THE CHRISTIAN SABBATH DEFENDED:
Against a Crying Evil in these Times of the Antisababarians of our Age:
Wherein is shewed that the Morality of the fourth Commandement is still in force to bind Christians unto the Sanctuary of the Sabbath Day.

Written by that learned Assertor of the Truth, William Twisse D. D. late Prolocutor to the Assembly of Divines.

Exod. 20. 8. Remember the Sabbath Day to keep it holy.
Matth. 5. 17. Think not I am come to destroy the Law, or the Prophets: I am not come to destroy but to fulfill.
Verse 18. For verily, I say unto you, till Heaven and Earth passe, an ye break one little part of the Law, till all be fulfilled.
Verse 19. Whosoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven.

LONDON,
Printed for Thomas Pierpont, and are to be sold at the signe of the Sun in Pauls Church-yard, 1652.
THE CHRISTIAN SABBATH DEFENDED: Against a Crying Evil in these Times of the Antisabbatarians of our Age:

Wherein is shewed that the Morality of the fourth Commandement is still in force to bind Christians unto the sanctification of the Sabbath Day.

Written by that learned Assertor of the Truth, William Twisse D. D. late Prolocutor to the Assembly of Divines.

Exod. 20. 18. Remember the Sabbath Day to keep it holy.

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

Verse 18. For truly I say unto you, till Heaven and Earth pass away, one sign shall not pass from the Law, till all be fulfilled.

Verse 19. Whosoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven.

LONDON,
Printed for Thomas Pierreson, and are to be sold at the signe of the Sun in Pauls Church-yard, 1653.
The Contents of the chiefe matters handled herein.

In the answer to the Preface.
Section 1.
1. The ancient are allledged in vain to oppose the Instituition of the Sabbath, as from the beginning.
Section 2.
2. The untruth of the Presancers legends concerning Peter Brui, Foez, and Eulathamus and others, discovered.
Section 3.
3. Calvin abused by the Presancers, and misconstrued.
Section 4.
2. What credit Barclay deserveth, relating a consultation of Calvin, about transferring the Sabbath to the Thursday.
Section 5.
3. Of the force of Apostolicall example.
Section 6.
4. The vanity of the Presacers pretence, in saying Catarrinus opposed Tostatus with ill success, while he maintained A.
The Contents

Section 4.
1. Whether Adam fell the first day wherein he was created.
   1. Peregrinus his arguments for the negative.
   2. Dr. Willet his arguments for the affirmative.

Section 4.
3. Peregrinus his reasons against the institution of the Sabbath from the Creation, answered.

Section 4.
4. Two Digressions in answer to Rivetus in two particulars.
   1. By way of reply upon his answer to Walerus his arguments, justifying the morality of one day in seven.
   2. To his arguments opposing the morality of one day in seven to be consecrated to the Lord.

Section 5.
5. A consideration of Walerus his discourse in answer to ibidem, who conceives the institution of the Lord's Day, to have been ordered by Christ himself.

Section 5.
6. An examination of Chemnittus his discourse concerning the authority of the Lord's Day.

Section 5.
7. A brief of the arguments on both sides for every point.
   1. As touching the original institution of the Sabbath.
   2. As touching the morality of one day in seven to be consecrated to God's solemn worship.
   3. As touching the authority of the celebration of the Lord's Day, and the immutability thereof.

8. The Preface, and M. Rogers opposing D. Bowdler are shewn in every particular to oppose D. Andrewes.

In the consideration of D. Prideaux his Lecture.

Section 2.
1. How far light of nature doth direct, as touching the true worship which ought to be set apart for God's solemn service.

Section 2 & 6.
2. Reasons why the Creator should prescribe the proportion of time to be consecrated unto himself.

Section 2 & 6.
3. How far light of nature doth direct as touching the peculiarities of the day under the proportion of one in seven, &c. the like.

Section 3.
4. That Enoch with his holy companyappertaining themselves from others, had a set time for divine worship.

5. That
5. That it becomes us, yea, is our duty, liberty to observe the 
    day for the Sabbath. Section 6.
6. The danger of leaving it to man to make choice of 
    the day. Section 7.
7. That the observance of the Lord's Day is of divine in- 
    stitution, and how far justified by the Old Testament, 
    and particularly by the Fourth Commandment. Section 8.
8. That it is nothing strange, the Lord's Day should be 
    called by the name of the Sabbath. Section 9.
2. Sentiment pleasures are cleanly carried under the title 
    of recreation.

The Preface.

Here was a long time taken notice of much difference and contention about the 
    morality of the fourth Commandment, but I never gave my selfe to looke into the 
    bottom of it till now. I ever conceived it for the substance to be moral; other- 
    wise, what should it make among the ten Command- 
    ments, which all account the Law moral, in distinction 
    both from the law judicial, and the law ceremonial grown 
    by Moses unto the Jews. Those ten Commandments the 
    Lord spake from the top of mount Sina, in the hearing of 
    all the people; and by way of preparation to so notable a serv- 
    ice, as to meet with God, and to hear him speak unto 
    them, two days were given them to sanctifie themselves. Exodus 16. 
    and to wash their clothes; that they might be ready 
    on the third day: for the third day the Lord would 
    come downe on mount Sina. And is it cause to pensive. 
    For when Moses brought forth the people out of the 
    Camp to meet with God, and they stood at the ne- 
    ther part of the Mount: Mount Sina was altogether 
    on a fume, because the Lord descended upon it in 
    fire: and the fume thereof ascended as the fume 
    of a furnace, and the whole mount quaked greatly. 
    And all the people saw the thunders and the light- 
   nings, and the noise of the trumpet, and the moun- 
    taine fuming: and when the people saw it, they 
    removed and stood a farre off. In such heavenly state 
    was this Law delivered, and remember the Sabbath 
    day.
The Preface.

day to keep it holy, amongst the rest, without all example of the like in all the generations that went before. And the Lord thought it fit, to mind them hereof by his servant Moses: Aske now of the dayes that are past, which were before these, since the day that God created man upon the earth, and aske from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live. Out of heaven he made thee to hear his voice, that he might instruct thee, and upon the earth he shewed thee his great fire, and thou hearest his words out of the midst of the fire: And because he loved thy Fathers, therefore he chose their seed after them. And in his love blessing upon the people, when now he was going out of the world. Moses, as a King, putteth them in mind of this saying: The Lord came from Sinai, and rose up from Seir unto them, and shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yes, he loved the people: all his Saints are in thy hands, and they fared downe at thy feet; every one shall receive of thy words. Moses commanded a Law: even the inheritance of the congregation of Jacob. And he was King in Jethurun, when the heads of the people, and the tribes of Israel were gathered together. It is true, there is no holy pick in the fourth Commandement, concerning the sanctifying of the Sabbath; as if that among all the rest, were not moral, but ceremonial. Yet this honour it hath from God, that immediately after the Creation, the Lord restit on the seventh day from his works; therefore he blest the seventh day and sanctified it. And therefore Dallor Andrewes, ere he died Bishop of Winchester, chester, in his patterne of Catechetical doctrine (I commonly cite it under his name, because it is commonly received to be his); and as I have heard upon divers good grounds, treating upon this Commandement; and having proposed this question; But is not the Sabbath a Ceremony, and so abrogated by Christ? Makes answer to it in this manner, Doe as Christ did in the cause of divorce; look whether it were so from the beginning; Now the beginning of the Sabbath was in Paradise, before there was any time, and so before there needed any Saviour, and so before there was any Ceremony or figure of a Saviour. And if they say, it prefigured the rest that we shall have from our enemies in Christ, we grant it, and therefore the day is changed. But no ceremony proved. And yet we are not ignorant, how Papists have professed to raise the second Commandement also out of the Law given on mount Sinai, as if that also were out of date, being (as they conceive) but of a positive nature at first, so little evidence doth they finde for it by the light of Nature: and now the world is grown so wise, that they know how to worship God by Images, without committing any idolatry at all; though the mystery of religious state is not thought fit to be communicated unto the vulgar. But also we not all acknowledge the light of Nature to be much corrupted since the fall of Adam: how much more our judgement of moral things; wherein Aristotle confesseth that demonstratio is not to Ethis: be expected, but only monstruosa persuation. And if we be given to mens mensirem, for the gratifying of corrupt affections, more breaches than there are like to be made in the Decalogues. I have heard that Cardinal Cusanus undertook to justify the sin of Sodome. Sure I am, amongst the Lacedemonian writers were common: And amongst that Ancient Invoker of other Nations made profession,
The Preface.

that he knew no other Law of Nature but this, that The weaker should be subject to the stronger; like as King Pyrrhus, in his death-bed, being demanded, who should succeed him in the Kingdom, made answer, even he whose sword is the longest. Carneades I think was the man, who having on a day made a singular speech in commendation of Justice, afterwards disavowed it obstinately to the contrary, shewing that there was no justice at all, by the law of nature, every natural thing seeking to maintain it self by the destruction of others. So the fire maintains it self by the combustion of each combustible thing whereby it approaches, and the water overflows all naturally, and bears down all items, it can, to make room for it self. And the greatest Beasts maintain themselves by preying on those that have no power to resist them. The more恩 have mee to bless God for giving us the Law Morall in writing, which grew so mirably defaced in the hearts of men. And that herein the sanctifying of the Sabbath is mentioned among the rest, this hath ever satisfied mee, and assured that the substance thereof is Morall, and that accordingly mee ought to imitate our selves to the sanctification of the Sabbath, though naturally we find in our selves no greater reluctation to any Commandment than to this. Pardon me if I judge of others by my selfe in this particular. Nay, upon this very consideration have we not the more cause to strive against this intollerable corruption of ours? His Majesty is much delighted in hunting; it is a recreation mixt with many exercices, well becoming a King; but I fear he never wish to hunt on the Lord's day. And so much the rather should the Lords Sabbath be dear unto us, because the goodness and mercy of God appears no where more, than in giving us his Sabbath. Reading upon this we thereby to rest from the world unto him (and God knows, a Christian soe finds no rest any where but in him) and to walk with him in holy medita-

The Preface.

tion, as he is pleased to walk in the midst of us, as the Holy Spirit of Israel on us, to draw us away from worldly cares and pleasures, to the entertaining of heavenly and holy cares, to enrich our selves with the knowledge of God, and to create our souls in the Lord, to be soleuther himselfe in us, according to that Hee took his sabbath in the comp. 

and his delight was in the children of men. On the Lords day it is, that in speciall sort we Christians take hold of that holy Communion, which God in great mercy in his Son Jesus Christ vouchesfifth unto us with himselfe, speaking unto us from heaven in his holy Word, and giving us liberty to speak unto him. The Lord pitcheth his Tabernacle amongst us here on earth, and we are as it were taken up into the mount of God, there to be transfigured before him. When the Lord appeared unto Moses in a vision by night, when he fled from his brother Elias, and he saw a ladder set up between heaven and earth, and the Lord on the top of it, the angels ascending and descending by it; when he spake How dreadful (tis high be) is this place? God v. 16, 17. The Lord was here, and I was not aware; surely it is no other than the house of God, and the gate of heaven. And are not our Temples the house of God? are they not the very gates of heaven? In our solemn assemblies it is no ladder erected between earth and heaven, is not the Lord on the top of it, and are we not humbled at his feet to hear his Word? The heavenly revelations which we receive from him, are not so many Angels descending wound the precious motions that arise in our hearts, upon meditation of his Word, of thanking giving to him, of rejoicing in him, of pursuing for our souls, are they not as many Angels ascending to him? our tears have a double motion, one naturally downwards, another spirittual upwards, for the Lord putteth them into his bosom; the hairs of our head are numbered, how much more the fies of our heart.
The Preface.

unto the fourteenth Chapter, there occasion was given me to consider further of this controversy, for sure, as few does would give liberality to provide my next Sermons and therein I made use of Hofpinian, and of Peretius, and no more as I remember, but in Peretius I came acquainted with Toltatus his Argumentum, directed against the ancient institution of the Sabbath from the Creation, which till then I imagined had been generally received without contradiction, according to that which the story of Genesis at first sight seems to command unto us. And by this occasion my mind working hereupon in my meditations, I thought fit, for opening a way, to the better clearing of this truth, to distinguish three things, first, the division; the latter to the former. 1. The first was a time in general to be set apart for God's service. 2. The second was the proportion of this time. 3. The third, the particularity of the day according to the specified proportion. 1. The first seems some of necessary duty by the very light of nature, so as many as know God, and acknowledge him to be their Creator: and this I took, and do take to be the highest degree of morality in this precept, and herein hitherto I have found no opposition. 2. As touching the second, by light of nature we are somewhat to judge, as whether one day in a week or more; or one day in a month or more; or one day in a year or more; ought to be set apart for the divine worship and service of God. So that herein it is fit we should expect direction from God, the Lord of the Sabbath. 1. Because the service of the day is his, and it seems fit he should cut out what proportion of time betimes convenient. 2. For the maintenance of uniformity therein; and left otherwise there might be as many divisions hereunto, as there are Churches in the world, and consciences also conjoinly, each standing for their own conclusion. For reason of a confederate nature it is very various, and therein commends affection
The Preface.

...
The Preface.

far forth as the sanctification of the day requireth) and a reflex ceremonial, of a more rigorous nature, and that prefiguring some thing in Christ, it will follow hence, that the rest moral still continues, together with the sanctification of the day, as much as ever, and that the rigorous rest must fall and be abolished. Thirdly, from the next place, as touching the service of the day; whatsoever was prescribed unto the Jews therein as ceremonial, is at end, as namely the Sabbath sacrifice which doubled the daily sacrifice. Only the public ministry of the Word and Prayer, as moral, still continues, together with our sacramental ceremonies which Christ hath given unto his Church, Baptism and the Lord's Supper; and therefore the Lord's day was called by the Ancients the Day of Light, in reference unto Baptism: Baptism being called the illumination, the first work of grace, and the day of Bread, in reference to the Lord's Supper. Now all this I hope to make appear, before I give over this task which I have taken in hand.

And I was the more confirmed in my meditations, when I heard by one of my Auditors, a Divine, that in this declaration of mine concerning the Sabbath, as touching the substance of that which was delivered by me, I nothing differed from the opinion of D. Prévostius, whose discurso on that argument, at that time I had not been acquainted with. But since I find that Seelb. of that his Leiden, beprofiteth that the Jewish rest cannot stand with our Christian liberty; I lay it too, with all modesty, to give evidence for the abolition thereof; further, the same Reverend Doctor professeth, that we only are so farre to abstain from workes, as it is an impediment to the performance of such duties as are then commanded. I am not only of his opinion herein, but withal desire no more than this to be granted for the maintenance of the moral rest of the fourth Commandement.

G 2

The Preface.

the proportion of this time be but defined to be one day in seven. Thirdly, that the particular day under this proportion was designed to be the seventh, and that unto the Jews in correspondence to the seventh day from the first creation, whereas God commanded them to rest from all their works, like as on that day the Lord rested from his works. And I think, there is no question amongst Christians, but that all this ought to be religiously observed by the people of God, unless the Lord himself manifest his pleasure for alteration, and as farther, in any particular, the Lord shall manifest his pleasure for alteration: As for example, First for the time, then for the rest, lastly, for the service of the day itself. First, if God hath not manifested his pleasure for any alteration, of setting apart some time for divine service, we must still continue to set some time apart for divine service. Likewise, if God hath not manifested his pleasure, to have the proportion of some altered, which hath been originally allotted unto his service, we must not presume to allow a lesser proportion of time for his service, than hath been formerly prescribed by him. Only hath God promised this concern in this that we may allow more, and that in reason, it is fit now under the Gospel to allow more time for God's service, rather than less, in comparison to that which he would have allowed him under the Law. And as for the particularity of the day, if God hath manifested his pleasure to have it altered, it must be altered. (As in case it appear to have been ceremonial, in respect of the rest commanded thereon) and another in the seven substituted in the place thereof, and that according to God's direction, and not otherwise. Secondly, so as touching the rest of the day commanded upon Mount Sinai unto the Jews; (not so unto Adam upon the Creation; but only as we read that God blessed the seventh day and sanctified it, which sanctification yet on many part draws a rest with it) if there be found a just distinction between a rest moral, (so
The Preface.

But I have observed none to deny any thing in the Jewish Sabbath to have been ceremoniell, yet will not have that fourth Commandment moral, but positive rather, as touching both the observation of one day in seven, and as touching the particularity of the day. And therefore they deny it to be moral, because it hath not evidence by light of nature. But was it evident to the Jews by light of nature, that the God of their Fathers, Abraham, Isaac, and Jacob, and that brought them out of the land of Egypt, was the true God of the world, and that therefore they ought to have no other gods but himself is evident by the light of nature that God is not to be worshipped by an Image? Or is natural evidence less of such use in this state of corrupt nature wherein we are, shall these be denied to be the moral Law of God? Yet I nothing doubt but the proportion of time allowed for God's service, much more the particularity of the day appointed therunto, is adorableness at the pleasure of God. And ceremonials, I confesse, are in such a sense positive, or rather more than positive, namely, such as not only may, but must be forbidden, by which means the body of them comes in place. And yet I find that Cetian in this point confounds ceremonial with positive, though I think he would not call it ceremonial, unless he conceived, that this which he calls positive, had some ceremoniality in it. But their reason whenupon they deny the ceremoniality of it, in my judgment is not sufficient. 1. Because they ground it upon a supposition very questionable, namely, that the Sabbath was instituted before the fall, which some deny, and that with very great probability in my judgment. 2. Their consequence is not good. For though it were no ceremony at the first, yet others say it might be afterwards, and great instance in the covenant, which though it were in course of nature extant before, yet was not aught till after the Flood; and though I know some who would not admit of this instance, yet the...
The Preface.

forthwith after the creation, and the morality of one day in seven, that we should confratar to God's service rather more days than few.

And surely to discover as good ground for the observation of the Lord's day now, as for observation of the seventh formerly, is the greatest difficulty that I find in this argument, if not inoperable, whereof yet we shall find our selves in greater measure ease, if we can show manifest evidence for the abrogation of the seventh, which was sabbatical to the Jew. Now first this is clearly performed by acknowledging the ceremoniosity of it, which yet I do not affect should be acknowledged without proof. Secondly, then also the Fathers shall surely be satisfied. Thirdly, and the introduction of the Lord's day in the place thereof, advanced. Fourthly, especially if the ceremoniosity be so cleared, as plainly to manifest, that the body thereof was Christ, which is a very hard task to perform of all other ceremoniies, ye, of all other Sabbaths or any other Sabbath save the weekly Sabbath. But of all these, to wit: 1. Of the original institution of it. 2. Of the morality of one day in seven, as perpetually to be observed. 3. Of the authority of the Lord's day, introduced into the place of the seventh, by more than Ecclesiastical or Human constitution; we shall speak more by occasion of the several passages in this discourse, which comes to be examined, so to make way to enquire about the sanctification of the Lord's day, whether in opposition as much to worldly sports and pastimes (more or rather) as to the works of our calling. For to the consideration hereof we are now driven; it being now held that they who speak or write against such sports and pastimes upon the Lord's day, our Christian Sabbath, doe oppose truth. Now whether we do oppose truth in standing for the sanctification of the Lord's day, and maintaining these pastimes specified to be an impediment thereof, we desire to commit our selves to the judge-

judgement of every Christian conscience, upon consideration of our reason herein represented. Our Savior commands us to give unto Cesar that which is Cesar, and unto God the things that are God's, and wee hold our selves bound to hearken unto his voice, as we hope to be saved by his grace. And because in some cases it may bee doubtfull what belongs unto Cesar, and what belongs unto God, by reason of the darkness of our understanding, and weakness of our judgement; it behoves us much more to labour in the investigation of this difference, and carefully to use it, that under colour of giving unto Cesar, that which is Cesar, we do not give unto God that which is God, and under colour of giving unto God that which is God, we do not give unto God that which is not God, and not give unto Cesar that which is Cesar. And about D. Prideaux his Lecture was neither delivered (as I am persuaded) by word of mouth, nor afterwards set forth in print, to strengthen so sharp proceedings against the Ministers of God; now are in course; yet seeing it hath beene of late translated and published in English, with a Preface, to the justifyning of the same proceedings, given those (as it seemeth) intended; and that neither according to any Law or Canon that we know of; therefore I am driven, (who otherwise, I am very persuaded, should never have set hand unto this work, but left it unto others, who are better versed in pratical and popish Divinity than my selfe) to give myself to the examination, both of the Preface, and of the Book it selfe: for we are, for the sakes of the burden of it, and this is set forth, as it seems, to promote our condemnation.

THE
THE DOCTRINE OF
THE SABBATH DELIVERED
in the Act at Oxford, Anno 1622.
By D. P R I C E A U X, His Majesties
Professor in Divinity in that
University.

And now translated into English, for the benefit of the common people, Mark 2:27. The Sabbath was made for man, not man for the Sabbath. Together with an Examination thereof.

The Preface of the Translator to the Christian Reader.

Preface.

If all the Controversies which have exercised the Church of Christ, there is none more ancient than that of the Sabbath. So ancient, that it took beginning even in the Infancy of the Church, and grew up with it. For as we read in the Acts, Chapter iv. A certain of the seven of the Pharisees, which believed, saying, That it was needful to circumcise the people, and to command them to keep the Law of Moses, whereas the Sabbath was a part of it, which in the general law of the sabbath, or sabbath of the Lord that he commanded his people, he commanded them to keep the Sabbath, and the sabbath of the Lord, which was the first day of the week. But when the sabbath began, it endeavored what he could against this particular; namely, in reprobating the sabbath, which allowed yet the means Sabbath, or the Sabbath of the Lord, which was the first day of the week. But more particularly, as in his Epistle to the Romans, where he says, Galatians 4:10, 11: For I fear that, when I come again, I shall not find my work where I have believed, and I shall be put to grief. But more particularly, in his Epistle to the Romans, where he says, I am not crucified to the world, but the world is crucified to me.
The moralitie of the fourth Commandement

to the Colosians. Let no man judge you in respect of an holy day, or of the sabbath-day, which were a shadow of things to come, but the body was of Christ. Both which expressions of Saint Paul are in this following discourse produc'd to this very purpose. Yet notwithstanding all this care, both generally of the Apostles, and more especially of Saint Paul, he first prescribed this error, it grew up still and had its patrons and advocates. 3. Ebias and Cerimiaus, two of the wretchedest Heretiques of the Primitive times, and after them Apollinaris, are said to countenance and defend it, which doubled the Ancient Fathers declare themselves fully in it, as a dangerous point, which seemed to confine the Jews in their incredibility, and might occasion others to take question of our Saviour's coming in the flesh. 4. Hence was it that Seman, Julian Marus, Theodorus, and Euchian, men of renowne for learning in the primitive times (three of which are cited in the text of this following discourse, and the fourth quoted in the margin) affirme for certaine, that never any of the Patriarches before Moses Law did observe the Sabbath: which question-leffe they must have done, had that Law beene moral, and distin-
ted by nature, as now some teach us. 5. Afterwards by the opposition made by Epiphanius, in his Confutation of the heretiques of the Ebionites, and by the resolutions of Theodore of the 20. of Excels. Provinc. Caser, on the 2. of Gen. by Damascen, and our Venerable Bede, (which two last are here also cited, S. 2.) concurring with the former Fathers, all take and observation of the Jewish Sabbath vanished utterly; and the Lord's day which had from the Apostles times been instituted by the Church, in the place thereof, was hallowed without any rival. 6. Nor do I find but that all superstitious falsites about that day, were as wholly abrogated as the day it selfe. Save that St. Gregory tells us, how some in Rome were so superstitious in this kind, that they would neither work upon the Saturday, nor go to mass so much as with upon the Sunday. I observe in the title itself, that the Translators professeth, he hath performed his part, for the benefit of the common people. I do not envie them that benefit, if it be a benefit: but if it be not so, but prove contrary, I shall grieve rather. No doubt the Translators think he hath an advantage thereby, so did

Is still in force to bind Christians.

Rabbinick, when he refused to speak in the Aramites language, but chose rather to speak in the Jews tongue in the audience of the people that were on the wall; that if they did not hearken unto him, they might cast their words, and drink their own pisse, with the reed. What will be the condition of some of them who do not hearken to this Prefacer? I know not, but according to my poor judgement, my opinion is, that so many as hearken to this Prefacer, if Christ comming shall bee on his owne day as Anglican hoped, it would bee (and what day more likely in all probability?) and at his comming on the Lords day he should take them in their sports, their own hearts would mislieve them, that their comfort should be as little as that the Orator threatened unto the Jews upon the wall, in case they did not hearken unto him. In a book printed not long ago I heard there is alleged a passage of one of the "Fathers, for the use of scripture by all sorts of the vulgar people, and it is translated also into English, believe, for the benefit of the common people, but in a second edition the Greek sentence is "aid to be retched, but the English translation quite omitted. Did the Author report of gratifying the people thus, and quench his care of providing for their benefit? This observation is none of mine, but accidentally brought unto my hands by one of some quality, by occasion of mutual communication between us. But since, I hear the Author hath made amends for that another way. For having in the first edition professed, that Papish errors are not damnable in them selves, which with what respect it should bee delivered for the benefit of the common people, amongst Protestants, I know not, if in the second edition it is corrected thus, papish errors are not damnable in them selves. But where corrected? not in the text, (that continuing the same falt, the same errors are not damnable in themselves,) but among the Errata at the end of the books, although the Author was warned of the fragrancie of that affection (as I heare) and that in contradiction to the doctrine of the Bishop of Canterbury in his Treatise of Councils, professing that the Papists withdrawing the cup from the people, is a damnable error. Here it is brave judging in the text to comply with, and in the Errata to provide against aftercups for himself, and to compli
The Morality of the Fourth Commandment.

...by what other, and bring deep dissimulation in both, enough to make some man (when such courses are discovered) to be abhorred of all. But to proceed, the Translator doth not say he hath performed this task for the benefit of himself, ye plainly 2 desire an advantageous argument. But if his Majesty shall please out of his gracious disposition (whereof he hath given many remarkable documents) to vouchsafe to receive information concerning the honor of the Lords day, in 3 way of a just and necessary Apology, which we are driven to make, I trust (through God’s goodness, in whose hands are the hearts of Kings) ye shall neither advance him, nor disadvantageous to us, and his Majesty may perhaps be found to absolve us in the Court of his own conscience. But what is that benefit of the common people, whereof this Translator is so zealous? I praise it is in freeing them from superstitious and other works, that they may not bee so piously foolish, as out of any Covenants, to forbear their may-games, and unseemly dancing on the Lords day; yet few, and they no small ones, as I have heard, do proceed them otherwise to be allowed than as they may be done to the praise and glory of God, which calleth to my remembrance what a Scotchman sometimes said, as he was going to one of London streets, and seeing one of his acquaintance on the other side, for calling him aloud by his name; O Sir, faith he, when shall we meet at a Tavern, to give God thanks for our deliverance out of the Easter? But how does that bee accounted superstitious, which all the Bishops of the land, and the whole Kingdom account the propagation of the Sabbath, not to speak of particular Bishops, though as great for learning and place, as Bishop Andrews, who in his pattern of catechism, calleth us one, who on the Lords day, use saucy games, and sores, and approves the filling of such a Sabbath; Sabbath, as we are told, the Sabbath of the golden calf; I make bold to translate it for the benefit of the common people, and B. Ollivard befores the like denomination upon such a Sabbath. Bishop Andrews, on and above sites Japhin for the like saying, but that in more than any speculation of his doth make good, for ought I find hitherto. But what should I allege one or two Doctors opinions thereupon though never

is still in force to bind Christians.

...never so great, when as whole Kingdom stands for the same in my judgement, even the Kingdom of England, as may appeare by the Act of Parliament, concerning the Sabbath. The introduction thereunto, manifesteth three grounds whereupon they proceed to make that Act. 1. That there is nothing more acceptable to God, than his holy worship and service. 2. That the due sanctification of the Lords day, is a great part of God’s holy worship and service. 3. That men are very prone to prophanation. Now to prevent this prophanation of the Sabbath, many things are there prohibited; and one amongst the rest is this, that none shall come forth out of his own parish about any sports or excursions; whence I conclude, that to come out of a man’s parish on the Lords day, is to prophan the Sabbath; but according to the nature of the bulnesse, whereabout bee comes forth of his owne parish, to shal bee be found, either to prophan the Sabbath, or not to prophan it. As for example, a man to come forth of his owne parish, with a sermon, no man I think, will say, that it is to prophan the Sabbath. In like manner, to come forth of his owne parish, into an other parish to teach a Phyisitian or Surgeon in case of necessity, no man will say that this is to prophan the Sabbath, because the bulnesse about which he comes is not to prophan the Sabbath. But for a man to come out of his own parish to buy or sell, to trade or trafficke, no necessity urging, thenceunto, this is to prophan the Sabbath, because in such a case to trade on the Sabbath day, is to prophan the Sabbath. In like fort, for a man to come out of his own parish about any sports or excursions, is therefore to prophan the Sabbath; in the judgement of the Parliament, because the keeping and performing of such sports and excursions, is a manifest prophanation of the Sabbath in the judgement of the King and his Parliament. Now if all sports and excursions on the Lords day bee a prophanation of the Lords day our Christian Sabbath; it followeth that may-games and morrisings, and dancing,
The Moralities of the fourth Commandement.

dancings, at such times as shall be for the benefit of the Sabbath. And herein wee speak, as I conceive, in his Majesties meaning, fitted with the great Councell of his Household, the Lords Spiritual and Temporall, and the House of Commons: and whatsoever shall account it superstitioun to say &c., shall thereby all charge his royall Majestie, and all the Lords both Spiritual and Temporall; and in a word, the whole Parliament with superition. Yet if it were only the benefit of the common people, that this Translator did intend, I for my part should be content to suffer him to enjoy the honour of seeking the benefit of the people, only admonishing the people committed to my charge, to consider well whether there be any such benefit to be seized thereby as is pretended. And seeing Saint Peter exhorts us to give diligence, that we may be found of Christ in peace, when he cometh in flaming fire to render recompense on all them that know not God, nor obey the Gospel of Christ Jesus: Let every one examine himselfe, whether he should be content to be taken dancing about a may-pole on the Lords day, when the Lord, even the Lord of the Sabbath shall come, and that to be found of him in this condition, were to be found of him in peace. But seeing this translation, and especially the Preface of this Author tends to the promoting of the most rigorous ceremonies against many; it stands upon to plead our own cause, and to labour herein as for life: even in examination of the doctrine here delivered, that we may find upon how just ground it proceeds: otherwise we may be justly condemned of all: and in the ceremonies that pass upon us whether of Excommunication, of Suspension, or Deprivation, finde none to plead our cause, or to commiserate us. The second thing I observe in this title, is the passage of Scripture here mentioned, as justifying the doctrine here delivered out of Mark 2:27. The Sabbath was made for man, not man for the Sabbath. Now none of us makes question but that the Sabbath was made for man: Nay there is nothing doubt but that all the days of the week were made for man; that is, for the good of man, but the Sabbath for the best good, not the bafest good of man in following his worldly pleasures. The six days of the week are given us to labour in our ordinary callings.

is still in force to bind Christians.

ings, for the maintenance of outward temporal; but the seventh is sanctified by God, that is, dedicated to holy exercises in the service of God, and to inure us to recreate our selves and to delight in the Lord; that as his foule takes pleasure in him, and to make his Sabbath our delight, to confecrate them as glorious unto the Lord. It is true, there is another end of the Sabbath, and that we are wise recreatours, to recollect his strength which had been spent and wasted in the sixe daies of labour: whence it follows evidently, that when a man was hungry, as the disciples were, when they plucked the ears of cornes, they were not bound by any religion of the Sabbath to abstain from such a course, whereby a mans strength would become more and more weaked and impaired. Not that these things were ordained on the Sabbath day, but permitted; as is often signified by the word : for it is lawfull and good reason. For the Sabbath being ordered to promote a mans best offer, his will being the end, and that in the best things it is irrespective libertie to provide for his offer in case of necessitie; lest otherwise he should be found incapable of those things that concern his best offer, his will being. For our nature wanting necessitie, it is not man, but the Lord, even the Lord of the Sabbath shall come, and that to be found of him in peace: even in examination of the doctrine here delivered, that we may find upon how just ground it proceeds: otherwise we may be justly condemned of all. But this Translator deliver, as it seems, from the generallity of mens good to feed up an opinion in the minds of his Readers, that the Sabbath was made not only for the service of God, and for the promoting of a man in the knowledge and fear of God, but for the furthering of his carnall pleasures also. But never was it knowne that our Saviour justified any libertie to such courses on the Sabbath: Neither were any such things, as it seems in course, in the days of the Prophet Amos, who pretendeth them for lyeing: Amos 8:5: Where will the Sabbath be gone, that they might returne to their worldly courses? Rather they could with their feet might stand still on that day, as sometimes it did in the days of Isai, if libertie were given to sports, palines, and pleasures on that day.
The Moralitie of the fourth Commandement, day: and it were wondrous strange that libertie should be debared them from kindling a fire to set forward the structure of the Sanctorie, made in this very end that the Lord might dwell among them: And from so precious a work as the embalming of the body of Christ, the Lord of the Sabbath, and that at the very end of the day, if at that time they were not restrained from any funsfull course of recreation, according to the common fashions of the world. Undoubtedly, howsoever it stands now with us Christians; in the days of our Saviour, they that rested on their Sabbath from embalming the body of Christ, and that according to the appointment, which was as much as to say, according to the Law of God, firmly they, by the same Law of God were much more restrained from worldly plasures, these standing far more in opposition to the sanctification of the Lords Sabbath, then the embalming of the body of the Sonne of God, who was Lord of the Sabbath. And therefore this text is most unreasonably and impertinently alleged by the Translitor to serve his turn, being farre more fit to croft his purpose, then any way to promote them. So from the consideration of the title, I come to the preface.

If the antiquity of this controversy concerning the Sabbath, were any thing material; this Preface were founded at the first: For what if the Sabbath be a part of the Law of Moses? Was not the Law of God enquiring the name of God, the law forbidding images, the law commanding them to have no other Gods but him, that brought them out of the land of Egypt: the law commanding to honour parents, to abstaine from murthere, adultery, theft, were not all these the Law of Moses? Is not the law of sanctifying the Sabbath one of the tenne Commandements delivered by God from Mount Sina, as the fourth Commandement was, for the sanctifying of the weekly Sabbath. So that this Preface every way infected miserable loose people in his lifetime. And if Elion and Cordibus, and Apostolice, how wretched heeckes for ever didst ill to force the sanctification of the Jewish Sabbath, to whole wretchedness yet evidencie not too much in enforcing this, as in enforcing all the ceremonies of Moses; the Jewish Sabbath long after Cordibus continuing to be observed by many pious Christians as Barabian observeth others, and Saint Paul doth oppose all such doctrine and practice in these passages of his here mentioned: did not this Author know that upon their very passages of Saint Paul, the Anabaptists and Socions, as viile heeckes as Elion and Cordibus, and Apostolice, for their blood have gone in farse, as not only to overthrow the observance of the Jewish Sabbath, but the sanctifying of the Lords day also. The opinion

is still in force to bind Christians.
The Morality of the Fourth Commandment;

al the ceremonial law (standing still in force) which indeed was the opinion of the heretics mentioned is 1 con-

und a dangerous calumny, and such as not only leemed (as this Preface mineth it) out of what degree of wisdom or providence I know not) to confirm the Jews in their incom-

odity, but indeed judgely might confirm them; nor only occasion, but justly cause all others, to make question of our Saviour coming in the flesh, and not to the observance of the sabbath day to sanctifie it for ought this Author hath hitherto manifester, or throughout this preface of his doth manifest; and the vanishful of this day is apparently commanded in the moral law spoken from Mount Sinai: And those Christians who a long time kept this seventh day holy as well as the Lord's day, had no opinion of any danger at all in this their observation. And it should the ancient Fathers upon to oppose the observation of the law ceremonial. Yet what faith doth against these heretics, to whom this Author in the first place refereth us? All that he delivers against the Co- 

rinthians in reference to this particular is only this: They say that we ought to be circumcised, and that other the precepts of the Law are to be observed. I translate it for the benefit of the common people. Of the Philistines thus, They observe the ceremonial commandments of the Law, to wit, Circumcision of the flesh and the flesh, from whose house these were freed by the new Testament. Of Apollinaris and his sect this way, Am- 

nis hath but nothing: but Demas who collecteth out of other Authors all the heretical opinions of the Apollinarists in the last place writeth thus of them: After the last refor-

mation (say they) Sabbath, Circumcision, Jewish differ-

ence of meats, and all other legal ceremonies shall have place, yea al the rest be a Temple amongst us. And is not this wilde stuffe, in reference to the vanishful of the Lords day, now in question among us? 

Now let the Reader judge what modify it is assert-

ed. Hence it is that Irenæus, Justin Martyr, Tertulli-

en, and Epiphanius, do affirm for certain, that never any of the Patriarches before Moses Law did observe the Sabbath; D. Pride-

nraet faith not that Irenæus was; neither hath this Author given the least evidence hereof. Sure I am, that in those Patri- 

arches days of Christ was not as yet come in the flesh, but rather to come long after their days; and consequently though it be a dangerous calumny in these days to lay any ground of suspicion that Christ is not already come, but as yet to come; yet this was no dangerous condition at all in the days of the Patriarches, because in their days Christ was not come but to come long after. D. Prideaux begins with Tertullian by this Author translated thus, Let them (with he in a particular track against the Jews) offer unto them that Adam ever kept the Sabbath; or Abel, when he offered unto God his accepted sacrifices, had regard thereof; or that Noah kept the sabbath, when he was builting in preparing the Ark against the Deluge; or finally that Ab- 

raham in offering his son Isaac; or that Melchisedech in execu-

tion of his Priest-hood took notice of it. Now I appeal to every Shinar man, whether to put the Jews in those days to show this, be to affirm for certain, That never any of the Patriarches before Moses Law did observe the Sabbath. It is true indeed, we have no particular relation of the observation of the Sabbath in that Book of Genesis, and this Tertullian knew full well, and again it is as true that there is no testimony of that to the contrary. In the Book of Genesis in like fort there is not any mention of the observance thereof (any more than in the Book of Judges, or Ruth, of the two Books of Samuel) but rather something to the contrary, to wit, in the siege of Jericho, and marching round about the walls of Jericho seven days together. But yet in general we read in Genesis, that when God had finished all his works in six days, and re-
lited the seventh, he therefore blessed the seventh day and sanctified it; and whether this hath nor greater evidence, that even then God ordered, that that day should be sanctified, than that the meaning should be, that therefore God ordered this two thousand and certain years after, I appeal to every Christian to judge betwixt us. And if God did then order it, which could not be otherwise than by command, how could Adam be ignorant hereof; and if he knew so much, how improbable is it, that he and his, at least Abel and Enoch, and his pious predecessors should not observe it? And if a time had not been given apart even in Adam's days for divine service, how improbable is it, that Cain and Abel should concurate at the same time, in bring-
The Morality of the Fourth Commandment, no pains to prove it. Now consider, what ground could they have for the custom of the Patriarchs before the Flood, especially considering that the testimony of Moses, Gen. 2:3, is the better evidence for the keeping of a weekly Sabbath, in a moral way only, than any they could bring to the contrary. Secondly, then again, could they have better grounds for the practice of those ancient Patriarchs both before, and after the Flood than the Jews themselves? I premisse none will be so immodest as to affirm this; and if they had any such evidence, it would be upon to produce it, especially in dealing against the Jews. Thirdly, they deliver this as a thing undeniable by the Jews themselves, with whom they deal in this particular: but the Jews had no such faith, as to believe that the ancient Patriarchs never observed the weekly Sabbath. For none are of this opinion but such as think that passage Gen. 2:3 of God blessing the seventh day and hallowing it, was not delivered before that present time, as if then God ordained it should be sanctified, but only by way of anticipation for the time to come. But this was not the opinion of the Jews. Maimonides Ben Israel a modern Rabbi, in his book intituled The Recounter, considering the argument of that his writing, which is to reconcile places of Scripture, in these disagreeing; and that upon inquiry into all the Rabbins both ancient and later, in his 36. Question upon Exodus, writes thus, at out of the opinions of the Ancients, the words, Thou shalt remember that thou wast a servant in Egypt, observe how he expands them. As 6 devies in Egypt, wrote Moses, exsini, that is, you shall observe it to the form, in his Hexameron). I find in that place nothing answerable thereunto. Now Hoffmann is of opinion that those passages of the Ancients are to be understood of the rigorous observation of the Sabbath among the Jews; and, or, in reference to the other sabbaths commanded in the Law of Moses, or fully in reference to the manner of solemnizing them among the Jews, who we know had a peculiar Sacrifice ordained for the Sabbath; and this I prove by their reasons. First, they deliver this as a thing well known; for they take it still in force to bind Christians.

Ezech. 34:4.
Lev. 26:4.
1 Cor. 14:14.
The Morality of the Fourth Commandment

ring that the Sabbath might be observed for ever of all (which

futility by so many documents he had commanded, placed it in the

Diatretus [that it made it one of the ten Commandments] to

the end that knowing those precepts to bee everlasting, they

should understand that this Commandment also was to be ac-

complished amongst them. And indeed Tertullian himselfe pro-

fesses that the Jews were of this opinion, as Riveus ob-

serves out of his book against the Jews, thus translated, God

from the beginning did sanctify the seventh day, resting from all

the works that he hath made, and that from that day to the end of

the world, Remember yet the Sabbath day to sanctify it. And

therefore when Moses spake concerning the meaning of

these words, Genesis 2:3 Hebraei foreseem in futuro, the

Jews for the most part referre it to the time to come, he

is to be understood of the latter Jews; but of this more shall

be spoken ere wee part from this section. 4. Fourthly, not

one of the ancient Fathers is alleged by our adversaries, de-

livering his opinion upon that passage, Genesis 2:3, to shew

what hee conceives to bee the true meaning thereof, which

yet is the onely ground whereupon our doctrine is built con-

cerning the original institution of the Sabbath, and feeling

it contains a meaning at first sight manifestly contradicitious to

that which they affirme, as wee interpret it of the weekly

Sabbath, without reference unto the Jewishe manner of obser-

ving it; therefore in this case it stood them upon to take

notice of that place, and by some faire interpretation vindicate

themselves from the suspicion of contradicitely interpreting the

express Word of God. 5. Tertullian himselfe justifies our doctrine,

namely, that God from the beginning sanctified the seventh
day, as Riveus thews out of his fourth booke against Mar-
tianus, cap. 22, where he faith, Christum ipsum Sabbati dicem,

benedictum Patris præ eadem manibus benedici [sic] in effe-

ctu sanctiorem. Thus Christ himselfe made that day more holy by

his well doing on that day, which by the benediction of the Father

was made holy from the beginning. So that Tertullian mean-
ing in the place alleged to the contrary, cannot bee, that

the ancient Patriarchs simply observed not the weekly Sab-

bath, but onely that they observed it not alter that manner

the Jews did; and that the like interpretation must bee gi-

ven of the passages alleged out of other of the Ancients.

