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THEOLOGICAL

**A TREATISE OF THE
SABBATH-DAY**

by F. White

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A TREATISE
OF THE
SABBATH-DAY

CONTAINING,

A DEFENSE OF THE

ORTHODOXALL DOCTRINE OF THE CHURCH OF ENGLAND,
AGAINST SABBATARIAN-NOVELTY.

BY D. FR. WHITE,

L. BISHOP OF ELY.

*Jeremiah 6. 16. Thus saith the LORD, stand ye in the wayes and see, and aske
for the old paths, where is the good way, and walk therein.*

*Tertul. Constat omnem doctrinam, quae cum ecclesius matricibus
& originalibus conspirat, veritati deputandam: id fine dubio
tenentem, quod ecclesia ab' Apostolis, Apostoli a Christo, Christus
a Deo suscepit.*

TO THE MOST

REVEREND FATHER

IN GOD,

WILLIAM,

By the Divine Providence, Lord Archbishop of Canterbury, his Grace, Primate of all England, and Metropolitan; one of the Lords of his Majesties most Honourable Privie Councill, and Chancellour of the University of Oxford.

Most Reverend Father,

OUR blessed Lord and Master, in one of His Evangelical Parables, compares the Militant Church, unto a field, in which the Husband-man sowed good seed, but while men slept, *Dormientibus multis in doctrinae simplicitate, foeni adulterium*. Also he resembles the same unto a Net, which being cast into the Sea, gathereth fishes, some good, and some bad. The Apostle likewise resembles the same, to a great House, wherein are Vessels of Honor, and Vessels of dishonor. And the godly Fathers compare it, to Noah's Ark, in which were contained Beasts, clean and unclean, of each quality some; wherein also was an impious Ham, as well as a pious and dutiful Shem.

Now the condition of the Church Militant being such: it cannot be otherwise, but that in all ages there shall be found among those which profess Christ, not only such as are virtuous and sound in faith: but also men of corrupt minds, and reprobate concerning the faith: venomous Serpents, noisome Tares, pestilent Weeds, and unclean Beasts.

Our Savior's own prediction was: There shall arise false Prophets: & his admonition, beware of false Prophets: and his description, which come to you in Sheep's clothing, but inwardly, they are ravening Wolves: Men, carrying a semblance, and having an outside of verity and holiness: but inwardly, corrupt, deceitful, and ravenous: working under-hand, to infect

and impoison the flock of Christ. S. Paul, a Master-builder of God's house, foretells: *Oportet haereses esse*, there must be heresies among you: *ut fides habendo tentationem, habeat & probationem*, that they which are approved, may be made manifest. And in his exhortation to the Bishops of Ephesus: After my departure grievous Wolves shall enter in among you, not sparing the flock: Also of your own selves shall men arise speaking perverse things, and shall draw disciples after them.

Now these prophetic predictions have been fulfilled in all Ages, and in all states of the Militant Church. For in the apostles' own days, sundry Heretics and Schismatics rose up, Phigellus, Hermogenes, Philetus, Himinaeus, Alexander, the Nicolaitans, etc. But then after the blessed company of the holy Apostles, by several ways of death, had finished their course, the false and deceitful conspiracy of impious error, made entrance. *Fraude & astutia illorum qui doctrinam a veritate alienam disseminare laborarunt*: by the fraud and malicious craft of those men, who labored to sow a seed of doctrine, disagreeing with truth.

And although by the power of Divine providence, the evil of Heresy and Schism, was converted in the end, to the benefit and good of the true Church: (for God, who is only good, would not permit evil to happen, but because He being also omnipotent, is able to turn it to good) and Divine verity, when it is discussed by the subtle opposition, and cavil of heretical fraud, is with more diligence searched into, better understood, and more zealously defended: Yet, for the time present, the same proved a grievous scandal, and in the afflictive times of persecution, it increased the misery of God's people.

The Gentile Infidels insulted over Christians, because of divisions, which by the fraud of Heretics, were raised among them: they scorned and derided their religion, imputing the base opinions, and actions of Heretics, to the sound part of the Church in general: And alleged this as a prime reason, wherefore they could not believe them, because they were divided into so many factions, and for that their religion was a confused fardel, and ruffraff, of various and prodigious opinions.

Now that which happened anciently, is fulfilled likewise in our days, both concerning the entrance and existence of Schisms and Heresies, And likewise the scandal arising from thence.

Therefore, if Schism and Heresies have risen up in our days, it can be no wonder: For the prophecies of Christ and His Apostles concern our times, as well, (if not more,) than those which are past: and all the causes of Schism and Heresy are now extant, which were in former ages. For the enemy that soweth tares, is neither less vigilant, nor less envious, than in old time. And on man's part, blind zeal, vain glory, curiosity, self-love, desire of change and novelty, overweening of men's own wit and learning, envying of others which excel in learning or authority, offense for want of preferment, dislike of that which is present, etc. These venomous roots and seeds of Schism and Heresy, are not wanting in these perilous times: And the corrupt soil of man's heart, is no less fertile, to nourish and bring them forth, than in the days of old.

But from this which is delivered, I shall entreat your Grace, and all other impartial and intelligent readers, to consider, the uncharitable construction of Romish adversaries, who from the rising up of some schismatical spirits amongst us, conclude: That the main body of our Church is schismatical. For was the whole church of Corinth reprobate and schismatical, because some branches or members thereof, were such? Or was it heretical, because within it, some denied the Article of the Resurrection? For if this had been so, Saint Paul could not have saluted that Church, with such an honorable inscription: Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, etc. A field ceaseth not to be a good cornfield, because some noisome weeds, and tares spring up among the wheat. And a good tree hath some degenerous branches, which deserve to be pruned and lopped off.

Our national Church of England is A Vineyard of the Lord of hosts: A sound body compacted, united, and knit together, in an uniform profession of one and the same orthodoxal verity, which was once given to the saints, in the holy Apostles' days: And which in all substantials, was maintained by the holy Primitive Fathers: Our public form of Divine Service and worship is in every part thereof religious and holy, (maugre the malice of spiteful wretches who have depraved it:) The Ecclesiastical Officers and Ministers of our Church, are Bishops, Priests, and Deacons, such Officers as have administered sacred things, in the Christian Church, yea, in all Christian Churches, for fifteen hundred years, ever since the holy Apostles' days: and the divine benediction, providence, & protection of our great God and Savior, hath preserved, comforted, and honored, this church and State, more than a man could have wished or expected, ever since our

reformation: and that which S. Augustine delivered long since of Constantine the Emperor, hath been fulfilled in our Kings and Princes: *Constantinum Imperatorem non supplicansem daemonibus, sed ipsum verum Deum colentem, tantis terrenis implevit muneribus, quanta optare nullus auderet.* The Lord of Heaven replenished Constantine the Emperor, who duly served him, and not Devils, with such abundance of temporal benefits, as a man durst not have presumed to wish or expect.

Now this which is hitherto delivered, is abundantly sufficient to justify our Mother Church of England, against the unjust reproach and censure of any Adversaries, who shall traduce the same of being schismatical; for our Savior's own prediction is, *Necesse est ut scandala veniant*, it must needs be that offenses do come: but when among us any offenses happen, they are reprov'd, confuted, and condemned, according to the direction of holy Scripture, and the form and custom of Primitive times.

It is not within compass of human power, either wholly to prevent, or in an instant to restrain, the malice of Satan, or his schismatical instruments, from vexing, renting, and disquieting the Church: and therefore if our adversaries were guided with the spirit of charity (as they that will be judges of other men's actions ought to be) they would forbear to censure or condemn us. For Charity envieth not, it thinketh no evil, it rejoiceth in truth, 1 Corinthians 13:5, 6. Having now delivered thus much in just defense of our Mother Church, against the uncharitable calumination of Romish adversaries, I hold it meet in the next place to offer unto your Grace's consideration, a view of the deportment of factious and schismatical spirits, who have been the authors and fomenters of the scandal, from whence our Adversaries before mentioned, have taken occasion to traduce our Church and religion.

There started up in Queen Elizabeth's reign, a new Presbyterian-sect, which tendered a form of Discipline to the Queen, and to the State. And concerning this platform of their Ecclesiastical Discipline, they affirmed these things following:

First, that the only Officers (Magistrates they term them) who are to exercise this discipline, are Pastors, Doctors, and (Vestry,) Elders. Secondly, this form of disciplinarian Regiment, is the Scepter of Christ's Kingdom: The Standard of Christ: The Soul of the mystical body of Christ: and a proper Character of the true Church. Thirdly, as the old Canonists

say of the Papacy, GOD had not been discreet, if he had not made a Pope; so likewise say the Presbyterians, Christ had not proved himself to have been a Prophet like unto Moses in all things, nor yet an absolute King, if he had not ordained this disciplinarian Senate in his Church. Fourthly, these divine Magistrates and Senators, must exercise sovereign authority, over all people, and especially, over Kings, Princes, and Monarchs: Fifthly, all other forms of discipline and Church government, are unlawful, and Antichristian, because they are not commanded and appointed by God's Word. Sixthly, the King and temporal State, have no authority, or command in matters Ecclesiastical (no more than they have to administer the Sacraments) but their only service is, to be the executioners of such decrees, as these Presbyterian Senators shall affirm to be the Laws of Christ. Seventhly, the present form of Ecclesiastical government, by Bishops and their Officers is Antichristian. Lastly, the Liturgy and common Service of the Church of England, and the Rites and Ceremonies appointed therein, are popish and superstitious, for they were composed or brought in, by Bishops, who are a limb of Antichrist: and confirmed by the human authority of the Prince and temporal State: whereas no common service is lawful in the Church, but such only as is formed by their Ecclesiastical Senate, and after their own Presbyterian Laws.

Fruits and consequents of the former dictates, are these which follow:

First, concerning the King himself: his royal Majesty according to these Presbyterian-rules, shall have no power to command his Clergy to keep a National Synod: he shall have no power at all, over these Ecclesiastical Senators, to judge of any of their abuses, or to reform and correct them: And if his sacred Majesty shall deny obedience and subjection to their classical Mandates, these Senators have sovereign Power under Christ, to deliver him to Satan, and to lay the fearful censure of Excommunication upon him.

Secondly, concerning Bishops: whereas, in all religious Ages, and among all people professing Christ, the Bishops of the Church were highly honored and respected because of their Office and Order: and their Doctrine, Precepts, Counsels, admonitions, reproofs, and censures, were of great authority: These Senators, and their Camerades, with their barking, barrating, and libelling, have brought, not only their persons, but their venerable calling, into much contempt and hatred, as though it were some profane and noisome evil.

Thirdly, they have with bitter clamors, defaced the public service of our Church (being a form of divine worship, of so good quality, as that since the holy Apostles' days, the Christian world, never enjoyed any more reverend and religious) and by this means, the solemn worship of God and Christ, are neglected in many congregations: and instead thereof, an indigested form and conception of extemporal prayer is used.

Now I humbly desire your Grace, and all benevolent and indifferent Readers, to consider the ungracious dealing of these men.

First of all, the general ground of their proceedings by which they justify themselves, and their own precepts, and condemn others, is this which followeth: No officer must govern or Minister in the Church: neither any form of divine worship, or Ceremonies be used, but only such as are commanded in the Word. It will be over-long to relate in what manner they prove this; whether by the second Commandment: or by Jeremiah 7:31. or by Exodus 25:40. Look that thou make them after their pattern which was shewed thee in the Mount: or by *Omnis Planta*, every plant which my heavenly Father hath not planted, shall be rooted up, Matthew 15:13. But in conclusion they resolve us not, what they understand by the commandment of the Word: Whether a literal and formal Commandment: or a Commandment inferred by any necessary inference: or an example and precedent, which hath the force of a Law. Now we are certain that their own Presbyterian platform, is warranted by no Commandment in any of these three senses. For we read of no literal or formal commandment for their Vestry Elders: Neither can they prove the ordination of this new generation by any necessary inference of holy Scripture: And as for example of Scripture, we find none having the force of a law. The plain truth is, We find no example at all: For the Elders mentioned, 1 Timothy 5:17. were Priests in holy Orders, as appears plainly, by the eighteenth and nineteenth verses of that Chapter: But if some example had been extant: Unless they can demonstratively prove, that such example hath the force of a law, this will conclude no more for the perpetual continuance of Vestry Elders: Than the holy Apostles observing the legal Sabbath: Or their abstinence from blood and strangled: Or their unction of the sick with oil, Will conclude for extreme unction: or for the keeping holy the seventh day Sabbath: or for perpetual abstinence from blood or strangled.

These imperative men mightily forget their own principle: For they create new Senators, Vestry Elders, without any commandment of the Word: They command whatsoever their own working heads affect, without commandment of the Word, to wit, Omniparity of Church-men: Fathers to present their children, in their own persons, at Baptism: Christians to dream religious dreams on Saturday nights: Parents to give significant names to their children, to wit: The Lord is near: More trial: Reformation: More fruit: More joy: Sufficient: Deliverance: Dust, etc. But their negative precepts are sance number: Private Baptism: Kneeling at the Communion: Bowing at the name of Jesus: Communicating with a reading Minister: Keeping Christmas day, and other Holy-days: reading Homilies: Reading Apocrypha: Ringing more Bells than one upon a Sunday, or fetching a pint of wine out of one's own house: Standing up at the Creed: Looking towards the Chancel in Common-prayer: Often Rehearsing the LORD's Prayer: Reading the Litany, and Epistles and Gospels, etc.

But these sanctified Senators will say: That the second Commandment which they have made, *Catholicon*, to prohibit what their will disliketh, condemneth all things before rehearsed. But it is not sufficient to say: They must demonstratively prove out of the Word, their assertions.

Now the second Commandment prohibiteth none of the former actions, Verbatim, or in express terms: Nor yet by necessary illation, For the Commandment saith: Thou shalt worship no Idol, etc. Leviticus 26:1 But the Son of GOD, and His blessed Name are no Idols: The Son of GOD, in the blessed Eucharist, giving us His body and blood, is no Idol. Therefore religious adoration of CHRIST, in the holy Eucharist, and at the rehearsing the Name of JESUS, is no superstitious act, prohibited in the second Commandment. But the Author of Sions Plea, will have Court Bishops, wardens, etc. condemned by the second Commandment. And why not say we, Vestry Elders? For these grave Senators are no where commanded in GOD's Word, either formally or virtually: And therefore, *In malam crucem abeant*: Let them be packing to the Crutched Friars.

Concerning Bishops, and their authority, these men affirm, that the same is not ordained in the Word, But condemned by CHRIST, etc. But our answer is that the holy Apostles themselves ordained Bishops in all eminent Christian Churches, to wit, Timothy at Ephesus: Titus in Creta: Euodius at Antioch: Polycarp at Smyrna, etc. Now the Apostles' act was according to the Word, for they were men inspired by the Holy Ghost. And the

Apostles' ordination is proved by witnesses, against whose testimony none can except, that consider impartially the infallible properties of true and lawful witnesses. For they are many in number, A cloud of witnesses: All the orthodoxall Fathers since the Apostles' age: Some of them lived in the Apostles' times, and were their auditors: and some of them succeeded those which were ordained Bishops by the Apostles: They were faithful witnesses, even unto death: They consent and accord in their testimony: And they are such, to whose testimony the Christian world giveth credit, for the weightiest matters in religion: to wit, concerning the number and integrity of the Books of Canonical Scripture: The holy Apostles' Creed: The eternal Deity of our blessed Savior, etc.

1 The subscriptions of two of Saint Paul's Epistles testify, that Timothy was Bishop of Ephesus: and Titus of Creta. And the ancient History of the Church testifies the same. Ignatius the Martyr, who lived at the least thirty years in Saint John, the Evangelist's days: Tertullian, Irenaeus, Cyprianus, etc. testify the like concerning Euodius, Polycarpus, Linus, Papias, Clemens, etc. And that Bishops ordained by the Apostles, were not titular and nominal only, but such as had power of jurisdiction, and power of ordination, is witnessed by Ignatius, Tertullian, Cyprian, and the whole Catholic Church: And Saint Jerome himself, whose testimony some men have labored to draw another way, confirms the same.

2 This form of Ecclesiastical government is agreeable with the precedents of holy Scripture, both in the time of the old Law: and with the Apostles' form of government, who in their own persons exercised authority over all other Pastors, and at their decease appointed Bishops to be principal Rulers in all eminent Christian Churches.

Now whereas the adversaries of the Prelacy contend, that Episcopal gubernation is prohibited by CHRIST, Matthew 20. Mark 10. Luke 22. They have no mind to consider, that the holy Apostles themselves, to whom our Savior's words were personally directed, did all their own days exercise jurisdiction over all other Ecclesiastical persons: And therefore their great Lord and Master prohibited not superiority and government over Priests and Deacons, but such form of government as was merely secular, and not conformable or subordinate to the rules of the Evangelical Law.

In the last place, after these Senators have in such manner (as your Grace hath heard) battered Episcopal Government, with their paper-shot: Then they fall pell mell upon the Service Book.

One of this Novel generation, in a Tractate, entitled, A Survey of the Book of Common-Prayer, makes quæres, and hath no less than two hundred double quarrels, against our Church Service, and the Ceremonies thereof. T. C. in his days, and his disciples named in my margin, are confederate in the same gall of bitterness and bond of iniquity.

Their prime objections are: The form of the Common Service, is not commanded in the Word, And some materials thereof, are taken out of the Romish Breviary, Portuis and Mass-book.

Touching the first, they declare not, whether their meaning is, That every lawful form of Divine Service, must be taken verbatim out of the Scripture: Or whether it be not sufficient, to have the same conformable to the rules of holy Scripture. If they say the first, *propria sua vincita caedunt*, they cut the throat of their own praying, singing, preaching, and saying, for the same are not word for word in holy Scripture: but if they require only the latter, we are able to maintain against all Presbyterian backbiters, that our English Common Service, and our Ceremonies, are conformable to the rules of holy Scripture.

And their second objection, borrowed from the heretics the Donatists, makes an impetuous sound and impression in popular auditories, but it is vain and of no force, with the judicious. For if the materials received out of the Roman Missal, and Portuis, are in their proper quality, true and holy, then the Lord himself is the prime Author of them: and our Church hath warrant, from the example of God and Christ of using them.

We may not dislike the Magnificat, or Te Deum Laudamus, or the Lord's Prayer, or the Apostles' Creed: the Epistles & Gospels: Baptizing of Infants: Bread and Wine in holy Eucharist: imposition of hands in ordination: Reverent & decent habit, gesture, & formality in divine worship; nor in any other action, in quality good, or adiapharous, convenient and subservient to God's outward worship: We ought not (I say) abhor or reject such things, because the Roman Church hath used them: for the Christian Church itself received the books of the Old Testament from the Synagogues of the Jews: and S. Augustine saith, If the Gentiles had any thing good in doctrine (or manners) holy Christians did

not reject or distaste the same. Our Lord and Savior made water which had been superstitiously abused by the Pharisees in their Lotions, Matthew 15:2 Mark 7:3 the material element of Baptism: and Bread and Wine profaned by Gentiles in their idol service, the material Elements of the Holy Eucharist. In Joshua, the silver and gold of Jericho, was by God's commandment put into his own treasury, Chap 6:24. The Censers of rebellious Korah, etc. were by God's mandate, made Plates, for the covering of the holy Altar, Numbers 16.38. *De luco alienorum Deorum* (saith Augustine) wood growing in Idol Groves, by God's appointment, was made fuel for sacrifice: and when things profaned and abused, are converted to holy use: *hoc de illis sit quod de hominibus, cum de sacrilegis & impiis, in veram religionem mutantur*: the same is done to them, which is done to men, when they from being profane and sacrilegious, are converted, and made religious.

The Bishops therefore of the Church of England did no ways offend, by receiving from the Roman Church into our divine service, such materials, circumstances or ceremonies, as were religious and good.

But now, whereas these Zealots complain of us, for partaking with the Roman Church, in things lawful and good: they themselves comply with the same in Articles and Actions, which are of no good quality.

For example.

First, as the Romists make their Church, the only Spouse of Christ, and their Doctrine only Orthodoxal verity; So likewise the Presbyterians esteem themselves, and their pure Sect, the only Kingdom of Christ: they style none Brethren, but their own sectarians: all their doctrinals are the pure word of Christ: they style their preachings & extemporal sermonizings, *per excellentiam*, The Word: and as learned Papists make their Church's preaching, the sole instrument of working grace and saving faith: So likewise do these men, concerning their own ecclesiastial sermonizing: and whatsoever quality or effect, sacred Scripture ascribeth to Apostolical preaching, or to the word of divine inspiration, Romans 1:16. & Chap. 10:17. Hebrews 4:12. these presumptuous Senators ascribe the same, to their own private doctrine and form of preaching.

2 These Presbyterian Dictators, without any manifest and demonstrative proof, make their own form of discipline the scepter of

Christ's kingdom, the standard of Christ, the soul of the mystical body of Christ, and consequently, a proper Character of the true Church. Now what do Romists more, concerning their ecclesiastical policy?

3 The Romists teach, that the material sword of kings and Soldiers is to be exercised *ad nutum & patientiam Sacerdotis*: according to the beck and mercy of the High Priest: so likewise the Presbyterian Senators, challenge power to command Princes, to execute their decrees, and to say to the King and Temporal State, in our Savior's name, Luke 19:27. Those mine enemies which would not that I should reign over them, (by the Scepter of my Kingdom, Presbyterian discipline) bring hither and slay them before me.

4 Some Zealots of this fraternity, are so far transported, with furious indignation against the opposites of their New-born Republic, as that (neglecting what they have objected against the Prelates) themselves comply with the most impudent and merciless Romists, in their cursed speaking and writing, and likewise in their cruelty.

Their two general maxims are:

- 1.** That all things in religion and manners, ought to be regulated by the Commandment of holy Scripture.
- 2.** It is altogether unlawful for the English Church, to comply with the Roman in the use of Ceremonies, forms of Service, or any other indifferent things: and by force of these two rules they condemn Episcopal authority; the common Service; and all Rites, Ceremonies, and Gestures in Religious worship, which have been used by Pontificians.

But now presently I shall make it appear, that these men themselves in their moral practice transgress both these rules.

1. Holy Scripture commandeth: be you merciful, as your heavenly Father is merciful. Love your enemies, bless them that curse you, do good to them that hate you, that you may be the children of your Father in heaven. Be ye followers of God as dear children, and walk in love, as Christ loved us. Railing and cursed speaking is a character of infidels. Their throat is an open sepulcher, the poison of Asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. These filthy dreamers despise those things they know not. Michael the Archangel

contending with the Devil etc. durst not bring against him railing accusation.

Now the Presbyterians, who make the Commandments of holy Scripture the only rule of all actions, fulfill the former precepts in manner following: to wit, the clean contrary way.

I will not presume to trouble your Grace, or my Readers, with raking into the old kennels of Thomas Cartwright, Udall, Penry, Martin Senior, Martin Junior, more work for Cooper, etc. But I shall humbly entreat your patience, to give me leave to relate unto you some few passages out of a modern Presbyterian tractate, entitled, Sions Plea against the Prelacie.

This remarkable author, followeth the Rule of the word in manner following:

First he belcheth out all the venomous, and opprobrious language, which the bottomless pit, could afford him, against English Prelates, and against all that favor their order. Then he persuadeth Ministers and Magistrates, to set themselves against their superstitious worship (the Service book) and to pursue these Prelates, with an Holy hatred: that is, to dash the brains of that Babylonish Prelacy against the stones: & according to Luke 19:27. But those mine enemies which would not that I should reign over them (by my Vestry-Senators) bring hither, and slay them before me. And again, Strike that Hazael in the fifth rib; yea, if father and mother stand in the way, away with them.

Strike this Basilik veine, for nothing but this will cure the pleurisy of our State.

2 This Stibiarian presseth audaciously upon the Royal Throne: and after some Scarification, tendereth a bitter pill of sacrilege and cruelty: but when the same was rejected because it was violent, then he presents his Antinomian potion, to the States of the Kingdom: now these likewise understanding that he was an Empiricke, give him repulse. Upon which occasion, he changeth his Profession, and turns false-prophet: 1. He presageth happiness to as many as should comply with him in his fury. 2. He denounceth many woes to open adversaries. 3. He declaimeth against luke-warm Laodiceans, who being well affected towards the holy cause (of sacrilege) are not active, and such as the Prophet Jeremiah requireth; men in the streets.

3 This Presbyterian man of war, congratulates a certain notorious murder, committed by a Zealote of his own devotion, he maketh this damned act, an heroicall virtue: and blasphemeth God Almighty, making him the author of this diabolical Assassination.

He exhortheth the Nobles of the Land to proceed in this bloody execution, saying: GOD hath chalked out this way unto you: GOD having offered himself to guide you by the hand, in giving this first blow, will you not follow home? The sprinkling of the blood of the Wolf, if we can follow the Lord in it, may prove a means to save, etc. The counsel of Hushai to Absalom sorteth well with this business, that all Israel should be gathered from Dan to Beersheba, as the sand of the Sea in number: who may with the ropes of their prayers, joined to the power of your hands, draw the City of their Babel into the River of destruction, until there be not one small stone found.

Lastly, These Novel Senators, deliver some positions, in such a large, and confused manner, as that by this means they become the occasion of pestiferous schisms and heresies.

They extend the position of the perfection, sufficiency, and perspicuity of the holy Scripture, both to all divine verities in general: and likewise to all human actions, civil, moral, and ecclesiastical.

But the former position ought to be delivered with distinction and limitation, to wit, the holy Scripture is in itself sufficient, and containeth a perfect revelation of all divine verity, merely supernatural. Also, it delivereth maxims, rules, canons, and it containeth many precedents and examples, for the better ordering and perfecting of civil, moral, and Ecclesiastical duties and actions. The same likewise is so far forth sufficient, in propounding the Articles of faith, and the precepts of good manners, necessary to be believed and obeyed by Christians in general: that if they shall duly observe the order and means appointed, they may rightly attain the sense and understanding of them.

Now the means to attain the sense of holy Scripture (upon which I shall touch for the present) are:

1 A true, right, and perspicuous translation of the Scriptures, out of their original tongues. And this is a work of great skill: and requireth much diligence, good conscience, and many helps, of learning, art, and reading.

2 Holy Scripture hath forms, phrases, and expressions of matters supernatural, peculiar and proper to itself. Christ is called *, The Word, John 1:1. GOD is said to be Three, and One, 1 John 5:7. The Word was made flesh, John 1:14. Divine predestination: By nature children of wrath: Justification: new Birth: the Church the Body of Christ, of his flesh, and of his bones. Ephesians 5:30.

3 Some prime Articles of faith, are not delivered in a literal or catechistical form of speech, but they are collected and concluded by argumentation, out of sentences of Scripture, and by comparing of sundry Texts, one with another. And sometimes there is a seeming difference between one Text of Scripture and another, John 10:30 and John 14:28. Romans 3:28. and James 2:24.

Now the Presbyterians shall not find the holy Scriptures in these and many other such like things, so perspicuous, as that every private person, by help of the Spirit, and by their mother wit, may easily understand them. And these new men, undervaluing all human learning, and rejecting, and crying down the testimony, and tradition of the Ancient Catholic Church; have set open a wide door to Heretics, and Schismatics, and among the rest, to new Photinians, Socinians, semi-Pelagians, Anomians, Anabaptists, etc. And if any hereafter will proceed further, and question the Canonical authority of Saint John's Revelation, or the Acts of the Apostles, etc. I do not as yet conceive, what these Masters (having disannulled all Tradition and authority of the ancient Catholic Church) will be able to plead against them.

The Church of England hath proceeded, a right and orthodoxal way: For we have justly rejected all counterfeit and adulterous Traditions, namely, all such as are not truly ancient and Catholic: Nor yet subservient to the doctrine of holy Scripture: But on the contrary, we maintain the uniform testimony and tradition of the Primitive Church, complying with holy Scripture, and being subservient to true faith and godliness.

It falleth out many times, that some verities, which are evident enough, to peaceable minds, out of holy Scripture, are notwithstanding opposed by Adversaries, as namely, children's Baptism: Communion in both kinds: Church-Service in a known language, etc. In such cases, when we have the testimony, example and Tradition of the Primitive Church, and weighty

arguments of holy Scripture: This addeth reputation to our doctrine and practice, and very much confoundeth our Adversaries.

Now the Presbyterian faction proceeding a contrary way, are easily brought to a non-plus, even when they have a good cause: But concerning their main cause, to wit, the external government of the Church: When (upon their grand principle, that no ordinance must take place in the Church, but such as is verbally, or by necessary consequence commanded in holy Scriptures,) They reject that form of government which is approved by the perpetual testimony of the true Catholic Church: They utterly damn their own consistorian Regiment, for the same can neither be proved by any literal Texts of holy Scripture: Nor yet by necessary inference out of Scripture: Because all Texts and sentences, which they make foundations of this new Fabric, do not so much as probably conclude that which they require.

Thirdly, By these men's positions, and irregular proceedings, many of our people are infected with dislike and hatred of the godly form of our Church-Service, administration of the Sacraments, ordination of Ministers, and with our Ecclesiastical Rites and Ceremonies: and are persuaded, they are Superstition, and that it is unlawful, to observe them. And this conceit hath quenched the devotion of many good people, towards God's public worship: It hath caused a fraction and division in the Church and State: And brought forth a novel spawn and fry of Donatists, Novatians, Separatists, Anabaptists, etc. Also many are become contentious and factious in civil affairs: And the ancient love and respect, which our English Nation was wont to bear to Sovereign Authority, is much cooled and decreased. But one mischief besides, is remarkable: Namely, that many people, piously affected in their general intentions, Men and women fearing GOD, loving His Word, sober, charitable, and virtuous in their moral conversation, Are made a prey, to schismatical Leaders: And whereas, had they exercised religion, and other virtues, in Unity and obedience of the Church, whereof they are members, (as all religious persons in ancient time were wont to do) this would have been honor and comfort to themselves: And their virtues and good life, would both have honored the Religion professed in our Nation: And likewise have been exemplary to others: But it now falleth out, That the poison of Schism hath corrupted all the former: They bring scandal and dishonor to our religion: Their outward virtuous deeds are thought to proceed from hypocrisy and blind zeal: and they are rather scorned and contemned, than honored and imitated: And they

themselves, instead of receiving honor and comfort, are fallen into disgrace, hatred, danger, and loss, and some of them into great misery. The remedy of the former evils must be these things which follow:

1 A true and plain discovery of the falsity and deceitfulness of Presbyterian principles: And the Reader shall find some passages in this ensuing Treatise, very useful and material for that purpose.

2 Divines must become studious, of pious and venerable antiquity: And in their judgment, and their doctrine, they must not vary from the same, unless evident and convincing reasons shall enforce them.

3 And there is one thing more, of great moment, to persuade people to live in conformity and unity of the Church: To wit, the holy and religious conversation of conformable men. When people shall observe conformable Ministers, diligent and industrious in serving GOD, and promoting the salvation of Christian souls, committed to their charge: When they behold in them, peaceable, sober, and virtuous conversation: And that they are no less diligent in sowing the seed of grace, than Heretics and Schismatics are, in sowing tares: This will prevail very much, to persuade them to honor the present Church, and the discipline thereof.

Now on the contrary, no one thing hath been a greater scandal, and occasion of withdrawing many from conformity: Than the profane negligence of some conformable Ministers: Than their looseness of life: Their avarice and ambition, in heaping together Benefices and promotions: And then a gross neglect in discharging their duty, either in their own persons, or by entertaining and rewarding able and sufficient Curates.

Your Grace in your Metropolitanical Visitation, hath begun a good work, in taking this into your religious consideration, and you have endeavored a reformation. GOD Almighty vouchsafe to give a blessing, and good success to your pious intention, and that by your Grace's authority, this scandal, before mentioned, may be removed out of our Church.

There might also (my Reverend good Lord) be a very profitable use, of some private form of pastoral collation, with their flock, for their direction and information in particular spiritual duties: such as was private confession, in the ancient Church. Now the Presbyterian Censors, upon their paralogism taken from abuse, have with such loud and impetuous declamations, filled the ears, and prepossessed the minds of many people,

that they are exceedingly averse, from this sovereign, and ancient medicine, of consolation, prevention, and curing the maladies of the soul. Having now proceeded thus far, in declaring the scandal, which by the factious department of Presbyterian spirits hath been raised in our Church: and likewise having vindicated our mother Church from imputation of Novelty: I shall at the last apply myself to the subject of the Treatise following, and deliver the occasion, by which I was induced to handle this Question of the Sabbath.

A certain Minister of Northfolke, where I myself of late years was Bishop, published a Tractate of the Sabbath: and proceeding after the rule of Presbyterian principles, among which, this was principal: That all religious observations and actions, and among the rest, the ordaining and keeping of Holy-days, must have a special warrant and commandment in holy Scripture, otherwise the same is superstitious: Concluded from thence, by necessary inference, that the seventh day of every week, to wit, Saturday, having an express command in the Decalogue, by a Precept simply and perpetually Moral (as the Sabbatarians teach) and the Sunday or LORD's Day being not commanded, either in the Law, or in the Gospel: The Saturday must be the Christians' weekly Sabbath, and the Sunday ought to be a working day.

This man was exceeding confident in his way, and defied his Puritan adversaries, and loaded them with much disgrace and contempt. Besides, he dedicates his Book to the King's Majesty himself: He implores his Princely aid, to set up his old new Sabbath: He admonisheth the Reverend Bishops of the Kingdom, and the Temporal State likewise, to restore the fourth Commandment of the Decalogue to his ancient possession: and professeth that he would rather suffer Martyrdom, than betray such a worthy cause, so firmly supported by the common Principles of all our new men, who have in preaching or writing treated of the Sabbath.

But while he was in this heat, crying in all places where he came, Victoria, victoria: He chanced to light upon an unkind accident: which was to be convented and called to an account, before Your Grace, and the Honorable Court of High Commission.

At his appearance, Your Grace did not confute him with fire and fagot, with halter, axe, or scourging (as a certain Hotspur, a libelling disciple of Thomas Cartwright's, traduceth the Judges of that Honorable Court) But

according to the usual proceeding of your Grace, of that Court, with delinquents, which are overtaken with error, in simplicity, there was yielded unto him, a deliberate, patient, and full hearing, together with a satisfactory answer, to all his main objections.

The man perceiving that the Principles which the Sabbatarian Dogmatists had lent him, were not orthodoxal, and that all which were present at the hearing (of which number there were some Honorable Lords of His Majesty's Privy Council, and many other persons of quality) had approved the confutation of his error: He began to suspect that the holy brethren, who had lent him his principles, and yet persecuted his conclusion, might perhaps be deceived in the first, as he had been in the latter. And therefore laying aside his former confidence, he submitted himself to a private conference, which by GOD's blessing so far prevailed with him, That he became a Convert, and freely submitted himself to the orthodoxal doctrine of the Church of England, both concerning the Sabbath-day, and likewise concerning the LORD's-Day.

Now because his Treatise of the Sabbath was dedicated to his Royal Majesty: and the principles upon which he grounded all his arguments, (being commonly preached, printed, and believed, throughout the Kingdom,) might have poisoned and infected many people, either with this Sabbatarian error, or with some other of like quality: it was the King, our gracious Master, his will and pleasure, that a Treatise should be set forth, to prevent future mischief, and to settle his good Subjects, (who have long time been distracted about Sabbatarian questions) in the old and good way of the ancient and orthodoxal Catholic Church.

Now that which his sacred Majesty commanded, I have by Your Grace's direction, obediently performed: and I shall now desire Your Grace, and all other Readers, to take notice of these particulars following:

First, I have with much diligence, weighed and examined those men's arguments, which ground the religious observation of the Sunday, upon the letter of the fourth Commandment; and I have proved by demonstrative arguments, that they are of no force. And therefore I have grounded it upon the uniform practice and custom of the Ancient Catholic Church, which received the same from the holy Apostles.

Also touching the manner of keeping it holy, I have walked in the old and good way of pious antiquity, and I have made clear remonstrance, that the

Ecclesiastical and Civil Laws and Constitutions, of our Church and State, accord, and come fully home, to the ancient decrees, Canons, and Precepts of the holiest Governors of former times.

The keeping holy the Lord's day, and of other Festivals, ordained by the Church and State, is a work of piety, a nursery of Religion and Virtue, a means of sowing the seeds of grace, and of planting faith, and saving knowledge and godliness in people's minds: and our blessed Lord and Savior, being duly and religiously served and worshiped upon the Holy-day, imparteth heavenly and temporal benedictions, to the King, the Kingdom, the Church, the public, the private, and to the whole State.

Profanation of the Lord's-day, and of other solemn Festival days, which are devoted to divine and religious offices, is impious, and hateful in the sight of God and of all good men, and therefore to be avoided by such as fear God, and to be corrected and punished in those which shall offend.

And there is one kind of sacrilege, usually committed in our Kingdom, which had his beginning from the Presbyterians, and hath infected innumerable multitudes amongst us: to wit, a profane and shameful neglect and contempt of the solemn form of divine Service, appointed to be duly used and frequented, by the public constitution of our Ecclesiastical and Temporal Laws. Many of our Priests and Ministers, being infected with the Presbyterian drug, of despising our Church Service, do either mangle it, and transform it, according to their own fancy: or wholly neglect it, preferring their own devised forms before it: and our Lecture men, and some others whom precise people, style powerful Teachers, do seldom honor it, so much as with their own presence: and whereas (if they were the men they desire to be esteemed) they should not only honor it with their presence, but also with their action (not holding it a base office, to offer up to God in the name of the Church, the sacrifice of public prayer, thanksgiving, and worship) they in their Sermons and Lectures, and when they treat of Prayer, etc. at no time commend the use of it, nor declare the fruits and benefit of it, nor make it a necessary act of religion. And now lately, since I have been reading many English Pamphlets and tractates of the Sabbath, I can hardly find any Treatise wherein the use of the Common Service by the Minister, and the due frequenting thereof by the people, is once named among the duties or offices of sanctifying the Lord's-day. Certainly, men do not consider that it is a sacrilegious act, to rob God of such worship and service as the Church and State have devoted to him: and

why may not men rob God of his Church, and Churchmen of their Tithes, as well as of his Service? but besides this, it is a common injury to the whole kingdom, to the King's majesty Himself, his Gracious Queen, and lovely Children, to the Lords, Nobles, Bishops, Magistrates, the sick, the whole, and to all estates of people, to be deprived of the public suffrages of the Church, which amongst all religious and holy men, were ever esteemed as a common or universal Sacrifice, far more pleasing to God, (being offered up by the general vote of all the Land, in an uniform consent, as it were with one heart, and with one voice) than the singular and affected devotions of private spirits.

And now most reverend Father, having thus far presumed of your patience, in reading these former passages: I shall in the last place humbly entreat your Grace, to receive this Treatise of Mine, concerning the Sabbath-day, and concerning the Lord's-day, into your favorable Protection. Many things persuade me to dedicate the same to your Grace: namely, Your dignity and authority in our Church: Your religious care and affection, to reform those evils of which I justly complain: Your deep judgment in matters Theological: Your reverent esteem of venerable antiquity, and Your distaste of novelty: and lastly, Your long continued good affection to myself: all these have moved me, and some of them have obliged me to commend these my labors to Your Grace's Patronage. I am assured, Your Grace will lovingly accept this Treatise, because it tendeth to the public edification of the Church: and if it shall be truly understood, and impartially examined by such as read it; it may be a means to settle the Sabbatarian Controversy, which ever since Th. Cartwright's unlucky days, hath disquieted both Church and State.

Your Grace's in due observance,
and love unfeigned,
FR. ELIENS.

THEOPHILUS BRABURNE

IN A TREATISE INTITULED:

A DEFENCE OF

that most Ancient and Sacred Ordinance of God's, the Sabbath-day: maintaineth these Positions following.

The first: The fourth Commandment of the Decalogue; Remember the Sabbath day to keep it holy, etc. Exodus 20. is a Divine Precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part: and therefore the weekly observation thereof, ought to be perpetual, and to continue in full force, and virtue, to the world's end.

2 His second Position is, The Saturday or 7th day of every week, ought to be an everlasting Holy-day, in the Christian Church, and the religious observation of this day, obligeth Christians, under the Gospel, as it did the Jews before the coming of Christ.

3 His third Position is, That the Sunday, or Lords-day, is an ordinary Working day: and it is superstition and will-worship to make the same, the Sabbath of the 4th Commandment.

These Positions are to be examined in this Treatise following, wherein shall be declared: That the two former, are repugnant to the authorized Doctrine of the Church of England, and to the unanimous sentence of the godly Fathers of the true Catholique Church of CHRIST, in all Ages: But the second Position, is not only repugnant in manner aforesaid, But the same hath been as well in ancient, as in later Times, condemned as Superstitious, Jewish, and Heretical.

The third Position concerning the Sunday, or Lord's-day, shall be examined in a proper Section, in which I will declare, what is agreeable to verity, and what again, is erroneous in the same.

T.B. His Doctrine, concerning the perpetuall morality of the Saturday-Sabbath, is repugnant, to the public sentence of the

Church of England: and to the sentence of Divines who lived at the beginning of the Reformation.

