

DISCOURSE,

O N

THE DOCTRINE AND DUTY

OF KEEPING THE

SABBATH.

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P R E F A C E.

THE writing and publishing of the following Discourse, was suggested by a few Paragraphs in a Discourse now also published, which was delivered on the Fast-day appointed by the President, May 9, 1798.

In one of these Paragraphs was suggested a new proof of the divinity of the Sabbath, taken from French decades. That argument is here a little amplified, and then the duty is explained and urged as a common place subject.

The present shocking abuse of the Sabbath makes it necessary to remind mankind of these things which they have known before, and to try to make them blush at the neglect of a very important duty.

Westfield, near Salisbury,
September 14, 1798.

* * * * *

A DISCOURSE, &c.

O N

EXOD. XX, 8.

Remember the Sabbath-day to keep it holy.

TH E law of God are so aranged as to convey to each other both beauty and strength. First comes a solemn preface to arrest our attention, and come home to our hearts. The first law then leads, as it ought, to the right object of worship. The second, to the means by which that object is to be adored. The third, to the holy manner of that adoration. And this one to the time. Take altogether and the system is complete.

This law closes the laws of the first table, and the duties which we owe directly to God. It also adjoins the table of social duties, and thereby tells us, that, tho' it has a direct respect to God, yet, it hath also its social use; and by calling us into society, one day in seven, prepares us for the remaining six.

Then,

Remember the Sabbath-day to keep it holy.

I design to exhibit---the foundation---the nature---and reasons of this duty.

I. The foundation, which is its divine institution, and its morality.

Its divine institution, without which it never would have been a duty, for duty supposes obligation and penalty; but how could we be obliged to observe a law, which a law-giver never promulgated? Or with what co-

ior of justice could a punishment be inflicted either for profaneing or forgetting such a law?

They who are disposed to deny the divinity of this law, will not be advocates for its human obligation. They will certainly not wish to have any kind of punishment inflicted on those who do not observe this Sabbath, or any other day that may be substituted in its place. Any ideas of this kind would be utterly inconsistent with modern ideas of liberty and equality, which spurn all restraint on that great, dignified, free-born, noble creature, Man. The duty therefore is in every view founded on its divinity; and if not divine, it is no duty at all. It has no obligation, no penalty human or divine, here or hereafter.

This should lead us to see whether it be really divine, and a brief statement of this argument is neither foreign to the text, nor unnecessary in this "Age of infidelity." For the proofs of a Sabbath are the proofs of a revelation.

To those who believe that the scriptures are divine, the argument may be easy. To those who do not believe this, the argument may be fairly deduced from the following facts:

1. That a Sabbath frequent, holy, and believed to be divine has, some way obtained from the earliest ages quite down to the present time.

2. That the abhorrence of such a day has been in all ages encreasing, until it has finally produced a public national legislative effort, the first in the annals of the human race, to estrange or banish it from the earth.

The first fact is, that a Sabbath frequent, holy.

holy, and believed to be divine has, from ~~way~~,
obtained from the earliest ages quite down to
the present time.

I know that some have supposed the account of the Sabbath by Moses, Gen. II. to be by way of prolepsis, or anticipation, and that it was not instituted until the exod from Egypt. But this is unfounded, for besides the absurdity of supposing, that God would create a world without appointing a day to celebrate its creation, it does not appear that the writer of Genesis has regarded modern artificial eloquence or refinement in dislocating the natural series of events, as the author of an epic poem would have done.

Reason certainly says, that in order to give religion vigour and duration, it is necessary that its external order be diligently maintained, "that the solemnities of worship be duly observed, and a proper reverence preserved for the times and the places appropriated to piety. The appropriation of time and place are indeed only means to the great end of holiness, but they are means without which the end cannot be obtained, and every man must have observed how much corruption prevails, where the attention to public worship is broken or relaxed." *

Besides it is a fact that, to make religion
solemn

* *Extract of a Sermon delivered in Chester Church, Queen Anne's County, Maryland, on Sunday July 22d, '98, by the Rev. Eliza Rigg Rector, from Prov. XXIX. 2. See Fenne's Paper of July 27th, '98.*

solemn and regular, the Patriarchs had a liturgic service. The offering of Abel, says one implied a serious of service and laws---a religious motive---a priest---an altar---a sacrifice---an atonement made and accepted---and all at a determined time---the end of days.

Now determined times, whether of appointment human or divine, are absolutely necessary for the due celebration of any religious service whatever. For set services there ~~must be~~ set times. If no such times were set, no such service could be performed. Experience tells us that otherwise such holy offices would be gradually and at last entirely neglected. It is the observation of holy times that preserves the practice of holy services ; and without the frequent return of hallowed days, men would forget all duties to God, and no vestige of religion would remain. The truth is, religion never has and never can decline until its Sabbaths be neglected---While ever its Sabbaths are duly regarded, it will flourish. Hence it is that wicked men always abhor and attack the Sabbath, and against it vomit out the venom that devours them at all religion,

Now religion has lived thro' the patriarchal age, and therefore had its appointed times. Noah had a religious service, a distinction between beasts clean and unclean. Abram had a public, or at least, a family liturgy, Gen. XXVI. 6. The Sabbath is incidentally named, and not as a novel institute by Moses Exodus XVI, but as something well known before.

The septenary division of time is often mentioned in the Pentateuch. It is noticed by almost all the known nations of the earth.

The

The number seven is called by Pifthagoras the number of perfection, and both Homer and Hesiod, 800 years before Christ, have called the seventh day hieron sacred.

Indeed there is no nation on earth that has not some traces of a traditionary Sabbath, a weekly, monthly, or anniversary Sabbath.

