

**THE HISTORY OF THE INSTITUTION OF THE
SABBATH DAY, ITS USES AND ABUSES:
WITH NOTICES OF THE PURITANS, THE
QUAKERS, THE NATIONAL AND OTHER
SABBATH CONVENTIONS, AND OF THE
UNION BETWEEN CHURCH AND STATE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649604067

The History of the Institution of the Sabbath Day, Its Uses and Abuses: With Notices of the Puritans, the Quakers, the National and Other Sabbath Conventions, and of the Union between Church and State by William Logan Fisher

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

WILLIAM LOGAN FISHER

**THE HISTORY OF THE INSTITUTION OF THE
SABBATH DAY, ITS USES AND ABUSES:
WITH NOTICES OF THE PURITANS, THE
QUAKERS, THE NATIONAL AND OTHER
SABBATH CONVENTIONS, AND OF THE
UNION BETWEEN CHURCH AND STATE**

THE
HISTORY
OF THE
INSTITUTION OF THE SABBATH DAY,
ITS USES AND ABUSES;
WITH
NOTICES OF THE PURITANS, THE QUAKERS,
THE
NATIONAL AND OTHER SABBATH CONVENTIONS,
AND OF
THE UNION BETWEEN CHURCH AND STATE.
BY WILLIAM LOGAN FISHER.

PHILADELPHIA:
JOHN PENNINGTON, 109 CHESTNUT STREET.
1845.

E. P.

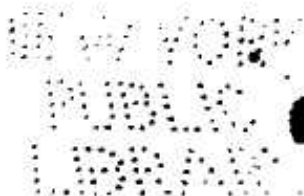


TABLE OF CONTENTS.

	PAGE.
No Sabbath in the Patriarchal age, - - -	7
First instituted among the Jews, - - -	9
Jewish laws not obligatory on Christians, - - -	24
The observance of days contrary to the New Testament,	27
Condemned by Jesus Christ and the Apostles, - - -	36
Not observed by the early Christians, - - -	40
Extract from Justin Martyr, - - -	41
Extracts from John Calvin, William Penn, Bishop White, and others, disapproving of the superstitious observance of days, - - -	45
First law upon the subject by Constantine, - - -	54
Puritans the first great innovators upon the Christian reli- gion relative to the first day of the week, - - -	63
Character of the Puritans, - - -	73
Quakers—their principles and practices, - - -	84
William Penn's letter to the Indians, - - -	91
Three addresses to King Charles II. - - -	96
Of the true Christian Sabbath—men who deny that to at- tend to particular days are idolaters and the real Sab- bath-breakers, - - -	115
Misstatements of the National and other Sabbath Conven- tions, - - -	116
The influence of the clergy, - - -	133
On closing of courts and public offices, - - -	141
Usurpation of the Postmaster-General, - - -	148

WOR 20JUN'34

	PAGE.
Ecclesiastical character of the constitutions of the individual states, - - - - -	152
Working on the first day of the week allowed to conscientious men by the constitution and laws of Pennsylvania,	152
Usurpations of the judiciary, - - - - -	155
Inefficacy of penal statutes, - - - - -	158
Legislature of Pennsylvania has no authority to interdict travelling on canals and rail-roads on the first day of the week, - - - - -	160
Atheists and barbarians may be Christians, - - - - -	165
Licentiousness probably promoted by the doctrine of the clergy, - - - - -	170
Rail-roads and steamboats should furnish increased facilities for travelling on the first day of the week, - - - - -	171
On the appointment of chaplains, - - - - -	175
Fast-days and Thanksgiving-days cannot be instituted in Pennsylvania without a violation of the constitution,	176
True religion necessarily precludes the observance of any particular day, - - - - -	179

APPENDIX.

Extract from Bishop White's Lectures on the Catechism,	183
----- Duties Towards God, by William Paley,	185
----- a Critical and Practical Exposition of the Pentateuch, - - - - -	187
Extract from the British Critic and Quarterly Theological Review, - - - - -	190
Extract from Mosheim's Ecclesiastical History, - - - - -	193

TO THE FRIENDS OF TRUTH.

I DEDICATE to you the following pages. It is believed there has never been a time since the period of Charles I., in which sectarianism has been so rife as it is at this moment. Children of tender years, and of indiscretion, are inveigled by ignorant men, under the pretence that they are peculiarly the vicegerents of Heaven, to adopt forms and ceremonies of religion which belong rather to Paganism than to Christianity. Women, forgetting that religion consists in purity of heart, and the unostentatious performance of every duty, are neglecting their families, to seek excitements which arise from superstition. Men are led to madhouses under delusions as wild as any we read of in history. Governors of states are solicited to appoint days for public thanksgiving and prayer, where such have not been customary. Petitions are presented to our legislatures to increase penal statutes

relative to the observance of the first day of the week, and a sectarian effort, to accomplish these and similar movements, is perceptible throughout the country.

The attempt to make one day more holy than another, is alike contrary to the spirit and to the letter of the New Testament, and is adverse to those pure principles of religion which call for a daily practice of virtue, and on which the welfare of society must ultimately depend.

In the reign of Charles I., one of the great levers of action was an excitement upon this subject. Liberty of conscience was denied, and it was carried so far, that it was deemed unlawful to walk in the streets or in the fields to take fresh air on Sunday.

It may be said that we shall be saved from similar excesses by the general enlightenment of the age; but of what avail is this, if public opinion, upon which this hope is founded, is debased. Notwithstanding any supposed improvement, we must expect from every age fruit according to its nature, and that nature is determined in part by the thou-

sand acts by which bigotry operates upon ignorance.

We cannot forget that we have recently seen fires kindled by the torch of the sectarian, and public opinion for a time too powerful, *in defence of the act*, for the hand of civil government.

The following work has been prepared amid many engagements. My object has been to expose errors which are deeply rooted and of long continuance.

“There is nothing true but truth.”

To that I appeal to sustain the views which I have advanced.

In the repetition of words, I have sometimes used the terms Sabbath, Religion, etc. in their popular signification, but I have endeavoured, as occasion presented, to exhibit what I conceive to be their true meaning.

W. L. F.

Wakefield, Philadelphia County, 1845

HISTORY
OF THE
INSTITUTION OF THE SABBATH DAY.

THERE having lately come under my observation the "Proceedings of the State Sabbath Convention, held at Harrisburg," and "Permanent Sabbath Documents," printed in Boston, together with several other works upon the subject of the Sabbath, so at variance with the view of it which I have considered correct, that I am induced to endeavour to give a short outline of the institution, for the information of those who may not have had leisure to examine for themselves. In the course of the exposition I expect to be able to show—

First. That keeping *one day* more holy than another, is alike contrary to the *spirit* and to the *letter* of the New Testament, and at variance with the practice of the early Christians.