1 The Rubric of our Liturgy, at the foot of the Calendar, rehearseth all, and every Festival Holy-day, to be observed in our Church throughout the Year: and it nameth all Sundays of the year, the Feast of Circumcision, Epiphany, Purification, etc. and none other are ordinarily, to be kept holy by any Law of our Church.

Also the Curate is commanded, that he declare openly in the Church upon every Sunday, the Holy-days (if any be) of every week: but the Saturday, is none of these.

The Homily of our Church, saith: Revelation 1:10. I was in the Spirit, on the Lord's Day: Since which time God's people have in all Ages without gainsaying used to come together upon the Sunday, to celebrate and honor the Lord's blessed Name, and carefully to keep that Day in holy rest and quietness, both Man, Woman, Child, and Servant. Ibid. We must be careful to keep, etc. not the seventh day, which the Jews kept, but the Lord's Day, the Day of the Lord's Resurrection, the Day after the seventh day, which is the first day of the Week.

Canon 13. Anno 1603. All manner of persons within the Church of England, shall from henceforth, celebrate and keep the Lord's-day, commonly called Sunday, and other Holydayes, etc. (amongst which, the Saturday of every Week is none.)

Statut. Edward Regis, Anno 5. and 6. Neither is it to be thought, that there is any certain time, or definite number of days prescribed in holy Scripture, etc. but that the appointment both of the time, and also of the number of the days, is left by authority of God's Word to the liberty of Christ's Church.

Be it therefore enacted; that all the days hereafter mentioned, shall be kept Holydayes and no other; that is, all Sundays in the Year, the days of the Circumcision of the Lord, of the Epiphany, Purification, etc.

Bishop Cranmer's Catech. Anno. 1548. The Jews were commanded in the Old testament, to keep the Sabbath-day, and they observed it, every seventh day, called the Sabbath or Saturday: but we Christian Men, in the New Testament are not bound to such commandments of Moses's Law:

and therefore we now, keep no more the Sabbath, or Saturday, as the Jews did, but we observe the Sunday, and some other days, etc.

John Frith declar. of Bapt. pag.9. Our forefathers which were in the beginning of the Church, did abrogate the Sabbath, to the intent that men might have an ensample of Christian liberty: and that they might know, that neither the keeping of the Sabbath, nor of any other day, is necessary. Howebeit, because it was necessary, that a Day should be reserved, in which the people might come together, to hear the Word of God, they ordained instead of the Sabbath, which was Saturday, the next day following which is Sunday. And although they might have kept the Saturday with the Jews, as a thing indifferent, yet did they much better to overset the day, to be a perpetual memory that we are free, and not bound to any day, but that we may do all lawful works to the pleasure of God, and the profit of our neighbors, etc.

Will. Tindal. Answ. to D. More. ca.25. We be lords over the Sabbath, and may change it into Monday, or any other day, as we see need. Or may make every tenth day Holyday, only if we see cause why: we may make too every Week, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday, than to put difference between us and the Jews, and lest we should become servants to the day, after their superstition.

D. Barnes Articl.p.206. Therefore be certain days assigned, that we should come together, not that, that day in which we come together, is holier than another, but all days are alike equal: And CHRIST is not only crucified in the Parasceve, and risen on the Sunday, but the day of Resurrection is always: and always may we eat of our Lord's flesh.

Now from these testimonies, it appeareth that T.B. His Position concerning the perpetual morality of the Saturday Sabbath: and our new men's assertion concerning the Sunday Sabbath, are repugnant to the ancient and public sentence of the Church of England.

His Tenet is repugnant to the unanimous Sentence of the Ancient Bishops and Fathers of the Primitive Church.

Justin. Martyr. After the Son of God's appearing, we have no need to observe the Sabbath day. The Gentiles may attain God's holy inheritance, without observation of the Sabbath day.

Tertull. The observation of the Sabbath was temporary, and it was blotted out, like as Circumcision, and other Rites of the Old Law.

Ireneus li.4.ca.19. & ca.30. & ca.31.

Origen in Genesis Hom. 10. Et in Exodus Hom. 7. & in Numbers 28.Hom.23.pag.163.

Concil.Laodicen.ca.29.

Euseb. Hist. Eccles. li.4.ca.24.

Athanas. d.semente & d.Sab. & Circumcis.

Basil. in Esaiam. vis.2.p.837.

Greg. Naz. Orat.19. in funere Patris.

Greg. Nyssen. Orat.1.d.Resurrect.p.826. & d.Pasch.Orat.4.p.867.

Epiphan. Haeres.30. & Haeres.66.

Cyril. Hierosol. Cat.4.

Phylastrius. d.Haeres.tit.88.pag.616.

Chrysost. Enarrat.in ca.1.Esa. & in Matthew Hom.4. & Imperfect. in.Matthew Hom.11.

Ambros. in ca.3. Luc.pag.59. & li.5. in Luc.pag.98. & Epist.72.

Hieron. Quaest. Hebrews in Genesis pa.853. & in ca.44.Ezech. & in proaem.Epist.ad Galat.

Remig. in Epist.ad Romans ca.7.

Machar. Hom.35.

Hilar. Prolog. in Psalm p.338. & in Matthew Can.12.

Leo d.jejunio Septimi mens. Serm.17.

Theodoret. in 20.ca.Ezech.p.569. & in ca.4.Epist.ad Galat.p.152.

August. c.Faust.Manich.li.6.ca.4.d.Genesis ad lit.li.4.ca.13. d.spir. & lit.ca.15.c.Duas Epist.Pelag.li.3.ca.4. Epist.86. & Epist.119.cal12.d.util.Credendi.ca.3.

Hesich. in Leviticus ca.26.

Gregor.mag.Regist.li.11.ep.3.

Isidor Hisp.Orig.li.6.ca.18.

Anast. Sinaita.contempt.in Hexam.li.7.

Damascen. Orth.fid.li.4.ca.24.

Raban. Maur.instit.Cler.li.2.ca.42. Andronic.const.c.jud.c.58.

Concil.Paris.ca.50. Concil.Aquisgran.p.569. Concil.Matiscon.2.ca.1.

His Position concerning the seventh day Sabbath, was both in ancient and succeeding Ages, condemned as haeretical.

1 It was thus condemned, in the Nazarenes, and in the Cerinthians: in the Hebionites: and in the Hypsistarij:

2 The ancient Synod of Laodicaea, made a decree against it, cap.29. Also Gregory the Great, affirmed it was Judaical.

3 In S. Bernard's days it was condemned in the Petrobrusiani.

4 The same likewise, being revived, in Luther's time, by Carolastadius, Sternebergius, and by some Sectaries among the Anabaptists, hath both then, and ever since, been censured, as Jewish, and Heretical.

THESIS 4.

The Doctrine of the Church of England, both concerning the Sabbath-day, and the LORD's Day, is grounded upon the holy Scripture: and upon the consentient Testimony of the ancient Catholic Church: and therefore the same is to be received, and the contrary ought to be rejected.

1 The same is confirmed by such Arguments of holy Scripture, as cannot be solved or answered, but by devising and affixing new senses, and novel expositions, or by inventing distinctions, which were not in use, before the present question was afoot.

2 The consentient and unanimous sentence of the ancient Catholic church of Christ, ought to be preferred, before the sentence of private men, unless the holy Scripture shall apparently contradict the sense of the Church.

The reasons hereof are many.

1 The true Church of Christ, and especially the holy Primitive Church, by Office and divine Calling, is The Ground and Pillar of truth. 1 Timothy 3:15. and The holy Apostles in a plentiful measure, poured into the same, as into a rich Storehouse, all necessary and saving truth, to the end that every one that desireth, might receive from thence, the drink, or water of life.

It is evident (saith Tertullian) that all such Doctrine as accordeth with those Apostolical Primitive, and mother Churches, is to be reputed sound and true: because these Churches received this Doctrine, from the apostles, and the Apostles from CHRIST, and CHRIST from GOD.

Clemens Alexandrinus: The most perfect knowledge and the best election of opinions, must be received from verity alone, and from the ancient Church.

Orig. That verity only is to be credited, which differs in nothing, from Ecclesiastical Authority.

S. Augustine: *In ventre Ecclesiae veritas manet*, etc. In the Womb of the true Church verity remaineth, and whosoever separates himself from this Womb, he must of necessity err from truth. And in another place: *Tunc a nobis limes sanae fidei tenetur, quando termini quos posuerunt sancti Patres, non transferuntur, imo observantur & defensantur*. The border of right faith, is preserved inviolate, when those bounds which the holy Fathers have fixed, are not removed, but observed and defended.

2 The Church Primitive, was planted and watered by the doctrine of the holy Apostles. The same received an ample measure of Divine Grace: many miraculous and supernatural gifts were conferred upon it, 1 Corinthians 12. 2 Corinthians 8:7. You abound in everything, in faith, and word, and knowledge. The Bishops, Priests, and Fathers of those Times, were eminent, and excelled men of later Time in sanctity, charity, and virtue: their zeal and love of heavenly verity, was admirable, and they honored and preferred the profession and maintenance thereof, before all human and transitory good: they exposed their lives, their honor, their liberty, and whatsoever else the present world affords, to all kinds of danger: and they endured the most miserable, and terrible pressures, and torments, that bloody Tyrants and Persecutors, yea, and which Satan himself could inflict

upon them, for the testimony of the truth of CHRIST. And therefore their unanimous sentence, concerning matters divine, hath always been esteemed in the Church of Christ, of greatest authority, next unto the sacred Scriptures.

For the reasons aforesaid, The Church of England, in her public, and authorized Doctrine and Religion, proceedeth in manner following.

1 It buildeth Her Faith and Religion upon the Sacred and Canonical Scriptures, of the holy Prophets and Apostles, as upon her main, and prime Foundation.

2 Next unto the holy Scripture, it relieth upon the consentient testimony, and authority of the Bishops and Pastors of the true and Ancient Catholic Church: and it preferreth the sentence thereof, before all other curious or profane novelties.

The holy Scripture is the Fountain, and lively Spring, containing, in all sufficiency and abundance, the pure Water of Life, and whatsoever is necessary, to make GOD'S people Wise unto salvation.

The consentient and unanimous testimony of the true Church of Christ, in the Primitive Ages thereof, is Canalis, a Conduit-pipe, to derive and convey to succeeding Generations, the celestial water, contained in holy Scripture.

The first of these, namely the Scripture, is of sovereign authority, and for itself, worthy of all acceptation. The latter, namely, the voice and testimony of the Primitive Church; is a ministerial, and subordinate rule, and guide, to preserve and direct us, in the right understanding of the Scriptures.

The Profession of the Church of England, concerning the former proceeding.

Praefat. To Bishop Jewell his works. This is, and hath been the open profession of the Church of England, to defend and maintain, no other faith, Church, and Religion, but that which is truly Catholic: and for such warranted, not only by the written word of GOD, but also by the testimony and consent of the Ancient and godly Fathers.

King JAMES of ever happy memory: The King himself, together with the Church of England professeth: that he will acknowledge such Doctrine only, for true and necessary to salvation, which springing out of the sacred

Scriptures, as from a fountain, is derived to these present times, by the consent of the Ancient Church, as by a Conduit pipe.

The Arch-Bishop of Canterbury, at a solemn Visitation, held in the year 1571. sets forth this Canon following: All Preachers within this Province, shall take special care, that they teach, or deliver no other doctrine in their Sermons, to be religiously embraced, and believed by their hearers the people: but such, as being consentaneous to the holy Scriptures of the Old and New Testament, was formerly taught and collected from thence, by the Ancient Fathers, and godly Bishops.

And in this her practice and profession, the Church of England, consenteth with the practice, and rule of the Ancient Church.

Cyril of Alexandria, in the Ephesine Councell. We the Fathers of this Council, following the faith of Divine Scriptures, and of the holy Fathers of the Church, shall obtain the crown of celestial blessedness in CHRIST.

Vincentius Lirinensis. He that desires to continue firm and sound, in right and saving faith, must fence, and fortify his faith, first of all, with the authority of Divine Law: and next to that, with the authority of the Catholic Church.

The same is affirmed by the Fathers of the sixth Council of Constantinople, cap. 19. By Saint Basil. Epist.60.pag.835. And the Ecclesiastical Story reporteth of Gregory Nazianzene, and of Saint Basil, That in their studying the Books of holy Scriptures, they collected the sense of them, not from their own judgment or presumption, but from the testimony and authority of the Ancient, who had received the rule of the true intelligence of Scriptures, from the holy Apostles by succession.

The observation of the former rule, is both profitable, and necessary, for preservation of sound faith, and holy religion, and for repressing of Schism and Heresy: it freeth the Church from scandal, and imputation of novelty: and it addeth reputation and esteem to the doctrine and religion, professed and received upon the said two grounds: and lastly it comforteth Christian people, in their holy profession, and augmenteth their love, and obedience to that faith and religion, which is both consonant to holy Scripture, and which likewise hath approbation, from the Ancient Church.

THESIS 5.

Topical or probable arguments, either from consequence of Scripture, or from human reason, ought not to be admitted or credited, against the consentient Testimony, and Authority of the Ancient Catholic Church.

Arguments and objections of this quality, may be false, as well as true: and the Philosopher well observes, that many times, *falsa sunt probabiliora veris*, Things false are more probable, and have a greater appearance of verity, than things really true. For the Medium or ground of such objections, is not necessary, but contingent: And contingent propositions, are of a dubious quality: and they cause opinion only, and not Divine faith.

2 The admitting, and crediting of Topical arguments, hath in all ages, opened a gap to most pestilential Heresies: namely, to the Heresies, against the blessed Trinity: and against the eternal Deity of CHRIST. The Pelagian Heresy, concerning Grace and Free-will, and concerning original sin, was grounded upon probable reasons: and so likewise the Heresies of Socinus, and many erroneous doctrines of Pontificians, are in our days, wholly supported, by verisimilous, and probable reasons. And as Clemens Alexandrinus hath well observed: Men are more apt to believe things probable, than verity.

A CONCLUSION FROM THE PREMISES.

T.B. His main Position, concerning the Sabbath, being contrary to the authorized doctrine of the Church of England: and to the consentient and unanimous sentence of the Ancient Catholic Church: Is to be condemned, as false and erroneous, if it shall evidently appear, by the Answers following, that the same is totally grounded upon Objections and Arguments, which are only of a probable, and dubious quality.

T.B. HIS ARGUMENTS AND OBJECTIONS, EXAMINED AND ANSWERED.

In the Solution of the Sabbatizer's Objections, my method shall be, to examine in the first place, the main grounds and principles, upon which he buildeth, and from whence he deduceth his conclusions. And this being performed, his particular arguments being in number 24. and beginning at the 401 page of his book, will easily be answered.

T.B. His principal ground, whereupon he maintaineth his Position, for the necessary and perpetual observation of the Sabbath-day.

All and every one of the ten Commandments are purely, entirely, and properly moral: and there is nothing delivered, or commanded in any one of them, which is Judaical, or legally Ceremonial.

HIS MAIN REASONS.

1 All and every one of the ten Commandments were pronounced, delivered, and promulgate, at one and the same time, and in one and the same manner, namely, by the immediate voice of GOD, with thundering and lightning, and in the common audience of all the Israelites. Exodus 20:18. Deuteronomy 5:22.

2 They were all and every one, written or engraved in tables of stone, by the finger of GOD Himself, Exodus 31:18. Deuteronomy 9:10. Exodus 32:16. & Exodus 34:1. Deuteronomy 10:4.

3 According to GOD'S own appointment, all and every one of these ten Commandments, were placed in the Ark of the Testimony, within the most holy place of the Tabernacle, Deuteronomy 10:2. 2 Chronicles 5:10 Hebrews 9:4.

4 One and the same proeme, containing a general motive to provoke people to obedience of all and every one of these Precepts, was prefixed before the Decalogue, Exodus 20:2.

5 Many Divines of our own Nation, in Sermons, and in their Expositions of the fourth Commandment, maintain the fore-said Position, affirming with much confidence, that all and every one of the ten Commandments are entirely, properly, and perpetually moral.

HIS ASSUMPTION.

The fourth Commandment, Remember the Sabbath-day to keep it holy, Is one of the ten Commandments, and it is a Precept of principal note, placed in the first Table: and the observation thereof is required in the Law, and in the Prophets with great vehemency: and the transgression punished with much severity, Exodus 35:2. Whosoever doth any work therein shall die, Numbers 15:32. They found a man that gathered sticks upon the Sabbath-

day, etc. And all the Congregation brought him without the host, and stoned him with stones, and he died, as the LORD had commanded.

Now from the premises, this conclusion is inferred by necessary consequence: Therefore the fourth Commandment, Remember the Sabbath-day to keep it holy, Being one of the ten, is purely and properly moral, and it obligeth Christians to the obedience thereof, as well as the other nine.

D.B. Of the Sabbath, pag.40. The fourth Commandment can be no more partly Moral and partly Ceremonial, than the same living creature, can be partly a man, and partly a beast. Pag.50. The observation of the seventh day, and also the precise resting from worldly affairs is Moral, neither is there any thing in the Commandment that might intimate it to be Ceremonial.

R.B. against Br.pag.9. The fourth Commandment in every part thereof, and as it is contained in the Decalogue, is Moral, and of the Law of Nature. Pag.88 The fourth Commandment is part of the Law of Nature, and thus part of the Image of GOD, and is no more capable of a Ceremony to be in it, than GOD is.

R.C. Of the Sabbath, pag.54. This fourth Commandment participateth with the three other before, and the six next following, in all the honors and prerogatives, wherein they go before all the Levitical constitutions, for more glorious promulgation and establishment. They were pronounced by the voice of GOD Himself, immediately unto the people: So was this. They were written in Tables of stone, with GOD'S finger: So was this. They were put into the Ark: So was this. They were written by the Holy Ghost, in the Book of Exodus jointly together without any mixture of any other with them: So was this also, and set in an high place, before all those of the second Table. But nothing of this is affirmed of the Law of Ceremonies.

I.D. Upon the Commandments pag.129. These reasons do most evidently confirm to the hearts of all GOD'S children: That the keeping the Sabbath-day, is a Moral Law, and bindeth us, and all men, to the end of the world, as much as it did the Jews, before CHRIST.

D.D. Against Heathering.pag.54. The morality of the Sabbath may be proved from the manner of writing the fourth Commandment. For it was not written in paper or parchment, or upon the leaves of trees, but in

Tables of Stone, as the rest of the ten Commandments were, to signify the perpetuity thereof.

Idem. The morality of the Sabbath may be proved by GOD'S own placing of it, for the Law of the fourth Commandment, is not placed among the Ceremonial or Judicial Laws, as though it had been Ceremonial, or had concerned only the tradition of the Jews, or them especially: But it is placed among the Moral Laws, yea, it is made one of the ten Laws: so that if it were abrogated, there would remain but nine Commandments: and so the Law of GOD were imperfect, which were blasphemy to affirm.

H.B. Dial. Manuscript. These ten Words, or Commandments, GOD Himself by His lively voice spake to the people in the Mount, face to face: Not so the Ceremonial. These ten Commandments were written in two Tables by GOD'S own finger, and that twice: Not so the Ceremonial. The ten Commandments were kept in the Ark, in the Sanctum Sanctorum, within the Veil: Not so the Ceremonial.

HIS INFERENCE FROM THE PREMISES.

The Fourth Commandment, according to the Principles of the Authors aforesaid, is truly, entirely, and properly moral: for it is a precept of the Law of Nature: a part of the Image of GOD: and no more capable of a Ceremony to be in it, than GOD is: and it is as gross an absurdity to say, it is partly Moral, and partly Ceremonial, as to say, The same living creature is partly a man, and partly a Beast.

But the fourth Commandment speaketh of a Day, which by divine imposition, was called the Sabbath-day: the same day of the week, on which GOD Himself rested: and which was observed by the Jews and Israelites under the old Law: The day in which no Manna fell: Exodus 16.

Now from hence it is manifest, and can with no appearance of good reason be denied: That the Saturday of every week, ought to be the Christians' Sabbath day, as well as it was the Jews'; And on the contrary that the Sunday is, according to the rule of the fourth Commandment, one of the six working days, and no more the Sabbath-day, commanded in the Decalogue, than Thursday or Friday.

T.B. Was so confident in his Position of the Saturday Sabbath, because he supposed the Principles, upon which he grounded his arguments, to have

been undeniable, that he breaketh forth into passion, and delivereth two desperate speeches, One concerning his Adversaries, whom he styleth Puritans, that they yielding and maintaining his Principles, and yet denying his Conclusion, deserve to be answered with clubs, rather than with reason: The other concerning himself, that his conscience was so possessed, with the certainty of this Doctrine, as that he would rather lose his life, and all that he enjoyed in this world, than depart from the teaching and maintaining such an apparent verity.

Answ. The Reader may perceive, by the former disputation, that the whole weight and strength of the Sabbatarian cause, leaneth upon this one pillar, to wit,: The fourth Commandment of the Decalogue, is properly, entirely, and perpetually Moral, and in every respect, both for quality and obligation, equal to the other nine Commandments.

But this Position, (which for many years hath reigned, in Pamphlets, Pulpits, and Conventicles, and is entertained as an oracle, by all such as either openly possess, or do lean towards the Disciplinary Faction:) is destitute of truth: And to make this appear, I will in the first place deliver a description, and division of the Moral Law, and of Moral precepts: And in the next place set down the formal and essential characters of Laws and Precepts, simply, and eternally Moral: Lastly, I will demonstrate out of the former. That the fourth Commandment of the Decalogue wanting the formal characters of Precepts purely Moral, is in sundry respects of a different quality from the other nine.

A DECLARATION CONCERNING THE QUALITY OF DIVINE PRECEPTS, CALLED MORAL.

Divine Law, called Moral, is a just rule or measure, imposed by GOD, directing and obliging to the obedience, of things holy, honest, and just.

The same is two-fold: Simply Moral, or Moral only by some external constitution, or imposition of GOD.

Divine Law simply Moral, commandeth or prohibiteth actions, good or evil, in respect of their inward nature and quality.

Divine Laws and Precepts, Moral only, by external constitution, command or prohibit actions, which before the position of the outward Law, are adaphorous, in respect of their inward nature and quality, or else good or

evil only, by reason of some circumstance. For example, to eat the blood of beasts, or to abstain from eating: To worship GOD at the Temple, or in a private house, or in open fields: To lay aside alms for the poor, upon the first day of the week, or upon the second, or third day.

Again, Laws positively Moral, are either personal only. Genesis 12:1. & Genesis 22:2. 1 Samuel 13:11,19. 1 Kings 13:16. Matthew 10:9. Luke 18:22. Or common and general, either for all mankind, as the law of Polygamy, and wedlock within some degrees mentioned, Leviticus 20:20, 21. Or else for one Nation, Republic, or community of people: Exodus 22:3,7, etc.

PROPER CHARACTERS OF LAWS AND PRECEPTS SIMPLY AND ENTIRELY MORAL.

Character 1. In all such Laws and Precepts, the actions commanded or prohibited, are in their inward nature and quality good, or evil, before any external constitution passeth upon them, and secluding and abstracting the positive Law, or external imposition of the Lawgiver.

For example:

To Honor Father and Mother, was an action honest, virtuous, and just, and the contrary was vicious and unjust, before the Law of the Ten Commandments was given at Mount Sinai. Genesis 9:21. unto 28. Sem, Ham, and Japhet, towards their father Noah. Hospitality, Chastity, Fidelity, were inwardly virtuous and good in Abraham, Joseph, etc. Genesis 18:8. Hebrews 13:12. Genesis 39:6, 8,9. To adore and worship the true and living God, and to teach others to do the like, and to rebuke vice, were pious and righteous actions from the beginning, Genesis 4:4, 26. & Genesis 8:20,21. & Genesis 12:7. & 18, 19. & Genesis 5:24. with the Epistle of Jude 1:5, 14.

On the contrary: Envy, Pride, Idleness, Adultery, Murder, evil Concupiscence, Theft, Deceit, Oppression, false-Witness, Superstition and Idolatry, Sacrilege; were internally vicious, before the outward Law, Genesis 4:8. & Genesis 12:2. & Genesis 18:15. & Genesis 31:7,30,34. & Genesis 19:5. & Genesis 20:3. & Genesis 30:30, & Genesis 34:2. & Genesis 35:22. & Genesis 37:20:28. & Genesis 38:16. & Genesis 39:7,9,15,17. Exodus 1:11. & Exodus 5:2. Joshua 7:1. & Joshua 24:2.

Charact. 2. Good or evil actions, commanded or prohibited by Laws and Precepts simply moral, may be resolved into some dictates and principles of the Law of Nature, imprinted in Man's heart at the Creation.

The Precepts of the first Table require, fidelity, reverence, honor, and service in due manner, to be rendered to God Almighty: and they prohibit idolatry, superstition, blasphemy, and profaneness. Now all and every one of these duties, are grounded, and may be resolved into the Dictates and Principles of natural morality. For because the true and living GOD, is the supreme Lord and Governor, both of the World, and especially of Man: and because man receiveth his being, his power, his preservation, comfort, and happiness from him: and besides, man is in such manner subject to GOD, as that this great Lord and King hath absolute power over him, and over all his actions, and He may save or destroy, reward or punish him, according to his own will and pleasure: upon these grounds and reasons, it is most just, safe, and beneficial, according to the rule of natural understanding, that Man, being GOD'S Subject, Servant and Creature, do render unto his Supreme Lord and Governor, fidelity, service, fear, reverence, obedience and love. And the holy Scripture, very frequently, upon the former, and upon other such like natural principles, exhorteth man to his duty towards God: and reproveth him for his ingratitude and disobedience. Matthew 1:6. A Son honoreth his Father, and a Servant his Master: If then I be a Father, where is mine honor, if I be a Master, where is my fear? saith the Lord of Hosts. Isaiah 1:3. & Isaiah 5:3. Jeremiah 8:7. Deuteronomy 30:6. Malachi 3:8. Matthew 18:32.

The duties of the second Table may be resolved in like manner, into dictates and principles of morality. Children receive from their Parents their natural life and being: their education, livelihood, etc. Now natural reason and affection inclines men's hearts to love, gratitude, and due respect, towards grand Benefactors.

Natural reason persuades man, to love his neighbor because of similitude of kind: because mutual love is necessary for man's welfare and preservation: and every one desires another should love him: now it is a maxim of nature, that one do to others, according as he would himself be done to.

The negative precepts of the second Table are all and every one grounded upon natural principles: and S. Augustine dissuadeth people from evil concupiscence by this maxim of the Law of Nature: Do not thou covet thy

neighbor's wife, or his goods, etc. because thou thyself art offended, if another man shall covet thine.

Charact. 3. Divine Laws and precepts simply and formally moral, are universal, in respect of persons, and in regard of their perpetual obligation. For they oblige to obedience or punishment, all and every human Creature having the use of reason: and they oblige in all Ages of the world, and under all religions, or mutations of Temporal, or Ecclesiastical government: that is before the Law, under the Old Law, under the Gospel. The Jews, the Gentiles, the Graecians, the Barbarians, the Bond, the Free, Princes, Judges, Nobles, Plebeians, Rich-men, Beggars, etc. are equally subject to them: Lastly, they oblige without external promulgation, by a mere impression of nature, seated by GOD, in the conscience: and no authority of Men or Angels can privilege or exempt any from their obligation.

THE CHARACTERS OF LAWS AND PRECEPTS POSITIVE.

That Law is called positive, which is not inbred, imprinted, or infused, into the heart of man, by nature or grace: but it is imposed, by an external mandate of a Lawgiver, having authority to command. And it hath the name *positive*, from external imposition or constitution: and because it is added to the Law of Nature, and doth not necessarily spring from it.

The Characters of positive Laws, are these, which follow:

Charact. 1. The matter and things commanded or prohibited, by such Laws and precepts, are either in their kind and quality, or in respect of their Circumstances, adiaphorous; that is, neither virtuous nor vicious, but they become good or evil merely by the Law and command of the Lawgiver.

For example: the Fruit of the Tree of knowledge, was in itself, or in respect of the natural quality, good for meat, and pleasant to the eyes: The Lord himself created it. And every creature of God, being rightly used is good in itself, and good to man, Genesis 1:31. & Genesis 2:9. 1 Timothy 4:4 Man's tasting thereof was a sin, because of the negative precept of GOD. Genesis 3:17. It was not the natural quality of the fruit, which made Adam and Eve sinners; but only God's prohibition. *Adamum non cibus, sed prohibitus cibus perdidit.* The same may be said of Lot's Wife looking back to Sodom, Genesis 19:26. and of the Prophet, sent to Jeroboam, who was killed of a Lion, for eating bread in Samaria. 1 Kings 13:22.

Charact. 2. The material object, or actions commanded or prohibited, by precepts merely positive, if one separate or abstract the external law, cannot be resolved into any of the natural principles of morality.

For example: The Law of Nature teacheth, that every man shall love, fear, and obey, the Lord his Creator, and Governor: But that Abram must obey GOD, by departing out of Ur in Chaldea, or by offering up his only son Isaac, Genesis 12:1. & Genesis 22:1,2. depended merely upon the Lord's will, and positive command.

Also, the Law of Nature, prohibiteth one neighbor, to rob or defraud another, and if any offend in this kind, he must make restitution: but that one Israelite robbing or defrauding another, should restore fourfold for one Sheep, or five Oxen, for one that was stolen, was merely positive, Exodus 22:1,3., etc.

Charact.3. Laws and Precepts merely positive, oblige only the persons, the State, or Nation, and Republic, upon which they are imposed by the Lawgiver: or to whom they are published by a legal promulgation: and they continue in force, during such time only as the Lawgiver hath fixed and appointed. Also in many cases they may be dispensed withall, as appeareth in David's example, 1 Samuel 21:6. Matthew 12:4. and in the Man cured of his infirmity, carrying his Bed upon the Sabbath day, contrary to the divine Law, Jeremiah 17:22. John 5:10.

AN APPLICATION OF THE PREMISES, TO THE LAW OF THE FOURTH COMMANDMENT.

The fourth Commandment of the decalogue, in respect of the literal and particular object thereof: wanteth all the essential characters of divine precepts simply moral.

1 The day of the Week, which is commanded to be kept holy, by resting from servile labor, is the same day, on which GOD himself rested, Genesis 2:2. and which the Jews and Israelites observed, from Moses, until the vocation of the Gentiles.

But secluding and abstracting the divine positive Law, there was no real holiness in this Day, more than in all the rest. Every day of the Week, had one and the same efficient cause, namely, Divine Creation: and all times and things created by GOD, were very good. Genesis 1:31. The Prophet

David speaking of all days and nights, saith: The day is thine, and the night is thine, thou hast prepared the lights and the Sun. Psalm 74:16. Every creature of God is good. 1 Timothy 4:4. and as Christ is Lord of the Sabbath, Matthew 12:8. So likewise all days and times, and all other creatures are subject to his providence and dominion. God's positive precept only, either immediate, as in the Old Law, or mediate by his Church, as in the time of the Gospel, makes one day more holy than another: not by infusing any real sanctity, into the same, but by applying it to a sacred and religious use.

The Sabbath therefore of the fourth Commandment wanteth the first Character of a precept simply and entirely moral.

2 If the Divine positive Law shall be abstracted, the religious, and necessary observation of the seventh Day of every Week, rather than of the first or second, etc. cannot be concluded, or inferred from any principle or dictate of the Law of Nature.

For the Law of nature teacheth, that the true and living God, ought to be worshiped: and that a sufficient and convenient time, is to be set apart for the same.

But the fourth Commandment appointeth the seventh day of the Week: to be an Holy-day, in memory of the Creation, and because GOD himself rested on that Day: and it prescribeth the manner, to wit, by cessation and abstinence from weekly labor: and none of all these particulars, to wit, neither the fixed Day, nor the end, nor the form of observation, are conclusions of the Law of Nature, but they depended merely upon God's positive Law, and institution.

3 The Law of the Sabbath, wanteth the last character of Divine Precepts formally and simply moral. For it was not published and revealed by promulgation to all mankind, but only to the Jews and Israelites, and Proselytes: the observation thereof, according to the rule of the Law, obliged not perpetually, for in case of urgent necessity it might be omitted, and the Jews themselves, might labor, and war, and fight in battle, and carry burdens, and perform laborious works, Joshua 6:15. 1 Kings 20:29. John 5:10. But Precepts simply moral, in respect of their negative part oblige perpetually, and they may in no case be transgressed: for it is an infallible maxim touching Precepts purely moral: *Praecepta negativa ligant semper & ad semper*. Negative precepts have a perpetual Obligation, and

they may be transgressed at no time, and upon no occasion. Read the History of Joseph. Genesis 39:9. Romans 3:8.

Out of the former description, of Divine Precepts, simply moral: and Divine Precepts merely positive: This conclusion followeth: That the Law of the fourth Commandment concerning the religious observation of the Seventh Day was not simply moral: because it wanted all the inseparable Characters of such Precepts, and on the contrary, it was only positive, and temporary.

AN OBJECTION AGAINST THE FORMER ARGUMENT.

Although it be granted, that the Law of the fourth Commandment concerning the particular day specified therein, was positive: yet the observation thereof may be perpetual, for the reasons following. 1. The Law of the Sabbath was imposed upon Adam, and upon all his posterity, Genesis 2:2. 2. The whole Law of the Ten Commandments obligeth the Gentiles as well as the Jews. For Christ himself, and after him, the holy Apostles ratified and confirmed every jot and tittle thereof.

Therefore the same may be perpetual, although it be admitted, that at the first institution it was positive. For the will of God the Lawgiver, may make Commandments to be of perpetual obligation, whatever their inward quality is.

Ans.w.1. The former reply, destroyeth the Tenet both of Saturday and Sunday, Sabbatarians, who affirm that the Precept of the Sabbath, is of the Law of Nature.

2 If it be a Precept merely positive, it can oblige those people only, upon whom it was imposed, and during such time only as the Lawgiver hath appointed.

3 All arguments used, either by Saturday, or Sunday Sabbatarians, to argue that the positive Law of the Sabbath, ought to be observed under the Gospel are of no force, as will appear by the particular examination and solution of them.

AN OBJECTION OUT OF GENESIS 2. VER.2, 3.

T.B. At the Creation, GOD sanctified the seventh day, and made it an Holy-day. And whereas other days were Holy, only by destination, This

was such, both by Destination, and also by Consecration: For it pleased GOD to sanctify this Day, at the very Creation of the World, Making Himself our Samplar and precedent in it, and beginning it in his own Person. And this Sabbath of the Creation, was not only exemplary, but also obligatory. For if the ground whereon Moses stood, became holy ground, because of God's presence there, What shall hinder it, but that in like sort, the day wherein God Himself rested, should forthwith become an Holy day?

D.D. Against Heather.pag.54. The Morality of the Sabbath is proved, from the time it was first instituted and celebrated, and that in man's innocency, before any Mosaical Ceremony was in use, Genesis 2.3.

D.B. Of the Sabbath, pag.61. It is in express words said in Genesis, that God blessed the seventh day, and sanctified it.

E.E. Upon the Commandments, pag.90.

I.D. Upon the Commandments, pag.125. Adam had by the Law of Nature, to keep a solemn time to the LORD, and by Divine institution, to keep the seventh Day. And the Gentiles always were, and to the end of the world shall stand bound, to keep the Sabbath, by virtue of the first institution, given to Adam, and to all mankind.

R.E. Against Brierw.pag.198. If the Sabbath be instituted in Paradise, and this be exemplary to men, how can it be less than obligatory, though it be not delivered in a form of words, expressly as obligatory?

R.C. Of the Christian Sabbath, pag.83. Maintaineth that Abraham, Jacob, and the rest of the Patriarchs, who lived before the Law, kept the Sabbath, etc.

ANSW. TO THE FORMER ARGUMENT OUT OF GENESIS 2:2.

Three things are delivered in the Text of Genesis, Chap.2.vers.2, 3.

1 God Almighty, on the seventh day, of the week of Creation, had finished the work, which He had made.

2 On the same seventh day, He rested from all His work, which He had made.

3 He blessed the seventh day, and sanctified it, because that in it, He rested from all His work, which He had made or created.

But this Scripture expresseth not the manner, how the LORD sanctified this day, whether by imparting any special virtue to it, above other days: or by dedicating the same to any religious service, to be performed by Adam, in the state of innocency: or whether by an inward decree only, He destined that day, to religious offices, in future time.

Eminent Doctors, both Ancient and modern, are of contrary opinions, concerning this question.

Venerable Beda, and before him, Justin Martyr, Tertullian, Irenaeus, etc. and many other Doctors, both Pontificians, and of the reformed Church maintain, that God sanctified the seventh day, Genesis 2. by His decree and destination only, and not by any present imposition.

And the arguments upon which this opinion is grounded, are very weighty.

1 There is no other means for us to understand, what the will and act of God was, Genesis 2. but only divine revelation: and the holy Scripture, neither makes mention, of any Commandment of God, given to Adam, concerning his resting upon the Sabbath day; neither yet makes any historical narration, of Adam's, or of any other Patriarch's observation of the Sabbath-day. Now in cases of this quality, Athanasius his rule is: *Quia tacitum est decare, in Scripturis sanctis, certum est, non prius evenisse*: Because the holy Scripture is altogether silent in this matter, we may be assured there was no such thing done.

2 It is repugnant to the common sentence of the Doctors of the Church, that GOD Almighty, imposed upon Adam in the state of innocency, any other positive precepts, but one only of abstinence from the fruit of the tree of Knowledge: And from this circumstance, they aggravate Adam's offense; Namely, that he being charged with one only negative precept of obedience, which was so easy to be observed, became notwithstanding a transgressor.

3 The Law of the fourth Commandment, was not agreeable to the state of innocency. For in that happy state there was no toilsome labor, for man or beast: The earth required not the work of laborious hands, for freely by God's blessing and command it brought forth fruit, so that man needed not be weary in working. Sweat of face entered into the world after the fall,

Genesis 3:19. And before the fall, man's labor was matter of delight and pleasure: Besides, being a free-man, he might intermit labor at any time, when himself pleased. Neither yet was there any necessity of having one set day in every week, for performing religious offices: For as Tertullian observeth, *Vivebat homo in Paradiso, fruens Deo, de prosimo amicus*: Man lived in Paradise, in a fruition of GOD, and as a familiar friend. *Quamdiu in Conditoris sui obedientia perstitit, in suavissimo contemplationis Divinae lecto requievit: Nullam in animo poterat sentire esuriem, et omnem quae ex carne nascitur ignorabat passionem.* So long as he persisted in the obedience of his Maker, he enjoyed continual rest, in the sweet bed of divine contemplation. He could feel no spiritual hunger, and he was ignorant of all fleshly and carnal passion. Lastly, all God's creatures were as living books, to preach to man, the Majesty, and bounty of the Creator. The Law therefore of the fourth Commandment requiring cessation from toilsome labor, for man himself, for beast, for Ox and Ass, for man-servant, and maid-servant, and for the stranger within the gates, could not be in force, or of any use in the state of innocency: Because in Paradise there were no servants, or bond-men, no persons or other creatures needing a weekly Sabbath, or day of rest from toilsome labor: neither was there any necessity of having a set day, for spiritual contemplation.

Fourthly, The most Ancient Primitive Fathers affirm, that none of the Patriarchs, living before Moses, observed the Sabbath-day.

Justin Martyr. In the days of Enoch, people observed not Circumcision, or the Sabbath.

Before Abraham there was no use of Circumcision, nor before Moses, of keeping holy the Sabbath.

Before Moses, none of the Righteous observed the Sabbath: neither received they any Commandment to observe it.

Tertullian. Enoch, Noah, Melchisedech, Abel, etc. observed not the old Sabbath.

Melchisedech God's High Priest, was elected to the office of Priesthood, being uncircumcised, and without Sabbatizing, or keeping holy the Sabbath. And from hence it appeareth that the observation of the Sabbath-day was temporary.

Iren. Abraham believed God, and it was imputed to him for righteousness, before he was circumcised, and without observation of the Sab.

This Father in the same place treating of Circumcision, and the Sabbath, saith as followeth: *Sed & reliqua omnis multitudo eorum qui ante Abraham fuerunt justi, & eorum Patriarcharum qui ante Mosen fuerunt, sine hiis quae praedicta sunt, & sine lege Mosis justificabantur.* Likewise the whole multitude of just men, which were before Abraham, and all the multitude of Patriarchs before Moses, were justified without these things, of which we spake before (circumcision, and the Sabbath) and without Moses' Law.

Eusebius. Melchisedech the servant of the most High God, etc. was neither circumcised in his body, neither was he taught at all what the Sabbath was: And in like manner blessed Job.

There was no Circumcision of the body, nor observation of the Sabbath, among them (Patriarchs) like as there is none among us.

Damascen. Before Moses' Law, and Scripture given by Divine inspiration, the Sabbath was not consecrated unto God. But when the Scripture, divinely inspired, was given by Moses, the Sabbath was made sacred to God, and that people might be exercised in Meditation of Scripture.

