiose contendite, celebrantes eas non panegyricæ sed divine; non mundane, sed spiritualiter; non instar Gentilium sed Christianorum. Quare non portarum frontes coronemus; non choreas ducamus; non chorum exornemus; non tibiis et citharis auditum effæminemus, non mollibus vestibus induamur, nec cingulis undique auro radiantibus cingamur; non comessionibus et ebrietatibus dediti simus, verum ista relinquamus eis quorum Deus venter est, et gloria in confusione ipsorum."

Augusti, in his remarks on the festivals of the early Christians, says, "The main idea and object of the holy days and feasts, was to keep vividly in mind the principal benefits of Christianity, and the person of the Redeemer, to promote gratitude to God, and the exercise of the Christian virtues. It was common to prepare for these festivals by fastings, but the festivals themselves were regarded as days of rejoicing; in which the Christian, undisturbed by any of his ordinary em-

ployments, should devote himself to contemplations and exercises of piety. So far, however, were these festivals from being days of worldly pleasure, or similar to the holidays of the heathen, that from the moment Christianity became the religion of the state, the Church felt that she had no more urgent duty to perform, than to employ her power in protecting the sacred days and usages, and to secure the prohibition of all public amusements by which the sacredness of divine worship might be invaded." *Denkwürdigkeiten*, vol. p. 97: This is the testimony of a historian and antiquarian, not a "sabbatarian," or a "terrorist," but of a German rationalist, respecting the usage, not of a set of gloomy puritans, but of the early Christian Church in general, and of that Catholic Church which boasts of being infallible.

With regard to the opinions of the several denominations of Christians on this subject, little need be said. It is universally known that the Church of England is one of the strictest of Protestant Churches in her doctrines respecting the Sabbath, we shall give but a single extract from her book of Homilies, "So if we be the children of our Heavenly Father, we must be careful to keep the Christian Sabbath day, which is Sunday, not only for that it is God's commandment, but also to declare ourselves to be loving children in following the example of our gracious Lord and Father. Some use all days alike. The other sort worse; for although they will not labour nor travail on the Sunday, yet they will not rest in holiness as God commands them, but they rest in ungodliness and filthiness, prancing in their pride, &c. &c." Volumes might be filled with quotations from her most illustrious sons to the same amount. That her children in this country have not forsaken her doctrines, on this subject, we need no other proof than the "Three Letters addressed to the Editor of the *American Quarterly Review*," by the venerable Bishop of Pennsylvania. Standing, as he does, at the head of the Episcopal Church in the United States, his ready appearance to vindicate the Lord's Day from the unworthy attack of the Reviewer, entitles him to the grateful acknowledgments of all the Christians in the country. That the Congregationalists and Presbyterians regard the Sabbath as a day that should be devoted to religion, no one would thank us for proving. The same is true with regard to the Methodists and Baptists. The Catholics are as strict, in doctrine, in this respect, as the Protestants. They hold that the Scriptures teach that the

feasts and usages of the Old Testament, were not repealed, but merely spiritualized, under the new dispensation, and that this was especially the case with the Sabbath; which the ancient Church merely transferred from the seventh to the first day of the week, in commemoration of the Saviour's resurrection. This is the Catholic doctrine, as defended by Bellarmin in his work, "Adversus hujus temporis hæreticos;" i. e. the Protestants; by Durand, "Rationale divinatorum officiorum;" by Gretser, and all their leading writers.* The last named author in his work "De festis Christianorum," lib. i. contends, that the Christian festivals are not matters of mere external order and discipline. "Festa Christianorum non solum ratione ordinis et disciplinæ, sed etiam ratione mysterii celebrari: et esse hos dies festos aliis sanctiores et sacratiores et partem quandam divini cultus." And the council of Trent enjoins that these festivals should be observed, not as days of amusement, but "in a truly religious and devotional manner."

The Reviewer, therefore, in denying that "the Sunday is to be devoted to the solemn offices of religion," and in asserting that it is appropriately a day of recreation and amusement, has not assailed an opinion of this or that particular sect, but of the whole Christian Church. If this is not to be considered as a breach of contract with the public, we know not what can be. Surely no one doctrine of our religion, nor that religion itself, can be considered safe from his assaults, if this be deemed a justifiable aggression. We, of course, do not complain of him, nor of any other man, for publishing his opinions, but we do complain that he should make a Literary Review the vehicle of such doctrines. Believing, as Christians almost universally, at least in this country, do, that the religious observance of the Lord's day is one of the most essential means of sustaining the cause of religion and good morals, it is as much a matter of surprise as regret, that the enlightened conductors of the American Quarterly, for the sake of gratifying an unworthy pique against the religious public, should allow themselves to be betrayed into so serious an attack on such an institution. No one appears to have a quicker or more just perception of the indications of coming evil, in this country, than the editor of that Review. He mourns over the unbridled licentiousness of the press; he is startled at the idea of universal *equal* education; he regards with little complacency the

* See Augusti, Vol. i. p. 32.

annual importation of thousands of uneducated foreigners, to control our elections, and vitiate our population; and he would be the last man in the world to maintain, that a popular government, founded on ignorance and vice, was either possible or desirable. He seems even less disposed than his neighbours, to rejoice in the progress of freedom, where he suspects the requisite intelligence and virtue do not exist. Recognizing, as he does, that good morals are the only stable support of free institutions, and the only effectual bulwark of social order and domestic happiness, and why is it he so pertinaciously attacks an institution, without which, public virtue assuredly never can be maintained? We use the word pertinaciously, because the article in his Review, is not the only effusion on this subject, which has appeared under his auspices. His paper has been repeatedly made the vehicle of nearly the same sentiments; culling, from sources the most heterogeneous, matter suited to his purpose; pardoning even the radicalism of the Morning Chronicle, in behalf of its latitudinarianism on religion. As the friends of good morals and decorous discussion, we are very far from being insensible to the merits of the National Gazette. We cheerfully acknowledge that it is often the able advocate of the cause of virtue, and the temperate and dignified rebuker of corrupting publications. This, however, only increases our regret that it should manifest such hostility to an institution, which, as a means of promoting public virtue, stands, in our view, pre-eminent and unapproachable. Whether this opinion be correct or not, it is entertained by so large a portion of the community, that it is entitled to respectful consideration, and is, we think, capable of being clearly established.

Neither the Editor nor the Reviewer, will deny that some religion is essential to man; that by the constitution of our nature, men are as necessarily religious as they are moral or intellectual beings. This is proved by universal experience, and according to Cicero, *Tusc. I. Omni in re consensio omnium gentium, lex naturæ putanda est.* As all nations have had some religion, we must admit that it is a law of our nature, that men should have some method of expressing the feelings which arise from their consciousness of relation to a superior being. All history teaches us that the forms in which these feelings express themselves, depend on the light communicated to the understanding. If men are taught that they are in the hands of numerous and conflicting powers, some intent on

good, others on evil, we see them tossed and agitated with constant fears, busying themselves with all possible devices to obtain favour or impunity. There is no more melancholy spectacle than men thus struggling under the pressure of distorted notions of the objects of worship; notions which pervert the finest constituents of their nature, and impress their own deformed image on the soul. It is a fact established by experience, and one easily accounted for, that men are always conformed in their internal character to their religion. Not to the religion which they may profess, but to that system of religious opinions which they really entertain. The most important feature of human character, therefore, depends on correct knowledge of God. How is this to be obtained? Arguing either from the Bible, which the Reviewer does not profess to reject, or from experience, it is clear, that it never has been, and cannot be secured by the unaided reason of man. The cause of this lies, as the Apostle informs us, not in the inadequacy of the revelation which the works of God and our own constitution make of the divine character, but in the moral state of the human soul, which blinds it to these manifestations of divine excellence, and disinclines it to the purity of truth. So that although knowing God, men glorify him not as God, neither are thankful, but become vain in their imaginations, and their foolish heart is darkened, professing themselves to be wise, they become fools, and change the image of the incorruptible God into an image made like unto corruptible man, and to birds and four footed beasts and creeping things. This is the history of man in all ages and countries, and under all diversities of culture, where the light of revelation has not been enjoyed. We might as well expect the productions of the vegetable world to unfold in all their variety of beauty, in utter seclusion from the sun, as that the religious feelings of men should be developed in conformity with truth, where the rays of divine knowledge never visit the mind.

Experience teaches us another lesson with equal clearness and fullness, that there can be no adequate culture of our moral nature under the influence of a corrupt system of religion. The apparent exceptions to this remark are few, and they are but apparent. Its correctness as the statement of a general fact cannot be denied. If these two points, resting on the testimony of indisputable facts, be admitted, the necessity of correct knowledge to the existence of true religion, and the necessity of religion to good morals, then it is clear, that to secure

for society correct religious knowledge is essential to preserve it from the equal horrors of superstition and immorality. The insufficiency of mere speculative knowledge or general illumination, to accomplish this object is evident, not only from the limited sphere of its action, but from its want of adaptation to the end. Only a few, comparatively, can ever be made the subjects of this high intellectual culture, and if they could, there is nothing in the mere knowledge of facts unconnected with religion, to call forth and form any man's religious or moral feelings. These are still left to be moulded by notions which enter by chance and gain a lodgement in the mind. If surrounded by a society in which correct ideas on these subjects abound, he may imbibe a portion of these, and thus, in a measure, be preserved from the evils resulting from that neglect of religion in which he glories. And this, it may be remarked, is the security of our modern infidels, or we should see them, after the manner of better men of old, suspending their most important movements on the flight of birds, and quaking at a raven's croak.

