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THE
Fourth Commandment
Abrogated by the
G O S P E L:
Or,
The Fourth Commandment's en-
joining the Observance of the Seventh Day
of the Week, as a religious Rest, was only
obligatory and binding within the Jewish
State.

B U T
The Law of the Sabbath being destroy'd,
the Christian Institution authoriseth the Christian's Observance of the
First Day of the Week, as an Holy Festival.

We are not come to the Mount that might be touched, and that
burned with Fire — Nor to the Sound of a Trumpet, and the
Voice of Words — which exceedingly terrified Moses the
Mediator — But we are come to Mount Sion — to the general
Assembly and Church of the First-born — And to Jesus the
Mediator of the New Covenant — Heb. xii. ver. 18. — 24.

Let no Man judge (a Judaizing Christian) in respect of an
Holy Day, or of the New-Moon, or of the Sabbath, which
were a Shadow of good Things to come; but the Body is of
Christ, Col. xii. ver. 16, 17.

L O N D O N:
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TO THE

Right Reverend Father in God,

G E O R G E,

Lord Bishop of Carlisle.

MY LORD,

THE Freedom I have taken, in throwing these few Sheets under your Lordship's Patronage, will, I hope, be interpreted by your Lordship, when in the most disadvantageous Light, as nothing worse, than a Piece of little Fondness for the Credit and Reputation which will revert on the Dedicat°r, from your Lordship's being of the same Name with him.

A 2

The
DEDICATION.

The Subject herein discuss'd, is, whether the Seventh Day of the Week, as enjoin'd by the express Letter of the Fourth Commandment in the Decalogue, can any Way oblige the Observance of Christians; or, whether any substantial Reasons are found in divine Revelation, or, in the Relation of Things, that will sufficiently justify the Christian's religious Observance of the first Day of the Week, and not the Seventh. And as this is a Subject, about which every one should be satisfied, who professes himself not to be without Law to God, but under Law to Christ; I imagin'd that it could be no Way understood, as if design'd to abet the Interest of any particular Party, neither could it appear in any View unworthy the Consideration of such who are in earnest in Religion.
DEDICATION.

I am acquainted, my Lord, with some valuable Men, who apprehend that the general Practice of Christians is wrong, and accordingly cannot forbear carrying their Charges to some Height against the Usage of the Churches. Your Lordship will perceive, that in what I have now wrote, I have had a more immediate and confin'd regard to the Sentiments of these Gentlemen, as they are expressly laid down in two modern Pamphlets.

I would therefore humbly presume, my Lord, that since the Subject in debate is of some Importance; if I have contributed, altho' in a small Degree, to set it in a plainer Light, or, if I have added any Thing, to what has been already offer'd in Defence of the common Practice of Christians, touching their religious Ob-
DEDICATION.

Observance of the first Day of the Week; your Lordship, as a PRE-LATE of the Church, will accept, or at least excuse the Freedom of this Dedication.

I must confess that I never had the Happiness nor even the Honour of a personal Acquaintance with your Lordship; nevertheless, I have been well inform'd that a truly christian Temper (which can only give a real Grace to the Mitre) influences and directs your whole Conduct; and hence it is, that I think myself secure in what I have done.

I am indeed apprehensive, my Lord, that I shall not escape the Censures of many, to whom my Circumstances and Character are known. Some of these may perhaps allege, that I have gone out of my Province,
DEDICATION.

and have misemploy'd my Time, as being only a Lay-Man who have the Affairs of a large Family to attend: Nevertheless I imagine that this Charge will not fix very heavily upon me till it is prov'd, that whilst I was composing these Sheets, I had an Opportunity of doing something else which would have been beneficial to myself, or mine.

But, as one little concern'd about the Censures of others in these Regards, I shall venture to recommend these Sheets to the Public; humbly begging your Lordship's Patronage; and do at the same Time most earnestly intreat this Favour, both of the Public, and of your Lordship, that if I have ill executed what I have done, it may, with some Calmness, be put aside among the Productions of others who have also mistook their Way; nor
DEDICATION.
nor let me be denied the Benefit of a
general Pardon.

To avoid Impertinence, I shall only add this humble Request, viz. That
your Lordship would be persuaded, that I think it my incumbent Duty to
pray for your Prosperity, as a Patron of true Liberty, or, in other Words,
as a sincere Lover of Men. I am,

My Lord,

London,

Your Lordship's

Most Devoted Humble Servant,

CALEB FLEMING.
The Fourth Commandment
Abrogated by the Gospel.

Part First.

If we take a view of that part of the world where Christianity is professed, we shall readily conclude from the universal and uniform practice of Christians that they are agreed in the religious observance of one day in seven, and not only so, but that they have fixed upon the first day of the week as that day: Notwithstanding this, if we take a more particular and minute survey we shall find that there are some who openly dissent from this general observance, and imagine that the seventh day Sabbath is yet in force: So that a religious keeping of the first, and not the seventh, they esteem to be no less than an open violation of a divine command, and a mere human innovation.

I must freely own that I have conducted myself for many years under those prejudices I imbibed from education in favour of a religious observance of the first day: But in order to fix my observance on a rational foundation, I have endeavoured to examine the controversy with an unbiased mind.

B by

See to this purpose, two tracts, viz. Mr. Cornthwait's Reflections on Dr. Wright's Treatise on the Lord's Day, and one published in the Year, 1735, called, the Seventh Day of the Week the Christian Sabbath.
By such examination I have canvassed the argument to my own satisfaction, and therefore it is, that I now venture to expose it to public censure.

The general design of this tract, is express'd in the two following particulars:

First, I shall attempt to prove, that the fourth commandment, or that precept in the decalogue given to the Jews, which respects the observation of the seventh day sabbath, is not of any moral obligation; but was a merely positive precept, and only binding to the Jews.

Secondly, I shall shew the great propriety and fitness of the Christian's observance of the first day of the week as an holy festival.

The first proposition I shall endeavour to clear under the following views,

1. By considering the design and purport of the precept, together with the force of the argument in the reasons annexed.

2. By shewing that it does not appear to have been in force, or observ'd 'till the time of Moses.

3. That it was dispensed with among the Jews, even by divine direction.

4. And was also dispensed with by Jesus Christ, and his disciples.

Argument I. That the fourth commandment in the decalogue, as it respects the observation of the seventh day sabbath, is not of moral or immutable obligation, but a merely positive precept, will appear by considering the purport of the precept itself; Remember the sabbath day to keep it holy, six days shalt thou labour, and do all that thou haft to do, but the seventh day is the sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, &c. Hence it is evident that the purport of the precept as given to the Jews
The Jews was, that they should rest from labour, in order to give ease, and refreshment \(^a\) to themselves, their slaves or servants, and their cattle: All of which were properly employed in servile work the other six days, in order to contribute to the supply of their exigencies, or wants; such as of food, raiment, and other conveniencies. See Exod, xxxiv. ver. 21. Six days thou shalt work, but on the seventh day thou shalt rest; in earing time, and in harvest thou shalt rest. Although these were seasons in which they might sometimes have pleaded a sort of necessity for labour.

Exod. xxiii. ver. 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox, and thine ass may rest; and the son of thine handmaid, and the stranger may be refreshed.

POOLE on this last text remarks, that the Jews had three sorts of sabbaths. First, Of days. Secondly, Of years, viz. the seventh year, or year of release, Exod. xxi. ver. 2. If thou buy an Hebrew servant, six years be he shall serve, and in the seventh he shall go out free, Deut. xv. ver. 1, 2, 3. At the end \(^b\) of every seven years, thou shalt make a release, even of thy debtor, if a Jew. Nay, it was to be a sabbath, or rest unto the land; a sabbath for the Lord, Lev. xxv. ver. 4. And, thirdly, there was a sabbath of weeks of years, viz. the Jubilee, which was every fiftieth year, Lev. xxv. from ver. 8. to ver. 21. it was to be the year following every seventh sabbath of years. All of which institutions appear to have been adapted to the circumstances of the Jews; in the observance of which they were strictly enjoined the exercise of piety, and mercy.

\(^a\) Exod. xxxi. ver. 17. So God is said to have kept the seventh day, that on it he rested, and was refreshed. \(^b\) At the end of every seven, i.e. in the last year of the seven, comp. ver. 9. Deut. xiv. ver. 28. At the end of three years, is said to be, in the third year, chap. xxvi. ver. 12.
Having briefly shewn, that rest from labour, was the purport or design of the precept, it will hence appear that rest from labour could not be immediately fix'd to the seventh day, any more than to the sixth, for any reason that could arise from the nature of things, nor would the ox, or the ass, or their owner, have been more injured by their resting on the sixth day of every week, had that been appointed rather than on the seventh; and therefore if it has any morality at all in it respecting their rest from labour, it can only be founded on a general calculation that a seventh part of time was proper and convenient for such rest. I shall next consider the reasons on which the observation is enforce'd, or recommended; and they are three, viz.

1. An imitation of the Creator's rest.
2. As a memorial of their deliverance out of Egypt.
3. As it was to be a sign of the covenant between God, and the Jews.

I. The observance of the seventh day, by resting from labour is urged from an imitation of the Creator's rest. Exod. xx. ver. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the sabbath day, and hallowed it. Here, I think, we may observe, that the Creator's resting, was the reason of his blessing, and hallowing: In order therefore to understand the force of the reasoning here made use of, we should examine in what sense rest can be apply'd to God; and, I find it apply'd in two respects in the Mosaic writings, in Gen. viii. ver. 21. it plainly denotes his pleasure, delight, or approbation; for, after Noah had come out of the ark and offered burnt offerings, it is said, that the Lord smelled a sweet savour: the Hebrew has it, a savour of rest: So that if we affix such a sense to God's
God's rest, in the fourth commandment, it will run thus. For in six days the Lord made heaven and earth — and on the seventh day he smelled a favour of rest, i.e. was refreshed, delighted in, and approved of what he had done; therefore he blessed the seventh day, &c. Again, by rest apply'd to God, we may understand his ceasing from his work; and this appears to be the primary sense of the word rest, as applied to him in the precept, compare Gen. ii. ver. 2, 3. to which it alludes; And on the seventh day God ended, (or had ended) his work which he had made, and he rested on the seventh day from all his work which he had made.

That this is not spoken of the SUPREME BEING, is, I think, evident from St. John's gospel, chap. i. ver. 3. In his description of the word, or logos, he says, that all things were made by him, and without him was not any thing made that was made. And the apostle Paul to the Colossians, (chap. i. ver. 15, 16.) says, that all things were created that are in heaven; and that are in earth, visible and invisible, whether thrones, or dominions, or principalities or powers, all things were created by and for this logos; this image of the invisible God, this first born of every creature! In whom it pleased the Father (i.e. the supreme Being) that all fullness should dwell; or that thro' Christ, HE, i.e. the FATHER, should possess all fullness; having given him, i.e. the Logos, the preeminence among all beings, ver. 18, 19.

We may hence very reasonably suppose that at the finishing that system, to which our earth belongs, in those six days or periods, the grand agent, the logos did take a review of his work; and at the same time with pleasure observe the several orders of intelligent beings, who were spectators of the whole beautiful Phenomena, all applauding the wisdom, power, and goodness that appear'd
appear'd in the stupendous production, and in chorus offering up their admissions and praise to the FIRST CAUSE! Then it was that the morning stars sung together: Then all the sons of God shouted for joy! Job xxxviii. ver. 4.----8.

And then did he actually cease from such his work.

To a seventh part of time thus hallowed or sanctify'd, I apprehend the precept refers. Nor is the example of the Lord's resting to be carried too far; because it is easy to observe, that an imitation of his resting from creation after six days labour, would lead us to labour only one six days, he having rested, for ought we know, from such his work ever since.

II. Another reason on which the precept is enforced, is that the Lord their God had delivered them from a state of Egyptian slavery, by a mighty hand, and by an out-stretched arm, Deut. v. ver. 15. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, thro' a mighty hand, and by a stretched out arm, therefore the Lord thy God commanded thee to keep the sabbath day. Which reason appears with great force, as it laid them under the highest obligation to sing the song of Moses, ' the Lord he is our God, we will prepare for him an habitation, our fathers God we will exalt him, &c.'