I know that these days have not always, nor every where been kept holy ; but this is no more than might have been expected from that aversion from all revealed religion, and holy Sabbaths which have ever marked the conduct of the mass of men. This naturally leads to the

2d Fact, that the abhorrence of such a day has been in all ages encreasing, until it has finally produced a public national legislative effort, the first in the annals of the human race, to estrange and banish it from the earth.

The Israelites were continually at war with their Sabbath, and continually profaning it. Tho' forbidden to gather manna or fuel on the Sabbath, they would not regard the prohibition. The generality of their princes were foremost in this matter, see Jeremiah XVII, and one of them took away the covert for the Sabbath--a kind of airy open air bower, say some, in which he before had attended the public service of the day. See II. Kings XVI, and the cry of the common people was: When shall the Sabbath be over that we may sell wheat? Amos VIII, 5.

For the profanation of the Sabbath have they, their kings, and princes been carried into captivity, and dispersed among the nations, see 2 Chron. 36. Ezek. 20, and even

to this day are their Sabbaths profaned by them.

The early Gentiles, tho' once possessed of the right knowledge of God, did not like to retain it, and of course they cast holy Sabbaths behind them, and substituted profane days in their place. Of the early rejection of a scriptural Sabbath we have no records extant; but whenever the Gentile records begin, they begin with contempt for this day. Pletarch calls it the Jewish bachanel. Seneca calls it the day of sloth. Tacitus says it was a day unprofitably wasted. Persius calls it the circumcised Sabbath. And Apion says that it was kept in memory of being cured of a vile Egyptian disease called Sabbo. In the primitive ages of Christianity, it was considered by Pagans as the disgraceful badge of Christians, and in order to discriminate and revile, the question was: Do you observe the Sabbath?

The general abhorrence of this day will farther appear from the attempts of the deists to account for it as a silly superstitious human institution. This they have attempted two ways. First from the 7 planets, Sun, Moon, &c. which were adored as deities. But why omit the worship of the ancient god (Tellus) the earth? And why should the day of the Sun be a day of rest, when generally believed that he was ever in motion, and moved around the earth in 24 hours?

It is equally absurd to suppose, as some deists have done, that the idea of a week, or a Sabbath originated from the four quarterings of the moon, for her phases are by no means distinct from each other at periods of seven days

days each, nor can any of her revolutions be divided by seven, * much less can any reason be assigned why one of these seven days should be a day of rest.

Until the close of the boasted 18th century scriptural Sabbaths have been attacked by private individuals, but never until the close of the year '93 was there a public, solemn, unprovoked and deliberate legislative attack made upon them. For a set of furious French Infidels was it referred, for the first time in the history of the human race, to decree, with deliberate solemnity, that the Christian Sabbath should be no more, and that days of decade should come in its room.

For a farther account of French Sabbaths, I refer to a few paragraphs in my discourse on the continental fast on the 9th of May. One of these paragraphs, tho' there introduced for another purpose, suggested the whole argument, under this head. Indeed it suggested the probable usefulness of this whole discourse, and, as observed, was the first motive that induced me to publish it.

Permit me here to observe how blind are the passions of infuriate men! In the whirlwind of their devilic rage they saw not the consequences of their own madness. Deism shall die. Its death is decreed. But it might have lived a little longer, had deists let this matter alone. They have established the Christian

* Astronomers know that her periodic revolution is performed in 27 days, 7 hours, 43 minutes, 11 1-2 seconds; and her Synodic in 29 days, 12 hours, 44 minutes, 3 seconds.

Christian Sabbath by the decree passed for its destruction ; and by hurrying over all the restraints that such a day demands, they have given a new proof of its necessity and use, and consequently of its divine institution if God be a holy God.

I close the statement of facts in proof of an aversion from the Sabbath by a recent public fact which is truly degrading to the American character, and must be alarming to every pious Christian.

It is taken from the Extract of the Sermon already noted, in which the Preacher, after some observations on the necessity of religion to social happiness ; and the mischief done when large clubs of men in high office violate its institution,---goes on to say :

“ It is a matter of great notoriety that a most flagrant violation of the Christian Sabbath has recently been committed at Fredericksburg, Virginia. A public entertainment has been given on a Sunday, in complement of the second magistrate in the Union. The persons concerned in this improper piece of conduct have taken an almost unheard of position.”-----
 “ Is that time, (says he) which God has been graciously pleased to set apart for the purposes of public worship, private meditation and prayer, and acts of necessity and mercy, to be prostituted to the purposes of banquetting and conviviality ?

The preacher proceeds to ask what would be the consequence to our youth, were they led away from places of moral and religious instruction to places where men are apt to forget either that there is a God, or that they
 are

are men—places too often of riot and intemperance? He felicitates his country on the example of the first magistrate in the Union in this “Age of reason” or rather of blindness and sin, and closes the extract by repeating his text—When the righteous are in authority, the people rejoice.

What motives can push Infidels into office unless it be that, like French deists, they may overturn the Sabbath and all the other institutes of revelation? Our deistic legislators take their seat at the expence of their conscience, and of our state-constitution, which excludes all who deny the *divine* authority of the scriptures. And our deistic magistrates buy their places if possible dearer still, for they swear to execute the laws, that is to punish what they believe to be no crime—a violation of the Sabbath-day. But these matters may be with deists mere bagatelle—solemn trifles. I ought rather to have asked, what motives can induce Christians to push them into office, if better men can be procured.