If religious knowledge is thus essential to form the character of men, how is it to be communicated? It does not come by immediate revelation from the omnipresent and all pervading Spirit of God: and although traced in lines of light and beauty on his works, these have never been read with sufficient clearness to enlighten the understanding or impress the heart. But God has communicated it to us by those "holy men of old who spake as they were moved by the Holy Ghost." But even this clear and sufficient revelation of God and our duty, which happily in this country may be in every man's hands, is silent. It arrests no man's attention, it utters no remonstrance when neglected, and never was designed to supersede a more direct and impressive mode of instruction. We are told that "it hath pleased God, by the foolishness of preaching, to save them that believe." And it is written, that when Christ ascended up on high, "he gave some pastors and teachers" for the very purpose of diffusing this knowledge and securing its effects. It is, therefore, by divine appointment that religious knowledge should be communicated by living teachers. But waving this consideration, how in point of fact is it communicated? Can it be denied that, in this and every other country, the great majority of men derive their knowledge on religion mainly from the ministrations of its public teachers? Most men are so occupied with the concerns of life, that they entire-

ly neglect the attainment of any regular or adequate religious knowledge by their own exertions. Were it not for what they learn from the "gloomy lectures" of the Sabbath, they would remain as ignorant as the heathen of God and a future state. So long as a large portion of society observe this day, and gather enough of knowledge to imbue the common fund with correct ideas, the evils may not be so apparent. But let us look at places where the Reviewer's plan is fully carried out, where religious instruction from the pulpit is utterly neglected, and the Lord's day devoted to amusement, and we will find the most deplorable ignorance on all religious subjects. It matters not whether such communities be found on our own western frontiers, among the polished circles of Paris, or the profligate population of London. We of course speak of general facts. Individual exceptions, to which the mind is apt to advert, and which, to be properly estimated, must be viewed in all their circumstances, disprove nothing on this subject. It is capable of being clearly proved as a matter of fact, that the public teaching of the Sabbath is the great source of religious knowledge to the mass of the community, and consequently if this be neglected, and men spend the day appropriated for this purpose in festivity or idleness, ignorance the most destructive to their best feelings and interests, must be the result.

The diffusion of religious knowledge, however, is not the only good resulting from a proper observance of the Sabbath. It is a day appointed not only to learn our duty towards God, but to perform it. To call off the mind from the objects which necessity forces upon it during the week, and place it in the presence of God. To awaken from their torpor those feelings of adoration, gratitude and confidence, which the divine greatness and goodness should excite. The regular return of this day is as healthful to society as the showers which soften, fertilize, and beautify the earth, bringing with them the influence of heaven. The good derived from such seasons of devotion, is not confined to the hour spent within the church. The feelings there excited are strengthened by the exercise: their permanent influence over the mind is increased. The whole man is refined and elevated, and he goes forth into the world better fortified against its temptations, and better fitted to diffuse a healthful tone into public sentiment and feeling. These stated periods of public worship, therefore, are the great means of keeping alive a sense of religion among men, of main-

taining the consciousness of their relation to the infinite God, and thus preventing them from sinking down into the mere intellectual or sensual animal. If the observance of the Sabbath be the great means of preserving religious feeling in the community, the question comes to this, whether it is desirable that this feeling should be maintained; whether, if all sense of the infinite and eternal, all connexion with the pure and the holy, every bond with the invisible and future world were destroyed, men would be either better or happier? Could civilized society exist were this once effected? We think not. The restraints, which regard for reputation, a sense of honour, or desire of influence exercise over men, derive their principal force from the general tone of society, which would, under such circumstances, be entirely vitiated. The Reviewer, however, would join beyond doubt in praising religion in the general, and repeat the common places as to its necessity and excellence, while he laboriously advocates a course which would more effectually banish it from Christendom than any other he could devise. Voltaire is said to have vowed the destruction of Christianity, and tried long and hard to effect his object, but gave it up in despair, saying, it was impossible as long as people would assemble every week for religious worship. And this is true. For every religion must have some means whereby to sustain itself and bring its influence to bear on those who profess it. Paganism has its rites and its priests; Mahomedanism has its mosques, its public prayers, its sacred day and its koran, their civil and religious code; and Christianity has its Sabbaths, on which to exhibit its claims and urge its duties and promises. We have seen, that in point of fact, it is mainly through this instrumentality its influence is exerted. What then is the desecration of this day, but the destruction of its power? And what is an exhortation to men to spend the day in idleness and amusement, but an exhortation to emancipate themselves from its sacred influences?

It is not, however, merely as a means of sustaining religion that this day is of such incalculable importance; its proper observance is the only security for public morals. This assertion is not founded exclusively on the assumption, however correct, that religion is necessary to virtue. The subject may be viewed in another light. Every one knows that the moral sense acts under the guidance of the understanding. It is not the power of deciding infallibly on what is right or wrong, but it is the feeling of approbation or disapprobation which rises in

the mind on the view of actions which it has been taught, either from the constitution of its nature, or by education, to consider good or bad. The class of actions respecting which information is derived from the first of these sources, as all other intuitive truths, is very small; and, therefore, although conscience be as much an original constituent of our nature as reason, it as much needs culture and correct information to secure its proper exercise. Hence the only possible way to preserve men from all the evils of a perverted or hardened moral sense, is to have a correct rule of duty presented to them; as the only way to save men from intellectual aberrations, is the exhibition of truth and its evidences. That Christianity contains the purest system of moral truth ever presented to the world, is admitted, except by infidels of the very lowest class. It is one great object of the exercises of the Sabbath, to exhibit this rule of duty; to bring the people to understand its requisitions and feel their obligation. And such is the constitution of our nature, that moral truth contains its own evidence. The ground of the assent which we yield to it, is its congruity with the internal law of our nature. Hence this knowledge does not rest in the understanding, but is imbibed and becomes an active principle. It makes men better as well as wiser. It might easily be proved, that the services of the Lord's day are the great source of information and culture of a moral kind to the people. It is here as with religious knowledge, comparatively few read or study for themselves. If the Sabbath, therefore, be devoted to amusement, the people will assuredly grow up in ignorance. Let it be remembered, that ignorance here is error. A man whose moral sense is unenlightened, has not the restraints nor the incentives necessary to virtue. What a society must become, where the moral sense is thus degraded, every man can conceive. Men may be virtuous though they know nothing of science or history, but ignorance of duty is inseparable from vice. Virtue cannot exist under it, for virtue is the conformity of heart and life to moral truth. It is, therefore, the height of inconsistency for a man to be constantly repeating the truism, that virtue is essential to the well being of society, and yet labour to destroy the great source of that knowledge without which virtue cannot exist.

The advantages of a religious observance of the Lord's day already referred to, are sufficient to entitle it to the respect and reverence of all good men. There are others scarcely less im-

portant, on which our limits will not permit us to dwell. The regular congregation of friends and neighbours on that day in the place of worship, to mingle their feelings before the throne of God, tends to unite them in the purest and strongest bands. The differences arising from wealth and other adventitious circumstances, here disappear. The high are humbled without being depressed; the low are exalted without being elated. The cord, which vibrates in one breast, is felt in all the others, awaking the consciousness of community of origin and of nature. They learn that God has made of one flesh all the dwellers upon earth; that he has breathed one spirit bearing his own image into them; placed all under the same benevolent laws; offers the same glorious immortality to all, and has thus bound them together as one great brotherhood. It is hence obvious, that of all institutions, this is the most directly efficacious in promoting peace, charity, justice, sympathy and all other amiable feelings. Experience teaches us, that of all men those are most sincerely attached who are accustomed to worship together.

The exercises of the Sabbath, moreover, are among the most efficient means of intellectual culture. The mass of men employed in mechanical occupations, have few subjects on which their minds can be exercised. Their employments present little or nothing to enlarge or vary their thoughts. For reading they have little time and less inclination. It is principally from attendance on church, where other subjects are presented; where new and elevating ideas are exhibited; where their attention is excited and minds tasked, that their intellectual powers receive their chief development. It is the grand desideratum in education, to devise means to call forth the powers of the mind in due proportion, without perverting or injuring its moral sensibilities. With this view, enlightened men have laboured to bring down the abstract principles of science to the level of the labouring classes. But these subjects are not sufficiently exciting to arouse general attention. It must be admitted that there is nothing so well adapted to the purpose, as moral and religious truth. As objects of intellectual knowledge, they are the most expanding which the mind can apprehend, while their influence on all the feelings is correcting and purifying. A community in whose education these truths are made mainly instrumental, will be of all others the most adequately cultivated; their intellectual faculties most fully developed, and their moral principles the most correctly formed.