6. For further proofe whereof, observ that Theodoret, albeit

on the 26. of Eusebi de fide faith in like manner that God pre-

ferrved unto the Jewes the sabbatical vacations, De huius civilis

administrations ratio præter sententiam quei sunt distinguere

insitum: that this peculiar administration might dis-

tinguish them from the centuries of the Gentiles: yet Waleas

shews that the same Theodoret in his quipusion upon Genesis, De

finito 4. both manifste declare, that even from the beginning of the 

creation, God did ordaine this day to rest and sanctification.

As who having created the creatures in sixe days, by the rest of

the seventh day manifested the creation to be perfected; like

as in seven days hee concluded the whole circle of days. And

that by blessing the seventh day and sanctifying the 4.

declared, Quod non item dominium praebet adcrementum, sed 

damnum ac commendum statim. The meaning whereof in af-

fect is this, that hee did ordain that day untill to have any thing

created thence, but only was his pleasure to ordain it for a day

of rest. The same Author shews Chrysostome to bee of the 

same opinion in his 10. homily on Genesis, whole word in

Latine hee saith thus, cum hic ab initio doctrinam habeant obvi-

antias Deum, erudientes in ecclesiis hebraeis semet ipsum inte-

grum propedamus et rem habendam at spiritualem operationem

Novum a principio Deus instituit. That is, that in the circle of six

weeks one entire day is to bee seque-

nised and implied on spirittuall affairs. Those authorities in

my judgement should bee of the greater force, for as much as

they deliver their opinion by way of interpretation of Gods

Word, and that according to the plain letters of the Bible, and

that such as wherunto every Christiane confidence, so farre-scoured with prejudice, is prone enough to yield by

reason of the native evidence of the words. For they de-

note an external action and transferre not an interneal and

inmanent in God, (all of which kindes are external) which

external action is the dedication of the day to holy uses, which

cannot bee imagined to bee done any other way (as I should thinke) than by commanding it to bee sancti-

fied. The same Author Nebenovit, to have beene of the

same judgement, writing thus, Quando Deus sanctificavit the semet Augustine, day 15 Octobem.
Is still in force to bind Christians.

the received, and most current opinion of the Jews, by the testimonies of Pollio and Theophrastus. Pollio in his second book of Mores, writing thus, Qvis sacrum ille dies, per singulas hebdomadas recurrere non potest? Who doth not honour that holy day according to the weekly revolution thereof? and hee delivereth this not of the Jews only, but of the Greeks and Barbarians, of inhabitants of Mayland, and Islands, those of Europe, of Asia, and of the whole habitable part of the world to the very ends thereof. Theophrastus l.s. against Appium, pleading that there is no City of Greeks or Barbarians, nor any Nation, to whom the customary observation of the seventh, wherein the Jews rested, had not reached. Addemoc this the testimony of two Rabbins, mentioned by Broughton in his Confess of SCRIPTURES acknowledging this, and another Rabbin alleged by Peter Martyr upon Genese, both cited by Mather Richard Bifield in his answer to Maller, Broughton. Give me leave to add mine alfo of mine own obervation. The 92. Psalm hath this title. A Psalm and Song for the Sabbath. The Chalde paraphrase herupon writes thus, "Stabat hic meus in glade, in tabernaculo, et in tabernaulis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculis, in tabernaculi
The moralitie of the fourth Commandement

Moses, fift for their instruction and discipline. And Doctor Andrewes I am sure, to great a Prelate in our Church, denies all ceremonialitie thence, save only to fare as may justify the change of the day, and in reference to the rigorous rule of the Jews. And Jerome confesseth (as before hath beene al-
cledged) that after six dayes works, one day should be consecrate to divine service: a thing most agreeable to reason. Yea knowing that accounteth this a Dictate of nature simply, as this Author would faile obesede upon us, but rather with Chrysostom that God by creation hath taught us as much, and now God hath gone before us herein, we conceive it to be most agreeable to reason, and D. Field did profess so much upon acknowledgment of the Creation, as Master Brooke confesseth.

If all take of observation of the Jewish Sabbath vanished not till the dates of Bede, it was 7000 years first in the account of D. Barmines, and of any resolutions made by Bede or Damasen hereafter, in D. Priden iii. 2. I find no mention. Yet I think it is likely enough, that both the Jews and Chrestians might ordiynally consister as many resolutions heretofore, as either Theodorus upon the twelveth of October, or Epiphanius against the Ebionites; for neither of them in the places mentioned, make any resolutions on this point at all. He grants the Lord's day to have beene instituted by the Church from the Apostles dayes, which latter clause is an ambiguous phrase. For it may bee applyed to the dayes after the Apostles. If in the Apostles dayes, then undoubtedly it was instituted by the Apostles, what meant he then to say it was instituted by the Church, and not to bee so ingenious as to confesse that it was instituted by the Apostles? Now for all is he from acknowledging it to have beene instituted by the Lord? yet Athanasius openly professeth thus much, thus from the corrected saccouc. Besse, De præstis sanctis, quam quaerant subitatem Domini in eius Dominum. Therefore, with men of old time the Sabbath day was in great price; which Perestus truly the Lord hath translated unto the Lord's day. And Cyril in his 12. book on John, chap. 58. confirminig the Lords appearance a second time on the eighth day, Thomas then being present, and upon consideration finding it to have beene the first day of the week, concludes thus: In totius sanctorum Congregationes die sabbato in Ecclesiis sunt, By right therefore holy Congregations in the Church are made on the eighth day, meaning thereby the first day of the week, that is the Lords day: and as he concludes thus, so undoubtedly his opinion was the Apostles themselves did conclude in like manner.

Now albeit much had beene effect for the abrogation as well of all superstitious fanacies about that day, as of the day itself (that is not the Jewish sabbath) by the labours of the Fathers fore-mentioned, and particularly of Damasen and venerable Bede among the rest; yet there comes in an exception somewhat of the nature of a sixth finger; and that is, Saint Gregory tells us notwithstanding how some in Rome were in superstition in this kind, that they would neither work upon the Saturday, nor nor much as work upon the Sunday. So little effectual were the labours of Damasen and venerable Bede, that they could not prevent the superstitious fanacies of some that lived an hundred years before. For Gregory, by Bedarmes. account dyed in the year of our Lord 604. and Damasen lived long after the year 731. and Bede was living in the year 731. as Bellarmine observes out of his fifth book of Historia Anglicana. Who would define an adversary should betray more weakness then this Author? but wee see manifestly whither he tends, and so marvell if God doth not him with the spirit of godliness and confidence. His conception of Gregory seems to be the same with that which wee finde in the decrees De concensor. difi. 3. cap. Persuas. Now whereas this Preacher relates it as of the same persons, it is farre otherwise in Gregory, for apparently the relation in Gregory is concerning different persons, for that it runnes, Persuas ad me, &c. Relatio in maior nation, that certaine men of a perverse spirit have professed amongst you some corrupion doctrine contrary to our holy faith: so as to forbidding works to be done on the Sabbath day; these men we may well call the Preachers of Antichrist. Then he lets downe what shall be the praece of Antichrist at his coming, namely to command the Sabbath day and the Lords day both to be kept free from all works. And why the Lords day? to wit, because he meanes to imitate Christ; and therefore will conform himselfe to the pra-
The moralitie of the fourth Commandement

Of Christians, in celebrating the Lords day: his words are these; Quia eum tibi tribuverunt Dominicius; that is, Because he counterfeited himself to die and rise again, therefore he will have the Lords day to be held in veneration. Whereby the way observe two things; 1. The practice of Christians in Gregory's day, to keep themselves from all works on the Lords day. 2. That Antichrist would imitate Christ, as in pretending to die and rise again: so in commanding the Lords day to be kept holy. A thread extant that both Gregory, and the whole Church in those days, were of opinion that the Lords day was of Christ's institution; which Antichrist perceiving would conforme thereunto, to the better to promote his own comfalt. Now the reason why he would command the Jews Sabbath to be observed also, was Quia populum Judaeos, quos colles terrenos solum, se in eorum ritu sacratus & subiuncto perfidiam subjicsit; therefore colli sabbatum. He will have the same Sabbath kept also, compelling the people to Judaize, and observing the outward ceremonies of the Law, that so he may bring the same in subjection unto himself. Then he makes mention of another relation; Adoft quae ad misa praeconem est. Another report was brought unto me; and what was that? Vobis a potestate huminae est praevaticum, ut Dominus dic mansus debeat lavari: That some precedeth perfons preach among you, that on the Lords day men ought to be washed. This is clearly another point, maintained by other perfons, different from the former, which yet this Prefacer confounds into one. And make it well, that none ought to be washed lavari, on the Lords day, which this Author translates thus; Not so far as much as upon the Sunday. What not so much as wash their hands or their face? Here indeed were strange superstition. I willingly profess I was not a little moved at this his Translation, nothing answerable to Gregory's resolution, which is this: If any desire to be washed pro luxuria & pro voluptate, that is, out of a luxurious disposition and for pleasure, we do not permit this to be done on any day. But if the bades necessity require it, we do not forbid this on the Lords day. Now I do not find that any man useth to wash hands or face out of any luxurious disposition, neither do I know in what sense the necessity of the body can require it. For the necessity of the body in this place, seems

It is still in force to bind Christians.

seems to me to be spoken in reference to the recovery of a mans health, requiring no time to be neglected. Hereupon I am verily persuaded, that by Lavaris in Gregory, is to be understood a man going into the Bath, which may be done out of a luxurious disposition, and merely for pleasure. Then again, the necessity of the body may require it, and according to these different cases it is by Gregory both permitted on the Lords day, to use, in case of necessity, and denied on any day, in case it be done only to gratify mans lusts. And I find a great difference in the Latin phrase, between Lavaris wash, and Latarse be washed, and that out of Tavro his eight bookes of the Latin tongue. For the delivery is of such a part only is washed, as it is rightly said, I wash my hands and my feet. But the passive is in use only when the whole body is washed, as in the Bath. Quod in Colossians, non est eum lavare, sed lavari; Wherefore in the Bathes it is not well said, I have washed, but I am washed. And accordingly runnest that in Jerem, 7:24. Non potest cotidie suis vasa mundare. The Scholiast interprets this of the Jews, qui potest non datur rubecrationem, for the quadrant which was the usual fee to be paid of them that made use of the Bathes, was not exacted of such. Hence it is that phrase, Mercede lavare, to go into the Bathes paying a fee; and that to quadrans lavarem, in Jerem, to the same purpose.

The second Section.

But after in the darker times, as it is thought by some, Prefaces Peter de Ruys, the founder of the Petrobrutians (he was burnt for heresie in 1260.) began to draw too deep on these boxes of Judaisme, which here our Doctor intimation in the seventh section, where he joyns the Petrobrutian with the Ebionite, who indeed were Jewish in this point.

2. And possibly from the remainders of this doctrine, Fulco a French Priest, and a notable hypocrite, as our King Richard attempted him, lighted upon a new Suburban speculation, which afterwards insuffacient, one of his associates, dispersed in England. I call it now, as well I may. For whereas
The moralitie of the fourth Commandement

Moses gave commandement to the Jewses, that they should sanctifie one day only in the week, viz. that seventh whereon God rested: They taught the people that the Christian Sabbath was to begin on Saturday at three of the clocke, and to continue till Sunning upon the Monday morning: During which latitudes of time, it was not lawfull to doe any kind of worke whatsoever, no not so much as bake bread on Saturday, or the Sundayes eating, or wash or dry linen for the morrowes weareing. Yea, they had miracles in store, promised to be wrought on such as had not yeelded to their doctrine, thereby to comemane the superstitions, and confound the weak. And which was more than this, for the authority of their device, they did to have a letter sent from God himselfe, and left phlegmatically over the Altar in Saint Simons Church in Glastonbury: wherein the Sabbatarian dream was imposed forsooch upon all the world, on paine of diverse plagues, and terribile committations, if it were not punctually observed. The letter is at large reported by Roger Hooker; and out of him, as I suppose, by Matthew Paris: who doth well and spares the miracles, whereby this doctrine was confirmed. I add no more but this, that could I either believe such miracles, which be there relates: or saw any now, like those to comenane the reviving of this strange opinion (for now it is receaved and publified) I might perhaps persuade my selfe to entertain it.

It seems this Author is not of their opinion, who thinketh those times wherein Peter De Bruyn lived, about the year 1525, to have been darker times than the days of Gregory; though some passe such cerebration on those times, accomplishing them times of darknesse, he is more wise than to concurc in opinion with them; and it is a part of his wisedome (as it seemes) to affirme, that the world should take notice of so much, namely, that he parts them some time to cneminate these times, as times of darknesse. Now who are these? not Papists I presume, but Protestants rather; and what true Protesantine can he name that thinkes otherwise? We have cause to feare that too many for their advantage, can be content to veile themselves under the vizard of Protestants, when in heathe they are Papists, neither is it possible (I should thinke) that any other but such, should thinke any better of those times, than as of times of darknesse.

Is still in force to bind Christians.

darknesse. It is very likely, this Author is not of opinion, that the man of sinne is yet revealed, or any such time the Apostle prophesycyth of a Tribu, of giving men over to illusions to believe lyes, for not receving the love of the truth. I much doubt whether he believes the Rome is the whore of Babylon, whereof St. John speaketh, Rev. 17, though he professeth of that whore of Babylon, that it is that City, which in his dayes did rule over the Kings of the earth; yet in that which he accounts light, he can be content to concurc with Calvin, in denying the moralitie of the fourth Commandement, as touching one day in seuen to be sanctifie unto the Lord. But whatsoever this Peter de Bruyn was, whom he professeth to have drawn too deepe on the lets of Justitaine, he avoucheth no testimonie hereof, but only D. Prideaux his joyning the Petrosbruni with the Ebonistes, Sel. 7. Now Hippiasus professeth that which is directly contrary, of the Petrosbruni: as whom he joynes with the Ambastiers, maintayning Forsas si est omnes ad ceremonias Indesum permisse, est proprius multo effe deorum et Christianorum, quem ceremonia veterum Testamentum omnes Christi adversus non impetra, & ide substantia.

Quorum enim non legit Ambastierb hodie suffragati videndum. That at Holidays, belong to the ceremonies of the Tenets, and that therefore none such are to be observed by Christians, seeing all the ceremonies of the old Testament are fulfilled, and abrogated by the comming of Christ: And the Ambastiers now ayeares seems to be of the same opinion. In the third Tome of the Conciles, forth by Bimba, and 2. parte, there is an eamnation of his opinions in five particular; and thus, as it feemes by the clofe, out of Pierre Claudem Conceus: not one of them is anything kin to those Sabbatarian fancies, which this Preacher infilts upon. Pierre Claudem Conceus, is it seemes, was the man that most opposeth this Pierre de Bruyn. Against his errors he wrote a book in forme of an Epistle on the points, 1. Of the Baptisme of children, 2. Of the authority of the Epistles of St. Paul. 3. Of the authority of the Church. 5. Of the authority of the old Testament. 6. Against, of the baptism of children. 7. Of Temples, Churches, and Altars. 8. Of the observation of the holy Cerimones. 9. Of the sacrifice of the Maff, and of the truth of Transubstanciation.
The moralities of the fourth Commandement

The moralities of the fourth Commandement

I. Of prayer for the deceased. II. Of praising God by Hymnes and musical instruments. Thus Bellarmine relates the heads of that discourse of his; not any of which, for ought I perceive, greweth of any such, according to the author of the former. In length, I got into my hands Bibliotheca Chrestiana, and therein the writing of Reremus Chistianus against the Mendicants. Upon all which, one Andrusus Vescovanus Turuncanus, hath written certain notes, wherein upon these words in the Preface, contra hrebes Petri de Bruis, hee wrote thus: Of the Peter of Bruis who gave name to the Petrebra. No mention is found, neither in the historians, who write the story of those times, nor with them, who then, or at the time, conversed the skies, nor the heretics. Alphonse de Castro (as I think) was the first, who after this our Author remembered him, lib. 3, S. Baptism, hereof 5, and writes that he was a Frenchman of the province of Narbonne, though Bernardus the famous of Guido writes that Pope Callixtus the second, in the year 1128, on the eight of the first of June, held a Council at Tolosa with Cardinals, Archbishops, Bishops, and other bishops, in which Council, amongst other things ordered there, all those heretics were damned and driven out of the Church, who professed a certain doctrine about the Sacrament of the Lord's body and blood, the Baptism of children, and the Eucharistic Ordinance, and the bonds of lawful marriage. All which heresies being inverted by Peter Bruis, and propagated by Henry his successor, our Peter in the Tractus of his adoration. So that this whole story seems very obscure, and yet the two latter points mentioned by this Andrusus, I do not find to be any of the opinions laid to the charge of Peter Bruis by those who were contemporaries with him. For Petrus Chistianus reduced all his heresies (as hee calls them) but to these five heads. 1. That children before they come to the age of understanding must be blessed by the Sacraments of Baptism, and that the same faith can profit them, who cannot know it ; because by his opinion, not another man's faith but his own with Baptism, sufficeth him, the Lord professeing, that whosoever shall believe, and be baptized, his soul shall be saved; but whosoever shall not believe, shall be damned. 2. That there ought no to be any fabric of Temples or Churches, that such

Is still in force to bind Christians.

such as are made, over the honourable house; that holy places for prayers are not necessary for Christians, because as well in the Temple, before an Alter, or before a stable God, the heart being called upon, and before them who are worthy, 3. He commands holy crosses to be broken in pieces and burned, because the representation of such an instrument, whereupon Christ was sufferingly crucified, and commonly fixed, is not worthy of any reverence or affection; but in revenge of Christ's so many men and debts, to be discharged with all manner of ignominies, and to be thrown in pieces with stones, and burned with fire. 4. He doth not only deny the truth of the Lord's body and blood daily, and continually to be offered in the Church by the Sacrament, but determines it to be altogether nothing, and that it ought not to be offered into God. 5. He marks at the sacrifices, prayers, altars, and other public works, which the faithful that are living performe for the faithful that are departed, and maintains that they are nothing profitable to one that is dead. Now in all this I find nothing at all that favours of any Jewish opinion concerning the observance of the Sabbath. And more than that; when I consider the matter of these Articles for the most part, and the course of those times to make wot of their opinions (who spake or wrote against the superstitions of those times) then there was but cause. I begin to hope that this Peter of Bruis might be an honest man, and more orthodox than who procured his death. And is it not wonderful strange, that none of the Historians of those times should make any mention of him? And that may be the reason, why we finde no mention at all made of him in the Book of Acts and Monuments. And Philip Murray in his Theologische Signetificat. Pg. 399, 400, makes an apology for this Peter de Bruis, as being a pious man, and thereof hated, and finally martyred by the Papists.

2. Of any Subterraneous speculation (as this Prefacer calleth it) that Petru the French Priest lighted on, this Author gives no evidence. For as for Roger Lefevre, I do not finde, that he contributeth any thing unto him. He writes amuch in his commendation, as that The Lord's Supplication in the field of Kings, 114, 8. P. 37, and gave him power to write in the blind, to cure the lame, the blind, and others of their disorders. That Nicolas and Vences, were
The Morality of the Fourth Commandment,  
were by his preaching taken off from their lowd courses. That he foretold the Kings of France and England, that except they gave over their bullies the loome, one of them should shortly die of an evil death. But of any Sabbatarian speculation he was addicted unto I finde no mention. It is true, King Richard sometime called him simply Hypocrite, or notable Hypocrite, as this Author expresseth it, afflicting rather to speake with a full mouth, than according unexplein truthe. And it is much if Kings take liberty to call men as they think good, especially when they are provoked by them, as King Richard was by this Priest, as appeareth by the story which is well worth the relating, to obserue both the pretent wit of that King, and the liberty of Priests with Princes in telling them their faults in those days of yore. For on a day that Priest Fulke came to King Richard, and in very bold manner spake to him thus: I saw thee O King as from Almighty God; that thou make speed to be in marriage, thou hast three wicked daughters, that thou haft, left some worse thing befell thee. Thou hypocrite, quoth the King, thou liest against them, thou liest, for I have no daughter at all. Truly I do not lie, quoth the Priest, for as I said, thou hast three wicked daughters, one of them is Pride, another Covetousness, the third Luxury. When the King heard this, he called his Earles and Barons that were about him, and said, Hear the admonition of this hypocrite, who saith I have three wicked daughters, and commands me to marry them. Therefore I leave my Pride upon the proud Templers; my Covetousness upon the Monks of the Cistercian Order; and my Luxury upon the Prelates of the Church. Whoso thought they professed holy life, yet as Mr. Audia observeth in a like case of popish Priests, did not professe it, they might be heretics enough, and that not only in wayes natural, but in wayes unnatural also. This was a biting answer of the King, which the Historian no way liked, and therefore he cryes out in a poetical strain, O mina iniquissima suberit excogitans. But throughout no mention at all of any Sabbatarian speculation that Fulke was professed with. Indeed of Erastus, who was one of his followers, we reade afterwards, vol. 4:57, p. 2: what wonderfull works were wrought by him, and what were the effects of his preaching among them, namely, that in London and divers other places

Is still in force to bind Christians. places in England, they would not more presume to make the Lords days their market days. And that in every Church there should be a lamp, or some light burning continually before the Lords body, and that Citizens and others would have an Alms vessel upon their table, to lay aside therein some provision for the poor. And that it was upon the Devil raised up against him some Ministers of iniquity, who said unto him, It is not lawful for thee to put thy feet into another nation; he to whom he suffered. The heart's to great, but the labourers are few. Therefore the foresaid Abbess being thus troubled by the minions of Satan, she would no longer trouble the Prelats of England with their preaching, but returned unto her own house in Normandy from whence she came. Seven leaves after this, we find in the same Author, to wit, fol. 465. p. 2: That the Abbess of Play returned into England, and preaching the Word of God from City to City, forbade all to make the Lords days their market days. For he said that this Commandement for observance of the Lords day came from heaven. So that this speculation of his transmural, rather than Sabbatarian. And the mandate concernings this, is there set downe so large, pretended to have come from Heaven to Jerusalem, and to have been found on the Altar of Saint Simon in Gulgula; which whether it were signed by him, or by others, and received by him on the faith of others, the Author specifies not. But at the end thereof he shewes how that this Prelestant coming to York, was there honourably entertained by the Archbishop, and Clergie, and whole people of that City; and albeite these things, you will say, were said in times of darkness; yet this Prelestant seems to be of another opinion, though little pleased with Erastus in his Sabbatarian speculation. Here alone it is mentioned made of the bounds he set to the observance of the Lords day, namely, that it was to continue from Saturday three of the clock in the afternoon, until the Sun setting on Monday; in which time he would have them doe nothing but that which was good, and if they did, to amend their errors by repentance. A very reasonable motion in my judgement; and if he had extended it to all the days of the week, yea, and beyond too, I see no cause why this hee should be confined either as an hypocrite, or else iptius. But as for the Erastus of observation here mentioned, as namely, That
The Morality of the fourth Commandment,
during the forefaid time, it was not lawfull to do any kind of work,
what ever do not so much as to bake bread for the Sundaies eating

to wash or dry linen for the morrowes wearing, I finde no such
thing prescribed by Enflacthun, in the relation made by Roger
Horsham; and it Psalme hath no such, surely he took it
not oft Roiger Horsham; from whom yet this Preacher affirms he took that which he writes hereof. Nay it is directly
contradictory to the Tract of Enflacthun, as who determin
eth the observation of the Lordsday to begin at three of the
clock in the afternoon of the Eve preceeding, in which time
is found space both to bake bread for the Sundays eating, and
to wash or dry linen for the morrowes wearing, if the weather
hinder not. And as for the extention of the dominicall observation thus fore, in refleet of the bounds thereof; I finde no
other doctrine prescribbed by Enflacthun, than by the Laws
of the Kings who governed this Land, was ordained long be
tore, even before the conquest. For not only King Josue commanded,
that the sabbath day or sabbath, free or bond, should labour on
the Sunday; and Edward the elder with Githbon the Dane,
made a law against all labour buying and selling upon the Sabbath.
And by no excusion to be done on the Sunday: but amongst
King Edgars laws, one was, That the Sunday should be kept holy
by from Saturday at noone, till Monday in the morning. King Cen
vissio also commanded celebration of the Sabbath from Saturday
at noone, till Monday morning, forbidding market, hunting, lab
our, and Court-going during the said space. And it seems
to be the general practice of Chrystendome to allow (or com
mand rather) a preparation for the Lordesday of the Lords
day; as appears by the observation of Evening prayers, the
day before, warning whereto is usually given at three of the
clock, by the ringing of a bell, or as in some places especial
ly in the winter season, an hour sooner, and challes according
ly be given schoole, and preach themselves at Evening
prayer. And we commonly account Saturday to be halfe hol
iday, and warning thereof is usually given at noone by chim
ning the bells. And whereas we read Exodus 31:15 Six days
first than do thy works, and the seventh day shall be Sabbath;
Seventh sundays is Sabbath, and interprets it
sunday, is it Sabbath, and shall be Sabbath as it

It still in force to bind Christians,
which of the profane day is added as a little Sabbath. And as for
the sabbathum from drolling of meats on Saturday, which
this Author impuses to Enflacthun as his doctrine, but without
all ground that I know; we are so farr from any such Sabban
tarian speculacation, that none of us (in my knowledge) doe
think it unlawful to drollen on the Lords day. And whereas
the Preacher addeis that they had miracles in force presented
he was not so much as had not previud to their doctrine, thereby to
contemnance the superstition and confound the weak. What one
of an hundred in reading this would not imagine, that Enflac
thun wrought those miracles for the counteancis of his former
erriuine, whereas yet on the contrary, neither doth it appear
that he taught or entaped upon them any such teetett
nells, preaching only against marketting on the Lords day.
Neither were those strange accidents which here are called mi
racles, any miracles wrought by him: But the Monke, Roger
of Horsham writes, That the Lord Jesu Christ, whom wee must
believe rather than men, who by his Nativity, Redemption, and
Amen, and sending the Holy Ghost upon his Disciples, did ad
vance this day, which we call the Lordsday, and dedicated (as is)
made certaine of his power, upon some transcendence of the Lords
day in this manner. On a certaine Saturday after three
clockes, a certaine Carpenter of Beveres, as he was making a
wooden peg, contrary to the wholesome admonitions of his wife, fell
to the ground, taken with a paluisse. The like story followeth of a
woman, which this Author, according to the Monks phrase, is
content to call Miracles. Now when we heare of strange a
thing as this to have fallen out not long since in Sefordshire;
as namely, a matchet at foot-ball, being appointed on the Lords
day in the afternoon, while two wee in the Belfrey, and one of
them tolling a bell to call the company together, there was
heard a clap of thunder and lightnig, being by some falling in the
Church-porch, as it came throug a dark lane towards the
Church, and flashed in their faces who face in the Church
porch and feared them; thence it went into the Church, and
turning into the Belfrey, tripped up his heelos who was tolling
the bell, and struck him bare dead, and the other with him
blasted in such manner, that shortly after he dyed; we doe not
call this a miracle, though we count it a remarkable judgement of
The Morality of the Fourth Commandment.

Is still in force to bind Christians.

It is ready to make answer, that that is but the opinion of some.

But whereas this answer is now revived and published, I desire to know his meaning. For as for a preparation to the Sabbath, and that to begin from about three a clock in the afternoon, the whole kingdom observes it; as for the first observation thereof here mentioned, I have thereto that St. Paul speaks of no such thing. If he did, what is that to those who are hindered for the first observation of the Sabbath, against those who would have the Lords day, at least in part to be a day of sports and pastimes? Can he show this to be their opinion? If he can, why doth he not? And if from three a clock on Saturday in the afternoon, people do prepare for the Lords day, and abide from flesh works, discharging both their baking bread, and other works in the morning, what danger or detriment is hereby likely to arise either to our faith or manners? What danger either to Prince, Church, or State?

The third Section.

But to proceed. Immediately upon the Reformations of Presece. Religion in these Western parts, the Controversie brake out a friend; though in another manner than before it did. For there were some, of whom Calvin speaks, who would have infallible faith had all days alike, all equally to be regarded; (he meant the 11. Anabaptists, as I take it) and reckoned that the Lords day, as the Church continued it, was a Jewish ceremony. Affirming it to be a doctrine of Saint Paul, who in the text before remembered, and in the fourteenth to the Romans did frame to them to cry down all such difference of days and times as the Church retained. To meet which vain and peccant humour, Calvin was fain to bend his forces, declaring how the Church might lawfully retain set times for Gods service, without infringing any of Saint Pauls commandments.

But on the other side, it is commonly the extreme is more exorbitant than the defect; there wanted not some others, who thought they could not honour the Lords day sufficiently, unless they did affix at great a fantastic thing to it, as the Jews did...
The Moralities of the fourth Commandement,

unto their Sabbath. So that the change seemed to be only of the day; the superition still remaining no lefe J6wishes than before it was. Thee taught, as now some doe, moralism effe una
us dis observationem in holocada, the keeping holy to the Lord one day in feven, to be the morall part of the fourth Commandement; which doctrine what else is it (to he proceedes, as here the Doctor so repeateth it in his third section) then in contempt of the Jews to change the day; and to aff the greater fauility to the day, than they ever did. As for himselfe, to fare was he from favouring any fuch wayward fancie, that as John Barclay makes report, he had a confutation once, de tranf
ferenda folemnitate Dominica in feriem quintam, to alter the Lords day from Sunday to Thursday. How true this is, I cannot say. But sure it is that Calvin took the Lords day to be an ecclesiastical and humane constitution only, Quam veteres in locum Sabbati subrogant, appointed by our Ancellors to supply the place of the Jewish Sabbath, and (as our Doctor tells us from him in his seuenth section) as alterable by the Church at the present time, as full it was, when from Saturday they translated it unto the Sunday. So that we see, that Calvin her, refolves upon three Conclufions. Fift, that the keeping holy one day in feven, is not the morall part of the fourth Commandement. Secondly, that the day was changed from the hift day of the weke unto the fift by this authority of the Church, and not by any divine Ordinance: And thirdly, that the day is yet alterable by the Church, as at fift it was.

Thus at length this Preface observes, that look upon what Scripture passages some did confound the Jewish Sabbath to be ceremonial, and accordingly to be abrogated by the Death and Resurrection of Christ; Upon the very fame grounds others contended against the obfervation of all Holy daies, even of the Lords day also, as if that were Jewish. This is the course of the Anabaptifts, unto whom Walderfaff addes the Socinians; and Hojman the Petrobrusians. By what authoritie the Lords day was introduced, Calvin difpares not. He faith, Dominicum dux veteres in locum Sabbati subfijuentes; The Auncient brought the Lords day into the place of the Sabbath, and that the day the Apostle prescribed to the Corinthians, wherein they should lay apart something for the relieving of the Saints at Jerusalem.

Is still in force Io bind Christians.

Salem, was the day quo fuerat conventus aegyptii, whereas they kept their holy meetings. And that which moved the Apostle Lith. 20. to change the Sabbath to the Lords day, he fixeth both in his institutions thus; for seeing in the Lords Resurrection is found the end and fullfilling of the true rifet, which the old Sabbath shadowed by that very day, which set an end to those shadowes, Christians are admonished not to flock to the shadowing ceremony; and upon the Epistle to the Corinthians in these words, I Tim. 4. 16. Eieles autem poffimums Dominicus, quod Resurrettutio dominorum ista est ad finem observantur... And in the words immediately preceding he expresslie proclafts that this change was made by the Apostle, though not so foon in his opinion, as Chryfopone thought; who interprets that, the fift day of the weke, of the Lords Day. And Cyril long ago upon consideration of our Saviours apparitions on that day, and then again the eight day after, makes bold to conclude, that it is the Spirit, as fso in Ecclesiasit Hift. 1. 18. therefore holy assemblies on the eight day are made in the Churches.

And observe by the way this authors spirite, he accomplisht more effectuall, that the obfervation of the Lords Day is preseribed unto us by Divine authority, or the religious obfervation of one day in feven, then to maintaine that none at all is to be fet apart to religious worship by Divine authority. And to this purpose he premitteth a generall rule, that commonly the except is move exception then the defile; yet I never heard, that prodigality was cenfured as worse then covetousneffe, in opposition to liberality; or railneffe, accomphned worse then cowardineffe, in opposition to fortitude; or superition worse then profanenfie, in opposition to true Religion. As for the falfity of the day in Calvins phrase, which this Author calls Similitude affed to the day; shall I say this Preface understands it not: it is incredible; more likely he is to prevent Calvins plaine meaning; not out of exceffe in the way of superition, but out of a lefe exorbiant defect. For the falfity of the day, in Calvins language, is when Religious pauidum fium, mysteria deum com-
The Morality of the Fourth Commandment, commended not on such grounds of certainty, as to set it as a rule for all time to come, but rather as a testimony of the faith of the ancient Hebrews, as is evident from the context. It is to be noted that the prophetic and apostolic writings do not refer to this commandment in the same way as they do to the Ten Commandments. The context of the passage indicates that the author is using the commandment as a basis for discussing the morality of the practice of the Sabbath. The author argues that the commandment is still in force to bind Christians to the Jews, and that it pleased our most prudent and tender Father to provide for our necessity, no less than for that of the Jews.

Now it is apparent that God commanded the Jews to set one day in seven apart for the service of God, and that it is not manifestly follow oneself that one day of the week is the Lord's day. And therefore, so far as I can, I have not the least reason, which reason would be an obstacle to the observance of the commandment, that it was given to the Jews, as a testimony of the faith of the ancient Hebrews, as is evident from the context. It is to be noted that the prophetic and apostolic writings do not refer to this commandment in the same way as they do to the Ten Commandments. The context of the passage indicates that the author is using the commandment as a basis for discussing the morality of the practice of the Sabbath. The author argues that the commandment is still in force to bind Christians to the Jews, and that it pleased our most prudent and tender Father to provide for our necessity, no less than for that of the Jews.

This is to be understood of one day in seven, and the whole is a testimony of the faith of the ancient Hebrews, as is evident from the context. It is to be noted that the prophetic and apostolic writings do not refer to this commandment in the same way as they do to the Ten Commandments. The context of the passage indicates that the author is using the commandment as a basis for discussing the morality of the practice of the Sabbath. The author argues that the commandment is still in force to bind Christians to the Jews, and that it pleased our most prudent and tender Father to provide for our necessity, no less than for that of the Jews.

...
The moralitie of the fourth Commandement

Is still in force to bind Christians.

Strange, that none have taken any paynes either to refuse it or cleere it. I mean in publicke. Yet I speake it only in reference to the college of mine owne reading. In private it may be done without damage to me, and my selfe in particular, when I do it in my Sermons upon the thirteenth to the Re-

me. I have been often urged to set forth those Meditations of mine and to make them publicke; but I have always refus-

ed the motion, they being but homely Sermons, accom-

panied to a Country audience, neither doe I thinke my felles that way fitted for a better audience; I can take some paynes in writing controversyes, but I cannot take paynes in making a Sermon, and when I have taken it, I finde I have lefte edified my people, though perhaps better pleased my selfe. Yet having not long since understood of a Court di-

mination of Puritans, namely that some of them are good men, only they cannot conforme to the ceremonies of the Church, but other there are, who though they doe conforme, yet are antimonarchical Puritans: This consideration hath taken a deep impression in me, and brought me to de-

bate with my felles, whether it were not fit to publish those poor Meditations of mine, if for nothing else, yet to vi-

dicate our reputation, who at the pleasures of too many are opprest in the World, and to represent to publicke view, Our Country faith concerning Monarches. For if we be repre-

sented antimonarchically, no matter if some of our phrase be taken sooner or later to route us out. And this I might make a

Prodomus to a greater work; in answer to a booke entitled Denuor Rex, a petillent piece of work, and as it is thought written by one breake of a felicte, conveying a refutation of a cera-

rine book of one of our divines intituled God and the King, written by Doctor Moke, a book of very skalking to King

James, that as we have heard, his Majesty thought fit that children should be catechized in it. This being afterwars transla-

ted into Latine by Doctor Harris, now Warden of the Colledge by Wenschever, hath beene now many yeares a-

gone, answered by a Papist who conceales his name, and that

in a very unhappy manner. And a wonder of wonders it may be, that to aile a piece hath passed so long unanswered; especially considering that hereof one great bishop chapters
The Morality of the Fourth Commandement.

Were wont to bee employed in answerieng Papists, and this was the ordinary way of their preferment. I confesse there are certain mysteries therein, which perhaps are as clear representations to deterre men from taking Pen in hand to refute it. For the author of this, would bear the World in hand, that he who wrote the book intituled God and the King, and was a Puritan, and that none but Puritans doe stand for the absoluteness of kings in such sort as it is there mainitained. And that it is merely a plot to ruinate monariches, by advancing their absoluteness so high, as dealing with them herein, as Herodides did with Antemus; for oberefying that as often as he threw him to the ground, he rose up with greater strength, for the earth being his mother, as often as he fell into her bosome she inspired new vigour and force into him; therefore he would throw him down no more, but lifting him up from the Earth into the Aire, there he held him betweene his arms, untill he had enuished his breath out of his body, and made an end of him. In like sort, it is there said, that Puritans finde it their undoing to ruinate Monarches, by advancing their absoluteness so unreasonable a matter; that when the people shall understand it aright, they will bee so provoked thereby, that they will fayne the interment of their power to come out all Monarchies. Nevertheless all this is but a fable, making a great noise but doing no hurt; yet sufficient to scare any man in these times, considering how easely a condition it is, to come under the shadow of the very name of Puritan. And the Papists and all that are popishly affected rejoice in this, as in nothing more. For, though he be not soter or magno mercator Atrocius. But for my unfortunate condition; after I had resolved to make it my next worke to labour in this argument, and after I had dispatched my first worke of pleading for the supreme absoluteness of God in Heaven, in the next place to try my strength what I could say for the secondary absoluteness of Kings and Monarchies here on Earth, I am seduntly driven to intermedd all other businesse formerly in hand, and to travel in a new argumant, and to strengthen my felic against the lightnings and thunderes, that may break over our heads we know not how soon; for we see examples before our eyes of infernals.

is still in force to bind Christians.

feetings in this kind, and how some our own turn may come to suffer in the same kind; it is uncertaine unto us. Therefore to return to the Restless; we have heard that his father before his death commended him to the Patronage of King James, who accordingly had him attending in his Court, and returned to the same with intent to procure him; and upon a false accusation was changed, having received intelligence, that this Gentleman played a still with him, living in his Court not as an aile and intelligence, to discover what he could of his Majesties affayres unto Queene mother of France; which moved King James ever after, and that not judely to abandon him. Now such a one, if he could not prove true and loyal unto his natural Prince, as it bee expected, her being of a popish spirit, should carry him into truely and honestly towards John Calvin? But sure it is (in this Presayers judgment) that Calvin, the Lord's Day, to be an Ecclesiasticall and humane constitution, only approved by our Ancestors, no so acceptable by the Church at this present time as first it was, when from the Saturday they translated it unto the Sunday. For proofe hereof this Presayers allegeth nothing but that out of Calvin, where he saith, Vetus liberantur diem dominicam in locum Sabbath, The Ancients subrogated the Lords Day in place of the Sabbath. But he takes no notice of that which immediately follows in Calvin, as a reason of the former thing; For whereas in the Lords Resurrection is found the end, and accomplishment of the true rest, which the ancient Sabbath subrogated, by the very day which was wouled to shadowes, Christians are admonished not to stick unto the shadowing commaunces. Where observe, first, as touching the persons noted by Vetus the Ancients, first, and then by Christians Christians. Are not thee the Apolitikes much as any other? and they in the first place, as wee bere knew what that was, which did for an end to shadowes, and accordingly to give notice of the present signification of the Day of the Lords Resurrection? and the fore, 1 Cor. 16.2. Hec doth entirely referre this to the Apolitikes, as whom he confesseth, constrained by the Lawes superstition to have abrogated the Sabbath; and in the place thereof ordained the Lords Day. Secondly observe that the accomplishment of that
The Morality of the fourth Commandment, that which was signified by the Jewish Sabbath he ascribes to the Resurrection. And Doctor Andrews, Bishop of Winchester, in his speech delivered in the State Chamber in the case of Trigge, professeth that it behoved every Christian to observe that Christ made an end of all Sabbaths, by his Sabbath in the grave. That Sabbath (say he) was the last of them. And that Christ's Resurrection brought with it a new Creation, and a new Creation requires a new Sabbath. And he, allying himself to the Lord's Day was declared to be the day of the Lord's Day was declared to be the day of Christ's Resurrection, and from thence was made to have its sanctity. But that at this time Calvin should think it the Sabbath of the Church, no colour of proof is brought, and no argument of proof is found, for any to conceive the Sabbath to be as alterable as, in the Apostles' days, it was, when from the Saturday they translated it unto the Sunday. For that alteration depended upon a second Creation, as both Bishop Andrews observeth, and that of Athenæus de Sabaico et ceremoniis. And Bishop Lokes was of the same opinion, as his discourse in Manuscript yet to be seen doth manifest. So that unless this Professor can devise a third Creation, and maintain withall the right of the Lord's Day to be as ceremonial, as the Jews, but that is upon the seventh day was, there is no colour, why the Christian Sabbath on the Lord's Day, should be as alterable now, as the day of the Jewish Sabbath was. As for the 3rd conclusion which he saith Calvin resolves upon; the first whereof he saith to be this, that one day in seven is not the moral part of the fourth Commandment; if Calvin, as aforesaid, there is no such thing; and Warden Hovey, that generally the friends of Calvin maintained the contrary; between whom notwithstanding Calvin in that was never known that there was any contention hereabouts. And already I have shewed how unhappily this Professor ascribes to Calvin an alleging one half of his sentence, and leaving the other part quite out, in making Calvin, to deliver that absolutely, which he affirmeth only conditionally. The second resolution which he obtains upon Calvin is, that the day was changed from the last day of the week to the first by the authority of the Church, and not by any divine ordinance. It is true, Calvin saith not, that the day was changed by divine ordinance, but by the authority of the Church. And this distinction is not observed. But the interpretation of the fourth Commandment is the true and scriptural interpretation, and the right and divine interpretation.
The Morality of the Fourth Commandment.

