what remains. In this manner the ſabbath is ended by the Jews, and they may return to their ordinary em­ployments. Thoſe who meet pay their compliments, by wiſhing one another a happy week.

The Rabbins have reckoned up nine and thirty pri­mary prohibitions, which ought to be obſerved on the ſabbatic feſtival; but their circumſtances and dependents, which are alſo obligatory, are almoſt innumerable, The 39 articles are, Not to till the ground; to ſow; to reap; to make hay; to bind up ſheaves of corn; to threſh; to winnow; to grind; to ſift meal; to knead the dough; to bake; to ſhear; to whiten; to comb or card wool; to ſpin; to twine or twiſt; to warp; to dye; to tie; to untie; to ſew; to tear or pull in pieces; to build; to pull down; to beat with a ham­mer; to hunt or fiſh; to kill a beaſt; to flay it; to dreſs it; to ſcrape the ſkin; to tan it; to cut leather; to write; to ſcratch out; to rule paper for writing; to kindle a fire; to extinguish it; to carry a thing from place to place; to expoſe any thing to ſale. Theſe are the primary prohibitions, and each of theſe has its pro­per conſequences, which amount to an incredible num­ber; and the Jews themſelves ſay, that if they could keep but two ſabbaths as they ought, they would ſoon be delivered out of all their troubles.

If a Jew on a journey is overtaken by the ſabbath in a wood, or on the highway, no matter where, nor under what circumſtances, he sits down; he will not ſtir out of the ſpot. If he falls down in the dirt, he lies there; he will not rise up. If he ſhould tumble into a privy, he would rest there: he would not be taken out @@(a). If he sees a flea ſkipping upon his clothes, he muſt not catch it. If it bites him, he may only re­move it with his hand; he muſt not kill it; but a louſe meets with no ſuch indulgence, for it may be deſtroyed. He muſt not wipe his hands with a towel or cloth, but he may do it very lawfully with a cowl’s tail. A freſh wound muſt not be bound up on the ſabbath-day; aplaſter that had been formerly applied to a fore may remain on it; but if it falls off, it muſt not be put on anew. The lame may uſe a ſtaff, but the blind muſt not. Theſe particulars, and a great many more of the ſame nature, are obſerved by the Jews in the ſtricteſt manner. But if any one wishes to know more of the practice of that devoted race, he may conſult Buxtorf’s *Judaica Synagoga,* chap. x. xi. where he will find acomplete detail of their cuſtoms and ceremonies on the ſabbath; and likewise see the primary prohibitions branched out into their reſpective circumſtances.

As the ſeventh day was obſerved by the Jewiſh church, in memory of the rest of God after the works of creation, and their own deliverance from Pha­raoh’s tyranny; ſo the firſt day of the week has always been obſerved by the Chriſtian church, in memory of the reſurrection of Jeſus Chriſt, by which he completed the work of man’s redemption on earth, and reſcued him from the dominion of him who has the power of death.

This day was denominated by the primitive Chriſtians the *Lord’s day.* It was alſo ſometimes called *Sunday;* which was the name given to it by the hea­thens, who dedicated it to the sun. And indeed, al­though it was originally called *Sunday* by the heathens, yet it may very properly retain that name among Chriſtians, becauſe it is dedicated to the honour of “The true light,” which lighteth every man that cometh into the world, of Him who is ſtyled by the prophet “The Sun of righteouſneſs,” and who on this day aroſe from the dead. But although it was, in the primitive times, indifferently called the *Lord’s day* or *Sunday,* yet it was never denominated the *ſabbath;* a name conſtantly appropriated to Saturday, or the *ſeventh* day, both by ſacred and eccleſiaſtical writers.

Of the change from the *ſeventh* to the *firſt* day of the week, or even of the inſtitution of the *Lord’s day* feſtival, there is no account in the New Teſtament. However, it may be fairly inferred from it, that the firſt day of the week was, in the apoſtolic age, a ſtated time for public worſhip. On this day the apoſtles were aſſembled, when the Holy Ghoſt came down ſo viſibly upon them to qualify them for the conversion of the world. On this day we find St Paul preaching at Troas, when the diſciples came to break bread: and the directions which the ſame apoſtle gives to the Co­rinthians concerning their contributions for the relief of their ſuffering brethren, plainly allude to their reli­gious aſſemblies on the firſt day of the week.

Thus it would appear from ſeveral paſſages in the New Teſtament, that the religious obſervation of the firſt day of the week is of apoſtolical appointment; and may indeed be very reaſonably ſuppoſed to be among thoſe directions and inſtructions which our bleſſed Lord himſelf gave to his diſciples, during the 40 days be­tween his reſurrection and aſcenſion, wherein he converſed with them, and ſpoke of the things pertaining to the kingdom of God. Still, however, it muſt be owned that thoſe paſſages, although the plainest that occur, are not ſuſſieient to prove the apoſtolical inſtitu­tion of the Lord’s day, or even the actual obſervation of it. In order, therefore, to place the matter beyond all controverſy, recourſe muſt be had to eccleſiaſtical teſtimony.

From the conſentient evidence and uniform practice of the primitive church, and alto from the atteflation of Pliny, an heathen of no mean figure both in learning and power, we find that the firſt day of the week was obſerved in the earlieſt ages as an holyday or feſtival, in honour of the reſurrection of Chriſt. Now there are but two ſources whence the cuſtom could poſſibly have ariſen. It muſt have been inſtituted either by *human* or *divine* authority: by human authority it was not inſtituted; for there was no general council in thoſe early times, and without the decree of a general coun­cil it was impoſſible that any eccleſiaſtical inſtitution could have been univerſally eſtabliſhed at once. It re­mains, therefore, that it muſt have been inſtituted by

@@@ (A) This, it ſeems, was once really the caſe. A Jew of Magdeburg fell into a privy on a Saturday. He might have been taken out; but he told thoſe who offered him their aſſiſtance to give themſelves no trouble, for there he was determined to keep holy the ſabbath day. The biſhop, when he heard of it, reſolved that he ſhould ſanctify the next day alſo in the same place; and ſo, betwixt them, the poor Jew loſt his life.