sleep ; if he has dreamed that he burned the book of the law, that a beam has come out of the walls of his house, or that his teeth have fallen out ; then he fasts until very late at night, for all such dreams are bad ones. In the afternoon they go again to the synagogue, and perform the evening service, adding to the ordinary prayers some les­sons that respect the sabbath. When the devotional duties are ended, they return home, and light a candle resembling a torch, and again sit down to eat. They remain eating until near six, and then the master of the family takes a cup, and pouring wine into it, rehearses some benedictions ; after which he pours a little of the wine upon the ground, and says, “ Blessed be thou, O Lord, King of the world, who hast created the fruit of the vine.” Then holding the cup in his left hand, with the right he takes a box of sweet spices, and says, “ Blessed be thou, O Lord God, who hast created various kinds of sweet spices.” He smells the spices, and holds them out to the rest, that they may do the same. He then takes the cup in his right hand, and going to the candle views the left very narrowly, and pronounces a blessing. With the cup in the left hand, he examines the right in the same manner. Again, holding the cup in his right hand, he rehearses another benedic­tion, and at the same time pours some of the wine on the ground. After this he drinks a little of it, and then hands it about to the rest of the family, who finish 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 rabbin have reckoned up thirty-nine primary pro­hibitions, which ought to be observed on the sabbatical fes­tival ; but their circumstances and dependents, which are also obligatory, are almost innumerable. The thirty-nine articles are, not to till the ground, to sow, to reap, to make hay, to bind up sheaves of corn, to thrash, 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, and to expose any thing to sale. These are the primary prohibitions, and each of them 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 belivered 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. A fresh wound must not be bound up on the sabbath day. A plaster that had been formerly applied to a sore 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 race, he may consult Buxtorf’s *Judaica Synagoga* (chap. X. xi.), where he will find a complete 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 redemp­

tion upon 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 the 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 amongst those directions and instructions which our blessed Lord himself gave to his disciples during the forty days between his resurrection and ascension, in which 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 sufficient 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 also from the attestation of Pliny, we find that the first day of the week was observed in the earliest ages as a holiday 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. But 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 divine authority ; and that it really was so, will further appear from the following considerations. It is cer­tain that the apostles travelled over the greatest part of the world, and planted churches in the remotest parts of it. It is certain also that they were all led by the same spirit ; and their desire was, that unity and uniformity should be observed in all the churches which they had founded. It is not therefore surprising that, in the primitive times, the same doctrine, the same worship, the same rites and cus­toms, should prevail all over the Christian world ; nay, it would have been unaccountable had the case been other­wise. For this reason we may conclude that every custom, universally observed in the early ages of the Christian church, and not instituted by a general council, was of ori­ginal appointment.

As the Lord’s day is sanctified, that is, set apart, to Chris-