Now from the Premises, our Reader may well observe, that it is a question Problematical and dubious, whether the observation of the Sabbath was imposed upon Adam, and his posterity in Paradise. For there are no commanding or imperative words, nor any sentence declaring, or signifying a Precept, in the Text of Genesis the second: And many learned Authors, ancient and modern, both Pontificians, and men of note and quality in the reformed Churches, are of diverse opinions touching this question.

Alexander de Hales, a famous and Ancient School-man, saith: *Etsi ante legem esset inspirata observantia Sabbati secundum rationem honesti, hoc est digne fieri; non tamen secundum rationem praecepti, hoc est debite fieri, sed hoc modo proponitur in lege.* Although it was inspired before Moses' Law, that the observance of the Sabbath was agreeable to honesty, and was worthy to be done: yet it was not delivered by way of precept, or as a thing to be done of duty, but it was thus propounded in the Law.

Franciscus de Petigian, a Scotist, saith, that the more common opinion of Divines is, that the observation of the Sabbath was not commanded before Moses' time.

Many Divines also of our profession affirm the same: Musculus in his Common places: Gomarus in two several Treatises, written of that argument. The Professors of Leiden make it doubtful, whether the Patriarchs before the Law observed the Sabbath or not: and that it may be, the institution of it began, Exodus 16:5 and not before.

Being therefore a matter doubtful and uncertain, whether the Sabbath of the fourth Commandment had his beginning in the second of Genesis: It is repugnant both to the rule of good reason, and of sound Divinity, to ground the necessary and perpetual observation of this day, upon such a dubious and controverted principle.

Lastly, if it could be clearly and effectually proved, that the Law of the seventh day Sabbath was given to Adam in Paradise, before his fall, or out of Paradise, after his fall: And likewise, if it were certain, that the holy Patriarchs, Abel Enoch, Noe, Abraham, etc. observed the same: This affordeth not sufficient demonstration, that the Law of the Fourth Commandment concerning the seventh day Sabbath, is simply and perpetually Moral, or a precept, or a necessary conclusion of the Law of Nature. For supposing, divine institution in Paradise, or out of Paradise, and likewise a continued observation by the Patriarchs: This can reach no higher, than to make it a Divine positive Law, necessary to be obeyed, during the time GOD Himself appointed.

In Paradise there was a positive Law, concerning the Tree of Knowledge: Therefore, the imposition of positive Laws, was not repugnant to the state of man in Paradise.

After the fall of man, the holy Patriarchs received positive precepts, concerning abstinence from the blood of beasts: concerning the difference of clean and unclean beasts: concerning sacrifices, etc. For the Patriarchs observed not the ordinances by chance-medly, neither did they forge or invent them by their own imagination, or by their own natural and human wisdom: But they being Holy Prophets, (Epist. Jude 5. 14. Genesis 9:25, 26. Genesis 20:7. & Genesis 27:27. & Genesis 49. per totum) they received the Law of Sacrifices, and other positive Laws by Revelation, by Oracle, and by Divine Inspiration.

If therefore it could be proved, that the Patriarchs living before the Law observed the Sabbath: they observed the same, only as a Divine positive Law, to wit, in such wise as they kept the law of abstinence from blood, and the law of burnt sacrifices. Read before pag.34. where I have made clear demonstration, that the Law of the old Sabbath was a positive law.

T.B. If the ground whereon Moses stood, became holy ground, because of GOD's presence there: what shall hinder it, but that in like sort the Day wherein GOD Himself rested, should forthwith become an Holy-day?

Answ. The ground whereon Moses stood, Exodus 3:5. was at that present time an holy place, because of the divine apparition of the Angel, who represented the person of GOD himself: And because the holy Angel declared, that the same should be so esteemed. But this holiness, was only temporary, and continued no longer, than until the vision and Oracle of that present time was ended: and then afterwards at the giving of the Law, it was sanctified again, Exodus 19:23.

In like manner, the seventh Day of every Week was holy in the time of the Law, and for the whole time it pleased GOD to have it so: but it is impossible to prove, by the former comparison, that the seventh Day must be a perpetual Holy-day, unless it be first proved that the Law of the Old Sabbath is eternal. For if it be only a precept positive, then it can oblige no other people than those to whom it was revealed, nor for any longer time, than the Lawgiver hath appointed.

HIS GRAND OBJECTION OUT OF EXODUS

20. Deuteronomy 5. etc.

The Precept of the Sabbath, was delivered in Mount Sinai, with the other nine Commandments. It was uttered and pronounced by GOD's own and immediate voice, with the same Majesty, terror, and all circumstances of the other nine: to wit with thundering, lightning, sound of the Trumpet, fire, and smoke, earthquake, Exodus 19:16,18. and in the common audience of all the people.

The same was written and engraved in stone, in the first Table, with the finger of GOD.

By the Commandment of GOD, it was afterwards placed within the Ark of the Covenant as well as the other nine.

The general preface or proeme of the ten Commandments, was prefixed, and had the same reference to this precept, which it had to all the rest.

Therefore, if the other nine Commandments for these reasons, are simply and eternally moral, the 4th Commandment concerning the Sabbath, must likewise be so.

Answ. If this Argument have any weight, it concludeth for the Saturday Sabbath: and not for the Sunday, or Lord's-Day. It maketh some noise in a popular auditory, but being examined, it hath no more strength, than a broken reed. For the antecedent or leading part, namely, that God himself immediately uttered the Ten Commandments, is dubious, and controverted, and the inference likewise is not necessary.

1 The Antecedent is dubious for this reason: many texts of holy Scripture, and many profound Doctors affirm, That the Lord himself did not utter and pronounce, the ten Commandments with his own voice, but by the ministerial voice of his Angel.

Acts 7:38. This is he that was in the congregation in the wilderness with the Angel, which spake to him in Mount Sinai, and with our Fathers.

Acts 7:53. Which have received the Law, by the ordinance of Angels, and have not kept it.

Galatians 3:19. Wherefore then serveth the Law? it was added because of transgressions, till the seed should come, to whom the Promise was made, and it was ordained by Angels in the hand of a Mediator.

Hebrews 2:2. If the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward, etc.

John 5:37. The Father himself which sent me, hath borne witness of me: you have neither heard his voice at any time, nor seen his shape.

Now whereas in many places of the Law it is said; that God himself uttered the words of the Decalogue with his own voice, Exodus 20:19.

Deuteronomy 5:22. This proveth not, that God Almighty pronounced them immediately, for we find in holy Scripture, that when holy Angels, or Prophets, were the immediate persons which uttered and delivered the vocal and external sound of words, the Lord himself is reported to have spoken unto men. Genesis 18:2,13. Exodus 3:2,6 7.

Saint Augustine is resolute, that Almighty GOD himself, in the Time of the Old Testament, did not speak to the Jews and Israelites, with his own immediate voice, but only by his Angels, and by his Prophets.

And when the Heretic objected, *Cur ergo scriptum est, dixit Deus, & non dixit Angelus?* his answer was, *Quia cum verba judicis praece prociat, non scribitur in gestis, ille praeco dixit, sed ille judex qui imperavit ut diceret.* Wherefore then was it written, GOD spake, and not rather an Angel spake: because when in the place of judicature, the Cryer pronounceth the decree, and sentence of the Judge, it is not recorded in the Acts or Court Rolls, the Cryer delivered this sentence and decree, but the Judge who commanded the Cryer to proclaim it.

And again in the same passage: *Sicut verbum Dei est in Propheta, & recte dicitur, dixit Dominus, quia verbum Dei quod est Christus in Propheta loquitur veritatem; sic & in Angelo ipse loquitur, quando veritatem Angelus annunciat: Et recte dicitur, Deus dixit, & Deus apparuit, cum illud dicatur ex persona inhabitantis Dei, illud ex persona servientis creaturae.* Even as by reason the word of God is in the Prophet, it is truly said, the Lord speaketh, because the Word of GOD CHRIST, speaketh verity in the Prophet: and likewise when an Angel announces truth, it is rightly said, the Lord speaketh, or the Lord appeareth; because the one of these is spoken in respect of the Divine Person, who inhabited in the Angel: and the other is spoken, in respect of the person of the Creature, who for the present was God's Minister and Ambassador. To the same purpose speak S. Hierome, Dionysius Areopagita, Gregory the Great, in *Moralium Praefatione, capite primo.*

But if it shall be granted that God himself, *Immediatione virtutis, & immediatione suppositi*, not only by his suggestion, but also immediately in his own person, uttered and proclaimed all the words of the Decalogue, and consequently, all the words of the fourth Commandment: This will not confirm that Precept to have been simply moral. For what sufficient reason can be rendered, why GOD Himself may not deliver a positive Precept by his immediate voice, as well as a Precept simply moral? God Almighty spake to Abraham nine several times in the Book of Genesis He spake likewise frequently to Moses: and to Job, and to his three friends, Job 38:1. & 42:7. and to Elias, 1 Kings 19:9,12. and to David, 1 Samuel 23:12. & 1 Samuel 30:8,10.

At the delivery of the Levitical and Judicial Laws, the Lord himself spake to Moses, * face to face, as a man useth to speak to his friend, Exodus 33:11. and * mouth to mouth. Numbers 12:8. Deuteronomy 5:31. Stand thou here with me, and I will tell thee all the Commandments, and the Ordinances, and the Laws which thou shalt teach them, Exodus 20:21, 22.

But this immediate and personal speaking of God Almighty to Abraham, Job, Moses, etc. made not all his Precepts and dictates, delivered in this manner, simply and eternally moral: for some of them were personal, Genesis 17:1. and many of them were ceremonial, and judicial.

2 If the Lord's immediate or vocal pronouncing the Law of the fourth Commandment, proveth it not to be simply and perpetually moral: then the writing, and engraving thereof, with the finger of God in a Table of stone, and the placing of it in the Ark of the Covenant, are not sufficient to prove it to be such.

For these were only circumstantial accidents, which made no alteration of the internal, and natural form or quality of the material object of this Commandment: and Aaron's Rod, and the pot of Manna, were placed in the Ark of Testimony, as well as the Law of the fourth Commandment. Hebrews 9:5. The Book of Deuteronomy also, not being totally moral, was placed in the side of the Ark of the Covenant, Deuteronomy 31:26.

H.B. (dialog. manuscript.) Writing the ten Commandments in stone, was a note of their perpetuity, Job 19:24. O that my words were now written, O that they were written even in a Book, and graven with an Iron Pen in Lead, or in stone forever!

Answ. Writing the ten Commandments in stone, was a figure and represent of hardness of heart in the Israelites, 2 Corinthians 3:14. Zechariah 11:19. & 36:26. and not of the perpetual obligation of the fourth Commandment. For Joshua, wrote upon stones, a rehearsal of the Law of Moses, in the presence of the Children of Israel, Joshua 8.32. But a great part of Moses' Law was Positive, and legally ceremonial.

3 The Proeme of the Decalogue, confirmeth, not the natural and perpetual morality of the fourth Commandment. For besides, that this Proeme had special relation to the Children of Israel, whom God delivered out of Ægyptian bondage, and was used as a special motive, to that stiff necked Nation, to persuade them to obedience: We read in Deuteronomy the same

motive used by Moses, to persuade the Israelites to observe the whole Law, both moral; and ceremonial, and judicial. Deuteronomy 6:20. When thy son shall ask thee in time to come, what mean these Testimonies and Ordinances, and Laws, which the Lord our God hath commanded you? 21. Then thou shalt say unto thy son, we were Pharaoh's bondmen in Aegypt, but the LORD brought us out of Aegypt, with a mighty hand. 22. And the Lord shewed signs and wonders, great and evil, upon Aegypt, and upon Pharaoh, etc. 24. Therefore the Lord hath commanded us to do all these Ordinances, etc.

AT A PRIVATE CONFERENCE ARGUED IN MANNER FOLLOWING.

It is found in Scripture that GOD himself wrote some Laws, and Moses wrote other. But Moses wrote such Laws as were temporary, and therefore abolished under the Gospel. And GOD himself wrote not in Tables of stone any Temporary Law, but every one of the Laws written by him were eternal.

Now the Law of the Sabbath, was one of GOD's Laws, written in the very heart of the Decalogue, with his finger.

Therefore this Law of the Sabbath was simply and eternally moral.

Answ. GOD's writing of some Laws, and Moses' writing of other Laws, made not a formal difference betwixt all the Laws which were written according to this divers manner. For many Laws written by Moses in the Decalogue, were properly and perpetually moral. Deuteronomy 15:7.8. If any of thy brethren with thee be poor, etc. Thou shalt open thine hand unto him, and shalt lend him sufficient for his need. Leviticus 19:17. Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbor, and suffer him not to sin. Deuteronomy 10:19. Love ye the stranger, etc. Leviticus 19:14. Thou shalt not put a stumbling-block before the blind.

2 Concerning GOD's own writing of Laws, there can no sufficient reason be rendered: wherefore a temporary precept, may not as well be written with his finger, as delivered by his internal inspiration.

3 GOD's writing, was his forming and creating, by his power, the external characters, letters, etc. of the ten Commandments. But it appeareth by the

example of Jonah his Gourd, Chap.4.6. and many other instances, that all things immediately formed, and created by God, are not eternal.

4 If GOD's immediate speaking and writing argueth precepts thus spoken and written, to be perpetually moral: Then his not writing of Precepts, argueth them to be temporary. For proper signs and affections conclude both affirmatively, and also negatively. For example: Michaiah the son of Imlah, was a true Prophet, because he was inspired by God. But Zidkiah the son of Chenaanah, was not a true Prophet, because he was not inspired by God. 1 Kings 22. Aaron and his sons were Priests of the Lord, because they were called and anointed according to the law and commandment of GOD: But Korah, Dathan, etc. were not the Lord's Priests, for they received no such calling and unction.

In like manner, if the LORD's immediate speaking, uttering, and writing, doth conclude by a necessary inference, that all Precepts uttered and written in this manner, are simply and perpetually Moral: Then on the contrary, all Precepts wanting this, are merely temporary. But the falsity hereof is evident, by many instances: namely, Be not drunken with wine, wherein is excess: Let not the Sun go down upon your wrath. Be not Forgetful to lodge strangers. Forgive one another your trespasses. Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying. Matthew 10:16. Be ye wise as Serpents, and simple as Doves. Ib.12.36. Of every idle word that men speak, they shall give an account, at the Day of Judgment.

Now although these, and many other such like Commandments, were not immediately pronounced, by GOD Almighty, nor written with His finger in Tables of stone; They are notwithstanding simply and eternally Moral. And from hence it is evident, that the Lord's immediate writing, etc. is not an inseparable property, of Precepts purely and perpetually Moral: But notwithstanding this, they may be positive and temporary.

HIS OBJECTION OUT OF MATTHEW CHAP.5. VERS.17, ETC.

Matthew 5:17. Think not that I am come to destroy the Law or the Prophets: I am not come to destroy them, but to fulfill them.

18. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the Law, till all be fulfilled.

19. Whosoever therefore shall break one of these least Commandments, and teach men so, he shall be called the least in the Kingdom of GOD: But whosoever shall observe and teach them, the same shall be called great in the Kingdom of GOD.

By the Law here, CHRIST understandeth the Moral Law: for the same is it He expoundeth, in the verses of the Chapter following: And sure I am, the Sabbath-day is not less, than one of the jots and tittles of the Law, pag.118.

I cannot devise what should be more plain and pregnant, for the maintenance of this ordinance of GOD's Moral Sabbath, than this Text, pag.451.

CHRIST in this Text ratifieth the whole Decalogue, and every jot and tittle thereof, and He teacheth that the same shall continue for ever, or until the Word be destroyed.

The fourth Commandment therefore, and every branch thereof, being one of the Precepts of the Decalogue, is totally and eternally Moral.

R.C. Of the Sabbath, pag.63. In this Scripture, three things are considerable: First, what is meant by these Commandments; And Interpreters deliver, they are the ten Commandments. Secondly, by the least Commandment, is meant any one of the ten, which should be slighted or dis-esteemed. Thirdly, this speech was not confined to our SAVIOUR's natural life, only, but it is to be extended to all succeeding ages, and future times.

ANSW. TO THE GRAND OBJECTION OUT OF MATTHEW 5:17, ETC.

The subject of our Savior's Doctrine, Matthew 5:17, 18. is not the Decalogue only, but the whole Law of GOD contained in the Pentateuch, and also the whole doctrine and the Predictions of the holy Prophets, who lived before CHRIST.

1 The words of the Text are, I am not come to destroy the Law and the Prophets. But the Law and the Prophets are of larger extent, and contain more than the Decalogue. Matthew 11:13. All the Prophets and the Law prophesied until John Luke 24:44. All things must be fulfilled which were written in the Law of Moses, and in the Prophets, Luke 16:16. The Law

and the Prophets endured until John 17. Now it is more easy that heaven and earth should pass away, than one tittle of the Law should fail.

Secondly, The whole Law and Doctrine which our Savior came to fulfill, and not to destroy, is the subject of His speech, Matthew 5:17.

But our Savior came to fulfill the whole Law of the Pentateuch, and all things prophesied, and foretold by the Prophets. And although He disannulled the old positive law, in respect of observation, in the time of the Gospel: Yet He established and confirmed the lawful use thereof in the Christian Church: and the obedience of all such spiritual and evangelical duties, as were signified and prefigured by the Rites, and Ceremonies of the Law. 1 Corinthians 5:8. Romans 2:29.

Thirdly, All the Commandments specified by CHRIST, Matthew 5. were not delivered by GOD Himself in Mount Sina, Exodus 20 For verse 39. it is thus written: I say unto you, resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also: And if any man will sue thee at the Law, and take away thy coat, let him have thy cloak also: And whosoever will compel thee to go a mile, go with him twain. Give to him that asketh, and from him that would borrow of thee, turn not away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which hurt you, and persecute you.

Fourthly. The verb *, Matthew 5:17. I am not come to destroy the Law, etc. signifieth in holy Scripture, to annihilate, to demolish or pull down, and to make frustrate.

Matthew 24:2. There shall not one stone be left upon another, which shall not be demolished, *.

Ezra.5:12. The King of Babylon destroyed, demolished this house, *.

Acts 5.38. If this counsel or this work be of men, *, it will be frustrate, and come to nothing: But if it be of GOD, you cannot * destroy it, or bring it to nothing. Now this being the signification of the word *, to destroy: It is inconsequent to argue, That because our Savior came not to destroy the law and the Prophets, or any jot or tittle thereof, by annihilation, or making them frustrate, or of no use in the Christian Church: Therefore He maintained the Moral obedience, and observation of every part and precept thereof. For after He had fulfilled the whole Law, and Prophets, by His own personal obedience: And performed likewise all things, which were

fore-told and written of Him, in the Law and the Prophets: He freed and delivered the Christian Church, from the external observation and obedience of all such legal precepts, as were not simply, and formally Moral: Nevertheless, He maintained the honor of the old Law: and of the doctrine contained therein: also, He inspired His Apostles to teach His Church the true sense and understanding, and to declare the right end, and use of that Law: and He maintained the reading, and expounding of the Law and the Prophets: And by His Divine providence, He preserved the Scriptures of the old Testament, and every jot and tittle thereof, from being lost or destroyed, by tyranny of Persecutors, fraud of Heretics, or by negligence of profane persons.

Lastly, Our Sabbatizers must first of all make remonstrance, That the fourth Commandment of the Decalogue is simply and formally Moral: Before they presume to affirm, that the same is a part, jot, or tittle of that eternal Law which CHRIST commandeth to be observed in the Christian Church, to the world's end, Matthew 5:19.

HIS ARGUMENT FROM THE EXAMPLE, OR PRACTICE OF CHRIST AND THE APOSTLES.

T.B. Our Savior Himself during His abode in this world, constantly observed the Sabbath day, to wit, the seventh day of every week, the old Sabbath day. So likewise the holy Apostles both before, and after the Resurrection of CHRIST, observed the very same day: Acts 13:14.44. & Chap.16.13. & Chap.18:4. And they did this constantly, Acts 17:2. Paul, as his custom was, *, went in unto them three Sabbath-days, and disputed with them by the Scriptures.

D.B. Of the Sabbath.pag.23, 24. Our Savior CHRIST and all His Apostles established the Sabbath by their practice. For they upon the Sabbath ordinarily enter into the Synagogue of the Jews, and preach unto the people, doing such things on those days as appertain to the sanctifying them according to the Commandment. And this they did, not once or twice, but continually and ordinarily, shewing the ordinary continuance of the Sabbath and the sanctifying it.

Answ. The reader may observe by this latter passage of D.B. out of what armory T.B. borrowed his weapons to fight against the Church, for the setting up of the seventh-day Sabbath. For if the practice of Christ himself whiles he was under the Law, and of the Apostles before our Savior's

Passion, and for some space of time after his resurrection, shall be a perpetual moral rule, obliging all succeeding Ages to the observation of the Sabbath of the fourth Commandment: Then it cannot be denied, but that the Christian Church stands bound, to keep holy the same Sabbath which Christ observed.

But passing by this gross Paradox, my answer is:

1 That our Savior in his own person, during the time of his humiliation, duly observed the Sabbath of the fourth Commandment, and all other legal rites and observances, because he was under the Law, Galatians 4:4. He was circumcised, Luke 2:21. He went up to the Passover, and to other legal Festivals, Matthew 26:17. John 2:23. & Chap.5:1. & Chap.7.37. He sent the Lepers to the Priest, to offer for their cleansing, as Moses had commanded, Luke 5:14. and therefore D.B. might from our Savior's example, as well have concluded for the observation of all legal festivals, and the whole Law of Moses, as for the seventh day Sabbath of the fourth Commandment.

Besides it is observed by the Fathers, and it appeareth by many speeches and actions of Christ, that he esteemed not the Law of the Sabbath, to be an eternal Law: or of the same quality with the other precepts of the Decalogue: for it is simply and universally unlawful, to transgress, or to commit any thing repugnant, to the first three precepts, or to the six latter, namely, to worship any other Gods, or to use God's name irreverently, or to set up Idols, or to commit adultery, and to bear false-witness, etc.

But on the contrary, our Savior's Doctrine, and his practice teacheth, that it was in many cases, and upon sundry occasions lawful to perform servile and secular works, and to do things repugnant to the letter of the Law of the 4th Command. John 5:9,10. Matthew 12:1,2,3,5. Mark 2:23. John 7:27. And from hence the Fathers infer this observation: That Christ by his words concerning the Sabbath, and by many of his actions upon that day, did signify and foretell the cessation and expiration of the Sabbatical Law, in the time of grace.

The holy Apostles after the resurrection and ascension of CHRIST, preached the Gospel in Synagogues upon the Sabbath days: not to signify the perpetual morality of the seventh day Sabbath; but to the end that they complying with Jews and Proselytes, in this observance might obtain familiar access, and gain opportunity to instruct them in the Christian Faith,

and by little and little, to teach them the cessation of the Old Law. Neither did they deal thus in the matter of the Sabbath only, but for a time they condescended unto them, in the use of some other legal observances. For Saint Paul himself, who was most adverse to legal ceremonies, saith in manner following: Unto the Jews I became as a Jew, that I might win the Jews: to them that are under the Law, as though I were under the Law, that I may win them that are under the Law, 1 Corinthians 9:20.

Saint Augustine renders another reason, for which the Apostles observed some legal rites, and ceremonies for a time. Namely, to signify the difference betwixt legal rites, and Heathenish superstition, God himself being the Author of the one, and Satan of the other: And he addeth: that because GOD himself was the Author of all the legal Ordinances, the holy Apostles were willing to yield unto them an honorable Funeral, after the time that their obligation was fully expired in Christ.

HIS OBJECTION FROM THE PRACTICE OF THE PRIMITIVE CHURCH, FOR SUNDRY AGES AFTER CHRIST.

The more pure Primitive Churches, so long as they retained their best or spotless purity, observed the Sabbath-day, pag.79 & 488.

It was in use in the Primitive Churches after Christ, for three or four hundred years: namely, so long as the Church retained her best purity: and until corruption and Popery came in.

This Day was observed at the Council of Laodicea: and this Council was the first, that did cast an aspersion of Judaism upon the keeping of that Day, pag.483. This Council made a schism and rent, from the most ancient and purest Churches which lived before them: and the religious observance of the old Sabbath, hath now lyen [lain] buried 1200. years, ever since that wicked and schismatical Decree, of the Council of Laodicea, pag.611.

Answ. It is formerly declared, in the first part of my answer, that T.B. his position concerning the seventh day Sabbath, is repugnant to the unanimous sentence of all the Primitive Fathers. And it is impossible to demonstrate, that any Ancient Churches or Fathers, favored the same.

Some Primitive Churches, which had Jews and Proselytes in their Christian assemblies, made the Saturday of every week an Holy-day, upon the same reasons the holy Apostles had formerly done: But these Churches did in

like manner observe the Lord's-day, for a weekly festival: and as I shall afterwards prove, they preferred the Lord's-day, and esteemed it more honorable than the Sabbath: neither did they observe, either of these days, after the Law or Rule of the fourth Commandment. For they ceased not from all worldly labor and negotiation, by the space of the whole day: but when religious offices appointed by the Church were finished, Christian people had liberty, to work and to labor in their callings.

Ignatius ad Magnes. Let not us Christians observe the Sabbath after the Jewish manner, by rejoicing in idleness: because the divine Oracles say: He that will not labor, let him not eat: and thou shalt eat thy bread in the sweat of thy face.

S. Ambrose Epist. 72. Now under the Gospel, we observe, that this day, (to wit the Sabbath day) is deputed and made free, to carry burdens, and to exercise worldly business.

S. Athanasius. tr. d. semente. It is permitted unto us, and to all people else, to work and labor on the Sabbath day, by reason that all we are in these days a royal Priesthood.

2. The Sabbath was not made a weekly festival, universally, or in all primitive Churches, but only in some of them: for at Rome, Alexandria, and throughout Africa, it was a working-day.

Justin Martyr, was an inhabitant and Professor in the Church of Rome: and at Rome the Lord's-day was observed for religious assemblies: and likewise at Alexandria: and in Africa: and in these Churches the Sabbath-day was a fasting-day: and therefore it could be no Holy-day, because of the precept of the Primitive Church, which prohibited that any festival day, should be an ordinary fasting day.

CONCERNING THE COUNCIL OF LAODICEA.

1 T.B. Affirmeth that this Council was held in the year of our Lord, 364. but both he, and the Authors which he followeth, are deceived in this matter of Chronology: for this Council was held before the first Nicene, and in the days of Pope Silvester the first: as the Authors cited in the margin have proved.

2 This Synod, as it is very ancient, so likewise it hath always been reputed Orthodoxal, and sundry good Decrees and Canons are found therein: and

by name, one Canon touching the Canonical Books of the Old Testament: and another which condemneth the invocation and religious adoration of Angels.

3 The Fathers of this Synod, were not schismatical, or novellists in the matter of the Sabbath: for they maintain no other Doctrine concerning this question, than Justin Martyr, Tertullian, Origen, etc. have in substance delivered concerning the same. And Justin Martyr who lived 150. years before this Synod, reporteth, that a question was made in his time, Whether a Christian which observed the Sabbath, might be admitted to the holy mysteries or not? Therefore the Fathers of the Council of Laodicea, were not the first Authors, who condemned the religious observance of the Old Sabbath.

HIS OBJECTION OUT OF S. IGNATIUS,

Ignatius in his Epistle to the Magnesians, exhorteth them to keep the Sabbath-day: and he calling the Sunday or Lord's-day, the Queen and Princess of Days: signifieth thereby, that he leaveth an higher room for the Sabbath-day, and that he accounted it, the King and Prince of days.

Answ. S. Ignatius the Martyr in his Epistle *ad Magnes.* writeth as followeth: *, etc. after the Sabbath-day, or instead of the Sabbath-day, let every friend of Christ *, keep holy day * the LORD CHRIST His Day, in memory of CHRIST'S Resurrection: For the same is Queene, and Lady, Princess of Days: that Day which the holy Prophet expected and longed for, when he said in the Title of the Psalm [Psalm 12, 11 in the Vulgate], *In finem pro octava*: the Day wherein spiritual life received beginning, and Death was vanquished by Christ.

This Encomium which the holy Martyr Ignatius hath stamped as an honorable Character upon the Lord's Day, declareth what esteem the Primitive church entertained of this Day. For Ignatius lived at least thirty years in the days of S. John the Evangelist, and was his Auditor. (as shall hereafter be declared) and he was a faithful observer of apostolical constitutions.

And whereas T.B. imagineth, that Ignatius styling the Lord's-day *, the Queen, intended thereby to exalt the Sabbath Day, and to

make the same the chief and King of days: This conceit proceedeth from partial ignorance: For the Rabbins who doted upon the Sabbath-day, styled the same * the Queen of days: and the Poet intending to shew the excessive esteem which money was in, saith, *Regina pecunia*; and the Philosopher, *justitia Regina omnium virtutum*; and the Orator, *Regina eloquentia*; Queen money, Queen justice, Queen Eloquence, etc. Therefore the Title of Queen is given by Ignatius to the Lord's-day, not by way of derogation and diminution, but to signify the eminent and transcendent honor of the Day.

HIS AUTHORITIES OUT OF S. ATHANASIUS EXAMINED.

T.B. Athanasius who lived in the year 300, doth not only and barely avouch, that Christians in his time, kept the Sabbath-day: but he doth moreover justify their keeping of it. For whereas some might object unto him, That the keeping of the Sabbath is Judaism; this godly Bishop foreseeing this objection, saith; We assemble together on the Sabbath-day, not as we were infected with Judaism: but therefore we assemble on this Day, that we may worship Jesus, the Lord of the Sabbath.

The judgment therefore of this godly Bishop was, that a Christian Church might sanctify the Sabbath-day, without any taint or tincture of Judaism.

Saint Athanasius is orthodoxal every way, both concerning the Sabbath, and the Lord's-day. For in a special Treatise, *, He maintaineth, that the Sabbath-day, and Circumcision are both of them legal observances: And that neither of them is in force under the Law of grace.

During the time and continuance of the first Age, the law of the Sabbath and of Circumcision was in force at Jerusalem: *, etc. But when the new Generation came in, after the Resurrection of CHRIST, the old Sabbath ceased to be in force. Hereupon, since the new Creation *, we Christians observe not the day (of the Sabbath) as in former times: but we expect an eternal Sabbath, wherein the new creature shall never end. Wherefore, the LORD commandeth not the new creature to keep the Sabbath-day: for the LORD's day in which the new creation began, hath put an end to the Sabbath.

The same Father in an Homily, * d. Sement. delivereth the same doctrine touching the Sabbath: his words are: When we Christians assemble, or come to Church upon the Sabbath day, we do not thus, because we are any ways sick, or infected with Judaism, (*) but to honor the LORD JESUS,

who is the Lord of the Sabbath. In the old time of the Jews, the Sabbath was highly esteemed:

But now under the Gospel, *: the Lord hath changed or translated it into the Lord's day. For the old Sabbath appertained to the pedagogy and rudiments of the Law: and therefore when the great Master came, and fulfilled all that was prefigured by it, it then ceased, even as a candle is put forth, at the rising and appearing of the Sun.

Now it appeareth by these testimonies of Athanasius, that in his age, the observation of the Sabbath-day, by virtue of the fourth Commandment, was condemned of Judaism: and that the Lord's-day, upon which our blessed Savior arose from the dead, to enlighten all people sitting in darkness, was observed weekly for religious and ecclesiastical offices in the Church.

HIS OBJECTION OUT OF THE ECCLESIASTICAL HISTORY.

Socrates Eccles.hist.lib.6.cap.8. Assemblies were wont to be held in Churches upon the Sabbath-day, and upon the LORD's-day.

Ibid.lib.5.cap.21. At Caesaria, Cappadocia, and Cyprus, the Bishops and Priests did ever interpret and expound the Scriptures upon the Sabbath-day, and upon the LORD's-day.

T.B. Page lib.488. Although they kept two days in a week, yet one only was kept for the Sabbath: The other was kept lightly and partially, as a light holy-day, or a Lecture day.

Answer, 1. No Author speaketh more fully, concerning the cessation of Judaical Sabbaths and Feasts, than Socrates. No Law (saith he) made by CHRIST, gave leave to Christians to observe any Judaical rites. But on the contrary, the apostle plainly prohibiteth the same, whiles he not only abrogated Circumcision, but exhorted also, that there should be no dissension about Holy days. It was not the intention of the holy Apostles, to make Laws for keeping Holy days: but their study was, to be authors unto people, of leading a virtuous and holy life.

2 Even as Christians held Assemblies, upon the Sabbath-day, and upon the Lord's-day, in some Cities and Countries: so likewise in many parts of the world, and in the most eminent Churches, they kept holy the Friday, and the Sunday. Euseb.vit.Const.1.4.d.18. Epiphon.to.2.1.3.

Exposit.Cath.fid.num.22. Sozomen.hist.Eccl.1.1.c.5. Constantine the Great made a Law, that Christians under his dominions, should weekly keep holy, both the Sunday, or Lord's-day, and the Friday: The Sunday, because of Christ his resurrection, and the Friday because of his Passion.

3 The Sabbath-day was preferred by no orthodoxal Christian Church, or more honored than the Lord's-day: but the greatest number of Christians, preferred the Lord's-day before the Sabbath, in those Regions, where both days were observed: and they which honored the Sabbath most, say only that these two days, were Germani fratres, like two natural brethren: For the one was founded upon the old Creation of the world, and the other upon the new.

HIS ARGUMENT FOR THE SEVENTH-DAY SABBATH, FROM THE WORK OF MAN'S CREATION, AND REDEMPTION.

We must have such a Sabbath, as the reason of it doth belong to all men, and to every man, none excepted.

And such is the Sabbath day of the fourth Commandment, to wit the Saturday Sabbath, which is kept in memory of the Creation. For all and every man, hath a benefit by the Creation, and therefore all, and every man, have reason to observe the Sabbath, which God himself ordained to be kept holy, in recognition of that common and general benefit.

But it is not so with the Sunday Sabbath: because Redemption, which is the motive why Christians observe the Lord's-day, is nothing at all to such people, as are not elected to salvation.

Well then, see how these things hang together: the thing they must prove is, that we Christians, that is, all we Christians, even every one within the pale of the Church, that is baptized, all these ought to keep the Lord's-day for a Sabbath, in memory of the Redemption: when as the one half of these is not redeemed: and the reason to bind all, and every man, thus to keep remembrance of this Redemption, is because the work of redemption is greater unto some only of these men. How absurd is this, that every man should be bound to keep a joyful memory of that thing which doth belong but to some of them only, as not to one half of them.

This is, as if they would undertake to persuade, not only English-men, but Dutch-men, and French-men, to keep a yearly joyful remembrance with us,

from the invasion of the Spaniard, in 88. which concerneth not them, etc. Page 252, etc.

Answ. The Sum of the former objection is, that the ground and reason of keeping holy the Sabbath-day, must be a general and universal benefit, common to all that profess Christ. And therefore, because the benefit of Creation is universal, and common to all and every one, and Redemption is peculiar to the elect only: Christians ought to observe the seventh day in memory of Creation: and not the Lord's-day, in memory of Redemption.

My answer to this objection is: 1. That the ground and reason of keeping holy a festival day, may be such a benefit, as by the antecedent will of Christ is intended to all men living, though all men by reason of their own demerits, do not actually receive the fruit of it. But the benefit of redemption, by the antecedent will of CHRIST, is intended to all men living which profess Christ: and none are excluded from it, but only they, which by their own demerit have made themselves unworthy.

It is the express Doctrine of the Church of England, that Christ hath redeemed all mankind: and that upon the Cross he made a full, perfect, and sufficient Sacrifice, oblation, and satisfaction, for the sins of the whole world. And this doctrine is confirmed by many sentences and arguments of holy Scripture, and by the testimony of the orthodoxal Fathers.

1 Sentences of Holy Scripture are these which follow: Hebrews 2:9. He tasted of death for every man. 1 Timothy 2:6 Who gave himself a ransom for all men. 1 John 2:2. He is the propitiation not for our sins only, but for the sins of the whole world. 2 Corinthians 5:15. He died for all. 2 Peter 2:1. There were false Prophets also among the People, which shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift damnation.

2 There are delivered in holy Scripture many weighty arguments for this Doctrine. 1. Our blessed Savior, who is Yea, and Amen, Apoc.1.5. John 18.37. commanded his gospel which is a word of truth, Eph.1:13. to be universally preached, not only to all Nations, Matthew 28:18. but to every human creature, Marc.16:15. and the sum of the Gospel is: Jesus Christ came into the world to save sinners, 2 Timothy 1:15.

2. He likewise exhorteth all people to repentance, and commandeth them to believe his Gospel, and to honor, worship, and obey him, upon this

ground, namely, that he is their Savior and Redeemer. 3. The holy Apostles' Creed requireth all people within the pale of the Christian Church, to believe in GOD the Father.

But if CHRIST by a previous, and antecedent decree, hath excluded the greatest number of Christian people living, from all possibility of reaping benefit by his Passion, and if he hath paid no price at all for them, then his Gospel may be preached to infernal spirits, with as great sincerity as to the greatest part of mankind: The Devil and his Angels may with as good reason be exhorted to believe in Christ, and to call GOD Father, as Christian people, which have no special assurance and testification from God, that Christ Jesus paid the price of their redemption.

3 The orthodoxal Fathers maintain, universality of redemption by payment of a price, and S. Augustine with many other Fathers, affirm, even of Judas Iscariot, that he was not excluded from the price of redemption made by Christ's blood, but he might have obtained pardon of his sin, if he had repaired to the Mercy-seat of Christ.

Our blessed Savior, like unto a Royal, and magnificent Prince, having many of his subjects, in thralldom and captivity, under a foreign enemy, paid a full, perfect, and sufficient ransom, for all and every one of them, and then sending forth his Embassadors, inviteth them to return out of captivity: Now many of these captives despise liberty, and make choice rather to serve the enemy, than to return to the freedom of their Lord: also some of them being redeemed, and released out of bonds, return again into bondage.

It cannot be denied, but that all and every one of these were redeemed, by a full and free payment of a ransom: and that by reason of their own contempt or neglect, they receive not the fruit and benefit of redemption.

Now these things being declared, concerning the work of man's redemption, my answer to T.B. his objection, is as followeth.

As the benefit of redemption, in regard of application, and the ultimate fruit or effect thereof, is not common to all mankind, by reason of their own infidelity and disobedience: so likewise man's forming, creation, and coming into the world, is a forerunner of his eternal perdition, by reason of his own wickedness, and it had been good for many people never to have been born: but from hence it is consequent, that there is no more reason for

many people to observe a Sabbath, in memory and recognition of Creation, than of Redemption; because, neither Creation, nor Redemption, are finally beneficial to ungodly and disobedient people.

All the Israelites in Moses' days, were redeemed out of Egypt: in memory and recognition whereof, they were commanded, to observe the weekly Sabbath, Deuteronomy 5:15. But notwithstanding their redemption, many of them through their own infidelity and disobedience, perished in the Wilderness: in like manner all Christians are redeemed by Christ, in manner aforesaid: and all observe the Lord's-day in recognition of this gracious benefit, which according to our Savior's Doctrine proceeded from the general and impartial love of God, to all mankind, John 3:16.

But when the holy Scripture descendeth to the declaration of the proper and effectual cause of man's failing, of receiving the fruit and benefit of complete and actual redemption and salvation, it refers the same to his own malice, infidelity, disobedience, and irrepentance, Matthew 23.37.

The goodness and bounty of the Almighty, was not deficient (saith Prosper Aquitanicus) to that part of mankind, which abode not in charity, but was corrupted & infected with the venomous gall or poison of diabolical envy.

HIS TWENTY-FOUR SPECIAL ARGUMENTS, IN MAINTENANCE OF HIS POSITION CONCERNING THE SEVENTH-DAY SABBATH.

Argument 1. pag 401.

T.B. Every man fearing GOD must maintain and defend, either the seventh-day Sabbath to be still in force, or the Lord's-day. Otherwise there shall be no Sabbath-day in the Church: and we must live profanely and impiously in the breach of one of GOD's ten commandments.

But no man that feareth GOD must maintain the Lord's-day Sabbath: 1. Because a man cannot defend this day in faith: And whatsoever is not of faith, is sin, Romans 14:23. Now a man cannot speak for the Lord's-day in faith, because he hath no word of GOD for the ground of his faith: and so it is not faith, but fancy, superstition, and presumption.

Pag.195. When the old Sabbath was set up, it was done by an express Commandment: and can there a new Sabbath come into its room without a Commandment?

Pag.402. Christ hath left no Commandment for us to sanctify the Lord's-day. It is nowhere said to us in the New Testament, remember the Lord's-day to sanctify it. Neither can it be proved by any collection or consequence, from any Text of Scripture, etc.

Pag.283. When men will do that in GOD's service, and in obedience to God, the which he hath no where commanded them: what is this but a needless religion and superstition?

Pag.619. It is but superstition and will-worship.

Pag.629. All human inventions, thrust into Divine service or worship of GOD, are plain idolatry.

Pag.618. The Lord's-day is a popish tradition, because there being no ground for it in Scripture, yet for all that, the Patrons of it do urge and press the observation of it as a necessary thing, as tying men's consciences upon pain of damnation.