From this consideration also they were led without the least reluctance to admit of the sabbatical or rest of their slaves, and cattle, remembering that this precept was enjoin'd by him who had so eminently deliver'd them, or their fore-

a I am far from imagining that this our system of which Moses writes, was the first scene of beings and things that the Eternal and Almighty First had produced: On the contrary, I doubt not but that millions of worlds existed thro' an inconceivable number of ages prior to this our earth, as subjects of his spacious empire, and boundless dominion!
forefathers out of the greatest slavery, even an incessant bondage. I add,

By the way, it is very natural to suppose that this reason assign'd for their keeping their sabbath, contained in it a proper direction for their employment on that day, viz. that they should not only contemplate the Lord their God as the Creator of the world, but also as their Saviour and Redeemer, on whose providence they did daily depend.

III. Another reason assign'd for the observance of their sabbath was, that it should be a standing sign of the peculiar relation they stood in to God, and he to them. Exod. xxxi. ver. 13. comp. with ver. 16, 17. And the Lord bid Moses speak to the children of Israel, saying, Verily, my sabbaths ye shall keep: For it is a sign between me and you, throughout your generations, for a perpetual covenant: It is a sign between me and the children of Israel for ever, &c. comp. Ezek. xx. ver. 12. Moreover also I gave them my sabbaths; to be a sign between me and them. We may observe, that for ever, and perpetual, are terms well explain'd, by that expression, throughout their generations. Now, as a very small acquaintance with the Christian revelation is sufficient to convince any man that this covenant of peculiarity is abolished, and that the Jews no longer remain the peculiar people of God; it is hence very plain that the sign of that covenant cannot be any longer in force than the covenant itself, which it signify'd.

Qu. Since this precept stood in the midst of nine more which were confessedly of a moral nature; if this was not so, how can we account for such its situation?

Answ. I have not intended by this essay to prove that the end and design of the labour of six days en-

* Let it be remark'd, that this sign was to let them know, that it was the Lord that sanctify'd them, or separated them from the idolatrous nations.
enjoin'd, and the rest upon the seventh, as capacitating men for acts of justice and mercy to themselves, and fellow creatures, as well as their pious and becoming regards towards God, was not of a moral tendency: No; my sole view is to prove that the institution of the seventh, rather than the sixth or first day of the week, was of a purely positive, and not of a moral nature; and that therefore this precept, in the sense contended for by the sabbatists, is really different in its nature from the other nine: And yet I own, that even positive institutions given by divine authority, are to be regarded by us, so far as they are apparently helpful to virtue, or morality; and that it is dangerous for us, in this view, to despise them. But more directly, it appears to me from the genius, and disposition of the Jews, that this precept given to them, was in every view well calculated to preserve their due regard of those several relations they stood in to God, and one another; and therefore was not improperly placed in the very heart of the decalogue. In like manner has the dispensation of Jesus Christ adopted baptism, and the eucharist, and placed the observance of them among the moral and eternal laws of piety, justice, and benevolence; as being helpful unto, and promotive thereof.

Argument II. I shall next attempt to prove, that the seventh day of the week was not observ'd as a sabbath till the time of Moses.

This appears to be the state of the case, from the very face of the precept; and from the silence of Moses the historian.

From the face of the precept, which plainly refers to that individual single seventh day on which the Creator rested, having finished his six days work, for in six days the Lord made heaven, and earth, the sea, and all that therein is, and rested the
the seventh day, by which resting, he blessed and hallowed it, i.e. that day on which he rested: Nor do I apprehend that it can intend any more, than a reason offer'd by way of anticipation, insomuch as we cannot find a prior observance of it mentioned in any one of the rehearsals of this law of the sabbath, or in any additional or explanatory laws concerning the observance of it: But one might, methinks, have very naturally expected that Moses would have urged the example of the good old Patriarchs, at some time or other, when he exhorted to the observance, or censur'd for the non-observance of the sabbath; for it is well remark'd in a late pamphlet, that the observance of the sabbath requir'd only four hands to convey the tradition of it from Adam to Moses, viz. Methufelah's, Shem's, Isaac's and Amram's; which had this been the case, viz. that the sabbath had been observ'd by them, methinks, Moses would have taken some notice of it. Let me add, that he is wholly silent about any such observance quite thro' his history; nor does he assert that one of all the great or good men who make up the thread of his history to his own time ever observ'd it. I shall particularize some of his most important characters.

It does not appear from the Mosaic account, that ADAM kept the seventh day as more holy than any other day; it is true from that account that he was form'd on the sixth day, and therefore it follows that the seventh must have been the first entire day of his existence: Nor, does the contrary appear from that history, but that the employment which first actually engaged Adam, was his surveying the creatures, and giving them names; which having done, and discerning here-upon the difference of sex wanting in his own species;

a Mr. R. Cornthwait's Reflect, p. 11.
species, it tells us, that he was cast into a deep sleep, and that then the Lord God formed the woman out of him. The very next overt-act the historian mentions, was his eating of the forbidden fruit; nor have we the least intimation of any particularly distinguished time which he religiously observ'd, or even so much as the method, or mode of his worship.

Besides, I am apt to imagine that whilst Adam continued in his paradisaical state, the law of the seventh day sabbath would have been unsuitable, or at least unnecessary; for that labour which produced the sweat of the brow, by which man was to get his bread and on which the reason is founded for rest, appears to have been part of the curse, which was denounced on his transgressing: And therefore the rest from such labour could not be wanted, 'till such labour became the lot of man; consequently the law of the seventh day sabbath could not be enjoined Adam in innocency.

And on the other hand, had it been after the fall, as what his transgression had render'd necessary, it could not be suppos'd, but that such a provision made for such his changed circumstances, would have had some mention made of it; but as no mention is made of such provision, I am ready to conclude that it was needless, especially as such an institution is more fitly suited for society, than for a single person, or family.

In Gen. chap. iv. we are told of CAIN and ABEL sacrificing, ver. 3. And in process of time it came to pass that Cain brought of the fruit of the ground: In the Hebrew it is, at the end of days; which word days is often put for years, as, Lev. xxv. ver. 29. within a full year may he redeem it. So 1 Sam. i. ver. 3. And this man went up yearly out of his city to worship;
worship; in the original it is, from days to days. 1 Sam. xxvii. ver. 27. And the time that David dwelt in the country of the Philistines, was a full year; in the original it is, a year of days. See POOLE on Gen. iv. ver. 4. Which readings may be understood as intimating the particular or proper seasons of the year in which Cain brought his first fruits; and Abel the firstlings of his flock, but by no means prove a seventh day sabbath.

The next instance we have of worship is in Gen. iv. ver. 26. After Seth's son Enos was born, then began men to call on the name of the Lord; calling on the name of the Lord, was a term made use of to signify some kind of worship, compare Gen. xii. ver. 8.—And there Abram built an altar unto the Lord, and called on the name of the Lord. Gen. xxvi. ver. 25. And Isaac built an altar unto the Lord, and called on the name of the Lord. But their beginning to call on the name of the Lord, after the birth of Enos, I presume, will not prove their having before kept the seventh day sabbath; nor does it with much more clearness intimate that they then began to keep such a sabbath.

But further, some have imagin'd, that by NOAH's sending the dove out of the ark, three several times at seven days distance, or intervals, is intimated his keeping the seventh day sabbath. So far am I from apprehending the least foundation for such a conclusion, that I rather think, according to the common interpretation of the fourth commandment in the decalogue, when compared with the circumstances Noah was in, he must rather have kept a quotidian sabbath, all the time he was in the ark. But, left this should be

a This I remember the honest Mr. Elwalt to have offer'd by way of conjecture.
be esteem'd inconclusive, I will add a conjecture, which, I think, will amount to a reason in philosophy, for his so sending the dove out of the ark. Let it then be considered, that the several distinct phases of the moon, in its encrease and wane, are at about seven days distance from each other, and that the relation she stands in to our earth, as her satellite, is most intimate: Hence, if we proceed in our enquiries, we shall soon find that her sweep, by her proximity to us, so influences and effects a different pressure of our atmosphere, as to cause the ebb and flow of our waters. Hence NOAH, no doubt, acquainted with this, observing the age of the moon out of his little window on the top of the ark, sent out the dove to discover what degree of influence she had had upon the face of the waters in the **neap** and **spring** tides, *Gen. viii. ver. 8, 10, 12.*

This conjecture, I think, much more reasonable, than that of those who imagine, that his devotions being more solemn on these seventh days, he hereupon sent out the dove to see their efficacy.

Neither do I find anything like a marking out of the seventh day as a sabbath by any of the Patriarchs; of whom we might have expected that they would have stopped or rested in their journeyings on that day: Nor is there the least intimation of any such observance.

Before I leave this head, give me leave to remark, that Moses seems in his writings to have made use of the number *seven*, so emphatically as if he esteem'd it a perfect number, or at least, a number that denoted perfection. See to this purpose, *Gen. iv. ver. 24.* If Cain shall be avenged seven fold, truly Lamech seventy and seven fold. *Gen. vii. ver. 2.* Of *every clean beast thou shalt take unto thee by sevens,* _i.e._ according to the ori-
ginal, seven seven, or seven males, and seven females. I make no application of this, but pass on.

And shall next consider when it was that the seventh day appears to have been first marked out for a sabbath.

And this I find to be in the time of Moses, Exod. xvi. ver. 22. a And on the sixth day (i.e. from the time that God had given them manna) they gathered twice as much as they had done on other days; and all the rulers of the congregation came and told Moses, ver. 23. Then Moses inform'd them of the reason of their so doing, by telling them that notwithstanding they had on other days criminally made a reserve for the following day, out of distrust of divine providence, on account of which it stank and became useless, yet it should not be the case with regard to the sixth day; every man might bake and seethe what he wanted for that day, and the remainder might be kept till the morrow, for the Lord had said b, that the morrow is the rest of the holy sabbath to the Lord. ver. 24, and 25. And what they had laid up Moses bade them eat, for, says he, to day is a sabbath unto the Lord; to day ye shall not find it in the field. ver. 26. Six days ye shall gather it, but on the seventh day — the sabbath, in it there shall be none. ver. 27. Notwithstanding this, the people had so little notion of a sabbath, or of what Moses had commanded them, that there went

a Comp. Neh ix. ver. 9, 13, 14, 15. And madest known unto them thine holy sabbaths, and commanded them precepts, statutes, and laws, by the hand of Moses thy servant, &c.

b This is that which the Lord hath said, this expression, I imagine is no proof of its being an application of an old command; for had it been so, the elders of Israel were as likely to have known something of it as Moses; which by the sequel they appear to have been wholly ignorant of, and therefore it can only refer to what the Lord had said to Moses as their prophet and lawgiver.
went out of the people on the seventh day to gather, and they found none: For which the Lord reproves them, ver. 28. How long refuse ye to keep my commandments and my laws? See! For that the Lord hath given you the sabbath; therefore he giveth you on the sixth day, the bread of two days. ver. 29. So the people rested on the seventh day.

What can be more plain from the whole narrative, than that the people had no prior notions of a seventh day sabbath, till so marked out, and explained to them? Which direction, or reason, continued to distinguish the day to them for forty years, ver. 35. And hence it is, I imagine, that in the decalogue, the seventh day, is called the sabbath of the Lord their God, because he had so miraculously marked out the day for them, by giving them manna, as aforesaid.

Argument III. I shall in the third place prove, that the observation of the sabbath was dispensed with among the Jews, even by divine direction: And that their own prophets have distinguished between an observance of the sabbath, and morality, or those duties which are of eternal obligation.

I have already observ'd, that the nature, purport, or design of the precept was a rest from all labour, or servile employment; which is strongly expressed, Exod. xxxi. ver. 15. Six days may work be done, but on the seventh is the sabbath of rest, holy to the Lord, whosoever doeth any work, in the sabbath day he shall surely be put to death. Lev. xxiii. ver. 3. — ye shall do no work therein, it is the sabbath of the Lord in all your dwellings.

Now if we compare this institution so enforced by Moses, with the circumcision of their children on the seventh day, which was frequently done, we shall see, that it was thus far dispens
pens'd with even in the sense of the Jews them-
selves; for this occasion'd an Hebrew pro-
verb, viz. the sabbath gives way to circumcision,
Joh. vii. ver. 22, 23. thus far Grotius.'

