A godly exhortation, by occasion of the late judgement of God, shewed at Tarris-garden, the thirteenth day of January: where were assembled by estimation about a thousand persons, whereof some were slain; & of that number, at the least, as is credible reported, the third person maimed and hurt. Given to all estates for their instruction, concerning the keeping of the Sabbath day.

By John Field, Minister of the word of God.

Exode xx. 8.
Remember the Sabbath day to keep it holy &c.
Exode xxviii. 24.
Yea shall therefore keep the Sabbath, for it is holy unto you: he that defileth it, shall die the death: therefore whoever worketh therein, shall be even cut off, from among his people.

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GODISMY


AT LONDON;
Printed by Robert Waldegrave, dwelling without Temple-barre, for Henry Carre in Pauke Churchyard. 1583.
TO THE RIGHT HONORABLE, THE LORD
MAYOR OF THE CITY OF
LONDON.

To the worshipful M. WILLIAM
FLEET, ESQ., SERGEANT AT THE LAW,
RENDERER OF THE HONORABLE CIVIL OF LONDON; AND ONE OF
THE QUEEN'S MAJESTY'S JUDGES OF PEACE AND QUORUM,
WITHIN HER HIGHER AND CIVIL COURT, AS ALSO THE
MAYOR OF THE SAID CITY, TO WHOM I WITNESSE;
INCREASE OF GRACE, AND CONTINUANCE
IN THE BLESSED TRUTH OF GOD
TO THE END OF THEIR
LIVES.

Amen.

Our will perhaps marvellous. This
Honourable and Worshipful,
In Christ) that I taking occasion
To speak somewhat, by
This late and fearful example
Of God's judgment: do dedicate
This poor & fuddled labor
Who, though it should more concern
The other, I confess it doth so farly, and
For which it must concerneth you, &
Such as are in authority. For
Who are more specially bound to look into the observation
Of the laws of God, then the magistrates, who
Were the seducers and leaders of the people,
Under God. And although you may say
That this thing happened out of your jurisdiction
Where-
The Epistle

of the word of God in the church, the same word may be also expanded into them; so should you have kept the people committed to you of God under haramly, its vicious abuses or the holy Sabbath, which provoketh his wrath against the Gentiles, and also practice them; to be godly Egyptians, and to exceed in all obedience to her austere and to your own authority. But I would to God your fathers were, not examples of; this disorder; for them be any master, or peace of a place, falling upon the Sabbath, or on the Saturday; for any other, any other, any other such, or you; being, as they be shewed in it, you are not to do it; lest it be this day, then upon any other. And though the former have cried out, such an abuse; for the concealment of such, ye, however, have been little or no amendment at all, before; but in the bosom of Christ, as you have received the glad tidings of your salvation, it is my prayer for you to learn never at length to serve in practice, the not unprofitable, the words of God any longer, nor any longer to be beholders at God's judgments, neither tis at your ease when God doth be by them so loudly, that their sound goeth not through the land, but also soundeth through the whole world, lest you be made as soon as them, God hath spoken to many as the working of contemn. This appeared by this long night's great illusion, both here and elsewhere by this veracious weather, and by this present judgement, that is yet to green and eternal monuments. I am sure if you take any necessary help and assistance, for so good and godly...
Here is no man will deny, as I suppose (nearly beloved in Christ) but the more a man hath received of God, the more is he bound by duty both to his obedience. And surely if this be true of all (as it is most certain) then all others, hath this little hands as a garden of the Lord, been decorous garnished with many more precious and excellent graces: whether we respect those that are temporal or spiritual, that we might work in us, useful and thankful lines. For concerning both these, whether I first begin? I might reckon them all up, being so indistinct both in one of the other? And both concerning temporal gifts, what is it, that in his riches, mercy, other
Of God's judgement

Upon the inhabitants of the earth, as well as other earthly commodities: for saith he in the book of Proverbs, 24: 19, "A just weight and measure, I am the Lord thy God that I have given thee in the land of Canaan."

In the parable of the prodigal son, the father's wisdom is shown in his understanding of the consequences of sin. He knew that the son's actions would lead to his own destruction and the destruction of all who were associated with him.

And in the garden of Eden, the story of the fall is told. God created man in his own image, to do good and to rule over all he had made. But when sin entered the world, it brought death and separation from God. The consequences of sin are profound and far-reaching, affecting not only the individual but all of creation.

In the end, it was the Son of God who bore the weight of our sins, taking our place on the cross, that we might be reconciled to God and have eternal life. His sacrifice was the ultimate act of justice, ensuring that those who believe in him will inherit eternal life.
he unto many kings to fell, before this, thence brought thee to the land of promise, which thou hast seen no more; for he had subdued it under his scepter, and brought us to a larger inheritance, which can neither wither nor perish. He feedeth us with understanding that corrupted, when they transgressed the commandments touching the sabbath: but he hath shewed himself, that our corruption might be pardoned, and we might be clad in immortality, and everlasting glory. The Jews were his people by a constant commandment that stood in their obedient: they were the apple of his eye, and light of his favor: to whom he gave peculiar blessings: and yet because they were unthankful, and knew not the day of their deliverance, they were conspicted by reason of their unbelief, in the promises that were made to Abraham, and the red of the patriarchs, so that even and perpetually we are his people accepted,for it is through his faith, by the blood of Jesus Christ, the end of the promise, whose salvation is now to us: we
And God said, Let there be a firmament in the middle of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the third day.

And God said, Let the waters bringing forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great sea creatures and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.
Of God's judgement.

What we are to repent of. Our benefit: the mercies we have been delivered from. Christ's judgment in other parts of the world. Ezekiel xiv. 11. The greatness of the works of God's mercy. Psal. lxxl. 11. His grace to those who repent.}

In Paria's garden.

