

v, 12—15, rest from labour is alone enjoined, with the addition in Exodus xxxv, 3, of a prohibition of kindling a fire on the Sabbath. In Deuteronomy, v, 15, the Sabbath is stated to have been instituted in commemoration of the delivery of the children of Israel from Egypt, and therefore it is a day of rejoicing, similar to anniversaries of happy events. But Christ himself in various passages of the gospel is stated to have reproved the pharisees and others for their austerity and mock-observance of the Sabbath, by pretending that it was evil, even to do good on that day, Matthew xii, Mark iii, Luke vi, xiii, and xiv, John v, vii, and ix. He tells us, Mark ii, 27, that "the Sabbath was made for man, and not man for the Sabbath"; and our Saviour himself even on the Christian Sabbath, the first day of the week, his holy resurrection day, which his omniscience foresaw would be the Christian Sunday for evermore, journeyed from Jerusalem to Emaus in company with two of his disciples, abode with them until the evening, and sate at meat with them. Amongst all the vices, drunkenness, uncleanness, hypocrisy, etc. with which the gospel charges the Jews of that day, we find in no one instance sabbath-breaking condemned, nor even mentioned; and if that be the source of all immorality and crime in these days, as our pseudo-evangelicals contend, it would have been so then, for the nature of man changeth not, though ordinances and opinions do.\* Now let

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\* The great difference that has prevailed in the opinions of the professors of Christianity on this subject, and the various and contradictory enactments that have been made, will appear from the following historical detail.

It was not till the reign of Constantine the great that the celebration of Sunday was established by public decree. In 321 Constantine enacted that the first day of the week should be kept as a day of rest in all cities and towns, though he permitted the country-people to follow their necessary avocations. Theodosius the elder, A. D. 386, prohibited all public shows, and Theodosius the younger, some years after, confirmed that decree, extending its operation to all Jews, pagans, etc. In 517 it was ordained by a