Excuse the digression, and I return to state the argument from the facts. It does certainly appear, that a Sabbath frequent, holy and believed to be divine, has existed, and been by some men practised in all ages; but by the great mass of men, governors and governed, it has always been detested—detested as a thief or robber detests all civil restraints, and all courts of justice; or as a murderer detests the Gallows. To such men Sabbaths have been shackles, bonds, and chains; and churches or temples, to which they point, have been little better than jails, prisons, or dungeons.

Now

Now the whole argument stands thus : Either such Sabbaths are human or divine. Not human. For would men institute what they, even legislators and magistrates abhor ? Would they forge chains, build jails, or dig dungeons for themselves ? Verily No. Human nature cries out, with a loud voice, No.

The origin and preservation of such days are therefore unquestionably divine. They do as really prove a divine agency and interposition, as the formation of a boat, and its navigation 100 or 1000 miles up a rapid river is a proof of the agency and exertions of men.

For the truth is, that never did the rapid river bear down the flimsy bark with an impulse more constant and more powerful than that by which all mankind have attempted to bear down to the ocean of oblivion, perversion or profanity all Sabbaths supposed to be divine. And yet such Sabbaths live. Yes, and live they shall. Jehovah has sworn that, in spite of all the deists in the universe, they shall live. He that sits in heaven shall scorn them all.

Ye wretched French deists ; and ye, my poor deluded country-men, let these considerations come home to your hearts. Tell me how such days could ever have existed in all ages, unless believed to be divine ; and tell me again, how such days could ever have been so early and so long believed to be divine, unless they had been really so.

Will mankind do any thing without motive or obligation ? No, certainly, No. But in this case I ask you what obligation could they feel ? Of obligations there can be no more than two classes--human, or divine. They could feel no divine obligations to keep holy
that

that Sabbath which they did not believe to be divine. And with regard to human obligation it could have no force without forcing the conscience, and teaching for doctrines the commandments of men. It would therefore have no obligation, no penalty at all. It could be no more than a human recommendation, like a French decade. And who in such a view would have regarded it, especially for a period of almost 6000 years ! Not one.

The growing inattention to French decades even during that state of war for which alone they are calculated, and the moral certainty of their sinking down totally in the reign of peace, is to me a proof positive of the divine institution of a sabbath, and consequently of the truth of revealed religion.

I ask again, how could such sabbaths be believed to be divine, and enforced of severe penalties, unless really divine ? Could so many nations have agreed at random about such a division of time ? There is nothing in nature that we can see to suggest it. The weak attempts of the deists to account for this matter are proofs that the Sabbath is not human but divine, for on their own principles it would have long ago ceased to exist.

In discussing this subject, a change of this Sabbath from the seventh day to the first, has presented itself to me in a light in which I never saw it before. The change which has been universal among christians, and the continuation of the Sabbath for almost 2000 years, notwithstanding that change are as strong proofs of its divinity as was its original institution and preservation until the resurrection of Christ.

The French nation have attempted to change humanly speaking under advantages infinitely superior to those possessed by Christ or his Apostles : Yet they have succeeded while the " Terrible Republic" shall certainly fail. This is easily accounted for.

The change of the Sabbath, as well as its divine institution was of God, and not man. No general council or assembly civil or religious enacted or enforced the change. A decree or such a council would have been necessary to have made it universal : But universal it was made without such council or decree.

Had the Apostles been left to themselves, they never would have united in all parts of the world in convening religious assemblies on the first day of the week, and in calling it the lord's day. They were all certainly aided by one Spirit, and taught by one Teacher, who conversed with them 40 days of the things pertaining to the kingdom of God. By him were they told that there was one Lord, one Faith, one Baptism, one holy Supper, and one Sabbath. And by his spirit did they effect that change of this Sabbath, which shall not be effected by all the energy and arms of the Terrible Republic. The conclusion obvious and unavoidable.

I proceed to view another part of the foundation of this duty, which is its morality. For had it been only ceremonial it might have been DIVINE, and yet now no part of our duty.

To those who credit revelation, this argument will have force, - That a Sabbath was instituted in innocent Eden, in memory of creation, before the state of society, or the united

for ceremonial or civil laws." I know that children and servants are named in this command ; but they were not,, and therefore were not named at the original institution. Gen. II ; but at the giving and writing the law at Sinai, 2000 years after, and this does not prove that the Sabbath was not instituted in Eden.

It may be farther observed, that this command is not classed among ceremonial or judicial laws ; but in the very center of those that are moral, and which Christ has never come to nail to his cross. Col. II, 14. It is certain that Christ speaks of a Sabbath at the destruction of Jerusalem, Matth. XXIV which could not have been a ceremonial Sabbath, for this, with the ceremonial law, was nailed to his cross long before that time.

Nor is it an objection to the moral nature of a Sabbath that the day has been changed from the seventh to the first, and its commencement from evening to morning as the Jewish days and Sabbaths began, Gen. I. Neh. XIII.

Paul, in Heb. II, and VI. 5. considers the Jewish and Christian dispensations as different as two different worlds. If then the first world, or first creation was judged worthy of a seventh day for its celebration, why should not the second world, or second creation be judged worthy of a new day, especially when the change does not affect the morality of the Sabbath, which certainly consists not in the 6th 7th or 8th day : but in devoting such a portion of our time as God may demand to the purposes of public, fixt, social worship.

This change seems to have been predicted in the 118th Psalm, where the Psalmist speaks
of

of Christ is the chief corner stone, and then names the day that he has made for us to rejoice in. See also Ezek. 43, 27.

The change from evening to morning is no diminution of the time of divine service ; but seems to arise from Christ's resurrection at midnight or in the morning, and gives some advantages to the Christian which the Jew did not enjoy.