R.B. ag. Br. pag 117. It is a matter of infinite comfort to us, who desire to do the duties of the day with faith, and in God's blessing and acceptance, that GOD sanctified our Sabbath-day by the words of the Commandment written with his own finger.

H.B. Dial.manuscr. It is true, that only God's Commandment bindeth the conscience: and unless we find the keeping the first day of the week for Sabbath, to be commanded, etc. the divine authority of it will not appear, etc.

ANSWER TO THE PRECEDENT ARGUMENT.

The first proposition of the precedent argument, is not necessary: for although men fearing God, should neither observe the seventh day, nor the first day of the Week, for their Sabbath: yet they may be free from profane and impious transgression of the fourth Commandment: by keeping holy some other day, or some other convenient and sufficient time. For the fourth Commandment, in respect of any one definite and special day of every week, was not simply and perpetually moral, but positive and temporary only, as is formerly proved, pag.34,35,etc.

The common and natural equity of the Commandment is moral: to wit, That God's people are obliged, to observe a convenient and sufficient time,

for public and solemn divine worship, and for religious and Ecclesiastical duties: And abstinence from secular labor and negotiation, and keeping holy one day of every week, both for man's temporal and natural refreshing, and for the spiritual good of his soul, is very agreeable both to natural and religious equity, and it is grounded upon the ancient custom and practice of God's people in time of the Law: and we Christians having obtained a larger measure of divine grace, and our obligation to serve God, and Christ, upon his heavenly promises, being greater than in the time of the Jews: If in those former times of greater darkness, the Lord's people observed a weekly Sabbath-day: Then surely we should be ingrateful, and negligent of our own salvation, if we yield not to God a weekly day, or a sufficient time for His service, as well as the Jews did.

Lastly, our weekly observation of the Lord's-day, in the time of the Gospel, is not superstitious, but an holy and godly practice. For it is warranted by the example of the holy Apostles, and those Primitive Churches, which were planted by the Apostles: and which received their Ecclesiastical precepts and constitutions, by Tradition from the Apostles.

ANSW. TO THE ASSUMPTION OF THE ARGUMENT.

A man cannot maintain the religious observation of the Lord's day in faith, because he hath no ground of God's word for his faith, and so it is not faith but fancy: and if the observation of the day, is not in faith, it is sin Romans 14:23.

Answ.1. By Faith, Romans 14:23. the Apostle understandeth the dictate and practical judgment of the Conscience, concerning the quality of the action, which one is to do, or to leave undone. Therefore this sentence or saying of the Apostle concludeth nothing for the Objector's purpose.

Secondly, But if by Faith, should be understood, Christian belief and persuasion, grounded upon the written Word of GOD: my answer is, that the keeping holy of the Lord's-day, is grounded upon a commandment of God.

For divine precepts are of two sorts: 1. Some of them are express, immediate, and particular, Ephesians 6:1. Children obey your parents (natural) in the Lord, 1 Thess.4.3. Abstain from fornication. Ephesians 4:18. Be not drunk with wine wherein is excess.

Some are general precepts, which command by a mediate and subordinate law, 1 Peter 2:13. Submit your selves to every ordinance of man, for the Lord's sake. Vers.18. Servants be subject to your masters, with all fear, not only to the good and gentle, but also to the froward, Hebrews 13:17. Obey them that have the rule over you, etc.

Now parents, masters, Princes and Rulers, command children, and servants, and people under their subjection, to perform worldly and temporal businesses, as to labor in this thing, or that thing, to travel, to go to war, to sail, to sow corn in such a field, etc. The Centurion in the Gospel, Matthew 8:9. I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it. Genesis 24:2. Abraham said to his eldest servant, etc. Put thine hand under my thigh, and I will make thee swear by the Lord, etc. Thou shalt go unto my Country, and to my kindred, etc. Isaac called Jacob, and said unto him, Arise, go to Padan Aram, etc. Genesis 28:1,2. King David commanded Ziba, Thou and thy sons, and thy servants shall till the land, and bring in the fruits, etc. 2 Samuel 9:9,10.

In all these examples, and in thousands more, children, servants, subjects, soldiers, etc. performed secular and temporal service and business, in obedience to the precepts of such persons, as were their governors, and their obedience unto the commandments of men was done in faith, and was pleasing to God, and warranted by the general rule of Divine Law.

In like manner, the Holy Ghost delivereth a general law to Christian people: Hear the Church. Be obedient to them that have the rule over you: And their spiritual Fathers and Rulers command them, to repair to such a Church, being a convenient place for God's public service: to observe such a day of the week, to wit, the Lord's-day, which is a convenient day, and time for Divine service, and Ecclesiastical duties, and a time convenient for cessation from secular business: In these, and in all other the like cases, the Rulers of the Church command that which is reasonable, and subservient to the honor of God, and subservient likewise to the Divine precept, concerning Christian edification: And people obeying their precepts, have warrant so to do, from the general rule of God's Word: and their obedience (if other things be answerable) is an act guided and commanded by Christian faith.

When men will do that in GOD's service, and in obedience to GOD, the which he hath no where commanded them: What is this but a needless religi-on, and superstition? Pag.619. It is superstition and will-worship.

Answ. This Objection is borrowed from the Disciplinarian Masters: But it is like the rest of their Divinity. For in the very time of Moses' Law, when God's special Commandments were most of all required, Some festival days were ordained, and duly observed among the Jews, by authority of the Church and state, and the same was not superstitious, for our Savior Himself resorted unto them, John 10:22. 1 Macc.4:56. Esth.9:17.27.

The holy Patriarchs performed some religious actions by command from God, declared unto them by revelation: and some also by the rule of Christian prudence without special command, Genesis 14:20. Hebrews 7:2 Genesis 28:18.22. The Rechabites likewise, Jeremiah 35:6.14. In the new Testament, divers did the like, and are highly commended, John 12.3. Mark 14:6. *, let her alone, why trouble you her, she hath wrought a good work on me: This is the speech of CHRIST Himself.

Secondly, the Religious observation of the LORD's day by the Christian Church, can be reduced to no kind or branch of Superstition: For it is neither an undue and excessive worship, in respect of the object, because it is observed in honor of the true and living GOD, and of CHRIST our Savior: Neither is it such in respect of any undue form of worship: for it is not legal, as burnt sacrifices were: Neither is it impious, as when men offered their sons and daughters in sacrifice: Lastly, it is not repugnant, but every way conformable, to such sacred Rules, and Canons, as the Holy Ghost hath delivered, concerning the ordering of external circumstances, and external materials of Divine worship, which are not expressly set down in the written Word.

Thirdly, It is a wonder to me, that T.B. should call the Lord's day an Idol, and the observation thereof an idolatrous action: For it is not an Idol *ratione termini*, in respect of the Termination, for the religious observation thereof is referred and subservient to the honor of GOD and CHRIST: Neither is it such *ratione modi*, in respect of the manner of observation, for it is kept holy, by the exercise of Evangelical duties, which are taught the Church, by the Holy Ghost in the new Testament. Lastly, Saint John the holy Evangelist, and Prophet of the new Testament, styleth it *, the Lord's

day: and the holy Apostles themselves, at some times: and the Primitive Churches (planted by the Apostles) constantly observed it: And where (I pray you) did ever any man read, that an Idol was styled by the Spirit of God, the Lord's Idol, Or that the holy Apostles, or their godly successors, had any communion with Idols? 1 Corinthians 10:14. 1 John 5:21.

Fourthly, It is a contumelious and ignorant speech, to term it a popish Tradition: For popish Traditions had not their beginning from the Apostles, neither were they honored by Apostolical men.

Reformed Churches reject not all Traditions, But such as are spurious, superstitious, and not consonant to the prime rule of faith, to wit, the holy Scripture: Genuine Traditions agreeable to the rule of faith, subservient to piety, consonant with holy Scripture: derived from the Apostolical times, by a successive current, and which have the uniform testimony of pious antiquity, are received and honored by us. Now such are these which follow: The historical tradition, concerning the number, integrity, dignity, and perfection of the Books of Canonical Scriptures. The Catholic exposition of many sentences of holy Scripture. The holy Apostles' Creed. The Baptism of Infants. The perpetual virginity of the blessed Virgin Mary. The religious observation of the Lord's-day, and of some others [sic] Festivals, as Easter, Pentecost, etc. Baptizing, and administration of the holy Eucharist, in public assemblies and congregations: The service of the Church in a known language: The delivering the holy Communion to the people in both kinds: The superiority and authority of Bishops, over Priests and Deacons, in jurisdiction, and power of ordination, etc.

5 T.B.His branding the institution and observation of the Lord's-day, with the black character of will-worship, procedeth also from rash and presumptuous ignorance.

For will-worship, *, Colossians 2:23. is a religion & service proceeding merely from the fiction, invention, and fancy of man's brain, having no foundation in the will of GOD, or in any just Law of man.

The same hath evermore, either all, or some of these properties following:

1. It is vain and superfluous, having no profitable use.
2. It is erroneous, as when the Pharisees supposed, that meat being eaten with unwashed hands, defiled the soul.

3. It contains something repugnant to God's Divine Law, or Will, as that children might defraud their parents of necessary relief, by offering a gift in the Temple, and saying, It is Corban. Matthew 15:2.5. Mark.7:11. etc.

Now I wonder, what vain, superfluous, erroneous, or impious observation. T.B. or his adheres, can find in the institution of the Church, concerning the keeping holy of the Lord's-day?

AN OBSERVATION CONCERNING THE QUALITY OF ECCLESIASTICAL PRECEPTS AND CONSTITUTIONS.

Thes.1. Although the Ecclesiastical precepts, and constitutions of the Rulers in the Church, are not Divine by miraculous and immediate inspiration, in such manner as the Precepts of GOD's written Law: yet when they are composed according to the Rules and Canons of holy Scripture, and are apt and convenient means, to the better fulfilling of the Commandments of GOD, delivered in holy Scripture; they are by conformity and subordination to the Divine Law, and by divine approbation, sacred and venerable.

For 1. Their immediate authors and composers, are sacred persons, called and authorized by the Holy Ghost, to rule and order the Church of Christ, Acts 20:29. Luke 12:42.

2. The matter of these Precepts, being ordered and framed according to the Apostolical rules, Romans 14:19. 1 Corinthians 14:26.40. and according to precedent examples, and precedents of holy Scripture, and the equity and analogy of former divine Laws: 1 Corinthians 9:9.13. and maxims and conclusions of natural reason, rectified by grace, 1 Corinthians 9:7.10 & ch.11.14.15. and the end of such precepts being godly edification, order, decency, and reverent administration of sacred and religious things: The precepts and constitutions of the Church (I say) being thus qualified, are sacred and venerable, and their observation is an act of religion, and of obedience, to the general Commandment of God. For the Holy Ghost commandeth: Obey them that have the rule over you, and submit your selves, Hebrews 13:17. Hear the Church, Matthew 18:17. And if children, servants, and subjects, are bound by divine Law, natural and positive, to obey their Parents, worldly Masters, and temporal Princes, in things human, and secular, when the same are reasonable, honest, and just: and by

performance thereof, they serve and obey the Lord Christ. Colossians.3:14. Ephesians 6:1. 1 Peter 2:15. In like manner, when Christian people submit themselves to conformable observance of the lawful and religious constitutions of their spiritual Rulers, this conformity and submission of theirs, is pleasing to God.

3 The holy Apostles' common Rule to all Christian people is, Philippians 4:8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things pertain to love, whatsoever things are of good report, these things do. But peaceable and conformable observation, of the lawful constitutions of the Church, touching decent and reverent exercising religious offices, is honest, and just, and appertaining to peace, and love.

Therefore the Apostles' common rule, given to all Christian people, Philippians 4:8. obligeth every one to a peaceable and conformable observation of the Lawful precepts and constitutions of the Church, as well as it doth to the obedience and observation of the Commands of temporal Lords, Masters, Officers, Governors, Parents, etc.

4 In the Primitive Age, when Christian people excelled in virtue, and piety, they generally observed the constitutions, and precepts of the Church, which were ordained for decency, order, and good government: and if any frowardly, and contemptuously disobeyed the same, they were censured as Malefactors. It was a Law of the Church in Ignatius' and Tertullian's days, that people should not make the Lord's-day a Fasting-day: and the willful transgressing this Ecclesiastical constitution was esteemed a nefarious offense.

Betwixt Easter and Whitsuntide, and upon every Lord's-day, the Law and Canon of the Church was: That people at public prayer, and in time of Divine Offices, should stand upright on their legs, and not sit or kneel.

It was likewise a general constitution, to adore Christ with bodies and faces turned towards the East.

To receive the holy Eucharist in the forenoon, and when people were fasting: and to receive the same from the Bishops', Priests', or Deacons' hands, and not from the people being participants, to take it from off the Altar or Communion Table with their own hands, Mixing some water with the Wine of the holy Communion.

In the administration of Baptism, *trinamersio*, thrice dipping or sprinkling in water.

Observation of certain yearly Festivals and Holy-days, among which were Easter and Whitsuntide: and likewise annual, and weekly times of fasting.

In all these, and the like Ecclesiastical observances, Christian people were very obsequious, to the precepts and constitutions of the Rulers of the Church.

But in our times it is otherwise: for our Disciplinary Guides, with their arguments, *Ab autoritate Scriptura negative*: The holy Scripture hath commanded none of these Rites, and Observations in particular: Therefore they are Popish traditions, will-worship, and superstition: have made our people wild, and many are so perverse, that they esteem it an high degree of purity and sanctity, to perform all religious duties overwhart<*> to the way of the Church. [Overthwart: (3) Cross, perverse, adverse, contradictory. (Webster 1828 American Dictionary of the English Language)] And whereas in times past, it was a general maxim among Christians, *Non habet Dei Charitatem, qui Ecclesiae non diligit unitatem*; The love of God abideth not in them, which do not love and observe the unity of the Church. Now, they are reputed most pure and holy, who with greatest boldness bequarrel and cavil against the authority, government, and lawful Precepts and Constitutions of the Church. But Irenaeus said long since, of such: That the LORD will judge those which cause schism, and who wanting the true love of God, upon very slender exceptions and occasions, (to wit, straining at a Gnat, and swallowing a Camel) tear and divide, and as much as in them lieth, kill and destroy the body of Christ.

ARGUMENT 2.

Either the seventh-day Sabbath must be abolished, or else it must continue still in force.

But the seventh-day Sabbath is not abolished: for there is not in all the New Testament any Commandment, or any prohibition, as a countermand to the 4th commandment, where it is expressly written, Thou shalt not sanctify the seventh day Sabbath: Neither is there any Text of Scripture out of which it can be necessarily proved. Therefore the seventh-day Sabbath is still in force.

Ans. 1. By the term abolishing, the Objector understandeth abrogation of the Law by a total mutation and desition: or an express and formal revocation of the Law, by God's countermand.

But abrogation is not the only means to make a Law cease: for a Law may cease to be in force, without an express revocation of the Lawgiver, and that many ways: of which these following belong to our purpose: 1. If a Law be enacted, to continue for a certain time, when that time is elapsed, the Law ceaseth without any further abrogation, Exodus 12.32. 2. If a Law be imposed upon a certain State and community of people, whiles such a form of gubernation lasteth: if that form of government be changed, the positive Law ceaseth, unless it be revived under the new form.

The major proposition therefore of the Argument is denied: for the Law of the seventh-day Sabbath, was only a temporary Law and it was to continue in force of obligation, until the coming of the Messiah, & during the Legal Covenant, and no longer: and therefore being not revived under the Gospel, it continues not in force, although it were not abrogated or abolished, by any negative sentence, of God the Lawgiver.

The judicial Laws of the Old Testament, to wit, That a Thief stealing a Sheep, shall restore four fold, etc. Exodus 22:1. That a man shall not glean his Vineyard, Leviticus 19:10. nor go back again, to fetch a sheaf of corn, which he had forgotten, at the cutting down of his harvest, Deuteronomy 24:19. and one shall not deliver unto his Master, the servant which is escaped from his Master, Deuteronomy 23:15. These and such other judicial Laws, are not repealed, by an express and particular sentence of abrogation: Notwithstanding, being positive precepts of the old Testament, they are ceased under the Evangelical Law.

2 The assumption of the argument also is denied. For it can be proved, that the observation of the seventh-day Sabbath according to the Law of the fourth Commandment, was a branch of the Legal Covenant, Exodus 31:13. Ezech.20:12.20. And it is the express Doctrine of the New Testament, that the Legal Covenant is ceased, Hebrews 8:6, etc. & Ch.10:16. Therefore it is an error which the Objector hath delivered: in saying, it cannot be necessarily proved or concluded out of any Text of Scripture, that the fourth Precept of the Decalogue, touching the seventh day Sabbath is abolished.

ARGUMENT 3.

They which dislike the seventh day Sabbath, and are utter enemies to the keeping of it: Do maintain notwithstanding, that it is still in force: For their doctrine is, The Sabbath of the fourth Commandment is Moral and perpetual. It is part of the Law of Nature, and so a part of the Image of GOD. Therefore the seventh day Sabbath is still in force. This Argument is of weight, because a testimony which a man gives against himself, is ever accounted strong.

Answ. Some of the Authors cited by the Objector, to prove the seventh day Sabbath to be in force, are as far wide, in one extremity, as he is in another.

There be other Divines of good note, who maintain, that one day of seven in every week, ought to be an Holy-day, not by the letter, but by the equity of the fourth Commandment, and because of God's ordinance at the Creation, who according to their judgment consecrated a seventh day of every week, to His religious service, from the beginning of the world.

But whereas some Heretics, and perfidious Jews, and certain Sabbath-men of our Nation, maintain that the fourth Commandment is purely moral, and not Legal or Ceremonial in any part, and that, according to the speciality thereof: This position is proved by invincible arguments, to be erroneous, and likewise it is repugnant to the unanimous sentence of Orthodoxal Divines, in all ages, since the holy Apostles.

ARGUMENT 4.

No day of the week can be Sabbath day, by the Law of the fourth Commandment, but only the seventh day. For no other day, is expressly mentioned or commanded to be kept holy. And all other days of the week, are by GOD Himself appointed to be working-days, Exodus 20:9. Deuteronomy 5:13.

Answ. The Church of England, walking in the good and old way of the orthodoxal primitive Fathers, groundeth the religious observation of the Lord's-day, and of other Christian Holy-days, upon the natural equity, and not upon the letter of the fourth Commandment. And although the Sunday or Lord's day, in the time of the Law, was an ordinary working-day: Yet under the Gospel, the same is an Holy-day, by the perpetual ordinance of

the Catholic Church. And this ordinance and observation of the Lord's, day began in the Holy Apostles' age, and hath universally been continued ever since, to the great honor of CHRIST our Savior, and to the marvelous benefit of Christian souls, who upon this Holy-day, are edified weekly in virtue, godliness, and true Religion: and therefore we justly account all those, who malign the honor of this blessed day, profane and sacrilegious.

ARGUMENT 5.

To sanctify the seventh day, is a part of the Moral Law: and every part of that Law, is in force, because the whole is in force: according to the Logic rule: *Posito vel remoto toto, necesse est poni, vel removeri partes*. And as in Circumcision, and the Feast of Passover, the eight and fourteen days were appointed, as well as other actions: So likewise the particular day designed, is as well to be observed in the Sabbath, as resting from labor and sanctification. Id Pag.415. The doing work on the Sabbath was punishable by death, Exodus 31:15. & 35:2. But punishment implieth sin: and sin presupposeth a law: (to wit a Moral Law.)

Answ. To keep holy the seventh day, by resting from servile labor, was a duty commanded in the Law of the fourth Commandment. And whiles that Law was in force, the time and day of rest, was commanded, as well as cessation from labor.

But it is formerly proved by demonstrative arguments, that the Law of the fourth Commandment, according to the speciality thereof, was positive and temporary. And no part of it is in force under the Gospel, but only the natural and moral equity.

Secondly, The penalty of death, was common to many legal and ceremonial transgressions: Genesis 17:14. Leviticus 16:2. Numbers 4:20. 2 Samuel 6:7. And this no more proveth the fourth Commandment to be simply and perpetually Moral, than the Law of Circumcision: or the Law, that the Kohathites should not see the holy things of the Sanctuary uncovered.

ARGUMENT 6.

The seventh day of the week, is the Sabbath of the fourth Commandment. But the Sunday, neither by natural, or by Scripture computation, is the seventh day of the week, but the first day, or the eighth day, Genesis 2:2.

Matthew 12:1. Job.5:10. The Sunday therefore, is not the day appointed to be kept holy by the fourth Commandment, but the Saturday.

Answ. It is certain that Saturday was the particular day, enjoined by the Law of the fourth Commandment. But the Church of CHRIST groundeth not the religious observation of the Lord's day, upon the letter of the fourth Commandment, but upon other weighty reasons, to be delivered hereafter.

ARGUMENT 7.

The seventh day Sabbath, was ordained of GOD, to be a special means, and a singular help to keep in His Church the memory of that most wondrous and miraculous work, to wit, the Creation of the world by Almighty GOD: And we in our time, have as great use and need of means and helps to keep in memory this great work of GOD, as ever had the Jews. Therefore the seventh day Sabbath ought still to be in use in the Church of GOD.

Answ. The seventh day Sabbath, was at no time, either the only, or the principal means: neither is it a means absolutely necessary, to preserve the memory of the Creation of the world. For in old time, and in future ages, and at this present, There are many helps and means, subservient to that end, far more sufficient: Namely, Divine Revelation, without which, the observation of the Sabbath, would have been but a dead ceremony. And since Moses, the holy Scriptures, of Genesis, Exodus, etc. and the prophetic Books: and since the Ascension of CHRIST, the Scriptures of the new Testament have been read and preached: and in all these, the doctrine of the Creation is declared. And although the literal observation of the fourth Commandment is ceased under the Gospel: yet this Commandment, containing among other things a narration of the Creation of the World, is commonly read, and sometimes expounded in our Christian Assemblies upon the Lord's day, and upon other Festival days.

And therefore the observation of the Saturday Sabbath, is needless in our days, to preserve the memory of the world's Creation.

Circumcision, and some other legal purifications, were means appointed by God under the Law, to teach people their natural and original uncleanness: But in the Christian Church the observation of these means are not necessary, for we have far better helps, etc.

ARGUMENT 8.

Whatsoever GOD hath commanded in the Moral Law or ten Commandments, is still in force, and to be observed and obeyed, unto the end of the world. For it is a part of the Divine Law, which is unrepealed: and the holy Scripture in general terms, ratifieth the continuance and obligation of the whole Moral Law, James 2:10. Galatians 3:10. Romans 3.31.

But in the Moral Law or ten Commandments, GOD hath expressly commanded the observation of the seventh day Sabbath.

Therefore, the observation of the seventh day Sabbath is still in force.

T.B. Pag.441. I appeal unto the conscience of my Reader, etc. if he find not the Spirit of GOD, secretly moving him to think, that all things commanded among the Morals, should be Moral: And that all Precepts which GOD wrote and spake, should be more lasting and durable than those Precepts which Moses wrote, and spake.

Answ. 1. The holy Scripture of the new Testament ratifieth in general, every branch, and every precept of the ten Commandments, which is simply and naturally Moral. But I have formerly made evident proof, that the fourth Commandment concerning the keeping holy the Sabbath day, is not simply Moral. And GOD's external promulgation, or speaking thereof, did not alter the same, in respect of the inward form or quality: But He thereby made this positive precept of greater esteem among the Jews and Israelites: And because the observation of it, was a most heavy burden, this circumstance, of His speaking and writing it, was necessary to stir up that stiff-necked people, to be more diligent in the obeying of it.

Secondly, If God's immediate writing, maketh things durable and everlasting: How happened it, that the characters of the 4th Commandment, which God himself wrote, are so long since perished? for if any shall reply, that all the artificial characters of the whole Decalogue, which were written with the finger of GOD, are perished, as well as the Characters of the fourth Commandment: And therefore the loss and destruction of the Characters, is no argument to confirm the cessation of the Law of the Sabbath: It is answered, That none of the Precepts in the Decalogue, were simply and perpetually moral, for this reason only, or principally, because the Lord himself immediately wrote or ingraved them,

in Tables of stone: but by reason of the kind, and quality of their object, and because the divine will ordained them to be such.

T.B. At the conclusion of his eighth Argument, appealeth to the conscience of his Reader: whether he find the Spirit of GOD, secretly (inwardly) moving him to think (believe) that all things commanded among the morals, should be moral.

The answer is: The holy spirit of God ordinarily moveth and persuadeth the conscience, not by sudden raptures or immediate impressions, *: but by mediate causes, to wit, by arguments and sound reasons of holy Scripture, Luke 24.32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? Acts 2.37. When they heard this, they were pricked in their heart, etc.

But the objector's motives, in his former argument, are not arguments or sound reasons of Scripture, but mere fancies and presumptions.

For first, All things commanded among morals are not always simply and eternally moral: and positive Precepts, and moral Commandments, are often in one and the same Chapter, yea, and in the same verse of holy Scripture, conjoined and rehearsed together, Leviticus 19:4.5. Ezech.18:6. Acts 15:29. and the whole and entire Law of Deuteronomy, containing both Legals and Morals, was placed within the same Sanctuary, with the Decalogue, Deuteronomy 31:26. Take this Book of the Law, and put it in the side of the Ark.

Secondly, many moral and perpetual Commandments were uttered and penned by Moses: to wit, Deuteronomy 1:17. You shall not respect persons in judgment. Exodus 22:22. You shall not afflict any Widow or Fatherless Child. Deuteronomy 24:14. Thou shalt not oppress an hired servant that is poor and needy: Exodus 22:25. If thou lend money unto any that is poor, thou shalt not be to him as an Usurer, neither shalt thou lay upon him usury. Chap.23:2. Thou shalt not follow a multitude to do evil.

By these and many other testimonies is evident, that some moral Commandments were uttered and penned by Moses, which were not expressly and immediately written with the finger of GOD.

Thirdly, in the New Testament, the Precepts penned or preached by the holy Apostles, were as divine and as perpetual in respect of obligation, as

those which were preached by our blessed Savior himself. And Christ himself wrote no part of the Evangelical Law, declaring thereby, that the immediate writing of God, is not necessary to the constitution of Divine Law, or to make the same moral: but that his inspiration is of as great efficacy, and authority, as his writing.

ARGUMENT 9.

If the fourth Command. concerning the seventh-day Sabb. is not now in force, then it standeth for a Cypher: and it commandeth non-sense: to wit, you must rest from labor upon Sunday, because the fourth Commandment saith: Remember to keep holy the Saturday-Sabbath, in memory of the Creation. D.B.

D.B. d.Sab.pag.37. If that Position of theirs be true, then there should be but nine morals (in the Decalogue) which were to disturb the whole Law

R.C.d.Sab.pag.56. When Moses calleth them ten words, shall we then think, he meant more or less, than the just number of the (ten) moral precepts? especially, when in Exodus he saith: God spake all these words: and in Deuteronomy: he added no more. If any other had been put to, they had exceeded that number: if this 4th be none of them, they would be but nine.

Answ. 1. The 4th Commandment stood not for a Cypher in the Old Law, but it obliged the Israelites to the literal obedience of it.

2. It standeth for no cypher, in the Law of grace: for the common and natural equity of this Commandment, obligeth mankind to the end of the world.

3 When the Christian Church, by authority received from the Holy Ghost, hath ordained and determined set and definite days, and time, and hours, for God's public and solemn worship, and for Ecclesiastical offices: to wit, Easter day, the Ascension day, Christmas-day, Whitsuntide: the Sundays of every Week throughout the whole year, and other holy Church days: the religious observation of these days, and holy times, and the hours of the days, is reduced to the fourth Commandment, as a special to a general: to wit, God's people must observe holy times, because the equity of the fourth Commandment, which is of the Law of Nature, obligeth thereunto: But Easter-day, and Christmas-day, and Sunday, etc. are Holy-days,

lawfully appointed by the Governors of the Church, and subordinate to the equity of the fourth Commandment. Therefore Christian people are to observe these Holy-days and Times, in obedience to the equity of the fourth Commandment.

4 This commandment standeth not for a Cypher, neither is it read and expounded in vain among Christians: because the letter of that Commandment, figureth, representeth, and consequently it teacheth and commandeth the obedience of many evangelical duties: namely, resting from the servile works of sin: also, resting and relying upon Christ, for remission of our sins, and everlasting happiness: Lastly, leading an holy and religious life, that we may at last enjoy the rest of heaven, Hebrews 4:11, etc.

ARGUMENT 10. OUT OF MATTHEW 5:17.

Christ ratified the very least thing commanded in the Law: even unto the least letter, to continue for ever, Matthew 5:17,18,19.

Therefore together with the rest of the Commandments, he ratified that of the seventh-day Sabbath.

Pag.451. I cannot devise what should be more pregnant or plain, for maintenance of this moral ordinance of GOD's the seventh-day Sabbath.

Answ. Our blessed Savior, in this part of his Gospel, penned by S. Matthew, ratified not only the natural moral Law, which Christians are to observe: but the whole Divine Law, positive, and ceremonial, and the whole doctrine of the Prophets: to wit, respectively, according to their several kinds and qualities.

1 He ratified the whole Law, which was purely, simply, and perpetually moral, in respect of necessary obedience and observation.

2 He ratified Ceremonial and Positive Laws, in respect of their spiritual use and signification, and by fulfilling all things typed and prefigured by them.

3 He ratified the whole Doctrine of the holy Prophets, by fulfilling in his own person, and in the members of his mystical body all things foretold and prophesied by them: and he maintained also the reading, expounding, and spiritual, and moral application of prophetic doctrine, to continue in the Christian Church to the world's end.

Read a fuller and larger answer to this objection, (out of the fifth of S. Matthew) pag.61, 62, etc. and the Reader will perceive, that T.B. had little reason, to put so much confidence in this objection.

ARGUMENT 11.

CHRIST commanded his Disciples to use all possible means, that they might not profane the Sabbath-day, by working, traveling, moiling, or toiling in it, for above fifty years after the end of Ceremonies: for he said, Matthew 24:20. Pray ye, that your flight be not in the winter, neither on the Sabbath-day.

Now how can it enter into any man's head to think that Christ should command them, that they should not fly on the Sabbath-day, in any other sense than this, because he would not have them profane it? & because he would have his father's will revealed in the fourth Commandment carefully to be observed: and because he would not have his Disciples pollute their consciences with profanation of God's Sabbath.

Edw Elton. upon the fourth Commandment, pag.90. CHRIST foretelling the destruction of Jerusalem, which should be forty years after His Ascension, when all Jewish Ceremonies were abrogated, bids His Disciples Pray, that their flight might not be in winter, nor on the Sabbath-day.

Now, If this Commandment had been Ceremonial, they might have fled with as little care and grief on that day, as on any other day.

Answ. Our Savior's speech to the Disciples, Matthew 24:20. Pray that your flight be not in the Winter, neither on the Sabbath: was not delivered to signify, that the Law of the old Sabbath was in force at the destruction of Jerusalem: But for other reasons.

1. It is an undoubted verity, that the old legal covenant was cancelled and repealed, at the Passion of CHRIST: and the new Covenant was sealed and ratified with our Savior's blood Hebrews Chap.8. and Chap.9. And this being so, they which believed in Christ, and had knowledge of their Christian liberty; were freed, from necessary obedience of legal ordinances.

But yet notwithstanding, this Evangelical doctrine, concerning the cessation of the old Law, did not presently take general footing, neither was it universally received, at the first plantation of Christian Religion: for many believing Jews and Proselytes adhered stiffly to many legal

observances, and especially to the Law of the Sabbath: And the unbelieving Jews were most rigid, and zealous observers, and exacters of the observation thereof.

Secondly, Although it was no transgression of the Law of the fourth Commandment, in case of urgent and extreme necessity, to travel, or to labor, or to flee from danger: Yet the common and general opinion of the Jewish Nation was otherwise, and they esteemed it an intolerable profanation, to do any such thing upon the Sabbath day: John 5:16. Therefore did the Jews persecute J E S U S, and sought to slay Him, because He had done those things on the Sabbath-day. If therefore the Disciples, or Christian believers, should be compelled to flee on the Sabbath-day, they would be in peril, to be grievously molested and persecuted by their own superstitious Nation.

It is therefore false, which the Objector concludeth from our Savior's words, Matthew 24. namely, that CHRIST willed His Disciples to pray, that their flight might not be in the Sabbath, because their flight on that day, would be a transgression of the Law of the fourth Commandment, for that Law was ceased at the destruction of Jerusalem: and Christians might as lawfully travel or labor, or flee, on that day, as upon any other.

Lastly, whereas E.E. in his Catechisme, pag.90. applies our Savior's words, to the Sunday or LORD's day, as though CHRIST should have said: Pray that your flight be not on the Sunday: Surely this gloss destroyeth the Text: for it was lawful in our Savior's days, Luke 24:13. and in many ages after, to labor, travel, flee, etc. upon the Sunday: and no Law of GOD, or man, prohibited the same: And the Lord's day, was a distinct day of the week, from the Sabbath-day of the fourth Commandment, of which Christ speaketh, Matthew 24. Neither was it at any time called the Sabbath-day, either by our Savior, or by any of His Apostles, or their immediate Successors.

But there is nothing more familiar, with these new Sabbath-masters, than to wrest holy Scripture, to their own purpose.

ARGUMENT 12.

The Apostles, after the death and Resurrection of CHRIST: and when all legal ceremonies were dead, duly observed and kept holy the Sabbath day.

So likewise did the Primitive Church, after the Apostles, for three or four hundred years.

Answ. The holy Apostles, and their Successors, observed not the Sabbath-day in obedience, or after the rule of the fourth Commandment: But for other reasons formerly declared, pag.68.

1. They observed it not in obedience to the fourth Commandment, because both the Apostles and their Successors, had taught the Church, that the law of the old Sabbaths was ceased. Read before, pag.6, etc.

Secondly, They observed not the same universally in all Churches, but in such only, wherein were Jews and Proselytes. Neither did they establish the perpetual observation of it in any Church, which was planted by them: Neither observed they it, according to the rule of the Law. Read pag.71.

ARGUMENT 13.

We Christians are to imitate GOD, in keeping the seventh day Sabbath. For the Scriptures in general, do frequently set before us GOD's example, for imitation, and exhort us, to be followers of Him, Ephesians 5:1. Matthew 5:48. Luke 6.36. 1 Peter 1:15.16. And GOD Himself in the fourth Commandment fetcheth a reason, to have us keep the seventh day Sabbath, from His own example.

But to imitate GOD, is to do as He did: and He rested the seventh day, and not the first day, or the eighth day. They therefore which keep holy the first day, thwart and cross GOD, and do not imitate and follow Him.

Answ. 1. Every Divine action is not a common rule of imitation, for then we should strive to imitate GOD, in His actions extraordinary, in His operations of absolute power, and when He worketh *ad extra*, according to the liberty of His own will, and good pleasure. But the Almighty hath declared unto us, in His holy Word, in what things we must imitate Him: namely, in doing of good, and shunning of evil, in fidelity, and truth, in holiness, righteousness, charity, compassion, etc.

Secondly GOD Almighty in the fourth Commandment setteth down a reason wherefore He Himself imposed the Law of the seventh day's rest upon the Jews, namely, because on that day He ceased from the work of prime creation: and His will was, that they throughout their generations

should keep it holy, by resting from worldly labor, in memory of the Creation.

But He imposed not this Law (of resting upon every seventh day, in memory of the Creation) upon Christian people, by any Evangelical precept: neither did He command the Gentiles at any time, before or after the Law, to imitate His example, of resting the seventh day of every week.

And therefore, abstinence from worldly labor upon the old Sabbath, in imitation of GOD Almighty, would not be a work of holiness and true obedience in us Christians: But an act of Judaical superstition.

ARGUMENT 14.

We may not with Libertines, Antinomians, and Anabaptists, abolish the whole Law of the ten Commandments: But the seventh day Sabbath is one of the ten Commandments.

Pag.500. There is as good reason for us, to join with Antinomians, and Anabaptists, in casting away the (whole) Moral Law, As to join with them in casting away the Sabbath-day, commanded in the Moral Law.

Answ. 1. The fourth Commandment of the Decalogue, according to the literal and particular subject thereof, is a legal and positive precept of the old Law; and not any part of the natural moral Law: Neither is the observation thereof, commanded or ratified in the Gospel. Read this proved, pag.34. and page 61.

2 They comply not at all, with Libertines, Antinomians, etc. modern or ancient, who maintain that the Law of the old Sabbath, according to the specialty thereof, is expired, in the time of grace, and obligeth not Christians under the new Covenant: But they which maintain the Saturday Sabbath to be in force, comply with some Anabaptists.

And as for the ancient Libertines, and Antinomians, namely, the Simonians, Gnostics, Carpocratians, Eunomians, etc. These rejected the whole Divine moral Law: and were enemies to all good works commanded by the Law.

Eunomius maintained, That if one were partaker of that faith, which he professed, no soul sins whatsoever committed by him, and continued in, could hurt him.

Carpocrates taught his followers, That all filthy conversation, and uncleanness of manners was Lawful: And that the moral Law which taught good works, was to be contemned, because men are saved by faith, and the grace of GOD alone.

The Gnostics and Valentinians held: That a spiritual person (so they styled people of their sect) could no more be defiled with vicious or carnal deeds, than pure gold, can lose his worth and beauty, when it is cast into a dung-hill.

Now it appeareth by the premises, that there is a large and vast difference between orthodoxal Christians, who deny the natural morality of the seventh day Sabbath, upon true Evangelical grounds: And base and sensual Heretics, who reject the moral Law of the ten Commandments, because they delight in sin and wickedness.

ARGUMENT 15.

No man by interpretation of Scripture may abolish the Law of the Saturday or seventh-day Sabbath, which is the fourth Commandment.

But my Adversaries, the Puritan Teachers, abolish the Law of the Saturday Sab. by their new and strange interpretation of Scripture. For these men say, that the fourth Commandment is still in force, in respect of the duties of the old Sabbath, namely, resting from servile work, and performing of religious offices: But then they deny the same to be in force, in respect of the particular day expressed in the Commandment.

And thus by interpretation of Scripture, they abolish the true Sabbath commanded by GOD's LAW: But if they would proceed sincerely; As they maintain the day is abolished, So likewise they should teach, the duties are ceased: Because in all other Divine Laws, whensoever any part was taken away, the whole was abolished.

Answ. This man throughout his whole Treatise, is very bitter against certain of His old friends, whom, he styleth Puritans. These good men (as it seems to me) have highly offended him, because after that they had lent him, his grounds and principles, they refused to suffer him to enjoy his conclusion. My leisure doth not serve me, to part the fray betwixt these contenders: But walking on, in the orthodoxal way, of the ancient Catholic Church, my Answ. to his Object. is, That the old Sabbath-day, namely, the

7th day from the Creation: And the legal offices of that day, are both of them ceased under the Law of grace.

We Christians observe a weekly holy-day; namely, Sunday, which with the holy Apostle. Rev.1:10. We style the Lord's day and not the Sabbath-day.

The duties we perform on that day, are resting from ordinary labor: and serving God and Christ, by Evangelical offices.

Our resting from labor, in respect of the general, is grounded upon the Law of Nature, or the equity of the fourth Commandment. The particular form and circumstances of resting, are prescribed unto us by the Precepts of the Church. Our spiritual actions according to that which is main and substantial in them, are taught by the Evangelical Law. Their modification and limitation, in respect of ritual and external form: and in regard of place, duration, gesture, habit, and other external circumstances: are prescribed by the Law of the Church.

And (to accede to the argument in hand) in the religious observance of the Lord's-day, we decline two contrary extremes: 1. Judaizing according to the rigid form of the old Law. 2. Profaneness, in pretermittting or opposing such holy duties as the Law of Christ in general, and the Law of the Church in particular, imposeth upon us.

And concerning the fourth Commandment, we maintain, that it obligeth us in respect of the common and natural equity thereof: but the obligation of that Law is ceased, in respect of special time, and all other legal circumstances.

Now whereas the Objector saith, in all Divine Laws, whensoever any part is taken away, the whole is abolished: If by part, he understand such a part as is substantial and constituent, his position is granted: but if he understand a circumstantial or accidental part, the position is false: for the Law of prayer and divine worship is still in force, as it was in David's, and in Daniel's days, in respect of substantial actions: but many circumstances of time, place, and gesture, as Daniel's praying with windows opened towards Jerusalem, Daniel 6:10. And David's lifting up his eyes toward the hills, Psalm 121:1. His going up to the house of God, etc. Psalm 122:1,2. are abolished, in the time of the Gospel.

T.B. His argument therefore is inconsequent: for the duties of the fourth Commandment might have continued, and yet the circumstance of the day and time, have been altered.

ARGUMENT 16.

When GOD Almighty put an end to the annual Sabbaths of Moses' Laws, he abolished both the duties of those Feasts: and also the days and times:

But the duties of the seventh day Sabbath are not abolished. And therefore the day it self continueth in force, and is not abolished.

Answ. All legal and ceremonial duties, or religious actions of the seventh-day Sabbath, are ceased, as well as the Legal Offices and services of other annual Sabbaths.