Christian assemblies on the Lords Day are of Apopstolical and Divine Institution. And observe, I pray how Bishop Andrewes pleads for Episcopal authority, as by Divine right, in his answer to the first Epistle of Peter Minus, *Apostolicae Constitutionis aliquid, utrie non Apostolicae Institutionis aliquid, id eis, ut ego interpretem Divinum. Noscere aliquid ab apostolica constitutione, non difficultatum causae S. Spiritus S. Spiritus Divinis. In whom was there any thing done by the Apostles, by right not apostolical? Thus by apostolically, that is (as I interpret it) by Divinity. For neither was there any thing done by the Apostles, which the holy and divine Spirit did not declare unto them. Shall this be of force for the institution of Bishops, and shall it not be of force for the institution of the Lords Day, as by Divine right? But put the case it were so, in every particular of Calvinus, as this Professor avoucheth: how comes it about that our adversaries profess it to shocked with the authority of Calvinus? shall we be content to yield to the authority of Calvinus, who are reproached utterly as Calvinisti and so nicknamed? In my time in the University, we heard by credible relation, how in one of the Colleges, questions were set up to be disputed *Contra Eunomon Calvinum;* and that disputations of that nature were sometimes conducted in this manner, *Reliquiarios Calvinius hic eis Fabed. et vel commodi, et vel in Oxford, full gave one, anno 1634. I heard Calvinus reckoned up amongst Papists, Pelagians, Arminians, Puritans, as sectaries at least, if not as Here-biques, by him that preached the 52d Sermon on the Lords Day in the afternoone; and is it fit, that we should be prevaricated by the opinion of Calvinus, a man whose memory seems to be hated by men of this Prefaters spirit, so as few men more?*

The Fourth Section.

Preface.

Neither was the only one, that hath so determined: For, for the first, that to keep holy one day of seven, is not the moral part of the Fourth Commandment, our Doctor hath delivered in the third Session, that not *Sabbatu* only, but even *Sundays,* and with him all the schoolmen have decreed upon it. Nor was there any that opposed it in the scholares of Rome, that I have met with, till *Carinus* took up Arminians against *Sabbatu* affirming, but with ill face, that the Commandement of the Sabbath was imposed on Adam in the first cradle of the World, there where the Lord is said to bless the seventh Day, and to sanctifie it. 2. As for the Protestant scholares besides what is affirmed by Calvinus, and seconded by the Doctor in this following discourse, this seems to be the judgment of the Divines in the Low Countries. *Franciscus Gomarus*, one knowne sufficiently for his undertaking against Arminians published, An. 1658. a little treatise about the original of the Sabbath, and thence principally canvassed these two questions. First whether the Sabbath were ordained by God immediately upon the Creation of the World? Then whether all Christians are obliged by the Fourth Commandment, always to set a part one day in seven to Gods holy worship? both which he determines negatively.

And Doctor Rivett one of the four professors in Leyden, although he differs in the first, yet in the second, which doth most concern us Christians, they agree together: affirning also joyfully that the appointing of the Lords Day for Gods publicke service, was not done by God himselfe, nor by his Apostles, but by the authority of the Church. For seconds, *Gomarus* brings in *Vatablus* and *Wolfgang Motorius,* and Rivett wisceth the authority of our Doctor here. For 3. *Gomarus,* in the affteration and defense of the first opinion against this Rivett. De opinione et civi de baffi, Doctor Pridaivco in oratione de Sabbaato confirmatur eustrae, etiam juridici, by Rivett information) libenter innotetimus.

I will add one thing only, which is briefly this: The Hollanders when they discovered *Fresum le Merie* An. 1615, though they observed a most exact accompt of their time at Sea; yet at their coming home they found, comparing their accompt with theirs in Holland, that they had lost a day, that which was Sunday to the one being Monday to the other.
The morality of the fourth Commandment

other. Which of necessity must happen as it is calculated by Geographers, to those that compass the World from Weit to Eastward, and had they failed in Eastward. And what should the people do when they were returned? If they must cleanse precisely one day in seven, they must have fulfilled a day a part from their other Countreymen, and had a Sabbath by themselves; or to comply with others must have broken the morall Law, which must for no reason be violated. See more hereof at Large in Carpenter's Geography p. 237.

That Calvin hath any where so determined this Preacher hath not proved; but fluently disembarred him, thereby to make him to deliver something absolutely which he delivers only conditionally, and that in opposition unto Papists, who will have the Lord's Day to be kept not only for order and peace, but by reason of some mystery; and this Calvin prohibiteth to be Jewish. Amongst his words are these, Harel aliquot tempus deputation ad sanctum Dominum, censit sub precepto moralis in quantum in libris precepta determinat. Speciale tempus in signis creationis Mundi, sine precepto ceremonial. To have some time devoted (wherein) torrefacit things Divine, falls under the moral precepts. But for as much as in this precept is determined a special time in favor of the Creation of the World, so it is a precept ceremonial. Where I doe observe first, that this ceremoniality is apparently ascribed to the seventh day, and that considered at a time of the Creation, and not to one day in seven. And this indeed may well be the concurrent opinion of Schole Divines. As for Ambrose, of what authority he to preponderate any one of our Divines may, I appeal to every humane conscience, whether no more must be moral in this precept, then to set some time apart for God's service. For what is it nothing material, whether we set apart for divine services, one day in a week, or one day in a month, or one day in a year, or one day in twenty years, or one day throughout the whole course of a man's life? What conscience can be found to censure as to nullify this? If so, then let him proceed and say, it is nothing material, whether we consecrate unto God one hour in a day, or one hour in a week, or one hour in

It is still in force to bind Christians.

in a month, or one hour in a year, or but one hour throughout the whole course of a man's life. So that I premise every sober man by the very light of nature, will be driven to confess that not only some time ought to be set apart for Gods worship (as the Schoolmen commonly teach) but that a convenient proportion of time ought to be dedicated unto this. Now let reason it be judge, whether any more convenient proportion of time can be devised for this then the proportion of one day in seven. And herein let us oppose Isaias to Tostatus (St. Tostatus doe oppose the morality of oneday in seven, which is more than I finde.) A Papit to confront a Papit; who plainly affirmeth, Isaias maximim convemmentum l. cap. 22. et quod ipse non congrueit, neque offerat the morall, that after the workdays one day should be consecrated to the service of God; Especially since God hath discovered unto us that this is his good pleasure, namely that one day in seven should be consecrated unto his service. First, that we might not be left at large to our own hearts to proportion out the time for Gods Service. Secondely, for the maintenance of uniformity herein amongst his people, who being left unto themselves might, and in all likelihood would have no different ways. And that God hath blessed from the beginning manifested as much. Wesley hath shewed one of Chrysostome in his 16. Homily upon Genesis, Now even whilest after the beginning of the week, one entire day is to be segregated and set apart for spiritual operation, and to the same purpose are Clement Alexanderi, Eusebii, Theodori, and Aquinensis alleg'd by him. Catarinus is in this place brought in quite against the holy saw, seeing it is not herein, that he is so much at pretense to oppose Tostatus, but rather as touching the original institution of the Sabbath. Yet why should they say that Catarinus hath herein had ill success? I know no reason (neither doth this author once offer to give any) especially considering that the very Romans doe acknowledge, that the Sabbath was instituted immediately from the Creation. Their words are these, The Apostles and faithful abode in Apostolice, yoked the Sabbath which was the seventh day and made holyday: for is the next day following being the eighth day incomparable to the Creation—not only other wise, that was by the Law ordi-
The Morality of the fourth Commandment.

They mean, the third, but indeed it is the fourth.

THE FIRST DIGRESSION.

WHEREIN.

I. Answer is made to Tofiasm, his arguments propounded by Pereireus to prove that the observation of the Sabbath was ordained by God immediately from the Creation.

II. Herewithall the question is disputed, whether Adam fell the first day wherein he was created.

THE
The Morality of the Fourth Commandment:

Adam fell, and was turned out of Paradise that day, for after he was created and the ground of his conjecture are in my opinion, as frivolous as any. As first, when he faith that eight days space was sufficient to have experience of the happiness of that state. For why not as well some days more or some days less than th' may rather, by continuance in the same state, we grow wise and leave sensible of the happiness thereof. And the happiness of a state is best known by the contrary, according to that rule, Carvedo ausq quin frons a quidque sia cognoscamus. As for the agreement herein which he conciles between Adam and Christ, as who is thought of many to have been conversed in the Virgin womb on the first day of the week, and in the same day of the week was indeed crucified upon the cross, who feareth not that this convenience had been found as well on that night before, or on that day three weeks, and so in Infinitum, as on that day? As ridiculous appeareth be his pretence of complying with the antients, whole opinion was, that Adam fell the same day wherein he was created, which he would apply to that day, or rather, or rather than that day three weeks after, or that day a month after, and so in Infinitum! But let us consider Peregrin reasons whereby he undertakes to cleave the likelihood of Adam falling the first day. The first is drawn from the forme of Adam's temptation, thus, why doe you not eat of every tree of paradise which supposest as he faith, that they had already eaten of every other Tree in Paradise, and Ever answer, he faith, seems to confirm this in saying me ease of the fruit of the Tree in the Garden, but of the fruit of the Tree which is in the midst of the Garden, we must eat not; what is the meaning of that, but these are meant to eat, said Peregrin. Yet further he himselfe envoys this interpretation, confessing that the meaning may be this, It is lawful for you to eat. And I willingly confess, that so argument appears to me for plausible as this, namely, that they had formerly tasted of every fruit of the Garden besides this: for it seems very likely, that not till then they were well prepared for Satan's temptation. And it seems unlikely they would offer to taste of the fruit forbidden until they had tasted of all the rest: then indeed and not till then, the commemoration of that as of a
The Morality of the fourth Commandment.

more excellent fruit then any of the rest, might be the better allure them both to touch and taste. But as Novvinus propogeth it, it hath no force; for as much as he corrupteth the Text, the Devil's words being not such as these, why do you use the fruits of every tree of paradise? But turning thus: Text? hast God said ye shall not eat of the fruit in the Garden? or as Viceror takes it for a conclusion of a larger discourse: you in as much as you have said, ye shall not eat of the fruit of every tree in the Garden, so giving a reason to prove what he objecteth, namely that God envied their happiness. As for the reasons which before I have given, they may be answered thus. If the benefit of this fruit had been of the same kind with the benefit of others, and only in degree of excellency above them, then were it no way likely they should begin with this. But seeing it was pretended to be of a farre different kind by Satan's suggestion, so much for satisfying the appetite of lust, as for satisfying the spiritual desire of the soule in knowing good and evil, which the very denomination of the Tree given by God himself did satisfy them; and this being cunningly improved by Satan to be a Divine condition, in making them like unto God; this consideration might well allure forwith without all further flay to have experience of other fruit. Secondly why might they not have tasted of the fruits of other Trees, without any necessity of nature urging them, and yet without any luxury at all, but only to acquaint themselves with the condition of those good Creatures which God had provided for them? Yet again considering that this experience made to no other end, should so sensibly have brought home unto them the goodness of God, in that love of holiness and integrity, that they would have exceedingly confirmed them in their obedience to God, and made the motion of the Serpent at first hearing delightfull, and to choose to be like unto God in obedience, and thereby in conformity to his holy will, then in forbidden knowledge. And besides, the tasting of all doth come, can hardly be justified from Luxury or want; therefore I rest in my first answer, Novvinus his next reason carryeth a great deal of force, but in subfiance less forcible. Certainly the making of the beasts of the Earth, and of man, might be done in as short a time as it pleased.

is still in force to bind Christians.

pleased God to have it; especially considering the opinion of some antients, that all things were made together, and that in a short space, for man, placing in Paradise, and the beasts brought unto him by God, might be done dispatched; and freely Adam naming of them cost him no study; and undoubtedly all this was done before the creation of Eve, so that all this might be done before noone, and space enough allowed for the Devil's conference with Eve, and his seducing her, and her seducing Adam. The making of them aprent to hide their nakedness carryeth a great deal of requiring longer time; but he who wanted not time to name the beasts so congruously to their natures, wanted not understanding to cover themselves with fig-leaves. As for the Doctors alleged by him for his opinion, I do not find that any of them is express, or by consequence direct for that, whereunto they are alleged; but the inferences made from their words are merely conjectural. For when he writes, that Esph in the first book of his antiquities, and Panth in his Homily of Paradise, and Damaa in his second book of orthodox faith, and so. Chapter, seems to be of this opinion, his ground is only this, because he saith, they write, that the Serpent, in paradise's deepest secret, came to our first parents, and conversed with them very gently and familiarly, and that therefore the Devil took him to instruct the Women. Now this is but a conjecture of theirs, neither do they say that he was wont to confer with them, yet all that they speak of may very well be fulfilled in a few hours. That which to this purpose he allageth out of Aespin de civiliis lib. 11. c. 27. is only this, The Apple on the tree forbidden, we are to believe it to be such, as the script of other trees, which now they had found to be without harm; hence it seems Perennis would infer that, before the Devil's temptation they had tasted of them all; but if Adam's speech is indefinite, and verified in case they had tasted but of some; and Eve might have talked of some, Adam of other some; If it be further urged, that Aespin delivereth it as a reason to shew how hereby they were made more liable to yield to Satans temptation: I answer that by tasting some, ye and without tasting any, they might be well assured they might be tasted of without hurt, excepting
The moralis of the fourth Commandement

ting that which God had forbidden them; and the failing of all without hurt was no tolerable reason to persuade that in like manner they might fall of the forbidden fruit without hurt; the Lord having professed unto them, that in the day they did eat thereof, they should die the death. Peregrina adds that Anfin in his twentieth Book of the City of God, and 96. Chapter, doth not obstinately give us to understand, that albeit he thought Adam continued not long in paradise, yet that he continued there longer then one day. But I finde no such thing in the place quoted by him. But I guesse the passage he simes at, is that wherein he discourseth of those words of the Prophet, Malachi Mat. 5. And the sacrifices of Judah and Jerusalem shall please the Lord as in the days of old, and in former years: and he inquireth, what time is, which is signified by this phrase, as in the days of old, and in the former years. An I first he faith, that perhaps thereby may be signified, the time wherein our first parents were in Paradise. And to this he referreth that of Eze. 46. According to the days of the Tree of Life, shall be the life of my people. Wherein faith he knowes not, what place was where the Lord planted the Tree of Life? But then to the contrary he discouereth thus, If a man shall say these days of the Tree of Life to be the days of the Church of Christ which are now current, and that Christ himself is prophetically called the Tree of Life— and that those first men lived not any years in Paradise, from whence they were so soon expelled, that they became no fame there, and that therefore that time cannot be understood by this phrase of Malachi (as in the days of old and former years) — I passe by this question: to wit, of the meaning of the Prophet Malachi. Now had Anfin simply said that our first Parents continued not many years in Paradise, there had bene some colour, as if he thought, Adam had continued some few years, or one year at least, in Paradise. But neither doth Anfin deliver this his owne opinion, but as the discouer of others; and that to prove that the words mentioned in Malachi, cannot denote the time of Adam being in Paradise; for as much as they speake of many years, but Adam continued not years in Paradise, which is proved by this, that he was driven from thence before he had begotten any fame, which if

It is still in force to bind Christians.

if it be referred to the conception of a child, as to reason it seems to be, who feeleth not that one day, or a weeke might have sufficed for that? So that all things considered, it may rather make against Peregrina than for him. In like fort, that which he alleggeth out of Gregory is only this, that Adam in paradise was accounted in the words of God, and conversed with the spirit of the blessed Angels, suppose it were so, and with God himself, so long as he continued in the state of integrity (yet I hope they will give way to the temptation of Satan) yet how little or how long that time continued is not specified. Confer we now the reason to the contrary, delivered partly by Peregrina himself, partly by Doctor Willet upon Gregorius. Who on the third Chapter of that book propoundeth them in this order. First, the Angels that fell, promptly after their Creation, as our Saviour faitheth, that the Devil did not stand or continue in the truth long. Ser. 44. Here ito Anfin confirmiteth, Faithes continuas se a parte existimationi, as soon as he was made, promptly he turned aside from the light of the truth: So it is likely that man also. And in deed the inference from Angels to men in this particular, seems to proceed from that which is least likely to that which is more likely. If the angels of themselves fell so soon, how much more likely it is, that both Satan would fell himselfe with the first, to tempt them, and being temptd least strangely it is that they should fall. But concerning the angels defection, it doth not follow, either by our Saviour phrase, or Anfin phrase that either of them believed they fell to foome. But whatsoever that was proposed unto them, which was the trial of their obedience; had they approved of it and submitted unto God's Will, that beene or thereupon undoubtedly had followed their confirmation, as it was no then that fire and flood; their not affirming it, their not submitting unto it was their sinne in part, though accoring to their spiritual nature, it might be in the highest degree of stomach and pride, like as their approbation thereof of who obeyed was in a high degree of zeal and humility. Agamemnon professeth it tobe more profitable, and more agreeable to the payings of the Saints; that the Devil finned upon after the first inhabite of his Creation. Secondly, Doctor Willet.
The Morality of the Fourth Commandment.

Wits second argument is this: Our Saviour faith that the Devil was a murderer from the beginning, not of the world, but of man's creation, therefore at the very first he fell upon them. But that phrase from the beginning doth not tie us to any such exact calculation. Thirdly, the felony of the Devil doth incommensurate as much, who would then off all sin, when they were long able to refrine, before they by experience were confirmed in their obedience. In this I confesse there are two particulars of very momentous consideration. First, the Devil's felony to set upon them, before they were possest and taken up with an holy walking with God. Secondly, that continuance in an holy walking with God could not but confirm them, and make them more defaul therein, having no yet no princi- ple of the flesh in them to make resistance, and to suppress every motion that should arise to withdraw them from it. Fourthly, and it was fit, faith he, that man finding could not call out of paradise before he had fully tasted of the pleasure thereof, lest he afterward might be troubled with the left, and cons- tented to return. This reason my pale doth not relish too well; the more Adam should be tormentord with the loss of paradishe, the better it should be for him in my judgement, rather than worse. And as for attempting to return, I cannot conceive how he should be so vain as to premise to exact the Gods judgement, and then againe of any such parable after Adam's banishment thence, were real nothing. Firstly, it is clear (Faith Doctor Wyllyby) the Serpents first offer, hath God said ye shall not eat of every Tree? that they had not yet tasted of any fruit, but at the very first the forbidden fruit was offered, before their appetite had been feded with any other. But first I doe not finds, that the Text mentioned hath any such importation. Secondly, this supponeth, that the tatt of other fruits would have bene apt to hinder the course of Satan temptations; but how, in respect of giving to good content and satisfaction, yes, but this satisfaction was no other then to the sensual appetite; but the Tree forbidden in the very name of it (where Satan took advantage to promule his temptation) seemd to promulgate satisfaction in a far different kind, namely to the spiritual appetite of the mind.

6. Adam (Faith he) had not yet eaten of the Tree of life, as is still in force to bind Christians.

as evident were st. But if they had stayed any time in paradise it is not unlikely, but they should have seized of the tree of life, it being in the heart of paradise. This at first seemed to me very consideratable; but upon after thoughts not so. For certainly it affords not like, but upon obedience and therefore with- out obedience the cutting thereof (if accesible to that same) would have found him in full height. Lestwise, faith he, seeing presently after the Creation they were hidden to percease and mindful, it is no or a kye but the man should have brought wife to paradise, if they had stayed there a long, and so they should have gotten children without sin. This reason is not to be defied; although to stay a day or two in Paradise was not to stay there long. But considering that then they might company together without all time to much as in thought, or circumstance of any, (the want whereof makes even apts natural in this condition of ours, feathertain unto us) why should they desire the propagation of mankind? especially considering that the child conceived in the time of innocencye should have bene without sin. 8. The eighth reason is in Efes the same with that of Baulgathos, if Adam had not found the first day, the Lion had eaten Grathe, this in my judgement is a most iniquit reason. First, because God had ordaind, that all beasts at the first should live by Grathe Gen. 1. 30. Secondly, in the arke of Noah, Lion must have eaten Grathe or Hay, or else have starved, they had no power to prey upon their fellow passengers. Thirdly, if Lyons and Beares at first had lived by prey, even after Adam fell, what had become of the rest of Gods Creatures. Instruct some good misperiodes famous? Lastly it is well knowne that in these days, in new England, Beares doe lively Grathe, and their flesh for mans meate is accompted better then Venison. 9. Never any man on Earth Christ only excepted, kept the Sabbath without sin: the Apostl faith, he that is entred into his rest hath also receivd from his own works, as God did from his, Heb. 4. 10. It is the rest only of Christ, where there shall be a cessation from all the works of sin. But that rest which Adam should have kept in paradise was not Christ's rest therefore he kept not rest there without sin, he fell then before the Sabbath. This argument I confesse seemes to be very pondersome and favours, shulld upon the Apostl.
The Morality of the Fourth Commandment

discourte-Hexb. 4. But the proposition is not sufficiently proved. For to rest from a man's own works (as they are taken from times) is evidently competent to none but such as have formerly sinned, which cannot agree to Adam in the state of innocency. Yet it cannot be denied, but that Adam continued in innocency and without sinne until his fall. And so long rested from sinne, though not in Christ, as that to rest from sinne suppeth the presence of sinne. But albeit this was granted, it followeth nor that he fell before the Sabbath; for he might fall on the very Sabbath, which was the opinion of the author of the Jews Darchal, mentioned by Rabbi David Kimchi on the 92. Psa. 104. 13. This place fully remarketh to this purpose. Psa. 104. 12. Adam lodged not one night in honour; for so are the words if they be properly translated, the word is εἰρήνη, which signifies to lodge or stay all night; and thus divers of the Rabbinists do expound this place of Adam; and he quotes Rabbi Nathan, T. Meron, and Midrash Tehillim. It cannot be denied but this place is very pregnantly applicable unto Adam, as the first and chief object on whom this truth is verified; as being in the chiefest honour that ever man had on Earth, Lord of all the World, and the Father of mankind, and placed in Paradice, and the verb properly signifies permission, to continue a night. Only it is of the future tense, which yet to be the signification of the time past is nothing strange in the Hebrew, though it hath not always such converseness, the sign of such conversion. And the very word Adam is here expressed, and we are very aptly to accommodate unto Adam without all reference to this question, or consideration of the propriety of the Hebrew word signifying permission. But let us return to that from whence we have digressed. Be it so that Adam continued in his integrity until the end of the seventh day; and we not rest expressly, Gen. 2:5. that God brake the man and put him in the Garden of Eden, that he might rest or keep it; therefore God had works for him to do, even in things of this World as well as his task for us. And Martin Luther professed as much; it follows: from hence faith be, that if Adam had lived in innocency, yet he should have kept the seventh day holy, that is, on that day he should have rested.

Is still in force to bind Christians.

though his children, and childeren children, what was the will of God and wherein his worship did consist, he should have prayed God, given thanks and offered. On another day he should have rested the ground, looked to his Cattle. And Simeon treads in Luther's steps, treating upon the Commandement of the Sabbath. Why then should it be thought superfluous to ordain some other days for the works of this World, and one day for the service of God? And is it likely that Eve was about the service of God, when the Divine still did her? I was not too near the forbidden Fruit to resist within her reach. a. They urge that Israels from former works was then in being, seeing nothing could then be laborious, or troublesome unto them. I answer; though it were no blame to him to keep the Garden and dree it: yet this must needs require all his thoughts while he was about it, and many a Gentleman in these days finds lesse employment then Adam had; will it therefore follow that the observance of the Sabbath is superfluous?

3. The third reason is, that if this Commandement were then given, it should bind all men; but it is plain that the Gentiles never observed it, neither did we read the Patriarchs did. I answer, there is no foundation in all this. For touching the Gentiles, we have no History before the Flood, nor till a long time after; in which space of time, this Doctrine of the institution of the Sabbath being carried only by tradition, might easily be obliterated. The Scriptures Divine are the most ancient Records in the World; but it follows not, nor that the Scripture doth not Record how the Patriarchs did observe the Sabbath, therefore they observed it not; but much rather, because the Scriptures Record, that The Lord blessed the seventh Day, and sanctified it; therefore the Patriarchs did observe it. And the truth is, until the coming of the Israelites out of Egypt, we read not of the Church of God any where but in single Families. Neither do we read of the Patriarchs before the Flood or a long time after that they kept any Day consecrate to GOD'S Service; will it therefore follow, that these holy Patriarches

Page 36

Page 57
architecture did not arise at all apart for God's service; yet it is generally acknowledged as by the light of nature, that some time ought to be set apart for Divine service. And formerly I have showed out of Manifest Ben Israel, that whereas the Lord enjoyned to the Hebrews the observance of the Sabbath, bids them remember that they were servants in Egypt; this, the ancient wise men among the Jews do appli in this manner, Cujus in Egipto servitutem et status, Sabbato percomor tou colham adhibeb to think with the selfsame, that in Egypt where thou servest, that by force thou wast constrained to work, even on the Sabbath. So that the observance of the Sabbath was a duty even on those days. Observers further that in the fourth Commandment, the Jews are charged to broke unto it, not only that their children and their servants did observe the Sabbath, but also, the stranger that was within their gates. Now these kinds of strangers commonly called strangers of the gate, and thereby distinguished from strangers of the covenant, were such as were not circumcised, though accustomed to worship the first day, and on them was usually imposed no other burden; besides the observance of the seven precepts of Noah, as Schmidler observes upon the use of wine, Which seven precepts of Noah are also reckoned up by the same Schmidler in the use of meat and abstinence from the observance of the Sabbath were none of them express; yet in as much as the Lord gives express charge that the strangers within their gates should observe the Sabbath, he treats it was comprehended under one of them; And therefore some think it was comprehended under that which was called tenuto Benedictionis; that is, the worship of no other God, but the Creator of Heaven and Earth, and by name, my worthy friend, Master Joseph Mede, as I have seen in a Manuscript of his touching the interpretation of the word erva in the Abi, and hereof he gives this reason; namely that the observance of the seventh day was the badge of this, namely, from biputting the Creator of Heaven and Earth, according to that, the Sabbath is a sign between me and you, that I bare you in your God, because in five days the Lord made Heaven and Earth, the Sea and all that is therein, and rested the seventh. Now if the observance of the Sabbath were comprehended under the seven precepts of Noah, undoubtedly it was in force, and practice amongst the Patriarchs, and that not only after, but before the flood; for undoubtedly they all worshipped the Lord God Creator of Heaven, and Earth. We have notable evidence for the observance of the Sabbath Day, even among the Gentiles. And if the distinction of the week from other days, for the antitype thereof is remarkable, and now lately attested by Riversius against Gemarrus with great variety of learned observation, and that especially by Claudius Salmasius that renowned Scholar and Antiquary, one of them who with great mince urged Riversius not to suffer Gemarrus to passe unawares in this point. It is true, in Riversius observes, that Confabrum, writing upon Sectionum i. 52, and upon the words, Digna est Communionis manuum tabernae in Hiob, in the Sabbath, professeth his opinion, that the observance of the Sabbath was a duty generally practiced; was not commonly observed before the day of Pentecost, though he confesseth, that long before it was in use among the Greeks, especially those of Asia. Yet Riversius makes it good, and that out of Tertullian, that long before it was in use among the Latins, Icarius Philopontus in his Commentary upon the History of the Creation, a book commanded by Plinyus in his Epistles, lib. 7, cap. 14, and lately set forth at Venice in English, writes thus; All men do agree in this, that there are seven days only, which by revolution in themselves do compose whole time, whereas of what reason can one give, but that which Moses gave to wit, that in six days the Lord made the World, and rested the seventh. And Clemen Alexandrinus and Eusebius prove the same out of Moses, I. 54, and 55, in Matth. The seventh day was that wherein all things were finished, and out of Calvinus, and out of Lucian, in diverse passages to the same purpose, as Riversius hath shewed in his answer to Gemarrus. And further, that in the French King's library, there is a Chronology of George Syncrius, from Adam to Diodorus, wherein Gemarrus observes, that the computation of times by weeks was before the computation of times by months and years was found out by Astrologers; and that the ancient fathers distinguished the spaces of times only
The morality of the fourth Commandement

only by weeks and that the Celestial Astronomers having observed the courses of the Sunne, Moon, and other planets were the first that bestowed on the seven days of the week the name of the planets; and that by the testimony of an ancient author, Manes, Euphres and Hylasius were the authors of their demonstrations. But that this circuit of seven days was so rare before Euphres and the first authors of Astrologie, that the Jews kept themselves to the division of times by weeks, so to call the days by their order, the first, the second, and that the Pythagorians did the like—and called the first day of the week similar as the Hebrews called it pias, the sabbath.

In the year, 1637, there was set forth a book at Paris (as the same Doctor Binet writes) intitled Theologiae praecipuas specimen auctari Asia India in the first part whereof and 157, precepts touching the Sabbath; he writes to this effect, that the holiness of that sacred day is so well known, that it were superfluous to use many words in the explication thereof; seeing it is found to have impressed in the very hearts of the Heathens themselves, because there is none that knoweth not, that when his highest judge whom none can approach, build this wonderful frame, he restit on the seventh day. And thus as I am aware, I am fallen upon the holiness of the day, acknowledged generally by the Heathens themselves as this Jewish writer conceived. Leopoldus Auticonium, an ancient Father in his second book written to Amyca, acknowledges the holiness of this day amongst all men, though the reason thereof was not so well known to moat, to wit, as drawn from God’s word, on that day after he had created the world. Tartalii also acknowledged the holiness to belemize the seventh month after the same manner that the Jews did; confirmed by the learned observation of Jacobus Graffius, notwithstanding fame exceptions made against it. And that this was the practice of the Romans he proves farther out of T useful and Origen, namely, that they did scribi reft on the Saturday as the Jews did. And Manilius, in French in his 35. question upon Exodus, writes thus, De Agaveni quiem, iidem dicti religiose honorant quam Alcyone vocant, ubi ab saltu invenisse, heaerae atque anni aeternitatis ejae imprimatur. The very Agaveni, most religiously observing

Is still in force to bind Christians.

serving the Friday, which they call Alchama, have taken from the Sabbath its name; doubting God so providing, that the sanctity thereof should be impressed in the minds of all men. Belike as a testimony of God’s rest from his works in the Creation, therewithall to maintain an acknowledgment of God the Creator. More than this, Salmoglossus acquainted Alchama with some collections made by the aforementioned Gregory Sylvia in certain apocryphal books, one whereof is called Alchama, the 1st generation, the other 2nd Adam, the life of Adam; in which the author observes through many weeks, that the seventh day was a day of rest and that he conceived the author of that book to have been a Jew, translated by some Hellenist, who makes mention of the Lords Day. And Doctor Willet, allegeth Philo, calling the seventh day mudhus, belon, a festival of all Nations. So little need have we to stake upon that in Hifid, Whom is 204; the seventh is an holy day, which some believe to have borne spoken, not of the seventh day of the week, but of the seventh day of the moneth, wherein Apollonius was borne (which yet is alleged by Clemen and Eusebius as for the seventh day of the week) is wanting herein; being so plentifully supplied other ways. And whereas Comana being convicted of the evidence of this truth, betakes himself to a new course, as to say that this practice of Heathens was taken from the Jews, and not from the ancient Patriarchs: Doctor Riviere brings a manifest place out of Tjobus to refute that conceit of his; as who professed that this custom of the Gentiles had been in use long ago. And how unlikely is it, that either the Egyptians, or the Nations bordering upon the Jews should take this from the Jews, when we consider Salamone impius abusus, as Taeius observeth, the accompanied by the prejudice between the Hebrews, especially between the sect of the Woman, and the sect of the Serpent; and how faithful the things of God are unto as many men, even faithfull men as we are, neither can they know them, because they are spiritually discerned. And Mone, and Linus, and Cosmarchus, fetch the seventh day from the very Creation, as whereon the making of all things was finished. I come at length to the fourth Argument.
The Moralitie of the Foure Commandement,

If the Patriarches had observed the Sabbath, Moses would have mentioned the religious observation thereof by their ancestors, to encourage them. Answer. 1. it is not likely they were ignorant of the profit of their ancestors. The Chaldean paraphrase upon the 9th. supposeth Adam to have beene the author of the Psalms that is intituled for the Sabbath. 2. If for Gods sake who delivered them out of Egypt, they would not observe it, neither would they observe it for their ancestors sake. 3. Moses makes no mention of their ancestors practice in setting apart any time for the service of God: and if we therefore deny that by the figuration of light natural some time is to be set apart for this?

The Fathers profess that no other positive precept was given to Adam besides to abide from the Fruit of a certain Tree. Answer. Chrysostome professeth expressly, that from the beginning God had thowed that one day in the week to be set apart for spiritual operation; likewise the testimonies of Athanasius and Epiphanius are express for the acknowledgment of the institution of the Sabbath immediately from the Creation, as before hath beene showed. Indeed both at touching the setting apart of some time in general for Gods service, and the proportion of one day in seven in speciall, is more then positive.

Divines teach that before Christ comming the Gentiles might obtain salvation by observing the moral Law, and the Law of nature, with some lights of Divine faith, and supernatural blessing of God. Answer. 1. of what reputation those Divines have speaks of, deliver to bee with us, let every Protestant judge: yet wee know that the Gentiles might have evidence enough of the holiness of the seventh day; and that God left not himselfe without witness in this, even to heathen so notorious, that we may justly wonder, to observe how the monuments of the dignity of the seventh day were so strangely preserved among them. Yet where testimony sufficient was wanting not onely for the particularity of the day, but for the proportion of time; wee do not hold therein to be moral absolutely, and in such a degree, as to say that falling in this alone in such a case should prejudice any mans salvation; though we say with Chrysostome, that God by
The Moralist of the fourth Commandment, and Scotch Divines, who ever have been accustometh Orthodox, concurring in judgement with the former on this point.

Lack of all consider, what is Gomar's own opinion; to wit, that we are not to precisely bind to this proportion of time, but that we may allow a better. The condition of Divine worship (i.e., the) commanded in the fourth Commandment requires that not only certain days (for order and for God's better service sake) be observed, but also that sufficient days be observed, it cannot be inferred from this that God hath not ordained a certain day to us, that it is indifferent whether we make days of one in fifty, or in an hundred, or one in a thousand. Then proceeding to define what are sufficient, he acknowledges that the days set apart for this must be either as frequent or more frequent, then one day in seven. And in this answer of Gomar's to an argument of Wallace, made for the morality of one day in seven (Sabbath day) he adds, and the days consecrated to Divine Service may be more, they may not be fewer. And add of his own, that we cannot in charity require of our friends the belief of so many days (to wit of six) without some respite. As for the second which this Preacher in his answer brings, viz. that it is not in the present purpose. For these are not brought in by him in the point of the morality of one day in seven, but only in the point of the original institution of the Sabbath; but this is his justifiable course to mitigate some gloom of authority to serve his turn where substance failed him.

As for the Hollander who in travelling about the world went with the World, and had lost a day, that he came to observe our Christian Sabbath one day too late; when this Preacher asks, what should those people do when they were returned: I will not answer by advising them to travel the World over again Eastward, that they may find the day which they had lost, by travelling round the World Westward, much less that they should renew their travels the same way till they had lost six days more, that to their Sabbath might concur with the Sabbath of their Countrymen.
THE SECOND
DIGRESSION
CONSISTING OF TWO
PARTS.

I. In making good Doctor Wallas's arguments for
the morality of one day in seven, against the answer of
Doctor Rivetus.

II. In answering of Doctor Rivetus's arguments direct-
ed against the morality of one day in seven.

OW whereas Doctor Rivetus about the ob-
servation of one day in seven as necessary,
differeth in opinion from his two Colleagues
Doctor Tobin, and Doctor Welson, and
not to onely, but directeth himself (after Gu-
mars) to take into consideration the argu-
ments proposed by Dr. Welson for the morality of one
day in seven, and to accommodate an answer thereunto: I
think it fit, not to omit the discussion of that answer of his;
and that in such sort that I may carry my case correspond-
ently to his reason in his behaviour herein.

The chief argument of Welson is this: if by the force and
authority (of the fourth Commandement) it be not rightly enti-
tled that one day of seven is to be consecrated to Divine worship, then
do certain number or circle of days can be limited (to the fore-
said purpose) by any Divine precept, seeing in no other precept

Is still in force to bind Christians.
The Morality of the Fourth Commandment - 88

It is still in force to bind children, but not to bind servants. The commandment was given to the children of Israel, and it is not for them to bind children, but for them to give them instruction. The commandment was given to the parents, and it is not for them to bind servants, but for them to give them instruction.

This is the commandment which is given to the parents, and it is not for them to bind children, but for them to give them instruction. This is the commandment which is given to the parents, and it is not for them to bind servants, but for them to give them instruction.

The commandment was given to the parents, and it is not for them to bind children, but for them to give them instruction. This is the commandment which is given to the parents, and it is not for them to bind servants, but for them to give them instruction.

This is the commandment which is given to the parents, and it is not for them to bind children, but for them to give them instruction. This is the commandment which is given to the parents, and it is not for them to bind servants, but for them to give them instruction.
The Morality of the Fourth Commandement.

Set. 5.

are chosen. 3. Upon this he concludes it may not be differed to the twentieth day; yet it is well known that Brevimi hath professed it may be differed to the fourteenth upon Lectionis, 25. 8. as Doctor Bowdrie alledge him. Now if so great a writer hath beene of opinion that from the seventh it may be put off to the 14th, why may not another rise up and maintain that from the fourteenth it may be put off to the twentieth, so dangerous is it to forfake that light which God hath given us in his Word, and by way of divination, hunt after a new light of evidence in the consciences of our own hearts. In the light of my conscience it seems most absurd, that it should be left to the fervant to cut out what proportion of service he thinkes good unto his matter.

2. It is well that both he and the Church think we are bound to cut out a better proportion of God's service then was prescrib'd to the Jews rather then to worke. 

Yet Brevimi as great a writer as any of these, thinketh otherwise, as we have heard. 3. In which only our free dome from the yoke of ceremonies required it, and not much more. 4. The love of God revealed us in Christ in the days of the Gospel. 5. the convertance of Gods Truth with errors, and hereticks, and those very dangerous ones. 4. and in a word the strong opposition that in these days of the Gospel is made, and will be made more and more as the end of all things doth approach, both unto faith and holiness. It is to be the fame of Christendom not to receive the love of the truth. 5. Thesi. 2.

And of these latter times Paul hath professed, that men should be lovers of plesasures more then lovers of God. 6. as for this opinion of the Church, I am glad they are so farre convicte of truth in this argument as to proffise, that we ought to keep holy rather more days then fewer, but why then do not the fathers of Holland whom they live (if they be of the same opinion) make it good by prabable? And the French-Church also, but they want example in antiquity for this. Who feate not that this is delivered only to serve turne, and heale at a dead life, when no other way is open to shifft off the Argument?

3. And lastly whereas it grants (with Calvin) that after

is still in force to bind Christians.

Seb. 5.

so many days (to wit after six, for no other number was specified) yet must be granted to servants on the seventh; doth not this evidently evince that that day must be our Christian Sabbath? For what shall the masters keep one, and the servants another? Or shall the servants not give themselves to the service of God on the day of their rest, but rather on the day of their labour, in the works of their proper calling? Observe I pray how it every turne the light of God's direction doeth meet with such, to keep us in the good ways of the Lord, if we will not wilfully that our eyes against it. Now let that seventh day which is our Christian Sabbath be well observed, first; and then let the states take what order they shall for good, for the observance of another day also. Yet we finde by experience, that hardly are men able to maintain a poore living by labouring hardly six whole days in the week. I come to the second which Rivetan recapitulates in briefe thus.

2. It is drawn from the number of six days allowed for works, which number causeth confusion, unless it be determined in off, and in cessation on the seventh. To this Rivetan answereth, that the six days of labour are in reference to the seventh of rest; the determination of which seventh day being now taken away a man may work in any day, so long as some day be chosen whether by Divine constitution or humane, and reasonable disposition for Divine service, which may be such sort, that seven days shall be left for works. But consider.

What more reasonable disposition humane, then that which is conformable to constitution Divine? Now it is apparent that God required of the Jews one day in seven; neither was it ever known to be abrogated; the particularity of the day is abrogated, not the proportion of time ground we have for the one by the ceremonial of it, no colour of ground for the other; nor did ever I think any man let his wits or works to devide a ceremonialize of one day in seven. 2. But what shall the morality of rest granted to servants, bealterd also under the Gospell? Did Calvin any where teach this? may not masters exact as many days works of their servants under the Gospell as under the Law? hath not

H.
The Morality of the Fourth Commandment.

Sel. 5.

Christ deferred them to the hand of their masters to be as serviceable to their masters as ever. Lastly are these days of the world such as wherein a labouring man must maintain himself by the labour of five days in the week as well as by the labour of six? A long time I have found it observed by traffickers in the world, that nothing is more cheap for men's labours; a noted example how unprofitable servants we have been unto God, and therefore he makes the labour of our hands and foreheads more burdens to afford very unprofitable service unto us. Can their Divines make the world more favourable to craftsmen, and bring their commodities in better request when they are; if they could, let them then change the morality of servants, and for one in seven allow them two in sixes, or four, or five, or six, their masters will be the more easily brought to enter into their confusions to collude. Or if Kings had power to make the commodities of their own Country more worth, and the commodities of other Countries less worth (which upon due consideration will be found as needful equally) then place might be made for this. Till then let us be content with Calvin's morality of the Fourth Commandment in reference to servants, namely one day after six; and therewithall consider whether our Christian Sabbath must not be confined to that day as the only day of rest for servants; and I hope we shall not think it fit to allow one Sabbath for the masters, and another for the servants.

The third is drawn from the examples of the Apostles and the apostolical Church, who in place of the (Jews') Sabbath observed the first day of the week without variation; therefore by force of the precept, one day in seven is to be observed still. Never any hath been found to change this; therefore that which was then kept from the beginning of the world, and shall continue to the end, is to be taken for such as by the Analogy of God's Commandment binds all men.

To this Rev. answered, that the consequence is not firm:

Is still in force to bind Christians.

For as much as Christians observed the Lords Day, Sel. 5.

for of necessity by reason of any binding precept, but of free choice. Yea, we do not thereby add any commandments, but only confirm what God hath already commanded. In this sense the Lord's Day is indeed observed by us, from the first example of our Saviour; but it is not added to the law, but given by him as an example, to be observed by us. And that it may be a free monument of the maintaining the weekly remembrance of Christ's Resurrection.