But I shall beg leave to insert the text at large, Moses therefore gave unto you circumcision (not be-
cause it is of Moses but of the fathers) and ye on
the sabbath day circumcise a man; if a man on the
sabbath day receive circumcision, that the law of
Moses should not be broken, are ye angry at me
(fays our Lord) because I have made a man every
whit whole on the sabbath day? Thus para-
phras'd by Dr. Claget— If the eighth day
after the birth of a male child, fall upon
the sabbath day, you do nevertheless circum-
cise him, notwithstanding that strict observation
of the sabbath which the law of Moses requires:
And this you do because Moses's law, or indeed,
a more ancient law given to Abraham, requires
that every male child should be circumcised
the eighth day: If then a child may be cir-
cumcised on the sabbath, because, without ex-
ception of the sabbath he is to be circumcised
on the eighth day; Why are you angry with
me for doing a better work on the sabbath day
in the perfect cure of a man who was all over
infirm? For that law of doing good, and re-
lieving the miserable at all times, is a more an-
cient and excellent law, than either that of the
sabbatic rest, or that of circumcision on the
eighth day b.'

Again, the Jews slew their sacrifices on the
sabbath day, Numbers xxviii. ver. 9, 10. On
every sabbath there were two lambs extraordinary
added to the continual burnt offerings, which
sacrifices could not be flain without bodily ser-
vice

a See his Truth of the Christ. Rel. translated by Dr. J. Clarke,
Book V. p. 232. b See Dr. S. Clarke's Paraphrase on the place.
vice or labour, and was certainly a dispensing with the precept, which forbad any manner of work. Nor is it to the purpose to object that these were acts of religion, and therefore comported with the design of the precept; for it is plain it was not, because our Saviour himself interpreted the act of circumcision (altho' a compliance with a divine institution) as a dispensing with the law of the sabbath: Therefore the killing of their sacrifices on the seventh day must be interpreted as a dispensing also with the law of their sabbath.

But again, JOSHUA, the captain of the host of Israel, encompassed Jericho seven times with his forces on the sabbath day, (Jos. vi. ver. 2, and 4, compared,) and this too by divine direction; which must be allowed to be another instance of their dispensing with the law.

It cannot be very improper just to hint at the strict observance the Jews had to their sabbath, as may be seen 1 Maccab. ii. ver. 32.—38. Where they are represented as choosing rather to be murdered in cool blood than make any defence on the sabbath day: Which scrupulosity occasion'd one thousand of them to be slain: Upon which slaughter MATTHIAS made a law, or passed an edict to tolerate their resistance, ver. 39, 40, 41. But notwithstanding this, they retain'd so superstitious a regard for their sabbath, that even but 63 years before the Christian Era, when POMPET took Jerusalem, and laid siege to the temple, the Jews would not do the least thing offensively, which POMPET perceiving, order'd that no assault should be made on their sabbaths, but instead thereof to carry on such works, as, erecting engines, and batteries, and in filling up the ditches with which the temple was fortify'd:

All

*Prideaux's Connex. part II. book VI. p. 621.*
all which the Jews suffered them to do unmo-
lefted. So great was the superstition of the Jews with regard to the observance of their sabbath!

But under this head, I would observe, that there is a large quotation from Dr. S. Clarke inserted in the title page of a Pamphlet lately published, entitled, The Seventh Day of the Week the Christian Sabbath.

'The moral part of the sabbath, that is, so far as it is a commandment enjoining the virtue of HUMANITY, or of allowing time to those who are under our power to REST from the LABOURS of their worldly Employment; and so far as it is according to the original reason of its institution in Paradise, a time set apart for the RELIGIOUS COM-
MEMORATING OF GOD'S WORK OF CREATION, and PRAISING him for the things that he has made, and serving and wor-
shipping him, as the Maker of all things; this moral part, I say, of the sabbath, is of ETER-
NAL and unchangeable obligation. Serm. Vol. X. p. 59.'

To which I would reply, that the Dr. has advanced nothing in all this that will confine what he says to the observation of the seventh day of the week, as if this was the moral part of the commandment: But if he had, the Dr.'s practice would evidently have condemn'd such an interpretation, and have proved, indeed, that so far the Dr. was self-condemned, or at least, inconsistent with himself; for it is well known that the Dr. did not sabbatise; i.e. observe the seventh day of the week as a sabbath, or day of holy rest, pursuant to the letter of the fourth commandment. Nor would the Dr. (I am persuaded) in the least deny, but that that part of the precept, which concerns rest from labour, is duly oblierv'd by D resting
resting one day in seven, to wit, the first; and that the morality of it, viz. a religious commemoring of God's work of creation, PRAISING, SERVING, and WORSHIPPING him as the Maker of all things, does not depend on the doing it on the seventh day of the week. On the contrary, he must have allow'd that the morality of, or the eternal unchangeable obligation unto such conduct is so far from depending on any one day, that such practices, by which we can express our regards to such obligations we are under to the supreme Being, are fit and proper on a first day, as well as on a seventh; nay are at all times duties incumbent upon us. Nor, do I think, that it can be prov'd that the Dr. intended in any view to found the morality of the precept upon the separation of the seventh day; for in such a light, the fourth commandment can have no morality at all in it, i.e. as it enjoins the seventh day, any more than it would have had, if it had enjoin'd the sixth; for the sixth, in the reason and nature of things, is as holy as the seventh, therefore such separation can constitute no part of the morality of the precept; because, according to the quotation now refer'd to, what is moral is unchangeable in its nature, or in the words themselves, is of eternal and unchangeable obligation.

Let it be farther observ'd, that two of their most noted prophets foretold a time as coming when their sabbaths, of which they were so fond, would be superseded, together with the reasons also of their observance.

Jeremiah says, chap. xvi. ver. 14, 15. Therefore behold the days come, faith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of Egypt; but the Lord liveth that brought up the children of Israel.
Ifrael from the land of the north, and from all the lands whither he had driven them.

ISAIAH in chap. lxvi. ver. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

ISAIAH remarkably distinguishes their strict observation of their sabbaths from moral institutions or duties, chap. i. from ver. 11, to the 18.

To what purpose are the multitude of your sacrifices unto me? — Bring no more vain oblations, incense is an abomination to me, the new moons, and sabbaths — my soul hates. Wash ye, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, &c.

I can scarce forbear thinking, but that the very preface of the fourth commandment, Remember the sabbath day, seems to indicate its being of a positive nature, as it is in its very diction less absolute than the other nine: On which account the lawgiver may be understood as saying, 'As to your separating the seventh day as a sabbath, altho' it is a precept of a positive nature, yet since I discern it will be of important service and use to you, therefore I give it this function, I charge you to REMEMBER IT.'

To conclude this head, I would add, that GROTIUS has mention'd a two-fold design of the fourth commandment in the decalogue, and has call'd it both a precept of remembrance, Exod. chap. xx. ver. 8. and of observation, Exod. xxxi. ver. 16. But then he also says, 'that if the law concerning rest on the sabbath, had been given from the beginning, and in such a manner as never to be abolished, certainly that law would have prevail'd over all other laws; the contrary to which we now find'.

Argument IV. I shall, in the fourth place, shew what regard our Lord Jesus Christ, and his followers or disciples paid to the seventh day sabbath.

In Mark ii. ver. 27. our Saviour expressly says of the very seventh day sabbath, That it was made for man, and not man for it: Can it then be an institution of moral and indispensible obligation? No; he says, it was made for man, and must give way to any man's necessities; and advises them not to blame his disciples for plucking a few ears of corn, to which hunger had prompted them, tho' it was on the sabbath: For he adds, if the sabbath was made for man, who can and may, as it was made for him, occasionally dispense with its laws; surely much more may the Son of man be allow'd to be Lord also of the sabbath; and as such, may also relax the observance of it. The phrase used in ver. 28. Son of man, must, I think, respect Jesus Christ himself, it being a term under which he usually describes himself: Befide, the inference or conclusion would appear improper if he intended not himself, for he had before asserted that the sabbath was made for man, and must give way to his necessities; and consequently he, as Son of man, by way of eminence, must be Lord also: That conjunction copulative also seems to make it necessary that we should thus understand him. Matt. xii. ver. 6, 7, 8. - 'But, I say, unto you that in this place is one greater than the temple. And had ye known what the prophet Hosea tells you, and understood his meaning, you would have seen that mercy is preferable to sacrifice; and would not have condemned my innocent disciples, for satisfying their hunger on your sabbath. For the Son of man, he that is greater than the temple, is Lord of the sabbath day.'
Objec. It is objected by the sabbatists, that our Saviour signify'd that the seventh day sabbath should be in force at the destruction of Jerusalem — and left no hint of its being afterwards abrogated. Matth. xxiv. ver. 20. But pray ye that your flight be not in winter, nor on the sabbath day.'

Dr. S. Clarke has well remarked, that this seems to be spoken in condescension to the Jewish prejudices, and plainly supposes that the season or holiness of the time might retard their escape at the destruction of Jerusalem.

Mr. Baxter observes, that these words of our Saviour had a respect to the Jews misery, and not to their duty. — For their city was taken on their sabbath, and their rigid sabbatising increased their calamity. He goes on to quote a probable conjecture of Dr. Hammond, who says, that it was likelier spoken of a sabbath year, when both war and famine would come together.

However, it will be sufficient that I add, it was not esteem'd proper that the Jewish prejudices should be strongly attacked whilst their state continued, as they must have been by an explicit abrogation of their sabbath: Nevertheless it would be proper for the objector to prove, that the christians, or disciples of Jesus had any occasion for such a prayer; or that they suffered any more by Jerusalem's being destroy'd on the sabbath day, than they would have done had it been on any other day: Otherwise this text will afford no assistance to the cause of the seventh day sabbath. But if I mistake not, it does not appear from Josephus) that the christians were any of them destroy'd in that dreadful calamity: Therefore the text is nothing at all in favour of the sabbatists.

Let

\[ a \text{ See his Paraphrase on the Place.} \quad b \text{ See his Divine Appointment of the Lord's Day, p. 194, 195.}\]
Let us, in the next place, see what St. PAUL's opinion was about the obligation of the law of the seventh day sabbath.

And in his epistle to the Colossians, chap. ii. ver. 16, 17. he is pretty express; for having in the 14th ver. shew'd that Christ had blotted out, or cancell'd the obligation of all those Jewish rites and ceremonies which had distinguished them from the rest of mankind; he here says, *Let no man therefore judge you, i. e. you christians, in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath, which were only temporary services or institutions, or, which suited the Jewish economy, but at the same time were no more than the shadow is to the substance, when compared with christianity. And, again, Rom. chap. xiv. ver. 5, 6. One man esteemeth one day above another; another esteemeth every day alike: Let every man be fully persuaded in his own mind. Which is thus paraphrased by Mr. Pyle; 'The Jewish christian thinks some days of the week have more holiness in them than other; the Gentile christian thinks them all alike: For peace sake let every man enjoy his own senti-*

ment.'

Ver. 6. *He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he does not regard it; i. e. ' out of a full persuasion that God has freed him from all obligation to it.*'

So Gal. chap. iv. ver. 10, 11. *Ye observe days, and months, and times, and years: I am afraid of you, lest I have bestowed upon you labour in vain. q. d. I perceive you are grown zealous observers of the Jewish sabbaths, new moons, and festivals; if this temper continues in you, I fear my labours of conver-*

ting you to the christian religion are all lost b.'

Beside,

a Pyle on the Place. b Ibid.
Befide, we may add, that as the peculiarities of the Jewish dispensation were but a shadow of good things to come, consequently their sabbaths were but typical of that true and substantial rest, which the gospel promises; compare Heb. x. ver. 1. with 2 Thes. chap. i. ver. 7.

From what has already been offer'd, we may, I think, safely conclude, that neither Jesus Christ, nor the apostle Paul, have recommended to Christians the observance of the seventh day, as a sabbath.

Argument V. I shall now consider these arguments made use of by the sabbatists in defence of the Jewish sabbath, which they build upon our SAVIOUR's, and his APOSTLES observance of it.

