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VOLUME XI
SON OF MAN — TREMELLIUS

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SUNDAY.

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I. History of Observance of Sunday: The earliest traces of the observance of the first day of the week in remembrance of Christ's resurrection is found in the Pauline period of the

1. The Apostolic Age. Preceding this, Christians had, after the example of Christ himself and as a continuation of the

Old-Testament custom, kept the Sabbath, but with some freedom as to the method of its observance. At first daily meetings were held for the expression of thanks for salvation. But soon a movement began among gentile Christians (cf. I Cor. xvi. 2 with Acts xx. 7) to hold longer services on Sunday characterized in part by the collection of free-will offerings. The name, "the Lord's day," became a designation for it (Rev. i. 10; Ignatius, "Magnesians," ix., Eng. transl., *ANF*, i. 62; Didache, xiv.). The author of the Epistle of Barnabas (chap. xv., *ANF*, i. 147) speaks of the day as the "eighth day" and justifies its observance as celebrating the resurrection of Christ, his first appearance to the disciples, and his ascension. The day is called Sunday by Justin Martyr as commemorating the creation of light on the first day of the creation and also the awakening of Christ, the "Sun of righteousness," from the darkness of the grave. After Justin, the mention of the Lord's day as the weekly observance of the Christians becomes ever more frequent. Opposed to the claim that the Christians in celebrating Sunday had indirectly appropriated a day already observed in honor of a heathen deity, it is to be considered that in addition to the motive for observing that day assigned by Justin Martyr and Barnabas, the great aversion of the early Christians to idolatry would preclude the possibility of such appropriation.

From Tertullian (*De corona*, iii., *ANF*, iii. 94) and other sources it appears that, after the Apostolic Age, since Sunday was a day of rejoicing, fasting and kneeling at prayer was not observed. Tertullian advised that the ordinary daily routine

of labor be avoided, not out of respect to the Old-Testament law (Ex. xx. 8-9), but because it was in keeping with the purpose of devoting the day to a celebration of joy. This conception of

2. To the Sunday continued for a number of centuries; as late as 538, at the Third

Synod of Orléans (Hefele, *Conciliengeschichte*, ii. 778; Fr. transl., ii. 2, p. 1162; Eng. transl., iv. 208-209), the idea that meals could not be prepared on Sunday and that other like work could not be done was condemned as Jewish superstition. Sunday was first regulated by civil authority in 321, under Constantine, directing that the day be hallowed and observed appropriately. By this law juridical and industrial activities were suspended. The laws regulating Sunday observance were gradually made more comprehensive and stringent by subsequent emperors, forbidding participation in or attendance at places of public amusement and prescribing a more humane treatment of prisoners on that day. A synodical decree of 585 (canon 1, Synod of Macon; Hefele, *Conciliengeschichte*, iii. 40, Fr. transl., iii. 209, cf. note 2, Eng. transl., iv. 407) established severe punishments for the desecration of Sunday. But these strict regulations were not borrowed from Old-Testament legislation, the day being only broadly regarded as corresponding to the Old-Testament Sabbath. "Sabbath signifies rest, Sunday signifies resurrection," taught Augustine (on Ps. cl.). Not until the time of the Carolingians did the idea of substitution of Sunday for the Old-Testament Sabbath prevail in Christian Europe. Charlemagne's numerous strict Sunday regulations were explicitly based upon the Old-Testament command to keep the Sabbath day holy, and henceforth, throughout the Middle Ages, the Old-Testament idea of the Sabbath was the basis for laws regulating the observance of Sunday. And the situation in the East repeated that in the West, labor being strictly prohibited on Sunday—as by Leo the Isaurian.

After the Reformation German Protestantism turned away from the Judaizing theory back to the original conception of Sunday observance.