In support of this assertion, we may again appeal to experience. It is a fact familiar to all, whose attention has been turned to the subject, that even illiterate and feeble minded men, when brought to take an interest in religious truth, have exhibited a surprising increase in mental strength. The contrast between Pagan and Christian countries, in respect to mental improvement is, in no small degree, owing to the same cause. The truths of Christianity cannot enter the mind without enlarging it. To the same source may, in a great measure, be traced, the striking difference between the common people in Catholic and Protestant countries. The religious services of the former consist, almost exclusively, in exercises of devotion. And even their worship, conducted in an unknown language, is but imperfectly comprehended. No distinct objects of mental apprehension are presented, and consequently their minds are but little exercised, although devout feeling may be excited. Hence the religion of the Catholics is, with the common people, so much a matter of feeling and so little of principle. And hence the glaring inconsistency, so often to be found among them, between their open immorality and austere devotion. Bandits and prostitutes being habitually religious. In Protestant countries, a great part of the duties of the Sabbath is the communication of knowledge. The Scriptures are uniformly read, and discourses delivered by educated men.

Another advantage of the religious observation of the Lord's day is, that it tends to promote genuine liberty. This necessarily results from what we have already said. If it is the means of enlightening the minds of men, it disenthral them from the yoke of superstition and the bondage of the priests. If it is the means of teaching them their essential equality before God, it destroys the very foundation of tyranny. In making them feel that they have a common origin and a common destiny, it teaches the high they have no right to oppress the low, and the low they are entitled to be recognized as brethren. Hence Christians are the only freemen on the face of the globe. The rise of this religion was the era of civil liberty. And it has only been where Christianity has been obscured, and its truths prevented from entering the minds of the people, that they have ever been reduced to bondage. The men to whom the world is principally indebted for their civil liberty, were men most deeply Christian. The principles of our religion are thus directly favourable to freedom, and they are essential to

its preservation. Any thing, therefore, which diminishes their force on the public mind, is so much done to destroy that cause to which we are so loud in our profession of attachment. We do not now insist on the acknowledged necessity of virtue to freedom, of religion to virtue, of knowledge to religion, and of a regular system of instruction to bring this knowledge to bear on the minds of the people. These, however, are obvious truths, and they go to show how intimately the happiness and liberty, the knowledge and virtue of men, are connected with the proper observance of the Sabbath.

There is still one other view, and one which confers on this institution its chief value in the eyes of Christians. The Bible tells us that men are sinners; that the wages of sin is death; that Jesus Christ came into the world to deliver men from the consequences of their apostacy; that the gospel is the proclamation of God's readiness to pardon and accept them on the terms which it prescribes; the Sabbath is the day appointed for making known these offers of mercy and for urging their acceptance. Thousands thus hear these offers, who would never hear them in any other way. And of the millions who accept them, few would do so, were it not for their being thus constantly presented and urged. Here, to those who believe the Bible, opens a prospect which earth and its interests cannot bound. It is not the welfare, nor even the virtue of men here, that is alone concerned; it is their everlasting welfare and virtue in the world to come, which the Christian sees are intimately connected with the proper observance of this day. He cannot shut his eyes to the evidences of the fact, that it is through the regular preaching of the gospel, men are usually brought to accept of its offers, and become fitted for death and eternity. To his view, therefore, the importance of the Sabbath is beyond all estimate. And he cannot but regard any attempt to lessen its influence, or to lead men to neglect its duties, as directed not only against all that is desirable in human character in this world, but against their well-being in the world to come. Infidels may sneer at all this. But truth is indestructible by ridicule. And he must be weak indeed, who suffers the light estimation of others, to affect his reverence for an institution, while all the evidence of its value remains untouched.

We feel persuaded we have not over rated the importance of the Sabbath. The experience of communities and nations bears out our statements. Those sections of our own country

where the day is best observed, are distinguished by superior intelligence, piety, good morals and social order. Those nations which are remarkable for a regard to the Sabbath, take the lead in the world in general cultivation, in sound religion, in activity and energy of character, in internal stability and order, and in external respect and power. These are the nations which have been the mothers and guardians of civil and religious liberty, and are now doing almost all that is done in the diffusion of knowledge and piety through the world. Such is the position occupied by Great Britain and these United States. Two countries distinguished throughout Christendom for their regard for the Sabbath, as they are distinguished throughout the world for their internal prosperity and their diffusive and benign influence. That this favourable distinction will not long survive their regard for the Sabbath, we as firmly believe, as that religion and virtue are essential to the well being of society.

We come now to inquire, what obligations are Christians under to observe this day. And here we would remark, that if what we have already said be correct, the obligation must be of the highest moral character. If the religious observance of the Lord's day be the means of diffusing religious knowledge, of exciting and sustaining religious feeling and moral principle in the community; if it tends to refine the character and promote all the social virtues; if it is the highest means to multitudes of intellectual culture; if it raises men to a sense of their own dignity, while it depresses their false pride and arrogant claims; and, finally, if it is the grand means of leading them to the attainment of eternal life, then is every man bound to promote this observance, by all those obligations which bind him to promote the temporal and eternal interests of his fellow men. Then, too, it is obvious, that all efforts, whether by argument or ridicule, to lessen its influence, is so much done to render men wicked and miserable, both in this life and that which is to come. We feel almost as though it were superfluous to inquire, whether God has added to an obligation so obvious and so imperious, that of a positive command. Had no such precept as "Thou shalt not kill," or "Thou shalt not commit adultery," been recorded in the Scriptures, the obligation would be complete from the nature and consequences of the acts themselves. In like manner, though we were unable to prove that God had commanded us to keep holy one day in seven, we think the obligation would still be binding, after a

custom so salutary had once been introduced. There is, however, from the obvious tendency of this observance to promote the best interests of society, a strong presumption that God has enjoined it. We know that the object of the religion which he has revealed is to promote the purity and happiness of men. And if there is an institution, which is essential to the preservation and influence of this religion, it is surely to be presumed that it is of divine appointment. That the observance of a day on which the rites of this religion should be celebrated, its truths and claims presented, is of primary importance, we think can hardly be denied. How is any system of truth to be received and obeyed, unless presented to the mind? And how is this to be done, unless time be appropriated for the purpose? Will men of themselves, and each one for himself, go to the silent record and ascertain and receive all that God has enjoined and promised? Surely no other religion was ever thus left without any means of accomplishing its object. Besides, if it be a dictate of reason that we should worship God, if this is to be done in our social, as well as individual capacity, and if this union of men to make their joint homage to their maker be, in like manner, a dictate of nature, then is it to be presumed, that in a revealed religion, which enforces all other duties which the law of our nature enjoins, this duty of public worship is commanded. And as it is a duty which must be often repeated, it is also to be presumed, that its stated discharge would be insisted upon, and time allotted for the purpose. Nothing, surely, can be more obvious than that if this were not the case, the duty itself would be in a great measure neglected. The evident importance, therefore, of the appointment of a day for religious purposes, in order to enable the religion of the Bible to accomplish the purposes for which it was revealed, and to secure the stated discharge of one of the plainest of moral obligations, creates at least a presumption that the true religion is not the only religion without its sacred days.

In turning to the Scriptures, we find almost on the first page, in the very history of the creation, it is recorded, that in six days God made heaven and earth, that he rested on the seventh day, "Therefore the Lord blessed the seventh day and sanctified it." The meaning of this passage admits of no dispute. When God is said to bless any thing, it implies that he favourably distinguishes it, in some way or other. The seventh day was thus distinguished by being sanctified, or set apart for a

sacred use. That this is the meaning of the term we have already proved. If, then, from the very creation of the world God commanded men to consecrate one day in seven to his service, we may fairly conclude that this is a duty of universal and perpetual obligation. The way in which the force of this passage is commonly evaded, is not by denying its obvious import, but by assuming it to be a prolepsis, or anticipation of an event which occurred upwards of two thousand years afterward. According to this idea, Moses does not mean to state, that God did then sanctify the seventh day, but merely that his having rested on the seventh day was the reason why, in after ages, he selected that day as the Sabbath. The objections to this assumption, however, appear to us decisive. In the first place, it takes for granted, without the least evidence, that the book of Genesis was not written until after the giving of the law on Mount Sinai. Whereas, the probability is entirely on the side of its having been written at an earlier period. But secondly, it does evident violence to the context. This verse is obviously a part of a regular narrative of consecutive events. Let any unprejudiced man read the passage, and decide for himself. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work." Is not this a regular narrative of facts? God created all things in six days, he rested on the seventh, and blessed the seventh day and sanctified it. There is not the slightest intimation that the latter verse refers to an event, which did not take place for ages after those recorded in the two immediately preceding. Those who make so violent an assumption, are surely bound to produce the strongest reasons in its justification.

In favour of taking the passage in its obvious sense, it may be urged, that there are many important arguments in favour of the ante-Mosaic origin of the Sabbath. The day was appointed in commemoration of the creation. Its grand design was to preserve the knowledge of the true God as the creator of the world. The necessity or ground of the institution, therefore, existed from the beginning. There is in this consideration alone, a strong presumptive proof of its having been appointed at the time specified in Genesis ii. 3. Besides, we know that a large portion of the laws of Moses did not originate with him. The rites and usages of the Hebrews, from

the earliest times, were incorporated into his code. Circumcision, sacrifices, the distinction between clean and unclean animals, the right of divorce, the duties of the avenger of blood, the obligation of a brother to marry the widow of his deceased brother, and many other cases of this kind might be cited. It was the object of Moses, under divine direction, to embody in one code all the traditionary knowledge and laws of his people, and to institute such new regulations as should most effectually preserve them distinct from other nations, and prepare them and the world for the coming of Christ. With regard to the laws, and especially the festivals, which originated with him, it is to be observed, that they arose out of the existing state of the people, or were intended to keep in mind some recent event in their history. This was the case with the Passover, Feast of Tabernacles, &c. When, therefore, there is an institution, which betrays no such local origin, and is designed to commemorate no such recent event, the presumption is strongly in favour of its being one of the traditionary usages which make up so large a part of his laws. This is the case with the Sabbath. This command is not enforced, as the others are, by considerations drawn from their immediate history; but they are commanded to rest on the seventh day because God rested on that day and sanctified it.