But all religious actions observed in the Old Testament, which are spiritual, or simply and properly moral, are in force in the New Testament: and many positive duties, to wit, the administering and receiving the Sacraments of Baptism, and the holy Eucharist, the preaching of Christ crucified, and repentance and remission of sins in his Name, are commanded in the Evangelical Law: God's people also, are commanded in the Gospel to pray to God the Father, and to give him thanks in the Name of Christ, John 16:24. Colossians 3:17. and to bow the knee of body and soul, at the Name of Jesus: and to love one another, as Christ hath loved us, Eph.5:2.

All the foresaid duties are Evangelical, and not Legal: and they are not commanded by the fourth Precept of the Decalogue, but by the Law of Christ in the Gospel.

The spiritual and Evangelical Offices therefore which Christian people render to God upon the Lord's-day, and upon the other holy-days, were not commanded by the fourth Precept of the Decalogue, neither continue they in use in the Church, by virtue of that Commandment.

ARGUMENT 17.

The sanctification of the seventh day Sabbath is a part of GOD's worship, comprised in the first Table of the Moral Law: And it was written by the finger of GOD in Tables of stone.

Therefore the sanctification of this day is Moral, and now in force.

Answ. The sanctifying of the Sabbath, in the old Law, was an act of divine religion: and so was the observation of the Passover: but that which in those times was holy and religious, is now profane and superstitious, as appeareth by Circumcision, burnt Sacrifices, etc.

Neither did the writing the fourth Commandment, argue it to be simply and perpetually moral: for although this be affirmed by many, yet it can never be proved: and let any Sabbatizer yield a sound reason if he be able: wherefore God's inward writing by inspiration, and mental revelation, should not cause Precepts so revealed and written, to be perpetual, as well as his externall pronouncing, writing, or forming. But the Lord's writing by inspiration and internal impression, did not argue that all precepts so written were simply and perpetually moral. Therefore God's external writing made them not such. Read before Page 54.

ARGUMENT 18.

The observation of the Old Sabbath-day, was celebrated by Christians after the death of Christ, and the abolition of all Legal Ceremonies: and was recorded by way of approbation, and commendation by the Holy Ghost, to all posterity, Luke 23:56.

R.B. c.Briarw.Pag.104. H.B. Dialog.Manuscrip. The holy Women, the Disciples of our Savior, rested the Sabbath-day: and would not embalm his Body, though they had prepared spices, and ointments the day before: and their work by the Evangelist, etc. hath this commendation: that it was according to the Commandment, Luke 23:56. And they returned and prepared spices & ointments, and rested the Sabbath-day, according to the Commandment.

Answ. The Legal Sabbath, was at this time in force, for ought these holy Matrons knew, to the contrary. For that Law was not then repealed, by any public act, or plain sentence of the Law-giver, and therefore the observation of it, did still oblige the consciences of all such, as were under the Law, until they were resolved of the repeal thereof.

For it is an infallible maxim: That all just Laws, divine, or human, are still to be observed, until their expiration, or abrogation be made known, to the subjects, by some sufficient declaration, express, or virtual: That is, by some edict, or public constitution of Prince or state: or by desuetude, or contrary custom: or by cessation of the ground and reason of the Law: or

by elapse and ending of the same, for which it was given when the Law is temporary: or change of place: and lastly, when a Law becomes unprofitable or pernicious to the public.

ARGUMENT 19.

Unless the fourth Commandment be still in force, for the time and day specified therein, it commandeth nothing, but such duties, only, as were formerly enjoined in the second Commandment.

For the second Commandment forbiddeth all false worship, and commandeth the true worship of GOD: as Prayer, Preaching, Psalms, Sacraments.

Now this being granted, there will be a tautology, and needless repetition in the fourth Commandment of the Decalogue, because it commandeth no new or distinct duty, from those which were commanded before.

Answ. 1. It is manifest that the second Commandment of the Decalogue prohibiteth, the making and setting up of images to be adored, Leviticus 26:1. Ye shall make you no Idols nor graven Image, neither rear you up a standing Image, * neither shall you set up any image of stone in your land, to bow down unto it, *.

But by what evidence can any new dogmatist, make it appear, that this precept requireth Evangelical worship, in spirit and truth, to wit, by faith, hope, and charity? and as for Evangelical prayer, in the name of Christ: and preaching Christ crucified, and raised from the dead: and the use of Evangelical Sacraments, Baptism and the holy Eucharist, what Alchemist can extract these out of the second Commandment? And I see no reason, but if that these Evangelical duties, are commanded in the Decalogue, why a man may not be justified by the Law, as well as by the Gospel.

2 The fourth Commandment of the Decalogue, Remember the Sabbath-day to keep it holy: according to the literal sense thereof, enjoineth not such spiritual and Evangelical duties as are mentioned in the objection, to wit, prayer (to God the Father in the Name of Jesus Christ, John 14:13. & 16:24.) preaching of the Gospel, and hearing of the same preached, or the administration, and receiving the holy Sacraments of the New Testament.

Also it is a controversy among Divines, whether this precept commanded the Jews, and Israelites in general, to wit the whole Nation upon the

weekly Sabbath, to resort to any public congregation, and to be present at any common Divine Service, or at any solemn reading, and exposition of the Law.

The Law of Deuteronomy, was to be read in public, in the year of Release, to all the people, Deuteronomy 31:13. And Moses commanded them, saying: At the end of every seven years, in the solemnity of the year of release, in the feast of Tabernacles. 11. When all Israel is to come to appear before the Lord thy God in the place which he shall choose, thou shalt read this Law, before all Israel, in their hearing. 12. Gather the people together, Men, and Women, and Children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this Law. But that there should be any public or solemn reading, and expounding of the Law, every weekly Sabbath-day, is not expressly required, and commanded in the Pentateuch.

Neither doth it appear by any relation of sacred history, that before the Babylonian captivity, there was any weekly reading and expounding the Law, upon the Sabbath, either at Shiloh whiles the Ark remained there, or in the Temple of Jerusalem, when that was made the place of public worship: and it is a thing to be admired, that if the reading and expounding the Law, had been in continual use, among the Jews every Sabbath day: there should be found in the days of King Josiah, one copy only, or Book of the Law, in the most solemn place of GOD's worship, to wit, the Temple of Jerusalem: and that Hilkiah the Priest, should find this Book, hidden in a corner, and present it to the King, as a great rarity, 2 Kings 22:8,9. 2 Chro.34:14. Every man in common reason may conceive, that if the Law had been commonly read, and expounded, every Sabbath-day, either in the Temple, or in other public assemblies of the Kingdom of Judea, there could not have been such a rarity of Bibles, or Books of the Law.

2 It appeareth not in Moses' Law, that any other public religious offices, were enjoined the Priests or Levites upon the weekly Sabbath (more than such as were daily to be performed:) but those which are mentioned, Numbers 28:9. Leviticus 24:8. to wit, an oblation of two Lambs, etc. and two tenth deals of flour, mingled with oil, and the Drink-offering thereof: and besides this oblation, the placing of twelve new loaves of Shew-bread, with Frankincense, etc. Now the people were not commanded to be

present, at this service, neither any other Priests and Levites, but such as waited and attended in their courses.

3 Many Doctors of note maintain: That the Letter of the fourth Commandment imposed upon the Jews and Israelites, no other external form, of sanctifying the weekly Sabbath, but resting and cessation from secular labor and negotiation, in memory and recognition of the work of prime Creation: and although some other religious actions, were intended by GOD, as the end of the precept: yet no other [sic] were formally commanded.

In future times, and namely after the return from the Babylonian captivity, the Jews had Synagogues, both throughout Judea, and also in other Regions of the world, where they lived: and upon the Sabbath-days they frequented the same, Acts 15:21. Moses of old time hath in every City, them that preach him, being read in the Synagogues every Sabbath-day. But this was not commanded in the Decalogue, or by any express sentence, or mandate of Moses' Law.

If it shall now be objected, that it is said, Acts 15:21. that the reading and expounding of Moses, was used in Synagogues every Sabbath-day, of old Time: it is answered, that this form of speech, *, is used of such things, as had their beginning many Ages after the Law was given in mount Sinai: and many times it is spoken of things not very ancient, Matthew 5:21.27.33. Acts 15:7.

And again, whereas it is said, that the solemn performance of Evangelical duties, is commanded by the general word sanctify, or keep holy the Sabbath-day: our answer is, that * to sanctify, is not taken in a general notion, in the Law of the fourth Commandment, but in a particular notion, to wit, Remember to sanctify the Sabbath-day, according as the Lord thy God hath commanded thee, Deuteronomy 5:12. But that the Lord God commanded Jews and Israelites to hear Evangelical Sermons, and to administer and receive Evangelical Sacraments, upon every weekly Sabbath-day, is delivered in no passage or sentence of Moses' Law, but this was commanded by the Evangelical Law only.

They which in their popular Tractates and Colossianslations, use to cry down Ecclesiastical authority, and contend, that either we must have a divine Law, for keeping holy the Lord's-day, or else our religious service, will be superstitious, and not of faith: maintain with great confidence, that

the fourth Commandment hath a particular and special relation to the Sunday of every week: and that the same commandeth all Evangelical duties, public and private, which are to be performed by Christian people, upon that day: But this opinion is novel, and unheard of, until these latter times: and besides, the old Law being defunct, and legal commandments being ceased, the same cannot be a rule to Christians, either of the fixed time, or for the form and manner of Evangelical worship. Now the fourth Commandment according to the literal sense thereof, is a branch of the old Law, and one of the precepts thereof, *Quibus nunc Christianos uti fas non est*: which Christians may no more lawfully use under the Gospel, than circumcision and burnt sacrifices.

Under the Gospel we maintain the general equity of the fourth Commandment, and the spiritual and mystical use thereof. *Sed quisquis illum diem nunc observat, sicut litera sonat, carnaliter sapit: sapere autem secundum carnem mors est*. Whosoever in the time of the Gospel observeth this day, according to the letter, is wise according to the flesh: and to be wise according to the flesh, is death.

ARGUMENT 20.

We must have and retain such a Sabbath day as is commanded by the fourth Commandment?

But if we abolish Saturday the old Sabbath-day, once commanded in the fourth Commandment, then we leave no Day as commanded, or which GOD hath sanctified and hallowed.

Answ. Christians are not bound to observe a Sabbath day, commanded by the fourth Commandment, or by any other special divine Law. The Gospel of CHRIST hath given liberty to the Church, to appoint days and times for Divine worship in public assemblies, and for ministerial duties. And accordingly the Church hath made choice of the Lord's-day, and of other Holy-days, against which no just exception can be taken.

ARGUMENT 21.

We must not be partial in the Law, Mal.2. nor mangle GOD's Law: but have respect to all GOD's Commandments, as David had.

But if we reject the old Sabbath, we are guilty of mangling GOD's Law.

Answ. They mangle the Law, who reject or disannul any part or member thereof, which is in force, and which ought to be observed. But the Law of the old Sabbath, is not a Divine Law of that quality.

ARGUMENT 22.

It is maintained by many Divines, that one day of every week ought to be sanctified, by virtue of the fourth Commandment.

Now Saturday is GOD's ancient, and sanctified Day: and this Day is expressly commanded in the Decalogue.

Therefore Saturday, GOD's ancient, sanctified, and hallowed seventh Day, must be our weekly Sabbath.

T.B. Pag.520. What Pulpit is there, in the Kingdom of England, which doth not on all occasions seal unto this truth, by proclaiming and publishing it unto the people?

Answ. It is consonant to the equity of the fourth Commandment, that one day in seven shall be an Holy-day, wherein Christian people ought to rest, and give themselves to religious exercises: And the Church of Christ accordingly, both in ancient and modern times, hath made choice of the Lord's-day, being the day of our Savior's Resurrection, to be a weekly day of rest, from servile labor: and a solemn time for Divine worship: neither doth the Church hold it reasonable to alter this day.

But all this maketh nothing for the old Saturday Sabbath: For the Church of Christ, in all ages, maintaineth the cessation and expiration thereof.

ARGUMENT 23.

To rest from work on Saturday, the seventh day, is expressly commanded in the Moral Law: and we find it by experience, a notable furtherance of GOD's public and private worship and service, etc. and of the works of mercy, both to man and beast.

Now all works, commanded in the Decalogue, and which serve to promote GOD's service, and to benefit men, by showing mercy, are Moral and perpetual, pag.528.

Answ. Resting from work and labor upon the Lord's day, and other Holy-days: is as beneficial to man, and as subservient to all good offices, both of

religion and of charity, as is resting, and serving of God, upon the Saturday, or upon any other day. And the motives for keeping the Lord's day, are greater than the Adversary can bring any, for observing the Saturday.

ARGUMENT 24.

The observation of the seventh day Sabbath is expressly commanded in the Decalogue: and it is such a duty, as being made known, to a mere natural man, he cannot in reason oppose it, but allow and subscribe unto it: partly because GOD Himself is the Author of it: and because of the ends and uses of it, namely, resting from toilsome labor, and refreshing of body and mind, which are things very reasonable and good.

Page 534. I see not but it might be proved, that the seventh day Sabbath is a Law of Nature. For as the Gentiles, some of them, found out the true GOD: so likewise some of them found out the seventh day Sabbath.

Answ. 1. It is acknowledged by all men, that the seventh day Sabbath was expressly commanded the Jews in the old Law: but that precept was temporary and positive, and therefore it obligeth not Christians, unless it be made manifest, that it was renewed or confirmed by some Evangelical precepts.

Secondly, If the ends and uses of the legal Sabbath, shall be made known to a natural man, they cannot persuade him to the observation of the seventh day of the week, rather than of the first. For to rest from toilsome labor, and to refresh the body and mind, upon Sunday, or upon Saturday, is equally beneficial, and consonant to the rule of natural reason. And GOD's institution of the Sabbath day, under the Law, is of no greater force to persuade men, that it is necessary to observe the seventh day: than His ordination is to move them, to observe other positive and temporary Laws, which were imposed upon the Jews in the old Testament.

Thirdly, whereas T.B. and before him, some Sunday Sabbatizers affirm that the law of the Sabbath of the 4th Commandment is of the law of Nature, because some Heathen people found it out: By the same reason they may conclude, that the oblation of burnt sacrifices, is of the law of Nature. For many of the Gentiles used such sacrifices. But very few among the Gentiles, observed the seventh day Sabbath: The Chaldeans had it in derision, Lamentations 1:7. And Saint Augustine saith of Seneca, That

among all the Ceremonies of the Jews, he most of all reprehended their observation of the Sabbath: Because by observing it, they spent the seventh part of their life in idleness, and doing nothing.

The Grecians and the Romans, observed for resting days: the one the eighth day; and the other, the ninth. Theodoret saith, That no other Nation, but only the Jews, observed the Sabbath day: And Dio Cassius placeth the weekly Sabbath among the special observances of that Nation. The Latin Poets also, nick-named the Jews, and called them, *Septimos viros*, Seventh-day men, because of their observing the seventh day Sabbath.

But if any Heathen people did observe the Jewish Sabbath, this will not prove, that the law of the Sabbath is of the law of Nature. For some Heathens were circumcised, and offered burnt sacrifices and oblations, etc. But they did not this by the light of natural reason, but by imitation of God's people.

Lastly, if the law of the seventh day Sabbath, is of the law of Nature: Then it is either a principle, or a necessary conclusion of natural reason; or so agreeable to the former that upon the notice of it, every reasonable man will presently assent unto it, especially if he be judicious: but it is neither any principle, or necessary conclusion of natural reason, nor consonant to either of these, in such a clear manner, as that a judicious natural man shall be forced upon understanding the terms, to yield assent unto it. And therefore the Law of the seventh day Sabbath, is not of the Law of Nature.

AN ARGUMENT OF T.B. PROPOUNDED AT THE TIME OF HIS CENSURE.

GOD delivered ten Commandments in Mount Sinai. They in all Ages maintained this number. The rubric of the service Book, nameth ten Commandments, saying: Then shall the Priest rehearse distinctly all the Commandments. The people after the fourth Commandment, say: Lord, have mercy on us and incline our hearts to keep this Law. But this Law commandeth the observation of the seventh-day Sabbath.

Byfeeld.pag.133. If you yield not the speciality (of the fourth Commandment) moral, you turn out one Commandment of the ten, from being moral, for all your generality. For to say, that this is the morality of the Commandment, and no more, that some time should be sequestered, to

divine worship, maketh this Commandment no more moral, than the building of the Temple or Tabernacle is moral. Id.pag.144.

Answ. Ten Commandments were delivered in Mount Sinai, and of the ten, the fourth Commandment is one. The Israelites also were commanded to keep holy the seventh-day Sabbath. But it hath been formerly proved, that this fourth Commandment was not simply and perpetually moral.

Nevertheless, the same is read and expounded in the Christian Church, as other positive Precepts of the old Law: not to signify the perpetual obligation thereof, in respect of the particular day commanded therein: but to signify the manifold graces of God, typed, and represented by this Law: and to persuade Christian people to observe the equity thereof, and to provoke them, to the obedience of such spiritual and Evangelical duties, as were prefigured by this Commandment.

Lord have mercy upon us, and incline our hearts to keep this Law, etc.

Answ. 1. We beseech GOD Almighty to incline our hearts to keep and observe this Law, according to the equity thereof: which is, that upon the Lord's day, and upon all Festival days, and times, in which we assemble to observe and worship God, and Christ, and to hear his holy Word, and receive his Sacraments, etc. We may receive the assistance of Divine Grace, and be enabled from above, both devoutly, reverently, and holily, to honor the Lord our God, and to edify ourselves in faith and true obedience.

2 We beseech GOD to give us grace, to observe the spiritual Sabbath, prefigured by the legal Sabbath, by abstaining from the servile lusts and works of sin: throughout the whole course of our life, and especially upon those sacred days and times, which by the Christian Church, are devoted to the honor and service of God and Christ.

Our prayer then to God, prescribed in the Liturgy, is not to beseech him to incline our hearts to keep this Law, according to the special form and circumstance of time, commanded in the old Law: But in such a manner as is agreeable to the state of the Gospel, and the time of grace, that is according to the rule of Christian liberty, and according to the equity and mystery of the fourth Commandment. Now Christian liberty hath freed God's people, under the Gospel, from the observation of days, and months, and times, and years, upon legal and ceremonial principles, Galatians 4:10. Colossians 2:16.

ARGUMENTS OF CONFUTATION, PROVING THAT T.B. HIS SABBATARIAN DOCTRINE, IS ERRONEOUS.

Argument 1. Every Commandment of the Old Testament legally ceremonial, is disannulled and expired in respect of outward observation, under the Gospel.

The Commandment of the seventh-day Sabbath, is legally ceremonial.

Therefore, the Commandment of the seventh-day Sabbath, is disannulled and expired in respect of outward observation, under the Gospel. And consequently, Christian people are not obliged, by the Law of the fourth Commandment, to the weekly observation thereof.

The Major Proposition is confirmed by all these Arguments following.

- 1** The cessation and expiration of the whole ceremonial Law, in respect of outward observation is foretold, in the Prophets, and in the Psalms.
- 2** Our Savior in the Gospel preached and foretold the same.
- 3** The holy Apostles and their colleagues in the Acts, and in the Epistles to the Galatians, Colossians, Hebrews, etc. deliver this Doctrine.
- 4** The true Catholic Church of Christ, ever since the Apostles' days, maintaineth this doctrine, to be a divine verity, and the contrary to be heresy.

The Minor Proposition is thus proved.

Many proprieties and formal characters of legal ceremonies, are belonging to the seventh-day Sabbath of the fourth Commandment, which argue the same to be legally ceremonial. And this being proved, it is an undoubted verity, that the seventh-day Sabbath of the fourth Commandment is legally ceremonial, and the observation thereof obligeth not Christians.

The first Character of legal ceremonies, is, that they were external actions, signs, or types, representing and prefiguring things to be fulfilled, or to come to pass under the Gospel, Hebrews 10:1. 1 Corinthians 10:6. Colossians 2:17.

Now resting from servile labor, upon the old Sabbath-day, was a figure and represent of spiritual ceasing and abstaining from the servile works of sin, by Christian people under the Law of grace: and the same prefigured the

spiritual rest, which the righteous should have in Christ: and the eternal rest of heaven, where people shall dwell in a sure dwelling, and safe resting-place, never to be disquieted with labor, fear, misery, or care, Hebrews 4. from ver.3. to the end of the 11. verse.

HIS OBJECTION.

S. Paul, Colossians 2:17. By Sabbaths, which he saith were figures of good things to come, understandeth not the weekly Sabbaths, but the annual: for the word Sabbaths is indefinite, and not general: and all the other things mentioned in the text, were not written in the Decalogue, and therefore of different kind from the seventh-day Sabbath. The rest were signs and shadows of good things to come: but the seventh-day Sabbath was a sign of a thing past, to wit, the Creation of the world.

N.B. upon Colossians 2:16.p.75. Object. Is the Sabbath-day that was moral abrogated.? Sol. No, the Apostle speaketh here of the ceremonial Law, not of the moral: and of ceremonial Sabbaths, not of the moral Sabbath: the word is in the plural number.

E.E. p.91. The Apostle meaneth not the Sabbath of the Lord, but the first and last day of the great Feasts, the Passover, Pentecost, etc.

I.D.p.132. R.B.p.130. D.D.p.60. R.C.p.118.

Answ. All ancient and modern expositors of holy Scripture, who are men of note and authority, in the Church, expound S. Paul's Text, Colossians 2:17. of weekly Sabbaths, as well as of annual: and when Faustus the Manichy [Manichaeon] contended against the Catholic Church, about the legal Sabbath: S. Augustine objected this Text of S. Paul against him saying: *Tu Apostolo responde si potes, qui vacationem istius Diei, umbram futuri esse testatur.* Answer thou the Apostle, if thou beest able, who witnesseth that resting upon the Sabbath day, was a figure of that which was to come.

2 The reasons which the Sabbatarians use to show that S. Paul's Text is not to be understood of the Sabbath of the fourth Commandment, are of no worth.

The word Sabbaths (say they) is plural and indefinite in that Text. Therefore it comprehendeth not the Sabbath of the fourth Commandment. But this cavil is ridiculous. For first of all, in the very Decalogue itself,

where the Law of the weekly Sabbath is rehearsed, the Greek translation reads, *. Remember the day of the Sabbaths, Exodus 20:9. And in Deuteronomy 5:12. **. Observe the day of the Sabbaths to hallow it. In like manner, the word Sabbaths is used in the plural number, in many other passages, both of the Old and New Testament, in which it is certain, that it comprehendeth the Sabbath of the fourth Commandment. Leviticus 19:3. Lamentations 1:7. Isaiah 1:13, & 56:4.6. Ezekiel 20:12. Matthew 12:5.11. Mark 1:21. & 2:23. & 3:2,4. Luke 4.31. & 6:9. & 13:10. Acts 13:14. & 16:13. & 17:2. Lastly, in the Text of Leviticus, which the Sabbatarians allege, for their novel exposition of S. Paul, Colossians 2:16. the plural word Sabbaths, comprehendeth the seventh-day Sabbath of the fourth Commandment, Leviticus 23:3. with ver.38.

Another of their Cavils is: The Sabbaths of which Saint Paul speaketh, were shadows of things to come: but the Sabbath of the fourth Commandment, was a sign of a thing past, namely of the Creation of the world.

This is a miserable subterfuge: for the annual Sabbaths, namely the Passover, and the Pentecost, etc. were observed in memory of things past, to wit, deliverance out of Aegyptian bondage, and the giving of the Law in Mount Sinai, and they were also shadows and figures of things to come: namely, the redemption of mankind by CHRIST:

The sending down the Holy Ghost in fiery and cloven tongues, at the Feast of Pentecost, by means whereof the holy Apostles were enabled to teach the Evangelical Law of CHRIST.

Another propriety and formal Character of legal and ceremonial observances, is: They were proper to the Jews and Israelites, and did belong to the partition wall, of which Saint Paul speaketh, Ephesians 2:14.

This Character belongeth to the Sabbath of the fourth Commandment; for the Law of this Sabbath was given to the Jews and Israelites only, and not to any other Nation of the world, unless they became Proselytes: And the observation of this weekly day, in recognition of the benefit of creation, was a principal distinctive sign, differencing the Jews from all other people: as I have formerly showed in my solution of T.B. his 24. Objection, pag.156.

Theodoret upon Ezekiel 20:12. saith as followeth: The Law of Nature taught all people, that Murder, Adultery, Perjury, Theft, etc. were unlawful: But the observation of the Sabbath day did not come from Nature's teaching, but from the positive Law of GOD. In many other observances the Jews were conjoined, and had fellowship with other people of the world: But in keeping the Sabbath day, they had a Republic proper to themselves. For no other Nation besides themselves observed this day of rest. Neither did Circumcision so much distinguish them from other people, as the Sabbath: Because the Ishmaelites, Edomites, Egyptians, etc. being instructed by the Israelites, were circumcised; But the Jewish Nation alone observed the Sabbath. And for this cause the LORD saith by Ezekiel: I gave them my Sabbaths to be a sign between me and them that they might know, that I am the Lord, to sanctify them, Ezekiel 20:12.

A third Character of legal observances, They were imposed upon the Jews and Israelites, as an heavy burden, to signify unto them the heavy and insupportable burden of the old Law, Acts 10:14. Galatians 4:24.

The Law of the Sabbath, was an heavy burden. For the Jews were prohibited on that Day, To kindle any fire, throughout all their habitations, Exodus 35:3. And whosoever did any work upon that Day, must die, Exodus 35:2. The Israelites on that Day might not travel, or take any journey: not carry any burdens, Jeremiah 17:21. Nehemiah 13:15. nor bury or embalm their dead, Luke 23:56. And a silly man which gathered sticks upon that Day, was apprehended and put in ward, and at length stoned to death by the Lord's own appointment, Numbers 15:36.

The fourth Character of legal observances, they were commanded to be observed by the Jews, in memory and recognition of some special benefit conferred upon them.

The legal Sabbath was commanded to be observed, by the Jews and Israelites, to put them in mind of their mighty deliverance out of Aegyptian servitude: and to incite them to thankfulness and obedience to God, for their rest and liberty in the Land of Canaan, Deuteronomy 5:15. Remember that thou wast a servant in the Land of Egypt, and that the Lord thy God brought thee out thence, by a mighty hand and stretched-out arm: Therefore the Lord thy God commanded thee to observe the Sabbath day.

Conclusion. It cannot therefore be denied, but that the Sabbath of the fourth Commandment having so many Characters, and formal properties of legal Ceremonies is positive and legal: and the same being such, the observation thereof is superstitious, and obligeth not Christians under the Gospel.

THE SECOND ARGUMENT AGAINST T.B. HIS POSITION.

No Precepts of the old Law, merely positive, are in force, or of necessary observation, under the Gospel, unless the same be ratified and confirmed by the Gospel.

The fourth Commandment of the Decalogue, in respect of the particular day of the week, therein specified, is a precept of the old Law, merely positive: And it was not ratified or confirmed by the Gospel.

Therefore, this Commandment of the Decalogue, in respect of the particular day therein specified, is not in force under the Gospel.

The minor proposition of this Argument is formerly proved, pag.34, etc.

And the major proposition likewise, pag.33. and 37.

It is likewise proved from the Apostles' doctrine, concerning the expiration of the old Law: and it was decreed in the Apostolical Synod at Jerusalem, Acts 15:28. It seemed good to the Holy Ghost, and to us, to Lay no more burden upon you, than these necessary things, that is, that ye abstain from things offered to Idols, and from blood, and from that which is strangled, and from fornication.

Lastly, the same is evident by examples: for no instance can be brought of any positive precepts of the old Law, which are in force under the Gospel, but only such as were ratified by CHRIST or His Apostles: or which were appointed by the Christian Church, after the Apostles, and used as things adiaphorous.

THE THIRD ARGUMENT AGAINST T.B. HIS POSITION.

All, and every precept, of necessary observation under the Gospel, is either a precept of the law of Nature, Or a precept Evangelical, Or a precept of the Church, composed according to such rules and Canons, as the Holy Ghost hath delivered concerning the making of Ecclesiastical Laws.

The Law of the fourth Commandment concerning the seventh day Sabbath, is neither a precept of the law of Nature; nor a precept Evangelical, enacted or confirmed by Christ, or by His Apostles. Nor yet an Ecclesiastical precept, imposed by the lawful Pastors and Rulers of the Christian Church.

Therefore, the law of the fourth Commandment concerning the seventh day Sabbath, is not of necessary observation under the Gospel.

First, It is no precept of the law of Nature, for then it must either be a Principle of that Law, naturally imprinted in the conscience of all mankind: or a necessary conclusion of some such Principle: or so agreeable to one of these, that a natural man understanding the terms, by which it is expressed, shall be forthwith convinced, that it is to be embraced. But it is none of all these, for it is inconsequent to conclude in this manner. The true and living GOD ought to be solemnly and publicly worshiped in due and convenient time: Therefore He must be worshiped upon the seventh day.

Secondly, It is no Evangelical precept: for it is not imposed in the new Testament, either expressly or implicitly.

Thirdly, It is not a precept of the Christian Church, for in place thereof the Bishops and Fathers of the Church, have appointed the Lord's-day, and other Festival or Holy-days, for the public and solemn worship of GOD, and CHRIST, and for the exercise of ministerial and Ecclesiastical offices.

THE FOURTH ARGUMENT AGAINST T.B. HIS POSITION.

All Divine Laws, the observation whereof, is necessary to eternal salvation, in the time of the Gospel, are written and imprinted by the Spirit of GOD, in the hearts of faithful people.

The Law of the seventh day Sabbath, is no Divine Law, written and imprinted by the Spirit of God in the hearts of faithful people.

Therefore, the Law of the seventh day Sabbath, is no Divine Law, the observation whereof is necessary to eternal salvation, in the time of the Gospel.

The major Proposition is confirmed by the Prophet Jeremiah, Chap.31.33. and by St. Paul, Hebrews 3:10. and Hebrews 10:16. 2 Corinthians 3:2,3.

The Minor Proposition, is proved by these reasons:

First, the holy Bishops, Martyrs, and Pastors of the Primitive Church, were faithful people, and eminent for sanctity of life, and all kind of virtue.

Secondly, the Spirit of grace was poured into their hearts in great abundance: And that which the Prophet Joel foretold, was fulfilled in them, Acts 2:17.

Thirdly, These eminent Saints of God, being many of them Guides, and spiritual Governors in the Church of CHRIST, and sundry of them holy Martyrs, neither observed the Sabbath of the fourth Commandment, as a religious duty necessary to eternal salvation: Neither did they impose the necessary observation thereof, according to the Law of the Church, wherein they were Rulers: But on the contrary, they instructed the flock of Christ, that the law of the old Sabbath was disannulled under the Gospel: And both by their doctrine and example, they maintained the religious observation of the Lord's day, and of such Festivals and Holy-days, as the precept of the Church in their times appointed. Some made the Saturday an Holy-day for Divine service: But as soon as they had fully instructed Christian people, concerning the quality of that day, they abolished the observation of it.

THE FIFTH ARGUMENT AGAINST T.B. HIS POSITION OF THE OLD SABBATH.

Moral Laws and Commandments obliging all Nations of the world to obedience, must be of such quality, in respect of the duty commanded, or the matter prohibited: As that there is a Moral possibility, for all Nations, upon whom they are imposed, to observe them.

But there is not a Moral possibility, in the Law of the old Sabbath, for all Nations to observe it.

Therefore the Law of the old Sabbath, delivered in the fourth Commandment of the Decalogue, is not a Law and Commandment universally obliging all Nations to obedience.

1 The first proposition is true, both in all Laws simply and perpetually Moral: And in all just positive Laws.

All Laws of the first kind, are connaturall to all mankind: and they are of such quality, that all and every Nation of the World, one as well as another, may observe them, if they will use their best endeavor. As may appear by

setting down an Induction of all such Laws, whether they be principles, or immediate, or remoter conclusions of the Law of Nature.

Laws of the second kind, namely such as are positive, must be just, and they must be reasonable: and if they be such, then there is a moral possibility in them to be observed: and they are so attempered and proportioned to the quality and the state of Subjects in general, as that they agree with their nature and kind, with the Region and Country where they live, and they have all other conditions and circumstances, arguing their observation to be possible.

Now if they be simply impossible to be kept: or if their observation be so difficult, as that one man of an hundred, is not able to obey them: all such Commandments and Laws are unjust and ungodly. For King Pharaoh is condemned by God and Man, because he made such a Law, Exodus 5:6,7.

2 The second proposition, namely, there is not a moral possibility, for all Nations to observe the Law of the old Sabbath, is confirmed in this manner.

The Sabbatical Law of the fourth Commandment is thus set down, Exodus 20:8. Remember the Sabbath day, to keep it holy. 9. Six days shalt thou labor and do all thy work. 10. But the seventh Day is the Sabbath of the Lord thy God: in it thou shalt not do any work, etc. 11. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Exodus 16:23. This is that which the Lord hath said: To morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake, to day, etc. that which remaineth over lay up for you, to be kept until the morning. 24. And they laid it up until the morning, etc. 25. And Moses said, eat that to day, for to day is the Sabbath unto the Lord: to day ye shall not find it in the field. 26. Six days ye shall gather it, but on the seventh-day, which is the Sabbath, in it there shall be none. 27. There went out some of the people on the seventh day for to gather, and they found none. 29. The Lord hath given you the Sabbath; therefore he giveth you on the sixth day, the bread of two days, etc.

Observat.1. The fourth Commandment made one day of seven a weekly Sabbath.

2 This day had a morning, or Sun-rising, and an evening, or Sun-setting throughout the whole year.

3 It was that day of the week on which the LORD Himself rested, and in which no Manna descended, as it did the other six days.

The Sabbath then of the fourth Commandment is a day of every week, distinguished from the rest of the days, by the rising and setting, and by the motion of the Sun, in the Hemisphere, on that Region and Climate, in which there is a day, and by the departure of the Sun when it is night.

APPLICATION OF THE FORMER DECLARATION TO THE QUESTION.

In some habitable Regions, and under some Climates, the year is not distinguished by weeks, containing each of them seven days: neither are there several natural days, of twenty-four hours, consisting of morning and evening, by means of the rising and setting of the Sun: as these instances and examples following do declare.

CONTINUANCE OF THE SUN ABOVE THE HORIZON.

1 Grad.70.o. In the Southern part of Groineland, Finmarke, Lapland: and in the North of Russia and Tartaris, one day lasteth from the 10. of May unto July 14. 65. of our days.

2 Grad.75.o. In the North of Groineland ; the Isle of Chery, Nova Zembla, Lancasters, and Horse-Sounds: the day continueth from April the 21. until August the 2d. of our days 102.

3. Grad.80.o. In the North of Baffins-Bay, and Greenland, the day continueth from April the 6th. until August 17. of our days 133.

4 Grad.85.o. In Regions and places undiscovered, the day continueth from March 23. until August 31. of our days 161.

5 Grad.90.o. Under this degree, the day continueth from March the 10th, until September the 13. of our days 187.

Now from the Premises, this argument ariseth.

The Law of the fourth Commandment enjoineth the observation of such a Sabbath-day, as is distinguished from the other days of the week, by

morning and evening, by the rising and setting of the Sun, and by the presence and absence thereof, within the space of every 24. hours.

But in many Regions of the World, and under sundry Climates, there are no ordinary weeks containing seven particular days, distinguished each from other by morning and evening, and by the rising and setting, and by the presence and departure of the Sun.

Therefore the Sabbath-day of the fourth Commandment cannot be observed in many Regions of the universal world, by such Nations as live under a Climate where there are no such weeks and days, as the Law of the fourth Commandment enjoyneth to be observed. For the subject of that Commandment is a natural day of 24. hours: and where that subject is wanting, how is it possible for any Law that wanteth his proper Subject to be in force?

Now if any shall conceive, that although in the Regions, and Climates aforesaid, there be no such particular day, as is expressed in the fourth Commandment. Yet there is a sufficient and equivalent space of time, which may be measured by hours: my answer is, That the Law of the Decalogue requireth the keeping holy of such a seventh day, as is distinguished from the day before, and the day after, by a new return, a rising, presence, and going down of the Sun: but time and hours in general, do not yield or constitute such a day.

THE SECOND PART

OF THIS TREATISE,

CONCERNING THE SUNDAY, OR LORD'S-DAY.

T.B. HIS POSITIONS CONCERNING THE SUNDAY, OR LORD'S-DAY.

Thes.1. The religious observation of this day, is not commanded Christians by the fourth Precept of the Decalogue, Exodus 20:8. Remember the Sabbath day to keep it holy.

Thes.2. The weekly keeping holy the Sunday, or Lord's-day, is not Commanded in the New Testament by any written Law of Christ himself, or of his holy Apostles.

Thes.3. It cannot be proved by any evidence of Scripture, that the holy Apostles themselves in all Churches planted by them, did constantly and perpetually keep holy this day: but it is impossible to demonstrate, that either themselves or their immediate successors, or colleagues, observed it, or commanded it to be observed in any Church, according to the rule of the fourth Commandment.

Thes.4. It is superstition, and voluntary religion, *: (according to the definition of superstition, delivered by the Puritans) to impose the necessary and perpetual observation of the Sunday, upon the Christian Church.

ANSW. TO THE FIRST POSITION.

Thes.1. The keeping holy the Sunday of every week, is not commanded by the fourth Precept of the Decalogue, expressly, formally, or literally.

Reasons. The day expressly, formally, and in particular enjoined in the fourth Commandment, is *. *: *, that Sabbath which is properly styled the weekly Sabbath-day, in the Law, and in the Prophets, and in the New Testament.

2 The day commanded in that Law is, *, *. *Illa dies, ipsa septima dies*, that day of the week, that very day, *in actu signato, & in actu exercito*, which God passed his Law upon, and upon which, both he himself rested, after six days action in creating the great opifice [work] of the World, Genesis 2:1.2. Exodus 20:11. And that very day of the week, on which the Israelites rested from servile works, after six days' previous labor. Exodus 20:9. That seventh day, which God blessed, and sanctified it *, Genesis 2.3. Exodus 20:11. *. *Sanctificavit illam*.

It was that day of the week, in which no Manna fell, in the desert, nor could be found, when some of the people went out to gather, Exodus 16:27. It was the day of the week, on which the Israelites might neither bake nor seethe, Exodus 16:23. Nor kindle any fire, throughout their habitations. Exodus 35. Nor carry any burdens, nor bring them in by the gates of Jerusalem, Jeremiah 17:21. The only day on which to gather any sticks, or do any servile work was capital, Exodus 31:13 & Chap.35:2 Numbers 15.32.36.

Lastly, it was the very day of the week concerning which, the Pharisees, so often bequarrelled our Savior in the Gospel: and the Disciples plucked the ears of Corn to eat, Matthew 12:1. and Christ taught the people in the Synagogue on that day, Mark 6:2. Luke 4:16. The Apostles likewise, Acts 13:14.42.44. & Chap.17:2.

H.B. The fourth Commandment saith not: Remember the seventh day to sanctify it: but remember the Sabbath, whatsoever it be, to sanctify it.

R.B. Light of faith.p.147. The Commandment saith not, The Lord blessed the seventh day: but the Lord blessed the Sabbath day, be it the seventh, or the first day of every week.

Answ. It seemeth by this doctrine, that it had been lawful, by the fourth Commandment, for the Jews and Israelites, to have made any day of the week, their ordinary Sabbath: and these dogmatists are not afraid to make the Holy Ghost a liar, who teacheth in most clear and express terms, that God Almighty blessed and hallowed the very seventh day, on which himself rested, and none of the other six days, to wit, In that peculiar manner, which is mentioned, Exodus 20:11.

Thes.2. T.B.His second Position, (namely: The Lord's day, is not made a weekly Sabbath, by any written Law of Christ, or of his Apostles) must be

granted, until his Puritan adversaries represent unto us some written Law of Christ, and his Apostles affirming the contrary. But they can find no such Law in the four Evangelists, nor in the Acts of the Apostles, nor in the Epistles of the holy Apostles, or in the Book of Revelation: nor in any other authentic record, *nisi in scrinio pectoris sui*.

R.B. Light of faith. p.149. The change of the day is easily proved to be divine: it is called in the Scripture The Lord's-day, Rev.1:10. as the holy supper of the Eucharist is called the Lord's Supper, 1 Corinthians 11:20.

(It was) first instituted by the LORD, and in its use referred to the LORD, for who could change the day of the Sabbath, but he that is Lord of the Sabbath, that is, CHRIST, Mark 2:28.

The practice of our Savior, and the Apostles who appeared on this day and held their assemblies on this day, convinceth it sufficiently to be commanded by our Lord and Savior, John 20:19.26. Acts 2:1. & Chap.20:7. 1 Corinthians 16:2. and reasons strong and many may be given.

The Commandment that a seventh part of our time be consecrated to God, is moral: therefore the institution of the Lord's-day, could not be deferred one whole week: for the Jews' Sabbath, in respect of the determination thereof, to the seventh-day was abrogated *de jure*, in Christ's death: if it were deferred to the Apostles' ordination (though then also it were divine, for they had the Spirit of Christ) yet the Church, must have been left destitute of a Sabbath for a time, and only nine precepts, to have stood in force, for that space.