3. **Post-Reformation**. Luther's Larger Catechism taught that one day is not essentially better than another, but that, since it of Sunday. is not possible to devote each day in the week to a special religious celebration, one day should be set apart for that purpose and that, to avoid the unnecessary disturbance which an innovation would occasion, it should continue to be Sunday. The Augsburg Confession (art. xxviii.) protests against the Sabbath substitution theory. However, there was not entire agreement among the early Protestants on this subject, there being a number who advocated literal adherence to the Sabbath law of the Old Testament. Others, on the contrary, held that Sunday was only a symbol of the resurrection and that no outward formal observance was required on that day. But the more commonly accepted view among Protestants sanctioned a moderately liberal observance of Sunday. Even the stringent Sunday regulations of Calvin were not the outgrowth of the substitution theory. Scotch and English Presbyterians returned to the idea that Sunday took the place of the Old-Testament Sabbath and that consequently no labor is to be permitted, the entire day being devoted to worship (Schaff, *Creeds*, i. 777-778). This doctrine found acceptance among Anglicans and had some following in Holland and Germany. However, opposition to the Puritan Sunday was present among both Anglicans and Presbyterians. In England the controversy was bitter throughout the seventeenth century. The Presbyterian theologians strongly protested against an edict of James I. in 1616 (see *SPORTS, BOOK OF*), allowing participation in certain pleasures on Sunday. But the edict found defenders among Anglican prelates and theologians. It may be noted that, in a revival of the dispute toward the end of that century, John Bunyan took a position favoring the freer conception of Sunday. John Milton in *On Christian Doctrine* (vol. iv. of his *Prose Works*, London, 1848-53) recorded opinions partially at variance with those of the Westminster Confession. In the controversy which was then in progress on the continent, the development of the extreme views of the anti-Sabbatarians is noteworthy. They held that Christians are not commanded to devote any particular day to a special celebration, and that everything which a Christian may do, he may do to the glory of God. Ordinary labor need not, therefore, be suspended on Sunday, provided only the hearts of the laborers are in a correct attitude toward God.

Thus three main tendencies developed regarding the observance of Sunday: the Puritanical, the extreme anti-Sabbatarian, and the moderate Lutheran. The first of these positions is represented best in the strict Sunday laws of Scotland and of the New England colonies. That Sunday should be most carefully observed as a day of rest and that the State should support them in securing such an observance, was held as a fundamental right. However, there were always men of influence who

opposed this view, and in America particularly the influence of the Sunday-school has tended to moderate, in some measure, the earlier Puritanical view of Sunday observance. In England there has been during the last quarter of a century, under the influence of anti-Sabbatarian and even irreligious utilitarian ideas, a reaction against the formal observance of Sunday. The Sunday League, organized July 2, 1875, at a meeting in Westminster Palace Hotel, in London, is in favor of allowing participation in harmless Sunday amusements, particularly in the larger cities. Here and there, where the influence of this organization has reached, museums, public gardens, and libraries have been opened on Sunday. A more radical tendency is that which supports public lectures on secular themes on Sunday afternoons.

In Germany there developed a strong movement about the middle of the nineteenth century in favor of a more careful observance of Sunday as a day of rest.

5. **Recent Movements** of church conventions and by the issue in Germany. of a large number of publications relating to the subject, the great extent of Sunday labor was brought to public attention, and the necessity of protecting the laborer in his right to Sunday rest. The governments of Prussia and Württemberg responded to the appeal of the Protestant church there (1850) by enforcing Sunday observance in all branches of the governmental service. The religious periodicals championed the cause with great zeal. The movement waned for a period but revived about 1874 as one of the phases of the *Kulturkampf*. In both Germany and Switzerland numerous organizations were brought into existence for the purpose of strengthening the movement, and these have been united since 1876 in an international congress. The movement has resulted in Germany in a number of recent laws enforcing the observance of Sunday as a day of rest.

(O. ZÖCKLER†.)