The Sabbath exercises being introduced not with darkness but light, and the transition to these exercises being less sudden and therefore more easy.

To proceed. Men who admit not revelation will admit that God is good—that man is a rational social creature—and perhaps that God created the world.

Now if he created the world, why should he not appoint a day for his rational social creatures to meet to celebrate that great event?—an event of infinitely greater importance than those celebrated on the 4th or 14th of July, or any other republican days. The omission of such an institution would fix a stigma on divine goodness which no human ingenuity could remove. Let the deist here pause and think.

Again, if God was six days in creating the world (and what is impossible or unreasonable in the supposition ?) Why should he not appoint the seventh day to celebrate the whole work ? And if he has since performed any memorable act of providence, as delivering Israel out of Egypt, why should he not super-add the celebration of that act, or any other, as an additional part of our duty ? See Deut. 5, 15. And in fine, if he should perform the

still more memorable work of redemption, why should he not even change the day to make that event still more memorable to men?

Again, if God has made us social creatures, and be conferring on us daily social favours, why should we not meet to render social thanks, and in a social capacity to pray for the continuation of these favours? If we ought to meet, the time must be prefixed and foreknown, otherwise we cannot meet at all.

For set services there must be set times, and I add that, unless this time be believed to be set by God, it will never be long regarded by men. Witness the decades of France. God certainly knows all this, for now we know it. and therefore he never would have left such a matter to the appointment of men. Here let the deist think again.

The morality of the Sabbath may be argued from the moral advantages which result from it.

Without religious knowledge the mind cannot be good. We ought to know something of the nature, attributes and works of God---the origin, nature, and destination of man---and the object, tendency, and motives of human actions. We ought, in a word, to be acquainted with the two grand principles of religion---the existence of God---and a future state.

Nor can we be politically good without understanding two political principles, necessary at all times, and, more than ever before necessary at present---that all civil power is of the people---and that this power should place men in civil subordinate ranks. These two principles, understood in detail, would be two

strong ramparts against the domination of despots, and the levelling equality of Jacobines.

Now how shall this knowledge divine and political be attained, impressed, and preserved without Sabbaths, public instruction, and public worship. The experience of Jews, and Gentiles--and of Christianeyed and deistic France cry out with a voice louder than thunder, "It cannot be."

Sabbatic institutions bring together the great and the small. The highest magistrate and lowest citizen may, at one instant, recollect their civil superior and inferior ranks, and their religious or moral equality, as fellow-servants and fellow-worshippers of the Lord and Maker of all. The public teacher may also impress and improve these important considerations, which certainly may have their moral effects, and unwise are our statesmen if they will not consider them. Having examined the first principles, or foundation of this duty, I proceed

II. To consider the manner in which it is to be performed--or the Sabbath kept holy.

1. Then, we ought to keep it holy by so adjusting our worldly affairs that they may not distract our minds, when the day shall have come. We should previously say,

"Far from my thoughts vain world be gone,
Let my religious hours alone." Watts, B. II.

H. 13.

Then, Welcome sweet day of rest,
What saw the Lord arise ;
Welcome to this reviving breath.
And then opening eyes.--H. 14.

The Israelites were commanded to make preparation for the Sabbath, Lev. XVI,

29. I know that some understand that text thus, that they should bake or seethe for the present, and lay up the remaining Manna to be baked or seethed on the Sabbath. Be it so, it still required the preparation of gathering the day before; and from the known practice of the Jews in spending three hours previous to the Sabbath as a preparation—it is probable that the Manna was seethed or baked as well as gathered previously to the commencement of their Sabbath. At any rate it is rational to conclude from the command itself, Remember the Sabbath, and from the nature and design of its exercises, that we should think of it, and prepare for it, before its advent.

2. To remember the Sabbath is to esteem it and delight and rejoice in it, as the holy of the Lord, “and the Honourable” day or queen of days. Read Is. LVIII, 13—a day instituted by himself and challenged as his own. We should say,

This is the day the Lord hath made,
He calls the hours his own. Watts Ps. 118.

We are not indeed to confine our minds and affections to the day itself; but to the great objects which it is intended to bring up to remembrance—the wisdom, goodness, power, and other attributes of God as displayed in his works and word. My heart said the Psalmist, on the Sabbath,

My heart shall triumph in my Lord,
And bless his works and bless his word :
Thy works of grace how bright they shine!
How deep thy councils ! How divine.

Watt's Ps. 92.

3- The Sabbath is to be kept holy by directing our conversation to subjects suited to the day. For we are no more permitted to

spoke our own words than to *think our own thoughts* on the Sabbath ; but to turn away from both.

Out of the abundance of the heart the mouth speaketh. Our hearts should be first pure, and inspired with the duty of keeping the Sabbath, and then our conversation will be righteous or at least moral, and so tend to edification. God demand all this, he will reward it, and will punish the reverse. By your words, says the Heavenly Teacher--by your words shall you be justified, and by your words shall you be condemned. This is encouragement to those that fear God to speak of the perfections and works of this God whom they fear. This is especially the business of the Sabbath.

We have the same subjects for social conversation and for private reflection--the great works of creation--providence--and grace.

4. Keep thy heart with all diligence, for out of it are the issues of life. From an heart restrained of our obligations to remember the Sabbath, we will be led to do the duties of the day.

A number of these duties are--to visit the sick, to be kind and tender to our secret dearest, to be diligent in the instruction, and devotion of our family, if we have any, to be parents or teachers here--to prepare for and attend public worship--to read, to converse or write, and improve the instructions, give thanks for the day, as we began it with thanksgiving, and as we close it with thanksgiving, and to retire to rest, and to thank our Father of heaven for other mercies.