The very form in which the command is given, favours the idea of the previous observance of the day. *Remember* the Sabbath day to keep it holy. This mode of expression is not used in reference to feasts which he had but just established. It is no where said, *remember* the Passover, or any other festival. Besides, there is positive evidence of the observance of the Sabbath before the solemn enactment of the law on Mount Sinai. This did not occur until the third month after the departure out of Egypt. Yet we find that in the second month, when in the wilderness of Sin, being pressed for food, the people were supplied by manna from heaven. This perishable article they were commanded to gather from day to day, and not to attempt to preserve it over the twenty-four hours. But on the sixth day, Ex. xvi. 22, the people, of their own accord, gathered a double portion. The rulers came and told Moses, apparently desirous to know whether the manna would keep, or whether they might not expect the usual supply on the following day. Moses told them, the people were right, that as the morrow was the Sabbath, no manna would be given, but the double portion gathered on the sixth day would remain

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sweet over the seventh. Had the people acted under the direction of Moses in this business, the rulers could not have been ignorant of it, and would not have gone to him for instruction.

There is another remark applicable to many of the laws of Moses; in frequent instances something is commanded, but the manner of the performance or details of the duty are not specified. This is the case, however, only where the thing prescribed was already familiar, and usage had fixed the mode in which it was to be done. Thus, in regard to the Sabbath, we find merely the general directions, that the day was to be consecrated to God; all labour intermitted, the sacrifices doubled, and a holy convocation held. But what particular things were prohibited or enjoined, we find no where minutely stated. With respect, however, to those feasts which were unquestionably instituted by Moses, we find the greatest particularity as to the prescriptions. Whence this difference? Does it not arise from the fact, that the Sabbath was one of those usages with which the people were familiar, and therefore did not need such particular instructions?

A strong confirmation of this view, is derived from the division of time into portions of seven days. It is mentioned in the account of the deluge; in the history of Jacob; it is found among all ancient nations, the Egyptians, Greeks, Romans, Asiatics, and even among the American Indians. Whatever was the origin of this division, it is evident that it must have been very ancient. There are three methods of accounting for it. The first is, that it arose from dividing months into four portions. This is very improbable, because seven is not the fourth, either of twenty-nine and a half days, the real length of a lunar month, or of thirty days, which was the number assigned as early as the flood. The other method, is that which Selden and many others have adopted. They suppose, the names of the seven planets being given to the days of the week determined their number. To this supposition it may be objected, that the division existed at a period anterior to any indications of much astronomical knowledge, and that affixing the names of the planets to certain days, was evidently subsequent to the introduction of idolatry, and belief of the influence of the stars over the affairs of men. Of the latter, especially, we have no evidence as early as the times of Noah. Besides, had this been the true origin of the division of time into weeks, we should expect that the names of the planets

would have been given in their natural order, instead of succeeding each other in a manner perfectly arbitrary. The various ingenious answers which have been given to this difficulty, all suppose such a degree of refinement in the mode of proceeding, as could only belong to an age far more recent than that in which the computation by weeks is known to have existed.* The third method is by far the most satisfactory. It supposes the division to have existed from the beginning, and to have arisen from the fact recorded by Moses, that God created all things in six days and rested on the seventh. We know that some obscure knowledge of the creation, deluge, and dispersion has been preserved among all nations. And, therefore, it is not surprising that so convenient a distribution of time, although arbitrary, has passed from one nation to another. If God did from the creation set apart the seventh day to himself, we need no other reason to account for the origin and prevalence of this mode of computation. This fact, too, best accounts for the sacredness attributed among almost all ancient nations, to the number seven. This was every where a sacred number. The manner in which the ancients speak of this number and of the seventh day, is sufficiently remarkable, and has led many learned men, as Theophilus of Antioch, and Clemens of Alexandria, among the ancients; and Grotius, Huet, Budes, and many others among the moderns, to suppose that this day was held sacred by all antiquity. The passages cited on this subject may be seen in Selden, lib. iii. c. 16—19, together with his answers to the arguments derived from them. Admitting all that he says, it is at least clear that this number was considered sacred throughout the ancient world.

We say, then, the plain meaning of the narrative in Gen. ii.; the very reason and nature of the institution; the manner in which the law in Exodus is expressed; the observance of the day before that law was given; the fact that Moses, as a general rule, adopted the *jus consuetudinarium* of his people; the division of time into weeks, long before him; the diffusion of this mode of computation over the world, and the universal sacredness attached to the number seven, are arguments for the institution of the Sabbath from the creation, which we are unable to resist.

The most obvious objection to this opinion, is the absence of

* See, on this subject, *Selden de Jure Nat. et Gen.* Lib. iii.

positive evidence of the religious observance of the seventh day by the Patriarchs. To this it may be replied, there is not such absolute want of evidence on this point, as is often asserted. In the history of Cain and Abel it is said, "at the end of days" (as the Hebrew phrase should be rendered) they brought their respective offerings unto God. We cannot decide, with certainty what this expression means; but, taken in connexion with the statement immediately preceding, that God had set apart to religion the seventh day, which was the close of a regular period, the probability is, that by the "end of days," we are to understand the end of the week, or Sabbath. Besides, the fact already noticed, that Noah and the immediate ancestors of the Hebrews, divided their time into weeks, renders it probable there was some regular observance of the seventh day. But admitting all the objection assumes, that there is no evidence of the religious observance of the Sabbath anterior to Moses, we remark, this is no decisive proof that it was not in fact observed; and if it were, its non-observance would be no decisive argument against its original appointment. In support of the former of these assertions, that silence is no decisive proof of non-observance, it should be remembered the narrative is very short, and goes but little into detail. The history of two thousand five hundred years is comprised in a few pages. This circumstance alone almost invalidates the objection. But the argument would prove too much. From the time of Joshua to that of David, a period of five or six hundred years, there is little or nothing said of the Sabbath. Are we hence to infer, that it was not at all observed during this period? certainly not. This is equally true of a great majority of the laws of Moses; their faithful observance cannot be historically proved, and yet we should not be authorized to conclude from the mere silence of the record, that they were entirely neglected. As to the second point, that non-observance is no decisive argument against the original appointment of the Sabbath, the case is still clearer. As just remarked, although we know that the Hebrew polity was arranged by Moses, as described in the Pentateuch, yet there are many of his laws of which there is no evidence, for ages, of their being actually obeyed. The objection under consideration, as applied to the Sabbath, would require us to believe, that Moses never enjoined any of these laws. We may take a still stronger case. We know from the highest authority, that God in instituting marriage, ordained that a man should

have but one wife. Yet the patriarchs were polygamists; and even after Moses, a plurality of wives was considered lawful among the Hebrews. This, of course, cannot be considered as any proof that God had not at the beginning given a clear intimation of his will on this subject. How then, can it be inferred, from the fact the Sabbath was neglected, even if the fact be admitted, that it was not commanded at the time of the creation? The inference is obviously unauthorized; and yet this is the main ground on which the advocates of the Mosaic origin of this institution, rest their cause, and endeavour to invalidate the plain testimony in Gen. ii. 3.

Another argument is, that the Sabbath was a Jewish institution, having a local origin and design; that is, designed to commemorate an event in which they alone were interested. In proof of which, they appeal to such passages as Exodus xxxi. 13. and others, in which the Sabbath is said to be a sign between God and his ancient people; and to those in which Moses is said to have given them the Sabbath, as in Nehemiah ix. 13, 14. From the former class it is inferred, that if the Sabbath was a sign between God and the Jews, it must be peculiar to them and instituted for them. But this inference is unsound. Any thing, in the language of the Scriptures, is called a sign, which was selected by God to be a memorial of any truth, or confirmation of any promise. It matters not whether the thing selected be ordinary or extraordinary in its character; whether it was previously familiar or originated for the occasion. Thus, God tells Noah the rain-bow should be a sign between him and the earth that the flood never should return. This does not prove that the bow of heaven had never previously been seen; it only declares that it was selected as the memorial of God's gracious determination. In like manner, though the Sabbath had long been familiar to the Hebrews, God might have chosen that observance as a standing memorial of the fact, that the true God was their God. And it is evident that the selection was, of all others, the most appropriate; for the object of the original institution of the Sabbath was to keep in mind that God was the creator of the world, and therefore it was in perfect unison with this design, that God said to the Jews, "keep my Sabbaths" for a sign that your God is the true God. As to those passages in which Moses is said to have given them the Sabbath, the argument is still less conclusive. For Nehemiah, in the passage referred to, says: "Thou gavest them right judgments and true laws, good statutes and