II. **Sunday Legislation**: Laws respecting Sabbath-keeping or the observing of Sunday have never been religious only, but have had also a hygienic basis. So far as the acts of observance

1. **Origin** have been detailed in legislation, the and Charac- course prescribed has always been rest ter of the and quiet. In fact, the word "Sabbath. bath" has never been the name of a day of the week at any time, but has

always been descriptive of human conduct on the day in question. Although the spirit may be religious and distinctly Christian, the idea of physical rest and quiet is at the bottom of all the regulations in all Sunday legislation. The Mosaic annals record the command from Sinai to keep the Sabbath holy, but its details relate largely, if not wholly, to the enforcing of physical rest. It must not be assumed that these were new regulations. It was beyond doubt the writing into the Decalogue of a law previously existing and observed, whether written or unwritten. How early those regulations were first made does not appear, but it is impossible from the whole of that record to conclude otherwise than that it was a regulation for human conduct which had been given from the very origin of the human

race, and that contemporary with it was the week of seven days as a division of time. So far as is known the Hebrews never had names for the days of their week, but knew them by numbers only. Aside from the Bible record, the division of time into weeks, consisting of seven days each, one of which days was by law made a rest day, appears very early in the history of oriental peoples, other than the Hebrews (see WEEK).

Upon the basis of the archeological discoveries of the last half-century it is claimed by many archeologists, with apparent justification, that the Akkadians, who inhabited North Babylonia long before

the time of Abraham (see BABYLONIA, V., § 1), divided time into periods of **2. The Week.** weeks, and that each week consisted of seven days, named for the sun, the moon, and five of the planets. One day of each week, or the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of each month, each known as *Sabatu*, was a rest day, on which all labor was unlawful, and even the king was interdicted from labor and from ordinary and royal pleasures (see WEEK). The regulations in that regard will compare in drastic repression with any of the requirements of the mythical blue-laws of Connecticut. The weekly calendar of seven days was unknown to the early Greeks. Their week consisted of ten days. The early Romans divided the year into months and the months into three unequal and varying parts, the Kalends, of thirteen to fifteen days, the Ides, of seven to nine days, and the Nones, of nine days. The Egyptians, like the Assyrians and Babylonians, were advanced astronomers, and in very remote time, but how early is not known, had their weeks of seven days each. How they came to have weeks of seven days like the Akkadians, the Assyrians, and the Babylonians is not known. Nor is it known why they also called their days for the sun, the moon, and five of the planets. This Egyptian division of time was introduced into Rome and supplanted the Roman calendar, but the time of the innovation is not certainly known; some authorities placing it in the second and others in the fourth century of the Christian era. In this Roman week of seven days, one day was named for the sun, and called "day of the sun." It is clear that this naming it after the sun was wholly distinct from and unconnected with the worship of the sun or of Apollo, who, in Greek, and later in Roman, mythology represented the sun, and was worshiped in Greece on the seventh day of each month, and in Rome on a like day, and not on the first day of the week of seven days, the day in the calendar named for the sun. With the progress of the Greek armies under Alexander many oriental customs disappeared, and with the destruction of the Jewish nation and the supremacy of the Roman empire, the general and open keeping of the Mosaic law as to Sabbath observance ended, though the Jews privately continued the observance.

Not until the Christian religion had made its converts throughout the Roman Empire, and the body of Christians had become so great as to be an element to be reckoned with, does legislation concerning the rest day again recur. The Christians had

passed through the throes of persecution, and had been deprived of property and of civil rights.