And, in the first place, they urge, in defence of the seventh day sabbath, that our SAVIOUR kept or observ'd it whilst he was here upon earth. A little acquaintance with the history of Jesus Christ whilst he sustaine'd a public character among men, will shew us, that the false ideas the Jews had receiv'd, about the expected Messiah as a temporal prince and deliverer, made it dangerous for our Saviour to speak very explicitly about the nature of that kingdom he was going to establish; and never do we find him so plain and open in his instructions, as when morality was the subject thereof; for this very reason it was that he spoke in parables, and with so much caution both concerning himself, and the design of his mission, left the multitude should be led to make a faction in the state, and expose him to the animadversions and resentments of the civil power: — Which of itself would sufficiently obviate the difficulty before us, and fully shew that it was no way proper for him, to settle such a particular institution of his church, which would so evidently have abolish'd an holy day, which
which they held in the highest esteem, as founded on the express and positive command of GOD their lawgiver and king.

But to the objection I shall further reply, that it is no wonder that HE did keep the sabbath: Our Lord also was circumcised, and kept the passover even till the time of his death; that night before he was betray’d, the sacred historians tell us, he actually kept the passover with his disciples: Nor do I know, that he ever by any express precept, edict, or law abrogated the observance of that Jewish festival. But will it hence follow, that that institution, with which the people of Israel had only an immediate concern should be continued, when a more excellent dispensation which suited all nations was introduced? He, in like manner, frequented their synagogues, and temple, which no christian I presume will offer as a reason for their continuance, any more than for the manner of their worship; both of them being in the reason and relation of things, plainly antiquated, and laid aside, as incompatible with that scheme of religion, which no where recommends, either by precept or precedent such burthenfom rituals in worship, or any extraordinary or figurative holiness of places: But on the contrary lays the whole stress on sincerity of heart, and spirituality of worship.

It must be own’d, that our Lord came to the Jewish nation sustaining the character of a prophet, as foretold of him; but notwithstanding this, it is plain it could no way have suited with his design, to have introduced those laws and settlements of his kingdom, which would immediately and openly have cenfur’d and condemn’d that system of rites, and observances, by which they had all along been distinguish’d from the rest of mankind,

kind, and were conducted or govern'd as a theocracy. On the other hand, he always address'd them with more caution, telling them, that he came not to destroy the law, and the prophets, but to fulfil all righteousness; therefore it would have been incongruous with his design to have attack'd so early the external and ceremonial part of their constitution; of which they seem to have been so exceedingly tenacious, that even a side glance at their temple's being destroy'd, was look'd upon as a capital crime, and was the only charge brought against the innocent Jesus before the Sanhedrim, by the two false witnesses, Matth. xxvi. ver. 61. Yea, their superstition had carried them to such a precise and scrupulous exactness, as even to a tithing of trifling herbs; altho' at the same time they expressed an open neglect of judgment and of the love of God, Luke xi. ver. 42.—Such ignorance and superstition, prevail'd thro' the Jewish nation, when the Messiah appear'd among them! and therefore it well became the wisdom of God, that the first design both of the example of Jesus, and of his doctrine, should be to restore them to a due regard to such things as were of eternal obligation; for by so doing they had left room to object either against him, or his doctrine; and no alarm was hereby given to those prejudices, which he would have revived and excited, had he so levell'd his first address at their ceremonial observances, as to have discover'd an express abolition of them: For we may easily discern that their prejudices run highest in favour of indifferent things, or to what was the creatures of their own invention: And it is no wonder it was so, for this has been the case ever since, viz. That the zeal and fury of Bigots has always been fed, by things entirely foreign to religion, or virtue! and it could not be otherwise, because so far as

religion,
religion, or virtue obtains, no irregular, no dangerous, no hurtful passion will, or ever can be admitted.

That I have not misrepresented the Jews, will appear very obviously from the several gospels; nay, it appears in a very strong light, in the instance already mention'd, wherein the Jews condemned the disciples of Jesus, for plucking a few ears of corn on the sabbath day, tho' it was to satisfy their hunger. In our Lord's plea for them there is discover'd the most masterly stroke of wisdom; says he, don't you remember how David, one of your worthies, acted in a case of like necessity, viz. when an hungry; he obliged Abiathar the priest to give him, and his men of the show bread, which was not lawful for any to eat but the priests? Hereby the divine prophet softened their resentments, at the very same time that he weakened, yea, destroy'd the reason of their complaint. But to proceed,

That Jesus Christ constantly (or at least frequently) attended their synagogues on their sabbath days was very fit, because at those places, and on those seasons, he had the best opportunity of giving his instructions to the people; the meanest of whom were at liberty on those days to attend instruction.

Again, Had our Lord, or his apostles after him, appointed the first day of the week to be religiously observed by all the converts to christianity among the Jews, whilst, or during the time their state continued, their doctrine would have been hereupon objected to by the Jews, as robbing them of one of their days of labour; so that such of their slaves, and servants, who were convinced of the divinity of the christian doctrine, must have suffer'd great inconvenience hereby; their infidel masters not allowing of such recess: But
the benevolent doctrine of Jesus recommended it-
self to mankind in every one of its views, without
a necessary introduction even of one civil inconve-
nience. On the foundation of such like reasons
as these, I apprehend, it was, that neither Jesus
Christ, nor his apostles expressly abrogated the Jewish sabbath: Nevertheless, I have already shewn
that our Saviour has expressly asserted the non-
moral obligation of the sabbath; and that his
apostle Paul has as expressly marked it out as one
of those distinguishing institutions, which belong'd
to the Jewish constitution.

From these hints, we may discern the goodness
and tender compassion of Jesus in the advice
he gave to the Jews in that foremention'd place,
Matth. xxiv. ver. 20. — but pray ye that your
flight be not in the winter, neither on the sabbath
day; well knowing how much their many pre-
judices, and superstitious notions about the holiness
of their sabbath might prove fatal to them, since
the destruction of their city and temple was to
happen thereon.

Object. — I know it is objected by the sabbatifs
in favour of the seventh day sabbath, that, Luke
xxiii. ver. 56. is express to their purpose: And
they rested, (i.e. the women rested) the seventh
day according to the commandment. From whence
it is infer'd, that these holy christian women reft-
ed on that day, either, according to the old
commendment,—or else, according to a new one
received from Christ.

What I have already offer'd, I imagine will be
sufficient to solve any difficulty arising hence:
Nor can I think it so surprizing, that, women
so dear to Jesus, should be left in the dark, by
him, with respect to the change, or rather abro-
gation of the sabbath; since the observance of it

See the Seventh Day the Christian Sabbath, p. 9.
was very necessary to the support of Christianity in its infant state among the Jews. Besides, these holy Christian women were left in the dark by their Lord in an affair of much greater importance, viz. about his resurrection; but the objection must much more lose its force, when we consider how cautiously the first addresses of the Christian doctrine were made to the Jews; On which principle St. Paul conducted afterwards, who became all things to all men, that he might gain some: On this very account it was that he circumcised Timothy, viz. that he might take off the prejudices of those Jews against him who knew that his father was a Greek: And yet, I humbly conclude that circumcision cannot here-upon be recommended as a rite becoming the Christian covenant.

Objection. It is again objected, 'If the sabbath was changed, how comes it to pass that the Jews, who made such a stir about circumcision, never offer'd any thing in defence of their Christian sabbath?'

I answer, because the first Christians continued the observance of the sabbath whilst the Jewish polity lasted, and, therefore, this complaisance of the Christians left no room for any such stir among the Jews about their sabbath: Besides, in the last mention'd instance of circumcision, it is evident, that the apostle laid the opposition of the Jews by a like complaisance. But, again, it is highly probable that the Jews, or at least the Jewish converts, did make a stir about their sabbath, as may appear from those places foremention'd at large, Rom. xiv. ver. 5, 6. and Gal. iv. ver. 10, 11.

Objection. 'It is farther objected, that if those several places already refer'd to in St. Paul's epistles

\[\text{\textit{Asi, chap. xvi. ver. 3.}} \quad \text{\textit{Mr. Cornthwaite's Reflex. p. 42.}}\]
'Epistles imply an abrogation of the sabbath, it will set St. Paul against himself, because in his epistle to the Hebrews, chap. iv. (wrote 30 years after Christ's ascension) the author therein plainly supposes, that the Hebrew christians were then in the observation of the seventh day sabbath.'

This conclusion, I think, need not be deny'd, and yet the apostle clear'd of contradicting himself. St. Paul, it must be own'd in that epistle, has to do more directly with the Jews, or Hebrew converts; the design of the epistle is manifestly to shew by a comparison of the christian institution, with the Jewish, the great advantage to be had by the former, in order to animate these converts to a steady adherence thereunto, in a state and time of persecution. And, in this chapter he shews, that by the gospel they had as express a promise of rest in heaven, or the future state, as the Jews ever had of Canaan; nay, that this rest promised by the gospel was such, as not only that rest of Canaan, but even the rest of God, (on which their sabbath was founded) were but typical: Even that REST concerning which David spoke, and exhortcd the people of his own day, who were in actual possession of Canaan, not to harden their hearts, lest they should come short of it, Psalm xcvi. ver. 7.—11.

Besides, this was before the destruction of Jerusalem, and, therefore, cannot affect our present argument; nor prove St. Paul inconsistent with himself: But if there was any strength in the objection, how much more inconsistency would appear in the conduct of Paul in circumcising Timothy; if we compare with such his conduct, what he says, Gal. v. ver. 2. Behold, I Paul say unto you, that if ye be circumcised; Christ shall profit you nothing. No other way do I discern of reconciling these diffic-

^a The Seventh Day the Christian Sabbath, p. 20.
difficulties, than by supposing, that the observation
of circumcision and of the sabbath, were only
comply'd with by the apostles in condescension
to the Jewish prejudices, by means whereof they
might with greater acceptance recommend a
doctrine of the last importance to the Jewish
nation; At the same time, they neither of them
appear to have the least foundation in the laws
and settlements of christianity.
PART Second.

My second general proposition, is, that the christians observance of one day in seven as an holy festival, wholly comports with those obligations we stand in to God, and answers all those other moral ends that could be proposed by the Jewish precept: And that the first day of the week, they, i.e. christians, most fitly observe, and separate from the other six, as sacred to such purposes.

The first part of the proposition will appear true, by comparing the design of the Jewish observance, with that of the christians.

And the design of the Jewish observance was two fold, first, the precept intended an hebdomadal rest from labour and servile employment both for men and cattle: With regard to the latter, rest was the absolute, sole, and determinate end of the precept. But as to man, it appears, secondly, to have a further view, viz. That by these stated weekly intervals of rest he should not only receive bodily refreshment, but hereby also universally enjoy a public opportunity of acknowledging the relation he, and the whole congregation of Israel, stood in to GOD, as their Former, Saviour, and Lord; which, indeed, was the true way of keeping holy, or sanctifying their sabbath; as hereby it became a barrier against Polytheism, and Idolatry: To render which design the more effectual, they had priests, sacrifices, and a tabernacle appointed. Conformable to this, the christians observance of one day in seven, by a cessation from all servile labour, and employment, and spent in acts of worship and homage to the supreme Being.
Being, comports well with every obligation the Jewish precept can contain, that is either reasonable, or moral.

I am next to prove, that, the first day of the week, and not the seventh, is most fitly observ'd by christians as an holy festival.

I have already shewn that the reasons on which the Jewish precept were founded, are superseded by the christian covenant, or institution: I now add, that forasmuch as the seventh day sabbath, was a SIGN between God and the Jews, of their being his peculiar people; under the gospel, God is not known to us as the God of Abraham, Isaac, and Jacob, who brought the children of Israel out of Egypt; but as the God and Father of our Lord Jesus Christ, in whom he is reconciling all men, the whole human world unto himself, and to discovering himself to be the common Father of all; Jesus Christ by his mediation and doctrine having broken down the wall of partition between Jew and Gentile, and fully prov'd, that there is now no treaty of partition, no covenant of peculiarity; and consequently, no sign of such treaty, or covenant, now is, or can be in force. And hence it follows also, that the first day is more properly observ'd by christians than the seventh.

Again, Another reason of the observance of the Jewish sabbath, was their deliverance out of Egyptian bondage.

But St. Paul describes the resurrection of Jesus Christ from the dead, to be a deliverance of mankind universally, i.e. as far as his gospel is known and believed, from every of those distressing flattering fears, which arose from men's uncertainty about the after-state, and which otherwise would have kept in bondage the whole human family.

See,
See, to this purpose, *Heb. ii. ver. 14, 15.* compared with *2 Tim. i. ver. 10.*

Again, The Jewish precept came recommended from the consideration of God's having rested from the works of creation on the seventh day.