It is not very difficult to remark that the Sabbath is a day of rest.

limits prescribed will not permit.

If we are to be thus actively engaged, we are certainly "Not to spend the day in idleness, or in doing that which is in itself sinful, or by unnecessary thoughts, words, or works about worldly employments, or recreations."

If we are to spend the whole time in public and private exercises of God's worship, excepting only so much as is to be taken up in the works of necessity and mercy--then certainly we shall be able to find no time to saunter away at home, to be intoxicated at the public Inn, to travail along the high way, or find our pastime in the fields.

The Israelites were forbidden to go out of their places on the Sabbath, see **Exod XVI, 29**. They were only permitted to travail a Sabbath days Journey which is generally supposed to be no more than the distance from the place of abode to the tabernacle, synagogue, or temple.

5. The Sabbath is to be kept holy by a proper improvement of it after it is over. There is a certain temper or state of mind which John has expressed by being *in the Spirit*, Rev. I, 10, and which frequent holy Sabbaths are intended, and calculated to produce. This state of mind ought to be preserved thro' the week to fit us for the religious and social duties of each day. We have thro' the week a Sabbath in retrospect which we are to improve, and an other in prospect for which we are to prepare ; and these Sabbaths are placed at such a convenient distance, that we can have six whole intervening days for our employments, and yet never be farther than two days, counting exclusively, from the Sabbath.

Such

Such are the duties of our Christian Sabbath. Perhaps it may be alledged that our Sabbath admits more liberty than the Jewish. I answer the civil penalty which was capital by the Jewish Judicial law, see Num. XV, 32, has been softened by our civil laws : But in what part of the New Testament do we find a relaxation of the moral precept. Christ has only excepted the works of necessity, Matt. XIII, and of mercy, John V ; and these works and no other are in all ages to be excepted. But the Sabbath is always a sign of the covenant that God will be ours if we keep this commandment, Exod. 31, 17.

III. I now proceed to the reasons why we should remember the Sabbath. These respect either God, or ourselves. The reasons as they respect God are three---that he has commanded it---given us an example---and blessed the Sabbath-day. The reasons on our part are also three---our proness to forget or profane the Sabbath---the multiform mischiefs that arise from such forgetfulness or profanation---and the very numerous and important advantages which result from the reverse.

I begin with the first reason---that God has commanded it, and therefor clothed it with all the energy that a wise holy and powerful Legislator can give it, without which, as already observed, he must have known that no such institution would ever be long regarded or useful.

I know that this reason will have no force with those who deny revelation, nor with those who believe as tho' they believed not. This I cannot help. But certainly it will have a powerful influence on the life of the individual

dual, family, church, or nation that realizes the belief ; and with regard to others if they will not be convinced by the arguments already offered, I now despair of convincing them.

Unaccountable however, it does appear to my understanding that God would create a world, and never institute a day to preserve the memory of the Creator and the event ; especially when so many obvious ends would be obtained by it, and that an individual, a church or a petty kingdom should have been able in any past age to effect at first an original novel institution, and long afterwards a change of that institution which the most powerful and most terrible nation on the face of the earth is not now able to effect.

2. Another reason is his own example. This reason will have force with those who believe the Bible, and with none else. For this Bible says that " In 6 days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh, wherefore the Lord blessed the Sabbath and hallowed it."

Now admitted that this world was created, or did not create itself, (and the absurdity of the contrary is too glaring for argument) what is there unreasonable in supposing that the Creator was 6 days in bringing all to perfection ? The creation of a world was a great work, and great works require time, especially if we consider that they are designed for the contemplation of creatures who cannot do every thing at once. When the foundation of the church was laid, the Angels, the Son of God, ministered for us. Job 38. 7.

1. I have said in 6 days in creating the

world, and if on the seventh he discontinued his worldly labour, or great work or making a great world, why should he not call us to cease from our worldly work—our little works of making little worlds—planning edifices, planting vineyards, &c. ? And if there be a future world, why should not a good God give us one day in seven to contemplate his nature—perfection, and works, and to prepare for the perfect enjoyment of him, in a world that is much better than the present.

Example superadded to precept makes instruction complete. Here then we have both. What would we more but that God would be pleased to bless this day. This leads to a

3d. Reason—God has hallowed this day and blessed it. Hallowed, or devoted, or set it apart from common to religious purposes—and blessed it, by blessing those who remember to keep it holy. This God does by illuminating the understanding to see both the truth of doctrine, and excellence of morals—by inspiring with an aversion from moral evil, and inclination to moral good—by making the heart joyful in the house of prayer, 1st LIII, 7.—and by fixing a steady purpose to remember the day.

Let no one say that this destroys freedom of will. If I can have access to the mind of a fellow-man, and can inform and persuade without infringing on the freedom of his will, why should not the Eternal Mind have access to mine, and both inform and persuade me without destroying the freedom of my will?

That God has thus blessed both the Jewish and Christian Sabbath will be denied by none who believe the divine authority of the scriptures.

rites. God has made the seventh day glorious by blessing his people in the place that he had recorded his name, **Exod. XX, 24.** And he has promised, and fulfilled the promise, that the rest or Sabbath of his son shall be glorious. **Is. XL, 10:** The prophet is not speaking of creation nor of that Sabbath which was originally intended to celebrate it; but he is looking forward to the days of the Righteous Branch, the Messiah, and his Sabbath, that is our Lord's day, or Christian Sabbath. This prophecy might have been urged before in proof of a change from the seventh day to the first.