commandments, and madest known unto them thy holy Sabbath; by the hand of Moses thy servant." Were all these right judgments and good statutes, said to be given by Moses, unknown before his time? The reverse is notoriously the case. Christ even says, "Moses gave unto you circumcision," though it was of the fathers and customary long before Moses was born. Such passages no more prove that the Sabbath was instituted by Moses, than they prove that the Hebrews were ignorant of the many moral precepts which he gave them, or of the multitude of usages which he adopted and enforced. The argument from Deut. v. 15, in which the Jews were commanded to keep the Sabbath, because God had delivered them from the land of Egypt, has already been answered. They were to keep it, not in commemoration of that event, but they were to give this opportunity for rest to all their servants, because God had thus interposed to give them rest. The remembrance of their former sufferings should make them kind. These are the objections to the belief that God "sanctified the seventh day" from the beginning. That they are of little force, we think must be admitted. And, therefore, all the direct evidence in favour of the early origin of the institution, which we have adduced, remains unimpaired. But Dr. Paley himself says, "If the divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it." *Moral Philosophy*, p. 247. That it was thus delivered, we think we have proved; that it has been subsequently repealed, it becomes those who deny its continued obligation clearly to establish. The necessity of an express repeal is the stronger, because the principle that a command is to be considered binding as long as the ground or reason of it remains, applies here in its full force. All moral precepts are immutable, because the ground on which they rest is immutable. The commands "Thou shalt not kill," "Honour thy father and thy mother," arising out of the unchanging relations of society, must remain in force as long as these relations subsist. And the command to love God must be binding as long as rational creatures are in being. We have seen that the design of the Sabbath was to secure the continued worship of the true God, and must therefore be binding as long as this obligation continues, unless it be shown that the command has been repealed, and other means appointed for securing this great end.

The arguments of those who assert that the law of the Sabbath is no longer obligatory, are either derived from the general principle that all Jewish laws, as such, are repealed, or from some specific declarations of the New Testament writers. The principal dependence is placed on the assumption that the Sabbath was peculiarly a Jewish institution, and therefore ceased to be obligatory, when the law of Moses was abrogated. That this assumption is unauthorised, we have already endeavoured to prove. A precept having been adopted and incorporated with the Hebrew laws, did not take it out of the class to which it originally belonged, or alter its relation to other nations. This is confessedly the case with all moral precepts which were in force before the law of Moses enacted them, and which continue after that law, as such, ceases to be binding. And this is also true of every law the ground or reason of which continues. The remark, therefore, of Dr. Paley, which the Reviewer quotes, "If the law of the Sabbath be binding, it is binding as to the day, its duties and its penalty," is evidently unfounded. Shall we say that the command, "Thou shalt not commit adultery," if binding at all, must be binding as to its penalty as well as its precept; and that every adulterer must be punished with death? Surely not. Whatever was purely Jewish fell when that system fell; whatever was of prior obligation remains, unless positively repealed. It is precisely on this ground Christians place the law of the Sabbath. Every thing as to duties or penalties which were attached to it, and which had a peculiar reference to the circumstances of the Hebrews, or which arose out of them, is no longer obligatory on us. Hence we are not bound to offer sacrifices on that day as they were, nor are we exposed to the punishment which they incurred, for every violation of a fundamental principle of their theocratical system. Further than this, it is evident, the abrogation of the Mosaic law cannot affect the law of the Sabbath; its original claims remain unaffected. The very position which this command occupies in the Mosaic institutions, shows that it was not considered as one of those positive or ceremonial enactments, which were to remain only until the Messiah appeared. It is presented in the midst of moral precepts of confessedly permanent obligation; it was inscribed on the tables of stone; it followed immediately those precepts which refer to our duty to God as enjoining the means by which the love, obedience and worship which belong to him were to be secured and preserved. It is

thus *custos primæ tabulæ*. If the Sabbath, therefore, be not a peculiarly Jewish institution, the repeal of the Jewish law does not impair our obligation to observe it.

There are, however, some passages in the New Testament which are appealed to as proving that the observance of a day devoted to religion is no longer obligatory. There are only two of much importance. The one is Colossians ii. 10. "Let no man therefore judge you in meat, or in drink, or in respect of a festival *ἐν μερεὶ ἑορτῆς*, or of the new moon, or of the Sabbath *days*." In explaining any passage of this kind, we must of course bear in mind the circumstances of the persons to whom it was addressed. Almost all the early Christian churches were composed of converts both from the Jews and heathen. The former were, naturally, so much attached to their own law, that it was with difficulty they could be brought to relinquish its observance. Hence in all the churches founded by the Apostles, there was continual difficulty on this subject. Judaizing teachers abounded every where, who insisted on the necessity of conforming to the Mosaic institutions. Paul occupies a large share of his several epistles in counter-acting these men. He exhorts Christians to stand fast in the liberty wherewith Christ had made them free; severely re-proves those who suffered themselves to be led into the observance of Jewish rites; and bids them, as in this passage to the Colossians, not to let any man presume to condemn them for not keeping the law of Moses. That this is the simple and full meaning of the passage is evident, because this was the very subject of controversy at Colosse, and because the things here specified, meats, drinks and festivals, were all of them prescriptions of that law. It is clear, therefore, from this passage, that the Sabbath as a Jewish festival, was no more binding than the feast of the new moon, or the distinction between clean and unclean meats. But this is saying nothing more than all Christians admit; that the law of Moses as such, is no longer obligatory. By the *Sabbaths* here mentioned, (although that term is often used generally for all solemn feasts) is meant the seventh day of every week. The observance of this day no one holds to be binding. The name *Sabbath* was distinctively applied to that day. Hence the early Christian fathers earnestly dehort their hearers from keeping the Sabbath; insist upon it, that it is no longer obligatory; while they urge upon them the religious observance of the Lord's day. Thus Ignatius' *Epist. ad Magnes.* c. ix. 10, says: It is altogether

unfit for Christians to live as do the Jews, and, therefore, they should not keep the Sabbath (*μηκετι σαββατιζουτες*) but live in accordance with the Lord's day. This is their constant language. Are we to infer from this that they felt themselves free from all obligation to devote one day in seven to God's service, while they were urging, in the same breath, the observance of such a day? Clearly not. Therefore, while the passage before us is a warrant for Christians not to keep the seventh day, which was the Sabbath, it affords no evidence that the great obligation to devote one day in seven to God, has been repealed.

The other passage is one of similar import in Rom. xiv. 1, 2, 3. "Him that is weak in the faith receive, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind." To what days does the Apostle here refer? Clearly to the festivals of the old dispensation. The Jewish converts thought they ought to observe them; the Gentiles thought they ought not. Paul tells them it was a matter of indifference, that every man should be fully settled in his own mind, and act accordingly, and not condemn those who acted differently. The Reviewer has too much knowledge of the rules of construction, to suppose that this passage is to be taken out of its connexion, and assumed to mean all that the words themselves will possibly bear. This case is precisely parallel with the declaration of Christ, "I say unto you swear not at all," i. e. take no such oaths as were the subject of discourse. That judicial oaths were not intended is plain, because Christ himself afterwards took such an oath, and so did his disciples. If a fair construction of the Saviour's command, frees it from the objection of condemning what he sanctioned by his own example; we cannot refuse to see, that when Paul tells the Roman Christians the observance or non-observance of particular days was a matter of indifference, he meant the declaration to be applied to the subject of discourse, and that he had no reference to a precept which had been in force from the creation of the world. That he had no such reference is still clearer, from the fact that we find him, and the Christians whom he instructed, actually distinguishing one day from another, by consecrating the Lord's day to religious services. There is the same evidence, therefore, that Paul did not mean to declare the weekly observance of a day

for the worship of God a matter of indifference, as there is that Christ did not mean to condemn judicial oaths, when he said, "Swear not at all."

The obligation, therefore, to devote one day in seven to the service of our Maker, has not been repealed in the New Testament. The observance of the seventh day or "Sabbath," has been abolished. As the keeping of that day was in commemoration of the first creation, it was evidently proper when the second or moral creation was effected by Christ, that the latter event should be the particular object of commemoration. Do we, then, actually find the inspired founders of our religion, and the churches under their immediate direction, neglecting the Jewish Sabbath, consecrating the first day of the week to divine worship? This question even Dr. Paley answers in the affirmative. Our Saviour arose from the dead on that day, and twice met his assembled apostles on "the first day of the week." This would in itself be of little consequence, were these two instances of religious convocation not the first of a series continuing unbroken throughout every age and section of the church. An observance thus commenced, and thus continued, we cannot but consider as an authoritative declaration that the great command to devote one day in seven to God, was recognized by Christ and his Apostles as still obligatory on Christians. We accordingly find in the New Testament, that the churches of the apostolic age did observe the first day of the week. In Acts xx. 7, it is recorded that when Paul was at Troas, "On the first day of the week, when the disciples came together to break bread, Paul preached to them." Here then are the Christians of Asia Minor observing this day, under the direction of the Apostle. In the first epistle to the Corinthians, xvi. 1, Paul says, "As I have given order to the churches in Galatia, so also do ye. Upon the first day of the week let every one lay by him in store," &c. In this passage it is clearly intimated, that both in Galatia and Corinth, churches founded by the Apostle, the first day of the week was the day of religious convocation. In Rev. i. 10, St. John says, "I was in the Spirit on the Lord's day." By this expression, the prevalent one in the early ages for the first day of the week, there can be no reasonable doubt that Sunday is intended. The phrase itself would seem to imply that the day was consecrated to divine service, as in the expressions, the Lord's supper, the Lord's house, this idea is conveyed.

