

Peace, who is intimately acquainted with the humane Constitution ; and who could not but foresee the endless Disputes, which would otherwise necessarily arise among his Creatures ; would interpose his own Authority, and ascertain the important Point. Accordingly, we find him in Fact doing so, from the Beginning of the World, creating it in six Days, which he could as easily have done in an Instant, and resting upon the seventh ; by this Act, appointing one Day in seven, as *the proper Proportion for Man in his present State*. And as this was originally a Divine Institution, we have Reason to think that this is the exact *Medium* ; that, as to us, there is a moral Fitness in this particular Proportion, beyond any other that could have been invented by humane Wit. And if the Precept is moral, it follows of Consequence, that it must be of perpetual Obligation. There could be no Alteration in it, unless there were a correspondent Alteration in the Nature of Man.— Which leads me to mention the only plausible Objection to this Scheme, that at present I readily think of : And that is, that there *was* such an Alteration at the Fall of *Adam* ; and the Sabbath was instituted for Man in a State of Innocence. But as we see no other Precept of the moral Law, conforming itself to the present Corruption of humane Nature ; I know of no special Reason, why we should expect it in this. *The Law of the LORD is perfect* ; and must therefore consider Man, as a Creature perfect in his Kind. This Objection, I think, vanishes of Course ; and upon the whole, the Proportion of one Day in Seven, appears to be strictly moral, and of perpetual Obligation.

Having gradually proceeded in our Enquiries, thus far ; we are naturally led to examine, in the next Place, *which Day of the seven is most proper for the Purpose ?* And here, it is evident at first Sight, that there can be no moral Fitness in one Day, more than in another. Let us observe which we will, the same Proportion is preserved, the same Duties performed. One Day of the  
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