The reasons that respect ourselves for enjoining the remembrance of the Sabbath are:

1. That we are so prone to forget it. This is true with many who do not join with infidels in denying it. The injunction implies such a proneness, and also the provision of a remedy by him who knows what is in man. Why says our Westminster Assembly---why is the word **Remember** set in the beginning of the fourth commandment? The answer is, because we are so prone to forget it, and in forgetting it to forget all the rest of the commandments; and of course to violate them. This leads to a

2d. Reason for remembering the Sabbath---innumerable and incalculable are the evils of forgetting it to individuals, families, churches and nations.

Will a man rob God? Yet ye say wherein have we robbed him?---in Sabbaths and in homage due to him on those days. Is not this a crime of the first magnitude? God calls for justice. **Is. LVI,** and charges, with injustice those who rob him of the time which he claims for his own.

Ingratitude to our celestial benefactor is very criminal ; but if God has given us 6 days for our own employments, and if industry and frugality say " they are enough," it must be extremely ungrateful to take the whole seven to ourselves.

To treat an earthly parent with disrespect is most base, and yet this is often the consequence of profaning the Sabbath. The Sabbath as you see is directed to the parent, and is in his hands an excellent engine of family government. The conscientious keeping of this day will shew " How awful goodness is." Take away the Sabbath, and you take off all the authority and respect which it gave the parent, and all the religious restraints it laid on his child. Profanation of Sabbaths produces mischief in families.

To speak evil of dignities is to sap the foundation of government civil and religious ; yet such is the consequence of profaning the Sabbath. The most hoary head among us cannot remember when the Sabbath was more profaned, or government more reviled than at the present time.

Some of our statesmen commenced their blessed " Age of Reason" by pouring contempt on the clergy ; or rather on the very office itself, for the most enlightened liberal and unblemished clergymen were treated as enemies to the liberties and happiness of men. To break over their restraints, to retort their reproofs, and to insult them with impunity was deemed the indisputable right of every Jacobine politician ; every petty pupil of Mr. Paine ; and a clergyman two or three years ago, could scarcely go into promiscuous company without being directly, or indirectly insulted.

Now these statesmen begin to feel this contempt justly recoiling on their own heads. They are complaining loudly of the licentiousness of the tongue, and of the press, and of the shafts of slander which are flying so thick that none can escape. They feel the effect, but why will they not see the cause?

Having silenced the clergy whose business it was to convene the people on the Sabbath, and to tell them to "Speak evil of no man," the next attack of these men was on our government itself, on which they have not failed to pour out the full vials of indignation and contempt, and they are now abusing government for not suffering them to abuse it, and the people for not taking their part; but allowing them to fall into that contempt which they have poured out on the government, clergy, Sabbaths, and other institutes of religion.

It may be urged that there are many exceptions. I answer yes. There are many statesmen who love God, his Sabbaths, and his laws. But I will put a case which does not include them, and which will be as favourable as it can be to all others.

Suppose that a statesman should contribute to the building of a church, and the support of a preacher, without ever giving any personal attendance on the Sabbath. Suppose he should happen to say that he believed religion to be only an engine of state to govern the common people, and that his object in hiring a preacher was only with the fear of damnation, to terrify his poor neighbours, from mismarking his cattle, or robbing his orchards. Suppose he should say that it was otherwise no matter to him

him whether his neighbour believed that there were 20 gods or no god at all ; and suppose he should spend each Sabbath as the citizens of Fredricksburg have lately spend one, in feasting and conviviality, or perhaps in riot and intemperance with his jovial companions.

Now the first question is what would this great politician *think* of his preacher, and if the maxim be true that as we *think* of others so we treat them---how would he treat him ? certainly as a mere hireling, or rather as a mere thief catcher, with this only difference, that one was hired to keep off the thief, and the other, to catch him if he could not be kept off. Would not this pour the utmost contempt on the preacher ?

Common people are ready enough to ape at the conduct and opinions of their betters, and all those that he could influence would *view* and treat the poor preacher as he does, abandon the church, profane the Sabbath, and go on as much as ever to mismark his cattle, and to rob his orchards.

But the next question is, how would these people finally view the statesman himself ? They would all certainly *think* him to be a very puny politician who had either too much vanity, or too little sense to keep his own secrets--either the vanity of being thought wiser than common people, or the folly of counteracting himself. And if the preacher should be so happy as to convince any of the people that religion was more than an engine of state, they would view him as a detestable hypocrite, and a vile ungodly wretch. And if they should express their opinions of his conduct, he might

complain as loudly of the licentiousness of tongues, and freedom of opinions, and perhaps see as little of the cause as many of our modern politicians who are crying out in the same manner, and from the same cause.

In fine should this preacher behave with prudence and zeal, and study to make Sabbaths profitable to all that hear him, he would survive obloquy and contempt, and would command that respect which would be denied to the statesman. I am no advocate for a profligate preacher; of all human characters I hold him in the greatest abhorrence. I wish that clergymen would support the dignity of their characters. The past time calls loudly for it, and the future I hope promises them a little freedom from the obloquy and contempt with which they have been treated for a few years past. The wickedness of the wicked begins, if I mistake not, to fall on their own heads.

The most profligate politicians in America, and in Europe, especially in France, now complain more loudly than ever of the alarming progress, not only of public and private slander, but, of perjury, of fraud, of forgery, of stealing, of robbing, and of all other crimes, except adultery, fornication, profane swearing, gambling, and a profanation of the Sabbath; the last of which is the source of all.