Here they did it freely: but of things freely done without any precept, it was never known that it should be a precedent was found at the observation of the Lords Day. Nay, Philosophers observe that things freely done are often done for the contrary. Again, then it was free for them to observe one day in fourteen as well as in seven, in Dies sanctificatus, and consequently as well in twenty, which Rev. denies. Nay it should then upon to change the observation, lest men by universal and perpetual practice may see confirmed in an opinion of the necessity that is not necessary. It is apparent that the Lords Day under the Law was one day in seven; so the Lords Day in the Gospel was and still is one Day in seven. And both himselfe and Clement are driven to profess, that we may not allow a less proportion then one in seven to Divine worship. And I appeal to every conscience, to judge by the very light of nature, whether the Lord enjoining of the Lords one day in seven to be consecrated unto him, it doth not manifestly follow that wee Christians can allow no less then one in seven; and whether it be not fit that the Lords Day should be our holy Day, and as his allowance of more in a week then one, let them perfide, their own churches thereto, and then it will be time enough for us to hearken unto them. And what should move them to illustrate the memory of Christ's Resurrection weekly? whereas, they contended themselves with a yearly memorial (if all they observed any such) of his Nativity, Passion and Ascension, and feeding downe of the Holy Ghost. Why do they not consider that the day of the week which is called the Lord's
The Morality of the Fourth Commandment.

Lest Day in Scripture, wherein John the beloved Disciple received from his loving Lord, and histher, that Divine revelation of his concerning things to come.

If the number of seven (that is the observation of one day in seven) in this Commandment be changable; then as ceremonial, or as political, not as ceremonial; for then the Church ought not to observe it. Nor as political, for in the mean Law precepts politicks are not given. And to this Reuvels universeth, that the observation of the seventh day is ceremonial: and that the Primitive Church kept it not, neither did the Primitive Church keep it, nor do we keep it as ceremonial but another seventh day, for Ecclesiastical policy sake, not civil.

When he saith we keep another seventh day, he implies that by the seventh formerly mentioned he meant that particular day of the weke which the Jews kept; and that wee indeed acknowledge to be ceremonial; but in this interpretation of Walliams, he manifestly corrupts his adversaries argument, which is plainly directed against the ceremoniality of one day in seven, indeffinitely considered, and not against the ceremoniality of the Seven Seventh. Yet when he saith the Primitive Church did, and we do keep a seventh, but not as ceremonial; he speaks to the point; but his words following have no coherence herewith: so that he may seem to shuffle ineffectually in this, affecting to decline that which he is not able to answer. But take wee him at the bell, he must say that the observation of one day in seven was ceremonial, if he speaks to the purpose. Now let him shew us if he can, the ceremoniality of one day in seven, and how Christ was the body of it: nothing more common then to affirm that the Seven Sabbath was ceremonial hand over hand, without any distinction of the sanctification of the day, and the rest: much less distinguishing between the rest of one day in seven, and the rest of the seventh. At length I found a faire way opened for the explication of the ceremoniality found in the rest of the seventh day. But as for any ceremoniality in the rest of one day in seven; neither (I think) any man let his wit or workes to devile that. Lastly,

is still in force to bind Christians.

after such a ceremonially is deviled, wee will conforme whether in respect such a thing ought to be still observed, or was ceremonial unto the Jews, and why may we not as well observe circument with the Ethiopia's, who observe it only in conformity to Christ, who was circumcised?

Now because Reuvels brings argument also to the contrary, to prove that the observation of one day in seven, under the Gospel is not necessary, but辭 it is fit we should consider them also to prove what force is in them.

If by force of the Commandement a seventh day is to be kept, then that day is to be kept which the Commandement hath defined, which is the Sabbath of the Jews.

To this I answer by denying the consequences, and not contenting my selfe with a bare denial, I prove it to be inconvenient. For whereas God in commanding the seventh hath therewithall commandeth one in seven, and withall specifieth which of the seven shall be relied on and sanctified unto his service: If it may be made appear that the particularity of rest on the seventh day be abrogated: and no colour can be brought for the abrogation of the proportion of time to wit, of keeping one day in seven; it will evidently appear herewithall, that this consequence of Doctor Reuvels is unfound. Now this wee prove to be most true. For such as the Jews rest on the seventh day was ceremonial presupposing Christ's rest on that day in his grave: as the fathers of old and modern Divines both Papists and Protestant, both Lutheranes, and Calvinites have acknowledged; but never any man was found to doubt a ceremoniality of resting one day in seven: they may as well give themselves to devile a ceremoniality in the setting apart of some time in generall for God's holy worship and service.

Now this puts me in mind of another way clearly to demonstrate the inconvenient of Reuvels argument, that it will follow that in case we are bound to such a proportion of time by vertue of this Commandment, therefore we are bound also to keep the seventh day: Then it will follow as well, that because we are bound to set apart some time for the service of God by vertue of this Commandment,
The moralities of the fourth Commandement

Sell. 5. ment (as all confess) therefore we are bound alwayes to keep such a proportion of time as is here specified, and the seventh day also which is here particularly, For like as God doth not command such a proportion of time in special, but by commanding the observation of the seventh day; in like sort neither doth God command a time in general to be set apart for his service, but by commanding of such a proportion of time in special, and such a day in particular.

Rivet. 2. His second argument runs thus: if the observation of every seventh day be moral it must be known by light of nature, but if it is not. Therefore if it is not moral, and seeing it is not political, it must be ceremonial, and therefore doth not oblige by the force of law moral. To this I answer first.

Reps. Let but Doctor Rotterdam stretch his wit to define what ceremonial can possibly be devis’d in the observation of one day in seven, and when he hath devis’d it, I dare appeal to his own judgement and conscience for the approbation of it. For I do not think it possible for the wit of man with any colour of reason, to devise a ceremonial to be constituted in the observation of one day in seven, speaking of it indefinitely as we do, the body whereby can be found in Christ; for of such ceremonies we speak, that as shadows are to flee away when the body comes in place.

Sell. Neither doth it follow that because it is not moral nor political, therefore it is ceremonial; for some will say that it is positive as touching the defining of some particular necessary required to the performance of a moral duty. As for example: no to go further than the matter in hand for instance, it is generally confess’d, to be a moral duty by natural instinct, that some time is to be set apart for God’s service; but of our selves we are to look to the proportion of time; it is for none so much as for God himself our Creator, and consequently our great Lord and Master to define what proportion of time shall be allowed for his service; now this they call positively moral, as belonging to the execution of

Is still in force to bind Christians.

Sell. 5. of a moral duty. Yet in deed not so much a circumstance thereof in proper speech as the specification of the general concerning the circumstance of time.

3. Yet to draw nearer to the moral of it is what shall nothing be moral that is not known to be by, light of nature, for what I pray is not our nature now corrupt? Nay hath not Aristotle professed that manner of morality is not capable of demonstration, but only of persuasion? Nay how is it known by the light of nature, that some time is to be set apart to the worship of God that made us? But upon presupposition that God is known to be our Creator, and is this known by the light of nature? If we came as Aristotle then the greatest Philosopher that ever was, and his whole school, must I say came to be ignorant of it? But upon presupposition of the history of the Creation known not amongst a man Full answer not to pretend a master Bread, reporter him, that by light of nature it is known that one day in seven ought to be consecrated to Divine Service? Yet I am not forward to say so much, but rather with Chrysostom, that now from the Creation God hath manifested that one day in a week is to be appointed for his service, and with Aquinas that it is most agreeable to reason, there is after six days of works, to set apart one to his service. And to the seeing God I did require such a portion of time to be consecrated unto him under the Law. Undoubtedly and by the very light of nature it is clear and evident, that no less proportion of time can we in conscience allow unto him under the Gospel.

3. I come to his third argument which is this, the necessity of one day in seven cannot conflict with that liberty which the Apostles intimated. Sell. 2. 16. Let no man judge you in respect of meats and drinks, or in the part of a day, or of Sabbath, which are the means of the chosen people. Which they explain by a similitude. As nature requires meats and drinks, so Christian liberty is not tied to observe of meats according to Moses his laws: but still it declares that some time is to be set apart to God’s public worship, but God’s worship there from the necessity of the seventh Sabbath.
is still in force to bind Christians.

Christian liberty to allow unto him this, and that by virtue of the fourth Commandment.

Now whether Doctor Ricinus his answers to the arguments of Waldens, or his own arguments to the contrary be true, or false, I can not on the indifferent may judge; as also whether the two cases mentioned by him for the obligation of the Sabbath contained in the Commandment, doth not inter the third also, which Doctor Oppen, namely the proportion of one day in seven, and that this is as free from all colour of ceremonial as any of the other two. The first was that some time is to be set apart for God's service, now this general is not commanded there but as contained in the special, to wit, the proportion of one day in seven. Both of them being equally contained in the particularity of the seventh day in that Commandment expressed. And as for the morality of rest to be allowed to servants after six days of labour; this doth clearly draw with it the confinement of the time appointed for God's Service to the proportion of one day in seven; and the day of rest for servants that is the day consecrated to the exercises of prayer. And I much wonder that Doctor Ricinus, a man of such judgment, and perplexity doth not observe this. The only way to help this anomaly join in name turns to professeth that some rest is to be allowed to servants by their Masters, but in what proportion, that is not defined, but left as large to the pleasure of their Masters. And as for the ceremonial in the proportion of one day in seven, never any man devised any such thing more: then in the setting apart of some time in general for God's Service, all containing this to be a duty known by the very light of nature. But I do not find that Doctor hath any other meaning then that we are not to fast one day in seven, but that more time than this may be consecrated to Divine Service; which as I have disputed before, so now I am the more confirmed herein. Doctor Ricinus manifesting this to be his opinion also, as well as it was the opinion of Gomar. For in this he relieves, as may appear by his answer.
The moraltie of the fourth Commandement.

Sect. 5.

answer to the first argument of Doctor Walier. Neither is it true that Calvin did confute them who simply maintained, that the observation of one day in the weke doth still remaine as morall; but that so maintained it as in reference to some mysterious signification; as Doctor Walier hath manifester, and the words immediately following in Calvins doctrine, which are these, but this is no other thing then in consensum of the Jews to change the day, and in heart to retain the same holiness of the day. Here commonly the allegories of Calvin to the same intent that Doctor Riveus doth, use to make a period; as if Calvin delivered this absolutely; whereas Calvin proposeth it only conditionally, as appears by the other half of the sentence thus. If so, there remaine yet unto us a signification in the days equally mystical, to that which had place among the Jews. And though I marvel not at others who dealing in this argument dismember Calvin's sentence, so to make him to deliver that absolutely which he delivers only conditionally; yet I cannot sufficiently marvel that Riveus of rough improvidence should do so too, especially considering the good pains that Doctor Walier hath taken to clear Calvin's meaning in this point.

Neither is Master Robert Low, in his exposition of the true Sabbath, one of any such authority as to counterpole the concurrence of testimonies of so many of our English Divines to the contrary; not to speak of the multitude of ourlandish Divines whom Doctor Walier mentioneth, concurring in the same opinion, and whereas hee faith as Doctor Riveus reports him, that some great men, who vehemently contend, that the perpetual sanctity of mans day doth require, that one day in seven should be celebrated, have more authority then reason; I may bee bold to say, that they who with him have hitherto opposed the Doctrine we maintain, what authority they have I know not; but as for their reason, they are of so hungry a nature, that thereby they manifest that nothing but affection and their private ends they have, to bear them out in this. And whereas I do not but Riveus hath brought on the Stage the best reasons hee could picke both out of Master

Is full of force to bind Christianes.

Sect. 5.

matter Robert Low, and out of Gentiles; let every indifferent, sect. 5.

person judge of them as they desire; though I verily think that nothing but his affection to Calvin to hold any doctrine, and reputation hath carried him all along; and yet either my selfe, and Riveus my taste Calvin, or Riveus misleads himself.

But as for our reason, we call all the World to judge of; God did require one day in seven to be set apart for his publick service under the Law; how much more doth he require as good a proportion of time under the God of heaven? Nay, from the beginning of the World, he hath required it, and to this day both Jews, and Christian Gentiles have observed the same proportion. Again, God in his moral Law hath required this, and that not as ceremonially, nor any man hath hitherto having for his wars or works to deliver the ceremonials herein; neither is it any way knowne that God abrogated this proportion of time to be allowed unto him for his service; therefore it continueth still as a moral Law to bind us, and shall continue until God himselfe let it end unto it; now let Master Lowers reason be compared with these in every indifferent conscience, and let them have that authority which they desire, because being so well concentered of the strength of his reasons, hee sufficiently complaines of his want of authority. It seemes Pope, Alexander the third was a man of more authority than reason. For hee maintains in Capitulum de juris, in Doctor Riveus relates it, that both the Old and New Testament have in speciall manner appoincted the seventh day for men to rest therein; and hee takes it out of S. Thoma. de relig. c. 2. but Riveus cannot affirme unto him, if he delivereth this of any moral institution; yet that it was appointed by the fourth Commandement unto the Jewes it cannot be denied; and that not as ceremonially; but we have seen how well, Riveus hath carried himselfe in comming to speake of the ceremonials. For to make this good hee brings to the particularity of the seventh day, and if the ceremonials thereunto, bee enough to indicate the ceremonials of such a special proportion of time as of one day in seven; it may suffice as well to constitute a
The Morality of the Fourth Commandment.

...ceremoniality in the generall, namely in this that some times is to be set apart for God's Service, which yet all account to bee moral by the very light of nature.

If Z chechbach no better argument to prove that the Decalogue as given by Moses to the Israelites doth not pertain to it, but only to come forth as it agrees with the Law of nature, than by influencing in the Sabbath, which the Gentiles were bound to sanctifie; it stands to be upon us to oppose him as much as any, who maintaineth that the Law concerning the sanctifying of the Sabbath was given to Adam, and who brings diverse authorities to prove the observation of it generally by the Gentiles. This I speake upon consideration of his reply to Gomarus taking exception against somewhat in this argument deliver'd by him in his explication of the Decalogue. But I hope the moral Law shall be sufficient to bind us Christians if no other way, yet by this argument of proportion. If God required of the Jews under the Law that one day in seven should be set apart to his Service, how much more doth it become us Christians to allow as good a proportion of time for his Service under the Gospel? This I say shall suffice until Reuverius confirm the same, which never will be, for he at as good as confesseth that we are bound to allow God for his Service, rather a better proportion of time than a word. And as for Doctor Pridner, I nothing doubt but he will clear us from Judaisme in arguing thus, as who Seft. 7. professeth that if they (against whom he diuersly) required so more, but the agreement is the equity or the reason of that Commandement, we would not stick to yield unto it. And whereas Reuverius addeth that the argument which he annexeth seemeth to him of great weight, namely that he who stickes to the Commandement must expressly observe it, and that therefore into the place of the seventh from the Creation, no day is to bee fastened, but this argument I have answered before, all for the most part grant some ceremonially in that Commandement, now if set on the seventh be found to bee ceremoniall, but not the rest of one day in seven in an indefinite consideration, it will follow hereafter, that the seventh must not be observed as accomplished in Christ, and that the proportion of time is still to continue, as indeed by experience we finde it verified in each. For the observation of the seventh is ceased as prefiguring Christ's rest in his Grave, but the observation of one day in seven still continueth unto this day.

Next for the second Thesis, that the alteration of the day is only an humane and Ecclesiastical constitution. The Doctor thorow the first Section, the general content of all sorts of Papists, Jeyes, Canoniasts, and Schoolemen; of some great Lutherians, and names, and generally of the reformers, or Arminian Divines in their confession, whole tendencies in this point, we may conceave with reason, not to bee different from the Doctrine of the Believers Churches, in that true professors of Lyden, in their examination or review of that confession, have passed them in a matter, nor of the Arminian party: of which since he hath inflamed in one particularly, I will make bold to borrow two or three testimonies, one of the true state of Gomarus before mentioned. And first he brings in Bulanger, who in his comment on the word of the Revelation, calls it Ecclesia sacramentum, an Ecclesiastical Ordinance, and after addes, Sponsa Ecclesiae recepta cum dum dorm. The Church did of its owne accord agree upon that day, for we read not any where that it was commanded. Next Gomar, telling us, that God had abrogated the seventh Sabbath, addes presently, that he left it free unto the Church, Alia dicat eligere, to make choice of any other day to be seleced for his Service; and that the Church made choice of this in honour of our Saviour's Resurrection. And the he is affirth the same, Multihis legem Apostolicae, etc. We read not any where, faith be it, that the Apostles did command this day to be observed in the Church of God, only were finde what the Apostles, and others of the faithfull used to doe upon it, Liberum ergo regulamentum, which is an argument that they left it holy to the disposition of the Church, Actus, Simile, David Parent, and
The Morality of the fourth Commandment.

And Zouara, which are all three aslegged, might bee here produced, were not these subjects so visibly set down in the general constitutions of our English Princes, the Archbishop of Canterbury, and the rest of our Reformers in the time of King Edward the sixt, who in the Act of Parliament about keeping holy days have determined that, by their act of law, with the rest of that grand assembly, &c.

Neither is it to be thought, that there is any certain time or number of days prescribed in holy Scripture, but the appointment both of the time, and also of the number of the days in the year, by the authority of God's Word, to the authority of Christ's Church, to be determined and fixed as expedient in every Country, by the discretion of the rulers and Ministers thereof, as they shall judge most expedient to the true setting forth of God's glory, and edification of God's People. Which premiss shall not to be understood of holy days or of Saints days only, (whole being left to the authority of the Church was never questioned but of the Lord's Day also, as by the body of the Act, doth at full appear.

In this Section, the Prefacer makes a greater blunter by farre than the former. For to except against the proportion of time, as of, one day in seven to bee set apart for the service of God in their days of the yea[ll]p, is to unreasonable a course, and that not only in the judgement of a Christian conscience, but even in the judgement of a natural man, that I cannot only devise any thing more unreasonable. For whereas all confess, that by the very light of nature some time ought to bee set apart for the service of God, and not for onely, but that a fit and convenient proportion of time is to bee consecrated to holy use, as Rom. viii. acknowledgeth, though one of the most eager opposers of the morality of the Sabbath, that hitherto have beene known. Albeit this convenient proportion of time cannot bee so convincingly concluded upon by the light of nature, as to draw all, the most unanimous consent thereto; yet after God him-self hath gone before us herein by bidding the seventh day and sanctifying it; and this upon the ground mentioned both Gen. vii. and in the fourth Commandment; henceforth as Christ himself, seven days...
The Morality of the Fourth Commandment,

Sect. 5.

did work. And whereas Saint Peter tells us that false teachers should come privily bringing in damnable heresies, even denying the Lord that bough't them, Saint Jude tells them to whom he writes, that such were already crept in turning the grace of God into wantonness, and denying God the only Lord, and our Lord Jesus Christ. And Saint John after the same manner, little children (faith he) it is in the last time, and as you have heard that Antichrist shall come, even now there are many Antichrists. And no marvel; for as much as the mysteries of godliness concerning the Trinity of persons and incarnation of the Son of God (wherever carnal wits are so apt to stumble) were never so punctually and distinctly expressed in the books of the old Testament, as now they are particularly delivered in the writings of the Apostles and Evangelists.

So that had we in these days two Sabbaths in a week, instead of one, all were little enough to instruct our people, and strengthen them against the oppositions made by men of carnal minds, and thereby to keep them in the right way of God's saving truth. And no lefe necessitie is there for the keeping of them in the ways of holiness, such is the degenerate condition of the World; Long ago it is that the severe judgement of God, had his course in giving men over to illusions to believe lies, and all for not receiving the love of the truth, as much as to say for the profaneness of the Christian World, in not making it their care to walk worthy of their calling, worthy of the Gospel; whereas the Apostles so often exhort Christians. So that if at any time it were requisite for one day in seven apart for the service of God, surely by the very dictate of common reason, it is most requisite in the latter days of the Gospel. Especially considering the rage, and fury of Satan in opposing the Kingdom of Christ more now than ever, because he knoweth he hath not a short time. As for the alteration of the day (the same proportion of time still continuing) from the fourth to the first day of the week, that I conceive willingly leemeth not as first fight to have the like evidence. But whereas this Prefacer contends for the alteration of the day,}

is still in force to bind Christians, as only by an humane and Ecclesiastical constitution; observe that not one of the ancient Fathers are mentioned by him for the justifing of this, though divers are referred unto by him, as against the institution of the Sabbath from the Creation. But we have divers of the ancients bearing witness to the Divine institution of the Lords day, to come in place of the seventh. As first, Athanasius, Bishop of Sentece. Olms certe praece hominum in jimo praece Sabbatum futurum, quanquam rem justissimam Dominum in decim Dominicali temporib. Hicvefore truly the Sabbath was at great prices, with men of old time, which solemnity the Lord hath translated unto the Lords Day. Asulus hath divers other passages to the same purpose de civitate dei lib. 3. cap. ult. Dominicaus deus valde attonitus est, qui Christi Resurrectionis facesset est, at nonman non solum Spiritus, verbum autem corpus regnum prefentium. The Lords Day at the eighth eternally which was fuaded by Christs Resurrection, presaging an eternal rest, not of the spirit only, but of the body also; and in his Ep. 23. Paul Laureanum. The Lords Day is declared unto the Jews, but to Christians by the Lords Resurrection, and from thence began to have its solemnity, and de verbis Apostolici Stmo. 15. The Lords Resurrection promised unto us an eternal day, and hath consecrated us the Lords Day, which is called the Lords, because the Lord refest on that day, and de Temp. Sem. 251. The Apostles and Apostolical men, have therefore ordained the Lords day to be kept with a religious solemnity, because on that day our Redeemer rose from the dead. Cyril. in Joam. lib. 12. cap. 38. From Christ preeminently himself unto his Apostles on the eighth day. Which he interpreteth of the first day of the week, concludes thence that by right therefore holy Congregations are kept in the Churches on that day. And as William observes, the celebrity of this day Epiphane refers to Christ himselfe in these words. Who every prescribed to all the inhabitants of the World either by Sea or Land, that coming together one day in the week, they should celebrate the Dominical solemnity. Addeth to this that of Gregory mentioned Section the 1. Nay Ather. of Mon. 11. 17. saith goes further, and showes the equity of it in proportion to the new Creation compared with the old. The end given to use of
The Moralitie of the foure Commandement

Sel. 5.

of the first Creation was the Sabbath; but the beginning of the second Creature is the Lords Day, wherein the revoc'd and reformed old man, lieth, as these in former times he would have the Sabbath day to be kept, so we keep not the Lords Day as a moniment of the beginning of the second Creation. And this proportion is appreinded by Breacc also, on the Revelation the first Chap, and 20. ver. That Sabbath day (faith he) continued from the Creation of the World to the Lords resurrection, which seeing it is as it were an other Creation of another spiritual World, (as the Prophet speaks) then for the Sabbath of the former World, or seventh day was at first continn'd by the Holy Ghost, forgetful of this to the Apostles, the first day of this new World, in which was the corporeal incorruptible Light, in the first day of the first World was created: but that heavenly and eternal light did spring unto us. In all which Breacc doth exactly tread in the steps of that ancient Father Athanasius, and concludes that the assemblies of the Lords Day (which future expressly makes mention of in his second Apology) are of tradition apostolical and truly Divine. And after him Doctor Andrews late Bishop of Winchester, whom Doctor Hall now Bishop of Exeter some where calls the Oracle of these times upon the same ground, maintains the equity of bringing our Lords Day into the place of the Jewish Sabbath.

The Sabbath (faith he) had reference to the old Creation, but in Christ we are a new Creature, a new Creation, and so to have a new Sabbath. And again, It hath ever been the Church's doctrine that Christ made an end of all Sabbaths by his Sabbath in the Grave. That Sabbath was the last of them. And that the Lords Day most properly come in place of it. And for the confirmation hereof brings in that of Apollin Ep. 119 ad Eunomius : The Lords Day by Christ's Resurrection hath beene declared newe Christians., and from that time begun to have its sainctity. Doctor Lake, Bishop of Wells, maintains the same Doctrine after the same manner in his Thes. de Sabbato, chap. 27. Man having fomed, and solely from abolishing the first Creation Deipore, thought not of it; God was pleased by Christ to make a new incarnation of the World. He, as the Scripture speaks, made a new Heaven and a new Earth. Old things passed away and all things were made new, 29. Ye men on Christ is a new Creature, 30. As God them when he ended the first Creation, made a day of rest, and justified it. 31. So did Christ when he ended his works, made a day of rest, and justified it. 32. Not altering the proportion of time which is eternal, but taking the first day of seven for his portion, because he had made the seventh admirable. But a man may easily perceive whether this Preacher tends, and such as are of his spirit. The Blestis upon the first of the world, and to one doe obierve that the Apostles, and the faithful observed the Sabbath which was the Lords Day, even when in the seven day, and made holy day for it, as the next day following, being the eighth day of seven in compass from the Creation, and that without all Scriptures, and Commandments of Christ that we read of: yea (which is more) not also otherwise was the last obserb'd but plainly otherwise than was prescribed by God himselfe in the second Commandement, yea otherwise then was ordained in the first Creation when he justified precisely the Sabbath day, and made holy day for it, the next day following. Such great power did Christ créer to his Church, and for such causes gave he the Holy Ghost to be resident in it, to guide it into all trueth, even such as in the Scripture are not expressed. And if the Church had authority and inspiration from God, to make Sunday (being a working day before), an everlasting holy day, and the Saturday that before was holy day, now a common work day, why may not the same Church prescribe, and appoint the other days of Easter, Whitsontide, Christmas, and the rest for the same warrant? the earth for the one; at the earth for the other. Now to this Doctor Patti, makes answer after this manner. The Apostles did not observe the Jewish Sabbath but Christ himselfe by his death, as he did all other ceremonies of the Law, that were figures and shadowes of things to come, whereas he was the body, and they were fulfilled and accomplished in him, and by him, and that the Apofles knew both by the Scriptures, as by the Word of Christ, and his holy Spirit. By the Scriptures also they knew that one day of seven was appointed to be observed for ever during the world, as confirmed and follow'd to the publice exercise of the Religion of God. Although the ceremoniall rest, and pre-
The Moralsite of the Fourth Commandement.

Script day according to the Law were abrogated by the death of Christ. Now for the preservation of this day before any other of seven, they had without doubt either the express commandment of Christ before his ascension when he gave them precepts concerning the Kingdom of God; and the other government of the Church, Acts 2, 3., or else the certain direction of his Spirit, that it was his will and pleasure it should be, and that also according to the Scriptures. And observe how in the world following he falls in upon the same reason of the change of the day which of old was mentioned by Athanasius (formerly rehearsed) herein by Beza, Doctor Andrews, D.I.lake, as I have already shewed. Seeing there is the same reason of justifying the day in which our Saviour Christ accomplished our redemption, and the restitution of the world by his resurrection from death, that was of justifying the day in which the Lord wrought from the creation of the world. And after many lines nothing necessary to be reviewed, he comes to the comparison made between the Lords Day and other Festivals, saying: Although the Church in days or times which are indifferent, may take order for some other days or times to be solemnized for the exultations of Religion; or the remembrance of Christ's nativity, resurrection, ascension, or the coming of the holy Ghost, may be celebrated either on the Lords Day, or any other time; yet there is great difference between the authority of the Church in this case, and the pretence of the Lords Day by the Apostles for the special memory of those things are indifferent of nature, either to be kept on certaine days, or left to the discretion of the Government of the Church. But to change the Lords Day, or to keep it on Tuesday, Wednesday, or any other day, the Church hath no authority. For it is not matter of indifference, but a necessary pretence. Christ himself did, or by his Apostles. And again, in the next place: The cause of this change, was not our estimation, that either we have, or ought to have of our redemption before our creation, but the ordinance of God, who, as well be justified from creation for the glory of that work, so new, he be justified in the day of the restitution of the world for his glory of the accomplishment of our redemption. Thus we have not only authority Humane, but also Diviné authority for the alteration of the Day, and that by the testimony of more Bishops.
The Morality of the Fourth Commandment,

Section 5.

make any such inference himself. Yet notwithstanding (he
confesseth that) even in the Church of Rome, monu-
mentum, Agellus and Sylvester (all which this Pre-
cestor very judiciously for his own advantage) have se-
tinly set themselves against these like manner Advocates, in af-
firmation of the Divine authority of the Lords Day. And I
find, that 5 Cori in his institutions, makes mention of them
to the same purpose; and addes, that Sylvester professeth, some
effeminam communem, that is one common opinion. And
after this, Doctor Pridem in that Section, disputes for the
Divine institution thereof, rather than against it. After this
he takes notice of Pauli legis, Acts 20. 7 and disputes there-
fore for a custom to celebrate on the first day of the week
their publick meetings; and confesseth, that the Fathers, and
all Interpreters almost, doe so conceive it: though withall
he professeth he fees not how from a casual law (so he cal-
leth it, upon what ground I know not) a solemn institution
may be justly grounded; yet that which were before, in some
opposition whereunto this is delivered, pleased not for a so-
lemn institution, but for a custom alone; although upon
due consideration, it may be found, that such a custom (if
that be grasped) could not otherwise proceed originally than
from a solemn institution: It is enough if they observed that
on that day the Churches should be assembled for publique
worship, which afofar expressly professeth, as formerly I
have shown; neither doth it appear in what manner how it could
be otherwise, such assemblies being unlawful and so con-
vening to this day: Is it credible such universal agreement
should come to pase casually? if it did, yet their continuance
of it without dislike, doth manifest their joint Apostolical
approbation, who we know were guided by the Spirit of God;
even in their time was the first day of the week, called the
Lords Day. So that in all this I find no incoherence, much
less notable. Indeed, in the first of the Corinth, chap. 16. 2
he doth not order that the first day should be spart for
Gods service, but rather suppofeth, and that not only in
Corintha but in the Churches of Galatia: how improbable is
it that this uniformity should be among them, unless it pro-
ceed

...is still in force to bind Christians.

Section 5.

...then coming to consider the denomination of the
Lords Day, and concluding it to be the first day of the week,
and therefore concluding that tenth Section: the tenth
Section he begins thus: what then? Shall we assume that
the Lords Day is founded in Divine authority? and answers the
question thus: For my part (without prejudice to any other
opinion) I assent unto it, however the argument like me nor,
whereby the opinion is supported, and to be proceed in prud-
ence of that which was annexed by him, in the last place,
concerning his private dislike of some particular courses taken
to justify it. He opposed, I grant, such an institution, but
by it much conformers it may be deduced, to several errors,
both in the general and in particular at this time and in this
place, to discover the inordinate and unreasonableness of this
Preachers, who would not only the contrary opinion upon
Doctor Pridem, but were, in despite of him. And indeed,
it is thought that he owed him a slight, and to pay that
owe ing him, he came to this translation. But herein the
Doctor's honor is quite preferred in the delight of this Pre-
acher, yet he seat a greater degree of impudence in this Pre-
acher. For he passeth upon the Doctor, as if he had showed the
alteration of the day to be only an humane and Ecclesiasti-
cal institution, by the general consent of all sorts of Papists,
Arts, Canons and Schools-men of some great Luthers, Aquinas,
by mine, wherein he is plain, that he mensch more Ps. 107. 16
piths maintaining the Lords Day to be of Divine institution,
then opposing it. And amongst them that maintain it, one,
to wit, Sylvester, professeth it to be opinion commen, not
one avouched as altering the contrary. And for the great
Luthers, this Author speaks of, feeling to speak with a full
mouth, they are but one, and that Terost, who is said to
assume it to be a civil ordinance, and not a commandment
of the Old Test, a thing which is to call it a civil ordinance, the
orance being in force many hundred yestes before the Church
of God had any civil government of their own, and being in the Apostles days how could
it be less than Apostolical? undoubtedly, not so much civil
The moralitie of the Fourth Commandement;

Seff. 9.

as Ecclesiasticall. Wec grant willingly we have no express precepte for it, yet Apollis is bold to say (as wee have heard) that a Apostles (pointing) yet Comenr alledge no passage out of Breuim to this purpose. But Melanchthon (as I take it) accounted of better authoritie then Breuim, profeefth, as

SEFF. 10.

we alreade reports him, that confessamentum oft Apostoles have ipseam om caenam mutatius dim, in plaine termes atributing the change of the day to the Apostoles: As for the Remonstrants, what authority have they delieved to have with us, who are so neere a kinde to the Seuian, who utterly profeef against all obseruation of the Lords Day. But the soure profeflors of Leiden, have passe over this of theirs without note or opposition. And was not Wieland one of the foure I yet what his opinion is himselfe hath manifested to the world, ye, and his colleague, Tuyau are, ye so caufed they had they to oppose in this, when the other profeef are to be laudable and good cucum, according to the patterns of the Primitive Church, and can the Primitive Church exclude the Apollis, and not rather profeef them? And it is probable that the Primitive Church profeefed it to the Apollis, and not rather the Apollis to the Church? Tartimus calls it Eccleia committedum, not denying it to be initiatu of the Apollis, say, elsewhere he affirmes this, or rather that it was initiatu by Christ himselfe. So little cause had these profeflors to quarrel with this phraze of the Remonstrants, having weightier matters in hand where to oppose them. What if Bullinger call it Eccleia committedum, to both Tartimus de praecept. 9. Thes. 4. ye Tuyau are be profeefed it to be not onlyy profeefed by the Apollis, but that it may ferve also to be initiatu by Christ himselfe: Bullinger Grac, nonne repentem, to wit, in oppoficion to an expres precept, as appears by that which immediately followeth: Non legionem cum usque praecepta, we doe not reader is anywhere commandd. Orphane alleged in the next place clearly profeef the very place quoted by Comenr, that God it is who hath abrogated the obseruation of the seventh day, but he adds, that he left it free to the Church to choose other dates, which (Church) upon a probable cause, chose the first day, which was the day of Christ's resurrection. Now

Is still in force to bind Christians.

Now what Church was it but Apollis Ecclesia an Parem upon Orphane catechizine obserue, p.64. The lecetarocii i

Seff. 5.

a Christi donata præstima die quæ die primum præpositum probabilem caenam out of the liberty which Christ hath given them, instead of the seventh day chose the first day of the weeks, by reason of a probable cause, same, because on that day Christ rose, by what Profeef, the (seamen, and externall reformation, thus is initiatu Com.3-4.

invs. and p. 666. Apollis ipfius moderator Subaurim sep eri dist. The Apollis themselves changed the Sabbath of the seventh day, by the way they mentioned this, that, First, this was done in reference to Christs resurrection: to Calvian acknowledge in reference whereunto this day had some prerogative above the reft, to wit in the way of holiness, for holy use, because of the worke of God on that day. Whence it is evidently concluded, that the Apollis did not thick it indifferent, therefore though it were left to their liberty, in as much as no Commandement was given to them thereabout for ought we reade, yet by the spirit of God they were dirigetd to make choyce of this day, and that in reference to such a worke on that day, as the like on no other. But that the sanctifying of a reft on this day would make us more holy, then the sanctifying of a reft on any other day: but only in reference to a some speciall worke of God on that day: upon which consideration the ancient Fathers doe generally initiat, and Bishop Andrewes, and Bishop Lake after them doe joyntly and not Besoonly. Secondly, That both Orphane and Parem call this a probable reason only: now give me leave to infist upon this, and try whether I cannot thynk that this reason is more then probable. And that first a Pteran, For let us soberly consider how came it to pass that not only the day whereon Christ rose, but inerably hereunto the Day of the weeks, to wit, the first Day of the weeks was accompanied by the Apollis, and is commonly called the Lords Day; and generally knowen to Christians by that name: otherwife S. Iohn had not bene so well understood in his Revelation chap. 1. ver 10, It is not apparent that Chrisites rising did ever after give the denominition of the Lords Day, to the first day of the weeks? Against the day of Christs Pass-
56 The Morality of the Fourth Commandment.

Stil 5. This is but a posteriori, which yet for the evidence of it, I presume must suffice for the convicting of every Jewish and Christian conscience of that truth, to the demonstration whereof it seems I am to give a reason hereof 1 priori. The first creation in the image of God (who proceed not merely according to probable reason) drew after it a Sabbath day, the seventh day whereon God rested. But if God Almighty us a new creation in the same conformation, may we not boldly expect a new Sabbath? Now, the Apostle tells us plainly, that old things are passe away, and that all things are become new, 2 Cor. 5. 17. and this he brings in upon the following what Christ hath delivered at our hands, as much as he died for us, and rose again, ver. 15. - the end whereof was this, that he might be Lord both of the quick and dead, Rom. 14. 9. and concludes, that whatsoever is in Christ is a new creature, 2 Cor. 5. 17. And how are we in Christ, but by faith? Gal. 3. 26. And what is the object of this our faith? let the same Apostle answer us, if thou art not guilty with the mouth the Lord Jesus, and believe on him that God raised him from the dead, thou shalt be saved: that this faith in Christ's resurrection, is to us the beginning of a new creation. And Christ's resurrection Sedum bibles is the manner principium, And Athanasius faith, That the Sabbath was the end of the first creation, to the Lords Day is the beginning of the second creation. And this is it that Bishop -- -- -- Bishop Lake does work upon for the celebration of the Lords Day as by Divine institution. But I am not so little sensible of the same appearance of incongruity in the same. Almighty God did not think it fit, that the first day of creation should be our Sabbath, but the seventh from the creation, as wherein himself rested; but in the second creation, the first day was made our Sabbath. To this I answer two things: the first is this: If man should not rest unto God till the second creation is finished, how should not rest all in this world? And the like days being the days of God's works, the seventh was the first of mans works, which God would have to be an holy work most convenient whereby to take livly and lasting of the world. For, albeit God commanded Adam to dress the garden and keep it, when
The Morality of the Fourth Commandment,

he placed him in it; yet it is nothing probable it had need of
dressing to foones as it was made; and no mention of self
commanded at the first; only it is said, that because God retted
that day from all his works, therefore he blessed the seventh
day and sanctified it. This I deliver to save the expression of
Athenag. 2. But in my judgement, there is an exact con-
gruity between rest and rest in each creation. For, as God
retted the seventh day from the works of creation; so Christ
retted the first day of the week from his works of Redem-
pion, which was the meritorious cause of the new creation.
For Christ's dying, and continuing under the power of death,
for a certain time, I may justly reckon it one work of Re-
demption; in which time he suffered ignominy, not only
from the reproach of the world, but from the weakness of his
servants, faith, whose voice was, we know but it had been he,
who should have redeemed Israel.

As for Zachry, in the place cited by Gomarus; he confess-
feth, hoc dum ex traditione Apostolica aeg, et opinio deo ab
Ecclesia recepta. That the Lords Day is (to be observed) by Ap-
stolical tradition, and by the right return by the Church—
this the Presbyter in his widowsom omitted; indeed he faith,
we nowhere read that the Apostles commanded it; but left it
free; but take with you the new, ita liberam, ut amicum eiphi
facilitescam me, nisi charitas aliorum pellat. In such a manner
free, then common, understandeth the day is itself ought to be facili-
sated, unless another require otherwise. I conceive his meaning
is, and the meaning of all that use this language, that we are
to keep it by every one, and according to the special com-
demandeth; that on the day the day doth minister unto us, it
being the day that the Lord hath made, joyful to Gods
Church by the resurrection of Christ from the dead; and in
this sense they lay it down not bind men's consciences, to win, as
a Precept doth, whether we know the equity of it or no. And
it were very strange, that Christians in keeping any holy day
in the week, should not make choice of the Lords Day for
that, without any special commandement. He adds, that
Christians changed the Sabbath unto the

Lords Day; and can any man doubt, that the Apostles

Is still in force to bind Christians

were meant hereby? For which is most likely that the practice, Sect. 5.
and judgment of others was a leading cause to the Apostles,
or other that the judgment and practice of the Apostles was
a leading cause unto all others? Similar hath no more but this,
that he calls it the command of the Church; he doth Tit. 1. or seasons, yet
he proposeth it as likely to have had its institution from Christ.
Tapham in the very place cited by Gomarus, affirmeth the
change of the day to the Apostolical Church, and expressely
faith, that the Apostle commanded the Corinthians to meet

together the first day of the week, and make their collections.
I wonder the Presbyter omits Curtius, he calls constructio
which others call constructio Eclesiae, he calls constructio
Apostolica. In the last place, there is named by the Pre-
sacer, but Gomarus is well content to omit what is delivered
by him. But to the contrary, I will not forborne to fet dome
what I find in his book De Regno Christi, lib. 2. cap. 13. For
having formerly described what are the true works of holy
reits, added upon the back of it, Ex. 20. 11. For this conse-
quence, he calls it the peculiar Churches observed most religiously.
Then he fles, is the ancient Churches observed most religiously.

K 2

Lords
The Morality of the Fourth Commandment.

Lords Day to be kept holy. Add to this the universal consent of Christendom in antient times: for when the question was proposed to them, so utterly it was as thus: “Dominium servare? Habeant sequi habebant? Their answer was thus: Christianus fam, interirete non possis: For Tertullian alleged by him no little purpose, let mee requental what Gerard the Lucanare wroth of our Christian Sabbath in his common place, loc. p. 56. Ecce Sabbatum Christianum, spectabiles Apseolorum confitenturum diei becommade prius publice celebravit, contra falsa definitions eff. Our Christian Sabbath is that day when the work is done unto the public use of the Church, by the administration of the Apostles. See how plainly here it is the celebration of this day to Apostolicall constitution: and loc. p. 118. he besweth the analogy between the Jews, Sabbath and our Chritian Sabbath, consisting in two or three particulars: As on the seventh day God relented from the six days work of creation, in remembrance of which benefit, the Sabbath was instituted in the old Testament: So in the first day of the week, after Christ by his death and passion had accomplished the mystery of our Redemption, he returned gloriously as a conqueror from the dead, in remembrance of which benefit, the first day of the week is celebrated in the new Testament. As in the old Testament the Sabbath was instituted, that it might be a memorial of their deliverance out of Egypt, Deut. 5.15. So in the new Testament, the Lords Day is a memorial of our spiritual deliverance out of the kingdom and captivity of Satan, procured unto us by the resurrection of Christ, a thing whereof was that deliverance of the children of Israel out of Egypt. 3. By Christ’s death and resurrection, were abrogated the spiritual sacrifices and legal shadows, amongst which the Sabbath is reckoned, Rev. 18.19. Therefore the change of the Sabbath into the Lords Day, is a public testimony that Christians are freed from legal shadows, and that difference of days, which in ancient time was ordained. Adde to him Melanchthon, alleged by Melan, loc. p. 266: affirming, that the Apostles for this cause changed the day, that in this particular they might give an example of the abrogation of the

is still in force to bind Christians.

As for our Popish Divines, for which be referres to Doctor Bezalel, it is apparent that many of them are allaged for the justification, is the common opinion which was for the Di-
The moralist of the fourth Commandment.