But, the revelation of Jesus represents the same Word of the Father, by which he created the world, as having enter'd upon his rest from those fatigues, and labours he underwent in flesh as our exemplar; and this his entrance upon it he describes as having been on the first day of the week. It says, indeed, that he lay in the grave all the Jewish Sabbath, but this instead of establishing, rather seems to throw a mournful gloom upon the observance of the seventh day. Oh! how penive? how melancholy? how distracted? must the minds of his disciples have been on that day!

*Obje^.* It may here be objected, that if the fourth precept in the decalogue be abrogated, then, we have no authority left, for the observance of any stated weekly day, as holy, or separate from the other six days.

To which I answer, it is plain, that, there could be nothing in the reason or nature of things, that could make the seventh day of any week, more holy than the sixth, or the fifth, or any of the rest, and could only become so distinguished by a positive appointment: For as time of which any day is compounded, is nothing but duration, or a succession of moments, which in themselves differ not in the least from each other; but only become prophane, or more sacred, strictly speaking, as they are ill, or well used by us: Hence it appears to me, that, if the Jewish precept can yet be urged as of any force among christians, it can only be defended on our devoting a seventh part of our time, or one day
in the hebdomadal revolution to pious and religious purposes: And, indeed, I must confess, that, as our weeks divide our time to so great an exactness, and as God may be consider'd as the sovereign disposer of our time, it thence seems highly reasonable that we should devote at least, a seventh part of it, to sacred purposes: And altho' the Jewish sabbath appears to be abrogated, yet as it seems to have been given to them as a privilege or blessing to their community, we may reasonably expect that the christian institution will leave us something as useful and beneficial in its stead; especially when we consider that it has actually done so in other instances. The Jews had circumcision as an external sign, and seal of the covenant they were in with God; instead of which, christianity has provided baptism as a more extensive sign and seal. The Jews had the great feast of the passover, as a memorial of God's interposing for them as their deliverer: Christianity has instituted the eucharist as a standing memorial of the love, and interpos'd of JESUS CHRIST our Deliverer and Saviour.

But, more positively, the christian revelation has pointed out another day of the week, and not the seventh, to be observ'd as an holy festival, and, that is the day of the resurrection of Jesus Christ; which I shall anon prove to be the most important event they have to commemorate; and then I shall shew, that the first christians, as well as the bulk of christians in all ages, have understood it so, and practised accordingly.

Object. But, I must first mention another objection of the sabbatists, and that is, 'they say 'that by a change of the seventh day to the first 'there is a day lost, and consequently a non- 'compliance with the express letter of the fourth
commandment, as it demands a seventh of time, or days, as sacred to God.

Not to take notice of the inequalities discoverable in our solar revolutions, which notwithstanding the Julian, and Gregorian corrections, are not yet exactly reduced to any common standard; I say, not to mention this, which would itself prove enough: I shall observe, that such a loss as the objection supposes, in the revolution of time, is so small, that the fraction can scarce be assigned; nor was it possible, but that more than this proportion must have been lost by the Jews in their weekly observances, as well as by the sabbatists now.

But such a loss of time cannot be charged on the first christians, altho' they appear to be the only persons chargeable; because, for some considerable time, they religiously observ'd both the seventh, and the first days of the week.

Again, If such a punctilio as is here contended for by the objection, would render men culpable before God, as is the case before us, viz. the loss of one day in seventeen hundred years: We might very emphatically say, O Lord! Who can stand before thee? But, on the other hand, when we consider what reasons are assignable for such a change, we may with confidence look in the face of our Judge, and acknowledge that he himself has marked out the change for us; and in an especial manner has honour'd the observance of the first day by his presence, and blessing.

To proceed, since I have intimated, that, the resurrection of Jesus Christ from the dead was an event of the greatest importance to christians, it will be proper in order to prove it, that I, first, state such objections of the sabbatists as have an immediate relation to the subject.
Object. 'First, They ask, why not the day of the week observ'd as sacred on which Christ was born, since this was the necessary foundation of the whole superstructure? Or, secondly, why not the day of his sufferings? on which so much stress is laid in the New Testament, and on which he himself said, IT IS FINISHED.

To the first I reply, that had this been the case, then indeed the reason for the observance of the Jewish sabbath would have appeared with greater propriety than that on which the Christian festival was founded, inasmuch as the Jewish observance is urged as an imitation of the Logos, who rested when he had finished his work; and not upon his laying the foundation, or on any subsequent progress in his work: Conformably hereunto is the Christian's observance grounded with as great propriety on their SAVIOUR's entering upon his REST, after having finished the whole labour and fatigue of his work: And consequently would have been unfitly fixed on his birth.

As to the second Question, which respects the day of his crucifixion; that this could not be so proper a day for a weekly commemoration, I shall attempt to prove. And I would observe, that that his saying, It is finished, respected the whole of his sufferings from the hands of his enemies, as being actually at an end: But the grand confirmation of his mission was yet behind; for had we heard no more of him, he would have been esteem'd an impostor, inasmuch as he himself had prophesied of his own personal resurrection, and, therefore, it was absolutely necessary in order to encourage his disciples, and enforce his doctrine, that he should rise again on the third day, accordingly as he had prophesied.

* Cornthwaite's Refl. p. 31.
Besides, had a weekly day of commemoration took its date from his sufferings, and been en-
join'd on that foundation, the institution would have been laid in a scene of the deepest melancholy; according to John xvi. ver. 20, 21, 22. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: And ye shall be sorrowful, but your sorrow shall be turned into joy, &c. q.d. the subject of my death can only make you sorrowful, but on my rising again from the dead, your sorrow shall be superseded, and the traces of it be wholly lost, even as a woman remembers no more the anguish of her traveling pangs, for joy that a man is born into the world.

Mr. Baxter quotes Dr. Heylin as saying, that, it was only the eastern churches next the Jews, who for a time kept both the seventh and first days of the week; but not the western, who rather turned the sabbath, or the seventh day, (that is to say, the day on which Christ lay in his grave) into a fast. And if so, what would the whole body of christians have done, or how behav'd otherwise on a weekly commemoration of his agonies and crucifixion?

I deny not, but, that there are several texts of scripture which lay a stress on the death and sufferings of Christ, and represent them as having purchased, justified, redeemed, and cleansed us; yea, and reconcil'd us to God, as, Acts chap. xx. ver. 28. Rom. v. ver. 9. Eph. i. ver. 7. Col. i. ver. 20. 1 John i. ver. 7. Rom. v. ver. 10.

Notwithstanding all this, I will yet venture to affirm, that his resurrection from the dead, is, that grand

1 Baxter on the Sabbath, p. 28, 29. 
2 Cornw. i. ver. 7. Col. i. ver. 20. 1 John i. ver. 7. 
3 Baxter on the Sabbath, p. 28, 29. 
4 Cornwalles's Reflecd. p. 31.
grand event on which, both Jesus himself and his apostles recommend the Christian scheme to the acceptance of mankind: Our Saviour foretells his own resurrection, John ii. ver. 19. — Destroy this temple and in three days I will raise it up. Compared with Matth. chap. xxvi. ver. 61. Again, John vii. ver. 33. Yet a little while I am with you (lays Jesus to the Jews) and then I go to him that sent me. John xiv. ver. 20. — At that day, i.e. when I have triumphed over death and the grave, ye shall know, i.e. ye my disciples, shall know, that I am in the Father, and you in me, and I in you. Chap. xvi. ver. 16. A little time, and ye shall not see me, (because the grave would hide him for a space;) and again, a little while and ye shall see me, because I go to the Father. And, in John xi. ver. 25. he calls himself expressly, the resurrection and the life. To the same purpose, John chap. xiii. ver. 31, 32. Now is the Son of man glorified, and God is glorified in him; if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. More expressly, John chap. x. ver. 17, 18. Therefore does my Father love me, because I lay down my life, that I might take it again. — I have power to lay it down, and I have power to take it again, this commandment, or power have I received from my Father. Now it cannot be supposed that the Father loved Christ, merely because he laid down his life, that he might take it again; No; the reason of his love, was rather because of that his extraordinary personal resurrection from the dead, by which he would give the greatest credit and efficacy to his mission, and incontrovertibly prove that he received his credentials from God.

In like manner, the apostles also very emphatically refer to this event. St. Peter, Acts ii. ver. 32. This Jesus (faith he) hath God raised up,
whereof we are all witnesses. Ver. 36. compar'd.
Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucify'd both Lord and Christ.
So Acts iii. ver. 26. Unto you first, God having raised up his Son Jesus, sent him to bless you, &c.
And again, Acts iv. ver. 10. Peter declares to the Jewish court, that, by the name of Jesus of Nazareth, whom they had crucify'd, whom God had raised from the dead, he, and John had healed the impotent man.

Nay, 'tis very remarkable, that the extraordinary gifts of the Spirit, or power of God, bestowed on the apostles and first christians, were dispensed or imparted in order to confirm the truth and certainty of the resurrection of Jesus Christ; see to this purpose, Acts iv. v. 31, 32. And they were all filled with the Holy Spirit, and they spake the word of God with boldness and with great power gave the apostles witness of the resurrection of the Lord Jesus. Agreeably to which, St. Paul says, Rom. i. ver. 4. That Jesus Christ is declared, determined, or proved, to be the Son of God, by the power of the Holy Spirit, but in a most remarkable manner, by his resurrection from the dead, which was a fulfilment and completion of those prophecies refer'd to in ver. 2.

Acts xiii. ver. 32, 33. In St. Paul's exhortation to the church at Antioch, he says, And we declare unto you the gospel, i.e. glad tidings, or the good news, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children in that he hath raised up Jesus again, &c. Note, the fulfilment of the great gospel promise is expressly said to be made by the resurrection of Jesus; or, that his resurrection from the dead is the gospel, or, the substance of those glad tidings the apostle had to declare to the church at Antioch.
Again, In that famous oration he deliver'd in
the court at Athens, he says, Acts xvii. ver. 30, 31.
God commandeth all men, every where to repent; be-
cause he hath appointed a day, in the which he will
judge the world in righteousness, by that man whom he
hath ordained; whereof he hath given assurance to
all men, in that he hath raised him from the dead.
Hence, I think, it appears plain, that St. Paul
thought the resurrection of Christ a necessary and
convincing proof of a future judgment; as well
as of Jesus Christ's being the appointed Judge.

Besides, had it not been for his resurrection,
he could not have been said to have destroy'd him
that had the power of death; nor to have deli-
vered them from the bondage of such a flattering
fear, which the thoughts of death had sub-
jected them unto; but by his resurrection he has
abolished death, that is, as the Greek word may
be render'd, he has made void the dominion of death,
2 Tim. i. ver. 10. This conquest Jesus Christ ef-
fectually obtain'd by his resurrection, as he thereby
brought life and immortality to light.

Again, Even the figure itself made use of Rom.
chap. vi. ver. 4. lays the emphasis on his resur-
rection; buried with him by baptism into death,
that like as Christ was raised up from the dead
by the glory of the Father, even so we also should
walk in newness of life. Ver. 8, and 9. Now if
we be dead with Christ we believe that we shall
also live with him: Knowing that Christ being
raised from the dead, dieth no more, death hath
no more dominion over him: From whence I draw
this conclusion, that as death was the rate or
wages of sin; so in our deliverance from death
consists our freedom, i. e. our pardon, our remission,
justification, redemption, and peace: But this our
deliverance from death, the gospel fully proves to
be the natural, genuine, and certain effect of
Christ's
Christ's resurrection from the dead: Consequently Christ's resurrection is an event of the greatest importance to christians.

From a view like this it is, that St. Paul concludes, that if Christ was not risen from the dead, his preaching was vain, and their faith vain, they were yet in their sins; even the believing Corinthians who were washed, and sanctified. 1 Cor. vi. ver. 11. even of these he says, that they were yet in their sins if Christ was not risen, 1 Cor. xv. ver. 14, 17. Because had that been the case, they would have been yet exposed to death, the rate set upon sin.