Answ. R.B. His main Proposition in this passage is: The change of the seventh day to the first day, is divine. But if this man will prove his conclusion, he must not discourse and dictate, but demonstrate, that the change of the old Sabbath into the Lord's-day, according to all the qualities, and circumstances thereof, to wit, strictness, and duration of resting from worldly labor, and necessary, and perpetual obligation hereunto, is of divine institution.

R.B. Argument 1. The Name LORD's-day, proveth divine institution, etc.

Answ. The name Lord's-day, proveth that this day had relation to Christ, by reason it was the first day of his Resurrection: and if it were dedicated to the service of Christ, by the Apostolical Church, this will not prove that it should be the Sabbath of the fourth Commandment, but a Christian Holy-

day. And the Lawful ordination of the church, may give the name Lord's-day, to an Holy-day: as well as Episcopal laying on of hands, may make one which was a Layman, be called a Priest or Minister of our Lord Jesus Christ.

R.B. Argument 2. None could change the day but Christ, who is Lord of the Sabbath.

Ans. None could do this by power of excellency, or original authority: but the Bishops and Pastors of the Church, being appointed rulers by Christ, might do this by delegate and derivative power, and by virtue of their commission. For the Temple of Jerusalem, and the Synagogues of the Jews in ancient times were principally the Lord's: yet the Rulers of the Church had power to change them into other Christian Oratories, and time and place, are much of a quality.

R.B. Argument 3. Our Savior's apparition on this day, convinceth it to be commanded, etc.

Ans. If it convinceth it to be commanded, then it proves demonstratively that it is commanded: but how can this man make his illation good, viz. Our Savior appeared the first day of the week to his disciples: Ergo, he ordained the first day of the week, to be the Sabbath of the fourth Commandment?

For our Savior appeared to his Disciples and to others, by the space of forty days, Acts 1:3. He appeared on the working-day at the Sea of Tiberias, when his Disciples were a fishing, John 21:1,2. And his most solemn apparition among all the rest, was that which happened on Ascension Thursday, Luke 24:50. Acts 1:9. 1 Corinth.15:6.

It is therefore a voluntary assertion, and impossible to be made good, that our Savior's apparition upon the Sunday, or first day of the week, contained a Commandment or a divine Precept, to make that day the Sabbath of the Decalogue.

R.B. Arg.4. The holy Apostles held Assemblies on this day: Ergo, They ordained it to be a perpetual Sabbath, in place of the Sabbath of the Fourth Commandment.

Ans. We believe that the holy Apostles ordained the Sunday, to be a weekly Holy-day, because the Primitive Fathers, who lived some of them in

the apostles' days, and others of them immediately after, and who succeeded them in apostolical Churches, did universally maintain the religious observation of this day. But it cannot be proved out of the Scripture, either that the Apostles constantly observed this day in all Churches: Or that they commanded every Christian Church to observe it: Or that they commanded any one Church to observe it, according to the old rule of the fourth Commandment.

Lastly, the Apostles, and likewise many successors of the Apostles, for many ages, at least three hundred years. kept Holy the Saturday of every week in some Churches, as well as the Sunday: But they kept neither of these days by continual resting from secular labor, according as the Law of the fourth Commandment obliged the Jews. Read before, pag.71, etc.

R.B. The Commandment that a seventh part of our time be consecrate to GOD, is Moral. Now the legal Sabbath, in respect of the determinate day, was *De jure*, abrogated in CHRIST's death. If Therefore CHRIST had not ordained the Sunday Sabbath, there should have been no Sabbath day in being: And consequently, one Commandment often, had been lost.

Answ. These new Masters commonly beg the question in the grounds of their Arguments, and take that as granted, which can never be proved. For there is no commandment of GOD, simply and perpetually Moral, obliging all mankind to consecrate an even seventh part of his time to the service of GOD. The general divine Moral Law, requireth man to yield to GOD, a competent and convenient time, etc. but the quantity and measure of time, whether a fifth, a sixth, or seventh, or tenth part, this comes not within the command of any Divine Law, which is simply, entirely, and perpetually Moral.

But if a seventh part of time were commanded, Let us hear a convincing reason, taken out of the natural Moral Law, why one seventh day should be necessary, rather than a seventh week, or a seventh month? And if a seventh day, why rather the Sunday, than the Friday? If a reason be given for the Sunday, from congruity, because of our Savior's Resurrection: This reason is not grounded on the old Law Moral, but upon the Gospel: And the reason is not forcing, for as Sunday was the day of Resurrection, so Friday was the day of Passion: And if we should proceed according to natural reason, the day of Christ's Passion being every as blessed a day, in

respect of man's redemption, as the day of Resurrection, it merited on even terms, the honor, of being made an ordinary Holy-day.

Now whereas this pure man is afraid, that the Sabbath must quite have been lost, if Christ at an instant had not created a new one: First, it hath been formerly declared, that the equity of the fourth Commandment is perpetual, and therefore this Commandment could not be lost in respect of any thing in it, which is purely and entirely Moral. Secondly, If the obligation of the old Sabbath was abrogated at the instant of Christ's death; And there might be no vacancy of a Sabbath, without decaying the just number of the ten commandments: Then surely, part of Good-friday, and Saturday, must begin the new Sabbath, and not the Sunday.

But leaving this blunderer in a labyrinth out of which, he and his adheres, will not easily free themselves: I will now return to my first Adversary, and examine his two last positions.

T.B. It cannot be proved, by evidence of Scripture, that the Apostles observed two Sundays, successively one after another: but there is not one sentence in any part of the new Testament, that they observed the Sunday, according to the rule of the fourth Commandment.

Answ. 1. It is very probable, and Saint Chrysostome affirms it: That in the Churches of Corinth, and of Galatia, the Lord's Day was made a weekly Holy-day by the Apostles, (for they principally governed those Churches at this time) 1 Corinthians 16:1,2.

But it is not necessary to demonstrate out of Scripture, that the Apostles ordained the Sunday a weekly Holy-day: The practice of the Primitive Church immediately, and then successively after the Apostles' decease, argues this. For it could not possibly have come to pass, that all and every Apostolical Church, throughout the universal world, should so early, and in the beginning of their plantation, have consented together, to make the Sunday a weekly Service-day: unless they had been thus directed by their first founders, the holy Apostles themselves. Secondly, Saint Augustine his gold rule is: *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi autoritate Apostolica traditum rectissime creditur*. That which the universal Church hath in all ages held and maintained, if it appear not that the same was first of all decreed by Synods, or Councils: is verily believed to have been delivered by the authority of the holy Apostles.

But the universal Church, before the decrees of any general or national Councils, made the Sunday or Lord's-day, a weekly Festival day.

Therefore, the observation thereof, entered into the Christian Church by Apostolical authority and constitution.

T.B. Thes.4. It is superstition and will-worship, to impose the necessary and perpetual observation of the Sunday, or LORD's day, upon the Christian World.

Answ. This position is formerly confuted, pag.95,96,97. whither I refer my Reader. And for a conclusion of this passage of T.B. which is grounded upon a Disciplinary dictate: to wit, all moral and religious actions not commanded, are unlawful, etc. These conclusions are confectary.

First, that a great number of things and actions indifferent, are excluded from being external materials in Religion, or in the exercise of other moral virtues, because they are not commanded.

Secondly, If nothing may lawfully be done but what is commanded in Scripture, then the believers who sold all their possessions, etc. Acts 4.34. And the holy women, Mark 14:6. John 12.3. were offenders.

Thirdly, It amuseth me to consider the iniquity and hypocrisy of Puritan Leaders: For they maintain that the Precepts of the Church concerning Ceremonies, gesture, habit, ornament, etc. in the exercise of religion, are unlawful for want of a Divine written precept: And they themselves make many actions deadly sins, which are no where condemned in holy Scripture, neither are repugnant to any other just law: As to kneel at the holy Communion, to bow the body, or uncover the head in honor of CHRIST, at the name J E S U S: For a rich young widow, to marry without the consent of her Puritan Pastor, etc.

OBSERVATIONS

OUT OF THE HOLY SCRIPTURES, AND OUT OF THE ANCIENT FATHERS, CONCERNING THE LORD'S DAY.

Observation the first, Touching the appellations or Titles, by which this Day was called.

This Day, was the first day in the week of prime Creation, Genesis 1:5. In the beginning, GOD created heaven and earth, etc. GOD said, let there be light, etc. And GOD called the light Day, and the darkness Night: So the evening and the morning were the first day.

In the holy Gospel, this day is styled,*, the first day of the week following, Matthew 28:1. Mark 16:2. John 20:1. Likewise Acts 20:7. 1 Corinthians 16:2.

But the Graecians and Romans called this day Sunday: *. *Diem solis*: by reason of the special influence and predominance of the planet of the Sun on that day: and the idolatrous Pagans and Jews worshiped this creature, supposing some divine Power to be in it. 2 Kings 23:5. Job 31:6. Jeremiah 43:13. Ezekiel 8:16. Deuteronomy 4:19.

The holy Fathers at the first, and some Christian Emperors afterwards, styled this day Sunday.

Justin. Mart. Apolog.2. *, etc. We Christians celebrate our solemn religious assemblies, upon the Sunday, being the first day of the week, in which God made separation betwixt light and darkness.

Tertul. Apolog. cap. 16. *Diem solis latitiae indulgemus*: We Christians make the Sunday, a day of spiritual rejoicing.

Cod. Just. li. 3. Tit. 12. *Venerabilis dies solis*: the venerable or much honored Sunday.

Hereupon, partly by reason, Christians, devoted the Sunday of every week to their religious offices: and because likewise their custom was to worship Christ, bowing, and looking towards the East, The Pagans supposed they had made the Sun their God.

But the Gentiles were deceived concerning Christians, for the reason wherefore they styled their weekly service-day, Sunday, was to honor Christ, who is the Sun of righteousness, Mal. 4:2. Enlightening every one that cometh into the world, John 1:9. and who by his triumphant resurrection, caused the heavenly light of verity and grace, to appear in a full luster, to them which sat in darkness, and in the shadow of death.

Ambros. Serm. 61. *Dies solis vocatur, quia Sol justitiae Christus ortus est, ut homines saeculi illuminet*. This day is called Sunday, because Christ the

Son of righteousness, arose from death to life upon this day, to enlighten the children of the world.

Gaudent. Brixian. *d.Pasch.obs.Oportebat solem justitiae Christum, etc.* It behoved Christ the Son of righteousness, with the fair and pleasing light of his Resurrection, to dispel the gross darkness of the Jews: and the frozen cold of the Gentiles: and to reduce all things that were clouded with the black veil of confusion, by the Prince of darkness, into the state of prime tranquillity.

OF THE NAME *, THE LORD'S-DAY.

The common and usual religious appellation, which the Primitive church gave to this day, was *, *Dominicus dies*, the Lord's-day, which signifieth a day, both devoted to the honor and service of the Lord Christ: and likewise a day which was much honored by the glorious resurrection of Christ from the dead.

T.B. pag.li.52. saith as followeth: The name, Lord's-day, is but new, and put upon Sunday, but since Christ: & that many years too since Christ.

But this is affirmed without any ground of truth at all: for the antiquity of this name appeareth by the Revelation of S. John, Chap.1:10. I was in the Spirit on the Lord's-day. And that the day, thus stiled by S. John was the Sunday, appears by the Fathers, of which some lived in this Apostle's days, and some immediately after: and all these with a general and common vote, make the Lord's-day in the Revelation, to be the Sunday.

Ignatius *ad Magnes. Omnis Christi amator Dominicum celebret diem*: let every friend and servant of Christ, celebrate, or keep holy the Lord's-day, being a day consecrate to the honor of CHRIST's Resurrection. *Id.ad Philip. **, etc. if any one shall keep a fast upon the Lord's-day: or upon the Sabbath-day, etc.

We read it thus stiled in the Canons of the Apostles cap.65. In Clemens Romanus, Constit. li.7.cap.31. & 37. It is constantly thus named in all the Fathers, in the Councils, in Imperial Laws and Edicts, in Histories, and in all manner of Tractates.

Clem. Alex. strom.li.5.ca.6. Dionysius of Corinth in Eusebius Eccles.hist.li.4.ca.22. Melito of Sardis. Tertullian. Cyprian. Origen: and after these successively every one of the Fathers.

OF THE NAME SABBATH, WHETHER THE ANCIENT FATHERS, DID USUALLY STYLE THE LORD'S-DAY, THE SABBATH-DAY.

H.B. Gospel and Law reconciled, p.56. first we observe, that they (ancient Fathers) ever did use to call the Lord's day by the name of the Sabb. Aug.c.Adamant.c.15. *Observamus Sabbatum, hoc est, dominicam, in signum nempe aeterni Sabbati.* We observe the Sabbath, that is, the Lord's-day, for a sign of the eternal Sabbath. The same Augustine in his 95.sermon De Tempore, etc. And elsewhere upon those words, Matthew 24:20: Pray that your flight be not in the winter, or on the Sabbath-day, etc.

Answer 1. I have diligently searched into antiquity, and observed in the Fathers their forms of speech, when they treat of the Lord's-day: and I find it far different from the usual language of the Fathers, to style the Lord's-day, the Sabbath: and that they by the name Sabbath, either understand the old legal Sabbath, taken away by Christ: or the spiritual and mystical Sabbath, which was typed and represented by the Sabbath of the fourth Commandment.

And when the ancient Fathers distinguish and give proper names, to the particular days of the week, they always style the Saturday * *Sabbatum*, the Sabbath: and the Sunday, or first day of the week *dominicum*, the Lord's-day.

Ignatius *ad Magnes*. Next after the Sabbath-day, let every friend of Christ observe the Lord's-day, etc. Ambros. d.sacram.li.4.c.6. upon the next day being the Sabbath: and after that, on the Lord's-day, I will treat of the order, to be the two holy days of the week, the Sabbath, and the Lord's day, the Arians held their assemblies, without the City. Clem. Romans Ap. cons. memory of the Creation: and the Lord's-day, in honor of Christ his Resurrection. Aug. Epist. 86. Either let us be Christians, and keep holy the Lord's-day: or else turn Jews, and keep the Sabbath. for no man can serve two Masters.

2 The ancient Fathers, very often, by the word Sabbath, understand the mystical Sabbath, which was represented by the legal Sabbath, to wit, Resting from the vile works of sin, and resting in Christ by confidence in his grace: and the eternal rest of heaven, which the righteous shall enjoy after this life. Tertul.c.Jun.c.f. We must keep our Sabbath, not only upon

the seventh day, but throughout the whole course of our life. There is a carnal circumcision, and a spiritual: and there is likewise a temporal Sabbath, and an eternal. Origen. in Numbers hom.23. In the old Sabbath they might carry no burdens, nor kindle fire, etc. Now there is an heavy burden of sin, and the fire of evil concupiscence, which must be avoided, not upon Festivals only, but on every day of our life. And as the Jews might not upon their Sabbath-day, remove out of their places of rest: So we Christians must not depart out of the spiritual resting-place of our souls, namely, verity, righteousness, holiness, etc. Irenaeus li.4.c.30. The old Sabbath instructed people to serve God (spiritually) throughout the whole day, or age of their life. Chrys. in Matthew 11. What need hath he of the Sabbath, who all the days of his life observes a solemn feast, abstaining from malignity and sin, and living virtuously? August. in Joan.tract.3. A Christian abstaining from the servile lusts and works of sin, observeth a spiritual Sabbath, etc. The same is delivered, by other of the Fathers, Athan. d.Sab.& Circumcis. Basil.in Esaia, vision 2. Greg.Nyssen. d.Resurrect.serm.1. Ambros. in Evang.Luc.ca.13. Hieron.in Esa.c.58. & in Ezech.20. Cyril.Alex. d.Adorat.1.17. & in Esa.li.5. & in Ioan.1.4.ca.51. Epiphan. li.1. Haeres.5. & Haeres.66.Numbers 85. Machar. Hom.35. Procopius in Esa.c.58. Isidor. Hispal.d.officiis,li.1.cap.24. Greg.Mag.mor.1.5.c.22. & in Regist.1.II.Epist.3. Anastas. Sinaita in Hexam.lib.7.

3 The ancient Fathers exhort Christian people, to keep the foresaid spiritual Sabbath, by resting from sin, throughout their whole life: and speaking of the Lord's-day, and of other festival days, they persuade with special care to make those days a spiritual Sabbath, that is, on these days to abstain from sin: And in this respect Origen styleth the Holy-days of the Church, observed in his times, Spiritual Sabbaths, giving this appellation to the Feasts of Easter, and Whitsuntide, in the same sense, as he doth to the Lord's-day. From whence it appeareth, that according to the doctrine and style of the Primitive times, the Lord's-day was no other wise accounted the special Sabbath of the fourth Commandment than the other solemn festivals of the Christian Church.

H.B. Formerly cited, tells us, That the Fathers did ever use to call the Lord's day, by the name of the Sabbath: and he produceth Saint Augustine for a witness.

Answ. His first testimony out of this Father, is: c.Adamant.Manich.cap.15. where he setteth down certain words of his own, not found in Saint Augustine: to wit, *Observamus Sabbatum, hoc est, Dominicum*, We observe the Sabbath, to wit, The Lord's day: But Saint Augustine hath no such words, neither delivereth he any thing sounding to that purpose.

For, His words are, *Nos quoq & Dominicum diem, & Pascha solenniter celebramus, & quas-libet alias Christianas dierum festivitates: Sed quia intelligimus quo pertineant, non tempora observamus, sed quae illis significantur temporibus*. We also solemnly observe the Lord's day, and Easter, and all other Christian Holy-days: but because we understand whereunto the same belong (that is, their spiritual end) we observe not the times themselves, but the things signified unto us, at those times. And speaking of the Sabbath of the fourth Commandment, he addeth: *Sabbati quietem non observamus in tempore: sed signum temporale intelligimus, & ad aeternam quietem quae illo signo significatur, aciem mentis intendimus*. We observe not the Sabbath day's rest, according to time: but understanding whereunto that temporal rest served, we direct the consideration of our mind, to the eternal rest, which was signified by the Sabbath day's rest.

2 H.B. Also hath dealt in like manner, with Saint Augustine, in his second allegation: for this Father commenting upon our Savior's words, Matthew 24:20. saith as followeth: Surfeiting and drunkenness, drown and oppress the mind with carnal mirth and luxury: and this wickedness is signified by the Sabbath (concerning which, Christ said to His Disciples, Pray that your flight may not be upon the Sabbath) because this was, and now also is, the wicked custom of the Jews, to overflow in voluptuousness, by reason they are ignorant of the spiritual Sabbath. Now the spiritual Sabbath, whereof the unbelieving Jews were ignorant, was not the Lord's day: but the denying of ungodliness and worldly lusts all a man's life.

3 In the third testimony, which H.B. citeth out of this Father, there is nothing spoken concerning the Lord's day: but Saint Augustine delivers only the form of observing the spiritual Sabbath of Christian mortification, and sanctification, which is performed by resting from sin, and doing the works of holiness, throughout the whole course of a man's life: and comparing the third Aegyptian plague, and the precept of the old Sabbath, he saith, That unquiet men, who refuse to keep the Sabbath, that is to say, which will not apply their minds to the study of good works, and to

reading and prayer, are like unto those small flies, which troubled the Egyptians.

Now before I conclude this Observation, concerning the names and appellations, which are given to this Christian Holy-day, in the Scripture, and by the Ancient Fathers: I desire the Reader to observe the perverse disposition of our novel Sabbatarians. For they will not permit that the Communion Table shall be named an Altar, no, not by an allusion or similitude, because it is not so called in holy Scripture: And because the Romists have been superstitious in their doctrine and practice concerning the Mass: and because of the peril of Idolatry.

But again, on the other side, they style the Lord's day, the Sabbath day: although this name is not given it in holy Scripture: Or by any of the godly Fathers of the Church: And although the Sabbath, and the Lord's day, are so different, as that one is legal, and the other Evangelical: And notwithstanding the peril of Jewish superstition, and the heresy of Judaizants.

OBSERVATION THE SECOND, CONCERNING THE LORD'S DAY.

In the Primitive Church, this Day was highly esteemed and had in honor.

First, It was graced with a name of dignity, to wit, *, the Lord's Day, which is, the Lord CHRIST His Day. For this name *, is derived of *, which is appropriate to our Savior CHRIST, both in regard of the dignity and excellency of His Person: and because of the greatness and largeness of His Dominion: And in respect of His bounty towards the members of His mystical body, Acts 4.36 John 20:13.28 Apoc.17.14. and Chap.19:16.

Now things and persons, which are named the Lord's, are sacred and venerable, in an high degree. The grace of our Lord, etc. Romans 16:24. The Spirit of the Lord. 2 Corinthians 3:17. The beloved of the Lord. Romans 16:8. The glory of the Lord. 2 Corinthians 3:18. The Word of the Lord. 1 Timothy 6.3. The Cup of the Lord. 1 Corinthians 11:27. *Convivium Dominicum*, The Lord's Banquet. Tertul.lib.2.ad V xar. The Church, or House of the Lord, *. Cyril. Hierosol.Catech.18. The body of our Lord, *. Athanas. ad Epictet. The Scripture of the Lord, *. The Word of the Lord, fourth Commandment. The Lord's people, *. In Clemens Alexandrinus.

Secondly, But besides the title, and appellation, the Fathers of the ancient Church, speak most honorably of this Holy-day.

Saint Ignatius the Martyr, who lived in the holy Apostles' age, and was S. John's Disciple, maketh it, *. The Queen, the Princess, the Lady paramount among the other weekly days.

Eusebius in the life of Constantine the Great, lib.4.cap.18. styleth it, *. In truth, and in very deed, the principal, and the first. Saint Chrysostome calleth it A royal Day. Greg. Nazian. Orat.43. saith it is, *, *, higher than the highest, and with admiration wonderful above the other days. Saint Basil. *, the first fruits of days. Saint Hierome in Mark 16. The Lord's day is better than other common days, and than all Festivals, new Moons, and Sabbaths of Moses' Law.

Saint Augustine applies the words of the Psalm unto it: namely, This is the Day which the Lord hath made, let us be glad, and rejoice in it. Psalm 118:24.

Thirdly, Saint Augustine de Temp. Serm.251. Leo Epist.8. Isidor.Hispal.de off.Eccles.lib.1. cap.24. Venerable Beda, de ordinat feriar.Pasch. etc. have noted, many prerogatives belonging to this day: among which these ensuing are principal: The Creation of the whole matter of the world: The forming of light: The Creation of Angels: The falling of Manna: The Resurrection of CHRIST from the dead: The descending of the Holy Ghost, in cloven and fiery tongues, upon the holy Apostles and primitive Church.

Conclusion. It appeareth by that which is delivered in this observation, that the Ancient church, had the LORD's day in very high esteem and veneration, and the principal motive both of the honor given to the Day, and likewise of the religious observation thereof, was the Resurrection of CHRIST from the dead.

The Lord's day (saith Maximus Taurinensis) is venerable, and a solemn day among us Christians, because, like the Sun-rising, and dispelling infernal darkness, CHRIST the Sun of righteousness shined forth unto the world by the light of his Resurrection.

Saint Augustine, the seventh day is ended, the Lord was buried: a return is made to the first day, the Lord is raised: The Lord's Resurrection promised us an eternal day, and it did consecrate unto us the Lord's Day.

OBSERVATION THE THIRD, CONCERNING THE LORD'S DAY.

The Lord's Day began to be observed for a weekly Holy-day in the Christian Church, in the Apostolical age, and while some of the holy Apostles were living.

1. The Apostles themselves, at some times, observed this Day, for it is written, Acts 20:7. The first day of the week, the Disciples being come together to break bread, Paul preached unto them, etc. 1 Corinthians 16:1. Concerning the gathering for the Saints, even as I have ordained in the Churches of Galatia, so do ye also:

2. Every first day of the week, let every one of you put aside by himself, and lay up as GOD hath prospered him, that then there be no gatherings when I come. Now although this Text of S. Paul, maketh no express mention of Church-assemblies on this day: Yet because it was the custom of Christians: And likewise it is a thing convenient to give alms upon the Church-days: It cannot well be gain-said, but that if in Corinth, and Galatia, the first day of every week was appointed to be the day for alms and charitable contributions: The same was also the Christians' weekly Holy-day for their religious assemblies. Read Saint Chrysostom in the margin, etc.

But howsoever it was in the first times of the Apostles ; immediately after them, it is apparent that Christian people made the Lord's day of every week an ordinary Holy-day, for the exercising of religious duties, to wit, common and public prayer, reading and preaching GOD's word, and for celebration of divine mysteries.

Ignatius ad Magnes. *. After the Sabbath, let every friend of Christ make the Lord's day a solemn Festival.

Justin. Mart. Apol.2. upon the Sunday *, a common assembly both of Citizens, and of Rural people is held, etc.

Tertul. Apolog.cap.39. (upon that day) we Christians meet together, in the common assembly, etc. For although Tertullian nameth not Sunday or the Lord's day, in this chapter of his Apology: yet in the 16. chapter going before, and De idolatr.cap.14. he sheweth that the Sunday or Lord's day, was a weekly time for public religious offices: and that the honoring of this Day, by making it an ordinary Festival, was one reason, for which the Pagans imagined Christians to have been worshipers of the Sun.

Clemens Romans Const. Ap. li.2.cap.63. We Christians assemble ourselves with much diligence, upon the Lord's-day, to praise God, etc.

S. Basil. d. spir.sanct.27. numbers the observation of the Lord's-day, amongst Apostolic traditions. Likewise, Isichius in Leviticus 51:2.ca.9. and S.Augustine his general rule. De Baptism.c.Donatist.li.4.cap.24. proves it to be so.

**A DECLARATION OF THE RELIGIOUS OFFICES AND
ACTIONS, WHICH WERE PERFORMED IN THE COMMON
ASSEMBLIES, UPON THE LORD'S-DAY.**

1 Common Prayer, supplication, and thanksgiving, were made and offered to GOD and CHRIST, according to the holy Apostles' rule, 1 Timothy 2:1.2.

2 The Scriptures of the Old & New Testament, were read distinctly in the native language of the Hearers: or in such a language as the auditory understood.

3 After the solemn reading of the holy Scripture, * the Bishop or chief Pastor of the Church, preached a Sermon to the auditory, wherein he exhorted them, to the belief of such things as they had heard read: and to the obedience of the holy duties, and the imitation of the godly examples, which had been read unto them out of the Scriptures.

4 The holy and mysterious Eucharist, was celebrate, and the sacrifice of praise and thanksgiving being offered up unto God, for his rich grace, represented and exhibited in this Sacrament: The mystical signs of Bread and Wine, after their blessing, were distributed by the hands of the Deacons, to all and every one present: and also they were sent and carried unto them, which by reason of sickness, or other just occasion, were absent from the public assembly.

5 Grievous sinners and offenders, namely Fornicators, Adulterers, Sorcerers, etc. and Heretics, and such as in time of persecution had denied the faith: schismatical persons, who disturbed the peace and unity of the Church, were put to open penance: and the censures of the Church, whereof excommunication was principal, being a prejudgement of God, and a forerunner of eternal perdition, were solemnly published and pronounced.

6 S. Paul's rule concerning alms and charitable relief, of the poor and afflicted servants of Christ: and especially of such, as were in bonds, or in servitude, or other oppression, for the testimony of the Lord Jesus, was duly observed in the Christian Church, upon the Lord's-day.

7 Christians observed a Love-feast, or feast of charity, called *: partly to help and comfort the poor: partly for the mutual consolation of their whole body: also hereby to cherish and increase, amity, charity, one with another: and that in those afflictive times of persecution, they might understand each other's danger, necessity, loss, etc. and receive advice and counsel, etc. Saint Paul toucheth upon these Feasts, 1 Corinthians 11. and likewise Saint Jude in his Canonical Epistle, ver.12. Tertullian describeth this Christian Feast, Apol.c.39.n.6. Origen, c. Cels. 1.1. Concil. Gangr. ca.11. Chrys. in Epist. ad Corinth.Hom.27.

8 Lastly, Ordination of Bishops, Priests, and Deacons, was usually performed upon the Lord's-day. Leo Mag. ad Dioscorum. Episc. Alex. Ep.81.cap.1.

OBSERVATION THE FOURTH, CONCERNING WORLDLY LABOR, AND NEGOTIATION UPON THE LORD'S-DAY.

The Law of the fourth Commandment enjoined the Jews and Israelites, a total resting and cessation, from labor and secular negotiation upon the Sabbath, by the space of a natural day, that is, from the vespers of the sixth day, until Sun-setting of the seventh day, Leviticus 23:32. From even to even, shall ye celebrate your Sabbath. And during this space of time, all servile labor was prohibited, and all common or civil work, except only such, as was necessary for the preservation of man and beast, and for God's own service.

But the Evangelical Law imposeth no such Commandments of total abstinence, from secular labor, or from civil actions, during the space of a natural day: either upon the old Sabbath day, or upon the Sunday, or upon any other day of the week:

The Christian Church, upon reasons formerly declared, makes the first day of the week a solemn festival day: and servile labor, and secular negotiation, is by the precept of the Church, prohibited upon this day: not because of the letter of the fourth Commandment, or because such labor is vicious or sinful, and of the same quality with blasphemy, adultery, and

theft: but so far forth only, as the same is an impediment, to such religious and Evangelical duties, as are commanded to be performed, upon the Lord's-day, by the precept of the Church: and so far forth also, as labor or secular actions do hinder Christian people, or withdraw them, from the service of Christ, and from spiritual actions, necessary to their religious edification.

Now this is confirmed in manner following.

1 In the New Testament we read of no prohibition, or negative precept concerning abstinence, and cessation from secular actions, upon the Lord's day, more than upon other days: *et quod non prohibetur ultro permissum est*: That which is not prohibited is freely permitted, saith Tertullian.

2 The Catholic Church for more than six hundred years after Christ, permitted labor, and gave license to many Christian people, to work upon the Lord's-day, at such hours, as they were not commanded to be present at the public service, by the precept of the Church.

During the first 300. years after Christ, the Church lived in persecution, and Christians were not free to abstain from labor, upon the Lord's day, or upon the other days, for great multitudes of them were bondmen to Pagan Masters: many were compelled to labor in Mines, and in Galleys, and to toil and drudge, at all times, when their cruel Lords commanded them. And we cannot find in the whole Ecclesiastical story, that Christian people did make it a matter of religion to forbear worldly labor upon any day of the week, when they were commanded the contrary by their Lords: neither were any tormented or made martyrs, merely for this reason, That they refused to work, or labor or travel upon the Lord's-day: But if this had been a sin of the same quality with blasphemy, Adultery, and theft, they would rather have endured the misery which cruel tyrants could have laid upon them, than wilfully to have transgressed a prime divine moral Law.

After the three hundred years, when Constantine the Great, by his imperial power, maintained Christian religion, and among many other religious constitutions, ordained the weekly observation of the Lord's-day: Rural people had liberty to labor in their fields and Vineyards, and none of all the holy Fathers of the Church, living in those days, or many years after reproved the same, or held it a profane thing.

In S. Hierome's days, and in the very place where he was residing, the devoutest Christians did ordinarily work upon the Lord's-day, when the service of the Church was ended. For this Father in his Epitaph, or Funeral Oration of Paula reporteth, as followeth:

The (Lady) Paula her self with all the Virgins and Widows, who lived at Bethlehem, in a Cloister with her, upon the Lord's-day, repaired duly to the Church, or House of God, which was nigh to her Cell: And after her return from thence to her own lodgings, She her self, and all her company fell to work, and every one performed their task, which was, the making of clothes and garments, for themselves and for others, as they were appointed.

In Gregory the Great his time, it was reputed Antichristian doctrine, to make it a sin, or thing unlawful to work upon the old Sabbath-day, or upon the Sunday, or Lord's-day.

In after times, both in the East and West, in France, in Great Britain, both in the days of Saxon and Danish Kings: rural works and labor: and other civil and secular negotiations, were prohibited and restrained, upon the Sunday or Lord's-day, and upon other Festival days. And this restraint was made, both by Regal and Imperial Laws, and likewise by Episcopal Synods. Read the quotations in the Margin.

Novel. Leon. ca.54. Statuimus quod spiritui sancto, ab ipsoque institutis placuit, ut omnes in die sacro, quoque nostra integritas restaurata est, a labore vacent: neque Agricolaе, neque quicumque in eo alii, illicitum opus aggrediantur. Si enim qui umbram quandam atque figuram observabant, tantopere Sabbati diem venerabantur, ut ab omni prorsus opere abstinerent, quomodo qui gratiae lucem, ipsamque veritatem colunt, hos eum diem, qui a Domino honore ditatus est, nosque ab exitii dedecore liberavit, non venerari par est?

Imp. Ludovic. & Lothar. Concil. Paris. 1.cap.50. Judaеis carnalibus moris est, Sabbatum carnaliter observare: Christianorum porro religiosae devotionis (quae ut creditur ex Apostolorum Traditione, imo Ecclesiae auctoritate descendit) mos inolevit, ut ob memoriam Dominicae resurrectionis, diem dominicum venerabiliter atque honorabiliter colant, quoniam eo die Deus lucem mundi condidit: eo die Christus a mortuis resurrexit, eo die paracletum Spiritum sanctum Apostolis misit de Coelis, eo die Manna pluit de

Coelo. Haec & hiis similia liquido ostendunt, hunc diem caeteris diebus celebriorem, & venerabiliorem esse debere. Proinde nobis visum est, ut primum Sacerdotes, cunctique fideles summopere procurent, ut tanti diei debita observatio, religiosaque devotio, devotius exhibeatur. Quapropter specialiter & humiliter a Sacerdotibus Imperialis Majestas flagitanda est, ut ejus a Deo ordinata potestas, ob honorem et reverentiam tanti diei, cunctis metum incutiat, ne in hac sancta & venerabili die, mercatus & placita, & Ruralia quaeque opera, nec non & quaslibet Corrigationes ullius conditionis homines, facere presumant quoniam dum haec agunt, & decus Christianitatis obfuscant, & nomen Christi blasphemantibus, locum amplius blasphemandi attribuunt: decet igitur ut eo die Christianus, Divinis laudibus, & non ruralibus operibus vacet.

Carol. Mag. Turon. Concil.3.cap.40. Interdicatur ne mercata & placita usquam fiant in die Dominico. Quapropter oportet omnes Christianos a servili opere, in laude Dei & gratiarum actione, usque ad vesperam perseverare. Ansegisiis.li.1.cap.139.d. Francor.leg. Carolus magnus in constitutionibus suis prohibet, ut mercatus die Dominico nullo loco habeatur.

Concil. Mariscon. 2. Can.1. Custodire debemus diem Dominicam quae nos denuo peperis, & a peccatis liberavit. Nullus vestrum litium fomitibus vacet, nullus causarum actiones exerceat, nemo sibi talem necessitatem exhibeat, quae jugum jumentorum cervicibus imponat. Estote omnes hymnis & laudibus Dei, animo corporibusque intenti: Si quis vestrum proximam habeat Ecclesiam, properet ad eandem, & ibi Dominico die, semetipsum precibus lachrymisque affcito. Sint oculi manusque vestrae, toto illo die ad Deum expansae. Ipse enim est dies requietionis perpetuus: ipse nobis per septimae diei umbram insinuatus noscitur, in lege, & Prophetis. Iustum igitur est, ut hanc diem unanimiter celebremus, per quam facti sumus quod suimus.

Cabilonens. Concil. ca.18. Instituímus ut in ipso Dominico die ruralia opera, id est, arare, messes metere, exactus facere, vel quicquid ad ruris culturam pertinet, nullus penitus praesumat.

Turonens. Synod. Sub Carol.m.ca.40. Interdicatur ne mercata, & placita usquam fiant in die Dominica, qua oportet omnes Christianos a servili opere, in laude Dei, & gratiarum actione usque ad vesperam perseverare.

Arelatens. Concil. Sub Carol. magno. Ne in Dominicis diebus publica mercata, neque causationes, neque disceptationes exercentur: & penitus a rurali & servili opere cessetur, hiis solummodo peractis, quae ad Dei cultum & servitium pertinere noscuntur.

Antisioderens. Concil.cap.16. Non licet die Dominico boves jungere, vel alia opera exercere.

Moguntiac. Concil. Sub Carole.m.cap.37. Omnes dies Dominicos cum omni veneratione decrevimus observari, & a servili opere abstinere: & ut mercatus in eis minime sit, nec placitum ubi aliquis ad mortem vel poenam judicetur.

Rhemens. Synod. Sub. Carolo.m.cap.35. Vt diebus Dominicis secundum domini praeceptum, nulla opera servilia quilibet perficiat: nec ad placita conveniat, nec etiam donationes in publico facere praesumat, neque mercata exercent.

Concil. Dingfeld. apud Aventin. Annal.li.3. Die festo Solis, otio divino intentus prophanis negotiis abstineto. Qui hoc die vehiculariam aut hujusmodi operam fecerit, jumenta ejus publica sunt. Si contumax perrexerit, in servitutem redigatur.

De observatione diei Dominica ex antiquis legibus & Synodis Anglo-Saxonum, etc.

Ex Ina Regis Occid.Saxon. ll.c.3.Circa An.688. Si servus operetur die Solis per praeceptum Domini sui, liber sit, & solvat Dominus mulctae nomine 30.s. Sin injussu Domini operetur, corium perdat (ii. flagelletur) vel flagellationem pretio redimat. Si liber ea die operetur, non mandante Domino amittat libertatem, & in Sacerdotem poena duplex esto.

In ll. Aluredi magni, Regis Angl.An.Dom.876. Cum Guthurno Danorum Rege primo editis, et in foedere Edovardi Regis filii Aluredi magni cum eodem Guthurno postea confirmatis, sez. circa

An.Dom.912.Cap.7.sic habetur sub tit. De operibus in die festo.
Dein in textu.

Qui in die Solis mercaturam egerit, mercem ipsam foris facito, & praeterea fi is Danus fuerit, 12. (nummi) oras, Anglus vero 30. sol. Liber, si in quavis festa die operatus sit, vel libertate sua exuatur, vel legis violatae mulctam (quam Latislite vocant.) Servus corium perdat, vel hoc pretio redimat. Si Dominus servum suum ad aliquid operis in die festo cogerit, legem violaram apud Danos subeat, apud Anglos mulctam constitutam.

Cap.9. Nemo sceleris reus (siqua vitari possit) in festivitate diei Solis afficiatur morte, ni in fugam se conjecerit vel repugnaverit: comprehensus autem teneatur, donec festivitas diei pertransierit.

In ll. Regis AEthelstani.Cap.24. Nulla mercatura sit in die Solis: si quis hanc fecerit mercem foris facito, & etiam 30. solidis eluito.

In ll. Eadgari Regis, Cap.5. Circa An.Dom.966. Vnumquemque diem Solis quisque festum celebrato, ab hora nona diei Saturni (id est, tertia pomeridiana) usq; ad diluculum diei Lunae, sub ipsa mulcta in Iudiciali libro designata. Quamlibet etiam diem Missalem prout indicta fuerit a Sacerdote, & indicta insuper jejunia omni cum religione unusquisque observato.

In Canuti ll. Ecclesiast.Cap.14. Circa An.Dom.1026. Festa & jejunia quisquis observato, diei Solis celebritatem a nona (.i. hora tertia post meridiem) diei Saturni, usque in diluculum diei Lunae, & alias omnes Missales dies prout fuerint imperati.

Et Cap.15. Mercaturam etiam in die Solis & secularem quamlibet concionem (nisi magna provocante necessitate) strictius inhibemus ; & a Venatione mundanisque omnibus operibus unusquisq; sedulus acquiescat.

Et in ll. ejus secularibus, Cap.42. Nemo sceleris reus (siqua vitari possit) in festivitate diei Solis afficiatur morte, etc. totidem omnino verbis ut hic superius in Foedere Aluredi & Gutbruni, Cap.9.

[This paragraph is partially smeared, almost beyond recognition.]
Ed.Cons.tir.an.1054.(in suis quae extant legibus) nihil aliud de diei Dominicae observatione statuit, quam (ut caeteri dies omnes

Ecclesiae) pace sua regia fungeretur: hoc est, ut immunis esset a fori jurgiis & secularibus aliis vexationibus, unde in Cap.3. ait, Ab adventu Domini usque ad octabis Epiphaniae, pax Dei & sanctae Ecclesiae per omne regnum. Similiter a septuagesima usq; ad octabis Paschae. Item ab ascensione Domini usq; ad octabis Pentecostes. Item omnibus diebus quatuor seporum. Item omnibus Sabbatis ab hora nona, & tota die sequenti usq; diem Lunae. Item vigiliis Sanctae Mariae, Sancti Michaelis, etc. Item omnibus Christianis ad Ecclesiam causa orationis euntibus, pax in eundo & redeundo sit eis, etc. Haec eadem in Il. Gullelmi Conquest.

In Concilio Cloveshovia sub Cuthbarto Archiepis. Daroberniae, An.Dom. 747.

Cap.14. De honore & observatione Dominici diei.