*Secl. 5.* Christ, as who for that day ordained the first day of the week, which we call the Lords Day, and that in remembrance of the Lords Resurrection performed on that day. And upon Luke 4:23 he makes this observation. By occasion of this story, it is fit to consider what was the religion of the Sabbath in the New Testament, and what place it hath as this day among us Christians, and how it is to be observed. And first we must hold that the Sabbath is abrogated by Christ, commencing and touching the seventh or last day in the week, and that in the place of it is ordained the first day, which we call the Lords Day; because on that day the Lord rose from the dead, and formed himself close to his Disciples, and divers times speaking with them of the Kingdom of God and of all the things concerning that day to Church assemblies, and for the performance of the outward service of God. The reason of the abrogation is, because that ceremonial rest observed in the Law, was of that rest, which the Lord made in his grave, as is perceived by the words of Paul Col. 2:16, 17. Now of the expectations of the Lord, S. John refutes Chap. 21, where he former how first he appeared to them gathered together on that very day when he rose. And again eight days after, now that the days to speak unto them of the Kingdom of God Luke 24:36, when it was undoubtedly the Apostles observed that day by the Lord's ordinance, to keep their Ecclesiastical assemblies thereon, as it appears they did Acts 20:7, 8; 1 Cor. 16:1. And hence it was without doubt, on the Lords Day John was in the spirit and received the Revelation. To the same purpose is that which Doctor Watson allegeth out of Pfs.

Aphor. 18. It may be doubted concerning the Lords Day, whether it be appointed by God for his service in the New Testament. My opinion hereof is this; although we read no express Commandment concerning it, yet that such an institution may be gathered from the example of Christ and his Disciples, For on that day whereon the Lord rose from the dead (therefore called the Lords Day,) he appeared himself to his Disciples, and spoke to them of the Kingdom of God, and Paul on that day in an assembly of the faithful met together to celebrate the Lords Supper, preached to them on that day, Acts 20:7, and that the Christians.

Is still in force to bind Christians.

*Secl. 5.* Phrases at Corinth were wont to meet on that day for publick prayer; and Paul ordaineth that day amongst them, as also the manner of celebrating the Lords Supper, and that according to the Commandment of Christ, Math. 26:26, I. Techt. (so we as many as receive the Gospel,) keep all these things which I have commanded you. On the Lords Day we keep it in the spirit, and in the spirit from and heard the Revelation concerning the state of the Church, and that was to come, Apoc. 1:10, whence we may gather, that even then he referred to holy meditations, such as became the Lords Day. There is not a passage in all this but of great weight, and very considerable. As for Doctor Fulke upon the text 10, I have represented him formerly at large; that for the prescription of this day before any other of the seven, they had without doubt either the express Commandment of Christ before his Ascension when he gave them precepts concerning the Kingdom of God, the ordering and government of the Church Acts 1:2, or else the immediate direction of his spirit, that it was holy, and pleasant that it should be, and then after according to the Scriptures. And observe how he falls upon the same reason that Athenasiaus, and the ancient Fathers insist upon; Seeing there is the same reason of sanctifying that day, in which our Saviour Christ accomplished our redemption, and the restitution of the world by his Resurrection from death, that was of sanctifying that day, in which the Lord was from the Creation of the World. 1. Doctor Andrews in the manner Bishop of Wincheter in his Starre Chamber speech in the state of Truth; he not only proceedeth, that the Sabbath had reference to the old Creation, but in Christ we are a new Creation, a new Creation, and so to have a new Sabbath; and that this new Sabbath is the Lords Day declared in Acts 20:7, 8; the observance of Christ, for which he observeth Matt. 11:20, 21. And Luminaries, but also for the confirmation of it, that he is declared plainly by practice, adding that these two only the day of the week whereon Christ rose; and the Supper, are called the Lords, to shew that the word Dominium is taken alike in both. Nay he goes farther, namely to allege not only what he perceiveth also for it, from the first of the Epistle to the Corin.
The Morality of the Fourth Commandment,

Sect. 5. For albeit the Apostle there doth expressly constitute only an order for collections for the poor on the day of their meeting, yet as Piere observes, it cannot be denied but that undoubtedly as touching the time of their meeting they were therein ordered alla by S. Paul, as they were about the manner of celebrating the Lords Supper. And accordingly, "Piere in the very passage alluded by Commines, doth take that place of the Acts 16:2 to notice: that the very time of their meeting there specified, was by the ordinance of S. Paul, Doctor Luke Bishop of Bath and Wells, in his Theologiae de Sabinato, Thes. 34. The Apostles directed by Christ; not only example, but (as it were) a part of the same institution in the Acts, S. Paul, S. John in the Revelation. 38. Act. And from the Apostles the Catholic Church uniformly received it, as is worthy all Ecclesiastical writers, 39. And the Church hath received it not to be there observancen; as it must might that their posture accept or refuse it, 40. But to be perpetually observed in the World's end. For as God hath power to apprise his time: so hath he power to set out the day that he will take for his portion. For he is Lord of the Sabbath, as Mat. 12. v. 10. profesteth, that the observance of the Lords Day doth not only authorize justifications of Christians, but also the order of indifferent services in their Churches; but by such a power also, as he had the sovereign of the whole Church, and who are extraordinary Ministers of Christ, were by the holy Ghost, put in craft, that they might be faithful, not only for the conveying of certain precepts concerning faith, and observances, but also as touching the oversight of the Churches: that is it might be made known to all Christians every where what day in the week was to be kept, by means of and Analogy of the fourth Commandment, that is just as the Sabbath, consequently, a cargo might arise in the Church of God; and to this purpose he alluded Beca before mentioned, and Gal. 4:10.

Is still in force to bind Christians.

Sect. 5. For albeit the Lord's Day should be observed in the place of the Sabbath, we have received (as S. Paul has taught) to be observed in the place of the Spirit, as S. Paul, the founder of the Church, has taught. And we should observe this observance of the three hours of the day, as

1. The first hour, or the first of the three, was called the Lords Day, the observance of the Sabbath being modified therein through the command of the Holy Ghost by the Apostles. 12. Acts, before the Master, and the whole Church's Power maintaining the same. That which he delivered of the Parliament in the days of King Edward the first, in that preamble of their controversy concerning holy days, as left by the authority of God's Word, and the authority of Christ's Church, by the direction of the Reformers, and Ministers thereof, as they shall judge most expedient to the use of the right of God's Glory, and edition of the people. 13. Rod that this should be understood not only of holy days only, but of the Lords Day also, anything made credible, neither doth he offer to cite any person thereof to justify this to hold an affirmation, only his faith, that the right of God's Glory, and edition of the people. 14. Rod that this should be understood not only of holy days only, and Bishop Anderson would have oppressed this Doctrine in the State of the Church. 15. Parliament of Peellers, and the in the days of King Edward the first, had maintained it. Further and further, that these two only, the Lords Day, and the Lords Supper are called the Lords, to shew that

Dominion is alike to be taken in both. And it takes upon him to shew that the very Scripture, there is from the precedent for observance of the Lords Day, and Bishop Loke
The Morality of the Fourth Commandment, &c.

in like manner professeth that it is not Liber observatio, but necessarily to be observed. Doctor Fuller answer to the Rhenish Testament was set forth in the days of Queen Elizabeth, and dedicated to her Majesty, therein on Rev. 21. 26, 16, hath she delivered, that to change the Lords Day, and to keep it on Monday, Tuesday or any other day, the Church hath none authority. For it is not a matter of indifference, but a necessary prescription of Christ himself delivered to us by his Apostles, Was she ever questioned for this? or was it ever known, that the state of this Land excepted against it, for crossing the Doctrine of the Church manifested in a preamble to one of the Acts of Parliament, which I presume was never yet repealed; but leave we him to live on his own juice, and to please himself in his holiness.

is still in force to bind Christians.

A THIRD
DIGRESSION
CONTAINING A CONFERENCE
With D. Wales, about the Divine authority of the Lords Day.

Come to consider somewhat in Wales, whole dissertation of the Sabbath from the first hath like me so well, and the spirit which is breathed throughout, that I do not affect to differ from him; but rather heartily desire there may be little or no difference between us, and I hope in the end there will be found little or no difference of importance between us, especially in this point of the institution of the Lord Day, whether it be divine or human, and as for the original institution of the Sabbath, namely as from the beginning of the World, and as touching the morality of one day in seven, therein I concur with him really and affectionately. And as touching the quality of the institution; I approve his learned pains in vindicating those three places of the New Testament, Acts 20. 7, 1 Cor. 16. 2, and Rev. 1. 10, from the interpretation that some give them, to quash the evidence which they import for the observance of the first day of the week, commonly called the Lords Day, even in those primitive
The moralitie of the fourth Commandement.

S 27.5

The Lords resurrection carrieth with it, as to convince them, so to fix all others of the reasonableness thereof, and to convince the contrary part, of the speciall design of the科rd. 5.

it is still in force to bind Christians.

this is enough to manifest the strength of evidence which the Lords resurrection carrieth with it, as to convince the contrary part, of the speciall design of the Commandement.
The Moralitie of the fourth Commandement.

Sect. 4.

consideration of that which he delivers about the justification hereof, from p. 174. where he acknowledgeth that among the ancient Writers and Doctors of the reformed Church, there have been some who have referred the celebritie of this day to the fact and institution of Christ. At the first, by Christ's fall in this place, I understood Christ apparition to the Apostles, as they were assembled together on this day. But upon better consideration and ponderation of the passages alleged to him of Auffine and Cyril, I think rather than by Christ's fall he meant Christ resurrection, or perhaps, both the one and the other. For the evidence taken out of Auffine hath reference to the one, and that of Cyril, to the other. And Doctor Lake, Bishop of Bath and Wells, in his De Semin., laudeth, this day; for he refers unto both; this first day ChristUintified not only by his resurrection, but by finding apparitions before his ascension, by sending them the Holy Ghost. But the latter seem to depend on the former. And therefore, that learned Bishop in his defence of that Thesis, says, that the Apostles in the first day of the week, was Christ's resurrection that honoured that day, which I say the Apostles were to repute, not arbitrarily, but necessarily, you may perceive the reason in this Thesis: you cannot observe from the beginning of the world any other ordinance to the institution of fasting but God's work done on that day. Now, neither Auffine nor Cyril speak of any institution made by Christ. Eusebius, I confess, doth intimate such an institution, and Gregory the great, and so doth Athanasius, that he expreseth as much, and Sedulius after him; but I am not to conceive that they meant no other thing here, than that the consideration of Christ's resurrection by the suggestion of Christ's Spirit, should move the Apostles to ordain and establish the celebration of this day unto the Christian world. Justin, in my judgement, seemeth to have no other meaning, when he prolixeth the cause of the change of the day to be the resurrection of Christ, and the benefit of institution of the Church in Christ; it is true, be fitch afterwards that the Lords Day succeeded the seventh, (Christi observatione augeat ordinatur, by Christ observation and ordinance;) but I understand thereby no other ordinance than is still in force to bind Christians.

Sect. 5.

is bespoken by Christ's resurrection on the day and observan-

tion of the day. For anon he tells us, that the Lords Day was ob-

erved, Christi fide, example, inductio, Aposcolorum, et ver-

rue Ecclesiastic observatione Christo, and by the ordination of the Apostles: and by the ordination of the Apostles, unless it is referred to that which goes before, and ought to be disti-
guished from Apostolorum which comes after by a comma, though it be not. But let this be the opinion of Ammon and Pijeter, which, perhaps, we may meet with some more evi-
dence for than Huthente: Neither doe I see any necessity of expreting concerning every thing they taught, that they received it of the Lord; Neither do I think fit to conclude, that whatsoever they ordered, they ordered by God's Com-
mendation. But consider, there is a great difference between things ordered by them; some were concerning particulars, others for the Church univerisall. Some ordered by them for a certain time; other things to continue to the world end. The ordinance of the Lords Day concerneth the whole Church, and to this day no Church throughout the world hath thought fit to alter it, a notable evidence that the Church generally hath conceived it, as an ordinance of the Apostles intended to continue to the world end.

The ingenuity of Philer Perkins is to be commended, con-

fessing ingeniously, that he propoundeth his arguments not as necessary, but as probable, only to inform the institution of the first day of the week to be observed by Christians in place of the seventh, I would those who oppose him would carry themselves with the like ingenuity: nothing inferior is the thening of Doctor Winter, p. 15, proving that this opinion is nothing by the Church institution of the Lords Day, seeing it hath to give Divines as favours thereof, is neither to be acc-
hord to great Divines as enemies thereto, nor to be accorded to novelty, nor easily to be despised as false, provided, that they themselves do not propound it as necessary, but as probable, nor inveigh against such as are of another opinion or accounting them. Now, let us see upon what grounds he preferreth the second opinion, making the institution of the Lords Day to depend upon Apostolical authority before it. Therefore, first he argueth, that the Apostles have given no ex-
prefe. commandment as being charged thereto by Christ, nor Christ himselfe. In brieuer, neither Christ hath any where in scripture commanded it, nor doth the Apostles any where signify that bee did. 1stly, the Apostles doe not use to signify that what they deliver in particular was given them in charge by Christ; sometimes they do, but this extends not to the hundredth part of that they doe deliver. And it may bee by St. John, calling it the Lords Day, compared with that which our Savior delivereth in the Gospel. pray that your flight bee not in the Winter, nor upon the Sabbath day, and with the denomination of the Jews Sabbath called in the Old Testament the Lords holy day, wee shall finde sufficient intimation of Christes intimation. Especially considering that the question is but of the circumstance of a particular day, not of the proportion of time, and withall the analogy of the day of Christs Resurrection to the day of the Lords rest from Creation. And whereas the Doctor further saith, that it seemes not likely that Christ should not command it, if he meant to hinder us to the observation of any day, as a part of his worship and service. Now I wonder what the worthy Doctor meanes to thrill in the circumstance, as a part of Gods worship. If the Apostles might command it as they thinkes they did, yet not as a part of Gods worship: why might not Christ command the observacion of that day, yet not as a part of his worship? I am not persuaded, that when God at the first sanctified the seventh day, hee made the observation of that day a part of his worship. And it is strange that the circumstance of time should bee an homogeneall part of Gods worship.

Firstly, it is true, the rest on that day commanded afterwards might bee, and was a ceremony preaching something unto them. All that is to bee considered in time pertaining to Gods worship is the proportion of it, as whether one day in a weeke bee most fit, or one day in a moneth bee sufficient, and this is of momentous consideration, whether wee consider the advancing Gods Glory thereby, or our owne good, in a greater or less proportion: But the particularity of the day in feven whether first

Is still in force to bind Christians, 1st or last or middle only, this consideration in my judgement is of no moment. Only for the avoiding of dissension, & confusion we have neede of authoritative specification, and that God did not define at the first without consesse reason, to still all motion tending to alteration; and if we have as free evidence under the Gospel for our Sabbath, as the Jews had for theirs; we are by Gods goodness as much freed from dissension and confusion as they, and nothing the more engaged in superstition, as making the observation of the day a part of Divine worship, which never was but in the way of pretension of some what in Christin which kind of pedagogy is now quite out of date, neither is there any place for it in the observation of the Lords day.

Doctor Walshe his second argument is because those places of scripture, Rom 14. Gal 4. & Coloss 2. in which the Apostles take away all difference of days can hardly bee reconciled with this opinion, or if Christ himselfe not by example only, but by an ordinance commanded unto his Disciples the observacion of this day, it cannot bee imagined as it seemes, that any liberty should now remaine in the observation of this day; for that which Christ hath determined is not left under Christian liberty any more then the observation of the seventh day from the Creation was left free to the Jews, when God not onely by his example, but also by precept separated it from all other days to his service. To this I answer, r. I finde no liberty at all left to the Church to change the day, by the Docters owne grounds, for hee holds it to bee Invariable p.169.

Secondly, hee professeth the change of the day cannot bee attempted without the greatest (andalus) of the Church, p.169. Now what sober Christian would affett liberty to bee scandalous? 3. others who acknowledge the observacion of the day by Apostolicall institution, and will all bee changeable and left to the liberty of the Church, doe without maintaine that the Apostles did not command it as extraordinary Ministers of Christ, but Doctor Walshe p.172. acknowledgethe the infliction of it made by the Apostles as Ministers extraordinary. 4. the Doctor pro-
The moralitie of the fourth Commandment.

fifth that the Apollies were enthrilled by the Holy Ghost
to give precepts concerning the good government of the
Church, and that in this particular case, to make known
to all Christians every where what day in the week ought
to be kept holy, and that by virtue and analogy of the fourth
Commandment, and withall to prevent dilution and con-
fusion amongst the Churches thereabout. 5 andlikely he
joynes the precepts concerning this with precepts con-
cerning faith, and manners; and this he doth without speci-
fying any the least difference; say, the word precept is
once proposed as subservient indifferently as to faith, and
manners, so alfo to the well ordering of the Church, and
that in this particular, of notifying unto all what day of the
week is it to bee fanchised to Gods Service. As for the places
Rom.14, Gal.2. & Col.3. 5 answer, that if we were made the
observation of the day as it denotes a circumstance of time,
you part of Gods Service, or for some mysteriouse sigil
ification contained therein, then indeed we should carry our selves in
contradiction to the places mentioned; but seeing we observe
times only out of respect to order and policy, which is neces-
sary for the edification of the Church and God having always
required one day in seven to be set apart for this, even when
there was no great need, nor had God manifested his love
to mankind in such forts as in these latter dayes 6 and of our
selves wee are to lecke, of the particularity of the day under
a fit proportion of time from the beginning of the World
required, and hereupon were we left to our owne judgements,
a way would have bee opened to mischiefe dilution and confu-
sion, what cause have wee to bleffe the Lord for marking out
a day to us with such notable characters to make it our Sab-
bath, and to honour it by his appearance amongst his Ap-
pollies when they were assembled together both that day,
and that day next;

Is still in force to bind Christians.

of the day for the preventing of dilution, and confusion
as much as ever the necessity of the Jewis Church required
the like; and over and above by reason of the fourth Com-
mandment we have now better evidence to conclude there-
hence the observation of the Lords Day, by the conne-
tuity that Christis Redemption hath to the Lords reft from Cre-
atyon; better meant I say to conclude our, then they without
a Commandment to inferre the observation of their seventh;
for the day of the Lords reft is made the day of our rest.
Thirdly, that which is alludged in the third place, that
both ancient and late written doe maintaine that wee cele-
brate the Lords Day, not as any part of Divine worship, nor
as absolutely necessary. For the frift of thife we willingly
grant for so much as wee conceive the observation of the
7th, by the Jews was not otherwise a part of Divine worship,
then as it was a ceremony and shadow, the body whereof
was Christ prefigured thereby; and it is well known that
no Christian obserue it in any such Nottion. But the obser-
vation thereof we hold to bee absolutely necessary, and so
doeth Doctor Wallis in holding it to bee invariable, and that
it cannot bee altered without the greatest scandal. And
Doctor Lely Bishop of Bath and Willy protesteth it to be nor
libera observationis, but necessitas. And if it were free, then
not to use this freedom as all doth manifestly give way to
superstitio in taking that for a thing necessary which is not,
though not as touching the substance of Gods worship and
service, yet as touchinge a circumstance thereof, such as is
the circumference of time. As for expresse precept, if hee
means a precept expressly written, no man (I truwe) ever
flood for that, but if hee means a precept given by Christ
express charge to his Apollies, no man that I have met with,
faith more hereupon, then Doctor Wallis seemes to affirm
himselfe, in saying that they were instrufl by the Holy Ghost
as extraordinary Ministers, that they should bee justly ad
treduenda precepta, to give precepts of faith and manners, and
of the good government of the Church, and right order, and par-
ticularly in this that might be known to all what day in the weekly
was to be set apart for Gods service, both by verse and num-

1 2 8
The Morality of the Fourth Commandment.

It still in force to bind Christians.

Apotheosis faith, Old things are passed, behold, all things are become new. And I conceive reason to justify Athenagoras, in making the beginning of the new creation to be our Sabbath, antecedent to the end of the first creation to wit, because the second creation hath no end in this world. Again, Adam and Eve were made but the immediate day before the seventh, and the seventh he was to find in repelling in God's works, so Christs death was the world's redemption, and immediately after, to wit, with Chrits rising, it was as if we should satisfy with God for joy of our Redemption. Otherwise the analogy (which Doctor Walaeus grants, but doth not explain) may be conceived thus. The seventh day of the week was the Lord's rest from the works of Creation, the first day of the week was the Lord's rest from the work of redemption, in the morning thereof, rising from his grave, and in respect of Chrits resurrection on this day, what colour hath any other day of the week comparable heretofore, to make it fit to stand in competition with this. Yes, says Dr. Walaeus, the Thursday may, and that in consideration of Christ's ascension on that day; yet Dr. Walaeus well knowes, that that day of the week was never thereupon called the Lords Day, either by the Apostles, or by the Church, as the day of our Saviours resurrection was. Again, consider Chrits resurrection and ascension are to be computed but as one compleat motion; sowe that he was to stay some time by the way here on earth for the confirming of his Disciples faith, and giving them comission for preaching the Gospel, and order to wait as Jerusalem until they were anointed with power from on high to carry the glad tidings of salvation all the world over. So Chrits dying and continuing under the power of death, is but one works of Redemption. He concludeth, that Chrits resurrection afforded an argument to the Church Apostolical, to prefer this day before all other, being so very well, even before the day of his ascension, for religious assemblies, as at the ancient tentes. But it follows not therefore, that Chrits by this his act did institute the same day to the same end. This well knowne facts does not institute otherwise than at there
The moralistie of the Fourth Commandement.

---

Is still in force to bind Christians.

case is nothing like; chose festivall being not of single days,
but of whole weeks, once in a yeare, yet this proportion we
find betweene them and the weekly Sabbath. There are in a
yeare seven times seven weeks, and a fraction lesse than an
ife; so that the memory of the creation was seven times in
a yeare celebrated more than the memory eithe of their deli-
verance out of Egypt, or, of their reaping the fruits of the
land of Canaan, the one farre dimissing the other, yet
their Easter began the day of the yeares whereon they came
out of Egypt. And Doctor Lala, Bishop of Bath and Wells,
Thes. 43, de Sabba, professed, that God fes ou the day by
the works he doeth on the day, the works I say done, doeth difference
a day from a; and Theb. 43. Now then, when God doeth
remarkable works, then will he be honoured with a commemoration
day for that works. If the works concern the whole, by the whole
Church, and by a part, it is concern a part: and Thes. 44. And
his Will is understand often by is Precepts; but when we have not
that, the praxis doth guide the Church. 45. This is a Caupioque
rule, observed in the observation of all sacred stff; both Divine and
Humane. 46. The works of the day is the ground of bollowing
the day, whether be weekly, monthly, or yearly, as particular
places evidence in Scripture and history. The very light of nature
doth give testimony unto this, as appeared by the common
practise of the heathens; as to give some instance hereof, what
is the original of the observation of the Fidayas; a festival
day amongst Mahumetanes; sadly the son that day Mahumet
fled from Meche to Jethrib; and to that day is accounted
the first day of his kingdom, and from thereforth it was ordained
to be the first day of their yeare and of their weeks. So when
the Will of God, in the judgement of this reverend Divine, is
manifested not only by Precepts, but by his Works. And yet
I know none speaks more of Precepts in this particular, than
Doctor Walnes, as I have often alleged him, pag. 172.

Fifthly, I grant some went too farre, in affirming that
Christ did observe the same every weke between his resur-
rection and ascension, but neither doth the contrary appeare
by Scripture; undoubtly the two first he did, and it is not
manifest that the three following he did not; and though

---

Cyril
The Morality of the fourth Commandment.

Sect. 5. Cyril infers here-hence the reasonable belief of our Christian assemblies on this day, yet wee doe not; but as Doctor Walcot concludes that which hee concludes not from any one place, but from many places together, that do we. Neither is it any thing to the purpose that Doctor Walcot observes of Christ's appearing on other days, _16._ 3, 3, 3, 11, 3, 16, which was at a fifth meeting. And as little materiall is it, that at such other times of his meetings hee spake of the kingdom of God.

Sixthly, On like for Christ leading down the spirit on his Apostles on the day of Pentecost, hath not so much force confided alone, but onely in a conjunct confederation with Christ's resurrection on that day: And like as after his death hee spake on that day manifesting himself mighty thereby to be the Sonne of God, so after his ascension into heaven, he came downe by his Spirit on that day, the seventh, first day of the week after his resurrection, manifesting thereby as Peter signifieth, that he had obtained the dispensation of the Spirit. We doe not say the Spirit was on the day of Pentecost sent downe, because it was the Lords day; But being sent downe on that day, as the Law is confessed to have been delivered on that day, this tends to the marking out of that day more and more, for manifestation of the power of Christ. That day they receiving power from on high by the descendeing of the holy Ghost upon them, whereby they were enabled to preach the Gospel. And that day of the week which is set apart for Divine service as our Christian Sabbath; as that day wherein the Holy Ghost doth ordinarily come downe upon his servants in the ministry of his Word, and celebration of the Sacraments, and putting up of our joyous prayers unto him for the sanctifying and edifying Christ body which is the Church: and even in this respect that day hath a farre better congruittie to the day that is to be set apart for Divine service, than any other day in the week besides. The day of his ascension he departed from them as touching his presence corporall, but on the day of Pentecost he came downe upon them as touching his presence spiritual; and so he doth still in our Sabbath exercises on the Lords day, though not in so extraordinary a manner, yet no lesse effectuall to that edification and sanctification of our souls.

Seventhly, is still in force to bind Christians.

Seventhly, and whereas some urge that if Christ himselfe had not instituted this day after his resurrection, the most Primitive Church should have beene left delinate of a certaine day of Gods worship, to wit, from the time of Christs resurrection to the first instituting of the Lords Day, which they take to be absurd, and I confesse, it seems unlikely that the Apostles tooke upon them to order ought untill they received the Spirit on the day of Pentecost, that being the day they were to receive power from on high, to execute the commission given them, _Mat. 28._ 19, to teach all nations; till which time they gathered no Churches. For the strengthening the former reason, it is added; That the Jews Sabbath was now abolid by Christs death and resurrection. This I doe not deny, but the Apostles might very well be ignorant hereof as yet, as not having received the Spirit as yet; yea, and after the receiving it, we find they challenged Peter for going to the Gentiles to preach the Gospel, _Acts 10._ 1. to this argument some answer, as Walcot saith, that the thes between Christs ascension and the comning downe of the Holy Ghost upon them, were spent in continuall meetings of the Apostles and other Disciples. But from the day of Pentecost, the Lords day thenceforth observed. This answer reacheth not unto the disputes interceding betwene Christs resurrection and his ascension. And when I consider Bishop Lacy's discourse, grounded, as hee professeth, upon universall observation (and which I find no reason to reify) namely, that the works of the day commanct the day: If ever any day deferred to be fesituall to any holy the day of our Saviours resurrection deferred to be fesituall unto them, to rejoyce in the Lord thereon, according to that of the Psalmist, _Psalm._ 118, 14. made, let us be glad and rejoyce therein; the ancient Fathers accommodating the place thereunto. The two verses immediately preceding, carying in the forhead of them a manifest relation unto Christs propriety of their meaning. 32. The stone which the builders refused is become the head of the corner. 33. This is the Lords doing, and it is maravelous in our eyes. Now when was this manifested, namely, that the stone which the builders refused became the head of the corner, but by Christs resurrection
Resurrection from the dead, being thereby mightily declared to be the Sonne of God. Rom. 14:4. And was there ever wrought more marvellous in the eyes of Godes Servants, than the Resurrection of Christ, especially considering the difficult condition of his Disciples? Luke 24:21. He troubled it had been he, that should have delivered Israel. The women departed from the Sepulcher, though with fears, by reason of the confirmation receaved from Angelicall presence, their countenance being like lightning, yet with great joy by reason of the news they heard from them of Christis Resurrection, upon the noise whereof (for they were commanded to carry word of it to his Disciples,) the Apostles as it seems were gathered together; and in the evening after hee had showed himselfe to his Disciples going to Emmaus, Christ presented himselfe in the midst of them. Eight days after they were met together, and Thomas with them who being absent the time before, gave out speaches of petetory incredulity concerning his Resurrection; therefore then and not till then also the dores being shut, Christ came before them, and calls unto Thomas to see his hand, and to put his finger into his side. These apparitions of our Saviour twice on the first day of the week might well add somewhat to the confirmation of them in the festivity of this day; and howsoever betweene his attention, and the day of Pentecost they had their meetings, yet how improbable is it they should put no difference between this a festivall and other days of the week. A second answer Wadson gives, namely that others say, that from the day of Pentecost it was not necessary that the Lords Day should be observed, but that at the first the Apostles together with the Jews observed their Sabbath not as a ceremony of the Old Testament, but as a free circumstance of Divine worship, as for a while they retained Circumcision and difference of meats; which they gave over, after the Jews were found obstinately to refuse the Gospel. So that in those mens judgements the Lords Day was no festival, till by occasion of the Jews obstinatendi, a proper occasion for the institution of a new festival. And give mee leave to differ from them in yoking Circum....
The Morality of the Fourth Commandment,

Sel. 5.

(see also) is not necessary; for it may be called the Lords, not only that which is of his institution, but even that which is made to the remembrance, or in the honour of him, or for his worship, as the ancients speak, as the altar of the Lord, and feal of the Lord are often so called. And that in this sense it was taken of the ancients it appears by this, that the ancient Fathers both Greek and Latin, called Temples by the name of Dominica, and Crimna. That which we urge is the language of the Holy Ghost, now throughout the holy Scripture, it is not the language of the Holy Ghost, to call either Altars the Lords Altars, or Feals the Lords Feals, but such as are of the Lords Institution. Neither do the fathers, in my observation, call the first day of the week the Lord's day other than in reference to Christ's Resurrection, as the cause of the festival nature thereof. Temples indeed they call Crimna as consecrated to the Lord; but the denomination is not to distinguishing it from other Temples, as the Lords Day hath its denomination to distinguishing it from other days. But the day of Christ's Resurrection being called the Lord's Day not as such a day in the year, but as such a day in the week, this to my understanding doth manifestly infer the consecration of it into the place of the Lords day of the week amongst the Jews. Both ancient and modern Divines doe hold it lawful to consecrate other days to the service of God, such as we usually call holy days. But never man (I think) was found that durst call any of them Domini dominicam the Lords Day. Add to this, wherefore doth our Saviour say, that the sabbath is the sabbath of the Sabbath, but plainly to conclude hence, that he can dispose with it, he can abrogate it, and bring another into the place of it; and none hath power for this but he who is Lord of the Sabbath.

Lastly, when he faith, prays that your flight he not in the winter nor on the Sabbath day, what is the reason hereof, but religio Sabbati? it is by the religious observance of the Sabbath; and did they understand any other religion of the Sabbath but as from Divine Institution? Now the time concerning which our Saviour delivers this, now about the destruction of the Temple by Titus, after that no other Sabbath but of the Lords Day was generally established in the Churches.

Last of all, for the third, and last conclusion, that fill the Priv. Church hath power to change the day our Doctor in the 7. Seligm, brings in Bulgarus, Brucier, Bruminus, Orfana, and Chemnunit, etc. with divers others not named particularly, as they are which think no otherwise thereof than Calvin did, and, heaves by what distinction Savages, though otherwise no friend unto the men, doth defend their Doctrine.

Now as the doctrine was, such also is the practice of those men and Churches, desist of any the least superstitious rigour, esteemimg it to bee a day left arbitrary, and therefore open to all honest exercises and lawful recreations, by which the mind may bee retailed, and the spirits quickened. Even in Geneva was it so agreed as it is related in the enlargement of Brunner by Robert Johnson, all honest exercises, fisting in pieces, long Powers, crofelowes, etc. are used on the Sabbath Day, and that both in the morning, before and after Sermon; neither doe the Ministers hinder their will therewith, so that they hinder not from hearing of the word at the time appointed.

Dancing indeed they doe not suffer; But this is not in relation to the Sunday, but the fourt it selfe, which is held unlawful, and generally forbidden in the French Churches; which in this sense are permitted, considering how the French doe delight in dancing; hath become a great hinderance to the growth of the reformed religion in that Kingdom.

The Doctor indeed faith, that Calvin, Bulgarus, Bruzner, Brunius, Orfana, and others of the reformed Churches himselfe, that fill the Church hath power to change the Lords Day to some other; but he neither cites their words, nor quotes any place out of their writings. And as for Calvin, whom this Preface proposeth as chief, and the rest as thinking no otherwise thereof, then hee did; I make no doubt but the passage in Calvin is so.

125
The Morals of the Fourth Commandement,

Since, whereof he writeth, Neq. licet canes septemarium numerum moter, as suis ferocius excitemus afferreveram, I dare not regard the number of seven; as was the Church in the seventh hereof; which considered in itself, might intitilze that in his opinion, it is indifferent whether we keep holy one day in seven, or one day in fourteen; but the word immediately following doth manifest his meaning to be farther otherwise, as namely, that we are not to yield to a seventh, but that we may solemnize other days also, by our holy assemblies. For thus it followeth, Neq. enim dominer nec alias diximus nisi sabbatum, to condemn them that keep other days holy; will any man suppose that some there were, well known to Cæsar, who kept other days solemn, and not the Lords Day; and that these men Cæsar would not condemn? And Canaer, who is most opposite in this argument, professedly hath seeing not only a time, but a sufficient proportion of time is to be set apart for Divine service, therefore we must now under the Gospel, allow rather a better proportion of time for Divine service than a work. And in his also Ruritan reds, in his answer to the first argument of Walsuin, contending for one day in seven, as necessary to be allowed to the worship of God. For Bullinger, I know not where to seeke that before of the Doctor ailes at. As for Baerc, I have shewed before out of him, that the Lords Day was by the Apostlest themselves converted to Divine actions, which ordain the ancient Churches observed most religiously, and that none of the chief caufeth hereof was, that they might celebrate the memory of Christ's resurrection, which fell out on the first day of the week; or power to abridge this day left unto the Church, till faith nothing, but to the contrary rather, that all they who define the restoring of Christ's kingdom, ought to labour, that the religion of the Lords Day may be soundly called backe and be of force. Yet (faith he) it is agreeable to our piety to sanctily other Sundays also, to the commemoration of the Lords chiefest workes, whereby he perfetly loose the dominion of the day of his incarnation, nativity, the Epiphanie, the passion, the resurrection, ascension and Pentecoste. And the place which Doctor Rive expliceth, decal. pag. 189. col. 3. allegeth out of Baerc in Mat. 10.

is still in force to bind Christians.

as to prove that he maintaineth the day to be alterable, is nothing to the purpose, and as little do they make for it which he allegeth out of Actiue. To find out what Chrysostomus saith hereupon, I turne to his Examen of the councill of Trent, concerning fastivals; Tit. ch. 154. col. 2. he faith, that Chriue, to shew that he kept the Jewes Sabbath freely, and not of necessity; against the opinion of necessity, touching the abrogation of the Mosaicall Sabbath, he taught both by word and deed. By word, in saying that the Name of Jesus is Lord of the Sabbath; and by his deeds, as in healing on the Sabbath day, and defending his Disciples in plucking the ears of corn: Now, hereby I take it to be manifest, and acknowledged by Chemnitz that none hath power to abrogate the Sabbath, but he that is Lord of the Sabbath. And seeing even Christians were to have their Sabbaths, as appeared by these words of our Savious, pray that thy sight be not in the winter, nor on the Sabbath day, which is delivered of the time about the destruction of the Temple by Tempus; at what time Paul had suffered many sundry divers years before, by whose writings it doth appear that the Lords Day was kept in place of the Jewes Sabbath, both by the practice of the Apostles, and the Churches of Galatia and Achaia, as Chemnitz acknowledgeth from the force of those places, Acts 20. 7. 1 Cor. 16. 2. and Ac. 1. 10. in the next column it followeth, that the Lords Day was the Christian Sabbath, and doth to this day continue, and consequently, that none hath power to alter it, but he that is Lord of the Sabbath, which is Christ himselfe, it being accordingly called the Lords Day. Therefore if any pretend that Christ hath delegated this power of his unto the Church, it stands upon them to make it good. But Chemnitz proceeds, pag. 135. col. 1. and sheweth how the Apostles at the first tolerateth their weak faith, who without superstition observeth dayes Mosaicall, Rom. 14. and that such as were stronger in faith, after the abrogation of the old Testament, judged all dayes to be equally in themselves, and none more holy then another. We willingly grant as much, and add the reason hereof, to wit, because the holinesse of the day preferred before his followers consisted in some mysterius signification which had re-
The Miseritie of the fourth Commandement.

Ser. 6.

I theeunto Christ as to come in all that kind of shadownes, the body being come, are now vanished away. Thee proceeds, saying, The Apelles also manifested by thier example that in the new Testament it was free to come together, either every day, or what day ever thought good, to handle the Word and Sacraments, and to the publice or common exercises of pietie. So the Sabbath day, and other festival days they caught. All this wee willingly grant, but here hence it followeth not, that one day of the weeke was not of more necessity observance for the exercises of pietie than another. Further (saith he) that they might manifest that the exercises of Ecclesiasticall assemblies were not tied to certaine dayes: they daily performed in the doctrine of the Apostles, and in breaking bread, Acts 2, 5, and 1 Cor. 11. Now we willingly acknowledge that we Christians are not so bound to one day in the weeke, as namely, to the Lords Day, as that we may not have our holy assemblies more often than once, but only so, that we may not keep them left: after not omit the celebration of the Lords Day: like as the Jews might not omit the celebration of their weekly Sabbath, though sometimes many dayes together besides were kept holy by them. So we Christians also having our Sabbath as our Saviours signification, we should have when he said, "Pray that your flight be not in the winter, nor on the Sabbath Day," the Sabbath of ours, wee keep on the Lords Day; though we may keep other dayes holy, yet we may not omit this; and if any shall take upon them to alter this Sabbath, we may be bold to demand of them quos autem, by what warrant from the Lord of Sabbath? But Chemnitz proceeds thus: Nox, whereas afterwards the false Apostles did force their free observance of the Mosaicall Sabbath, as other fasts, as by law, and with opinion of necessity, as to condemn their conscience who observed them not. Paul forbids the observance of them. All which we willingly acknowledge, but that whereupon they began first to ordaine another day in the weeke for their Ecclesiasticall assemblies and exercises of pietie, which yet Chemnitz proves not. I leave it to the indifferent to judge; by comparing his opinion with that of Aulian, who prophesied, as Chemnitz well knew, that the Lords Day was declared

Is still in force to bind Christians. 129

Ser. 6.

beared unto Christians by the Lord's Resurrection, and from hence began to have a lively allgiation, as Chemnitz himself, p. 156, especially considering the reason moving the heretio, which Chemnitz confesseth to have been on that day the Lord rose from the dead. And seeing all festivals, as Bishop Lake observes, have been observed in regard of some great work done on such a day for the good of many, whether ever any day brought forth a more wonderful or more comfortable work to mankind than the first day of the weeke, which was the day of our Saviour's resurrection from the dead, let the Christian world judge. This day Chemnitz saith, seems to be called by Saint John the Lords Day, which application all antiquity did afterwards receive and use: yet notwithstanding (sayth he) we doe not read that the Apostles did observe upon what confidens in the new Testament the observance of that day by any Law or Precept, but the observance was free, for orders sake. Let us duly weigh and consider this, together with the reasons following: Chemnitz distinguishes the observance of a day for order's sake, and the observance of a day for some mysterious signification: but Chemnitz thus distinguishes, we would have subscribed thereunto, and confesseth, that now all dayes were observe no day for any mysterious signification fake, but only for order's sake. And thus under the Gospel wee are freed from observance of dates for mysteries fake, not free from observance of one certain day in the weeke for order's sake. As for his phrase of imposing the observance of the Lords day upon men's conscience, this phrase is most improper and unfeasible, in this case; it is only proper and feasible in case the thing imposed be of a hortens洛阳 nature, like unto that Saint Peter speaketh of, Acts 15, 10, saying, Now therefore, why tempt ye God to lay a yoke, the Discipler necks which neither our Fathers nor we were able to bear? Such indeed was the yoke of circumsicion, which provoked Zippora (according to common opinion) to drive out her sonne to save her husbands life, to throw the sore-skin at her husbands feet calling him a bloody husband for urging her thereto. But what burden is it (live unto the flesh) to rejoynce in the Lord, to sabbatize with him, to walk with him in holy meditation? Was it no
burthen to the godly Jews to confecrate one day in heaven to the execution of Piety under the Law : and shall it be a burden to us in the time of the Gospel? Or can it be conceived to be a greater burden unto us to kepe our Christian Sabbath on the Lords Day, then on any other day of the week? was there ever any day of the week marit unto us with a more honourable or more wonderful worke to draw us to rejoyce in the Lord thereon, then the first day of the week wherof our Saviour roff, by his Resurrection to bring life and immorta]lity to light? yet we confesse we reade of no law nor Precept for this in the new Testiment, but we reade that ever under the Gospel we must have a Sabbath to observe, Math. 24. 20. And we know, and Chrammzian knew fullwell, that it belongs to the Lord of the Sabbath to change it, and consequently to ordaine it, and that it was changed, and the Lords Day observed generally in the Apo]tles days, none that I know makes question of; and how could this be, but by the Apo]tles ordinance, and it is likely they would take upon them this authority without a calling? And why should that day of the week, (not that day of the year) bee called the Lords Day, if not for the same use under the Gospel that the Lords Day was of under the Law, especiably that day under the Law (which was the Jewes Sabbath) being now abrogated? and lastly wee finde it manfently spoken of the day of Christ's Resurrection, 1 Cor. 16. 22. This is the day that the Lord hath made, it is no yet and he will bless it. Lastly whereas Chrammzian will have it free, and he hath already manfified that hee speaks of it in this sense, as not to be so tied to this day, but that we may observe other days; we willingly grant that in this sense it is free. Now let us consider his reason following. For faith bee, if we are freed from the Elements, which by God himselfe in the old Testaments were ordained, and comman|ded, how should we be tied by the decrees of men? But alas this reason of his hath no proportion: the Elements bee speaks of were but shadow the body whereof is Christ, and now Christ interceded, they were wont to bee called not suedly Mortal but mort|ifem. Yet the observation of one day in seven ill continues to be the Commandment of God delivered not to Moses, as ceremonies were, but by word of mouth proclaimed on mount Sinai; and naturally it isgge unto us that we may allow unto Gods service as good a proportion of time under the Gospel, as hee required of the Jewes under the Law. Now if one day in seven ill must bee for apart in common reason, what day is to be preferred for this before the Lords Day, the day of Christs rest from the work of redemption in suffering the fowres of death, as the day of the Lords rest from the Creation was appoynted to the Jewes for their Sabbath, and this Resurrection of Christ bringing with it a new Creation, shall wee preferne the Saturda the Jewes sabbath before it, shall wee preferne the Friday the day of the Turks festival before it? shall wee affect power and liberty to make any other day in the week the Lords holy day, rather then that the Word of God commandes unto us for the Lords Day in the time of the Gospel? This I suppose may suffice for answering the rest also, whenever their schifflage shall bee brought to light, for I presume none of them hath laid none then Chrammzian hath done. Antiin the Jefuate propheth of two things in this argument, that they are not able to reason. First, that after six worke days one entire day shoule be consecrated to God, 2. that the Lords Day should bee it. Dothe Fulke, in answer to the Remall Testament propheth that to change the Lords Day and keep it on Monday, Tuesday, or any other day, the Church hath no authority. For it is not amatter of in|difference, but a necessary presecution of Christ himselfe delivered to us by his Apostles. This was printed in the days of Queen Elizabeth and dedicated unto her Majesty, when bishop as governor in this Churche of England hath ever been known to take exception against this. Do|the Anderson, bishop of Dunfermline in his first Chamber speec in the Cate of Townsend propheth that the Sabbath (to oue of the sectes) had reference to old Creator, but in Christ we see new Creatures, (As the Apostle S. Paul speece) a new Creation, and so to have a new Sabbath. And this hee sanitation plainly.