Constantine had ruled in Gaul and
3. Roman Britain, where he had ameliorated the legislation conditions for Christians. And when for Sunday. he came to power in 313 A.D., he was joined by Maxentius in the celebrated edict of Milan, by which civil rights were accorded to Christians, their property restored, and general religious liberty guaranteed to all. In 321 A.D. Constantine, having become sole emperor, issued his famous edict, prohibiting certain labor and trades on Sunday. ("Let all magistrates and people of the city, and all who work as artisans, rest on the venerable day of the sun"; text and transl. of the edict given in Schaff, *Christian Church*, iii. 380, note 1). Exceptions follow as to farmers and vine-growers, who might otherwise lose their crops. However one may strain not to see in this edict of the Roman emperor any recognition of the religious element or of Christian rites, it remains clear that it was not the inauguration of a feast to the sun, or to Apollo the heathen representative of the sun, for it was not Apollo's day. Apollo never was worshiped on the first day of the week, nor on the seventh day of the week, but upon the seventh day of the month, which was his festal day. It is also beyond dispute that it was a setting apart by law for the first time of the first day of the week as a *festum*, or feast day, which day was then kept holy only by Christians, who observed it as a rest day as well as a day of worship. By the edict of Constantine the keeping of the day in the same manner as Christians kept it was enjoined by making physical labor unlawful on that day. Sixty-six years later, 387 A.D., in another Roman decree, Sunday is called "The Lord's Day." This constitutes legal recognition of the Christian name for the day, used by Christians from the middle of the first century. In 392 A.D., another Roman decree forbade on that day all exhibitions that might turn away attendance from the mysteries of the Christian religion. The Sunday legislation of the Roman empire never went backward. The decrees of Valens, Valentinian I., Gratian, Valentinian II., Theodosius the Great, Honorius, Arcadius, Theodosius II., Leo I., and Athenius, between 364 and 467, added other inhibitions, but also made from time to time exemption from certain prohibitions of the law. In the time of Justinian 685 A.D., the laws of the empire on the subject were gathered into the codes, which contained the law of the Roman empire, and from the year 800, when Charlemagne was crowned, this code was of force and effect all over the "Holy Roman Empire," that "complex Frankish empire," a State composed of many states. During the Middle Ages there were decrees and canons of popes and of councils concerning the observance of Sunday, which, though ecclesiastical, were of civil force because enforced by the civil power.

It would seem that English Sunday legislation got its impulse and initiative from the Christian religion. Such early statutes as are known followed the advent of Augustine in England and the conversion of the Saxon kings to Christianity. They

appear as early as the Heptarchy. Ina reigned king of Wessex from 688 to his abdication in 725.

He began as a warrior, then became a statesman and law-giver, and died a religious recluse. When he had added much to his kingdom by war upon his neighbors he gave a code of laws, known as the "West Saxon code," in which was a law for observance of Sunday which prohibited all work on that day. In the east of England, the kingdom of Kent, the home of Augustine and the field of his success, it is strange that there is no earlier record of Sunday laws. Perhaps ecclesiastical canons were deemed enough. But in the time of Withred, king of Kent, in 696, a statute was enacted forbidding labor from Saturday at sunset to Sunday at sunset. This recalls an early New England custom as to the beginning and ending of Sunday observance. The same law made free the slave who worked on Sunday by his lord's command, and enslaved the free man who worked without his lord's command. Other severe penalties are mentioned. In 747 Eidelbald, king of the Mercians, enacted the observance of the Lord's day by all, and forbade all business, journeys, and meetings. Before 900, Alfred, king of Wessex, and "over-lord" of the Saxon kingdom of England, had enacted a law for Sunday observance. Earlier than 930, the kingdom of the West Saxons and Mercia having been united, Athelstan the king, also "over-lord" of the other kingdoms, by his statute forbade all merchandising on the Lord's day. Edgar, king of the same realm 959-975, enacted a further Sunday law forbidding Sunday trading, folknotes (meetings of the people), heathen songs, and devils games on that day, and he is said to have enacted that Sunday began at three on Saturday afternoon and continued until daybreak of Monday. Ethelred, king of the same kingdom 978-1016, enacted that all "hunting bouts," trafficking, courts, and worldly works were forbidden on Sunday; yet allowed courts to sit on occasions of necessity. Canute, the first Danish king of England, came to that throne in 1017, and reenacted Sunday laws forbidding hunting and worldly work on Sunday, and also marketing, except for necessity, and forbade capital punishment on that day. The Saxon dynasty was restored in 1040, and Edward the Confessor about 1056 enlarged the Sunday law of Canute. Lord Mansfield, in a decision of a lawsuit (Swann vs. Browne, 3 Burrow, 1599) which involved the question whether a court could make a valid judgment on a Sunday, is authority for the statement that both William the Conqueror and Henry II. ratified and confirmed the canons of the councils of Tribury and Saint Medoro and the ordinances of Edward the Confessor as to Sunday observance, and decreed that the codes of Justinian on Sunday observance were the law of England. Successive acts of parliament on Sunday observance became the law of England (e.g.: 1354 A.D., the 28th of Edward II., chapter 14; 1388 A.D., the 12th of Richard II., chapter 6; 1410 A.D., the 11th of Henry IV., chapter 7; 1428 A.D., the 6th of Henry VI., chapter 3; 1449 A.D., the 27th of Henry VI., chapter 5; 1464 A.D., the 4th of Edward IV., chapter 7; 1552 A.D., the 6th of

Edward VI., chapter 3; 1603 A.D., the 1st of James I., chapter 25; 1625 A.D., the 1st of Charles I., chapter 7; 1627 A.D., the 3d of Charles I., chapter 1).