That this day was religiously observed by the early Chris-

tians, admits of the most satisfactory proof. Our limits do not allow us here to adduce the evidence of this fact in detail, we must therefore again refer the reader to the works mentioned in a former part of this article. We shall cite only one or two passages. Barnabas, one of the apostolic fathers, argues that even in the Old Testament, God had expressed his dissatisfaction with the Jewish Sabbath, and by the destruction of Jerusalem and the temple, proved that a new order of things was introduced, therefore, he says, "we observe the eighth day, on which Jesus having arisen from the dead ascended up to heaven," c. 15. Justin Martyr, Apo. ii. p. 99, says, "We all meet together on Sunday, on which God having changed darkness and matter, created the world, and on this day Jesus Christ our Saviour arose from the dead." Dyonysius of Corinth, speaking of the first day of the week, says, "To day we observe the Lord's holy day." See Eusebius, lib. iv. c. 23. Origen Hom. vii. in Exod. says, "That manna was rained down from heaven on the Lord's day, and not on the Sabbath, to show the Jews that even then the Lord's day was preferred before it." Tertullian and John of Damascus, both argue at length against the observance of the Sabbath, and declare that Christians consecrate the first day of the week to God. The law of the Sabbath they say, Christ in part repealed, (i. e. as to the day, &c.) and in part spiritualized. "We then," adds the latter, "celebrate the perfect rest of the human race, that is, the day of the resurrection, on which the Lord Jesus, the author of life and salvation, has introduced us into the inheritance," &c. *De fide orth.* lib. iv. c. 24. Athanasius Opera, tom. i. p. 1060, says, "Formerly among the ancients, the Sabbath was honourable, but the Lord transferred the Sabbath to the Lord's day." And soon after adds, "We therefore honour the Lord's day on account of the resurrection." It was a common slander against the early Christians, often repelled by the fathers, that they worshipped the sun because they kept Sunday holy: which Tertullian says they did, *alia longe ratione quam de religione solis.* In allusion to the consecration of this day among the heathen to the sun, Ambrose, Serm. 62, says, *Dominica nobis venerabilis, atque solennis, quod in ea Salvator velut sol oriens discussis inferorum tenebris luce resurrectionis emicuit: ac propterea ipsa dies ab hominibus sæculi Dies solis vocatur, quod ortus eam Sol justitiæ Christus illuminet.*" The first day of the week was often called *Dies panis*, because the Lord's supper was celebrated on every return

of it. It was also called the "Queen of days," βασιλισσα των ημερων. "Let every Christian," says Ignatius, "keep the Lord's day, the resurrection day, the queen, the chief of all days." The most common, and the most appropriate appellation was the Lord's day. This expression, as used with emphasis by the ancients, imports, says Augusti, vol. iii. p. 351, "The day appointed in place of the Sabbath by Christ, the founder of the new covenant, and 'Lord of the Sabbath,' on which men could as well worship God as on the seventh day, which Jewish superstition had desecrated; and on which men should joyfully call to mind the resurrection of Christ and the out-pouring of the Holy Spirit." This day, according to the institutions of the early church, was to be a day of religious joy and thanksgiving. No fasting was ever allowed on Sunday, for this was considered tantamount to a denial of the resurrection of Christ; all prayers were to be offered up in a standing posture; all public and private business was to be suspended; all games forbidden; religious assemblies, even in times of persecution, frequented; and even the previous evening was to be spent religiously as a preparation for its sacred duties.

If, then, from the creation of the world, God commanded men to devote one day in seven to his worship; if this command was introduced into the decalogue and enforced upon the Old Testament church with peculiar strictness; if Christ and his Apostles, the churches founded and instructed by their care and Christians in all ages, have continued to recognise this command; and if the institution be as important for the preservation of religion and good morals as we have endeavoured to show; then it is evident, that the neglect or desecration of this day is the violation of one of the strongest of our obligations, and destructive to the best interests of society.

We have now seen that, according to the opinion of the Christian church in all ages and among all important denominations, the Lord's day ought to be devoted to rest and the worship of God. This rest is not to be absolute, for that some works are lawful on this day, has never been questioned. Even the superstitious Jews admitted this, and, after one sad lesson, determined to defend themselves at least, on the Sabbath. Our Saviour clearly lays down the principle on which we are to decide such cases of exception, when he says, "The Sabbath was made for man, and not man for the Sabbath," and again, "God will have mercy and not sacrifice." The principle contained in these declarations, and which he applies himself in

several instances, is, that when two obligations interfere, the stronger destroys the weaker. This is an universal principle in morals. As a general duty, children are bound to obey their parents, but when this obedience would interfere with their duty to God, the obligation ceases; so that it is no violation of filial duty to refuse to obey a parent, who requires what God forbids. In like manner our Saviour teaches us the obligation to rest on the Sabbath ceases, when a higher obligation requires us to labour. The priests in the temple profaned the Sabbath, and were blameless. Every man might loose his ox and lead him away to watering. It is on this principle that Christ vindicates himself for having healed the sick, and his disciples for plucking ears of corn and eating them. This latitude of interpretation the nature of the law requires; so that we are not only allowed, but bound to perform works of necessity and mercy. In deciding on the cases which come under either of these classes of exception, every man must judge for himself, and on his own responsibility. The petitioners to Congress against carrying the mail on Sunday, never pretended to assume any other ground. They merely presented themselves at the bar of that body to say that, in their judgment, carrying the mail was not a work of necessity, and, therefore, did not come within the exception. When the Reviewer, therefore, himself takes this ground, and presses it with so much coarseness on the attention of the petitioners, he gives himself much gratuitous trouble. They are as well aware as he can be, that the whole question is one of construction; that the point at issue is, whether the carrying the mail on Sunday is a work of so much consequence, that we are freed from the obligation to devote that day to the service of God, in order to effect it. The petitioners think not; and, in our estimation, for very sufficient reasons. They take it for granted, that the pressure of the necessity must be proportionate to the extent of the interference with the object of the day. Although rescuing an ox might be a sufficient reason why his owner should devote the requisite time and labour, it would be a very poor reason why a whole neighbourhood should neglect the religious duty of the day. Due attention to this principle, would have led the Reviewer to see there was little force or propriety in most of his caustic arguments ad hominem, on this subject. The degree of attention which Christians devote to the decency and comfort of domestic arrangements, involves so slight an interference with the duties of the Sabbath, as to

be fully justifiable on their own principles. To justify a work, however, which gives constant employment to thousands in a manner entirely incompatible with its religious observance, and which leads to the partial employment of many millions more, must require a necessity pressing in the extreme. The petitioners do not believe that any such necessity exists for carrying the mail on Sunday; on the contrary, they believe that incalculably more harm than good results from it. Those who entertain this opinion amount to some millions, unquestionably, in this country. Men who belong to the best educated, the most moral, and in every respect most estimable classes of society. It is not in the power of any man by scoffs and ridicule, to render the opinion of such a body of men unworthy of respect; and every such attempt must recoil on its author.

The petitioners are confirmed in their opinion that no such necessity exists, as can authorise this extensive and demoralizing disregard of the Sabbath, by the fact that, in the earlier periods of our national existence, the Post Offices were closed, and the mail was but partially carried on Sunday, and yet no dreadful inconvenience resulted. They know too, that in the immense commercial metropolis of England, no mail departs or is distributed on Sunday. Such facts speak louder than theories or mere prognostications. They observe, moreover, that our government is very inconsistent in this respect. They see that all our legislative and judicial proceedings are suspended on the Sabbath throughout the whole country. And they cannot doubt that this is done at an immense sacrifice of time and money to the community. Thousands are kept waiting the proceedings of these bodies; are prevented receiving what in justice belongs to them; prisoners are detained in vile durance, and the whole march of business is arrested. They cannot perceive why it is, if in the opinion of the community, and of the government too, all these inconveniences are to be cheerfully endured, rather than interfere with the day devoted to religion, the evil arising from stopping the mail on that day, should be regarded as enough to justify a total disregard of it. They believe the inconvenience in the former case, is much greater than it could be in the latter. They, therefore, beg their representatives to be consistent, and to extend the respect they so properly pay to the Sabbath in all other departments of the government, to that of the Post Office. In answer to this reasonable request, to their utter amasement, they are met

on the one hand, with grave arguments to show that Congress has not the constitutional power to do, in regard to the mail, what they do in regard to every other branch of the government; and on the other, still more to their surprise, they are overwhelmed with injurious reflections on their motives, general defamation of their character, and insulting ridicule and taunts. With regard to this latter course, we shall say but little. The former, alone, deserves consideration.