Quarto decimo statuitur loco: ut Dominicus dies legitima veneratione a cunctis celebretur, sitque Divino tantum cultui dedicatus, omnesq; Abbates & Presbyteri isto sacratissimo die in suis Monasteriis atq; Ecclesiis maneant, missarumq; solemniam agant, omissisq; exterioribus negotiis ac saecularium conventibus atq; itineribus, nisi inexcusabilis quaelibet causa urgeat religiosae conversationis, ac bene vivendi normulam de sacrae Scripturae eloquiis subjectis famulis praedicando insinuent. Sed & hoc quoq; decernitur quod eo die sive per alias festivitates majores, populus per Sacerdotes Dei ad audiendum Verbum Dei conveniat, Missarumq; sacramentis ac doctrinae sermonibus frequentius adsit.

Inter Canones Egberthi Archiepiscopi Eboracensis. Circa An.Dom.784.

Cap.3. Item ut omnibus festis etc diebus Dominicis unusquisq; Sacerdos Evangelium Christi praedicer populo.

Infra sub titulo de Sabbato.

Deus Creator omnium creavit hominem in sexta feria, & in Sabbato requievit ab operibus suis, & sanctificavit Sabbatum propter futuram significationem passionis Christi & quietis in sepulchro. Non ideo requievit quia lassus esset, qui omnia sine labore fecit, cujus omnipotentia non potest lassari, & sic requievit ab operibus suis ut non alias creaturas quam antea fecerat postea fecisset. Non

fecit alias creaturas postea, sed ipsas quascunq; fecit omnianno, usq; in finem seculi facit. Homines creat in animabus & corporibus, & animalia & bestias sine animabus. Omnis anima hominis a Deo datur, & ipse renovat creaturas suas, sicut Christus in Evangelio ait; Pater meus usq; modo operatur, & ego operor. Christus pro nobis passus est in sexta aetate [mundi? blurred] in sexta feria, & reformavit perditum hominem passione sua, & operatis miraculis suis requievit in sepulchro per Sabbatum, & sanctificavit Dominicum diem resurrectione sua. Nam Dominica dies prima dies saeculi est, & dies resurrectionis Christi & dies Pentecostes, & ideo sancta est, & nos ipsi debemus esse spiritaliter Sabbatum Sabbitizantes, id est, vacantes ab operibus servitutis, id est, peccatis, quia qui facit peccatum servus est peccati. Sed quia non possumus esse sine peccatis, caveamus in quantum possumus & emendemus quicquid peccaverimus, demus bona exempla subditis nobis, & corrigamus nosmet ipsos & subditos, & exhortemur ad meliora jugiter. Amen.

Circa An.Dom.1009. In Concilio AEmanensi Pambritannico Regis Ethelredi edicto ab Archiepiscopis AElfego Dorobern. & Vulstano Eboracensi, etc. celebrato.Cap.15.

Festivitatem diei Solis & ad eandem quicquid pertinet, serventius quisq; observato. A mercaturis & conventibus populi (puta secularibus & forensibus) a Venatione etiam & mundanis operibus in sancta illa die sedulus abstineto. Haec propemodum verbatim: sed in exemplo istius Concilii perantiquo ita exhibetur: Dominicae sollemnia diei cum summo honore magnopere celebranda sunt, nec quicquam in eadem operis agatur servilis; Negotia quoq; secularia, quaestionesq; publicae in eadem deponantur die.

With the former Lawes and Edicts of Princes: and the Canons of Councils, our national Lawes and Statutes, and the precepts and Canons of our Church, accord very exactly, concerning abstinence from secular affairs, and the religious observation of the Lord's-day, and of other Holy-days.

And we consent likewise with the Catholic Church, concerning the freedom of Christian people, from the rigorous servitude of the Judaical Law: and the Statutes of our Nation, and our Canons, and our Homilies

permit necessary work, (the forbearance whereof, would bring notorious detriment, upon some part of Sundays and Holy-days.)

Our Homily saith: This Commandment doth not bind Christian people so straitly as it did the Jews, touching the forbearing of work and labor in time of great necessity.

Q. Eliz. Injunct.20. All Parsons, Vicars, and Curates, shall teach and declare unto the people, that they may with a safe and quiet conscience, after their common Prayer in time of Harvest, labor upon the Holy and Festival days, and save that thing which GOD hath sent. And if for any scrupulosity or grudge of conscience, they should abstain from working upon those days, that then they should grievously offend and displease GOD.

King Edward 6. Injunct. All Parsons, Vicars and Curates, shall teach and declare unto their Parishioner, that they may with a safe and quiet conscience in time of harvest, labor upon the Holy and Festival days, and save that thing which GOD hath sent. And if for any scrupulosity, or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease GOD.

The Statute of King Edw.6.An.5.&6.c.3. Provided always, and it is enacted by the authority aforesaid, that it shall be lawful to every husband-man, etc.

And in ancient times, the like was permitted

OBSERVATION THE FIFTH, CONCERNING THE LORD'S DAY.

Abstinence, or resting from secular labor and negotiation, and likewise from Pastime and Recreation upon the Holy-day, are considerable, Either according to their Relation to the Religious offices of the day: Or as they concern the temporal welfare, comfort, delight, profit, and necessity of man.

So far forth, as secular labor, and pastime, or recreation are impediments to sacred and religious duties, public or private, to be performed upon the Holy-days, they are to be avoided, and abstinence from them must be used, according to the equity of divine law, and the Precept of the Church: Otherwise they are sacrilegious, Because they are means to rob GOD of His honor, and to hinder the spiritual edification of Christian people.

The eating of certain kinds of meats, was sinful under the Law, because of a legal prohibition: But under the Gospel, the eating of all kinds of wholesome meats is lawful, Unless the same be done intemperately, or contrary to the Precept of the Church or State, commanding abstinence and fasting: In like manner, working and laboring upon the old Sabbath day, was a sin under the Law, because of GOD's positive precept: But under the Gospel, it is no sin to work or labor upon any day of the week, but then only, when the doing thereof is an impediment to spiritual and religious offices, which by the general commandment of the Holy ghost, and by the subordinate precept of the Church, are to be performed upon the Holy-day.

And for this cause the Church of GOD prohibiteth them: And this Precept of the Church hath a two-fold obligation: The one arising from the quality of the object, or things prohibited; For because abstinence from labor, and from recreation upon the Holy-day, is subservient to the exercise of Religious duties: And on the contrary, secular labor and pastime are impediments thereunto: Therefore, although in their proper quality they are not evil, yet the use of them, is to be forboren, at such times and hours of the day, and in such manner, as the Precept of the Church commandeth.

The second obligation of the Precept of the Church, ariseth from the authority of the commanders: For the Bishops and Pastors of the Church, are by office, Stewards, and subordinate Rulers, in the House of God, having authority from CHRIST not only to feed His flock with wholesome doctrine: but to govern the same with holy precepts and Canons in matters of decency, order, and edification. And it is the duty of Christian people to obey them, Hebrews 13:17.

Also Kings and Princes are the Lord's Vice-regents, Psalm 82:6. to govern and command His people, Not only in matters concerning human society, But also in things concerning or appertaining to Divine Religion.

And it hath always been the honor of Religious Monarchs, to confirm and ratify the godly precepts and Canons of the holy Bishops and Pastors of the Church, by their regal and imperial authority: As appeareth by Constantine the Great, and by Theodosius, Marcianus, Charlemagne, Lewis, Lotharius, etc.

Now the holy Apostle commandeth obedience to Royal authority in things honest, religious, and just, and that, for conscience' sake, Romans 13:5. for

when they command Duties of this quality, *Per illos jubet Christus*: The supreme Law-giver Himself, which is the Lord Christ, is the Prime Commander, Proverbs 8:15.

CONCERNING RECREATION UPON THE HOLY-DAYS.

By Recreation we understand, Sports, Pastimes, Music, playing at some kinds of games, and bodily exercises, etc. used to refresh the body and mind of Man, after labor and serious actions.

Recreations are of two sorts or kinds: 1. Honest and Lawful: 2. Vicious and unlawful.

Honest and lawful recreation is such, as neither is vicious, in respect of the matter and quality of the object: neither is accompanied with any evil circumstances. Vicious objects are such, as be morally evil in quality: as excessive drinking, profane, obscene, or scurrilous speaking, prodigal or fraudulent playing or gaming, etc.

Evil circumstances, are undue and unseasonable time: undecency in respect of place, persons, habit, or gesture: relation to some vicious end: excessive and immoderate action, disobedience to Laws and superior authority, etc.

Thes.1. All kinds of recreations, which are of evil quality in respect of their object: or which are attended with evil and vicious circumstances, are unlawful, and to be refrained upon all days, and at all seasons. But if they be used upon the Lord's day, or on other Festival days, they are sacrilegious, because they rob God of his honor, to whose worship and service the holy day is devoted: and they defile the souls of men, for the cleansing and edifying whereof, the Holy-day is deputed.

Thes.2. Recreations honest and moderate, such as are neither vicious in quality or circumstances, may Lawfully be permitted, and exercised upon some part of the Christian Holy-day.

Argument 1. Recreations of this quality, are prohibited by no just Law: either Divine, Ecclesiastical, or Politic: and therefore they are not sins, because sin is the transgression of some just Law, according to the definition thereof, in holy Scripture, 1 John 3:4. Matthew 15.3. Romans 2:23. & Chap.7:7. James 2:11. and according to the Fathers, and all the Doctors of the Church.

Unless therefore the opposers of such recreations, be able to demonstrate, that they are prohibited, or repugnant to some just Law, the same are not vicious or sinful, and they may lawfully be permitted by superiors, and exercised by subjects, and inferiors, upon the Holy-day.

Argument 2. Secular and corporal labor, may lawfully be used, upon some part of God's Holy-day: namely so far forth as the same is not an impediment, to the religious Offices of the day.

Therefore honest and moderate recreation, may likewise be permitted and used.

1 The Antecedent is proved in manner following:

1 No just Law, Divine, Ecclesiastical, or civil, doth totally prohibit the same.

2 Many cases of urgent necessity require this: for the welfare of man himself, and of many creatures is preserved thereby.

3 In the time of the Old Law, the same was lawful in many cases, Matthew 12:11, etc.

4 The Apostolical Primitive Church permitted this, and all the School Doctors, and the Canonists: and worthy Divines of our own part teach the same.

2 The sequel and consequence of the Argument is builded upon this reason.

Secular and toilsome labor, upon the legal Sabbath, was literally and expressly prohibited, both in the fourth Commandment of the Decalogue, and also in sundry other passages of Moses his Law, and in the Prophets: and that with great severity. Exodus 31:14. and Chap.35:2. Jeremiah 17:27. And therefore the doing thereof was a direct and express transgression of the Sabbatical Law.

But honest and moderate recreation was not prohibited, either in the Law, or in the Prophets, in literal and express terms: and if it were forbidden, the same was done collaterally only, or by consequence.

Now that which is directly and by name prohibited by any Law, is more unlawful than those things which are concluded by inference only, to be

repugnant to the Law. If then secular labor is not simply unlawful on the Holy-day, although it were expressly named in the Law: then civil recreation, not prohibited in terms, neither yet by any necessary consequence from the Law, cannot be simply unlawful.

**THE TENET OF THE NOVEL-SABBATH TEACHERS,
CONCERNING LABOR AND RECREATION UPON
THE SUNDAY.**

I.D. We must know, that the Lord's day must contain 24. hours, all which must be dedicated to Him, that so his blessing may be more plentifully poured down upon us. We are to know that the Sabbath containeth 24. hours, as well as any other day, and therefore the night must be spent in an holy rest also: Not but that man is allowed to take sufficient sleep: but his sleep is to be seasoned with the sweetness of former exercises, and his Dreams to have some taste of Religion, more than at other times.

Now GOD biddeth us keep, the whole seventh-day: for he would have us give as long a day to him, as he hath given to us.

D.B. d.Sab.p.262. Upon the Lord's-day, we ought to rest, from all honest recreations, and lawful delights. Pag.274. From talking of recreations.

E.E.p.107. Recreation belongs not to rest, but to labor, and is used that men may by it be made more fit to labor, & therefore it must be granted on days of labor, (and not on the Sabbath-day.)

I.D.140 If men will allow their servants recreation, let them allow part of their own time, and be liberal in that which is their own, and not in that which GOD hath not given them warrant to bestow on their servant.

G.W. of the Sabb. Chapt.4. GOD requireth in the Commandment that we rest the whole day, and keep the whole day holy, for if he had meant but a part, he could have said so much: but in that he requireth a day in the Commandment, he putteth it out of question.

Every one of thy days hath twenty four hours: and therefore he must have so many to his day: or else thou hast more than six days given thee: or if not given, then thou takest it as Hophni did the flesh, and then thou robbest GOD of part of his day, and so thus committeth theft.

Pag.60. Neither yet is this sufficient to keep the Sabbath-day from morning to night etc. But we must keep the night also, for it is a part of the day natural: for so Moses, Genesis 1. accounteth the evening and the morning but one day.

THE RIGID TENET OF SOME SUNDAY-SABBATIZERS.

Tho.Rogers Prefat. before the Article.

I have read, and many there be alive which will justify it, how it was preached in a Market Town in Oxfordshire, that to do any servile work or business on the LORD's-day, is as great a sin, as to kill a man, or to commit adultery.

It was Preached in Summerset-shire, that to throw a bowl on the Sabbath-day, is as great a sin, as to kill a man.

It was preached in Norfolk, that to make a Feast, or Wedding-dinner on the Lord's-day, is as great a sin, as for a father to take a knife and cut his child's throat.

It was preached in Suffolk (I can name the man, & I was present when he was convented before his Ordinary for preaching the same) that to ring more Bells than one upon the Lord's-day, to call the people to Church, is as great a sin as to commit murder.

ARGUMENTS USED (OR RATHER ABUSED) BY THESE NEW LAW-MAKERS, IN CONFIRMATION OF THEIR TENET.

Argument 1. The Law of the fourth Commandment prohibited recreation upon the whole Sabbath-day to the Jews: but the same Law bindeth us Christians.

1 That Law prohibited servile work: and work, and recreation are equal impediments to the sanctifying of the Sabbath.

2 The same Law is in force amongst Christians, because it is a moral Law, one of the ten Commandments: and the observation of it was enjoined with as much severity, as the observation of any other precept.

Ans. 1. I find no formal or express prohibition, either in the Text of the fourth Commandment, or in any other sentence of Moses' Law, simply

restraining the Jews and Israelites of old from the use of honest recreation upon their weekly Sabbath-day.

Secondly, One principal end, and necessary use of the old Sabbath was: to refresh and recreate people after toil and hard labor. Exodus 23:12. Six days thou shalt do thy work: and the on the seventh day thou shalt rest: that thine Ox and thine Ass may rest, And the son of thine hand-maid, and the stranger may be refreshed, * *recreetur*, *.

But if all civil recreation had absolutely been denied the Jews, upon every part of their weekly Sabbath, which continued four and twenty hours, Leviticus 23.32. This had been rather an heavy burden, than a recreating and refreshing of people. For it is more grievous for people to sit still in one place so many hours, and to have the body and mind exercised with no variety of action: But only reading Deuteronomy, or other parts of Moses' Law, which ordinary persons understood not: Than to travel and labor in their ordinary businesses. Now we read in Exodus 16:29. this branch of the old Sabbath law: Abide ye every man in his place: let no man go out of his place on the seventh day. And Origen saith of the Jews: That in whatsoever habit, or place, or posture of body they are in, upon their Sabbath day, in the same they must continue until the evening.

Thirdly, The Rabbins out of their Talmud affirm: That under the old Law it was permitted young people to recreate and disport themselves upon some part of the Sabbath, with running, or leaping, or dancing: provided, that this were done in honor of the Sabbath.

Conclus. It is not then, a certain truth, that honest and sober Recreation was universally prohibited by the law of the fourth Commandment. And therefore one cannot necessarily conclude from thence, the unlawfulness of all civil recreation, upon the Christian Holy-day.

A SECOND PART OF THE ANSWER.

If it were granted, that the old Sabbath law prohibited all civil recreation, etc. This concludeth not against recreation upon some part of the Christian Holy-day, for these reasons:

1 The old Sabbath law was positive and temporary, obliging Jews and Proselytes, until the time of the Gospel, and then ceasing. Read this demonstratively proved before, page 34. etc.

2 The LORD's Day succeedeth not the Legal Sabbath, by Divine institution, in respect of the old form of observation: to wit, in length and continuance of hours: Nor yet in the rigor and strictness of external Rites, For there is no proof hereof in any passage or sentence of holy Scripture: Nor in the Tradition of the Ancient Catholic Church: neither is there any ground of reason for it.

The continuance of the old Sabbath, the just space of four and twenty hours: And in the strict form of rest from worldly labor and negotiation, were types and figures of things to be fulfilled under the Gospel: And they were expressly commanded in the old Law: but the limitation of the time, and hours of the day, for divine worship, and Church duties: and likewise the Rule, for outward rest, and cessation from secular labor, and from play and pastime under the Evangelical State, are all of them ordered and appointed by the Rulers of the Christian Church, according to such general Canons, as the Holy Ghost, hath set down in the Scripture. Read before pag.100. And therefore in the new Covenant, we are not subject to the rudiments of the old Law: And even as, although the Sacrament of Baptism, succeedeth, and is used in the place of Circumcision, Yet we forbear not the administration thereof until the just number of eight days: So likewise we are free from the legal observance of such a just quantity and number of hours, as was commanded the Jews, by the old Law, for the continuance of their weekly Sabbath days' rest. Read before pag.216.

Another branch of Sunday Sabbatarian's doctrine: That to labor or to use any civil recreation on the LORD's Day, is a sin of as evil quality, As Murder, Adultery, Incest, False witness, Theft, etc. Upon these two false and absurd grounds. First, Because the same is a sin against a Commandment of the first Table of the Decalogue. Secondly, Because it was punishable with the same penalty of death, as murder and adultery were punished. Exodus 35:2. Numbers 15:36. with Deuteronomy 22:22.

Answ.1. The Antecedents of both the reasons are denied upon these grounds following.

First, To labor, or to use civil recreation upon some parts of the Lord's-day, and in such manner as the Law of the Church, and of the State permitteth: is no sin, and therefore it is not a transgression of any precept of the first Table of the Decalogue.

Secondly, It is impossible for these superstitious Law-givers to make demonstration, either out of holy Scripture, or sound reason, or testimony and authority of approved witnesses: That it was a capital crime, in the time of the old Law, for Jews and Proselytes, to use sober and honest pastime and recreation upon some part of their Sabbath-day: or within the space of any of the four and twenty hours, during which, their legal Sabbath continued.

**AGAINST THE SEQUEL OF THE FORMER ARGUMENT, I
SHALL OPPOSE THESE POSITIONS FOLLOWING.**

Thes. 1. All sins against the Commandment of the first Table of the Decalogue, are not more vicious in quality, nor of greater guiltiness before GOD, Than some sins against the precepts of the second Table.

Thes.2. Some sins, and some transgressions of precepts of the second Table, are more grievous and heinous, in quality, guiltiness, and effect, than some sins and transgressions of the Commandments of the first Table.

Thes.3. Sins against the second Table, being less in respect of their material object, do many times, by reason of malice in committing, and by aggravating circumstances, become more deadly, than some kinds, or actions of superstition, idolatry, infidelity, distrust in GOD, neglect of Divine Service, etc.

Thes.4. In comparing of sins, we must always proceed in manner following, that is: Compare soul sins of either Table, with soul sins: like sins to like, both according to the material object: and according to malice and willfulness, and other circumstances in the offenders.

These things being premised, it will appear by many examples, and sentences of holy Scripture, that my former Positions, concerning the equality, and inequality, parity, or imparity, of the sins of either Table, are undoubtedly true.

Genesis 18:11, etc. Sarah sinned against the first Commandment of the first Table of the Decalogue, not believing GOD's promise revealed by the Angel, That she being then waxed old, and her Lord also, should of a surety bear a child.

2 Samuel 12:4. A certain rich man, sinned against the second Table: For this rich man had exceeding many flocks and herds: But the poor man had

nothing, save one little Ewe lamb, which he had bought and nourished up, etc. And there came a traveler unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way-faring man, that was come unto him: But took the poor man's Lamb, and dressed it for the man that was come unto him.

Now if we make comparison betwixt these two former sins, whereof the one was a transgression of a Precept of the first Table, and the other of the second, the rich man's sin was damnable and mortal, 2 Samuel 12:5. The sin of Sarah, being only of infirmity, was corrected with a check only of the Angel, and without further punishment.

Deuteronomy 32:51. Numbers 20:24. and Chap.27:14. Moses and Aaron trespassed against the Lord (by distrust in His Word and power) at the waters of Meribah-kadesh, in the wilderness of Zin in the strife of the congregation: they did not sanctify Him at the water, before the people.

1 Kings 21. King Ahab consented to the murder of Naboth the Jezreelite, and when Naboth was dead, he took possession of his Vineyard, verse 16.

This sin of Ahab being against the second Table, was damnable in an high degree, and it brought destruction upon himself, and it was the cause of utter ruin of all his posterity. 2 Kings 21:21,22.

But the trespass of Moses and Aaron against the first Table, was an occasion to impeach their entrance into the Land of Canaan, but it neither hurt their posterity, neither deprived themselves of GOD's eternal love, and grace.

The man of God, being seduced by an old Prophet, disobeyed an express Commandment of God, which was against the first Table of the Decalogue: 1 Kings 13:21.

Absalom sinned against the second Table; in rebelling against his Father David: and by lying with his Father's Concubines, in the sight of all Israel, 2 Samuel 16:22.

I suppose our new Sabbath-masters will acknowledge that the latter sin being against the second Table, was many times more foul and heinous, Than the sin of the man of GOD.

Lastly, the most virtuous and holy people living, are sometimes overtaken with sins against the first Table: namely, with some sins of omission: and

with sins of infirmity, ignorance, surreption, etc. with some impatience, unthankfulness, pride of heart, distrusting, and doubting in God's providence: As we may observe in the examples of Job, and David, and Hezekiah, etc. But notwithstanding such sins, these just persons continue in God's favor, and in the state of grace: and these sins of ignorance, infirmity, surreption, and sudden passion, are not imputed unto them, neither do they make them guilty of God's eternal wrath, (according to the law of the Evangelical covenant:) but they still remain actually righteous, in the sight of God and men.

But on the contrary, if a just person become a willful transgressor of any main precept of the second Table: and continue therein, without actual repentance: The Spirit of God saith, Ezekiel 18:24. All the righteousness that he hath done, shall not be remembered, In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Now from the premises these conclusions are inferred:

1 That some sins against precepts of the first Table are compatible with grace: and some sins of the second Table are repugnant to the state of grace.

2 Sins against the first Table, are not universally greater or fouler, than all sins of the second Table: neither are many offenses against the Law of the first Table, equal in malice and guiltiness, to some transgressions of the Law of the second Table.

Therefore it is a false and prodigious paradox, for any one to maintain: that to dress a wedding dinner on a Sunday, or, to throw a bowl, or to ring more bells than one, is a more enormous crime, than for a Disciplinary brother to lie with his maid, or neighbor's wife: or for a father to take a knife and wilfully to cut his child's throat: these, and such like positions, grounded upon this principle, that all sins against the first Table of the Decalogue, are greater than any sins of the second Table: or at leastwise all sins of the first Table, are as foul and damnable as any sin of the second Table; are not only false and absurd, but pernicious and pestilential: for from hence it will be consequent, that swearing a rash oath, is a crime more heinous and detestable: than for a son to rebel against his father: or for a servant to poison his Master, etc.

A SECOND ORTHODOXAL POSITION, AGAINST THE SEQUEL OF THE FORMER SABBATARIAN ARGUMENT.

Thes. The penalty of temporal death inflicted by God or Man: or annexed to a divine Precept, doth neither argue the same to be simply and perpetually moral: neither doth it argue that the transgression of such a Precept, against the Law of the first Table, is morally as evil, as to transgress some Commandment of the second Table.

1 The contempt or voluntary omission of Circumcision, was capital, in the old Law, Genesis 17:14. The uncircumcised manchild, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant. Now this form of speech, to be cut off from his people, signifieth temporal death, Exodus 12:15. & Chap.31:14. Numbers 9:13.

2 The touching of the Mount, at the time of giving the Law, was punishable with death. Exodus 19:12. Whosoever toucheth the Mountain shall die.

Leviticus 16:2. Speak to Aaron, that he come not at all times into the holy place, within the vail before the Mercy-seat, which is upon the Ark, lest he die.

Numbers 4:15. The sons of Korah shall come to bear it (the Sanctuary) but they shall not touch any holy thing lest they die. Ib.v.17.20. The Kohathites shall not go in to see when the holy things are covered, lest they die.

Leviticus 10:1.2. Nadab and Abihu, the sons of Aaron, etc. offered strange fire before the LORD, which he commanded them not: and there went out a fire from the LORD and devoured them, and they died before the LORD.

2 Samuel 6:6. Uzzah put forth his hand to the Ark of God, and took hold of it, for the Oxen shook it. 7. And the anger of the LORD was kindled against Uzzah, and God smote him there for his error, and there he died by the Ark of God. Exodus 12:15. Whosoever eateth leavened bread, from the first day, until the seventh day, that soul shall be cut off from Israel.

Numbers 9:13. The man that is clean, and is not in a journey, and forbeareth to keep the Passover, even that soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season. Deuteronomy 17:12. The man that will not hearken to the Priest, that standeth to minister there before the Lord thy God, or unto the Judge, even that man shall die, and thou shalt put away evil from Israel. And he

smote the men of Bethshemesh, because they had looked into the Ark of the Lord: even he smote of the people fifty thousand and threescore and ten men. 1 Samuel 6:19.

Now these former instances, and examples declare, that the penalty of death inflicted upon offenders under the Law, for transgressions against God himself, doth neither argue, that all offenses punished in this manner, were sins against the natural moral Law: nor yet that all offenses against the first Table, are as heinous, or more enormous, than many sins against the second Table. And therefore although the doing of servile work upon the old Sabbath, was capital under the Law, Exodus 31:14. & Chap.35:2. Yet notwithstanding, the fourth Commandment in respect of the special object thereof, was positive and temporary.

Lastly, all the rigid ordinances which our Sunday Sabbatarians, impose upon Christian people, are mere Judaical traditions: for they are grounded upon no divine Law, moral or Evangelical: nor upon any just and reasonable ordinance, Ecclesiastical or Civil. And therefore these authors are most presumptuous in laying such burdens upon men's consciences: to wit, that it is a sin against God's Moral Law, of the same quality with adultery, etc. In the harvest time, after evening service, to shock or rake any corn. A Tailor or Shoemaker, upon pain of damnation, may not bring home a suit of apparel, or a pair of boots or shoes upon Sunday morning. A man being in health may not send out of his own house, to fetch a pint or quart of wine: A sick person may not play at any kind of game upon any part of the day: servants having labored hard all the week, if they leap, or shoot, or run, or wrestle, or use any pastime after evening prayer: nay, if people do only speak, or discourse of any secular affairs: or of any pastimes or sports; and if a Porter bring a Letter upon a Sunday morning before Service, which came late to his hand on Saturday night: all such people, transgress the Christian moral Sabbath of the fourth Commandment; and commit a sin of like quality, with adultery, fornication, theft, slander, oppression, disobedience to parents, rebellion to Princes, sedition in the State, etc.

AN ARGUMENT AGAINST RECREATION, OUT OF ISAIAH 58:13.

R.B. Light of faith, Pag.155. The Lord saith, that the Sabbath is then consecrated as holy, when we neither do our own ways, nor find our own pleasure, nor speak our own words.

Under those words, The finding our own pleasure, is condemned all recreations, though they be honest, and lawful at other times: unless you call those only recreations, of which the Apostle S. James speaketh, Chap.5.ver.13. If any be merry, let him sing Psalms.

Answ. The Prophet Isaiah his words are: If thou turn away thy foot from the Sabbath, from doing thy pleasure, on my holy day: and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, etc.

These words of Isaiah have a literal sense, and a spiritual sense.

According to the literal sense, the Jews were prohibited on their Sabbath day, doing their own works. Seeking their own will, and speaking their own words. The Hebrew word * which is translated Pleasure, signifieth will and desire, purpose, and delight: and the Chaldee Paraphrast, translates it, necessities: and the Greek and Latin Translators, thine own will, or thine own wills.

Now the Jews' own works, pleasures, wills, and words, were such as were repugnant to the positive Law of the Sabbath, then in force.

This sentence therefore of Isaiah, obliged the Jews, according to the legal meaning of the words.

2 The spiritual sense of the Prophet's words, is, that every servant of God, both Jew and Gentile, must observe a spiritual Sabbath throughout the whole course of his life: and he must rest and abstain, from all desires, lusts, pleasures, words, and works, which are his own by pravity and corruption of nature, evil custom, etc.

But this mandate obligeth not Christians to observe the external form of legal and Judaical keeping the Sabbath.

My answer then, to the objection against honest recreation out of Isaiah is, That the spiritual duty commanded in the mystical sense of the Prophet, concerns Christians, and not the legal sense. That is, Christians are obliged by this Scripture, to observe a spiritual Sabbath, not upon one only day of the week, to wit Sunday: but every year, and day, and hour of their life: and during this Sabbath, that is, during their whole life, they must highly esteem and honor, and take great delight in their spiritual Sabbath, that is, in Christ, and in an holy and godly life: and they must not violate or profane their spiritual Sabbath, by doing their own works, speaking their own words, and thinking their own thoughts, to wit, such words, works, and thoughts, as are their own, by corruption of nature, and which are not seasoned with grace.

But unless the Sabbatarians be able to prove, that modest and honest recreation, is a work of uncleanness, and a fruit of the flesh like unto fornication, drunkenness, pride, envy, etc. they in vain urge this text of Isaiah to prove that all recreation is vicious upon the Christian holy day. For it is inconsequent to say, thoughts, words, and actions, proceeding from the corruptions of man's nature, are vicious:

Therefore a man may not during the spiritual Sabbath, which is his whole life, use any recreation.

ANOTHER OBJECTION AGAINST RECREATION UPON THE SUNDAY.

Although recreation upon the Lord's-day is not simply evil: yet it is not expedient, for the reasons following.

- 1** The use thereof will be an impediment to the private religious offices of the day.
- 2** The greater number of people, are not able to use moderation in their sports and pastimes. And instead of honest and sober recreation, many people will use sports and pastimes, which are immodest, and scandalous.
- 3** The permission and use of recreation upon that day abateth the reverend and honorable esteem which the Christian Church ought to have of that day.

Answ. 1. It is the duty of all Christian people, to perform private religious offices, upon the Lord's-day, to wit, Private prayer and thanksgiving:

acknowledgment of their offenses to God: to reconcile themselves charitably to those they have offended, or with whom they be at a variance: to visit the sick, comfort the afflicted, and to contribute to the necessity of the poor: also Parents, and Masters of Families, are to instruct their children and their servants, in the fear and nurture of the Lord, etc. But these private duties may be performed, & yet honest and moderate recreation be used and permitted upon some part of the day.

2 Because the Lord's-day, and other Holy-days, are devoted to the service of God, and appointed for the exercise of spiritual duties: Christian people are to prefer the religious offices of those days, before their worldly pleasure and profit: and the more observant they are hereof, the more they please God, if other actions of their life be suitable to their devotions.

3 Devout Christians who are so piously affected, as that, upon the Lord's-day & on other Holy-days, they do resolve to sequester and retire themselves from secular business, and ordinary pleasures and delights, to the end they may more freely attend to spiritual and heavenly meditations, are to be commended and encouraged: for the doing hereof, is a work of grace and godliness, pleasing and acceptable to God, Colossians 3:2. John 6:27.

But no Divine or Evangelical Law imposeth a moral necessity upon all people in general, to abstain wholly from necessary labor, and from honest, and moderate recreation, upon the Sunday, or the Holy-day, by the space of twenty four hours, or which condemneth either of these for mortal sins.

Neither doth the Church, or Prince, and temporal Magistrate, impose upon Christian people in general, an absolute forbearance of all necessary labor, and honest recreation, upon all hours of Sundays or Holy-days, by their Ecclesiastical or Temporal Laws: because all human Laws must be such, as be morally possible to be obeyed and observed, not only by retired and contemplative persons, but by Subjects in general: by vulgar people, such as are Husbandmen, Artificers, Laborers, Soldiers, poor Servants, etc.

But amongst a multitude of people, few are to be found who morally are able to apply themselves the space of so many hours of the day, to spiritual and religious exercises, and to divine meditations only, and such as our Novel Sabbatarians require: and then, after all this is finished on the day-time, when dark-night cometh, to command their fancy to dream of

nothing, but of Chapters, Lectures, Colossianslations, Questions and Answers propounded the day before.

All Divine Evangelical ordinances, necessary to the salvation of every Christian, are possible with ordinary diligence, and likewise with comfort to be observed: For the Law of CHRIST is sweet and easy, Matthew 11.30. and His Commandments are not grievous, 1 John 5.3. The LORD (saith Saint Augustine) will not command things impossible, because He is just: neither will He condemn any for doing that which he could not avoid. Therefore our Sunday Sabbatizers' precepts concerning spiritual duties, to be actually, and without intermission continued the whole space of a natural day: can be no branch of the Law of CHRIST, nor yet consentaneous thereunto.

Fourthly, Whereas it is objected, that few people in their pastimes and recreations use just sobriety and moderation: My answer is, that very few do this in feasting, or in the use of other indifferent things: Yea, there are very few that avoid offenses in their Sunday-collations of Scriptures, in their domestical repetitions, and censures of Sermons, etc. and faction, pride, hypocrisy, vain-glory, etc. may enter into seeming Devotions of zealous Sabbatizers, as well as some lightness and vanity into poor servants' recreations. Therefore, as drinking of wine is not condemned, because intemperate men are disordered by it: So likewise Recreation, and other indifferent actions, may not generally be condemned, because according to the nature of all human things, they are subject to abuses.

Fifthly, Whereas it is said, that people on the Lord's-day, and other Holy-days, use sports and pastimes, which are profane and vicious: this condemneth not sober and honest recreation.

The Laws of our Church, and Commonwealth condemn and chastise, all things profane and vicious, upon the LORD's day: Stat. Anno 4. Regis Caroli, cap.1. There shall be no meetings, assemblies, or concourse of people out of their own Parishes on the Lord's Day, for any sports whatsoever: nor any unlawful exercises, or pastimes used by any within their own Parishes, etc.

Also our most Gracious and Religious Sovereign, is the Lord's Vicegerent, to restrain the abuse and scandalous profanation of the Lord's Day: And he is a noble Successor of those glorious Princes, which in ancient times, by their Royal and Imperial Edicts and Constitutions, prohibited on this Day,

All obscene, lascivious, and voluptuous pastimes: Also enterludes and Stage-plays: and combating in the Cirque: fighting with wild beasts: Sea-skirmishes: Horse-races: Huntings in woods, or fields, etc.

AN ARGUMENT AGAINST RECREATION.

Those things which are lets and hindrances of holiness, cannot lawfully be done on that day, which is GOD's Holy-day. But all sports and recreations, are lets and impediments of holiness.

Therefore no sports or recreations, may lawfully be done upon the LORD's Day.

Answ. Because the Author of this Argument is highly conceited of the force of it. Before I proceed to a formal solution, I shall set down certain notes of observation, touching the terms which are used in the propositions.

Notab.1. The term or word Holiness, used in both propositions, signifieth, the exercise of spiritual and religious duties, public and private: to wit, resorting to Church, hearing Divine Service and Sermons, receiving the Holy Sacraments: Private and domestical prayer, thanksgiving, reading Scripture, conference, and meditation of things divine and religious, etc.

Notab.2. The performing of religious duties, is either Actual, or else Virtual and Habitual.

Actual, when people are present at Church serving GOD, hearing His Word, etc. Or when privately, or in their own families, they pray, instruct one another, sing Psalms, confer of Scripture, etc.

Virtual and Habitual, when in their cessation from the action of these duties, They have a ready mind and will, to return to the performance of them, when the Divine Law and Precept of the Church requireth.

Notab.3. Lets and hindrances of holiness before mentioned, are three-fold. 1. Some are Opposite, and of contrary quality to the exercise of true holiness: As Hypocrisy, Profaneness, Superstition, gross and affected Ignorance, and Negligence. 2. Some are things lawful in themselves, or in their proper kind, as to eat and drink, and to plow and sow, to travel, to trade, and to buy and sell, etc. But if they be acted, at such time, as the

precept of God, and the Church prohibiteth, they are profanations of God's Holy-day. 3. Some things are only occasions of omitting the actual exercise of religious works, at such time of the day, as the Law of GOD, and the Church permitteth a cessation of such works or actions.

Notab.4. Affirmative Precepts, oblige not at all times, to the exercise of the act commanded by them: Although the general term always, or the like equivalent term, be added to them: But they bind the conscience only, Habitually, or in a ready disposition of mind and will, to be prepared to perform the action commanded, when time and matter, and circumstances required.

The Euchitae, or Messaliani, held it unlawful to do any thing but only to pray, because the Lord said, *Oportet semper orare, & non desicere*; Men ought always to pray, and not to cease or be weary, Luke 18:1. And because the holy Apostle said, *Sine intermissione orate*, Pray without ceasing, 1 Thessalonians 5:17.

1 Timothy 5:5. She is a widow indeed, and trusteth in GOD, and continueth in supplications and prayers night and day.

Ephesians 5:20 Giving thanks to GOD, *, always.

2 Thessalonians 1:3. I will bless the Lord always, His praise shall be continually in my mouth.

Philippians 4:4. Rejoice in the Lord always.

Joshua 1:8. The Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night.

Psalms 1:2. His delight is in the Law of the Lord, and in His Law doth he meditate day and night.

Luke 2:37. She served GOD with fastings and prayers, day and night.

Now these and the like forms of speech, and the precepts contained in them, are not to be expounded literally, for then they would be false and impossible: but the intention of the Holy Ghost, is, that the actions commanded, are to be performed, readily, and with a willing mind: at all hours and seasons, when matter and circumstances require them to be done.

Notab.5. Some negative precepts are delivered in absolute terms, which are to be understood by way of comparison.

Matthew 6:19. Lay not up for your selves treasure upon earth.

John 6:27. Labor not for the meat that perisheth.

Philippians 4:6. Be careful for nothing.

Matthew 6:25. Take no thought for your life, what ye shall eat, etc. Luke 14:12, 13.

But now it is manifest, that the intention of our Savior, and of His Apostle, was not to prohibit and condemn all honest care for things temporal, and all worldly labor, and necessary provision of food and raiment, For the Spirit of God else-where in holy Scripture, commandeth honest labor, provision and care, And the practice and example of holy persons, the dear children and servants of God, proveth the same lawful.

Ephesians 4:28. Let him that stole, steal no more, but rather let him labor, working with his hand the thing that is good, that he may have to give to him that needeth.

1 Thessalonians 4:11. We beseech you brethren, that you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.

2 Corinthians 12:14. Parents ought to lay up for their children.

1 Timothy 5:8. If any provide not for his own, and specially for them of his household, he hath denied the faith, and is worse than an infidel.

The examples likewise of Abraham, Isaac, and Jacob: and of Saint Paul himself, give testimony, that honest labor, providence, and provision of things temporal, is both lawful and virtuous. Genesis 30.30. Proverbs 31:13, 14, 15, 16 etc. 1 Corinthians 4:12. 2 Thessalonians 3:8. Acts 18.3. And Saint Augustine treating of the care and providence of Parents and Masters, for their children and servants, accounteth the same a work of Christian charity.

**THESE OBSERVATIONS BEING PREMISED, THE ANSWER TO
THE OBJECTION, AGAINST HONEST RECREATION, UPON
THE HOLY-DAY IS VERY EASY.**

1 Although the words of the 4th Comt are general, Exodus 20:10. * Thou shalt not do any work: or as it is read in our Liturgy, Thou shalt do no manner of work, thou nor thy Son, etc. Yet this prohibition had exceptions, and limitations in the old Law it self. Read before pag.126.

But now under the Gospel, Christian people are prohibited only worldly actions respectively, that is, so far forth as they are impediments of performing Evangelical duties, upon the Lord's Holy-days. And men are not now obliged, by the space of a whole natural day, or a whole artificial day, to an actual exercise of religious offices, (for there is no divine, Ecclesiastical, or temporal law, commanding this) but they must be prepared in the habitual disposition of their minds, to exercise these duties, so far forth, and in such manner, and for such space of time, as the equity of the fourth Commandment, and the Laws of superiors shall require: and likewise they are obliged in conscience, actually to exercise them, at such time of the day, as either equity of divine Law, or of Lawful superiors doth enjoin.

Now the natural equity of divine Law, and the positive precepts of superiors, command no longer space of time for actual performance of religious offices upon the Lord's Holy-days, than such, as both is necessary, for God's solemn worship, and for the spiritual edification of Christian people: and likewise such as may be performed of all well-affected persons, without surcharging, or exceeding the natural strength, and ability of body or mind. For people must serve the Lord with a free and joyful heart: Psalm 100:2. 2 Chronicles 30:23. But the imposing such a quantity and continuance of spiritual actions, as exceedeth the ordinary hability of human faculties, choketh rejoicing and comfort in the services which men perform, & makes the same a tedious burden.