Again, The day of Christ's resurrection is called, by God, the day of his being begotten by him, Acts xiii. ver. 33. God hath fulfilled the promise made to the fathers, even to us, in that he hath raised up Jesus again, as it is written in the second Psalm, Thou art my Son this day have I begotten thee, comp. Heb. i. ver. 5. For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee; And, again, when God thus brought his first begotten into the world, he saith, And let all the angels of God worship him. Besides, at this event, (viz. of his resurrection) he received an investiture of all power and dominion, as head of the body, the church, according to Col. i. ver. 18. And he is the head of the body, the church; who is the beginning, the first born from the dead: That in all things, or among all, he might have the preeminence. So in 1 Cor. xv. ver. 20. the apostle says, But now is Christ risen from the dead, and become the first fruits, or first begotten of God from Hades, or from the state of the dead; and thus he became the earnest, pledge, and security of the resurrection of the whole human race: Under whose dominion, and care all men are subjected by the Father, not only in this probationary
bationary life, but also in the after, the invisible state.

Thus I have endeavour’d to prove, that the resurrection of Jesus Christ, was that most important event, on which christians have very justly grounded their observance of a weekly festival.

Which brings me next to prove, that the apostles, and first christians, did actually observe such a festival day; and that it has been the general, and uniform usage of the church ever since.

But, before I enter directly on this proof, I shall first state, and then answer an objection made by the sabbatists, against the first day of the week’s being the day of Christ’s resurrection.

Question. How shall we prove that Jesus Christ arose on the first day of the week? The women coming in at the end of the sabbath, Matt. xxviii. ver. 1. and finding him already risen, will never demonstratively decide this question; because for any thing that appears to the contrary, he might as well arise on the seventh, as on the first day of the week.

Hence it would be pretty difficult to determine on what day of the week, it was on which he arose."

In order to make a distinct reply, I shall, first, insert the express account as given by the four writers of the life of Christ relating to this event.

And St. MATTHEW's stands thus, Matth. xxviii. ver. 1. In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary to see the sepulcher.

St. MARK's, chap. xvi. ver. 1. And when the sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, had bought spices that

* The Seventh Day of the Week the Christian Sabbath, p. 13. and Mr. Cornishwaite's Reflect. p. 32.
that they might come and anoint him, and very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

St. Luke's, chap. xxiv. ver. 1. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, &c.

St. John's, chap. xx. ver. 1. The first day of the week cometh Mary Magdalen, early, when it was yet dark, unto the sepulchre, &c.

From all which accounts thus much is plain, that none of them knew that he was risen before the first day of the week.

But lest this should be thought insufficient to satisfy an objector, I shall add such reasons and circumstances as will amount to a proof, that he did not rise before the first day of the week.

And, first, had he risen before the first day of the week, his own prediction would have been false, John ii. ver. 18, 19. Destroy this temple, (says he, pointing to his body) and in three days I will raise it up. Now St. Luke tells us, chap. xxiii. ver. 44. That it was about the sixth hour, i.e. about nine o'clock in the morning, when they crucify'd Jesus: And in ver. 53. That Joseph having begged the body of Pilate, took it down and buried it, and, that that day was the preparation, and the sabbath drew on: Hence it is plain, that all this must have been transacted on the sixth day of the week; therefore, according to his own prediction, he could not rise till the first day; for had he risen on the seventh, he might then with more propriety and truth have said, that in two days he would raise up that body or temple so destroy'd.

What is more full and express to my purpose is Matth. xxviii. ver. 2. which says, And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, i.e. of the sepulchre,
chre, and sat upon it. The Greek words, στροφή μεγας, translated, a great earthquake, Dr. S. Clarke renders, a great trembling; and supposes it to be occasioned by the angel's rolling back the stone, which trembling and noise the women felt and heard, whilst they were coming to the sepulchre, and probably were consulting how they should get it rolled away. And, I think, the text will plainly, and without straining bear such a rendering; And there was a great earthquake, for the angel rolled back the stone, &c. Nor is it at all probable that Christ was risen before this rolling away of the stone; the historian plainly tells us, that thus the heavenly ministers were sent, to give attendance to the resurrection of the HEIR OF ALL THINGS, their Lord, and our Lord.

But further, It confisted not with that tender compassion that Jesus bore to his disciples, who were now under the pressure of so much grief, that he should leave them thus dejected and in suspense, any longer than was absolutely necessary: For had he risen as soon as buried, and none had known it, it could have had no efficacy or influence at all upon the minds of his disciples: But their first information of his being risen, as I observ'd before, was not before the first day of the week, and the circumstances of this their information were the immediate attendants of his rising; from whence I conclude that Jesus Christ neither did, nor could rise on the seventh day of the week, but must have risen only on the first.

But to put it beyond all doubt, our Saviour himself tells his disciples even after he was risen from the dead, that the day of his resurrection was on the third day of his death, Luke xxiv. ver. 46. which must have been on the first day of the week, as has been already prov'd.  

Argu:

a I might have added the express testimony of St. Paul; see  
    Col. chap. xv. ver. 4.
Argument III. I now proceed to shew, that the apostles and first christians did, in fact, observe the first day of the week as a christian festival, or holy day.

And, first, let it be observ'd that, our Saviour, on the day of his resurrection, appear'd to his disciples, to Mary Magdalen, Mark xvi. ver. 9. And to two others of his disciples, ver. 12. After that, on the same day, to the eleven apostles, ver. 14. And again, it is said, John xx. ver. 26. That after eight days they were within, and Thomas with them, then came Jesus and gave them his peace, or blessing: I apprehend we may reckon the day of his resurrection as one of the eight, which will determine it to be the next first day of the week, the Jewish idiom will allow it; for as great licence as this is took in several places of their scriptures; for instance, Gen. ii. ver. 2. And on the seventh day God ended his work; but no sabbatist will allow (I imagine) that he perform'd any part of his work of creation on the seventh day; altho' it is expressly said that he ended his work on the seventh day. Again, Deut. xv. ver. 1, 2, 3. At the end of every seven years thou shalt make a release; whereas it could not be understood, so as it is express'd, viz. at the end, because the seventh year, was to be a whole entire year of release, comp. ver. 9. So Deut. xiv. ver. 28. At the end of three years; is to be understood, in the third year, chap. xxvi. ver. 12. compared.

Objec't. It is objected by the sabbatists, that as forty days intervened between the resurrection of our Lord, and the time of his ascension, that therefore, it is reasonably to be supposed, that he appear'd to his disciples frequently on other days of the week; because there could have been but six first days in the forty, and proba-
bly but five, and that the third of his appearances was when seven of his disciples were employ'd in fishing; and consequently appearances to them don't seem at all to establish the observance of any one day.

I grant it is not improbable that our Saviour did converse with his disciples on more than five, or six days in the forty: But then, it is observable, that the two first times are recorded as on the first day of each week; on which days the disciples don't seem by the historians to have been employ'd about their secular affairs; nor is the day of his third appearance numerically distinguished, by first, or seventh; and, therefore, in all probability, was a common day, they being employ'd about their common affairs thereon.

But further, methinks, we may gain some further light into this subject from St. Paul, who tells us, that after this, he was seen of above five hundred brethren at once; which in all probability, must have been on a day separated, and marked out by our Lord, for such a public, and general convention: At which assembly, it is more than probable, that there were none of the unconverted Jews present; nor is it at all likely that there were any such Jews at any other of those his appearances, wherein his business was immediately with his disciples, i.e. to instruct, and inform them in the nature of his kingdom; and to assign them the part they were to act under him, in their several provinces: And hence it will follow, pretty plain, that this grand convention could not have been at any of their synagogues, or public places of worship, nor on the Jewish sabbath; because, on that day the Jews frequented all such places of worship: And hence, I imagine, that this five hundred must have been conven'd on the first day of

*The Seventh Day the Christian Sabbath, pag. 14, 15.
*1 Cor. chap. xv. beg.
of the week also. But further, the apostle seems to have fixed the number of our Saviour's special appearances to five, which he has distinguished as follows; first, to Cephas; secondly, to the twelve; thirdly, to 500 brethren at once; fourthly, to James; fifthly, to all the apostles: Which five times may probably be so many of the six first days, which there could only be in the forty a first day beginning that forty. It is true, St. Paul mentions his, i.e. Christ's, being seen of himself, but that being confessedly long after the ascension, will not in the least affect the remark.

To proceed, Secondly, That day of Pentecost on which the Spirit was given in so miraculous a manner was on the first day of the week: Men of all nations having an opportunity, on that grand Jewish festival, of observing the divinity of the doctrine of Jesus attested in so remarkable a manner, as by the gift of tongues.

Mr. Baxter observes, that Dr. Heylin allows, that the day on which the Holy Ghost was given, was the first day of the week; and that the church's observation of Whitsunday as the day, and that so early as Epiphanus, (and many others say as from the apostles) seems a credible history of it: Nav, Secondly, That it is agreed on, that the Passover that year fell on the sabbath day, and that Pentecost was fifty days after the Passover, therefore it must fall on the first day of the week. The manner of their settling this feast, we have in Deut. xvi. ver. 9. Seven weeks thou shalt number unto thee: Begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn; compare Lev. chap. xxiii. ver. 11.—On the morrow after the sabbath the priest shall wave the sheaf before the Lord; ver. 15. and 16. And ye shall count unto you.

you from the morrow after the sabbath, i.e. that morrow after the sabbath as the first day included in your reckoning, seven sabbaths shall be compleat, even unto the morrow after the seventh sabbath shall ye number fifty days.

It being taken for granted that Pentecost actually did fall out this year on the first day of the week; the disciples being met together in great numbers on that day, and on several other preceding first days, will prove their religious observation thereof, at least as much as their going to the Jewish synagogues on the seventh will prove their regard to that day; and at the same time is attended with this greater advantage with regard to the first day, as it received a greater sanctity by the effusion of the Holy Spirit thereon: To this purpose, says Dr. John Owen; 'when the Lord Christ intended conspicuously to build his church, upon the foundation of his works and rest, by sending the Holy Ghost with his miraculous gifts on the apostles, he did it on this day.'

But since the sabbatists will not allow that these extraordinary blessings vouchsafed the first christians on the first days, does at all establish the observance of the first day christian festival; methinks, it would be somewhat material if they could set against these, some other as extraordinary blessings, χαρίσματα, or gifts, communicated to the christians on the seventh day; which day they assert was observ'd by them as the christian sabbath: But since they cannot, I confess the first day appears to me to have been designedly made conspicuous, as being dignify'd with the most surprising marks, and ensigns of honour.

Again, Acts xx. ver. 7. And upon the first day of the week when the disciples came together to break bread;

* Exercitations on the Lord's Day, p. 387.
bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight. Mia τοῦ ἔσπειραν, I think, all allow to be rightly render'd, the first day of the week, and, therefore I shall take the text as it stands, and apprehend, that it is another instance of the first christians observance of the first day.

Against which sense of the text there are the following objections, as, first, 'That here are two circumstances which plainly shew this meeting to have been occasional: The one is, Paul's readiness to depart on the morrow never to see them more. The other is, that this meeting was evidently in the evening, and held almost all night, and therefore was not design'd as a precedent for sabbath worship.'

In answer to which I would remark, that St. Paul, with his companions, abode at Troas seven days, ver. 6. But we have no account of their meeting together to break bread, on any one of the seven days, but only on the first; which is very emphatically expressed, and upon the first day of the week, when the disciples came together to break bread, &c. Nor does it appear to have been so occasional as to prove it was not design'd as a precedent for a religious observance of the first day of the week: For the farewell sermon Paul gave them, appears to have been after the other solemnities of the day were over: And his readiness to depart on the morrow, was the very reason, or occasion, of this his speech, or sermon, continuing till midnight; but by no means can be prov'd to be the occasion of their meeting together to break bread: On the contrary, the very manner of the expression represents such meetings on the first day of the week, as familiar, and

* The Seventh Day the Christian Sabbath, p. 17. and Mr. Cornthwaite's Reflect. p. 35, 36.
common. I confess, it is no way unlikely, but that Paul preached to them, and instructed them, as he had opportunity on the other six days, but this first day seems to have been their public solemn festival, inasmuch as they met on this day to break bread, which was a distinguishing badge of Christian communion. Agreeable to which, Justin Martyr (August. Epist. 118.) says of his time, that on the day called Sunday, there is an assembly of all Christians whether living in city, or country: And because of their constant breaking of bread on this day, it was called dies panis. Again, Another instance of such observance, we have 1 Cor. xvi. ver. 2. Upon the first day of the week, let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come.

