

should be set apart for publick Worship, appears to be a moral Precept, of perpetual Obligation, a discoverable by the Light of Nature. That one Day in seven should be the exact Proportion, is also a moral Duty, and perpetually obliges : but is discoverable only by Revelation. But when we find this or that particular Day of the Week, appropriated to the sacred Purpose ; this is merely a positive & temporary Institution, which may be altered, by Divine Appointment, without affecting the Morality of the Sabbath. Having premised these Things, I have now cleared the Way to the Grand Point which we have before us ; and proceed,

III. *To enquire, what Reason we have to suppose, that the particular Day, appointed for this End, was altered, at the Resurrection of our LORD.* And as we have seen, that in this Part of our Search, it is impossible we should have any Light, but that of Revelation, to direct us ; I shall now point You at some of those Passages, in sacred Writ, which appear, most plainly, to intimate such a Change.

The First Passage, that I shall mention, is in the Hundred and Eighteenth Psalm, at the twenty second Verse and on ; where we read, *The Stone which the Builders refused, is become the Head of the Corner. This is the LORD's Doing, it is marvellous in our Eyes.* This Psalm, the Rabbinical Writers themselves acknowledge, has a Reference to the MESSIAH : but we have no Need of their Testimony, in the Case before us. Christians must confess, that Scripture is the best Interpreter of Scripture ; the New Testament the most infallible Expofitor of the Old ; and we find it expressly applied to our blessed LORD, Act iv. 10. where *Peter*, after the Cure of a Cripple, publickly declares, in the Face of the *Jewish Sanhedrim* ; *Be it known unto you all, and to all the People of Israel, that by the Name of JESUS CHRIST of Nazareth, whom ye crucified, whom GOD raised from the Dead, even by Him doth this Man stand here before You*