1. by precept, as by, orce, that these two noteworthy, the first day...
The moralistic of the fourth Commandment,

The Lords, or flesh, and the Sacrament of the Supper are called the Lords, or flesh, Dominium (the Lords) it is taken in depth. So that give power to the Church to alter the one, and you may give power to the Church to alter the other. He sows also, it was an unwise question put to Christian, Dominium servit? Haft thou kept the Lords Day? And his answer was this, Christianus servit, intersitio est non potest. I am a Christian, and I cannot intermit it. Lastly, he allegeth the Synod of Laodicea, Can. 59, acknowledged in that of Chalcedon, 13th, that Christian men may not judaize not make the Saturday their day of rest, but that they are to work on that day, giving their honor of celebration to the Lords Day. Doct. Leg. Bishop of Bath and Wells in his Thesis of the Sabbath—39. The Church hath received it (the Lords Day) not to be liberal observance (of free observation) as if men might at pleasure, accept or refuse it, 40. But to be perpetually observed to the world's end: For, as God freely hath power to appoint his times: So hath he power to set out the day that he will have his portion. For he is Lord of the Sabbath, 46. The works of the day is the ground of bowing the day, whether it be weekly, monthly or yearly, as particulars evince in Scripture and History, 47. No man can translate the works; therefore no man can translate the day. This is an undoubted rule in Theologic. Add to them that and Pius, who maintain the subrogation of the Lords Day into the place of the Jewis Sabbath, to have been made by the ordinance of Christ; and it is acknowledged it to be traditional in Apostolic ages. Doct. Burchard in his Treatise of the Sabbath, Lib. 1, pag. 347, having rected the opinion of Junius, referring the institution of the Lords Day to Christ's ordinance, as who rose from the dead on that day; addeth hereunto after this manner. Lyke unto the which, because nothing can ever fall out in the world comparable unto it in glory and power; therefore this day must continue in his first honour of sanctification unto the end of all things, and no day be fit up like to it, or it changed into any other day, left the wonderfull glory of that thing be darkned, and the infinite power of it weake-ned. I mean, the glorious and mighty works of our redeemi-
A FOURTH DIGRESSION
MAKING GOOD M. PERKINS his Arguments for the Divine institution of the Lords Day, against the answer made unto them by John Ripely.

Perkins.

His first Argument is, that the appellation of the Lords Day; I suppose, faith M. Perkins, it is called the Lords Day, as the last supper of Christ is called the Lords Supper for two causes. First, as God reposed the seventh day after the creation, to Christ having finished the work of the new creation, so he did the first day of the week in the house of the Jews. Sabbath to be a day set apart to his own worship. To this Rivet, Afin, Doctor River anwetheth after this manner. First, he denies that there is the same reason of the Lords supper & the Lords Day, and that for two reasons: first, because we have a manifest institution thereof, and Christ's precept for observing of it, not of the Lords Day. Secondly, if there were a Precept for keeping the Lords Day, yet were it Ecclesiastically, and for none. For men may choose days for the worship of God, as touching the particularity of this day or that. But the institution of the Sacraments is of Divine authority by the consent of all.

To this reply that Doctor River makes answer Sect. 5.

M. Perkins his answer is in the propounding of it; for he saith not the same reason of the Lords Supper, and of the day which we call the Lords Day; but suppliceth, and that most modestly, that either of them being called the Lords, they are called so in the same sense. That sense as the Lords Supper is so called because he instituted it, so the first day of the week is called the Lords Day, because he instituted the observation of it. And this Doctor Ripley's: to this Doctor River mainlines as well as M. Perkins, and Doctor Andrews, Bishop of Winchester, in his speech against Tract: saying that first the first day of the week, and Christ's last Supper are called the Lords, to shew that Dominica (the Lords) is alike so be taken in both. For what reason can be given why the day of Christ's Resurrection, not according to the day of the year wherein he arose, but according to the day of the week wherein he arose; should be called the Lords Day, but to signify. First, that it was to succeed in the place of the Lords Day's under the law, which was the Jewish Sabbath. 2. And that it was the good pleasure of God and not of man, only that it should be consecrated to his service. For consider, we have many other days consecrated by the Church unto Divine service, which yet were never called the Lords Days; And the Lords Day and the Lords feast in the Old Testament, and in the language of the Holy Ghost are no other then such, that are of the Lords institution. Secondly, Doctor River anwetheth after this manner. That the first and second Sabbath were Saviour himself, himself speaks of a Christian Sabbath, Mark 2.20, and it should be so called, for the Lords Day under the Gospel, as it was before, and Doctor Andrews; uttering the same.
is still in force to bind Christians.

manifesteth much, that it is an ordinance and institution of Christ that the first day of the week should be the Lords Day. For Paul commands nothing but what he received from Christ.

To this Doctor Rivers alledge the answer of Doctor Prideaux, demanding how that we contend for his inherited herehence? we answer, the general practice of the Church in the Apostles’ days argues it manifestly, that this order was established by the consent of the Apostles; otherwise it is incredible it should have been so universally received, and persevered in as it hath been to this day. Secondly, whereas the Jews Sabbath was by divine authority; the abrogation thereof and substituting another day in the place thereof could be done by no lesser authority than Divine; which also we conceive to be fairly represented by the denomination of our Christian Sabbath, St. John calling it the Lords Day. Secondly, he showeth what Comarow answereth hereunto; but this answer himselfe telleth us in this very place in part, and much more in his reply to Comarow. But these places being granted to denote the first day of the week in the Apostles’ days’ apart from Divine Service, it followeth not herehence that it is called the Lords Day, as designated to Gods Service, which is Christ’s ordination. Yet Prideaux thinketh it is falsely concluded because of the practice in the Old Testament, which which day was called the Lords Day, and which which were called any one of them the Lords day.

He takes of a bare custom of the Church for it is a thing
The Marotissa of the Fourth Commandement.

Seft. 6. hercable that both Jews and Gentiles throughout all Nations should so universally concurr without the guidance of some authoritative constitution or some very convincing evidence by the very light of common Christian evidence or both. And as for liberty left to the Church hereabout, it seemeth unreasonable unto my poor judgement, that if it were, it should become us by earnest and hearty prayer to seek unto God to take that liberty from us and bee pleased himselfe to direct us by some manifest ordinance, to prevent dissension and confustion, yet well fare Doctor Rivers, he will not have this liberty extend any farther then provided that some reason and necessity should urge the changing of the day; for in the next column he protesteth that a sufficient cause of the change and abrogation of the day cannot be given. The observation of other days and particularly of the Sabbath as well as the Lords Day by some in the Primitive Church, is no evidence at all, that it was indifferent unto them, whether they would observe the Lords Day or no.

Perk. The third argument Rivers omiteth the fourth is this. That which was prefigured, so that it was prefigured was prescribed. But the Lords Day was prefigured in the eighth day, whereas the children of the lewes were circumcised; therefore it was prefigured to be kept the eighth day. This the ancient Fathers by name Cyprian and Anfins have reasoned and taught.

Rivers. Ad f. To this Doctor Rivers answers by denying the assumption and saying that no probable reason can be brought to prove that day was prefigured by the eighth day wherein children were circumcised.

Reply. And indeed that day being the eighth day after birth doth not to conveniently denote the first day of the week. But Master Perkins his argument hath another part; farre more principal drawn from Psal. 118. 24. Which Doctor Rivers relates after this manner.

Perk. The day of the Resurrection was prefigured by that day, whereon the Stone which the builders refused was made the head of the Corner. But that day was the Sabbath Day, therefore by the Sabbath was prefigured the Lords Day.
The Morallitie of the foure Commandements.

Sel. 6. of his appeare to the due consideration of all festivals in the observation thereof, whether Divine or humane. Matter of his words are these (but I know not how Doctor Rivetius might be deceived by a mift-translation of them).

The day of the Sabbath's resurrection was prepar'd by that day wherein the first which the builder refused was made the head of the corner, Psal. 118. 29, and in that it was prepar'd, it was appointed by God. For then it appeared to be true which Peter said of Christ, that God had made him both Lord and Christ, Acts 2:36. And whereas he faith the Fathers doe so continue the place by way of accomplishment, that hath place only when the Text it selfe doth not so accommodate it. But the Text it selfe in this place doth manifestly evince, that this is spoken in reference to the day of Christ's resurrection.

Perkins. The last reason of Master Perkins is this: God is Lord of times and seasons, and therefore in all equity, the altering and disposing thereof is in his hands, and belongs to him alone, Acts 1:10. Times and seasons the Father hath kept in his own hands. Again, Christ is called the Lord of the Sabbath, and Antichrist's Epiphanes is condemned by the Holy Ghost, because he took upon him to alter times. Besides that, Daniel faith, it is God alone that changeth times and seasons, Dan. 2. 4. Now, if it be proper unto God to create, so to determine and dispose of times, then he hath not left the same to the power of any creatures. And therefore, as the knowledge thereof, so the appointment and alternation of the same either in general or particular, belongeth not to the Church, but is referred to him. The Church then neither may nor can alter the Sabbath Day.

Daniel. 1:15. To this D. Rivetius answereth, that the words of Daniel touching the change of times and opportunities, are delivered in reference to the periods and changing of kingdoms and monarchies, as appears by the argument of the Prophesy.

Rivetius. And no more doth D. Rivetius deliver in excepting against his annotations: for as he acknowledgeth M. Perkins's forego-

Reply. And no more doth D. Rivetius deliver in excepting against his annotations: for as he acknowledgeth M. Perkins's forego-

Christ the first day of the week, and it is enough for the present that God refers to himselfe power of ordering times for his service; yet it cannot be denied, but God hath left power to his Church, upon good occasion, to set some time apart for exercise of piety. But whereas it is apparent, that God himselfe took upon him the ordering of the time for the Sabbath, and accordingly Christ calls himselfe The Lord of the Sabbath; as he continued it, so none but he can abrogate it, and ordain another in the place of it. Now, whereas D. Rivetius faith, that hee hath left this power unto his Church; it stands him upon to prove it. We find our Saviour supposeth us Christians to have a Sabbath after his resurrection, Matt. 28. 20, as well as the Jews had before: wee find that in the Apostles days, the first day of the weeke was set apart for this; which could not be, but by the joyous content of the Apostles, we find that the day of the weeke (not the day of the yeere) wherein Christ rose, by Saint John himselfe called the Lords Day, an evident argument, that in his time it was so generally received. We find that noer any works of God did give better cause to proffise, that the day thereof was the day that the Lord had made; for us be glad and rejoice therein; then the day where in Christ rose from the dead, and whereby was declared to be the Sonne of God, even that alone which the buklers refus'd to be made the head of the corner. And how strange it is, that the Church for 1500. yeeres space should no where offer to alter it; if in no other respect, yet in this, to manifest that the Church is indued with such liberty and power, and to prevent the imperillious observation of the day as a thing necessary, if it be not necessary. Lastly, if this liberty be still in the Church; in case they should exercise this liberty, what inconvenience would follow upon the excersing of a lawfull liberty? But infinit inconvenience would follow hereupon: for seeming this liberty is equally communicat'd to each particular Church, it will follow, that it is lawful for our English Church to initiate the Munday, the French Church the Tuesday, the Hollersday the Wednesday, the Germans Thursday, the Diners Friday, the Swedes the Saturday, and the Polonians the Sunday; what an intolerable scandal were this amongst Christians?
The Morality of the Fourth Commandement.

Sel. 6. plans? Thus our liberty opens way to revive the Jews Sabbath, or to concure with the Turks, who make Friday their holy day, Nay, what scandal also to call the Heathens throughout the world? For, suppose that as the Jewet keep the Satur- day, and the Turks their Friday; so other heathenish nations according to their several religions should divide the other days of the week to be hallowed between them; each religion keeping to their own day most exactly. When they should find no agreement amongst Christians, what an intolerable scandal were this unto them, to harden them against the profanation of the Gospel, when they see so little agreement among the professors of it? And what should move us to affect liberty in this which opens a way to such dishonour and confusion; and not rather rejoice in this, that to prevent such miserable inconveniences, God himself hath marked out unto us the first day of the week to be the Lords Day, in place of the Jewish Sabbath, which was the Lords holy day unto them, by the most wonderful and comfortable work that ever was wrought, even the resurrection of our Lord and saviour from the dead, thereby manifesting him to be the Sonne of God, and fulfilling that prophecy of old concerning the stone which the builders rejected, and making him the head of the corner on that day; all power being given unto him both in heaven and in earth, Matt. 28, 18, thus drawing us in the prophetic language to prolife and say hitherto, This is the Lords day, and it is marvellous in our eyes; and secondly, to conclude there-hence in the words immediately following; This is the day which the Lord hath made, let us be glad and rejoice in it; this undoubtedly is our Christian festival; this day of the weeks, and not this day of the year; (which is remarkable) being called by Saint John, The Lord's Day, the day wherein Christ appeared unto him, and gave unto him the book of Revelation concerning the secret of his providence to be fulfilled upon the world for the time to come, even till his second coming to destroy the world with fire, and to be blest in with his new heavens, and a new earth, wherein dwelleth righteousness; the metropolis of which new world, shall be new Jerusalem. And albeit Ducker Rivers according to his pious legancy which crowns his learning, it still in force to bind Christians.

Sel. 6. learning and cathedral sufficiencies, prophesid, that what hitherto hath been spoken by him of the choyse and profitable change of that day; he hath not to any such end ventilated, as to favour their profanation, who on holy days and sabbath on that day, which by so universal consent even from the beginning of Christianity, hath been consecrated to such use, neglecting God's service, not only refuse to omit one day in profane works; tending to the use of life temporal; but also by unnecessary abstinence; or by pleasurable sports, flagrant plays, by incontinence also, and vice profane the day, no without reason dedicated to the Lord. Yet what just occasion hereby may be in all places and like enough is taken in most places by this doctrine of his who feeth not? For albeit public honour in some places hath by lawes commenced the solemnization of the Lords Day, for which wee of this land have cause to bless God for as I think no Nation more, in consideration of many lawes one after another and by degrees made to restrain abuses on that day, as tending to the manifold profanation thereof; and by none more then by that act of Parliament in the reign of King Charles, wherein all men are forbidden to come out of their Parishes upon that day about any sports and pastime, evidently manifesting hereby (as formerly hath been proved) that all sports and pastimes are probaotions of our Christian Sabbath observed on that day, and that in the judgement of the whole Parliament consisting of the Kings Majesty the head thereof, with his Lords spiritual (all the Bishops of the Kingdoms) and temporal, together with the House of Commons, yet if once it shall be received according to D. Rivers doctrine of the Sabbath, that it is in the power of each Church to fix apart what proportion of time they think fit for Divine Service, and what day they think fit, who perceives not that they may if they will, ordre it in such a manner, as toдвие a day they shall come to Church, and the rest of the day spend as they think good, either in the works of their calling, or upon their pleasures? And whence all this zeal (so opposite to holiness in the inine) proceeds, I know not, save only to uphold the credit of Calvin; who prophesied that he did not regard the number of séventeen, as that he would say any to the servitude thereof; and
on such a ground as a greater is never known to ground a
believing thereby confused to the exercises of piety, even
the day wherein the same that was refused by the builders was
made the head of the corner; this was the Lord's doing, and it is
and ever shall be marvelous in our eyes, and gives us cause to say
with the Psalmist thenceupon: This is the day which the Lord
hath made; we will rejoice and be glad in it. So that all the pas-
sages in the Apocalyptic writings against difference of days are
no more against us then against Doctor Rivetts himself.
Now it is time to return to our Preface. I do not find
that Saucer undertakes to defend the Doctrine of Calvin and
Chonmister, (such as here is pretended to be their Doctrine)
but rather opposeth it. If such were their Doctrine as this
Preface would gainsay us, from the authority of the
D. discourse which he translated. For Saucer pro-
ofesses, Celebritatem Domini dicat biblari ex communis
et se positae Ecclesiae et in officia ejus scripta a Novo Testamento commendat:
that the celebrity of the day is set by the universal use of
the Church, and is commended unto us in the very
Scriptures of the New Testament; I have endeavored to justi-
fy it out of the Old Testament also; and in express terms,
that it is to be unchangeable and moral, practically
and morally, as Doctor Pridmore acknowledges, and
withall expounded after his understanding of it; and Doctor
Rivetts also affirming this kind of unchangeable
Arise from hence that no man can be of the change
and abrogation of it. This Preface and such as are of his
fable may do well to deal plainly, and to profess that it is
in the power of the Church to make the Lord's Day cease
to be the Lord's Day.

From their Doctrine pretended by him he proceeds to
their practice, professing it to be done by any the least
superstitious rigour: relinquishing it to be a day left arbitrary,
and therefore open to all lawful and honest recreations by which
the minds may be refreshed, and the spirit quickened; as
in Genesis all honest exercises, sitting in pieces, long bowers,
croos bowers are used in the Sabbath day, and that both in
the morning before and after the sermon; And truly I do
not
The moraltie of the fourth Commandement. 

not finde my selfe prone to confine them for any superstitition in this. But this author taketh liberty to confine them for superstitious, who thinke theire conscience unlawful on the Sabbath Day. I make bold to call the Lords Day our Sabbath, because our Saviour plainly giveth us to understand that wee Christians should have one day in the weeke for our Sabbath, Acts 20:1. and as well the Jews had, and secondly because the books of Heman and Pсалм 119:148 testifyeth that Sunday is our Sabbath. 

Nobias festa eis s cic suavis. We may not be so elegant as to confine them for profaning the Lords Day by those and such like courses. Yet the act of Parliament, 1. Carle forbids any man to come out of his Parish on the Lords Day about any sports and pastimes, which restrain tendeth to this end, namely to profane the Sabbath from profanation, both manifestly give us to understand that to come out of a mans parish on that day about any sports or pastimes is to profane the Sabbath; and seeing as before I have showed that to come out of a mans parish in that day about such works as doth not profane the Sabbath, is not to profane the Sabbath, as to hear a sermon, or to fetch a surgeon or Physician to a sick person in case of necessity; but only to come out of a mans own Parish about such works as doth profane the Sabbath, such a coming out of a mansown Parish on that day, and such alone doth profane the Sabbath; hence it followeth evidently that all manner of sports and pastimes on that day, are so many profanations of the Sabbath in the judgement of all the Prelates of this Kingdome, and of the whole Parliament. 

Now let every sober Reader judge whether any such as an English man have not better ground from saecule of Parliament to confine them of Genera for profaneth the Sabbath in the case here pretended? than this Preface from the practice of Genera, by the relation of Robert Southanc, to confine us that doth like them herein, (if this be their practice) for superstitious observance of the Sabbath, especially considering that he cannot suffer this course unseasonable, such as my self, but whilst all live must put the time upon all Prelates of the Kingdome, conjunctly with the Lords temporali, and the whole house of Commons. Act 4 for the exercises here mentioned. 

I finde them to fall unawares, it of that which the author saith, it is, as indeed, that if they observe the Sabbath to lie open to all beneft exercises and lawfull recreations, for I make no question but this Preface his opinion there are more recreations, and lawfull recreations than that of fasting which alone is here mentioned, and whereas such things are permitted in the very morning of the Sabbath, and all day as after Sermon, I finde nothing answerable hereunto in the practice of our Church. Neither doe I finde that the exercises here mentioned are so much accommodated to the refreeing of the minds and quelling of the spiritts as to make their bodies alive and expedite in some functions which may be for the service of the common Wealth. And lately upon inquiry hereabout, I have received information, that at Geneva, after evening prayer, onely the youth dost practive substantial in Oms to make them more ready, and expert for the defence of the City, which is never out of danger. 

They have also at four a Clocke on the Morning both Service and Syrmon for their servants, and more in every Church, the one in the Fore-morne, the other in the After-morne, by catechizing the youth on the Sabbath Day. And Bishop Luke was then that such a course were general, as in his Majesties Court, to have a Sermon in the Morning for the servants on the Sabbath day. And I fee no cause to differ from Gerardus in specifying, particulars whereof the Sabbath is not violated. 

Parvus, Necceiusus, Respublica, una, pieta, Undoubtedly hunting is as commendable as (and more generous exercitio) than any of these, and the Kings Majestie though much delighted herein, yet never thought to hunt on the Sabbath Day Morning or Evening. And I have cause to come but slowly to the believing hereby, because it is Calvin Doctrine concerning the Sabbath, that albeit under the Gospels we are bound to fo rigorous a rule as the Jews were, yet that still we are obliged to abstaine from all other works, as they are Professors of Sacra Euloge and meditationis, Ascensions from holy ludo and Meditations; and
The Morality of the fourth Commandment, and their Ministers, I should think does not well if they fail to minde them hereof, unless both they and the people are fallen from the Doctrine in this point, in which case I see no just cause why any should choose it otherwise, but give us as much liberty to differ from him in the Doctrine of the Sabbath as they of Geneva take unto themselves. Against this is well known to have proceeded upon, Rev. ii. 10, that the observation of the Lords Day is, traditionis Apophrages or vera Division, and consequently that the day is not left arbitrary; neither hath this author proved that the Prelacy and states of Geneva both Ecclesiastical, and political have committed any revolt or apostacy thereto, from these in this point. It is well he acknowledges some recreation not differed therein, as dancing; but this he saith they hold unlawful, which simply delivered as by this author it is, is incredible unto me; neither hath this author word any sufficient authority to deliver me from this incredulity; yet some manner of dancing may perhaps be generally forbidden in the French Protestant Churches. This freeth not the Prelater faith, it is not done by some to have been a great hinderer to the growth of the reformed Religion; which belief is advantaged so much the more with us, as much as it is not hindered, but he quotes no author for that. As for the author he quotes, I have not hitherto found that he hath arrived to any great authority or credit in the World for the truth of his relations. Neither hath the wisefome of our Church or state taken any contrary course hitherto to either by statute or canon to promote reformation amongst us; what they may do hereafter I know not; whereof spirits as this Prelater may bee so fortunate as to be near the shone. Whether the French Churches have found it so as this Georg-Spier is sayd to report I know not, but for their judgment herein I must expect until I hear more thereof. See. 7.

Prof. Which being so, the judgement and practice of so many men, and of such several persuasions in the controverted point of the Christian faith concurring unanimously together, the miracle is the greater, that we in England should take up a contrary opinion, and thereby separate our selves from all that are called Christians; yet so it is, I still not how it comes to pass, but so it is, that some among us have revived against the Jewish Sabbath, though not the day it selfe, yet the name and thing. Teaching that the commandement of sanctifying every seventh day, as in the Moisical Decalogue, is natural, moral and perpetual; that whereas all things else in the Jewish Church were so changed, that they were cleanse taken away. This day (meaning the Sabbath) was so changed, that it still remains, and it is just, that the Sabbath was not any of those ceremonies which were justly abrogated at Christ's coming. All which pontions are condemned for contrary to the Articles of the Church of England; as in a comment on those Articles perused, and by the lawfull authority of the Church allowed to be publick, is most clear and manifest, which doctrinally, though dangerous in themselves, and different from the judgement of the ancient Fathers, and of the greatest Clerks of the later times, are not yet hale to desire that which followed thereupon in point of practice: For these opinions granted and entertained as orthodox, what can we else expect, but such strange paradoxes, as in the consideration of the premises have been delivered from some pulpits in this kingdom, as well. That to doe any servile works or businesse on the Lords Day, is as great a sinne as to kill a man, or to commit adultery; that to throw a bowlfull, to make a feast, or drizzle a wedding dinner on the Lords Day, is as great a sinne, as for a man to take a knife and cut his child's throat; that to ring more bells than one on the Lords Day, is as great a sinne, as to commit murder. The author which reports them all, was present when the breach of the last position was convented for it. And I believe him in the rest, the rather, since I have heard it preached in London, that the law of Moses whereby death temporall was appointed for the Sabbath-breaker was yet in force, and that who ever did the works of his calling on the Sabbath day was to die therefore. And I know also, that in a towne of mine acquaintance, the Preacher there had brought the people to that paffe, that neither baked nor roll meat was to be found in all the parish for a Sundays dinner throughout the yeere. These are the ordi-
The moralitie of the Fourth Commandement.

Sec. 7.

The fifth fruit of such dangerous doctrines, and against such, as these, our Author in this following Treatise doth address himself, accustoming them that entertain the formal doctrinals every where, of no lefe than Judaisme, and preffing them with that of Auffin, that they who literally understand the fourth Commandement, doe not yet favour the Spirit: Section the third.

Auffin somwhere faith, that he who looks for miracles in these days for confirmation of the truth, Mat. 7:29. he produceth no such effect; he doth not say: It is a miracle that men should doe. Men may be forfith, even to admiration, and fith if this Prefacer prove, we will not say it is a miraclemir, wonderful things may be wrought not only by the practice of Sathan, but in the very course of men, but God it be alone that worketh miracles. He takes of unanimous concurrence of men of several persuasions otherwise, in the controversed point of Christian faith, and that in judgement and practice, with him in his way; he loves to speake with a full mouth, and to make a great noise, as the Host in Aelian did, when their owner shore them, which gave him occasion to say, That there was a great deal of cry, but a little meall. And let the indifferent judge whether the would be answerable to the noise this Prefacer makes. Now, the men of several persuasions whom he avoucheth are Papists, and Protestantts, and amongst the Protestantts, both Lutherans and Calvinists. And hitherto he hath spoken of few particular; I desire the reader would take notice of the mouldly of this author in each of them compared with the noise here he makes concerning them; as if he were as much crickte in his braine, as he who standing upon the key at Athens, with a note book in his hands, let downe every flip that entered into the road as his, when he was no owner of any one of them. So I shall make it appear, that this Prefacer hath title to none of the sides he boaste of for the countermating of his way in any one of the particular mentioned. The first particular is about the original infallacion of the Sabbath; as whether God command it immediately upon the creation. This author denies the institution of it, before the promulgation of the law upon mount Sinai;

151

Is still in force to bind Christians.

Sec. 7.

Sina; And what strenght of suffragis doth he bring for this amongst the Protestantts, whether Lutherans or Calvinists?

Surely not the Lutherans that I know; but of others all that he avoucheth by himselfe are but Docttor Prideauce and Gelman, and by his affinities, Palybulan and Menaulus; on the contrary are alleged by Walew: 1. Luther himselfe: 2. Zwinglius: 3. Calvinus: 4. Beza: 5. Peter Martyr: 6. Bullinger: 7. Zanchius: 8. Oriomus: 9. Guiliarus: 10. Arminius: 11. Dilectanus: 12. Umerius: 13. Antonius Polyon: 14. Iucius: 15. Zephorus: 16. Martimus: 17. Aelfinianus. The same is justified by Ristius, who voucheth no lefe than thirty Writers of note to concur in this. Now let the indifferent judge on whole side is the miracle this Prefacer speaks of, in his rhetorical amplifications, on his side, or on ours. Yet not one English Divine is mentioned, eitherr by Walew or Ristus amounting this number. 2. Then as for Papists: Tofhanus indeed, difputes against this opinion of ours, but his reasons I have answered; and Catarinus a Popish Prelate, as well as Anthonius in acknowledged by this Author to oppose Tofhanus in this; neither hath he the Docttor Prideauce undertaken to answer him. Only this Prefacer, after his bold fashion, faith, that Catarinus took up arme against Tofhanus with ill facee, he hath bene manerly that for ought doth appear, Catarinus hath better facee than Tofhanus; For Petrice takes Tofhanus his part, yet all the Rheimitus in Apec. 1. 10. doe manerly themselves to take part with Catarinus and Gelman; acknowledge at much of Marinus. And Ristus also als allegeth Anconianus Sinuac, Gremearc, Iacobus Solineus, Cornelius de Lopol, Emmanuel Su, and Ribera, all concurring against Tofhanus and all Papits, yes, many of them Jesuites. Whereas let the reader judge of the mouldly of this author; and on whose side the feigned miracle is, on his side, or on ours: For it is manifest hitherby, that the men he speaks of, of several persuasions otherwise, are by faire, more for us than for them. But it may be in this particular, his glory is, that the Fathers are rather for his opinion than for us. But upon what ground? Is it from any evidence of Scripture? nothing lefe, not one of them building hereupon; and as for evidences, they bring
The Morality of the fourth Commandement.

It is apparent that God commanded that the proportion of one day in seven should be allotted to his service; and it was never to be abrogated, nor ever did any man devise any ceremony therein. And to this day it hath continued in the Church of God. To 

is still in force to bind Christians.

be consecrated unto his service) much less Scripture. And

bring none, save that the Scripture doth not particularize, that the Patriarches of old observed the Sabbath. Yet it was not to be held a general rule, that "Argumentum non venit ab authoritate negativa," the argument draws from authority doth not hold negatively in matter of fact. Secondly, not onely our Divines, as Hoffmanium and Walper, that the meaning of the Fathers is onely this, that the Patriarches did not observe it after a Jewish manner; but Jacobus Sabianus a Papist affirmes the same particularly of Territium; as Ripetus wouleth him in his answer to Gomarus, pag. 32. And it may be made apparent from Territium himselfe, other wise he cannot be freed from contradiction, as who plainly manifesteth his opinion in our title, as Ripetus citest him, pag. 23. So that the Fathers alleged by our adversaries, being rigitantly understood, make nothing for them; yet we want not variety of Fathers making expressly for us, and against them; and that grounding themselves upon express Scripture, Gen. 2. 3. therefore, The Lord blessed the seventh day and hallowed it, which our adversaries have no other means to avoid, than by saying that it is spoken by anticipation; according whereunto the meaning of Moses must be thus; because the Lord rested the seventh day from creation, therefore he blessed the seventh day and sanctified it, but would you know when? to wit, 1000: and 4, or 5000: years after, and lastly, the dividing of times into weeks, proved to be the most ancient division of times in the world, received by all nations, and made a festival day thereupon; as many have most learnedly proved it, doe justify the sanctification of the Sabbath to have had its beginning and course from the very creation. So that in this particular wee have on our side, both Scripture and reason, and Fathers, and the opinion of men of several professions, as this author presupposeth, both Papists and Protestants, both Lutheranes and Calvinistes; and this Presbyter can lay no just title to any one of them in this particular. The second point he hath inferred upon, is about the morality of one day in seven. For this he pretends, onely Papists in the first place, and not a Father throughout, and as Chrysostome to the contrary hath professed, that God from the beginning hath manifested, that on that day in the circle of the week must be
The Moralist of the Fourth Commandment.

Sections 7-8

The fourth and last partcular is the mutability of the day which this Praefacer stands for, we on the contrary proffering it to be unchangeable. Now the resolution of this follows upon the resolution of the former; for this only names are produced both by the Praefacer and Doctor Primaux. Yet I have endeavoured to finde out Ceremont his diffidence thereon, and enter upon a diffidence thereon. But I am sure alleagd by Montaigne nothing for this purpose. Doctor Fulke directly approacht it, Doctor Andromedes, Doctor Lake above mentioned, Doctor Brainard, Doctor Willet, Master Perkins. The Christian Church anciently being demanded, whether they had kept the Lords Day, were wont to answer; I am a Christian, and cannot intermit it. But I have showed in reason the unreasonable both of changing the day, and the intolerable scandal that would follow upon it, and the unreasonable necessity of not changing it, if it be not of divine institution, considering...
The Morals of the Fourth Commandment.

Sect. 7.

Seducing how prone we are through the continual observance thereof to conceive that to be a necessary duty, and so to be plunged into superstition, ere we are aware, if it prove to be no necessary duty.

In the next place he tells us how that some among us have reserved against the Jewish Sabbath, though not the day is safe, yet the name and thing. Teaching that the Commandment of sanctifying every seventh day as in the Mosaical Decalogue is natural, moral, and perpetual; that whereas all things else in the Jewish were so changed, that they were clean to be done away, this day (meaning the Sabbath) was so changed, that it still remains: and lastly, that the Sabbath was not any of those ceremonies which were only advocated at Christ's coming. All which positions are condemned for contrary to the Articles of the Church of England; as in a comment on those Articles prefixed and by the lawful authority of the Church allowed to be public, as most clear and manifest. Here we have a distinction of a Jewish Sabbath brought in, yet not the day; a distinction contrived with such subtlety and perspicacity as it seems to exceed all human discretion. For verily think that from the beginning of the Primitive Church there was never heard of a Jewish Sabbath to be kept, any other than upon their day. The materials are, first that the name Sabbath is retained; and well may it be in my judgement (though some entertain sublime reaches to the contrary) if our Saviour have any authority with us; who, although his Disciples pray that their flight be not in the Winter, nor on the Sabbath day; which is spoken by him in reference to the time about the destruction of Jerusalem, at what time the Lords Day was come in place of the Jewish Sabbath among the Christian congregations, and that by apostolical subscription. And in the very book of our Homilies it is expressly said that the Sunday is now our Sabbath. And his Majesties briefs for collection to fill it. And in the conference at Hampton Court it was so filled by Doctor Reynolds, and the motion he made thereon generally yielded unto; so that the State hitherto seems to be cenfered by this bold Prefect. The next affection is, that the thing itself is revived. What thing? the Jews.

is still in force to bind Christians.

Jews had peculiar sacrifice both morning and evening which doubled the daily sacrifice; this surely is not revived. There were besides two things in the Jewish Sabbath; the one was a rest, the other was the sanctifying of that rest. As for the rest, if that were not, it were no Sabbath. Yet our Saviour calls it a Sabbath, our Church calls it a Sabbath, our State calls it a Sabbath. And Austin calls us to such a rest on the Lords Day, as that therein we must sanctum Deum nunc, sanctum calidum dieum, and only rest to God, only rest for divine worship. And Calvin, who is taken to be no friend of ours in this case, professeth, that we must rest from all our works, so far forth as they are unnecessary or superfluous, & meditations, avocations from holy studies and meditations, but not for any mysterious signification like, and that herein consists the difference between the Jewish rest and our Christians rest, and I am exactly of his opinion as for this: As for the sanctification of this rest, I trust we are as much bound to the performance hereof, and that in as great measure, and with as great devotion under the Gospel, as ever the Jews were under the Law: And at the hearing of this Commandment as well as of any other, our Church hath taught us to pray, Lord have mercy upon us, and incline our hearts to keep this Law. And I find it wondrous strange, to hear that some should not spare to proffer, that this was shuffled so they know not how. At length we are come to the particular charges: the first is, that some should teach, that the Commandment of sanctifying every seventh day, as in the Mosaical Decalogue, is natural, moral, and perpetual; and Miler Rogers is quoted for this on the Article, Art. 7, he quotes Miler Docto Brouns, p. 7. Now truly, it cannot be denied, but that when the fourth Commandment is read unto us in our Congregations, we are taught to pray unto God, to shew such mercy unto us, as to incline our hearts to the keeping of this Law. And both Miler Rogers and this Prefect are to be presumed to have subcribed as well as others, and by their subscription acknowledged that this is nothing contrary to Gods Word, that we are as much bound to the observance of this Commandment as of any other, and consequently to keep the Sabbath, and doe no
The Manners of the Fourth Commandment.

Matt. 4:4. "He shall be on his knees, and shall do obeisance to the Lord, and shall offer sacrifices to the Lord in the name of the Lord."

The Fourth Commandment: To keep the sabbath holy, by doing no work on the sabbath day. The Lord God commanded the people of Israel to observe the sabbath as a day of rest and worship. This commandment is repeated throughout the Old Testament, emphasizing the importance of the sabbath in the life of the Israelites.

The sabbath was a day of rest and was observed by the Israelites as a way to honor God and His commandments. The sabbath was considered a holy day, and it was a reminder of God's creation and the completion of His work. The sabbath was a day of rest and worship, and it was a day to remember God's faithfulness to His people.

The sabbath was a day of rest and was observed by the Israelites as a way to honor God and His commandments. This commandment is repeated throughout the Old Testament, emphasizing the importance of the sabbath in the life of the Israelites.
The Morality of the Fourth Commandment.

The Christians in antiquity time conceived that it would be on the Lords day. I come to the second charge which is this, whereas all things else in the Jewish Church were so changed, that they were clean taken away, this day meaning the Sabbath was so changed, that it still remaineth; and for this Master Rogers quotes D. A. Borne. In sect. 20, only Master Rogers falleth, not that all things were changed, as the Preface doth, but only that all Jewish things were changed, now judge whether Master Rogers might not have opposed Doctor Andrews as well as Doctor Borne. For in his Catechetical doctrine, pag. 209, having proposed this question. But is not the Sabbath a ceremony, and so abrogated by Christ? He answereth it in this manner: Doth Christ hid in the case of divorce, looketh whether it was so from the beginning; now the beginning of the Sabbath was in Paradise before there was any sin, and so before there needed any divorce, and so before there was any ceremony or figure of a Saviour. And if they say it is prepared for, that we shall have from our former in Christ, we grant it, and therefore the day is not changed, but yet no ceremony prove. He proceeds to prove that it was no ceremony: first from the Law, secondly from the Gospel, Eph. 2, 14, thus: All ceremonies were ended in Christ, but so was not the Sabbath; for, Acts 2, 23, Christ hid them, prayer, that their violation be not on the Sabbath day; so that there must needs be a Sabbath after Christ's death. Now, what doth Doctor Borne oppose forty years since, which Doctor Andrews did not in his pattern of Catechetical doctrine? I come to the third and last: That the Sabbath was not any of these ceremonies which were justly abrogated in Christ's coming. This very point Doctor Andrews maintaineth by divers arguments, as well as D. Borne, which yet is rightly to be understood, to wit, not of the observation of the seventh day from the creation, but of the observation of one day in seven. So that in Master Rogers his Dissentian judgement in this particular, Doctor Andrews, who afterwards became Bishop of Winchester, might be accounted a Sabbathian as well as D. Borne. All these, that the Preface falleth, are condemned for contrary. The Articles of the Church of England, but by whom condemned? by none but by Master Rogers; and by the same reason he might say that the doctrine

Is there in force to bind Christians.

Doctor Andrews was condemned. Also for contrary doctrine of the Church of England, to wit, by Master Rogers. And consider his absconding thence from the seventh Article of the Church of England; The Article falleth that Christians are not bound unto all the observance of Judicial ceremonies; Hence he infereth, that they whom he calleth, Our home Sabbatharians are adversaries to this truth in part, namely, in as much as they deny the Sabbath to be a ceremony: But doth our Church allow the Sabbath to be a ceremony? Nothing is left: this Master Rogers, of his own head, lays downe for a principle, namely, that the Sabbath was a ceremony, to obstruct upon us, as if himselfe had as much authority as a whole Convocation. And D. Andrews, taketh upon him to dispute this very point, (which Master Rogers falleth as a principle) and that by various arguments: Belief. D. Andrews defended not to be unnumbered amongst the greatf Clerk: of these last times: nor D. L. d. neither: nor Bishop Babington. And as for the judgement of the ancient Fathers, it appears what skill the Preface hath in them, and what respect he beareth unto them, by the learning he hath bewrayed in this preface. Had he found in them, how much the forbidding of dancing in their days, did hinder the growth of Christian Religion, we should have heard of it undoubtedly, as well as how it hath hindered the growth of the reformed Religion in France out of Persuasion Geography: yet their arguments (which I have shewed to be the doctrinall of Doctor Andrews as well as of Doctor Borne, etc.) and could shew it to be the doctrine of divers other late Bishops in this Church) though dangerous in it, yet not half so desperate as that which followeth hereupon in practice. Divers particularly whereas he receipt out of the same Master Rogers his preface, to his comment upon the Articles of the Church of England. And indeed, this Master Rogers goeth thence, "persuasion"-like, that he hath beene the main, and the means that these Sabbatharian errors and impieties were brought into light and knowledge of the State: so he speaketh; and that this is a comfort to his soul, and would be to his dying day. And in very deed, the particulars mentioned by him, are very true; for his faith, it was preached in a market town in Oxfordshire, that so dor no
The moralistic of the Fourth Commandement.

To still in force to bind Christians.

any fowre works or business on the Lords Day, is at great a sinne
as to kill a man, or commit adultery. Secondly, It was preached
in Sommersette, that to throw a stone on the Sabbath day, is
at great a sinne as to kill a man; that it was preached in Norfolk,
that to make a chaff or wedding-dinner on the Lords Day, is at
great a sinne as for a father to take a knife and cut his child throats.
I wonder the Preacher doth not call them miracles; Sommers-
setthire is a great large Countie; and there be many market
towns in Oxfordhire; and I doe not doubt but there are
many parishes in Norfolk; But no particular is here set
down, either of person or of place; and wee have no better
authority for the proofe of these imputations than this mans
word, which yet undoubtedly was not sufficient at these Ser-
mons; for then he would have beene very carefully to express
this. In the next story he doth the like. So that in the isle,
the strength of all comes but to this, that he hath heard it thus
reported. Now I have heard it preached, and that at Saint
Maries in Oxford, that a man in Banbury, or thereabouts,
having broken a bone, his sone refused to goe for a Bone-
getter, because it was the Lords Day, and this Sermon, after-
wards comming into print, the party finding himselfe agris-
ved by this scandalous report call forth of him, repaired to the
quarter Sessions holden at Oxford, and complained to the
Justices of the wrong that was done unto him; the Preacher
of that Sermon being by, and the whole matter being opened,
and the contrary justified; the preacher professed, that he
delivered no more than he had heard, but promised the next
time that he printed that Sermon, hee would leave that story out.
Doctor Hookes of Oxford was present at the hearing of this
butinelle, and brought us word of it. But whether that Ser-
mon ever came to be printed a second time, I know not. In like
Case, I have heard it reported of Master Bolton, that when one
fell into the River on the Sabbath day, he would not suffer
those that were with him, being neere to mame to helpe him
out: I professe at the hearing of it, I knew Master Bolton
so well, that it seemed incredible to me, but the reporter
profesed to deliver it upon knowledge. But if it were so,
many there be that can bare witnesse themunto in the place
where he lived. Lately, it hath beene brought unto me, that
one hath beene heard to say to my charge behind my backe,
that I should say, David finned more in dancing about the
Anse, than either In defouring Bathseba, or Killing Uriah,
though it is such a comparison that never entered into my
thoughts, how much less to passe to prodigious a judgement
upon the comparison? In the last place, he say, It was preached
in Suffolk, (and that he could name the man, and was present
when he was converted) before his ordinary for preaching the
same, that to rise more bett then one upon the Lords day to call
the people unto Church, is at great a sinne, as to commit murder; this
is more particular than the rest; and had hee added one thing
more, the evidence had been compleat; namely, that as he faith,
he was converted for it before his Ordinary, so he was found con-
victed of it; which if it were so, I wnder he should conceal
it; if it were not so, of what credit is this his relation? He
addes, that many things to this effect he had read before in the
Sabbath doctrine, printed at London for I. Potter and Tho. Man,
what this booke I could not devise, but lately have gotten
into my hands D. Bensens booke of the Sabbath. I finde by
comparing it well, that this is the booke he gards at. Now I
finde nothing in him to this effect, though I have gone over
most of the first booke, and in the Index doe not finde any
thing that can give me probability in the second booke, ten-
ding to any such effect; and I wnder he feared to quote the
place where such doctrines are to be found, nothing being
more convenient to justify his criminations (than to quote for
it something that is to be seen in print) and thereby to clear
himselfe from the suspicion of a malignant. But this Preacher
very judiciously believes him through out, because the Relator
was present when the broach of the last position was commended
for it, yet doute he was not he was convict of it. And upon what
ground he proceeds to judiciously in believing it is remark-
able, to wit, because himselfe hath heard it preached in London,
that the Law of Moses, whereby death temporall was appointed
for the Sabbath-breaker, was yet in force; and that whoevr did the
workes of his ordinary calling on the Sabbath day, was to die there-
fore. Now, I professe he comes to me a great deal more poli-
The Morality of the fourth Commandment.