Will not God be avenged on such a people as this? No historic truth was ever better confirmed than that God has always poured out his fury on the nations and families that have profaned his Sabbaths. In proof of this be pleased to read the first chapter of the Epistle to the Romans, and there see the miseries of the nations and families that have abandoned

done the service and the Sabbaths of Jehovah. Then read the seventeenth chapter of Jeremiah. When you shall have done this, take a view of the present state of Jews and Gentiles. Then close the survey with reading the history of the French revolution, and if you should after all this want more proof, it is impossible to convince you. Your eyes have been blinded with a flood of light.

Reverse all the crimes and miseries that result from forgetting, profaning, or perverting the Sabbath, and you will find a

3d. Reason to remember it. This are the great and numerous advantages which arise from keeping it holy to God---advantages to the individual---the family---the church---and the nation. These were considered in treating the morality of the Sabbath; and nothing more can now be added, unless it were to shew the particular advantages of every particular exercise of the day, whether secret, public, or private---reading the scriptures---prayer---preaching---religious conversation---meditation---self-examination---and praising God: But these subjects are too extensive to discuss in detail, some readers wish, and all readers ought to have something left for themselves to do.

I now close with an address to magistrates, parents and children, and particularly to you who have resided, or now reside in Thyatira, Salisbury, or the vicinity of both places. With many of you I have formed a long, an intimate, and agreeable acquaintance; for you I feel the most sincere esteem, and affection: and as you have I been attempting for more than 20 years to make the Sabbath precious and profitable.

In this address I feel hope mingled with despair. I am encouraged to call you, and all others to unite our exertions in making our Sabbaths to be respected. I am encouraged to this when I read in the public prints a number of excellent rules and regulations recently entered on by many respectable characters in the higher ranks of life in London, in Edinburgh, and the vicinity of both places. And in our own country, an address from the magistrates of a respectable town in Pennsylvania to the preacher of the place, publicly proposing a strict and impartial execution of the existing laws against all breaches of the Sabbath, and praying his countenance and support. Would to God that I could read such resolutions from the magistrates of Rowan, and of every other county in the state and in the union.

This has just suggested how much might be done in favour of the Sabbath from the united efforts of magistrates, ministers, and all good men: should they all come forward together and declare their resolutions to make our Sabbaths to be respected.

But my heart melts within me when I see how few there are to come forward. It is well known that some of our magistrates, and other officers, parents and other persons, like Galio, care for none of these things.; and others would rather rally round the banners of deism, bury our holy Sabbath in everlasting oblivion, and pour obloquy and contempt on all who do the public offices of the day.

Some of you, it is well known, have already renounced the baptismal vows of your parents for you: and also your own repeated vows
preferred

preferred on the Sabbath in the great congregation, for your own advancing off-spring. Now what is to be expected from you whether magistrates, parents, or both? Not that you will execute existing laws against a breach of the Sabbath, which you believe to be no more than a fable cunningly devised in the "Age of Irrationality." Nor can you recommend the observance of it to your children in any other view than as an arbitrary commandment of men, and an encroachment on your natural rights. Without the greatest inconsistency and reluctance you can do no more. For with the abjuration of Christianity you have certainly abjured its Sabbaths, and all its peculiar doctrines, and institutes.

Would to God that our civil officers would either abjure deism, or the offices which they hold. But possibly they are waiting until a majority shall have embraced the new religion, and then the church doors shall be shut up as they have been in Paris, our Sabbaths abjured by the laws of the land, and the French Decade, a festival of Pagan name, and Pagan origin, or perhaps no decade at all left in its room.

I confess that I have been greatly alarmed at the rapid progress of deism in France, which in the space of about 5 years progressed from the state in which we now seem to be, to its present establishment in the French nation. I have then asked, what is to hinder its similar progress in North-Carolina?—a State which from the countenance and patronage given by her legislators, magistrates, and other officers, to deistic preaching, and deistic publications, may be fairly concluded to be the most deistic State in the Union.

In the midst of these inquietudes I have been consoled by considering the wise providence of God---the good work that deism has already done in destroying church tyranny in France---our present contest with that deistic nation, which will check the progress of deism---and particularly the different state of Europe and America.

In all countries, say our politicians, * are the materials of anarchy and revolution; but in different countries these materials are in different proportions.

A set of philosophers who preach infidelity, and contempt for Sabbaths and all other divine restraints; lead the van. These political fanatics often possess specious virtues and talents, and promise to remove all the abuses of both government and religion if the people will but believe them.

After these come the Jacobines, more materials for revolution---restless, daring, ambitious, unprincipled men---tyrannical demagogues, who only wish to possess power, and hesitate at no means to obtain it.

The third kind of revolutionary materials are your Sans-Culottes, the ignorant, idle, and indigent---a rude and ragged rabble which swarm in the populous countries and great towns in Europe, and perhaps in no country more than in France. It was this class of men that, in the hands of the Duke of Orleans, and Mirabeau, were made the organs and engines of the French revolution, without
such

* See Mr. Harper's excellent speech on the Foreign Intercourse Bill, in answer to Mr. Gallatin.

such materials it could not have been effected, and consequently Christianity and her Sabbaths would not have been abolished.

Now happily for us these materials are wanting in our country. Of philosophers and Jacobines we have a plenty; but, except a small portion of rabble in our large cities; and elsewhere, even in little towns, the generality of our citizens are enlightened, and comparatively refined, they have homes, lands, trades, and regular means of subsistence, and therefore feel attachment to the present order, laws and institutions both in government and religion. They say: "We have a good government and religion, and do not wish to change them." *

Another circumstance gives me hope. I can see a little difference between deistic philosophers, and even Jacobines in Europe, and in this country. In Europe they have been generally longer fixt in their principles, and have laid a deeper and more extensive plan to carry them into effect. In this country it is true that some have been such all their days: but I believe that no general conspiracy has been formed against Christianity, its Sabbaths, and other institutions; and I know some who have been converted to deism in the short space

** I have heard of a man who took medicine to preserve his health when he was well; the medicine sickened him and he died, having paid for it all his life. I have read of a man who was cured of a disease, and yet lost his health by neglecting to keep for a while*

space of a few days. Indeed they have been generally converts to Mr. Paine, at the first glance of his book. Now such conversions must have been as rash as they have been rapid. They have never been the effect of reflection or experience, and therefore my hope is that experience and reflection will reclaim such hasty and inconsiderate men.