To which it is objected, That here is not so much as an assembling together mentioned, but the contrary is plainly imply'd by the apostle's advising the Corinthian Christians, not to contribute at a church collection, but to lay up in store by himself, or at home, as some ancient versions express it, what he found upon the computation of his weekly gain — he could afford to give towards the relief of the distressed saints at Jerusalem, that so their charity might be ready when Paul came: So that if the Greek here be rightly translated, first day of the week, this passage plainly proves the first day of the week was then reckoned a proper day for persons to cast up their accounts on, to see how God had prosper'd them; and consequently was not accounted a sabbath.

To

a Dr. Owen's Exercit. p. 389. b The Seventh Day the Christian Sabbath, p. 18. and Mr. Cornishwaite's Reflect. p. 36, 37.
To which I reply, that I am surprized how any man can see in this text a prohibition, or an advising of the Corinthians against a church collection! What must church collections then be discountenanced? Or was such an act of mercy and beneficence, which the supreme Being prefers to sacrifice; was, I say, such an act as this contribution was, unsuitable for a religious assembly? This could never be the case; for our Saviour himself has expressly taught, that such acts of mercy are a laying up our treasure in heaven, Matt. chap. vi. And St. Paul to Timothy, i epist. chap. vi. ver. 19. calls it a laying up in store for themselves a good foundation against the time to come, that they might lay hold on eternal life: That expression, for themselves may explain the expression before us laying up in store by himself, or for himself.

Let it be further remarked, that the Greek word ἱπατημος, translated store, signifies a common treasury. And thus Mr. Locke paraphrases the verse, "let every one of you, according as he thrives in his calling, lay aside some part of his gain by itself, which the first day of the week let him put into the common treasury of the church, &c." And in his NOTE he says, "that ἱπατημος, seems used in the sense he has given it. For it is certain, that the apostle directs that they should every Lord's day bring to the congregation what their charity had laid aside the foregoing week, as their gain came in, that then it might be put into some public box appointed for that purpose, or officers hands. For if they only laid it aside at home, there would nevertheless be need of a collection when he came."

I am equally surprized at the objector's conclusion, viz. "that the first day of the week must at least be reckoned a proper day for persons..."
to call up their accounts on, to see how God had prospered them.' Surely this gentleman would have us understand, that the christian Corinthians had some certain sum allotted, or an exact quotient demanded, which would require such a nice calculation, that this contribution could not be made by them, any other ways than by an arithmetical proportion: The contrary to which appears from 2 Cor. chap. ix. ver. 7. which shews us that the rule of contribution was, every man according as he purposed in his heart, not grudgingly, nor of necessity. Besides, surely no reason can be assign'd why the apostle should affix a certain day for their privately depositing their cash, in order to an after distribution; any other day or time might have done as well, nay many times better than the first day: But the apostle's manner of addressing them, I apprehend, will very awkwardly bear any such interpretation.

Object. Another question is put by way of objection, 'why PAUL should send TITUS and others, a considerable time after, to press their being ready, as he mentions, 2 Cor. chap. viii, and ix. if their contributions were already put into a common treasury?'

I answer, their contributions being so put, will be no objection to PAUL's sending of TITUS, or his urging the generosity of the Macedonians as a pattern to them, if we consider that it was a collection which was made weekly; and the pressing necessities of the poor christians in Judea occasioned this earnest address, in order that the church of Corinth might be excited by these MESSENGERS to do their utmost. So that altho' there might be a common box, which in all probability there was; yet it may be remarked also that on the first day of every week they had their church meet-

a Corinthian's Reflest. p. 57.
meetings; and it is very likely that few of them could be able to contribute at every such public convention; some therefore did it on one first day, some on another; and hence it was that St. Paul says, 2 Cor. ix. ver. 5. I thought it necessary to exhort the brethren that they would go before to you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, or free benevolence, and not as of covetousness, i.e. not as if extorted from you; which view of the apostle, would be more effectually obtain'd by Titus, and the other brethren's stating the circumstances and treatment of the poor christians in Judea.

Hence, I am apt to conclude from this text, and that other in the Acts before mentioned, that it appears plainly, the apostles and first christians had the first day of the week in religious observation, as the day on which they publickly assembled, and had their church meetings; on which days they exercised themselves more especially in acts of piety, and mercy; which is indeed the true way of comporting with the design of such an institution.

Argument V. I proceed, in the next place to prove, that it was the usage or custom of the primitive christians, and has been of the church universal, to observe the first day of the week as an holy festival, founded on the resurrection of Jesus Christ from the dead.

And, first, it appears to have been commonly distinguished by christians in the year of Christ 99, at which time John wrote his Revelations. For he in chap. i. ver. 10. tells us, that he was in the spirit, or had his Revelations from the spirit; and that this was on the Lord's day. On which day he heard a voice behind him, loud as a trumpet, saying, I am Alpha, and Omega, &c. v. 11.
So that when we add to this expression of St. John, the constant and unanimous usage, and consent of the church ever after (as will appear anon) we shall be apt to think this a sufficient proof that this day here mention'd was the first day of the week, and that it must have been familiarly known by the name of the Lord's day, when John wrote his Revelations.

Object. But it is objected, that we have this expression but once throughout the sacred writings, viz. the Lord's day: Whence then can protestants conclude consistently that St. John call'd the first day of the week by that name?

I reply, it is not pretended by any protestant that I know of, that the single consideration of the words of this text will prove, that the day here mentioned by St. John was the first day of the week: But by comparing it with the usage of christians before as well as after, it will amount at least to a strong probability that it was.

It certainly could not mean the second coming of Christ, because the very words expressly describe the time on which St. John had his Revelation, or was in the spirit; and, therefore I think cannot, without the utmost impropriety, be so apply'd; for then it must be read thus, on the day of the second coming of Christ I was in the spirit, and I heard a voice, &c. The word ἔχετε, translated, I was, or have been, Leusden in his Compendium, reads, in the præter tense, fui in Dominico die—which as it thus stands cannot be apply'd to a time to come, or future; since, in the strictest grammatical reading, it is express'd by a time perfectly past, I was, or have been in the spirit of the Lord, and the time when I was so, was on the Lord's day, or day of the Lord.

Nor

Nor do we pretend to say, that St. John's being in the spirit on such a day did constitute it a sabbath*, or holy festival; but only mention it as a collateral proof, that such an holy day was already in observation and use.

But, secondly, that the christians in the first ages of the church did observe the first day as a sacred festival in honour of Jesus, and grounded on his resurrection, I shall prove from sufficient and undeniable authorities: For which purpose I shall beg leave to transcribe very abstracedly, seven sections of the late Learned and Right Hon. Lord King, in his History of the three first Centuries, under the head of the circumstances of worship.

*See 5. He observes, that determinate times for worship, were appointed under the christian, as well as under the Jewish dispensation.

*See 6. That the principal, or chief of these prescribed times, was the first day of the week, on which they constantly met together to perform religious services. Just. Martyr, Apol. 2. p. 98. Tertul. de Anima, c. 3. p. 530. calls them Dominica solemnia, or the Lord's days solemnities.

Minutius Felix observes, that the christians assembled to eat on a solemn day. And Pliny reports the same, in his epistle to Trajan.

*See 7. Clemens Alexandrinus, calls it the chief of days, our rest indeed. Strom. lib. 6. p. 492. the supreme festival.

On Sunday we give ourselves to joy! says Tertul. Apol. c. 16. p. 638.

St. Barnabas says, we keep the eighth day with gladness, epist. cathol. §. 11. p. 244.

And Ignatius says, we observe the Lord's day. Ad Magnes. p. 35. Bannishing every appearance of grief, and esteeming it a sin either to fast, or kneel, Tertul. de. Cor. Mil. p. 339, 340.

This

* The Seventh Day the Christian Sabbath, p. 19:
This day they accounted holy, *Dionysius apud Euseb.* lib. 4. cap. 23. p. 145.

*Clemens Alexandrinus* writes thus, that a true christian, according to the commands of the gospel, observes the Lord's day by casting out all evil thoughts, and entertaining all good ones, glorifying the resurrection of the Lord on that day, *Strom.* lib. 7. p. 535.

Sect. 8. The reason for their observing this day with so much joy and gladness, was, that they might gratefully commemorate the glorious resurrection of their Redeemer that happened thereon. So St. Barnabas, epist. cathol. §. 11. p. 244. and Ignatius epist. *Ad Magnes.* p. 35. *Clemens Alexandrinus, Just. Martyr,* and *Origen* to the same purpose.

Sect. 9. Hence it was that this day, both in the Greek and Latin churches, was call'd the Lord's day. *Clem. Alexand.* *Strom.* lib. 5. p. 437. Among the Latins by *Victorius Petavionensis, De Fabric. Mund.* apud Dr. Cave *Hist. Literar.* p. 103.

It is call'd simply the Lord's, by *Ignatius, Ad Magnes.* p. 35.

Sect. 10. Sometimes in compliance with the Heathen this first day of the week is called Sunday; so termed, because by them dedicated to the sun. So *Just. Martyr,* *Apolog.* 2. p. 98, 99. and *Tertul. Apol.* c. 16. p. 688.

But I don't find that they ever so far indulg'd the Jews, as to call it the sabbath day.

The word sabbatum, in the writings of *Justin Martyr,* and *Tertullian,* is to be understood to signify

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a The ancient christians, dealing with the heathens, called that day, which the christians observ'd in the room of the Jewish seventh day, *nubem ilium,* or *dieum solis,* sunday. As those who treat and deal with others must express things by the names current among them, unless they intend to be Barbarians to them. *Dr. Owen's Exercit.* p. 33. §. 13.
signify a sabbatising, or Judaical observance of the Lord's day; which they inveighed against.

Thus, says Ignatius, instead of sabbatising, let every christian keep the Lord's day, the day on which Christ rose again, the queen of days: On which our life arose, and death was conquered. Epift. Interpol. ad Magnes. p. 149.

Sect. 11. Their not sabbatising did not exclude their keeping the Lord's day; but only forbid a Judaical observance of the sabbath, or seventh day of the week: Yet the eastern churches, in complaifance to the Jewifh converts who were very numerous, perform'd on the seventh day the fame public religious services, which they did on the first day, thus observing both the one and the other as a festival. Whence it is, that Origen reckons saturday among the four feasts solemnized in his time: Tho', on the contrary, some of the western churches observ'd it as a fast. Victorinus Petavionensis de Fabric. Mund. Thus far Lord King.

As I never heard of any one's confronting the truth of these authorities, I hope I shall be allow'd to rest on them as fair quotations.

Object. It is further objected, 'That the first day of the week does not seem to have ever been observ'd as a sabbath, but only as a festival in commemoration of Christ's resurrection, till Constantine's time, who, for several reasons of his own, made a law to forbid any manner of work on this day.'

I answer, the first part of the objection is certainly true, viz. that the first christians did not sabbatise, but kept the first day of the week as a religious festival, in commemoration of Christ's resurrection not only till Constantine's time, but the christians have pretended no other sort of keep-

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ing of it, that I know of, unto this day. What is material in the objection, is, that it allows such an observance as being prior to the time of Constantine: But let the objector also consider, that Constantine was the first christian emperor, and therefore it was no wonder that there should be no laws about the regular observance of this festival enacted by the civil power till then; because, all his predecessors were either enemies, or at best, no open friends to christianity. What materially lies on the objector, is to prove, that whatever additional authority attended the observance of the first day of the week, from any law or edict of Constantine, that such additional authority was either unchristian or unreasonable. But Constantine's making laws about the observance of the first day of the week, appear not to have laid the foundation of the christian festival, but only to have been enacted with a design to regulate the observance thereof.

I shall, in the last place, shew the great propriety of separating a weekly day for public worship from common consent, and from the advantage which accrues to society.

Now then let it be observ'd, that christianity as it could not, so it never intended to vacate or destroy any of the relations or fitnesses of things: But man, as a creature in society, has ever found it proper to worship Deity from a view of that his social dependance, and therefore it has been that public, or social worship obtain'd in the world.

And altho' many nations, have grossly mistook the object of worship, yet they usually agreed in acknowledging something or other, which they substituted in the room of the supreme Lord of all.

Thus the Ammonites and Moabites had their God Molech, which signified a king or prince,
to whom they offer'd strange sacrifice; sometimes he is called Baal, which signifies a lord or master, both which appellations are mention'd the one as explanatory of the other, Jer. xxxii. ver. 35.

The Egyptians had for their capital deity an Ox, which they called Aphis or Serapis, and likewise they worshipped him under the form or similitude of an Ox. The Phænicians worshipped Jupiter under the name of Baal-Samen, which signifies the Lord of heaven.