This is still in force to bind Christians.

The page contains text discussing the fourth commandment and its moral implications, as well as a dedication to King James and an analysis of the Sabbath day and its observance. The text is dense and technical, typical of religious and moral discourse of the time. The page is divided into two columns, with the text flowing naturally from one to the other.
The moralitie of the fourth Commandement,

Sec. 7. works as the Jewes did, though not in such strict particular manner as they were, yet in generall we are forbidden all kind of works upon the Lords Day, as they were, which may hinder the service of God.

Now the Author that he intimates as opposing thes positiones he describes by the title of his booke in the margen, which is this, The Catholike doctrine of the Church of England printed at Cambridge p. 37. The and the author of this booke I have heard to be Master Roger, and it seems likely enough, especially by the strict positiones, Doctor Wills concludes in this manner, after hee had made use of divers allegations for the confirmation of his doctrine in opposition to the ante-mentioned Author, but these allegations are here superfluous seeing there is a learned Tryptich of the Sabbath already published of this argument which contains in a most found doctrine of the Sabbath, as it is said in the former positiones, which shalbe able to abide the trial of the Word of God, and stand warranted thereby, when other humane fantasties shall vanish: whereas some in their heads and incomprance are not afraid to call them Sabbath-Fomen errors, as hereticaal affirmations, a new jubile, &c. Sabbath, more then either Jewish or popish institution; God grant it be not laid to their charge that faile to speak or write, and God give them a better mind. About two years before this, were forth Master Perkins his case of confidence wherein hee manifested his concurrence with Doctor Bowdler in the doctrine of the Sabbath. Neither doth Doctor Andrews, in any material thing differ from Doctor Bowdler, Master Perkins, Doctor Will e. In the next relation of his which is of a familiar nature, undoubtedly the Prefrer derives no benefit. That in a Towne of his acquaintance the preachers thence had brought the people to that paffe, that neither bate nor rote were to be found in all the Parish for a sundrie dinner through that yeare, and Lee concludes it with such an Epithomenon. There are the fruities of such dangerous doctrine; as the fortunes of the Church or State were hazarded for want of bate mate or rote mate on the sunday.

And to confesse a truth, though I never was, nor never am like to be so preleate yet considering my meane condition, I have divers times thought thus with my selfe: why should my provision hinder any of my devotions from sermons on the Sabbath day? so little did I feare any dangerous consequence of this practive: but since I am better informed by the suggenation of this judicious Preferrer I will take heed how I cherish such thoughts in my breast henceforth; and if he come at any time to take pains amongst us, seeing hee respects bate mate and rote mate so well, it shall goe hard but wee will have a rich Pig for his entertainment.

And so much the rather, that I may claim my selfe from Judaising, for I will not be numbered among such, nor will I be entertained in so foolish an man and an excellent housekeeper, his house being accommodated the best in the Towne, to make him selfe merry, caused the table to bee furnished with all variety of Hogges flesh; which they perceive roaste it for a flour; but after they had grumbled a while upon it, he made show as if but then hee had remembred himselfe of his errour, and not till then considered that they were Jews and forthwith hee commanded all the dishes to be removed, and other dishes already prepared to be set on the board, wherewith his table was as well furnished as it was with guests.

But to returne, it is an easy matter now a dayes to accuse of any thing, as Doctor Prideaux hee hath, accustoms us of Judaising, but acutores sibi possunt nosceri, when hee or Doctor Prideaux shall prove their accusations, then let us be condemned, and if we be not condemned, till then we care not. Yet it is untrue which hee pins upon Doctor Prideaux his iel, 3: as if hee should allege Antony saying, that they who have not under stood the fourth Commandement doe not yet savour of the spirit, neither S. Austin speakes this of the fourth Commandement, nor is hee so alarged by Doctor Prideaux, but of the seventh day: Quiquis dixit illum observavit sancta honestas, carnaliiter sapit, as much as to say, who soever keeps that day which the Jews keepes, savoureth carnally. Neither
The Moralitie of the fourth Commandement.

Did I know any of my brethren to stand for the sanctifying of the seventh day in correspondence to the seventh day from the Creation but onely on one day in seven; which day must all be preserved by God as the seventh day of the week was to the Jews which is the next thing imparted unto us, but the Lords Day is the first day of the week to us Christians.

Sect. 8.

Prof.

This when I had considered, when I had seriously observed, how much these fancies were repugnant both to the tenours of this Church and judgments of all kinds of writers and how unsafe to be admitted; I thought I could not go about to better works than to exhibit to the view of my dear Countrymen this following Treatise delivered first, and afterwards published by the Author in another language. The rather since of late the clamour is increased, and that there is not any thing now more frequent in some Zelotes times (to use the Doctors words) then that the Lords Day is with unlicenstiously vexatiously profaned. Section first. To satise whole furies and give content unto their minds, I doe not but this following discourse will be sufficient: which for that cause I have translated faithfully, and with as good propriety as I could; not swerving any where from the sense, and as little as I could from the phrasis and letter. Gratum opus agricola: a worke as I conceive it, not unsuitable unto the present times, wherein besides the present fancies before remembered, none have so farre proceeded, as not alone to make the Lords Day subject to the Jewish rigours, but to bring in against the Jewish Sabbath, and abrogate the Lords Day altogether. I will no longer detain the reader from the benefit he shall reap thereby. Only I will crave leave for his greater benefit, to repeat the summe thereof which is briefly this: First, that the Sabbath was not inlinituated in the first Creation of the World, nor ever kept by any of the patriarchs who lived before the Law of Moses: therefore no moral, nor perpetually precept as the other Sects. Secondly, that the sanctifying of one day in seven is ceremonial only, and obliged the Jews, not moral, to oblige us Christians to the like observance. Sect. 3. and 4. Thirdly, that is still in force to bind Christians.

That the Lords Day is founded only on the authority of the Church, guided therein by the practice of the Apostles; not on the fourth Commandement (which he calls a scandalous doctrine, Sect. 7.) nor any other express authority in holy Scripture, Sect. 6. and 7. Then first, that the Church hath full authority to change the day, though such authority be not fit to be put in practice, Sect. 7. Futheraf, that in the celebration of it, there is noическ edification from works of labour required from us, as was exacted of the Jews, but that we may lawfully and freely perform proportionable to every man's estate, and doe such other things as are no hinderance to the publicque service appointed for the day, Sect. 8. Sixthly, that on the Lords Day all recreations whatsoever are to be allowed, which honestly may refresh the spirits, and increase man's love and neighbourly kindness among us, and that the names whereby the Jews were wont to call their festivals (whereof the Sabbath was the chief) were borrowed from an Hebrew word, which signifies to dance, and to be merry or make glad the countenance. If so, if all such ceremonies do not create good neighborly kindness and unity and faith, and other meetings of that nature. If such honestly may refresh the spirits, then dancing, whirling, dancing, and all other pleasures, not by law prohibited, which either exercise the body or excite the mind. And lastly, that it appertaineth to the Christian Magistrate, to order and appoint what pleasures are to be permitted, and what are not (obedience unto whose commands is better than sacriste to the Idols of our own invention) but unto every private person (or as the Doctors own words are) not unto every man's will, who, out of a chymical, Statucine (debarring men from lawful pleasures) doth incline to Judaism, Sect. 8. Add to the close of all, how doubtfully our Author speaks the name of Sabbath, which now is grown wroth to rise amongst us, Sect. 8. Concerning which, take here that notable argument of John Rakeley, the better to encounter those who still retain the name, and impose the rigor. Cui potest ilium dum piteris? Nella, Postea, L. viros Sabbatum appueta? What is the cause (If this be true) that of many of our Seintaries all this day the Sabbath? If they observe it as a Sabbath, they must observe it because God refted
on the day, and then they ought to keep that day whereas God rested, and not the sixth, as now they do, whereas the Lord began his labours. If they observe it as the day of our Saviour's resurrection, why do they call it the Sabbath, seeing especially that Christ did not altogether rest the day, but valiantly overcame the powers of death? This is the summe of all; and this is all that I have to say unto thee (good Christian reader) in this present businesse. God give thee a right understanding in all things, and a good will to doe thereby.

This Prefacer accounts the opinions opposite to his, to be fancies; D. Whet on the contrary, as we have heard, accounts this Prefacer's opinion, maintained by M. Rogeri, no better than fantasies, which shall vanish, however now it may flourish. Sure we are, every plant that our heavenly Father hath not planted shall be rooted out. This Prefacer professeth, those whom he opposes be opposite to the tenders of our Church; and indeed, the Author whom D. Whet intimateth, intituled his book academically enough, The Catholicke Definition of the Church of England; but D. Whet on the other side, wondereth, that any proflicing the Gospel, should gain-day and impugne the positions maintained by D. Brome. And sure I am, Bishop Babington, Bishop Andrews, Bishop Lake agreed with them: And it is well knowne to some, what the former Archbishop of Canterbury professeth to the face of M. Brome, when he came to move for the printing of a second book concerning the Sabbath: What Bishop can our opponents name of this Church, whose praise is among the writers of their times, that hath manifested his opinion in opposition to thine? As for the judgments of all kinds of writers which he boastis of, I think he never came a Divine to take pen in hand to vaunt so much, and performe so little. As for the unsafe condition of our Tenets which he figgeth, excepting those monstrous and wild Tenets mentioned by M. Rogeri, for which I know no better evidence than his word, and that in very odde manner delivered; I know nothing unsafe, nothing dangerous in any Tenet of ours, who now seeme to walke as upon the pinnacles of the Temple, and indeed in this respect they are like to prove very dangerous to us; yet I would it were not more dangerous to the Church of God, to be bereved of so many faithful pastors: For, certainly it shall be honourable unto them, they cannot suffer in a more honourable cause than this, in standing for the sanctifying of the Lords Day in memory of his resurrection, who that day being formally a stone rolled of the builders, was made the head of the corner. For what danger is it to maintain, that from the Creation the Lord blessed the seventh day and sanctified it; and what a shameful course is it fo to exposse it as in reference to the times 2000 and 4000 years after, and in the sight of the ancients? And manifest reason, as appears by division of time into weekes, even from the creation, and so continuing to the time of the Law delivered on the mount Sinai, as appears by the story of the falling of Sennas, and the Jews gathering of it on five days; none falling now, being gathered on the seventh, as the day on the week whereon God rested after he had made the world in six. What danger in maintaining, that God required from the beginning, and afterwards specified so much in the Law, that one day in seven is to be consecrated unto God's service; and hence to inferreing, if God required so much of the Jews under the Law, we should not afford unto him and his service as good a proportion of time under the Gospel? Thirdly, what danger is there in affirming, that the Lords Day is of Divine institution? Is it not Scripture that calls it the Lords Day? And what day was called the Lord's Day before, but the day of the Jews Sabbath? And hath not our Saviour manifestly given us to understand, that even Christians were to have their Sabbath, as the Jews had theirs, as Bishop Andrews accommodates the place? Matthew 24:20. And was the resurrection of Christ any thing inferior to the creation, to give a day unto it Christianly, like as God relied from creation, and consecrated that day to the Jews: Especially considering, that a new creation requires a new Sabbath; as Achanah delivered it of old; And D. Andrews of late years, treading in the steps of that ancient Father, or rather of all the ancient Fathers: And what danger in maintaining that the Lords Day is entire, and whole to be consecrated to Divine service, did Austin so quaintly,
The Moralistie of the Fourth Commandement.

is still in force to bind Christians.

in his 3. trait, upon John. Observe the Sabbath Day, it is rather commanded without, because it is commanded to be observed in a spiritual manner. For the Jews observe the Sabbath day severely unto luxury, unto drunkenness. How much better were it for their women to spinne woolde then to dance on that day in their new tunics, and in his 44. trait. The Jews rest unto rays, and whereas God commanded the Sabbath to be observed, they foted the Sabbath in such things which the Lord forbid. One rest is from evil works, their rest is from good works. For it is better to goe to plow then to dance: but albeit he be censured as a zealote, yet surely there is no colour why he shoule be thought to judaize in this. And let none who think himselfe to do more for Christ by their opposition to the Sabbath, be thought to be in the way of the Lord. For Bishop Anathematize pass under the fame censures with them. Who is Didericius upon the 17. Dominica after Trinitie Sunday alleged to him, professest that the sanctification of the Sabbath consisteth in the holiness of our bodies, in the variety of glorious garments, in our eating, the absence of which we know to be most necessary for the breeding of flowers in the gardens. Which are the manner of the Gentiles, but rather in the purity of the soul, and the sublimity of the mind, and pious Meditations, that we have a glory in bread of the elect, and in the solemnity of the sacrifice and offerings. The same Didericius allegeth Pope Gregory out of his 91. booke of his Epistles and 3. Epistle affirming, That therefore on the Lords Day we ought to rest from all earthly works, and by all means insist on prayer, that if we have been committed by us negligently on the first day on the day of the Lords resurrection it might be hastened by prayer. And which is yet more, out of Christo- fence 5. Homily on Matthew hee fowles, how in that Bishop's judgement we should be exercised on the Lords Day, in our private Families, thus, When we depart from the Ecclesiastical assembly we ought not in any cafe to intangle our selves in businesse of a contrary nature; but if we come home, turn over the Holy Scripture, and all thy wife, and all thy Children to consider about those things which have been delivered, and after they have been deeply rooted in our minds, then to proceed to provide for such things as are necessary for this life. So anciently is the plous
The Moralist of the Fourth Commandement.

Sel.8. pleats exercise of repeating Sermons commended unto us by this holy Bishop, which in these days I have heard to be cried downe, by profane persons, as a cause of increase of Brownine. And I willingly confess that when I first came to this place, there were no lees then tenants that partly had withdrawn themselves, partly were upon the point of withdrawing themselves from our Common Prayeres; but within a short time there was not one such to be found amongst us, and so we continued to this day. But to returne, Epheum Syrus may speak for a zeale in like manner, who as hee is alleged by Reymund treating of the Sabbath, exhorts to honour the Lords sabbatical, ceasing them not pæneceously, but Heavenly, not secularly, but spiritually, as Heathens do like Christians: and he shews wherein this confits in the words following, Quartel non puerarum frontes conservant, let us not hang Garlands upon the frontpiece of our Gates, nor cheerly dance, nor muse, nor entertainer with such company. No such entertainments being necessarie or needfule, but such entertainments being superfluous, as we not by our presence beattifie any such company. No such entertainments being necessarie or needfule, it is not to adorn our Gates with such Mirth, or with their Mirth. Nay as Doctor Prideaux complains of the Jews corrupting themselves to the profaning of their Sabbath, so Pudor Virgil complains of the like corruptions among Christians on their festivities, Lib.6. cap.8. not imploying their time in prayer and in the exercise of Gods Word, nor which causeth such festivities were instituted, but in all manner of such corruptions tending to the corrupting of mens manners; and therefore inimitate Heathens, though of ancient times Terumon (as hee faeth) apprehended Heathens for such courtesies, as in his Apology, speaking of the holy solemnity of their Emperours. Therefore (saith hee) Christians are comitted enemies to the State, because they do not dedicate vaine, lying and woefull honours to their Prince. For though it is a great good office, to make bonfires and dances in publique, and to feast in every parish, to transform the City into the habitat of a Tavern; Vino lutum corgere, which Junius faeth was a fruit of their desperate luxury, and a signe of their madnesse and fury: he proceeds; to thrive who should exceed another in running to the most inordinate, to commit impudence, to provoke unto leff.

And is still in force to kind Christians.

Sel.8. And in the publick: that after such a mode express (to wit) by publicke frame, O how differently are we Christians to be commended! (he saith it ironically) who by carrying our selves soberly, chastely, honestly, do opprime the towns made and the joyes expressed for the Emperors, to wit, when for their sober and chaste and vertuous carriages in such days, not concurreing with others to the same excess of riot, were conferrd as enemies unto their Princes. Yet even in those primitive times the manners of Christsians became degenerate, as Baldwin observeth in his cates of conscience, p.479. and that out of Terumon, as whom hee observeth to have complained of it: namely that Christians imitated the manners of the Heathens in this, yea and grew worse; then they, in his bookke de idol. c.34. O melior fides nationum in faram felleam, qua num Christiforum soli nationum sanctificatum, etiam si seifist absolutam non communicatus, nec Christiano ordinatis, sed etiam et Hebrews promissionem non veritatem. O the faith of the Nations better than onerous, though there own fell, as who challenge not thee, approbate of Christian solemnity, not that of the Lords Day, nor that of Whitsunday. Had they known it, they would not communicate with us, lest they should form Christsians, as Christians seeme to be accommodated Heathens. O what a zeale of Terumon then his humble in this! may what think were of the Lord's Day, and of his solemnity. What they knew it, that would not communicate with us; lest they should form Christians; as Christians seeme to be accommodated Heathens. O what a zeale of Terumon then his humble in this! may what think were of the Lords Day, and of his solemnity.
The Morality of the Fourth Commandement.

which he earnestly desired a stricter course for reformation thereto, and unto this he found a general and unanimous consent. All these beliefs were zealots. So was his Majesty also that now is, together with all the Lords both spiritual and temporal, and the House of Commons in that Act made in the first year of King Charles to preserve the Lords Day from profanation, wherein are forbidden expressly and by name, bearknitting, bull-baiting, enterludes, common plays, and in general all other unlawful exercises and pastimes; and over and above all meetings and assemblies or conourse of people out of their owne parishes for any sports or pastimes whatsoever, and consequently no man ought on the Lords Day, goe forth of his owne parifti no may game, or to see a morris-dance, or dancing about Maypoles; and seeing the Apostle propheseth that it is good to be zealous always in a good thing, Gal. 4. 18, and Christ hath died for us to redeem us from all iniquity, and to purge us a peculiar people unto himselfe, zealous of good works, Tit. 2. 14, let them in the Name of God be such zealous still: this zeal being a zeal of God's Glory; and it becomes us to be zealous of his Glory, considering how zealous he is for our good, Ex. 9. 7. 8. & Ex. 5. 17. Of the sufficiency of the following discourse, we shall by God's help consider in due time.

But I confess it may be very fittable to these times whereof the Apostle prophesied, men should be lovers of pleasures more then lovers of God, and undoubtedly it doth well with their affections like a sweete morall to the epicuric which he runneth under his tongue, but all the praisie is in putting; and I would they would but think of that of the Prophet, What wilt thou do the good thereof? when we shall give God cause to say of our Sabbath, as hee saith of the Jewish, I have bated your Sabbath. And if there be any such pratties of Satan on hote, as to bring in the Jewish Sabbath, let it be considered in the face of God, what doctrine doth more promine therin; whether that which makes the celebration of the Lords Day Divine, or rather that which makes it merely of humane institution; and who feeleth not that if it be left to the liberty of the Church, they may bring in the Jewish Sabbath if it pleaseth them. Though it be notoriously untrue, (as may be made to appear both by Scripture, evident reason and authority humane, both ancient and modern, both Papists and Protestant,) that the Sabbath was not ordained immediately upon the creation; yet were there negative granted; since God hath manifest this in his Law, that requires one day in seven to be set apart for his service, it evidently follows, even by the very light of nature, that it were most unreasonable we should allow him a worse proportion of time for his service under the Gospel; that consequently the observation of one day in seven is to be kept holy unto the Lord, is now become moral and perpetual unto the very end of the world; neither is it ever heard, that any man did let his wits on worke in deviating a ceremoniellty in the proportion of one day in seven. A prefiguration of Christ in some respect hath beene found in the Jewish rest on the seventh day of the week; but of any prefiguration of ought in Christ, by an Indefinite proportion of one day in seven, the world dreamed not of till now; neither doth any man offer to devise what possibly this might prefigure in Christ; As for the third, it cannot be denied, but that Christ manifested before his death, that his Christian Churches should observe a Sabbath as well as the Jews did; this appears, Matt. 24. 20. Pray that your sight be not in the winter, nor on the Sabbath day, and thus Bishop Andrewe accommodates that place in his pattern of Catechetical doctrine. It is as manifest, that the day of Christ's resurrection is called in the Scripture the Lords Day; as manifest that not the day of the yeare, but the day of the week on which Christ rose, is called the Lords Day, which few take notice of. Likewise in the old Testament is manifest that the Jewish Sabbath is called the Lords holy Day. Then the confusion in reference to the reason of the original institution is most exact. For first, Christ by his resurrection brought with him a new creation; and this new creation, as D. Andrewe expresseth it, reading herein in the steps of the ancient, required a new Sabbath; and as the Lord rested on the seventh day from the works of creation, to our Savior on the first day of the week from the works of Redemption: And blyly, the day of
The Morality of the Fourth Commandement,

of Christ's resurrection, was the day whereon Christ the stone formerly refused by the builder, was made the head of the corner, and of this day the Prophet prophesied of old saying, This is the day which the Lord hath made let us be glad and rejoice in it; which can have no other congruous meaning but this; this is the day the Lord hath made. feasted, especially considering the doctrine of Bishop Lake, which is this; that the works of the day is the ground of bailing the day, as is to be done in the imitation of all festivals, both humane and Divine. And I have already showed how absurd it is, that we should expect it should be left unto the Church her liberty to appoint it, considering the great danger of dilution thereunto, and extreme confusion thereof; And it cannot be denied, but this day was established by the Apostles, and that as of authority Divine, as appears generally by the ancients. Athesarius professing, that Dominus consvitavit hunc dies, Aujon, that Apostoli consecravit; and Gregory, that Antichrist, when he come into a humour of imitating Christ, should command the observance of the Lord's Day; and Eusebius hath as pronounced a testimony to the same purpose as any, and Pelagius; and that not one of the Ancients, as I know, alleged to the contrary. So that to abridge the invention of it to humane authority, that every way were a scandalous doctrine, and so would the practice be also according thereunto. And consequently the Church hath no authority to change the day, as Doctor Fuller protesteth against the Remonants: And to say the contrary, is to say that the Church hath authority to concur with the Jews in keeping with them the Saturday, with the Turks, in keeping with them the Friday; yes, that they have authority to divide the days of the weeke, one nation taken one day to observe, and another another, which is as much as to say, that the Church hath authority to be notoriously scandalous. In the fifth he delivereth more truth than in all his defence he lieth: we make no question, but that works of necessity and works of charity may be done on this day, though the proper works of the day are the works of holiness. I now no more that thinketh it unlawful to dress meat proportionable to a man's estate on this day: some are of opinion,

Is still in force to bind Christians.

That this was not forbidden unto the Jews; and that all ought to go abroad on that day to gather Manis was forbidden, yet not the preparing or dressing of it, though the most common opinion of our Divines is to the contrary: Some think a greater strictness was employed them in the wilderne than afterward observed by them. As in the story of Nehemiah it is Neh. 4:14, and there was prepared for them to eat, and five chofen Shepherds and our Saviour's entertainment by some on the Sabbath day, doth seem to them to intimat as much, howover in after times it came to pass that they grew superstitious this way, As Apollinaris observes of them in his days, that Jndes nef. accident, nef. coignum. Others who think it was both sojourned to them, and practised by them with greater strictness, conceive that this was by reason of the mysterious signification, to wit, of some exact reft in Christ: this was their ceremonial reft: we acknowledge no reft but morall, which we understand in that sense which here is expressed in part, and but in part, after a halting manner: For he protesteth, that on the Lords Day we are to ablaine from such works as are an hinderance to Gods service, but he delivers this only of the publice service; as it to spend an hour and an halfe in the morning, and an hour and an halfe in the afternoons in Gods service, were enough for the sanctifying of the day; yet Gerard the Lutheranes observes, that God commands the day to be sanctified, not a part of the day. And let the law of this nation or of any nation of the world be judged between us, whether in one man one another a dayes service, I say, let the world judge, whether in common equity this be to be interpreted of an hour and an halfe in the morning, and an hour and an halfe in the evening or any one of a part of the day, and not rather the whole day. And what wise counsels are these, that men should carry themselves so falsely in disputing unto God the proportion of his service. In the sixth and last place, we have that whenthen all the former doctrine is consecrated, namely, to make way for such profane sports and pastimes, which we are glowed with the cleanly titles of recreations to refresh the spirit, and for the increas of mutuall love and neighbourhood amongst us, as if he were allured to speak out, that all this
The Morality of the Fourth Commandment,
tends to the conveniency of May-games and morrring, and
dancing about May-poles on the Lords Day. D. Andrews,
sometimes Bishop of Winchester, spares not to profest, that
政务服务, to be at leisure on that day, for dancing is
the Sabbath of the golden calves, and he allegeth Aristotle for it,
tho' he cannot justify his quotation. Doctor Davenham,
Bishop of Derry, calls such like courses profane shows and
palliances, which more disturb, and more hinder our works than
honest Labours; and he enumerates also such a Sabbath, calling it,
the Sabbath of the calves, Exod. 32. 21. 13. 19. Bishop Babington,
on Exod. 15. puts a Christian foule upon this meditation,
Good Lord, what doe I upon the Sabbath day? This people of his
mights not gather Manua, and may I safely go to faires and markets,
to dances and drinking, to wakes and market, to Heare
parlourings and Bulkerings, with such like wicked profanations of the
Lord's Day? Are these works for the Sabbath? Is this to keep
the holy day? Can I answer this to my God, that gives me six
days for my selfe, and takes but one to his selfe, of which I
rob him also? No, no, assuredly I shall not be able to endure his
wrath for these things one day, and therefore I will leave them,
and regard his holy day hereafter better than I have done. And in his
Examen of conscience annexed to the fourth
Commandment, he speaks against going to Church-ales and
Summer-games: nay, it is not apparent, that by the very act
of Parliament, a Caroll, that to go out of a mans own parish about
any shows of palliances or summer-games on the Sabbath day, is to profane the
Sabbath? For to prevent the profanation of the Sabbath, is
that statute made? Now, unless the sports themselves be profanations of the Sabbath, it is as evident, that to go forth
of a man's parish unto such sports, is no profanation, any
more, than to go out of a man's parish walking, or to con-
ferre in pious manner with a friend, or to fetch a Physician
or Surgeon, if need be, or to hear a Sermon. And it is
very strange, that wee of the reformed Churches, shall
justify such liberty on the Lords Day, which Papists con-
demne on their holy days; who usually complain of
dancing upon such days; as Poly for Virgil upon Luke, and
Parisianus de Lythom cap. 4. And of old fash courses have
been forbidden by the decrees of Leo, and Alexander, Emperor,
it is condemned also in the synod of Toledo Can. 23 as
Baldwin the Lutheran theeves, who also writes devoutly against
such courses on the Lords Day, and gives this reason:
For if the labours of our calling are forbidden in the holy day,
how much more such recreations? and p. 48. He forms how the
Sabbath was profaned by wanton dances and any manner
of amusements; what need I here to make mention of Aristotle
who profesteth, and that against the Jews, that it is better to
goe to plow then to dance; and that it were better for their
Women to go with Woult, then immodeley to dance, as they did,
yet now a days such as oposcope the same courses, as
Aristotle did, are cenured for Judaizing, thus the World seemes
to be turned upside downe. Is it not hight time Christ should come to
let an end to it?

Didericus the Lutherane complains of the like profanations of the Sabbath too much in course amongst them, in his
Analysis of the Gospels for the Lords Day. p. 559. and let
every Christian conscience be judge, whether to follow May-
poles, May-games and Morris dancing be to profane the
Sabbath as God commands? if any man shall say, that the
fourth Commandment concerned the Jews, and not us Chris-
tians, he must therewithal renounce the booke of Heimiler.
For it profesteth, that this Commandment binds us to the
observance of our Sabbath, which is Sunday, these are
their: So if we will be the children of our Heavenly Fath-
er, we must be careful to keep the Christian Sabbath Day,
which is the Sunday, not only for that it is the God Command
ment, but also to declare our selves to be loving children in following
the example of our previous Lord and Father. Then complaining
how the Sabbath is profaned. Some of all days alike—
The other faire worse: For although they will not travaile nor
labour on the Sunday, yet they will not rest in holiness, as God
commandeth, but they rest in uncleanness and filthiness, and
prancing in their pride, lording and pride, pouncing and painting themselves
be gorgeous and gay. They rest in excess & superfluity in glutony
and

Is still in force to bind Christians.
The moralitie of the fourth Commandement,

...and drunkenesse like Rass and Swine: they rest in brawling and railing in quarrelling and fighting: they rest in wantonness, in wanton talking, in filthy filthynesse: and conclude after this manner, so that it doth evidently appeare that God is more diuisioned and the Diuell better furnish on Sunday, then upon all the dazes of the weekes before. And that distinction which Calvin makes of the Jewish observation of the Sabbath, and our Christian observation of a Sabbath is for ought I know, generally received of all: and this distinction is this: that the Jews observed their Sabbath so strictly in the point of rest, for a mysterious signification: but we observe it in resting from other works so farre forth as they are 

Avocamenta a facros studiis & meditationibus, avocations from holy studies, and meditations: now it is apparant that sports and pleasures are as strong avocations from holy studies and meditations, as worldly cares: and both equally are noted out to be such as choke the Word, Luke 8:14. And therefore this day is altogether appointed to this end, even to recreate our selves in the Lord: For seeing God purposed on day to kepe an everlasting Sabbath with us, when God shall be all in all: to make us the more fit for this even the more meete parents of the inheritance of Saints in light, therefore hee hath given us his Sabbaths to walke with him, and to inure our selves to take delight in his company, who takes delight to speake unto us from Heaven in his holy Word, and to give us liberty to speake unto him in our prayers, confessions, thanksgivings and supplications; on other dazes wee care for the things of this World, on this day our care should be spiritual and heavenly in caring for the things of another World; so our pleasures should be spiritual on this day: if these flats call the Sabbath a delight, to conferre it as glorious upon the Lord. Now have we not as much cause to performe this duty under the Gospel as ever the Jews had under the Law? And indeed there is no colour of reason against this, but by affirming that now the resting of a day apart for Gods service is left at large to the liberty of the Church: and altho the Church hath set apart the Lords Day for this; yet their meaning herein is no more then this, that they shall come to Church twice.

Is still in force to bind Christians.

...twice a day, and afterward give themselves to what sports, forever are not forbidden them by the Lawes of the Land: so that now a dazes wee are free from the obligation to the fourth Commandement, and yet we are taught by the Church aforesell at the hearing of this Commandement at any other way, Lord have mercy upon us and incline our hearts to keepe this Law: and the book of Homilies teach us to the sanctifying of our Christian Sabbath (which is Sunday) that the book expressis and that by virtue of Gods express Commandement.

And therefore I cannot but wonder at the Indifferency of this Preacher, who catcheth after such a superfetional advantage as the denomination of a feast among the Jews, not considering how little it is to the grounds of his Tenet: For by his Tenet, after evening prayer the Sabbath is at end, the Churches meaning being not any further to oblige them to the sanctifying of the Lords Day, but to give them liberty to use any sports or pastimes not forbidden them by the Lawes of the Land. But so was not the feast of the Jews ended when they danced; this being an expression of that joy whereunto the present solemnity called them; and they sinned no more herein then David, did when hee danced before the Arke: as wee see 2 Sam. 6:12. Therefore they shall come and sing in the height of Sion, and shall flowe together to the goodness of the Lord for Wheat, and for Vine, and for Oile, and for the young of the flock, and of the herd; and their souls shall be as a well watered Garden, and they shall not follow any more at all. Then shall the Virgin rejoice in the dance, both young men, and all together: for I will turne their mourning into joy, and will comfort them and make them rejoice for their sorrow. And I will satiate the soul of the Preist with fatness, and my people shall be satisfied with my goodness, saith the Lord. And the like was read: Esai 9:12. To shall dance a song as in the night, when an holy solemnity is kept, and gladness of hearts, as when one goeth with a Pipe to come into the Mountain of the Lord to the mighty One of Israel: so that if Moring and May-games and Dancing about May-poles were a sanctifying of the Sabbath Day in part (as the Lord commands the day to be
The moralitie of the fourth Commandement

be sanctified when indeed these sports were as lawfull on the Lords Day, as the Jews piping and dancing were lawfull on their sabbaths. But that any such piping and dancing were used and allowed in those ancient times among the Jews on their Sabbaths, is there the least colour of evidence. And it is evident that such sports put them to lese reft for their bodies, then the works of their calling; neither is there any better evidence that any such piping and dancing were in use amongst the Jews while they continued the people of God on every day of their solemn feasts; but for two days in each of them, to wit, the first and the last, they were commanded to keep it as Sabbath's, whereon they were to have an holy convocation; and thereon they were expressly commanded to rest from all servile works; and I should think, the following of natural pleasures are to be profused as servile works; as the works of a man's calling.

Lastly, all recreations are to this end, even to suit us to the works of our calling; either for the works of our particular callings, or for the works of our general callings, as we are Christians: Such sports, if they be for the service of God, were more reasonable in the morning than in the evening. If for the works of our particular calling; then are they inferior to the works of our calling, the furthering whereof is their end, and the means are always inferior in dignity unto the end. Now if the more noble works are forbidden on that day, how much more such as are inferior are forbidden? But it may be said, that men's minds being benthed, and oppressed with the former service of the day, therefore some relaxation is to be granted for the refreshing of our spirit: As much as is so, a part of the Lords Day is to be allowed for profane sports and pastimes, to refresh us after we have been tired out with serving God; can this be favoury in the ears of a Christian? Should we not rather complain of these corruptions, and bewail it before God, then give our selves to such corruptions as are apt to strengthen it? It is true, such is our natural corruptions, that nothing is more tedious unto us as we are in our selves, then to converse with God, but should not the consideration hereof provoke us to much the more

is still in force to bind Christians.

more to strive against it, then give way to the nourishing and confirming of it? And hath not our Saviour told us that not the cares of this world only, but voluptuous living also, is it that choaks the good deeds of God's Word, and causeth it to become unfruitful in us? As for the refreshing of our spirits and quickening them, and thereby making us the fitter for God's service, as in any model exercise of the body in private, according to every man's particular disposition, to prevent dullness and dulleth in attending to God's Word, in praying in singing of Psalms, I know none that takes any exception against it. And as for the authority of the magistrate to appoint solemnities, they are the high Court of Parliament with us; and that in the days of King Charles, hath forbidden every man to come out of his parishes about any sports and solemnities; a manifest evidence that in their judgement the publice proceeding of such sports, and solemnities, is a plain profanation of the Sabbath; and by this author's profound judgement, they defer to be curst as inclining to Sabbath.

Indeed the use of the very name of Sabbath is now a days carped at; and why? but because it is a fore offence unto them in their way, as if a rest from anything (otherwise lawfull in it selfe) be required on the Lords Day, it seems most reasonable that a rest is required from sports and pastimes: undoubtedly they have neither reason nor authority to except against this; For our Saviour useth the word even of Christian times, Mat. 24. 20. Pray that your flight be not in the winter, nor on the Sabbath Day. Doxter Andersen, one of the greatest Prelates of this Kingdome, accommodates this place to the same purpose. All ceremonies (Gibh hee) were ended in Christ; but so was not the Sabbath. For Mat. 24. 20. Christ bids them pray that their dissolution be not on the Sabbath Day: so that there must needs be a Sabbath after Christ's death: and by this name he commonly calls this day wee keep weekly as holy unto the Lord. The booke of Homilies plainly tells us, that the Sunday is our Sabbath. In the conference at Hampton Court it is so called, without any dislike shewed by any one there present. And the only reason why the
The Morality of the Fourth Commandment.

The ancients put a difference in this, not calling it the Sabbath day, but the Lords Day, was this, because Dict Sabbaths in Latin signifyeth the Saturday, which was the Jews Sabbath. But they generally call us a rest on this day, and that most easily, as wherein wee saith Tuum Deum vocavimus, terram tuam divinum vocavimus, as Anglois by name, not sparing to confess that Saron melius dicit quam solare; But Burkeley it seemeth of more authority with this Prefacer that Doctor Andrews, and the Church, yes, and of our Saviour too: yet wee calling it by that name, understand no other thing then our Christian Sabbath, and had rather it were generally called the Lords Day; and Doctor Brunez also fayth for this denomination, and urgeth it; yet is it accounted a Subturation by Master Roger, though wee all conclude in this, that therefore we ought to keepe, and to finde our Christian Sabbath, and Iacobus de Valentinia, who was no fælary in the opinion of Burkeley, to distinguish the Jewish Sabbath from ours, saith it Sabbathum legalem, and conclueth the faith that Christiana religio celebrat eorum Sabbathum morals in die Dominica. Christian Religion keepeth a true moral Sabbath, on the Lords Day; yet I willingly conffe this is the usall course of Papists now a dayes, not to call the Lords Day, so much as by the name of our Sabbath. As for Burkeley's discourse, he it much fitter to write something answerable to Don Quixote, then to reason; we do observe the Lords Day, as a Sabbath, not because God resteth that day from the Creation; for our Doctor Andrews (of somewhat more credit with us), and that not only for his place, but for his sufficiency, then Burkeley hath delivered it in the Stairs Chamber, that it hath ever been the Churches Doctrine, that Christ made an end of all Sabbaths by his Sabbath in the Grave. That Sabbath was the leaft of them, And that the Lords Day presently came in place of it. And againe, That the Sabbath had reference to the old Creation, but in Christ we are a new creature, a new Creation, and so to have a new Sabbath. And this hee fayth, is deduced plainly: First by practice, then by precept. And this new Sabbath on the Lords Day, wee observe, because on that day Christ resteth from the works of redemption, which is still in force to bind Christians.

The Doctrine of the Sabbath considered.

First, I come to the Doctrine of the Sabbath translated by the Prefacer; if nothing doubt but the Author thereof will take in good part my pains in the disuction of it, conferring the present occasion urgently hereunto; Out of the variety of his reading, hee observes many wild derivations of the name Sabbath, and out of his judgment doth pronounce that the Jews by their Baruchian rites gave the World first occasion to falsify them, that they did consecrate the Sabbath unto Revell rather then Gods service. As for the vigorous keeping of the day in fash.
The Morality of the Fourth Commandement.

Sel. 2. such fires as neither to kindle fire in the winter-time whereunto to
warne themselves: or to dress meat for the sanitation of them-
selves; I am so far from justifying it, that I willingly pro-
fer the uttermost ignorance, where any such Christians live,
that profess any such rigorous observation of it. The Jews
were bound to observe the rest on that day for a mysterious
signification fake, and thenceupon depended their rigorous
obeying of a rest, as many think, and not Lyra alone.

We must know (faith here) that rest from manual works to me,
now rigorously observed in the old Law, because meate
may be drysted, and other things done on the Lords Day, which
were not lawfull on the Sabbath: because that rest was to
usefigurative, as was the whole state under the Law, 1 Cor. 10.
All things befit them in figure. Now in that which is figurative, if
you take away no tittle (that is, that which is figurative
be not exactly observed), the whole and entire signification
faileth, like as if you take away but one letter from the name
of Lapis, the whole and entire signification is destroyed. To deal
plainly, my opinion is, that all sports, and pastimes on the
Lords Day, are a breaking of the rest belonging to it, and
a profanation of that day which ought to be sanctified: And
Itulibhen I differ not one jot from the whole Parliament,
1st. Caroli; wherein was expressly prohibited, that any man
should goe out of his owne Parish to any sports, and pastimes
on the Sabbath day, and this is done to prevent the profana-
tion of it, as appears clearly by the reasons of that Act,
which Parliament was held certaine years after this Lecture,
concerning the Doctrine of the Sabbath was read in the
University. And in thing doubt but the centrue of a Celote
saying, that The Lords Day is by some licentious profanie,
then others doe in professing that the Lord's Day is by us
superstitiously observed, say who are the greatest zeolites in
their cause, let the Christian World judge by the effectes;
This is all I have to note concerning the first Section, I come
unto the second.

Secondly, and here in the first place concerning the inftina-
tion of it; let me take leave to profess, that the question it
is still in force to bind Christians.

Sel. 3. In like is not indifferently stated, when it is stated thus, whether be-
fore the publishing of Moses Law, the Sabbath was to be observed
by the Law of Nature. For I am verily persuaded, that the
Doctor himselfe will not affirm, that after the publishing
of Moses law, it was to be observed by the law of natures un-
derstanding by the law of nature (as I presume he doth) such
a law as is knowne by the very light of nature. Aristotle hath
taught in general, that moral duties are rather wrought
upon a sober conscience by persuasion, than doe carry with
them any convincing evidence of demonstration. Yet it is con-
fessed, that by the light of nature, some time ought to be
apart, even for the publicke service and worship of God, and
not only so, but also it is nothing lese clear, that a sufficient
proportion of time must be allowed to the professed service
of our Creator. But whereon this sufficient proportion of time
doth consist, we do feke being left unto our selves, and in my
judgement, considering what we are, it is very fit we should be
to seeke in this; that to our eyes may wait upon the direction
of our Master. For, it is fit that servants should cut out a
proportion of service to their Master at their owne pleasure,
and not rather be guided herein by their Masters pleasure, es-
speciallly by such a Master, to whom wee owe not only all that
wee doe enjoy, but our selves also, who beholdeth our fouler
in life, and in whose hands is the breath of all mans-kind.
The question thus unaccountly proposed, it is laboured by
They commonly which are more apt to say any thing, than able af-
fterward to prove it, maintain affirmatively that it was, Doctor
Riveres having propos'd this, addeth, that if it be known of the law
of nature, properly so called, scarce any one will be found to main-
tain any such thing. And indeed, the question in hand, is of
the institution of the Sabbath: Now, no wise man woulde to in-
quere of the institution of that which is written in our hearts,
and knowne unto us by the very common light of nature. It
is true, some feke the original thence from the beginning of the
world, when God first blessed the seventh day and sanctified it;
And what other ense this can have, than that God commanded
it to be set apart for holy use, we cannot devile; For see-
king Gods blessing and sanctifying of it doth undoubtedly de-

nute
The Morality of the fourth Commandment.