The Puritan ideas obtained ascendancy in England and in 1676 A.D., 29 Charles II., chapter 7, was enacted. This statute was the most comprehensive and severe and the most detailed of any English Sunday law. Its purpose as expressed in

its title was for "the better observation and keeping holy of the Lord's **Results Day**, commonly called Sunday." It enacts the careful execution of all existing laws relating to the Lord's

day; commands exercises public and private of piety and of religion on that day; forbids all labor, work, or business of ordinary calling, works of charity or necessity alone excepted, but exempts children; forbids the crying or exposing for sale of wares, merchandise, fruit, herbs, goods, or chattels on pain of forfeiture; forbids travel by horse or boat, except as allowed by a magistrate; relieves the parish of responsibility for robbery of a Sunday traveler; makes void all service of legal writs or proceedings, except in case of treason, murder, and breach of the peace; but its provisions are not to apply to dressing of meats in private families, or in inns, cook or victualing houses, for such as can not be otherwise provided; also the crying and selling of milk before 9 A.M. and after 3 P.M. This statute has been practically the law of England ever since. It has been modified in particulars and exceptions, and other regulations have been made by subsequent statutes, but the law remains substantially the same to-day. At the time of the American Revolution the statute of Charles II. had been for more than 100 years the law of England and of its colonies. With this history of Sunday legislation in England for more than 900 years (from 747), the Puritans came to America. They came with the traditions, civil and religious, of the mother country, particularly those which developed with the Reformation in England; their colonial regulations as to Sunday-keeping therefore could not fail of such influence. To their account has been laid the fabulous "blue-laws," the reports concerning which were an exaggeration of the facts and ridiculous in some things as applying to dumb beasts and inanimate objects. It is, however, true that there were colonial laws on the subject of Sunday-keeping which partook strongly of the religious spirit of the English laws on the same subject and that of the English Puritans who settled the colonies. They were enacted in Massachusetts Bay Colony. The Dutch authorities of the West India Colony enacted Sunday laws for the New Netherlands in 1641, 1647, 1656, 1657, and 1663. In 1665 the "duke's laws" (duke of York's laws) took effect in the English colony of New York, and they contained a provision against profaning Sunday; colonial statutes for preventing desecration of Sunday were enacted also by the general assembly of that colony in 1685, and again in 1695, which were in effect at the time of the American Revolution. When the independence of the American colonies was proclaimed, the continental congress called upon the colonies (then called states), each for itself

to frame and adopt a constitution, and these constitutions all recognized liberty of conscience and freedom of worship, and also the God of the Christian, and obligation to him for all benefits. These features have been retained in the subsequent amended constitutions of the original thirteen states as well as in the constitutions of all the states later admitted into the union, until in the constitutions of all but one of the American states God and the true religion are recognized, and in twenty of them his worship is guaranteed, and in not one is any other worship guaranteed. It matters not that the federal constitution forbidding establishment of religion as a legal national institution has not "God" written in it, for that constitution is but an instrument to provide a union of the several states, all but one of which constitutionally recognizes God. And yet Sunday laws have been enacted by congress, which has forbidden the pursuit of studies at the military and naval academies on Sunday.

