

the institution of that law, and they remain offences in spite of the abrogation of that law by Jesus Christ.

To imply that when we ask to be released from particular sectarian modes of keeping Sunday we should be treated as if we had asked the Legislature to license foul crimes against the law of nature and the Gospel of Christ, is worthy of bigots and persecutors in grain, but can hardly prevail with fair-minded and reflecting men. We are urging no objection to the keeping of Sunday; though we regard this weekly holiday as a Christian institution, resting on a Christian basis, and quite independent of the Jewish Sabbath, with which it is so commonly confounded. The Sabbath of the Mosaic economy was Saturday, the seventh day; which the Jews still observe. It was a part of the same ceremonial law which kept the seventh year and the jubilee of seventimes seven: According to the thirty-third chapter of Exodus (13th, 16th, and 17th verses,) it was a special covenant between Jehovah and the children of Israel through their generations.

At any rate, it was not regarded as binding among the early Christians, though some of the Jewish converts continued to keep it for a time. The first day of the week, Sunday, was celebrated by the primitive followers of Jesus Christ, as the day of their Lord's resurrection, and by no means as a continuation of the Sabbatical institution. In vain will one search the recorded teachings of Christ for any command to us to keep a Sabbath; and we respectfully ask our Legislature to remember the maxim that the State is not competent in spirituals, and to do away with the audacious attempt to add a sectarian supplement to the Gospel that has descended from apostolic times. While men differ as to many particulars of religious belief and practice, it is the promise of the law to protect all, and to allow none to fetter others with their special opinions.

We protest against having the notions of the Light Street Meeting to bind us in law, as we should against an attempt from the Cathedral congregation to impose the discipline of the Council of Trent, or one on the part of the Courtland Street Quakers, to require us all to repudiate what they consider superstitions and evil compliances, and keep within the bounds of their sober persuasion.

In our view of the Sunday question we have the vast majority of the Christian world, Protestant and Catholic, on our side, and in the assertion of our rights as Christians, as citizens, and as men, we are sustained by the voice of even a higher authority than the distinguished orator of the Sabbatarian Committee, that, namely, of the great Apostle Paul, who, in the second chapter of his Epistle to the Colossians, sixteenth verse, says: "Let no man therefore judge