Others had their tutelar Deities, for every day of the week, as Verstegan has well observ'd, and as I remember has shewn, that the Sun was esteemed by them as their (Molech, i. e.) king or supreme; to this purpose is that reference I have already made to Justin Martyr's Apolog. where he in compliance with the Heathen, whose most sacred day was consecrated to the Sun, their supreme Deity, he in compliance with them, I say, call'd the great christian weekly festival, Sunday. Nor, do I see how, even these idolatries, could have been supported if there had not been some kind of established or public worship kept up among them: This, however, I am sure is a fair inference, viz. that public or social worship could at no time, or in any place be supported, without a public and social consent with regard to the time of it, as well as the object, or place: And hence it was that they worshipped the Sun, on such a particular day of the week, in such nations where the Sun was esteem'd as their supreme object of worship.

Now altho' the consent of barbarous nations may prove too much, yet if we add the advantages which flow to society from an universal consent to worship publickly an object worthy of So. Godwin's Moses and Aaron.
of the highest adoration, and on principles fit and rational, we should hence be led to see the great propriety of one day in a week's being continued as sacred to public devotions among Christians.

Let it be further observ'd, that if worship, which is social and public, can only be perform'd by society, and such worship supposes the society to have power to enact such observances, and to have freedom or liberty also to comply with such institutions; by the way, I would hence conjecture, that in the infant state of the world, the circumstances of mankind were such as seem not to have demanded one separate weekly day for public solemn worship; for the settled government of both the Antediluvian and Postdiluvian ages, till the time of the children of Israel's coming out of Egypt, seems to have consisted in an investiture of power which was lodged in the pater-familias, or head of every family, and was both sacerdotal and regal; this seems to have been part, at least, of the birth right which Esau barter'd away to Jacob. Beside, we may add the paucity of good characters found just before the flood; only one family that acknowledged the true God—whereas had public social worship been kept up, one might have expected this could scarce have been the consequence. Nay, even after the flood, the true religion seems to have been handed down only in particular families; nor have we any account of so much as its being professed by others. And this appears to have been the case, till Israel was conducted out of Egypt under the ministration of Moses, and became a separate people, commonwealth, or theocracy, constituted such by God their king: Then it was that a weekly day was separated for a public acknowledgment of God's dominion, and of their
dependance on him, and as a means of cementing them by a mutual tie of affection; which is a natural, and ought to be the certain, consequence of social and united prayers and praises to the same God, and for one another; for hereby they might discern themselves to be children of the same Father, subjects of the same Lord, whose head was one, whose cause one, and whose interest one.

Nor did Christianity, in its infancy, expressly separate any particular day, for JESUS, the kind master of the family, had his disciples under daily instructions, and as occasion and opportunity required and allow'd, engaged them in pious and religious exercises: But altho' neither he, nor his apostles after him, delivered any express precept concerning the religious observation of any one particular day more than of any of the rest; yet inasmuch as he by his resurrection, and both he and his apostles, after that, have given so many signal notices, by their own example, as well as the extraordinary descent of the spirit on that day, that great confirming evidence of the divinity of the christian doctrine! Appear as so many solid reasons, on which the observance of the day pointed out may be defended; I say, this collective view of it, must be own'd as strong an hint as could be expected in the unsettled and infant state of christianity, and will afford us great satisfaction. To all which we may add, that a christian man is now a member of a christian society, but every society has common interests, therefore every christian man as a member of such society is concern'd to promote the interests thereof, else he has denied the faith, or the grand principles of christianity, and is worse than an heathen idolater: But public worship is well calculated to suit the interests of all human societies, and
and therefore the christian; because christianity has not vacated any of the natural relations of things, or the obligations arising therefrom; consequently, every christian man ought to worship God publicly if he has opportunity: But this cannot be done without a time be fixed by public consent, founded on some sufficient reason; therefore, when such a day for public worship is thus properly mark'd out, fix'd upon, and separated, it ought to be observ'd by christians; nay, this seems to me to be so essentially necessary to the support of Christ's visible church in the world, that, to deny, or confound such an universal and harmonious consent, concerning the observance of the first day of the week as sacred to the memory of a risen Jesus, methinks, would be so far from answering any valuable end, that on the other hand, in all probability, it would very much weaken, if not wholly destroy those remaining weak fences of piety that are left in the christian world, and greatly prejudice the cause of our exalted head, and Lord. The Jews, it is true, by public consent, according to the express precept of Jehovah, worshipp'd him on the seventh day of the week, and this kept alive the idea of the unity of God as the proper object of worship; but all this while they never worshipp'd GOD thro' the Mediator Jesus Christ; but when christians were taught by their master, that hereafter they should successfully address his FATHER in his name, and by his directions, who had most expressly reveal'd the nature and will of the supreme Being; how fit and proper was it, that the day of their public worship should distinctly bear the signatures of a regard and reference to this the great institutor of their religion, and medium of their homage?
Object. The sabbats pretend, that they are the only persons who obserue creation order, as to the division of days, inasmuch as they preserve the original distinction of first evening and then morning, bounding their sabbaths.

I would observe, that since they insist so much on the obseruance of creation order, that it would be proper for them to prove, that the Creator begun his sabbath on the evening: Or, at least, shew that the historian has marked out the seventh day, in the same manner as he distinctly did all the other six: Or else, assign a reason why the particular boundaries of the seventh day, should be omitted any more than those of the sixth or fiftth.—Let the objector consider also, that the time of our ordinary sleep, or common time of rest, don't seem to be a proper part of that sacred rest; nor do I imagine, that any man will venture to assert, that this kind of rest is an imitation of the Creator's; but if the command is binding, from the example of the Creator's resting on the seventh day, and that his rest consisted in continual exercises of pleasing reflections on the produce of the Almighty's Fiat; which rest of his begun in the evening, and continued without intermission to the end of the seventh day: If this was the case, I see not how any can defend their devoting so much of this holy time to a profane or common use, as sleeping the whole night must be; for this surely can be no imitation of the original exemplar. But, methinks, the very words of the Jewish precept will justify such a beginning, and ending of our weekly holy day as we practice, if we should take it as a rule to fix the boundaries thereof. It expressly says thus, six days shalt thou labour and do all thy work

* The Seventh Day the Christian Sabbath, beg. and Cornwhaite's Reflext. p. 8.  b Gen. i. ver. 5, 8, 13, 19, 23, 31
work — but the seventh day is the sabbath, &c.
So that we should first prove that the days of
labour are not opposed to the days of rest, or,
otherwise, allow that they are oppos'd; if op-
pos'd, then we might enquire whether the Jews,
as well as the rest of the world, did not always
begin their day's labour in the morning, or sun
rising? Man then, according to sacred diction,
going forth to his work and labour until the even-
ing a, which was the finishing and not the beginning
boundary of his day of labour: And by analogy
the evening ought likewise to be the finishing boun-
dary of his day of rest, or of his sabbath.

Thus I apprehend, that there is no difficulty in
determining the boundaries or limits of our holy
festival, since, even by the evident sense of the
Jewish precept, we ought to begin and end that
day, as we do the other six, which we employ
in common and bodily labour: For we thereby
preserve the analogy, and strictly conform even
yet to the obligations of that precept, supposing
it to demand a separating for religious use a se-
venth of our days, or one day in seven.

I shall now draw some conclusions from the
whole.

Con. 1. Hence it is plain that all positive insti-
tutions, altho' establish'd on the foundations of
divine authority, can only be binding so long as
such circumstances continue which support the
reason of them. They indeed at all times deter-
mine their value and obligation by their fitness,
or tendency to promote morality or virtue; but
when those circumstances of the subject are al-
tered, on account of which they were enjoin'd,
they naturally relax in their force, and lose their
obligation.

Con.

a Psalm civ. ver. 22, 23.
Con. II. If one day in seven appears to have been wisely instituted by God, for the religious observance of the Jews, in order to secure their homage and fealty to him as their LORD, governor, and institutor of their polity, it is upon a common ratio highly fit and reasonable, that when the doctrine of a crucified Jesus preached to the world as risen, prov’d to the Jews a stumbling-block, and to the Greeks foolishness, that the disciples of this Jesus should observe one day in seven in honour of him, as the great founder of their polity, and institutor of their religion; especially as they are assur’d, that he is constituted by the Father, their head and Lord.

Con. III. I will venture to affirm, that there is as much morality in the christian’s observance of the first day of the week, in commemoration of the resurrection of their prince and Saviour, as there was in the Jews observance of their seventh day in commemoration of their deliverance out of Egypt; or of its being a sign of their relation to God as his people; or from its being an imitation of the Creator’s rest: For, MORALITY is an observance of those obligations which arise from the relation we stand in to God, and other beings. Now the relation we stand in, as christians, to Jesus Christ our risen head and Lord, has a peculiar force, and obligation attending it, which far exceeds all the reasons urged in the Jewish precept; and therefore will for ever justify a first day weekly observance.

Con. IV. If the spirit of christianity shew’d itself to be so benign and condescending in the
early ages of it, as to pay so much complaisance to the prejudices of the Jews whilst their polity lasted, as has been observ'd; how are we taught hereby to express and exercise a like temper of charity, forbearance, yea, and condescension too, towards such who differ from us in mere positives or indifferent things! especially, as considering that CHRISTIANITY proposes this as the most proper, yea, as the only method of overcoming prejudices, and correcting mistakes.

Con. V. We may observe, that altho' the primitive christians behav'd with so much condescension, as even to become all things, to all men, that they might gain some; yet they did not sacrifice their christian liberty, to be reintangled with the yoke of bondage; nor give up a reasonable institution of their master, for an antiquated law, or institution of the Jewish polity.

Con. VI. To place the observance of the first day of the week on the authority of the fourth commandment, is, I think, very incongruous with the express letter of that precept, which only obliges to the observance of the seventh day of the week, in the most plain terms imaginable. Such inconsistency, may, indeed, as the sabbatists observe, give offence to the Jews, but can no way convince them of the truth of such conclusions. On the contrary, they may justly demand a solution, or interpretation of such jargon, and for want of such solution, may expect that the christian should carry his complaisance to their precept, so far as an imitation also of their manner of keeping it.—But by placing the observance of the first day of the week, on its being the day so highly honour'd by the resurrection of Jesus Christ from the dead, and on its being a proper public mark of
of distinction, which points out the christian from
the Jewish institution, and polity; this, in my
humble opinion, is putting the observation of it
into that light in which it ever stood, and ought
to stand.

Con. VII. An observance of the seventh day
sabbath, by christians now, would be nothing less
than a returning to those weak and beggarly ele-
ments, those carnal ordinances, which our Lord has
long since cancelled, having nailed them to his
cross. Let us therefore stand fast in the liberty
wherewith Christ has made us free, left by our
temporizing with the Jews, in the observance of
their sabbath, we be led to circumcision also, and
Christ, that is to say, the christian religion, or
gospel, hereupon profit us nothing.

Con. VIII. I shall add to the foregoing conclu-
sions, that altho’ the christian religion is a consti-
tution founded on the most excellent and rational
principles, even such as have a manifest tendency
to exalt and perfect human nature, yet it must be
allow’d to be an address made to men, as men
posset’sd of passions and affections equally of the
same kind with those which men posset’s’d under
former dispensations; and consequently, they yet
stand in need of the use of such means, as may
properly be call’d instrumental religion; such as
prayer, and praise, and like acts of worship, which
are duties incumbent on christians both in private,
and more public and social life, and without which,
real religion, i.e. the exercise of the true principles
of piety and virtue, are not so securely, if at all
to be obtain’d. Christians then being, as I have
already said, subject to the same passions, and sol-
llicited by the same wrong directions and bias’ses,
which take their rise from ill examples and the
in-
influence of a faulty education: It will follow hence, that notwithstanding they may glory in the simplicity and pertinency of those instrumental parts of religion which Christianity recommends, yet every man who has form'd any just notions of human nature must see the necessity of supporting public worship in Christian societies; and be fully persuaded, that the religious observance of the first day of the week, as the day of the RESURRECTION of our Lord, is so far from being an infringement of our Christian liberty, that it appears highly fit from the circumstance and relation of things; and may be justly esteem'd a most advantageous institution in the present kingdom and dominion of Jesus among men.

FINIS.