And this seemeth to me to have been a prime motive, to our religious governors, of allowing the people of the land, some recreations (not prohibited by our Laws) upon the Holy-days. For if they should (upon Puritan principles) restrain them wholly from all repast: the Holy-day would be more unwelcome to them than the plough-day: and besides it

might engender in people's minds, a distaste of their present religion, and manner of serving God.

A FORMAL ANSWER TO THE ARGUMENT.

1 To the major Proposition.

Those things which are lets and hindrances of holiness, (that is of performing religious duties:) by way of opposition and contrary quality, (to wit, hypocrisy, profaneness, etc.) and likewise those things which are such, by opposition to any Divine or Ecclesiastical Precept, may not lawfully be done: but those things which hinder the actual exercise of holy duties, at such hours as such actual exercise, is not necessary, *necessitate praecepti*, may be done upon that day, which is GOD's Holy-day.

2 The minor Proposition is denied. For honest sports and recreations which are used at such time of the day, as the Law of the Church giveth license, are not lets and hindrances of religious holiness, necessary to be performed at the same time.

Lastly, this argument is grounded upon a false supposition: namely, that Christians under the Evangelical Law, are subject to the letter of the fourth Commandment, in respect of a precise & definite quantity of hours: and that it is sin to cease from the actual exercise of holy religious duties, during the whole space of the hours of the day, prescribed by the old Law.

But although this carry a shew of godliness, yet in very deed it is nothing else, but a superstitious Judaical fancy.

OBSERVATION THE SIXTH, TOUCHING THE MOTIVES INDUCING THE CHRISTIAN CHURCH TO THE RELIGIOUS OBSERVANCE OF THE LORD'S-DAY.

I observe nothing in all Antiquity declaring their judgment to have been, That the keeping holy of the Lord's-day is commanded by the fourth Precept of the Decalogue: or that the religious observance thereof, is grounded upon any other express or formal precept of holy Scripture.

Some of the ancient, and namely S. Chrysostom, reflecting upon the equity of the 4th Commandment, exhort Christians to cast their eye upon the Law of the old Sabbath, and to consider the equity thereof, and that it is reasonable for them, to proportion their actions in such a manner, as that

having employed six days of the week upon their worldly occasions, they would not think much to bestow one day in spiritual and religious duties.

Now the Primitive Church, made choice of and preferred the Lord's-day before the other weekly days, upon these grounds and motives following:

1 The old Sabbath of the fourth Commandment was ceased, and abolished by the death and Resurrection of Christ: and God Almighty had appointed a new form of divine worship, according to the Evangelical Law: Now the form of worship being changed: it was expedient, that the outward circumstances of place, and solemn times should likewise be different from what they were before: and concerning the times of public and solemn worship, it seemed good to Christians to make choice of such days especially, wherein our Savior had wrought some gracious work for man's salvation.

Upon the first day of the week our Savior arose from death to life: and his resurrection was a cause of unspeakable joy, and comfort to all that presently, or in future times believed on him.

Also upon this day, the heavenly spirit of light, and grace, and peace, and verity, descended upon the holy Apostles, and upon the little Flock, being all together in one place, upon the day of Pentecost, Acts 2:1,2,3,4.

And for this reason especially, namely, because this day was honored with Christ's resurrection: and it was a day on which the light of heavenly grace, began first to shine to the world: and lastly, it was a day of gladness and exultation, because of Christ his victory over death, and his visible apparition to his Disciples, etc. The Primitive Church could have made choice of no other day of the week, more proper and convenient, for the solemn and religious service and worship of Christ.

It was in the free election of the Church, to appoint, what day, or days, or times, she thought good, or found convenient for religious duties: for the Evangelical Law hath not expressly determined, any certain day or time: and those actions or circumstances which are not determined by divine Precept, are permitted to the liberty and authority of the Church, to be determined and appointed. And accordingly the church proceeded, concerning the Lord's day: and because the religious observance of this day began in the Apostles' age, and one of the prime Apostles styled the same the Lord's-day, and because it was appointed upon so good reasons;

the observation thereof, hath continued in all Ages since the Apostles. Neither have Christians at any time judged it reasonable or convenient, to alter such an ancient and well-grounded custom, which is commonly reputed to be an Apostolical Tradition.

**THE DOCTRINE OF THE REFORMED CHURCHES,
CONCERNING THE LORD'S-DAY, AND OTHER HOLY-DAYS.**

Augustan Confess.Sect.16. We teach, that Traditions are not to be condemned, which have a religious end, namely, that all things be performed in the Church, decently, and in good order, and which command, nothing repugnant to the Divine Law; namely, Traditions concerning Holy-days, the Lord's-day, the Feast of the Nativity, Easter, etc. And these Divines approve, that saying in the Tripartit History, li.9. It was not the Apostles' mind to set down Laws concerning Holy-days, but to preach godliness and virtuous life.

Helvet.Confess.cap.24. We give not place to Jewish observations and superstitions: neither judge we that one day is holier than another, neither think we, that God taketh delight in resting from labor: and we observe the Lord's day, and not the Sabbath, according to a free choice, and not by Divine Precept.

Calvin. Institut.li.2.cap.8.n.34. The ancient Fathers substituted the Lord's-day, in place of the Sabbath, not without special reason. For it was the day of Christ's resurrection, and which finished all legal shadows: and Christians were admonished by this alteration of the day, not to adhere to a shadowy ceremony. Nevertheless, I do not much insist upon the number of seven, that I would bring the Church in bondage to that number: neither will I condemn Christian Churches, which appoint other solemn days for religious assemblies, so as this be done without superstition.

Beza In Cant.Salom.Hom.30. Concerning the fourth Commandment, I suppose it is agreed upon among Christians, that the same is abrogate so far as it was ceremonial: but not in such manner, as that the Lord's-day ought to be observed, according to the manner of the Jewish Sabbath, etc. That Christians upon that day should abstain from their daily labors, except only such time of the day as was appointed for public assemblies: This was neither commanded in the Apostles' days, nor yet observed until Christian Emperors enjoined the same, to the end people might not be abstracted

from holy meditations: neither in those days was the same precisely or strictly observed.

Bullinger in Apoc.1.10. Christian Churches entertained the Lord's-day, not upon any Commandment from God, but according to their free choice.

Idem Decad.p.2.Ser.4.

Peter Mart. in Genesis 2. That people rest from labor one day of the week, to serve God, is not a mere device of man's brain, neither did it only appertain to Moses' Law, but it had beginning from hence, Genesis 2. Now if you demand why this seventh day is not still retained in the Church, our answer is, that we are to have all days, such, as we may rest in them from our own works. But that one day chosen for God's external worship, rather than another, the Church had liberty from Christ, to establish that which it judged most convenient.

Hospinian.d.Orig.Fest.ca.2. It is natural that there should be set and appointed days of resting from labor, and assembling together for GOD's service, etc. But the determination of these days, obligeth not the conscience in the New Testament, as it did in the Old: but only by reason of scandal and contempt. neither are we so tied to certain days or times, but that in case of necessity, or if it shall be more commodious, we may alter these days and appoint other: neither are the days determined for religious duties, holier than other common days, in respect of any mystery, figure, or signification, but only in regard of discipline and order, etc. Idem cap.8. The Lord's-day from the Apostles' age, hath been a solemn day: notwithstanding, we find not the same commanded by any Apostolical Law: but it is collected from hence, that the observation thereof was free, because Epiphanius and S. Augustine testify, that on the fourth and the sixth days of the week, Church assemblies were held, as well as upon the Lord's-day. Melanct.loc.com.expos.3.praecepti. Zanch.in

4.Praecept.cap.19.pa.610. We read in no place (of the New Testament) that the Apostles commanded the observation of this day: but what they and other believers were wont to do: and therefore they left free (to the liberty of the Church,) the observance of this day. Brentius in Exodus 20. Herbrand.annot in Confess.Witeberg.cap.59.p.453.

Chemnitius.exam.Concil.Trid.part.4.d.festis.

Centur.Magdeburg.tom.2.p.119. Hemming.Enchirid.p.328. Pareus in Romans 14.p.1512. Marbach. in Genesis 2.p.23. & in Exodus 20.p.165. Ursin.Chat.p.775. Battus in Epist.ad Galatians Disp.16.Thes.4.d. Fest.

Christianor.Zepper.d.leg.li.1.ca.1. Muscul.loci.Comm.in
4.praecept.pag.174. Herbrand.compend.Theolog.d.leg.pag.347. Poliand.
Rivetus. Walaeus. Thysius in Synopsi Purior.Theol.Disp.21. Brent.in
Exodus 20. & in Leviticus cap.23.

*An examination of Arguments used by Master D. and Master Cl.
for the religious observation of the LORD's Day, by vir-tue of the
Law of the fourth Commandment. John D. R. Cl. Expos. of the ten
Commandements, pag.117.Edition 18.*

*The purpose of GOD in this Commandment, is: To teach us, to set
apart the seventh day wholly, from all worldly affairs, to the
exercises of Religion and Mercy.*

Answ. We must understand the purpose of GOD, in the fourth
Commandment, by His own Word and Revelation: and not from human
presumption. And we are taught by Divine revelation, That GOD Almighty
delivered the Law of the Sabbath, to the Children of Israel only, and not to
other Nations, unless they became Proselytes: And therefore it was not the
purpose of GOD, by that Commandment, to teach us Gentiles, us
Christians, but to teach the Jews under the old Law, to set apart the
seventh day, and Before the Passion and Resurrection of our Savior, this
Law obliged the Jews and Proselytes only, and not other Nations: After
our Savior's Passion and Resurrection, the obligation of that Law, for the
weekly observation of the seventh day, ceased, both in respect of Jews and
Gentiles: for if it still be in force, why doth not M.D. instruct his Auditors
to observe Saturday Sabbath?

*John D. Because there be many that are not persuaded of the
continuance of the Sabbath, and account the keeping of the
seventh day in the number of those Ceremonies, which be
abrogated by CHRIST, as belonging to the Jews: Therefore it is
requisite, that we prove and confirm, by sound reasons out of
GOD's Word, that this Commandment is moral, and perpetual,
and as carefully to be kept under the Gospel, as under the Law,
and to continue in force so long as any of the other
Commandments, even so long as there is a world, and a militant
Church in it.*

Answ. 1. The Many, which are not persuaded of the continuance of the
seventh day Sabbath, are all, or the most orthodoxal Christians, since the

Apostles' days: all the Primitive Fathers, all the holy Martyrs and Confessors, and all understanding men of modern times. Read before pag.6.

And although the seventh day Sabbath had not been a legal Ceremony, Yet if it were only a positive Moral Precept, the obligation thereof ceased under the Gospel, as appeareth by instance, in the Judicial Laws. But we are able to demonstrate by as strong arguments, that the old Sabbath was Ceremonial, in respect of the particular day, and the circumstances thereof: As the new Masters can prove, the Feasts of Passover and Pentecost were such.

Secondly, If the fourth Commandment, concerning the keeping of the seventh day, is moral and perpetual: Then it is not such, in respect of the first day, and eighth day: For this Precept requireth not the observing of two weekly days, But of that one only day, which it specifieth in that Commandment.

John D. The reasons which GOD useth in the Text of Exodus 20. etc. for the J.D. his Arguments examined. confirmation of the morality and perpetuity of the Sabbath are divers.

First, GOD hath permitted men to have six days for their ordinary travel, and therefore it is equal, to yield Him the seventh.

Secondly, The Sabbath is the LORD's and therefore a Christian may no more take it from Him, than a Jew.

Thirdly, GOD rested upon the seventh day: and His example is to be followed by Christians, as well as by Jews.

Fourthly, it is by divine institution a blessed Day to them that keep it: and we do no less stand in need of GOD's blessing in these days, than the Jews.

The reasons therefore of keeping holy the seventh day, being such as are common, and concern Christians, as well as Jews: it must be granted the Law of the fourth Commandment concerning the seventh day Sabbath, is perpetual, and still in force.

Answ. If the reasons which GOD useth, Exodus 20. Deuteronomy 5. conclude for any Sabbath, it is for the Saturday Sabbath: but they are altogether inconsequent for the Sunday Sabbath.

1. God's allowing six days of the week for a man's own work, concludeth not a necessity of keeping holy the first day of the week, rather than the sixth, or the seventh.
2. Every day of the week, and of the year, is the Lord's, and the Sunday is no more the Lord's, by the law of the fourth Commandment, than the Friday: for the Lord's Day of that fourth Commandment is the Saturday.
3. God rested upon the seventh day, and therefore if His example obligeth Christians to imitation, then they must rest upon the Saturday.
4. The keeping holy the seventh day of the fourth Commandment, was a means to bring God's blessing upon the Israelites, and so likewise was the observation of the whole Judicial and Ceremonial Law, Deuteronomy 7:12. But can we hence conclude, the perpetual obligation of those Laws?

The Church of CHRIST believeth, that the religious observation of the Lord's-day, and of other Holy-days appointed by the Church, is a means to obtain God's blessing for Christian people: But this blessing depends not upon keeping holy the Sabbath, of the fourth Commandment, for Saturday is that Sabbath, and not the Sunday, or Lord's day.

John D. Argueth for the morality of the Sabbath, as followeth. The Law of the Sabbath is Moral and perpetual, because it was given in man's innocency, when Adam was perfect, and needed no Ceremony to lead him to CHRIST: nor to signify any spiritual resting from sin. And if it were needful for man, when he was without sin, and had no clog of corruption, nor evil example to hinder him, or to seduce him, then much more now.

Answ. 1. the Sabbath on which God rested, and which he blessed and sanctified, Genesis 2. was not the Sunday, or Lord's day, but the Saturday.

Secondly, whereas these Sabbatizers affirm, that the Sabbath of the fourth Commandment was ordained in the state of innocency, when man was perfect, and needed no Ceremony, etc. They have not a mind to consider, that in the state of innocency, there was no servitude or bondage, no man-servant, or maid-servant, neither any servile labor: and consequently no Sabbath day, ordained for a day of rest, from servile labor.

The Sabbath therefore of Genesis, and of the fourth Commandment, were of a different quality: and the perpetual obligation of the Law of the fourth

Commandment in respect of a seventh day Sabbath, cannot be maintained by the second of Genesis

Thirdly, Admitting the Sabbath of Genesis, to have been observed as a moral precept: it will be impossible to prove, it was naturally Moral, but only such, by virtue of GOD's positive Law. Read before pag.34.

J.D. The manner of delivery, confirms the perpetuity of the Sabbath.

- 1.** God, by His own voice commanded it.
- 2.** He wrote it in Tables of stone.
- 3.** He placed it in the Ark.

Now, if all the ten Commandments were written altogether by GOD, and no exception made, whereby the Sabbath should be inferior to the rest, a man may as well rend any of the other away as this.

Answ. If these Divine actions conclude the perpetual morality of the Sabbath: then the seventh day Sabbath is perpetually Moral, and not the Sunday or Lord's Day: for the Saturday, was the day pronounced, written, and placed in the Ark, in such manner as the Objector speaketh: and Mr.D. his authority, magisterially pronouncing, that these Divine actions, make precepts simply and perpetually moral: Persuaded Theoph. Brab. to resolve to die a Martyr, in defense of the perpetual obligation of the old Law, of the Saturday Sabbath. Read before pag.24., etc.

Secondly, It is utterly false, that God's immediate speaking, makes a Precept simply moral; for then the precept of circumcision should have been such, because God Himself immediately delivered it, Genesis 17:1. And if God's own writing, that is, His immediate forming the characters of the fourth Commandment be an argument of the eternity of the thing written: How comes it to pass, that all those characters, written by God's own finger, are perished and lost, so many ages since? Read before page 116.

J.D. We have the same Commandment and authority for the Lords' day, which the Jews had for their day.

1 It is called the Lord's-day, Rev.1:10. because Christ Jesus instituted it, as a special memory of his Resurrection.

2 The Apostles by the authority of the Spirit, which always assisted them, in their ministerial offices, did alter the day, and themselves kept it, and ordained it to be kept, in all Churches, Acts 20:7. 1 Corinthians 16:2.

Answ. 1. If we have the same Commandment, and authority for the Lord's-day, which the Jews had for the old Sabbath: then God Almighty hath pronounced, written, and engraved the Law, for the Lord's-day, as he did in times past for the Sabbath-day: and it may be that *Ad Calendas Graecas*, M.D. and M.CI. or their heirs and assigns, will show us this law.

2 If Christ instituted the Lord's-day, in memory of his resurrection, then the Lord's day is not the Sabbath which was instituted in paradise: nor yet the Sabbath concerning which it is said in the fourth Commandment, Remember the Sabbath day, to keep it holy, etc.

3 If the Apostles altered the Sabbath into the Sunday, then the observation of the Sunday is grounded upon Apostolical Authority: and not upon the Law given in Mount Sinai.

If it will not hold, we have not the same Sacraments, as concerning the outward seals which the Jews had, for they had circumcision and the Paschal Lamb: therefore we have no seventh day sanctified, because that day is changed.

Answ. This instance makes against the objectors' Tenet. For they maintain that the Law of the fourth Commandment is in force, and obligeth Christians, to the observation of the Lord's-day. But in their instance the Law of circumcision, and of the Passover is expired and abolished, as well as the sacramental, and ceremonious actions, commanded by that Law: Therefore, if the old Sabbath which was the subject of the Law of the fourth Commandment, is expired, then the Law itself, obligeth not Christians, to the observation of the Lord's-day. For the prime subject, or material object of a Law, is a substantial part thereof: and therefore if that be taken away, or destroyed, the Law itself ceaseth.

AN EXAMINATION OF A PASSAGE OF D.BOWND, IN HIS TREATISE OF THE SABBATH, PAG.247.

We Christians should take ourselves as straitly bound to rest upon the Lord's-day, as the Jews were upon their Sabbath. For seeing it is one of

the moral Commandments, it bindeth us as well as them: for they are all of equal authority, and do bind all men alike.

Therefore, when as in the other 9. Commandments we do truly judge ourselves to be as much restrained from any thing in them forbidden, and as precisely bound to do any thing in them commanded, as ever the Jews were: and in all those we put no difference, betwixt ourselves and them: as in keeping our selves from Images, from blasphemy, murder, theft, adultery, etc. Why should we then imagine that in this one the LORD hath privileged us, above them? or think, that when he gave his Laws indifferently to all mankind, his meaning should be, to give a dispensation to the Gentiles, above the Jews in this one?

D.B. His Position is: Christians under the Law of grace, are as strictly bound, to rest upon the Lord's-day, as the Jews were upon their Sabbath.

His Argument, All moral Commandments are of equal authority, and were indifferently given to all mankind, to Gentiles as well as Jews: and they bind all men alike.

The fourth Commandment is simply and perpetually moral, and not ceremonial, in whole or in part. p.40.

Therefore the fourth Commandment is of equal authority, and bindeth Jews and Gentiles in one and the same manner.

Now the fourth Commandment enjoined the Jews, a careful, precise, and exact rest, upon the Sabbath-day, P.124. And the Sunday, or Lord's-day, is the Christian Sabbath, commanded by the fourth precept of the Decalogue: therefore Christians under the Gospel, are to observe as precise and strict a rest upon the Dominical-day, as the Jews did upon the Legal Sabbath. And like as the other nine Commandments prohibiting Images, Blasphemy, Murder, Adultery, and Theft, oblige all mankind equally, and without any difference or dispensation: so this fourth Commandment prohibiting secular works and actions, recreations, etc. obligeth without all difference, and admitteth no manner of dispensation.

Answ. The Doctor's position, to wit, Christians are as strictly bound to rest upon the Sunday, as the Jews were upon the Legal Sabbath: is not orthodoxal.

MY REASONS.

1 The Jews were literally and expressly commanded, to observe a strict rest upon their Sabbath: But Christians have received no such commandment.

2 The legal rest of the Jews, was typical, and ceremonial: read before Pag.163. And it appertained, to the servitude of the old legal covenant: read before Pag.168. It was commanded the Jews, to be a note distinctive, betwixt them and other Nations: and if you take away the ceremonial end, many branches of that abstinence and rest, had no profitable use, Exodus 16:23.29. & Chap.35.3.

3 The ancient Catholic Church constantly taught, that strictness of rest upon the Sabbath day, is taken away by Christ, under the Gospel. And I have proved at large, in a precedent passage, that in the Primitive Church, Christian people of devout quality, used to work upon the Lord's-day, after that the public services and offices of the Church were ended. Read Pag.219.

THE DOCTOR'S ARGUMENTS IN CONFIRMATION OF HIS FORMER POSITION, ARE DEFECTIVE.

1 It is a palpable error to affirm, That the fourth Commandment is simply and entirely moral.

For if it is such, then all the parts, and circumstances thereof, to wit, the particular day of the week, specified and commanded, and the particular reason and motive upon which the Lord himself grounded his precept, for the observance of that special day, are simply and totally moral, and consequently, Christians are obliged by the fourth Commandment, to keep holy the seventh day of every week, from the Creation.

2 The Sunday is a distinct day from the Sabbath of the fourth Commandment. It is an Evangelical day, grounded upon the Resurrection, and not upon the Creation: and by the ordinance of the holy Catholic Church, (not by the Law of the fourth Commandment) it succeedeth the legal Sabbath.

Baptism succeedeth Circumcision: Ordination of Evangelical pastors, succeedeth Levitical consecration. But neither Baptism nor Ordination, are in force under the Gospel, because of the Old Law of Circumcision, and Levitical Consecration.

There is a moral equity in the Levitical Law of consecration, namely, that no man shall take upon him Ecclesiastical function, without lawful calling, Hebrews 5:4.

Likewise there is a moral equity, in the old Law of the fourth Commandment, that the Servants of God and Christ, shall depute a weekly day, or some other sufficient time, to the solemn religious service of their great Lord and Master. But more than this cannot be derived from the fourth Commandment. For the Letter of that Commandment, is express for Saturday: and by way of inference, no more can be concluded for Sunday: than for part of Friday, and Saturday.

For as GOD Almighty rested from the work of prime creation, on Saturday; so our Savior rested from all his satisfactory works of Man's Redemption, upon the latter part of Good-Friday, and the Saturday following.

The Doctor's bold assertion, That the Sabbath Law, indifferently obliged Jews and Gentile: and that the Gentiles have no more liberty to labor, or to use civil recreation, upon the Sabbath, than they have, to worship Images, or to blaspheme, steal, murder, commit fornication, etc. is destitute of all truth. For,

1 The Gentiles were not called, either Exodus 16:23. or Exodus 20:8. when the Sabbatical Law was delivered: and if they had presumed, to come near Mount Sinai, at the promulgation of the Law, they must have been stoned, Exodus 19:12. And it is expressly delivered in Scripture, that the Gentiles had not the Law revealed to them: Deuteronomy 4:8. What Nation is there so great, that hath statutes and judgments so righteous, as I set before you this day? Psalm 147:19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel: he hath not dealt so with any Nation, neither have the Heathen knowledge of his laws. Romans 9:4.

But no Law binds without promulgation and manifestation to the Subjects. Read before pag.33,34.36.

R.B. His Argument for the Sunday Sabbath, from the Day of Resurrection.

The fourth Commandment stands in force to us, and the LORD's Resurrection, resting from the work of our Redemption, and Rejoicing in it, blessing it with that work, with divers apparitions that very day, and sanctifying it, with spending it among His Disciples, in His presence bodily

now glorified, in heavenly expositions and operations upon their hearts, and in return of it at Whitsuntide, with Mission of the Holy Ghost: This, I say, applieth and determineth it to this day, we now observe. And as the Jews are sent to seek the precise day in the LORD's resting from the works of Creations:

So we are sent to the rest, from the work of Redemption.

The institution of this day, is clearly in the very work of the Resurrection: As the institution of the seventh day was in the work of finishing the Creation.

The main reason of the Jews' Sabbath is, because it was the Sabbath of the LORD: In like manner ours is the Sabbath of the LORD CHRIST, when He had finished the work of our Redemption. For which cause He taketh this Name: The Son of man is even the LORD of the Sabbath. As if in more words He should say: When GOD the Father had once ended the making of the World, and published Himself to be the LORD of that rest, and dedicated it to Himself, giving it the name of the Sabbath of the LORD: In like manner when I shall have finished the work of man's Redemption, I will rest, and have the day of my rest, dedicated to myself: for which cause, I say, that the Son of man is even LORD of the Sabbath also, and it shall be called the LORD's Day.

G.W. of the Sabbath.chap.3. As GOD the Father did sanctify the seventh day from the Creation, by His resting upon it from the Creation: So did God the Son sanctify this seventh from the Redemption. Because that this work of the Redemption being a greater work than that of the Creation: and His rest from affliction being a greater rest than from labor: it better deserved to bear the name and credit of the day, than that from the Creation.

H.B. That day which is the day of the LORD's rest, from the most glorious work that ever the Lord wrought and finished, Is that day which the LORD hath commanded to be solemnly sanctified, and holily rested upon, by His people.

But the first day of the week, is the day of the LORD's rest, from the most glorious work that ever the Lord wrought and finished.

Therefore the first day of the week is that day which the Lord hath commanded to be solemnly sanctified, and holily rested upon by His people.

The Assumption cannot be denied, that the first day of the week was the day of the Lord's rest, from the most glorious work that the Lord ever wrought and finished, to wit, the work of Redemption, from which he rested in the Resurrection.

Again, It cannot but be confessed, that that Day is to be sanctified for the Sabbath day, which is the Day of the Lord's rest, since the Commandment saith: Remember the day of the Sabbath, or rest, to sanctify it: He saith not, Remember the seventh day to sanctify it, But, Remember the Sabbath day to sanctify it. That 7th day which must be sanctified, depends upon the Sabbath day, or day of the Lord's rest, on what day soever it falleth: Now the day of Christ's Resurrection, which brought in the most glorious rest, was the first day of the week.

Answ. 1. It is acknowledged, that the work of human Redemption, was a most gracious and glorious work: And that in three respects. 1. The fountain and original cause thereof, was the Riches of the mercy of GOD, and the abundance of His love to mankind. Ephesians 2:4. John 3:16. 1 John 4:9.10. Secondly, it was effected by extraordinary means, to wit, not merely by the Word and Imperative power of GOD, as Genesis 1:3. but by the Mission, Incarnation, Humiliation, and Passion of the only and dearly beloved Son of GOD, John 3:16. Galatians 4:4. Philippians 2.6,7,8, etc. Thirdly, The fruit, benefit, and effect thereof, was, glory and honor to GOD Almighty, Luke 2:14. And glory, honor, and eternal life and happiness to every one which believeth, and worketh good, both to the Jew, and to the Gentile.

Secondly, The Doctrine of our Church is: That the dearly beloved Son of GOD, JESUS CHRIST, made perfect our Redemption by his death. To wit, the whole work of man's Redemption, which was to be performed by the payment of a price, and satisfaction for sin. But this great work of human Redemption, was not effected by the Resurrection of CHRIST, but by His obedience and sacrifice on the Cross: and it was fully wrought and finished, upon the Passion-friday, when after our Savior had said, *consummatum est*, It is finished, He gave up the ghost, John 19:30. Hebrews 10:14.

Thirdly, But besides the price and ransom, solved by CHRIST our Savior, for the redemption of all men, 1 Timothy 2:6. 1 Corinthians 6:20. and 7:23. it was necessary to man's actual deliverance out of captivity, that the fruit, effect and benefit of CHRIST's redemption, should be applied, and conferred. For without this latter, Redemption by payment of a price only, could have profited nothing. John 8:24.

Now this work of application, and actual collation of the fruit of CHRIST's Passion and Sacrifice upon the Cross, upon man, began to be *in fieri*, on the Resurrection day, But it was not then finished and perfected. For to the consummation thereof, all these actions following were necessary:

- 1** Our Savior's Ascension into heaven, Eph.4:8., etc.
- 2** His Intercession for us at the right hand of God the Father, Romans 8:34. Hebrews 7:25. 1 John 2:1.
- 3** The Mission of the Holy Ghost, upon the Apostles and primitive Church, Acts 2:4., etc.
- 4** Apostolical Preaching of the Gospel, to Jews and Gentiles, Luke 24:47.
- 5** The donation of heavenly grace, prevenient, subsequent, excitant, adjuvant or cooperant, 1 Corinthians 15:10. Philippians 2:3.

From the Premises it is evident:

- 1** That our blessed Savior rested, and ceased not, from the whole and entire work of man's Redemption, upon his Resurrection day: For His actions of collation, and application of the benefit, and ultimate effect of that gracious work, had beginning upon that day, But they were multiplied, and continued afterwards, and some of them must continue to the world's end.
- 2** The Day of Christ's Resurrection, cannot be properly called a Sabbath, or day of rest: because our Savior was in action on that day, about the necessary works of perfecting man's Redemption, by way of collation and application. For, On that day, He declared unto His little flock, the Article of His Resurrection: He began to instruct His Disciples, and to prepare them to the great work of man's salvation, which He intended to perform by their Apostolical function. Lastly, He inspired them with the Holy

Ghost, the Spirit of Grace and truth, And conferred upon them the power of Absolving penitent sinners from their sins, John 20:22,23.

3 The day of Christ's rest and cessation from all His meritorious, satisfactory, and propitiatory actions and passions, necessary to man's Redemption, was the latter part of Good-friday (as is before declared:) And the primitive Church, devoted the first day of the week, to the honor and service of Christ, not because of Christ's cessation from redemptive actions: But because it was, *primus dies Latitiae*, the first day of joy and gladness, for the Resurrection of our Lord: and the Sun of righteousness, which had been, as it were, under a cloud, during the time of His Passion, did then begin to appear in a joyful luster: and the Disciples and little flock, amazed some days before, with sorrow and fear, began then with joy to draw water out of the well of salvation, Isaiah 12:3. and 35:10.

R.B. pag.117,118. The institution of the Lord's-day, is clearly in the work of Christ's Resurrection: as the institution of the seventh day, was in the work of finishing the Creation.

The Resurrection applieth and determineth the Sabbath of the fourth Commandment to the Lord's day, etc.

Answ. 1. The Lord's ceasing or resting from his work of prime Creation, was a motive upon which he took occasion, to institute the seventh day for a Sabbath: But his Law and precept was the efficient cause of making it a Sabbath-day. And if the divine precept had been wanting, God's cessation on that day, had made it no Holy-day. For the Commandment of a superior, only institutes a Law: and where there is no imperative act of the superior or Law-giver, there can be no Law, to oblige the subject to obedience.

2 If God's resting from the work of creation, was a commandment: yet Christ's resurrection being not resting, but action and progress in the redemptive operations of the application of his redemption, was no Commandment containing an institution of a new Sabbath: For the ground of the old Sabbath was rest: and on the contrary, the day of resurrection, was spent in action.

3 All Commandments are either formal or virtual, that is, either they are positive and express denunciations of the Law-giver's will: or else they

contain something implicitly, by which the subject may collect and infer, the superior's will.

But the act of Christ's resurrection contains no formal or express commandment, for there are no imperative words or sentences in it, to declare any such thing. Neither doth it contain any implicit, virtual, or interpretative command: for it is inconsequent to say, Our Savior arose from death upon one Sunday of the year, to wit, upon Easter Sunday: therefore his rising from death upon Easter-day, was an institution, commanding every Sunday of the year, to be the Sabbath-day, enjoined to be kept holy, by the fourth precept of the Decalogue.

4 If the former argument have any weight, it might conclude something for Easter-day: because Christ arose from death, as upon that day. But the Author of the former argument is so far from yielding an imperative power to Christ's resurrection, to institute Easter-day a Holy-day of the fourth Commandment: that he saith, pag.134. To say the Feasts of Christ's Nativity, Easter, and Whitsuntide, are of equal authority with the Lord's day; what ear can hear with patience? Now the reason why this man looks thus asquint on Easter, is, because the same is made the most solemn Festival of the year, by Ecclesiastical Law, without the approbation of the zealous fraternity.

The same author, pag.122. The Son of man being Lord of the Sabbath: rested from his work of redemption upon the day of his Resurrection.

Answ. The Son of Man being Lord of the Sabbath, rested from the work of satisfactory and meritorious redemption, upon Good-Friday, before Sun was set: and he continued in his bed of rest, namely his sepulcher, the whole Sabbath following, until Sunday morning: and he no more rested upon his Resurrection day, than he did upon every day after until his Ascension, and since his Ascension, until the world's-end.

Ib. He signified hereby his will, to have that day of his rest, dedicated to his weekly service, and to be called the Lord's-day. And thus the will of the Father shall be fulfilled, that as they honored the Father in keeping the Sabbath betwixt the Creation, & Redemption: so they should honor the Son in keeping the Sabbath, betwixt the Redemption and Consummation of the world.

Answ. No men living dictate more freely than these Novel Masters, and no men confirm their dictates more idly: for they neither bring Scripture, nor sense and reason, nor any authority to make good their bold assertions.

1 This man saith, Christ signified such a thing, etc. But by what sign signified he this? for he expressed his mind and will, by no formal speech: he expressed the same by none of his deeds: neither hath he expressed it, in his word.

2 The Synagogue or Jewish Church honored the Father in keeping the Sabbath from the days of Moses, and during the old Law, until the time of the Gospel: and this is all that can be proved, out of the Scripture.

The Church also hath honored the Son, in keeping holy the Sunday ever since the Apostles: not by virtue of the Law of the fourth Commandment: For that Commandment enjoineth Saturday: but for the same reasons it observes Easter, Whitsuntide, and the Feast of Christ's Nativity: that is, according to the rule of Christian liberty: and because it is an act of piety and gratitude, to honor Christ upon those set and solemn festival days, which by lawful authority are appointed.

THE CONCLUSION OF THIS TREATISE.

It is effectually proved, in the precedent disputation, that T.B. his Doctrine concerning the old Sabbath, is erroneous, and the Dictates and Principles, which he received from the Sunday Sabbatizers, are not divine verities, but bold and blind fancies and presumptions.

It pleased God Almighty, Who resisteth the proud, but giveth grace to the lowly, to open the eyes of this Errant to discern truth, when it was revealed, and to submit himself unto it, so that upon conference he became an unfeigned convert, and in a public and honorable audience, he made this voluntary and humble submission and concession following. Whereas I Theophilus Brabourne, have been convented in this honorable Court of High Commission, for causes Ecclesiastical, for penning and publishing a certain book, entitled, A Defence of that ancient ordinance of GOD, the Sabbath-day: Wherein I have rashly and unadvisedly maintained, that the Saturday of every week, ought necessarily to be our Christian Sabbath-day, now in the time of the Gospel, according to the rule of the fourth Commandment: I do now (upon further trial, and better advisement, being in conscience convinced of mine error) sincerely confess & acknowledge,

that my said Position touching the Saturday Sabbath, was a rash and presumptuous error: and by these presents, I do here in all obedience and humility, make my humble submission unto my holy Mother, the Church of England, promising, that I will ever hereafter carry my self as an obedient Son, in all peaceable and dutiful behavior, to my Mother, the Church, and to the godly Fathers and Governors thereof.

And as touching the Sunday or Lord's-day, I do confess and acknowledge, that the same is an Holy-day of the Church: yea, and a most ancient Holy-day, and very honorable. For S. ignatius, who lived in the days of S. John the Apostle, calleth it the Queen and Princess of days. And other of the Primitive Fathers, do give the same day very honorable Titles, and did exhort their auditors, to observe it religiously: and further I do confess and acknowledge, that this day is religiously to be observed, and that upon the same grounds, and in the same manner as is directed by the Canons of our Church, and Statutes of the Land.

The means by which this man was thus converted, was an ostension of the extreme falsity of all and every one of those principles which some Novel Catechisers, Lecturers, and inconsiderate teachers, have by preaching and printing, published unto the world, as divine oracles: a breviare whereof T.B. delivered to a member of the honorable Court of High Commission.

Right Reverend, many printed books, allowed in public, and many Sermons of late years, and nowadays also preached, by men which have the command of many people's ears and consciences, upon an opinion of their great sincerity: deliver with as much confidence, as they do the Articles of the Apostles' Creed, such maxims and positions concerning the Sabbath day, as do by a necessary consequence conclude my assertion concerning the old Sabbath.

1 They affirm, that the law of the Sabbath delivered in the fourth Commandment of the Decalogue, is a precept of the Law of Nature.

2 The Law of the Sabbath is simply, totally, and perpetually moral: and of the very same quality with the other nine Commandments. It can no more be partly moral, and partly ceremonial, than the same living creature can be partly a Man, and partly a Beast. Who can deny (saith one of them) the keeping of the Sabbath to be moral, but he must withall proclaim open enmity to God's worship, and to man's salvation? The time of keeping the fourth Commandment, is limited by God, to the seventh day; and how can

this day be separated from the Sabbath, it being an inseparable circumstance of the substance of the fourth Commandment?

And these powerful Teachers (for so they are commonly styled by their disciples) confirm their fore-said Doctrine, in manner following.

- 1** The fourth Commandment of keeping holy the seventh day Sabbath, was delivered in Mount Sinai, by God's own immediate voice: and it was charged by way of command: therefore it is moral, unchangeable, and indispensable.
- 2.** The same was written together with the other nine Commandments with the finger of God, in a Table of stone, to signify the perpetuity of it: also, it was placed in the Ark of the Testimony, within the Sanctum Sanctorum: and the common Preface of the Decalogue confirms the morality of this Precept, as well as of the rest.
- 3** The observation of the Sabbath day, is straitly commanded in the Scripture, and the transgression thereof, was punished with the same penalty, wherewith blasphemy and adultery were punished, namely, with stoning to death.
- 4** The perpetual observation of all the ten Commandments, whereof the Law of the Sabbath is one, is confirmed by CHRIST, Matthews 5:16. etc. And certain holy persons are commended in the Gospel, for keeping the Sabbath according to the fourth Commandment, Luke 23:56.

Lastly, when Saint Paul's words, Colossians 2:6. are alleged to shew, that the seventh day Sabbath was a legal shadow, they elude this Text, saying that the Apostle speaketh of annual Sabbaths, and not of the weekly Sabbath of the fourth Commandment.

Now these doctrines and positions, being openly and commonly preached, and printed by men of esteem with the multitude: and also being inculcated in private conferences with great confidence: and the Governors of the Church, forbearing to reprove or censure them: How could Theoph. Brabourne conceive otherwise, but that these former principles, and arguments, from whence he sucked his error, had been infallible verities.

This relation and confession of T.B. after his conversion, declareth, how perilous a thing it is, for private men, to dogmatize their own novel and singular opinions: and likewise it serveth to admonish such heady leaders,

not to presume upon their own judgment, above that which is meet: Saint Jerome hath delivered a golden Rule to this purpose, saying: *Bonum est obedire majoribus*, etc. It is a good thing, and very safe (for themselves and others) that men of inferior quality, be guided and instructed by those, who in judgment and wisdom go before them: and not to make presumption, which is a perverse guide, their Counsellor.

Gregory Nazianzene adviseth men of less judgment to imitate Zacheus in the Gospel, who being a man of low stature, climbs up into a Sycamore tree, to behold and know CHRIST.

Wise and learned men (saith S. Augustine) stand between God and such as are foolish and want understanding: and it is a great furtherance of science, to join oneself with men of understanding: for these latter have eyes of knowledge, and the other must lend an ear, of belief and obedience.

It cannot go well with the Church, unless due subordination, (whereof God Himself is Author) be maintained and observed: and that men of meaner judgment and capacity, submit themselves to such as are able to govern and direct them. The foot must not usurp the dignity and functions of the head: nor the tongue the office of the understanding. For if this be permitted, dangerous confusion ensueth: Many desperate and pernicious errors will abound: And the unseamed coat of CHRIST (which was a figure of the Church's unity) will be rent and torn with division and contention.

In Ancient time, when Christian people were truly virtuous and religious, they observed and maintained order and unity, with conscience and care, as well as verity, Colossians 2:5. and if persons of most eminent quality, either for learning or sanctity, became singular in their dogmatizing, and went by-ways, out of the common road of the holy Church, it brought a stain upon them, as we may perceive by the examples of Tertullian, Origen, Appolinaris, etc.

But it fareth ill with the Church, when singularity of opinion, novel dogmatizing, and semblance of piety, shall so far advance the reputation of presumptuous Teachers, *Ut fiant magistri, qui vix poterant esse discipuli*, That they are made masters and leaders, who are scarce worthy to be disciples.

In later times this mischief hath prevailed, and infected Christian people: The remedy whereof must be a general submission of private persons, to the judgment and authority of those Leaders, who guide them in the old ways of sacred Scripture, and of the holy . . . Fathers of the true ancient Catholic Church . . . and not hastily to build their faith upon [tea]chers, who instead of sound and ancient verity, endeavor to obtrude *, the novel imaginations of their own brain. <words missing>

Where this rule is observed, there God's people are edified with sound and wholesome doctrine: Pure religion, and undefiled worship and service of God and Christ, are maintained and exercised: And the holy apostle's rule, which is, to keep the unity of the Spirit in the bond of peace, is duly observed, Ephesians 4:3.

FINIS.

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