With such origins for the founders, such traditions for its settlers, such laws of the mother country in force in the colonies, and such recognition of the true God in the constitution of the

6. Legislation in the Several States. states, it would have been strange indeed if in the legislation of the states laws for observance of Sunday had not been enacted. In the several original states, and in the many states admitted

from time to time, Sunday laws followed until in all the states of the American Union except one (and that on the western frontier) laws have been enacted for the observance of Sunday, not as a day of worship, but as a day of rest and quiet. In New York they appear as early as 1788. They are not uniform in language but agree in substance, forbidding by some formula labor and work and business on that day, except for necessity or charity. Some of them limit prohibition to work, labor, or business for profit or amusement, or to secular work, and in most states make the fulfilling of a contract on Sunday unlawful, and in some the making of a contract; also the serving of legal process, or the holding of courts. In many states all noise and disorderly conduct are prohibited; also sports for purposes of money-making through admission fees. There is often in these statutes such a recognition of others who continually observe another day as holy time, as permits such to pursue their labor or calling, but in such manner as shall not disturb the quiet, repose, or worship of those who regard Sunday as a holy day. These laws have not always preserved the original language, but have from time to time been amended. Attacks are continually made upon these statutes principally on the ground that they are unconstitutional, but the laws have been uniformly upheld by the courts of the several states and by the supreme court of the United States. These attacks have come almost exclusively from Seventh Day Baptists and Jews, who have never proposed to make any other day a rest day, but have proposed only to destroy the rest day of Sunday.

But Sunday legislation in modern times has not been confined to Christian England or Christian America. The Code of Justinian remained the law of the territory of the Roman empire until legally

abrogated. Its provisions as to observance of Sunday may have become obsolete and disregarded, but the influence of the Church and

7. Conditions in Europe. the decrees of councils and popes have kept it in force. It may with the political changes and the social changes of medieval and modern times have

ceased to be observed, but the law remained, enforced or unenforced. In modern times the Sunday legislation of the countries of continental Europe has gone forward. In France such legislation has had a varying history. In 1793 the convention abolished the week of seven days, and with it Sunday, and all other then and now known names for days, substituting a week of ten days. The seven-day week with its names of days was restored under Napoleon. Since then, in the history of that people during the struggles with the Roman Catholic Church and with rationalism and atheism there have been attacks upon everything that has religious relationship, and hence upon Sunday-keeping. The excess of this virulence brought all workmen to demand one rest day in seven, and in 1906 a law was enacted requiring a rest of one day in seven for all workmen, preferably on Sunday, but not requiring it on that day; in practise, however, Sunday was the choice. In Belgium, after many years of discussion and agitation, in 1905 a law was enacted guaranteeing one day of rest in each week to all workmen, but it does not require closing of shops. In Holland since 1815 Sunday rest has been required by law. The statute is religious in character, and includes so many exceptions that it does not command the loyal obedience of the people. In Germany the claim is that after the Franco-Prussian war the German Emperor William I. was sympathetic toward Sunday legislation, but that Bismarck opposed it on the ground that the closing of factories would increase the consumption of beer on the idle day, cause deterioration in physique, and tend to disorder. No progress was made until in the reign of William II. a great reform was commenced, and in 1892 laws were enacted for what is called Sabbath rest in commerce, and Sabbath rest in industry, reducing hours of work on Sunday to five hours after 7 A.M. The hours from 9 to 11 A.M. were earlier protected for public worship. These laws, however, gave some discretion to municipalities as to limitations of the hours, and the result has been a lack of uniformity of application. In Norway labor in factories, opening of drinking-shops from 6 P.M. of Saturday to 8 A.M. of Monday, and the printing and publishing of newspapers are unlawful. In Sweden buying and selling are unlawful, and public places of amusement must be closed on Sunday. In Russia in 1906 a Sunday law was enacted restricting labor engaged in industry or commerce on Sunday and on holidays. The enforcement is another question. Greece and Servia are without Sunday legislation. Rumania enacted a Sunday law in 1907, which was abrogated the next year, and now has no Sunday statute. The dual empire of Austria-Hungary has for twenty-five years been struggling with the matter of Sunday legislation, and the latest statute enacted in Austria in 1905 provides for a Sabbath in commerce,

