

**HISTORY OF THE INSTITUTION
OF THE SABBATH DAY, ITS USES
AND ABUSES: WITH NOTICES OF
THE PURITANS, QUAKERS, ETC**

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History of the institution of the Sabbath day, its uses and abuses: with notices of the Puritans, Quakers, Etc by William Logan Fisher

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WILLIAM LOGAN FISHER

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BY
WILLIAM LOGAN FISHER.

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PREFACE.

The first edition of this work having been long since exhausted, without exhausting the demand for it, a part of the present edition has been re-written, and considerable evidence added.

I have received from Robert Cox, Esq., of Edinburgh, his work entitled "Sabbath Laws and Sabbath Duties, considered in relation to their Natural and Scriptural grounds, and to the principles of Religious Liberty." Also a pamphlet, entitled "Sabbaths;" an inquiry into the origin of septenary institutions. Both works exhibit great research; and I am indebted to them for various extracts.

Since the following pages were printed, several of the annual police reports of our large cities for the year 1858 have been published.

In New York, called the City of Churches and of Palaces, there were 61,455 arrests for criminal offences, 49 cases of which were for murder; in addition to this, there were 121,597 vagrants lodged in the station houses, and this in a city peculiarly abounding in Sabbath Laws, Sabbath Schools, and Associations for the observance of the Sabbath—filled with clergymen, with wealth and benevolence; the arrests having more than doubled in ten years. In Massachusetts it is stated that the criminals have trebled in the last fourteen years. The account says, “That the criminals are not made from a foreign, but from the home-made article,” and that unless there is a practical reformation, before half a century is over “we shall be ruled by the criminals themselves.” (See New Bedford Mercury.) In Philadelphia, for the last year, the arrests were 22,367, being less than the average for several preceding years. These numbers, though official, are of too uncertain a character to be any criterion as to the relative proportion of

crime, but they all alike indicate a radical defect in the systems of reformation that are pursued. These crimes and this misery are not necessary attendants upon city organizations; they are mostly produced by man himself, and are, in the same degree, under his control. As the common law, interpreted by wise men, is the most valuable of all law; so is common sense, interpreted by truth and wisdom, the most valuable of all sense. Yet in the reformatory systems of the day, common sense is laid aside for Sabbath enactments, which it is vainly believed are sufficient to reform the world, and for theological dogmas, which, above all else, have ever been the cause of crime, and suffering, and degradation. True to their own nature, they bring forth fruit according to their kind. These melancholy records of crime in our large cities, are alike interesting to the statesman and the moralist. The statesman may read in them the presages of revolution and bloodshed; moralists may see how little they comport with the vain boasting of our country; and all alike may understand how incompetent the present means of reformation are to accomplish the end proposed. The Mas-

sachusetts account states, "That in the past fourteen years efforts for reforming criminals and punishing crime have been more active than at any previous time, and yet crime has trebled."

HISTORY
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INSTITUTION OF THE SABBATH DAY.

CHAPTER I.

Preliminary Observations—General Principles—Violations of Sunday Laws—Extracts from Sunday Publications—Septenary Institutions not Universal—No Sabbath in the Patriarchal age.

“No man,” says Southey, “was ever convinced of any momentous truth, without feeling in himself the power as well as the desire of communicating it.”

Whether this be universally correct it is not needful to inquire, but a very careful consideration of the historical facts connected with our theological literature, on the subject of the Sabbath, has resulted in a conviction that it is false, anti-Christian in its nature, immoral in its tendency, and unworthy of the intelligence of an enlightened people. This subject I now propose candidly to consider, with as much brevity as the circumstances will permit, without fear and without affection.