It has, indeed, somewhat ungenerously perhaps, occurred to us, that it was not possible for such men as the chairman of the committee of Congress, and the reputed author of the article in the *American Quarterly Review*, either to blind themselves, or hope to blind others by the sophistry employed on this subject. We find, however, the Editor of the *Review*, in a recent number of the *National Gazette*, gravely recommends the said article, though he gives up its theology, to the serious attention of members of Congress, as a decisive argument on the question. We are free to confess that we are entirely incapable of discovering either the force or consistency of the Reviewer's arguments. On page 189, he says, "The man, or set of men, who say that I shall not ride or walk or sail into the country, because he adjudges these things to be breaches of the law, having thus determined what I shall *not do*, will next say what I *shall do*, will direct that I shall go to church, and then that I shall go to *his* church, &c. If the point now disputed be carried or yielded, the progress of the same power to the point suggested, will have no new principle or impediment to overcome in its way. Every thing is gained over any rights of conscience and religious freedom when a single point is carried against them." The argument here is, that it is inconsistent with religious freedom for the government to undertake to decide that the Reviewer shall not receive his letters or papers on Sunday, because if this be allowed, it may order him to go to church, decide for him what church, &c. That there is a fallacy somewhere in this argument, is evident. The government, as well state as general, does undertake to tell that gentleman that he shall not hold a court, if a judge; or plead a cause, if a lawyer; or prosecute a suit, if a client, on that day. However inconvenient the delay, he must wait. The government, moreover, does tell merchants and tradesmen, they shall not buy or sell on Sunday; that their store must be closed on that day. Where, then, is the difference between these cases? Why may not the government as

well tell the people that it will not allow its post-masters to distribute letters, as forbid its judges to administer the law on Sunday? Where is the difference in principle? We cannot perceive any. And what is more to the point, the Reviewer cannot. He entirely abandons the ground here assumed, of a constitutional difficulty, in his answer to the *North American Review*. "It is true," he says, "that the other offices of government do generally suspend their operations on Sunday; and that the Post Office does not. We have suggested the reason, which we shall show is the true one, and is wholly independent of any supposed religious obligation, or imperative command of Him, who should be obeyed in all things. [A declaration contradicted in the next sentence.] The difference of practice in these branches is founded on the difference of their duties, which allows of the permitted or PRESCRIBED rest from labour in the one case, and does not allow it in the other." "Sunday is observed as a day of rest and worship, unless some public or private necessity or utility warrants a dispensation; and the dispensation must be commensurate with the necessity or utility which demands it." pp. 190 and 191. The Reviewer has here strangely forgotten himself. This is the whole doctrine of the "terrorists." The length and breadth of Calvinistic rigour on the subject. There is not a man amongst us, who goes one jot beyond this; Sunday is to be observed as a day of rest and worship, unless necessity or utility warrants a dispensation. Has any man ever maintained that God requires us to rest on the Sabbath, when necessity requires us to labour? The Reviewer, therefore, in acknowledging (what, indeed, he could not deny) that the government does respect Sunday as a day of rest and worship, whenever it can do so, has entirely given up the ground that there is any constitutional difficulty in the case. He admits that no new principle is to be recognized, but that the whole question is, whether a principle already acknowledged shall be applied to a specified case. In doing this, he acknowledges that all the abuse which he and others have heaped upon the petitioners for applying for an unconstitutional exercise of power, is utterly unfounded. The principle which he admits is properly recognized by the government, has been acted upon since its formation. It has been adopted by every State in the Union, and by every incorporated town which has made any municipal laws to regulate the observance of the Lord's day. Unless the Reviewer will maintain that government, from the first, has been tramp-

ling on the rights of conscience and religious liberty, he must retract his censures, and admit the futility of his own arguments and those of the chairman of the post office committee. How this latter gentleman, with any seriousness, could ask, as an argument on this subject, how government was to accommodate all classes of the community, Jews, Mahometans, seventh day Baptists, &c.? we are at a loss to conceive. Why does he not wonder how all these classes are suited at present, with government respecting Sunday, as our Reviewer tells him it very properly does, in every branch excepting the post office? Can he not see that if they would have any ground of complaint if the latter department was closed on that day, they have the same ground already? The truth is, however, they would have no reason to complain in either case, as we shall presently show. We are equally at a loss to imagine how a gentleman of any discrimination could ask, "Why the petitioners have confined their prayer to the mail; why they have not requested that government should be required to suspend all its executive functions on that day; why they have not required that our ships of war should not sail; that our armies should not march; that the officers of justice should not seize the suspected or guard the convicted?" The petitioners will allow our Reviewer to answer him. Sunday is to be observed as a day of rest and worship, unless necessity warrants a dispensation. Consequently, to ask why the petitioners think one thing is necessary, when they dont think another so, is not a very pungent question. It might as well be asked, why they think it wrong to work on Sunday, if they think it right to take a cup of water? Yet this is what the Reviewer calls a cogent appeal! He somewhere remarks, that "honest and sincere men become so absorbed and infatuated with their own notions," as to lose all power of discrimination. If he wishes the benefit of this remark, we must in courtesy grant it.

The truth is, the grand mistake of the chairman and the Reviewer in all their arguments on this subject is, they think themselves heathen, whereas they are Christians; members of a Christian community, and bound to act accordingly. If they consider this a misfortune, they can only help the matter by making the majority of the same mind. But as long as the great mass of the people profess the Christian religion, so long must government respect that religion. Our legislature and every other governing body, are under a two-fold obligation as it regards religion. They are themselves bound as individuals

and as legislators, to act in accordance with the great principles of moral and religious obligation. This is a duty they owe to God. And they are, moreover, obliged to respect the religion of those for whom they legislate. They have no right to order the violation, on their part, of any of its precepts. This latter obligation is irrespective of the nature of that religion. The British government in India, has never pretended to the right, nor would they dare to assume it, of requiring the Hindoos to act contrary to their faith. And the Emperor Nicholas is obliged to accommodate his laws to his Mohammeden subjects, as far as they are concerned. From the fact that our constitution having wisely placed religion beyond its jurisdiction, it has been strangely inferred, that those who act under it, are authorised to legislate as though the people had no religion. This is the fallacy of all the Reviewer's arguments on this point. The people, in reserving the care of this subject to themselves, never intended thereby to authorise the government in making laws for them, to trample on their religious opinions. All they desire, and all the petitioners desire is, that Congress WOULD LET THE MATTER ALONE. As they have no right to pass any law in support of religion; so they are not authorised to make any, which interferes with it. If it be proper for them to pass a law which requires thousands to disregard the Sabbath, or submit to certain disabilities; it is competent to them to pass an act which visits with similar pains any man who goes to church. So long as it cannot be denied that Congress legislates for a Christian people, any law which requires the violation of the Christian religion, is oppressive and unjust. But it is asked what government is to do when the people are of different religions? We answer, the principles, which should regulate the movements of government in such cases, are perfectly obvious. In the first place, it should interfere as little as possible with the opinions of any party. It should pass no law, except in cases of necessity, which requires the violation of the precepts of any form of religion its citizens may adopt. Secondly, as it is clearly impossible to avoid this evil entirely, where there are Atheists, Deists, Christians and Jews living together, that course must be pursued which will produce the least injustice. In a Jewish country, the Jews are to be principally regarded, and in a Christian country, Christians. The plain principle is, that the religion of the country is to be respected. By religion of the country is meant, not an established religion, but that which the mass of

the people profess. Unless this be regarded, intolerable oppression must be the result. Acting on the principle assumed by the chairman and the Reviewer, that the government are to pay as little regard to Christianity, as to Judaism, that is, to the interests of thirteen millions, as those of a few hundred, would only multiply the evil an hundred fold. It would disfranchise all the sincere Christians in the land, without the least benefit to the Jews. But the fact is, no government could exist which acted on this principle. Our own has always been wise enough to know that they were legislating for Christians, and to act accordingly. They, therefore, have in practice and by laws, recognised Christianity, and disregarded Judaism. They have acknowledged a God, and a future state of retribution, to the confusion of the Atheist and the Universalist. These "theological points," the Government takes for granted as embraced in the religion of the people, and proceeds upon them as settled. The principle of the chairman is completely and radically revolutionary. It would change the whole practice of the government, and overturn it from its very foundations. Let Congress once announce to the people that they are to be treated as Atheists; that their most sacred rights and opinions are to be trampled in the dust, and our government is at an end. This recurrence to first principles, in matters of government, and pushing them, even when correct, to extremes, is of all courses the most dangerous; and yet, one of the most common with men of ardent and inconsiderate minds. Because a man's religious opinions are sacred and the rights of conscience inviolable, it is inferred, that the government can pay no regard to Jews, Turks, Christians, or Infidels, but drive on blindfold, careless whether its laws clash with the opinions of the hundred or the million. Yet, acting on this plan would be absurd and impossible. The same is true with regard to the liberty of the press, the inviolability of property, and other essential or conventional rights. They are of necessity limited and restricted, when men live in society; and pressing any of them to extremes would ruin any community in the world.