limiting work from four to six hours. In Hungary, since 1891, there has been a Sunday rest law. In Switzerland, consisting of several independent cantons united for limited purposes, the State lacks uniformity in Sunday laws. Five of the cantons have laws requiring rest in commerce. This country is such a resort of tourists that no law could be obtained to limit Sunday as regards their entertainment and amusement. In Italy in 1907 a Sunday law was enacted by which labor must cease and shops must be closed after noon on Sunday. In Spain in 1904 a Sunday law was enacted, but has since been very much changed. Bull fights on Sunday were unlawful, but the popular clamor for that brutal sport compelled the modification of the law to permit restoration of bull fights on Sunday. Portugal has a Sunday law, but it is practically ignored. In Turkey the Mohammedan keeps Friday as his Sabbath; the Jew, Saturday; the Christian, Sunday. This land has many of all these peoples, and to require physical rest or business suspension for all three would leave but four days in the week for other than religious duties. Hence, no Sunday legislation exists or can exist in the Ottoman empire.

From this survey, it is impossible to avoid the conclusion that, although the manner of Sunday-keeping is physical rest and quiet for one day in seven, yet the general and exclusive choice of Sunday for that time of rest, is due to the influence of the Christian religion. Although observation may show that Christian religious and hygienic requirements are not loyally observed and enforced by all, this does not contradict the teaching of history that its provisions are Christian. All attacks upon these laws are in violation of the best interests and assail the health and manhood of the people. Such attacks are mainly commercial, aiming to destroy any rest day whatever, and never aim to substitute another day of rest for the Sunday of rest.

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SUNDAY-SCHOOLS.

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The Sunday-school may be defined as an assembly of persons grouped in classes, with teachers, on the Lord's Day, for the study of the Bible, for moral and religious instruction, and for the worship of God. The modern Sunday-school grew out of a movement to provide religious instruction for poor and neglected children, near the close of the eighteenth century. In its present popular form, it seeks to teach and to train all whom it can reach in the performance of the duties owing to God and to neighbor, as these duties are set forth in the Jewish and Christian Scriptures.

I. History. 1. **Early Religious Instruction:** Religious instruction of the young and the unlearned has, from the earliest history of the human race, been recognized as a sacred duty. In early times all primary instruction centered in the family, the

father was teacher and priest of the household (Gen. xviii. 19). The more advanced education was, however, often provided in connection with temples, indicating how large a place religion had in the nations of great antiquity. The recent explorations in Babylonia, as at Sippara and Nippur, have not only shown that fully equipped schools existed in the days of Abraham and earlier, but they have also made known the methods of those schools, since multitudes of tablets have been found giving varied forms of school exercises of pupils, illustrating the pedagogical methods in the schools of Chaldea and Babylonia when Abraham and his fathers were children. Hymns and religious texts formed part of the extensive equipment used. Among the Semitic peoples, religious instruction in accord with school methods, therefore, was known and practised long before Abraham's day,

and the glimpses of the fact which appear in the Hebrew narratives, reveal its existence, and come out unmistakably in the record of the "first" and great commandment (Deut. vi. 4-9). And these are unexpectedly and signally confirmed by the school-tablets found in Babylonia and by a law of Hammurabi (see HAMMURABI AND HIS CODE), forbidding a lost child's recovery by its parents, when adopted and "taught" a handicraft or trade by its foster-father (§§ 188-189; Eng. transl. in *DB*, Extra Volume, p. 605).

Faithful religious instruction of the young was given by Abraham, with military training (Gen. xiv. 14; cf. Job i. 5), and was enjoined in the observance of the Passover. The Mosaic

2. **Hebrew** law required children and adults to **and Jewish** come together before the Lord at **Religious** certain seasons to hear the law, and to **Education.** have it explained, in addition to the instruction given in the family (Deut. xxxi. 10-13; Josh. viii. 34, 35). Joshua gathered the people at Gerizim and Ebal, where the law of God was impressively proclaimed anew. The prophets, from Samuel to Elijah and Elisha, promoted religious instruction, teaching the people God's will, besides maintaining the so-called "schools" of the prophets. Jehoshaphat appointed a royal educational commission to reestablish systematic religious instruction throughout the Hebrew nation, and a similar effort was made by Josiah (II Chron. xvii. 7-9, xxxiv. 30-33). In like manner Esra gathered the people with the children into a national Bible assembly or school, wherein the priests taught and explained the meaning of the law of God, similar to modern methods of school instruction. In New-Testament times, schools for relig-