

sity can ever justify either the one or the other. Would we keep a Sabbath then, we must not forsake the assembling of ourselves together, as the Manner of some is. Heb. x. 25.

I might add, under this Head, that besides these two, which appear to be the principal Ends of a Sabbath; there is another, which seems to be secondary and subordinate. It serves as a Memorial of some extraordinary Event, and a standing Testimony that such an Event has in Fact happened; or at least that it is no modern Invention, but was generally credited at the very Time when it was said to happen. Thus the *Paradisaical Sabbath* was designed as a Memorial of God's creating the World, in six Days; and resting upon the seventh. The Mosaic was intended, mo. particularly, to commemorate the miraculous Deliverance of *Israel*, from the Land of Egypt. And in like Manner, the Christian, as we suppose, has a Reference to the Resurrection of CHRIST. And I look upon it to be the best Evidence that we have, or that it is possible we should have; the best Evid^c. or that can be conceived, of the Certainty of that Fact. If the Resurrection of CHRIST, as recorded in the Gospel, had not been a Divine Reality; it appears to me impossible that the Christian Sabbath should ever have been introduced: and i am perswaded it will appear equally so to any impartial Person, that seriously considers the Matter, in all it's Circumstances. From whence also we may gather the Importance of this Institution. If CHRIST be not risen, says the Apostle, your Faith is vain. And as the Resurrection of CHRIST is the turning Point, upon which the whole System of Revelation depends; so the Christian Sabbath is, by much, the most incontestible Evidence of that Resurrection. Those, therefore, who endeavor to overthrow the Sabbath; they may, as far as I know, be ignorant of what they are about, ('tis probable they are,) and think they are doing God Service: but this is certain, they are sapping the very Foundations, and undermining the principal Bul-