When the Son of man shall sit in judgment, &c. The judgment of God by which they that have despised him shall be destroyed. The judgment of God by which they that believe him shall be saved. The judgment of God by which they that obey the gospel shall be glorified. The judgment of God by which they that reject the gospel shall be destroyed.

And if our conscience fairly balance against us, is not this conduct contrary to God's greater than our conscience? If we own heart's知道了, is not God greater than our hearts? We are not to be partial in our own causes, because our senses are dull to perceive our own iniquities, and for his benefit this to our souls sufficiently to provoke us to speedy repentance. But it is, our partialities, though we should merit our selues, and could be so unkindly disposed; and that cannot be, for he is merciful; but such as he took away his blessings of his vineyard, showing him the kindnesse of his mercy, at the same time with the hardness of his heart, in the handle of the sword and the hand of the judgment, which shall laden him with dishonours, to him of his grace to the, and say unto his servants, &c. Dative the wall.

and
Of God's Judgment

and intimate; shall be accounted as sin, because, not kept in its outward and visible shape, but in its power and subtleties, under the fear of God; else God would have another, and bearing that out, to make it manifest and to make it known, both then and ever. As, for instance, that God hath given three days of rest, and that he hath given them under the law of Moses, and the command to keep them holy. And it is a part of the observation of these days, that the Sabbath is to be observed in observation of the law, and that in all holy assemblies under God, there is an interval of rest, between God's commandments, and in which he may be entertained with the ordinances of God. And these duties, in the observance of this day, are the following: to rest from all worldly labors; to do no work of any kind, saving only that which is necessary for the support of life, and that on lawful occasions, that such work may be done with consentions; that every attendance be made to the house of God; and that in all assemblies, as well in the church as in the world, that the Sabbath may be made a day of rest and ease, for the soul to be refreshed in it. And in the day of the Sabbath, and in the observance of it, there is to be the holy day consecrated to the Lord, and in that day the Lord is to be adored and worshipped, in his glory, in the temple, and in the services of the church, in the renewing of his sentiments, in the remembrance of his wonderful works, and in the practice of holy duties, in the confession of sins, and in the forgiveness of sins. Therefore, that the Sabbath may be observed in all these respects, and in the observance of the Lord's day, it is necessary to be observed in the following manner: to keep the Sabbath day holy, to set apart the same day for the Lord, and to keep it holy in all respects, as it has been observed in the church from the first institution of it.
Of Sabbath Day.

Wellstowe affirmed, in following these
holy commandments, though, every dog hath a
pulver, is every gallery makes a pearl,
in retrenching every dog hath a collar,
and every crake being a great adventure.

Here is no fear of infraction, nor any
inconveniences or discomforts that can
betray me; but this thinkes you to keep
the sabbath, as I have said. The laws
of this land have Godly provided, that all
people of all cities, that repaired to the
publick places of God's worship, there to
be taught and instructed in the wholesome
word of salvation, a threat is a penalty set
upon it: but now this in looked into
thereunto the land, and leave it to them
to conform that are wise and in authority.
The Lord blessed the sabbath daye, and
hallowed it, because in the rested from
all the works of his hands, that hereby
the spirit learned,Isoth from sinne and
iniquities, and consecrated his substance to
his spiritual service. And this he instituted
for man's commodity, that all might
come to worship before his face: he gave
them double sod in respect of this, that it
might abide with them, and that none
might


...Of God's largenes.

...are necessary both for the soul and body: that half the one and the other may be provided for, the soul to be fed, and the body to be made strong and healthy. 

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Of God's judgments

... and covered the earth with his displeasure. He hath made bare the sore of the corn, and fed the hogs, with our nourishment. He hath sent out the pestilence, and burning fire from before his feet: that they might walk and remove, the inhabitants of the earth. Many nations have received short recompenses, to appear before him, to render account of their doings. They have 1:4 9-10. perished, (as by faith) by the blast of his mouth, eho the breath of his nostrils, they are consumed by the roaring of the Lyon, and by the voice of the fierce Lyon, and with the teeth of the Lyon whelpes, they are ground to powder.

And yet notwithstanding all these judgments, and many more, I cannot reckon up, what wondrous to the Lord, who hasten his wickedness: and so takest the company of souls. Who is wise to understand the judgement at home, and the mysteries that are abroad, that he may be prepared to a better kingdom? He that keepeth the keeping of the Sabbath, and compasseth this fearful example, fallen among us.

But let it be remembered the better...
Of God's judgment.

When thus unhody assembled, so unhody a spectacle and specially considering the times the yeard, standings, and Galleries being full fraught, being now amidst their folly. When the dogs and Beast were in the chiefest battel. To the weight of hand of God upon them. This gallary that was double, and compassed the yeard round about, was so shaken at the foundation, (ye it fell as it were in a moment) flat to the ground, without peace or peace, that was left standing, so high as the yake wherinto the Beare was tied.

Although some will say (and as it may be truly) that it was very old and rotten and therefore great weight of people, being planted upon it then was bent; it was no suruaile that it faileth: and would work it but a light matter. Yet surely if this be considered, that no piece of pole, wood, or yake was left standing: though we urge it not as a miracle, yet it must needs be considered as an extraordinary judgment of God, both for the punishment of these present profaners of the Loops day that were then, so also for some and worse as they were abroad. On the fall of it, there were slaine five
...
...God's indesire...
...
The poore mans
Iewell, that is to say, A treasu-
se of the Pestilence.

Vnto the which is annex-
ed a declaration of the vertues
of the hearbes Carduis Bene-
dictus, and Angelica; which
are verie medicinable, both against
the Plague, and also against
many other di-
ases.

Gathered out of the books of
divers learned Phisitians,

Imprinted at Lon-
don for George
Bishop.

Anno. 1579.