Setting aside, therefore, the obligation which Congress, as Christians, are themselves under to obey the precepts of Christianity, it is obvious that as long as they are the legislators of a Christian people, they have no right to pass a law which requires the violation of any of its commands. This, in the judgment of the petitioners, they have done; and of this they

complain. Is it a crime, then, to represent to Congress, that by any law of theirs, they encroach upon the rights of their constituents; that they require of them what their religion forbids? The Reviewer, however, tells us that this is not the case; that every man is free to act as he pleases. "He is not called upon *to do what he thinks wrong*; nor is he *prohibited from doing* what he thinks right." "No one requires him to depart a jot from his principles, or to violate his sense of duty." The law does not force him to be a mail contractor, nor a postmaster; neither does it require him to get his letters or papers on Sunday. This is all true. Let us apply this principle to other cases. Suppose a law passed ordering both houses of Congress to sit on Sunday; the president, heads of department, all clerks and minor officers, all judges from the highest to the lowest, to disregard the Sabbath; and then Congress to tell their Christian constituents that they need not act against their conscience; the law does not require any man to be either a senator or representative; nor does it force him to accept of any office, from the president to a tide-waiter. If any of them have a cause pending in court, they need not prosecute it on Sunday; should it happen to be called up, they can easily submit to be non-suited. A lawyer need not take a case likely to come to trial on that day. All that such persons have to do, is to renounce all places of honour, power, or profit; submit to be defrauded at every turn, and allow those "less scrupulous" to govern them. Strange liberty and equality this, in a Christian country! This course, which would disfranchise millions of the people; which would visit religious opinions with civil pains and penalties the most disgraceful; which would be a test-act of infidelity, according to the principles of the Reviewer, is true liberty, good enough, at least, for petitioners. We rather suspect, those same Calvinists, whom the Reviewer beards so unceremoniously, would find such a law as hard to bear, as they did the stamp-act of old. That such enactments are in fact test-acts, needs no proof. Any law, which prevents access to office to men of a certain creed, is a religious test. Our Reviewer might have comforted the Irish Catholics, as he now consoles American Christians, by telling them, they were "not required to do what they thought wrong, nor prohibited from doing what they thought right." What could they wish more? They need not take the offensive oath; all they had to do, was to stay out of parliament, and let the

less scrupulous manage matters for them. Strange doctrine for freemen! Strange instructions for an American Congress! It is undeniable, that the post-office law, as far as it goes, is a law of proscription, a religious test administered to every servant of the department. So far, therefore, is the assertion, that the petitioners apply for a law to deprive any man of a right, from being correct; that their application is only for the repeal of an act which deprives a large body of our fellow-citizens of their rights. But the Reviewer tells us he has a right to have his letters on Sunday, and therefore, a law forbidding him to get them, is injurious and oppressive. If he has this right, it is more than any other man in the land has. Who gave him the right in a Christian country, to require the government, or any individual, to wait on him on Sunday? Must other people violate their sense of duty for his accommodation? Has he a right to have a cause tried on Sunday? Can he force Congress to receive a petition or perform any of its functions, on that day, in his behalf? If not, whence does he get the right to make government carry letters for him, or to employ persons to deliver them on Sunday? No such right exists.

The fact is, the Reviewer knows, as well as we do, that all his arguments on this head are not worth a straw. He cannot help knowing it; because, he himself has placed the whole subject on its proper basis. He tells us that Sunday, in this country, is to be respected by the people and government, as a day devoted to rest and worship, except when public or private necessity forbids. And, consequently, the whole question about the mail is, whether this necessity exists. If this be once made out, there is not a Christian in the land who would utter a syllable of objection. As this, according to his own showing, is the real point at issue, he must be able to see, that all arguments to prove that granting the prayer of the petitioners would be an interference with the rights of conscience, and requires an unconstitutional exercise of power, are in direct contradiction to his own doctrine, and bear with all their force on the practice of government in all the other departments. He must see, too, that if his principles were applied to the other branches of the State, the result would be a most odious proscription and tyranny, a test-act more offensive than has ever yet disgraced a Christian country.

We have dwelt on this subject much longer than we at first intended. It is, however, one of incalculable importance. Did the petitioners not believe that the Sabbath was divinely

appointed, as the great means of preserving religion and good morals; that its influence was essential to the well-being of society, Congress would never have heard one word of remonstrance or complaint. No selfish motive can, with the least semblance of truth, be imputed to them. If stopping the mail on Sunday would occasion all the inconvenience which is predicted, they would bear their full share of the burden. Seeking such an object as the best interests of their country, by means obviously just and proper, is surely not a crime of sufficient magnitude to justify the amount of vulgar abuse which has been heaped upon them. So long as this was confined to papers confessedly hostile to all religion, and to many of the most sacred institutions of society, it was not a matter of surprise. Nor did we wonder that the chairman of the committee of Congress should allow himself to stray from the real point in hand, into a disquisition on the diversity of religious creeds, and the value of religious liberty. Such things are common in reports. But that a work, of the standing of the *American Quarterly Review*, should present its readers, not with a fair discussion of the question at issue, but with an article in which the religious principles of a large part of the community are ridiculed, their motives vilified, and their general character defamed, is a matter of unmingled regret. It would seem as though, by a strange mishap, some stray sheets from pens under the influence of a nameless female, had found their way into the mahogany escritoir of the unsuspecting editor. The *tone* of a book cannot be quoted. A specimen we are bound to give, to justify a charge so serious, and so derogatory to the respectability of the work. On page 186, the following passage occurs: "It is your *man-gods*, who make such laws, and impiously assume the power to condemn and inflict awful penalties upon those they shall adjudge to violate them; while with a most impudent self-complacency, they find an expiatory apology for their own deviations. The stern and cruel severity with which these self-righteous expounders of the law visit its utmost rigours upon all who dissent from their opinions, warrants us in probing their pretensions to the quick; and in searching their lives to see if the fruit shows the tree to be better than those they would cut down, and cast into the fire. Admitting that there are pure and bright examples of a good life among the terrorists—not, however, more or better than are found among their opponents—if we look at them individually, we shall see them,

GENERALLY, as devoted to worldly wealth and enjoyments; as solicitous for distinction and influence; as easily and happily puffed with pride and conceit; and as mere creatures of flesh, as those they pity or spurn, because, forsooth, their pretensions to sanctity are not so lofty—or their notions of Christianity so mysterious as their own; nor their observances and deportment squared by the rule they have adopted. They are as impatient of injuries; as vindictive in their passions; as unforgiving in their temper; as sordid and penurious; as keen, close and avaricious in their dealings; as hard creditors; as inflexible and unpitying in exacting their rights. But all this offends no law of the land; and is not forbidden by the Decalogue, as they interpret it; but to step into a steam-boat on Sunday! that is the fatal sin, and must be expiated by eternal torments. The religion of such men is satisfied by a hard and austere observance of the Sabbath, which happens to fall in with their taste; by professing a belief in certain sectarian tenets, which they do not understand; with occasional ostentatious donations to institutions which flatter their vanity by adulatory resolutions, and give them importance by a pompous publication of their piety and generosity.”* Such language the petitioners may well pity, and will, doubtless, readily forgive; more readily, we trust, than the Reviewer can forgive himself, or regain his self-respect. On page 190, he says, “Assuredly, a Calvinist would hold it to be a much more important service to religion, to prohibit all men from an attendance on an Unitarian or Catholic church, than to stop the mails and steam-boats on Sunday; and, therefore, in his own principles of duty, he would not only be willing, but bound to prevent it, if he could. *And he refrains from the attempt, only because there is a stronger power over him;* but if he can hoodwink or break that power in the one case, there is no security in it for any other; and we shall hold all these rights, not on guarantee of the Constitution, but at the discretion of legislatures, to be acted upon by popular feeling and interests.” This is a bold assertion, not with that boldness which is required to meet danger with unconcern, but that which enables a man calmly to contradict truth and history to the face. There are several millions of Calvinists in this country, and

* The committee of the House of Representatives, speaking of these same persons, say, “It is believed, that the history of legislation in this country affords no instance in which a stronger expression has been made, if regard be had to the numbers, wealth, or the intelligence of the petitioners.”

the assertion is not true of any one of them, we verily believe. Before the Reviewer can prove that Calvinists are particularly inclined to tyranny, he must blot out all the record of the past. They have, notoriously, been the staunch advocates and champions of liberty. The Calvinist Hampden was pleading and dying for the liberty of the world, while the infidel Hobbes was writing and raving for passive obedience. The liberty secured by Calvinists has given birth to all the world now enjoys. Calvinists* gave the world the Reformation, and England her constitution. They have ever been in advance of the rest of the world in the principles of toleration. Do Unitarians suffer from Calvinists here, in the nineteenth century, what Calvinists are now suffering from Unitarians in Switzerland? Take them, age for age, with others, and for the solitary victim to their bigotry, you will find hecatombs of martyrs. No man, with the light of history before his eyes, would hesitate to prefer leaving life, honour, or property, in the hands of the strictest Calvinists of the age, rather than in the power of those "less scrupulous" personages, whom the Reviewer has taken under his especial favour.

ART. VII.—MODERN JUDAISM.

REVIEW.—*Instruction in the Mosaic Religion. Translated from the German of J. Johlson, teacher of an Israelitish School at Frankfort on the Maine. By Isaac Leeser, Reader of the Portuguese Jewish Congregation in Philadelphia, A. M. 5590. Philadelphia, A. Waldie, printer. 8vo. pp. 139.*

A JEWISH book, in our own language is indeed a rarity; and we must solicit the indulgence of our readers, while we pause for a short time over its contents. The fortunes of this extraordinary people have been so wonderful, and their relation to Christianity so near and interesting, that we cannot but regard their very errors as instructive. In controversy, therefore, with a child of Abraham, we entertain feelings far remote from those with which we discuss the points of difference between ourselves and an idolater, or an infidel. Our

* In the sense of the Reviewer.