I do know that some were so powerfully struck with the sudden fall of Christianity in France, that without waiting to investigate any principles, they believed that it was falling every where, and that they would have the honour of leading the van. But how shocking the disappointment! The great mass of the people, instead of following have turned about, rallied around the most excellent bishop of Landoff, and have left them on the back ground, solitary, and ashamed of their precipitate conduct. Their hero Mr. Paine is already sunk into merited contempt, and there is a hope that his followers will reject his principles for better reasons than those for which they embraced them. Should the event be other than my hopes, and wishes, I will say with the prophet, "My soul shall weep for them in secret places," after I shall have in vain called them to consider, what they did not consider,—all the consequences of abjuring Christianity, the denial of the divine institution of an oath—of marriage—of a priesthood—of sacraments—and of a holy Sabbath-day.

Should these men refuse to unite with us in making Sabbaths respectable, I must pass on to address those who are willing to unite.

I call on every Christian magistrate to execute the existing laws against every violation.

of the Sabbath. I earnestly request you to confer together on this subject at our county courts. Publish extracts from the laws on this subject, and let the people know your determination to execute these laws.

You may calculate on all the assistance that the clergy can give you. For myself I have been for months past preaching every where around me the doctrines in this discourse, and to give it a more general influence and circulation, I have now sent it to the Press. You may therefore rest assured on all the aid I can give you, and I hope that I may pledge myself for my brethren of all denominations. Let us then unite our exertions, and prayers, and with the blessing of God we may see the happy effects.

Christian parents, this commandment is for you, your son, your daughter, your man-servant, your maid-servant, &c. To you it is directed because you have to superintend the whole. For the reasons that have been offered let me beseech you to spend your Sabbath as has been directed. I know that you have not all the same advantages, and some of you may labour under peculiar inconveniencies. Think of this, citizens of Salisbury, and of all other towns where you have no public worship, or public worship but seldom. Keep your little ones out of the streets on the Sabbath if you can, employ their attention in reading the Bible or other good books, and in giving you an account of what they read; and at all times try to keep them from the councils of evil companions.

It is a principle of deism to give no religious instruction to a child. You will hear the deist asking

asking in triumph, "What can a child know of the infinity or even justice or mercy of God?" My dear Christian parent, let the devil enjoy his triumph if he will; but tell your child, if it happens to hear him, that it can form as *true* an idea of the infinitude of God as he can, tho' not quite as *extensive*. Tell it that tho' its ideas be not quite so *enlarged*, they are not therefore *erroneous*. And cease not to tell it that God is every where, knows its thoughts, is just to punish and merciful to pardon---and tell it that God has appointed a day in which he will judge the world by Jesus Christ.

My amiable young friends, remember the Sabbath. This commandment is for you, as well as for your parents. I feel myself sincerely and tenderly interested in your happiness. I write this more directly to you my young friends in Salisbury, Thyatira, and the vicinity of both places. With you I have spent more than one thousand Sabbaths, and formed a very agreeable acquaintance.

I have often called on you from the pulpit to remember the Sabbath, and to remember your creator. I now call on you from the Press. We have all been too remiss, let us improve the remaining Sabbaths better than we have done the past.

It is difficult in few words to address young persons in different places and conditions. You my young friends that live in towns are in more danger of profaning the Sabbath than others who live in other places; and you, whose parents have devoted you in baptism, and then renounced their religion, wherever you may live, are of all others in the greatest danger

danger. Your situation is delicate as well as dangerous, for it is hard to tell you what to do. The principle adopted by your parents to give you no religious instruction at all, tho' I think it a wrong principle, yet it may possibly in this instance, terminate in your favour. Search then for yourselves, pray for the truth, and associate with the wise and good, and for these purposes keep the Sabbath, tho' your parents should not.

If revealed religion be true, it is certainly to the honour of the advancing generation that few, very few of my acquaintance have openly rejected it. It is more frequently parents than children that have renounced their religion, and it is a peculiar honour to the female part of my hearers and readers, that there is not an infidel among you all.

I do not know that there is a female deist in the United States, and I believe that your deistic husbands or fathers would not in their hearts, wish you to be like them.

Believe me, my female friends, it is to you an important matter to adhere to your religion, and to regard its institutions. It has elevated you from a savage state of slavery. It has rescued you from barbarous military execution, and all the ravages of war. And it promises to raise you to the peaceful regions of everlasting joy--- to the regions where old and young, parents and children, may enjoy together a S A B B A T H that shall never
E N D.

E R R A T A.

- Page 4, line 32, for instituded, read instituted.
Page 5, line 1, for Pisthagoras, read Pythagoras.
Page 7, line 10, for referred, read reserved.
Page 11, line 18, for agrin read again.
----- line 19, for of, read by.
Page 12, line 1, for to, read the.
----- line 27. read is, after conclusion.
Page 16, line 7, for christianeyed, christianized.
Page 17, line 20, for instituded, instituted.
----- line 21, for chalenged, read challenged.
Page 20, line 10, for Matthew XIII, read XII.
Page 22, line 7, for wey, read why.
Page 26, line 17, after ape, blot out, at.