The moralitie of the fourt and Commandement, note some sect of God, this must be either an eminent act, or an act transient; Not an act eminent, for all such are eternal, but this was temporal, depending upon God's reit on the seventh day. For therefore (it is said) God blessed the seventh day, and sanctified it: and being an act transient and temporal, it must declare his will to have it sanctified, that is, by the general notion of the word, set apart, that is, from profane and secular, to holy uses: And how could this will of God be manifested but by commandement, seeing it is a will of God not so much concerning what shall be done, as concerning what shall be mans duty to do? And this hath both Provan, and after him Reuver justified, and this latter against Godmar, once and again, and that by divers arguments. And thus, as we have express Scripture for it, so we have as evident reason to justify it: For, no other ground can be devised for the dividing of the whole course of time into weeks, each consisting of seven days, than as God stands in congruity to God's making the world in six days, and reposing on the seventh. 

Which division of time was undoubtedly observed by the Israelites, and received by them from their forefathers, yes, and from the Patriarchs of old, who lived before the flood, and that continued without alteration even from the Creation of the world, For otherwise they could not have differed what days had been answerable to the first six of Creation, and what day to the seventh, wherein God rested, having finished the Creation. But this was well known unto them, as appears by their gathering Manna, and promulgation of the 4th Commandment, together with the reit on Mount Sinai. Nay, this division of time into weeks, was generally observed among the heathens, as hath been shewed by great variety of reading; and that this hath beene the most ancient division of time, those other divisions into months and into yerees, comming in place long after, according as the motion of the Sunne and of the Stars were found out by Astrologers, not till then, like as the denomination of the seven days of the week by the several names of the planets, was not brought in, until the several motions of all the Planets, came to be discovered. As for the second reason proposed thus on our part; If all the rest...
The Moralities of the Fourth Commandment

Sect. 8. The way of obedience, not unto his own will, but to the will of his Master. 3. May I not add a third? namely, that by the very equity of a natural conscience, it is more fit to apportion unto God's service one day in seven, rather than one day in a month; especially considering that originally time hath been divided into weeks, and not into months, until a long time after. In all which, I am content to appeal to the judgement of Doctor Prideaux himself. Yet we have not done in this argument; for in the fourth Commandment, there is enjoined, not only the setting apart of some time in general for God's service, and the proportion of one day in seven in special, but also the particularizing of a certain day under this proportion; and who seeth not, that so many different things (though one in subordination to another) being duly considered, is no way fit to confound them, and to speak hand over hand of the fourth Commandment without distinctions? Now, as touching the particularity of the day, herein I confess, we are more to seake by the light of nature, than for the special proportion of time due unto God; yet consider, whether herein also we are not affai'd in good measure by the light of nature, and that in certain particulars. 1. As first the decent proportion of time being observed, it is nothing materiall in it itselfe, as touching the advancement of the subsistance of God's service; what day of the week it be performed under the duly specified proportion. For wee find by experience, that all Masters stand for a proportion of service, which they expect from the hands of their servants; the quantity of service being a very considerable matter in the judgement of all; but whether a man worketh the first houre of the day, and rest the second, or five hours in the morning, and rest the sixth; or in what other difference forever, so the quantity and proportion of service for that day be performed, all Masters rest satisfied. So for the service of the week, if it be sufficient to performe such a service, as namely, a dayes service in a weeke, it matters not what day it be done, so the work be performed: I say, it matters not, as touching the subsiste of the workesitelle is to be performed. 2. But though it matters not in this respect,
The moral of the Fourth Commandment, prescribing of it, hereupon all just occasion of distraction will be cut off, confusion will be prevented, and the service of God, as every way, even in the very performance of time, according to his will, shall be the more cheerfully and comfortably performed. 3. Thirdly, consider what Dr. Luke writes in his Prodigy of the Sabbath, Titus 44. God will it be understood, as he is Precept, but when we have not that, the practice does guide the Church: 45. This is as Catholick rule, observable in the institution of all sacred festivals, both Jewish and Christian: 46. The works of the day in the grounds of laboring the day, whether in weekly monthly, or yearly, or in particular instances in Scripture and History: 47. Women cannot influence the works, therefore a man must transact the day. This is an unanswerable rule in Theology. Now, suppose God had first commanded the observation of any one day in the week, but left it in the man to choose; it would follow, he should observe one day preferred before another in God's notable works, what the foundation there, why man should choose any other day rather than that 1st. This, then, is the instinct of position of one day in seven, so that apart for God's service, and accordingly being upon the election of the day: Now, consider the first day of the week: God having revealed to him how many days he had spent in the creating of all, and in what order he has done them, the first day of the six, being the day wherein he created the heavens and the earth; and observing this in himself; and from hence, being the man he made the first day of the week, day in which God rested and blessed it, as a man to be a help meet for him. The next day, which was the seventh, God rested from his works, what day should man have preferred? God's day before this; considering the proportion between the God's rest from his works, and man's rest from his, and that, as this day was the first of God's rest, so it was the first of man's work. And the very Heathens have counted it reasonable, 1. Tempus principium, to begin with God, especially there being no better means to take liveliness and follow of the world, made by God for the service of man, than by the service of God; man being made to this end, and accordingly

It is still in force to bind Christians, accordingly after God's image, indulged with an understanding heart to know him, and with rational affections to fear and serve him. And that with the first, as Curtius oblitereth, and that out of the judgement of reason, For it we must accept benevolence, beneficence, beneficentia, non oblitare manum: It is fit after benefits received, we should acknowledge our Creator sometimes, yes, both with: As we receive the Angels did; as the Book of Job informs us, Whereupon when I laid founds of the earth, declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it. Whereupon are the foundations thereof steadfast? or who laid the corner thereof? When the morning stirs flower together, and all the fountains of God shewed joy. The famine of all this: 1. It is generally confessed, and that by the very light of nature, that some time, and that in a sufficient proportion, is to be left apart for God's service. 2. As God being in his great Lord and Maker, it is most fit, by the very suggestion of nature, that God himself should forth unto us his levants, both the proportion of time, according to which, and the particularity of the day wherein he will be served by us. 3. We judge that proportion which God hath designed, and the day also which he hath marked out to us in his Word, to be most agreeable unto reason in the consideration of his works. And in all this I am very willing to rejoin to the judgements of D. John Prideaux. The next reason here mentioned followeth: Can we conceive that this only ceremonial law etern, we know not how, among? the moral? Or that the Prophet Moses would have used such care in ordering the Decalogue, enjoin to bring the Church into greater troubles? I answer, that same time should be left apart for God's service, was never accounted ceremonial; As touching the proportion of one day in seven days to be consecrated unto God, I never found any Divine ancient or modern but his who would not defy any ceremonial therein; neither did I observe any ancient precluded to acknowledge any ceremonial therein; but as it is fit we should dwell upon God for designing the proportion of time, (in which respect divers count that positive) so God having designed unto us the Q. 2
The Moraalst of the fourth Commandement.

The proportion of time, we are bold to say with Ausern, that rational maxime coamentum est. It is most agreeable to reason after fixe weekly days to consecrate one unto God. As touching the particularity of the day, under the proportion of one in seven, there is to be considered, both rest and sanctification. As for sanctification, I never read nor heard any man that continued any ceremonial in the sanctification of the day, but only in the rest of the day; yet all these are shuffled together, and usually men talk of the ceremonial of the fourth Commandement ham I over-head without all distinction: Now, it is true, the ancient Fathers generally conceived a ceremonial in the rest of the seventh day; but what was signified by this ceremony, I know not. For expressly neither in Malter Bread, nor in this discourse. Other Divine of these days, had rather call it positive, but how? Surely in reference only to the particular day, not to the rest of it, there being a moral rest necessarily required to the sanctification of it, namely, so farre forth in resting from our works, as they are avocation d'activitats et meditationibus, avocations from sacred studies and meditations, as Calvin expresseth it, and I know none that differ from him herein. Aquinas is of the same judgment; but withall he confesseth, that the Jews observed the rest of this day for a special signification, which is as much as to say, ceremonially; in which respect it ought to be understood, when the body came that was signified thereby. So that this nothing hindereth the morality of one day in seven, no nor the observation of any one particular day that God's Word shall command us to one Sabbath, and that unalterable, five by that authority whereby it was introduced: Neither had Moses any hand, that I know, in ordering the De sabbatic, it being first pronounced by the mouth of God, and afterwards written in tables by the finger of God. Nor did the designing of a day expose the Church to any trouble, much less the designing the proportion of time; it being most requisite, the Law-maker should delegate each of these for the preventing of troubles, and each being thus designed, we find the delegation of them to be most agreeable unto reason. If Tertius' thought is hardly credible that God should appoint himself from the

Is still in force to bind Christians.

the sciences of Cain to call upon the Name of the Lord, without some certainty and appointed time for that performance. I do not think that Doctor Prideaux conceaves it credible, that any wise man would think it fit that the sabbath, and not rather the matter should apporrnct out that service which is due unto his Lord and master; nor that it is more fit the sabbath should have the designation of the particular time rather than the matter, the former reasons duly considered. Or is there any reason why Calvin should have so little authority, when he discourses in reason for the originall institution of the Sabbath, as from the Creation; and so great authority when he speaks upon his bare word against the morality of one day in seven? As some think) Sexteniam numerum non in menses, non ejus sabbati unus cum aliis, non erat. It is an easy matter to say they conclude nothing; though I may judely wonder any reasonable man should say so of the argument drawn from their words Gen. 2. 3. Therefore God blessed the seventh day, and sanctified it; the author alleging no other exception against it, but the interpretation of Tertullian, namely, that it is delivered by way of anticipation. For this is as good as to confess, that to bless and sanctify the seventh day, it is all one as he had said that God commanded it to be sanctified. Onely they will not have it understood of that time, when the Lord rested from the works of Creation. So that the meaning of Moses must be this, In the seventh day God ended the work which he had made, and the seventh day God rested from all the work which he had made, and because God rested on that seventh day from all the work that he had made, therefore he commanded; not then that, that day from thence forward, but 4000 years after, that men should consecrate that day to divine service. Now in disputing against the unreasonableness of this interpretation given by Tertullian, I am very willing to make Doctor Prideaux my judge, and as it were under his moderation to proceed in this. And here I purpose not to revive the disputations of Walton, and Bishop against Tertullian's anticipations; but only to content my selfe with the ground laid by Doctor Lake Bishop of Bath and Wells, in his Thesis.
The morality of the fourth Commandement.

of the Sabbath, Thos. 46. The works of the day is the ground of hallowing the day, whether it be weekly, monthly or yearly, as particularly occurs in Scripture and History. I make bold to lay this for my ground in this place, because it is apparent that God made his works on the seventh day, the ground of hallowing that day, namely, because it was the day of God's rest, therefore to make it the day of memory, for the sanctifying of it unto the Lord. Now I pray consider it is reasonable, that because such or such a work hath been done in such a day, provoking us to keep it a festival day unto the Lord, therefore it becomes us accordingly to sanctify it, but when not that day nor the same day tonight, nor throughout the 52. weeks of the year, nor any of the 52. weeks the next year; no nor for the space of a 1000 years or two thousand: but after the expiration of 300 years and more, then and not till then to sanctify that day, because on that day of the week the Lord rested from the works of Creation, 2500 years before? why might not the wilful of our Parliament have imitated God, and in memory of our deliverance from the Cumpowder treason, on the 5. of November, ordained that day, should be kept festival, so farth as in the public congregation to make a solemn and thankfull commemoration of that wonderfull deliverance, to begin forboth a thousand or two thousand years after. So the Jews observed yearly the feast of Purim, in remembrance of God's mercifull deliverance of them, from the conspiracy of Haman: but when did they ordaine this feast to begin? not till a thousand years after, had they done so, who would not have said, that their wilde herein had exceeded all humane discretion? Or to avoid the like unreasonablenesse in their fate, well they say that the cait is not alike, for as much as the freth remembrance of the Creation, and of Gods resting on the seventh day was sufficient unto them, both for maintaining the division of time into weeks or seven days, and of sanctifying each seventh unto the Lord; but when the memory hereof began to be obliterated, to wit, about some 900 years after the flood, then it was fit the Lord should revive the observation of this day, by a particular

Is still in force to bind Christians.

of the Sabbath, Thos. 46. The works of the day is the ground of hallowing the day, whether it be weekly, monthly or yearly, as particularly occurs in Scripture and History. I make bold to lay this for my ground in this place, because it is apparent that God made his works on the seventh day, the ground of hallowing that day, namely, because it was the day of God's rest, therefore to make it the day of memory, for the sanctifying of it unto the Lord. Now I pray consider it is reasonable, that because such or such a work hath been done in such a day, provoking us to keep it a festival day unto the Lord, therefore it becomes us accordingly to sanctify it, but when not that day nor the same day tonight, nor throughout the 52. weeks of the year, nor any of the 52. weeks the next year; no nor for the space of a 1000 years or two thousand: but after the expiration of 300 years and more, then and not till then to sanctify that day, because on that day of the week the Lord rested from the works of Creation, 2500 years before? why might not the wilful of our Parliament have imitated God, and in memory of our deliverance from the Cumpowder treason, on the 5. of November, ordained that day, should be kept festival, so farth as in the public congregation to make a solemn and thankfull commemoration of that wonderfull deliverance, to begin forboth a thousand or two thousand years after. So the Jews observed yearly the feast of Purim, in remembrance of God's mercifull deliverance of them, from the conspiracy of Haman: but when did they ordaine this feast to begin? not till a thousand years after, had they done so, who would not have said, that their wilde herein had exceeded all humane discretion? Or to avoid the like unreasonablenesse in their fate, well they say that the cait is not alike, for as much as the freth remembrance of the Creation, and of Gods resting on the seventh day was sufficient unto them, both for maintaining the division of time into weeks or seven days, and of sanctifying each seventh unto the Lord; but when the memory hereof began to be obliterated, to wit, about some 900 years after the flood, then it was fit the Lord should revive the observation of this day, by a particular

peculiar Commandement? But hereby they shall make the fourth Commandement not only more, but also more natural then they are aware. Though I willingly confess they might well conclude that after some 15 or 1600 years, men might grow weary of observing the seventh day, the day of Gods rest from the works of Creation, because by experience we finde that after from 15 or 1600 years, Christians seem to grow weary of keeping holy the Lords day, the day when on the Lord Chriis rose from the grave, &c. rested from his works of redemption. But not long after 1600 years the flood came to set an end to the World by water, so it may be after 1600 years of the Gospel, there are but as few years to the comming of Christ, to set an end unto this World by fire in uncertainly, as often as some festival day, is grounded upon some singular work of God done, on that day, which Doctor Luke propheeth as a general and undoubted rule, always to hold concerning festival no time more fit for the obseruation of such a day, then when the memory of the works is fresh, then is a man like to be more devout, more chearful in God service, more thankfull unto him for his great goodnesse, as the Angells immediately upon their Creation praised God Job 38. 7. When the Creates of the morning praised me, and all the children of God rejoiced, which in Cornileus his language was to obserue the Sabbath. Now give me leave to enlarge this by proportion. As there are Sabaths of rejoicing, so there are Sabaths of mourning. And the expiation day commanded unto the Jews, was an annuell feast, to inure them to a holy exercise, not only once a year, but oftener, as God should minister occasion: Now this day is called by the Lord also a Sabbath, Lev.16.29. And Doctor Andrease in his paternes of Ceremonical doctrine, handles the duties of such a day, in his doctrine of the Sabbath. And it is well knowne that days of wrath have their course, and shall have their course, as long as this World lasts as well as days of mercy: And wee have cause to blesse God that hee hath inflamed his Majesties heart to take notice of such days of wrath; and accordingly by Proclamation, to command a general humiliation throughout the Land, divers and sundry times. So
The Morality of the Fourth Commandment.

We read that the Jews observed a fast on the first month, besides the fast of the seventh which God commanded; as we read Zech. 7:3. And it was observed on the tenth day of that month; that being the day whereon Nebuchadnezzar burnt the house of the Lord, as we read, Jer. 25:3, 12, 13. Now thus far had they observed the 70 years of their captivity; Zech. 7:5. They did not put off the observance of it till a thousand years after; it being most fit, then especially to mourn, when God calleth us thereunto, and not to put it off when he calleth us there unto, the Lord forewarning of such courses, and pronouncing an heavy judgement upon offenders in this kind, Ezech. 22:12, 13, 14. Now like as it becomes us to mourn, when first God calleth us thereunto, so it becometh us to rejoice in keeping a festival unto him, when he calleth us thereunto; lest otherwise it prove out of season, when it is begun a long time after, and utterly neglected upon the first mention thereof. We read that when the Egyptians, inhabitants of Islam, called anciently by the name of Troy, sent an Embassage to Tiberius, to condole the death of his Father Augustus; he considering the unfeigned benevolence thereof, it being a long time after his death, required them accordingly saying, that he was sorry for their heaviness also, having lost so renowned a Knight as Helius was, to wit, above a thousand years before, in the wars of Troy.

Surely when in the fourth Commandment, and in the reason given it is said; For in six days the Lord made Heaven and Earth, the Sea, and all that is therein; and rested the seventh day, therefore the Lord blessed the seventh day, and sanctified it; it stands with far better reason to conceive the meaning hereof; to reference the time past, thus; therefore the Lord commanded the sanctification of it 1500 years before; then to understand Moses words, Gen. 2:3. Therefore the Lord blessed the seventh day, and sanctified it; in reference to the time to come; thus, therefore the Lord commanded that seventh day to be sanctified 1500 years after. And observe I pray the form of words in the fourth Commandment, when it is said; Therefore the Lord blessed the Sabbath day, and it is still in force to bind Christians.

and sanctified it, not of the time present that he now doth; but blessed it, and sanctified it, but of the time past; therefore he called blessed it, and sanctified it; and when he prayeth immediately from the Creation, that very day whereon he first blessed it, and consequently that very day, he commanded the seventh day to be sanctified; for to sanctify the day is to command the sanctification of it, as is confessed; otherwise there were no place to plead anticipation. And that the phrase of speech sufficiently God's Command for the sanctification of it, I have already proved.

As for the Fathers affirming that the ancient Patriarchs did not observe the Sabbath, their authority is of no force to counterbalance manifest evidence both of Scripture itself; and of the reason drawn from the division of time into weeks, even from the creation, and so continued unto the Jews in the very days of Moses. Yet I may be bold to say, we have better authority from the ancients for justifying our case than our adversaries have for theirs. Wisdom hath represented Christ Jesus, Theophilus, Antichristus, Antinomianism, Theodore, maintaining that the justification of the Sabbath hath been from the Creation; To these Antinomians add Terullian as of the same mind, however alleged on the adversaries part. And he also acknowledged the Jews to be of the same opinion: Bede is alleged indeed by Peregrine as on the part of Terullian, but rather expressly the contrary (this being those of the Sabbath, semper celebrari, (that is) I have dwelt in my answer to the preface, Sect. 11. Where also are represented the tenets of Athanasius and Epiphanius, as maintaining the institution of the Sabbath to have been from the Creation; which also hath been allowed here to have been the opinion of Plato and Irenæus, and divers of the Jewish Rabbins, and of the author of the Chaldee Paraphrase upon the Psalms, and of divers others, in Psalm 19. As I have, concerning the passages alleged out of some Fathers to the contrary; not only Hefeleman alreadeth, that those proceed of the rigorous observance of the Sabbath; but Tertullian a Papist, in particular their interpretation of Terullian and Terullian must be in some such sense understood, as namely, either
The Morality of the Fourth Commandement.

200 The observance of other Sabbaths is in use among the Jews, or of the rigorous observance of the Jewish Sabbath, or of the Jewish manner in observing it by particular sacrifices appointed for that day; for as much as he clearly profits, that the Sabbath day was a primordio salutis, as recontexteth, and that the other Fathers (which are but few) truly alleged, are to be interpreted by some such manner, I have endeavoured to give by divers reasons in my answer to the Preface. And though none are willing to admit that of Testamentum, that in the accomplishment of the Creation, the Angels did observe the Sabbath, provided he recompense them in this particular now in question, and adds that the observance of it here upon the earth was not till many ages after. Yet this naked authority being little worth, his reason is to weaken in the former, that we have cause to suspect it will not prove anything stronger in the latter. Though I should have been content to afford it due consideration had it been proposed: As for the Angels singing and dancing for joy, this was performed, as Testamentum acknowledges, the day wherein the foundation of the earth was laid, which undoubtedly could not be after the first day of the creation. For if the foundation of the earth was not laid then when the Lord said, that it was without form and void, and the waters covered it, I cannot devise when it should be; it is granted that it may be probably conjectured, that the sanctification of the Sabbath was before the Law, as concerning herein with Calvin, but that Calvin faith that no more, is not proved, neither is that passage exhibited wherein Calvin should deliver his mind to coldly thereof. But Calvin in his harmony upon the four books of Moses, and on the fourth Precept, is express, that Deum et Jesum. Deum non in concordie completa mundi creationem, that God assumed and consecrated the seventh day unto himself upon the finishing of the world's creation. And it is enough for us, that then it was instituted; and hereupon let every sober reader judge, whether it be not more then probable, that the Holy Patriarchs at least observed it. Neither do we affect that any man should still satisfy our concluders; but let our reasons be considered, and the plain Text of Scripture professing that because God rested the seventh day, therefore he blessed the seventh day and sanctified it; and let them yield thenceunto no more in this particular, than whereof it doth convince a man in conscience. Yet who those late Writers be who are so unskilled in this point, I know not well, I verily think they are very few Prophets. Testamentum (as I remember) allegeth but two, Yatablin and Macechlin, whereas Wawlaw and Riverin between them, have alleged no leffer than thirty maintaining the contrary. As for the Papists, we shall take notice of them in the next Section.

201 It is confuted that this prooele is good, God blessed the seventh day, and sanctified it; therefore he commanded it to be kept holy by his people. The sanctifying of the day in the true notion thereof being nothing but Gods commanding man to sanctify it, which yet if any man deny, I appeal to my former argument, delivered in the former Section, for the justifying thereof. One it is said that thence it followeth not that then or at that time to wit, the very day whereon God rested, he commanded it to be kept holy by his people. Now this exception alfo I have removed in the former Section. And it is very strange we should be to seek of the time in reference whereunto this is delivered, most of all. If spoken only in reference to 2500 years after, and not the least intimation of so strange an anticipation beyond all example, as Wawlaw and Riverin have proved. When Abulensis affirmeth that Moses spoke this by anticipation rather to show the equity of the Commandement then the Original, if the books of Genesis were written before the Commandement was given on Mount Sinai. This interpretation will expresse that the Lord had already revealed to Moses what he would doe on Mount Sinai; and what ground is produced for the building of so much as any conjecture hereof thereupon? And what wife man would expect that any man should be satished herewith? Dost it not concern them who maintain this affirmative to make it good by Texts of Scripture? If after the Commandements were delivered on Mount Sinai, what neede of representing the equity thereof, being the equity, and that in this very way, is expressed in the Commandement it selfe, and
The Morality of the Fourth Commandment,

that in such manner as to manifest evidently that God did not now begin to command this, but that he commanded it of old, even from the Creation, as already I have disputed and proved. And though all the Jews were of this opinion, yet Catarinus was not; and though Ptolemy the Jew desired he should part with Topham, yet Ristius hath showed that Cornelian de Lapida, Emmanuel, and all Jews do not, but with Catarinus, or that Stuvius, Engebren, Gebhard, and Jacobus Salvalius concur with them, against the opinion of Topham, Gemmenius acknowledged Martinus also to be of the same mind, all Papists; and let me add unto these a few

3. The second. As appears in their notes upon Apoc. 1. 10, Enosh might call upon the Lord, and Abraham offer sacrifice without relation to a feast, and appointed time, after and before they had occasion. It was in the former Section, signified to be Tornellius, a reason which is answered; now Tornellius was a contrary opinion to us in this particular, yet he confessed that it seemed hardly credible; neither doth he assign a reason, but only he tells that Enosh might have been a man of many things were done that are hardly credible should be done, much more might be done, though indeed they are not; yet this is none of our arguments; but such as it is, let us not extenuate it, but take it as it is. Tornellius supposes that Enosh did appeare himself from the presence of God; but Enosh was not alone in this, for the Text saith, Thou shalt call upon the name of the Lord, not Enosh alone. Now in separation, they that separate from the same company in an holy manner have reason to congregate themselves, the same holiness is as powerful as before to the one as to the other, and they are called the Sons of God, in distinction from the former, and daughters of men, Gen. 6. 2. though then the very fonnes of God began to degenerate. And that these meetings of many should be without a feast, and appointed time, I cannot devise any colour of probability. 1. For they could not all meet in one congregation, 2. That meeting in divers, the children of God should deliberate at one time their meeting might be, the prayers

of many concuring in the same faith, and joyning together doth beget Gods Eares, and worketh an holy violence upon him. 3. Otherwise, there would be a breach of society and mutual commerce, that being an holy day in one place or country which was not in another. 4. Being divided off it would be most difficult to make new appointments. 5. little likelihood of agreement herein if left into themselves, without some divine direction and appointment. But to return, the next portion of the difficulty is this, And as for the not falling of the Manna on the Sabbath day, this rather was a preparation to the Commandment, then any promulgation of it. But suppose it had been a promulgation of it, what could that hinder the Israelites of Jacob not neglecting Laban before the children of Israel went down into Egypt; whereas Manna fell not until their departing out of Egypt, and coming into the Wilderness, which was diverse hundreds of years after. But yet the ordering of the Manna in the falling of it on these days, and not on the seventh; doth evidently argue that this seventh standing in direct correspondence to the seventh day from the Creation, (as appears by the story following,) the dividing of time into weeks, and sabbath-days from the creation, was expressly observed from the creation all along till that time: And no less evidently doth it manifest, that the Sabbath day was observed before the Law given on Mount Sinai; and consequently either by light of nature directing them to the day of the week whereon God resteth; or by Commandment, and Commandment we finde none before that on Mount Sinai, unleas that in Gen. 2. 3. God for a Commandment from the beginning.

The first mention was made of the Sabbath is that Exod. 16. 23. Where Moses saith, That is that which the Lord spake unto them on Mount Sinai, and let every one judge whether there bee any formes of a Commandment in this, and whether they doth not speak unto them of the Sabbath as of a thing formerly well knowne unto them, and v. 25. "To day is the Sabbath unto the Lord;"
The Moraltie of the Fourth Commandement.

The Canon of Law, seeing the celebration of the Lord's day hath this custom, a jubileum, which is thought to be spoken in reference to eravants under the tyranny of Heathen masters. And if the observation of the Sabbath may give way to the exercise of charity towards others, and of mercy towards beasts, may it not much more to the exercise of mercy towards our own bodies? yet what if all this were granted? who seeth not that if there be any strength in this argument they may by good reason dispute against the prelud of Christianity under perfecting tyrants. For, if they do profess Christianity under such; they are free of punishment from man: if not, they are free of vengeance from God. So that to no such straights are we put as is devised: like as the slave of the gegeon obstructed upon us is devised, so as I have formerly declared, and shewed that we are to distinguish! 1. Of time in general to be set apart for God's service. 2. of the proportion of time in speculall. 3. of the day under that of proportion of time in particular. And how true the light of nature doth direct us in all these. That the fesituation of the seventh day is commanded from the beginning: then I have already proved in the former Section, and also that reason judgeth this drawn from the division of time into weeks, as which had its course from the beginning of the world: and how authority both ancient, and moderate doth countenance this way of ours farre more than the contrary. And, Manasses how Israel one of the ancient wife Dostrus of the Jews observed, that when the Jews are bid to remember that they were eravants in Egypt, this is as if it had been said, remember how that in Egypt, where they served, there was constrained to work even upon the Sabbath day. In Exod. chap. 36. Upon the Lords blessing the feesth day and sanctifying it from the beginning of the world, and upon the fourth Commandement is founded our obsercation of the Sabbath: as Christ hath promised; that God hath manifested from the beginning that one day in the circle of the weeks ought to be set apart for a spiritual rest. All confesseth that there is a difference between. 1. Time in general.
The Morality of the Fourth Commandment.

general to be set apart for God's service. 1. And the proportion of that time, 5. And the particularity of the day is in this proportion. The first is generally receiv'd to be morall, the other two some had rather call positive, than ceremomially, because they conceive it to have been instituted in Paradise before the fall, when there was no need of any ceremony. They who do most judiciously discourse of ceremony in the fourth Commandment, do not call it ceremonial, but consider of the rest of the day, and herein the ceremoniality they apply to the rest of the seventh day, as for the ceremoniality to be found in the proportion of time indefinitely considered, as in one day of seven, I never read nor heard till now. Yet whereas, this ceremoniality doth consist, I mean the thing signified thereby is not explained at all, neither in respect of the proportion of time, as of one day in seven, nor in reference to the particular day. Yet the Jews rest on the seventh day, is generally conceived to prescribe Christ's rest in the grave that day full and whole, and only that day. And as Dodsor Andrews Bishop of Winchster in his Church Chamber speech proffesteth, that it hath ever been the Church's doctrine that Christ made an end of all Sabbath's by his Sabbath in the grave. That Sabbath was the left of them. St. Aquin de Gen. ad loc. 1. 4. 13. Bodin Ecclamem in Genes. 3. Aquin. 2. 1. 1. 13. 4. Piffur. on Luc. 14. And albeit the rest from works may have a ceremonial significancy, of a rest from sin in the way of grace, as Exod. 20. 12. and a rest both from rising and sorrow, (which is also a special work of ours through Rom. 5. 17. that thou art procured this unto thy selfe because thou hast forsaken the Lord, ) and that in the way of glory. Hebr. 4. yet this is no such ceremony as to be abolished upon the fulfilling of the thing signified; for even the Jews under the Law had their rest from sin, in the way of grace as wee Christians under the Gospel, yet nevertheless observed the Sabbath, and that glorious rest which shall not be accomplished till the end of the World, is commonly called an eternal Sabbath. And undoubtedly that is to be accounted as a rest morall whereunto the significancy

Is still in force to bind Christians.

tion of the day call's us, namely to rest from all works, as they are Avocations from sacred duties, and meditations, but doth Abulenesz account the rest of one day in seven ceremonially, and not morall? Doctor Willet relates him as of another opinion, and distinguishing thus. There are some things which are simply morall, and some things simply ceremonial; and some things of a mixt kind, as being partly morall, partly ceremonial. Simply morall are those things which are grounded on the judgment of natural reason, as when natural reason doth dictate that some time is to be set apart for God's service; but precisely to appoint the seventh day more than any day of the weeks, is simply ceremonial, and a vain and superfluous fundament in reason, for a voluntary command is began because it is not grounded on reason, but on the will of the law-maker. But to appoint one day of seven, and that day wholly for the space of 24. hours to consecrate to God's service, as therein to abstain from all kinds of work, these things are not purely or simply ceremonial, but purely morall and grounded on the judgment of reason, though not totally and wholly. For the rest, if above one day in the weeks should be kept perpetually holy, Gravemass offer laborious tenants vesture; it were a grievance to labourers to rest from works so oft (his meaning is in this case, they could not sufficiently provide for themselves, and their families, as touching the maintenance of this life temporal) and if but one day in a fortnight or a month should be appointed, obiaceceremon Dier imperdieradicinm cultum ipsius. We should forget God through not accomplishing our selves sufficiently to his service. Therefore it stands with reason that one day in seven should be celebrated to the Lord. This surely is not to deny the proportion of one day in seven to be consecrated unto the Lord, to be morall; but to confirm it rather. Neither doe I find that Aquinus resolves it so, as here it is pretended; that which hee fayth to be ceremonial, is applied by him only to the particular day of the weke. Indeed hee doth say that the proportion of one day in seven to be consecrated to the Lord, is morall, neither doth hee deny it; one hee fayth, it is morall that some time should be set apart for Gods service. And it may be Zach. 7. 2. under the he comprehends the proportion of one day in seven, as Zach. doth.
The Moralistic of the Fourth Commandement.

For albeit he treats in Aquinas steps when he sayth, "Morali est quodam natura docet: & pietas psalmata: ut aliquis diei declararet certi vellatique, ad operabilia servilibus: quod divino cultui natura prescibit: Ecclesia: cum cerimoniae est quodam temporum dies: fuit prescriptum: & non alius. It is moral to have a day dedicated to rest from servile works so to be free for God's service. It is ceremonial, that the seventh day, and no other is prescribed for this: yet a little before he manifesteth that by one day to be set apart for this he means one day in seven, when he thus saith.

Moralis est mandatum: quodam prescriptum ut septem dies b) mens mens, conferre cultui divino: & proinde quodam tale mandatum est nonquam fuit abrogatum nec abrogari potest. The Commandment is moral as it commands us to congregate one day in seven unto divine service. And it doth Dominicus Bonae. 32. q. 34. art. 1. & Bellarmine de cultu Sanctorum lib. 6. cap. 11. And if no other be the opinion of Aquinas, if the schoolmen of what he uttered say the same, it followeth that they differ no more from us then Aquinas did; it may betwixt will be found to agree with us. For I do not think any schoolman, being put to it will deny but that by the very light of nature, not only sometimes, but a sufficient proportion of time must be set apart for God's service. And albeit had we been left unto our selves with any indication of this proportion from God, we might well have beene to feele in the setting forth of this convenient proportion. Yet considering how God hath gone before us walking the World in six days, and resting the seventh, and considering thereupon the division of time into septenaries of days, reason I should think with Tostarii, doth dictate that the proportion of one day in seven was more convenient then any other. Or if these were not sufficient for our direction here in, yet when God hath manifested unto us both after the Creation, and in the fourth Commandement what proportion of time he did but for this (as it is in reason fit that the Matter, especially such a Matter should prescribe what proportion of time shall be set apart for his service) then with Christiensem we have couene by the very light of nature undoubtedly.

Is still in force to bind Christians.

undoubtedly to conclude, that in the beginning and under the Law God required one day in seven to be consecrated to his service; wherefore cannot allow unto him a work proportion under the Gospel, and affirmation de Valencia aduersus Jews. q. 3. Preceptum de Sabato celebranda est: quodam Morale Conchis, proper primam conditionem. This first condition in respect whereof he kyth it is moral, he profeteth to be two fold. 1 in regard of the rest. 2. in regard of the sanctification of it, then he proves it laying, Butler. Nam primo Sabbatum Alhir. fait preceptum ad requirum hominis, & sanctificationem Dei, ut homo effaret ab omnibus negatis mundus, ut facilius posset Deo servire & libertatem obtinere. Then comming to specifye the proportion of time to be allowed hereunto, Opperent (that he) ut aliqua dies in septemnbus ad luxumadom sanctificationem exi. terriam fi. Deo dedicata. Et ut sic loc preceptum est habile ut aterum, ut paeniter, One day in the week must be dedicated unto God for this sanctification and worship, and that the precept is frable and everlasting at it shall appear in like manner Stell upon Luke 14. In the sanctification of the Sabbath there was something moral, and something ceremonial. It is moral to observe one day in the week; but that it should be this day or that day, this is ceremonial. Add to thefe Bellarmine de cultu sanctorum lib. 3. cap. 13. but dominium requirebat, ut unum dies habendum dicaretur cultui divino. Thus we see these are directly for us, Aquinns and the schoolmen are not directly against us, as hitherto it hath appeared, no more than Zanchii, who yet is directly for us, as hath been esteemed. By the way, it doth not follow from any evidence, that either thefe or Tostarii have given, that the assigning of one day above another was ceremonial, taking this word (ceremonial) in proper speech: for 1. it may be accomplished positive, 2. have to doe with ceremoniall (in proper speech) now under the Gospel, who yet doe still observe one day in feu. 3. may why may not that also suitly be accomplished moral, if God hath marked out that day we celebrate by some notabei worke, to be consecrated to the Lord, above others? especially according to Bishop Lake his grounds, namely that the work of the
The Morality of the Fourth Commandment.  

The day is the ground of halloving the day: for proofs whereof he appeals to the institution of all faiths both humane and divine. In this case, I should think there is no colour for supposition of any Judaizm; who those fathers are, who have pronounced (as here it is said) the Fourth Commandment to be a ceremony, a shadow, and a figure only, here it is not mentioned, but delivered at large, but I finde that Ilycrus replies from the Decalogues this precept for the observance of the Sabbath, becometh it to be only ceremonially opposed herein by Dominicus Baines: Sed professo fallitur qui dicit: for the precept is moral as touching the subjection of the precepts, to wit, that there be a certaine time wherein a man ought to rest unto God, although the determination of such a time be not defined: But herefore the seventh day was defined by a Divine precept positive in the Law of grace, the day of the Lords Observatioun; so that amongst the people of God, one day in the weke hath been determinate for divine service. As for our Divines, the most generall opinion amongst them is, that the observation of one day in seven is of perpetuall observation. For albeit Breviarum upon Levitonic affirms, that the Church may in these diyes obserue but one day in 14. if they will. Yet not only Genevius, and Rinier proffee that under the Gospel wee must allow a better proportion of time for Gods service, rather then a weke, in reference to that which was allowed under the Law: But Luther in his remarks of concience. 2. Cor. 13. 14. touching feasts. It is moral (fayth he) to sanctifie one day in seven. Mather Hooker confeffeth as much in his Ecclesiasticall policy. And if Calvin hath a way by himselfe in this; there is no reason hee should be introduced to affront the most generall current of our owne Divine, muttered up by Melatus as a cloud of witnesses, standing for the morality of one day in seven. Yet Melatus hath cleared also Calvin in this point, and that in relation to more pregnant passages thereon added, where nothing is delivered in opposition thereunto, the last tends to the confirmation of it.

For if it be reasonable that one day in seven should be allowed for the sabbath and recreation of servantes, why shall they be subject to the sabbath? for if not the day of rest? and if this be not reasonable, I hope in the second place it will be judged most unreasonable that there should be one Sabbath for the Murther and another for the servantes. Unquestionably, now God hath gone before in allocating this proportion of time for his service; wee may be held to stay with Acturus (and that incorrespondency to Tostatus his discourse) that rationi maxima conformatum est afferre in vestigia dierum to consecrate one unto divine service. And seeing God hath required such a proportion of time for his service under the Law why the very light of nature it appears to be most unreasonable wee should allow him a worse proportion under the Gospel, and Calvin proffesseth that Noli cum vestri populo quod habes partem communiue Sabbati necessitatem. We have as much neede of a Sab- bath as ever the Jews had. As touching the three particular causes wherein Tostatus is vaunted to affront the fourth Commandement to be an unprofitable, and alterable ceremony. First I have not hitherto found, that Tostatus confounded the proportion of one day in seven, with the particular day under this proportion; as if there were equally ceremonial. The rell on the seventh day in the judgement of the ancients prefigur'd the rell of Christ (that day) in his grave, and in that reipect was accompted by them ceremonial. But as for the proportion of one day in seven, never yet did I meete with any who set his wits on works to devise any thing in Christ to be prefigur'd thereby, that so it should not be accpted ceremonial. Yet I nothing doubt but this proportion is alterable by that power whereby it was prefigur'd, but not by any inferior power, and so it is accompted by Iacobos de Valencia, Fabule &c. aecumen, stable and over-laying; and most unreasonable that wee should not be bound to allow as good a proportion of service unto God under the Gospel, as the Jewes were bound to allow him under the Law.

The rell of the seventh day being ceremonial, we hold not only with Tostatus that it is alterable, but with Melatus that it
The Morality of the fourth Commandment.

It must be altered, and I hope the word it selfe affords evidence enough for this. It is true, the fourth Commandment in the very first command the sanctifying the Sabbath not the seventh day, but the Sabbath: and in like manner it ends with professing that the Lord blessed the Sabbath day (not the seventh) & sanctified it. But when the question is made what Sabbath? I should rather answer a rest from all servile works, than as here it is answered. The seventh day. For undoubtedly God doth not therein command us to rest the seventh day in correspondency to the seventh day from the Creation, where he commanded one day in seven, and a seventh after six days of works. But we must leave it unto God as to prescribe unto us, the Master to his servants, the proportion of time to be set apart for his service, so the particular of the day also under the specified proportion, least otherwise there might be so many different opinions hereabout, and courses according thereunto amongst the people of God, as there be days in the weeke. Now God did appoint the seventh day of the week unto the Jews for their Sabbath, but the first day of the weeke, he hath appointed unto us for our Sabbath; still observing six days works before, and a seventh of rest unto God, alter. And thus Zaneby a learned and judicious Divine interprethethe fourth Commandment in 4. precept p. 550. Col. 2. Sermon 1st feast was one of the feast days, and he saith feasts. This is the reason we have thus described your first day. But this is not, I say, is not the Sabbath, that is, the day of rest to fanflee it. For by this means, we also keep this precept in sanctifying the Lords Day.

So that this is not the opinion of Doctor Bowdrec only, and of Master Perkins, but of Zaneby also, and Jacobus de Valeria, Doctor; Jones qu. 2. concluy. 4. Christian Religion celebratethis moral Sabbath on the Lords Day, as touching the time.
The Morality of the fourth Commandement;

Interpreteth the fourth Commandement as Sunday doth, saying, The Commandement doth not say, Remember to keep holy that seventh day next following the first day of the Creation or that or that seventh day; but indefinitely, Remember that thou keepest holy a Sabbath day, and that Our Lord Jesus having authority as Lord over the Sabbath, had likewise for greater reason to translate the Sabbath day, from the Jewish seventh unto the seventh day wherein Christians do keep their Sabbath, which also he proves by divers reasons. And the booke of H朱lie whereunto all our Ministers are required to subside, professeth that wee Christians are still bound to the observance of the Sabbath, and that the Sunday is now our Sabbath. So then as the Jews were tied to the observance of the Sabbath on the day prescribed to them, so are wee Christians tied to the observance of the Sabbath too, but on the day prescribed to us: should we observe the same day with the Jews, we shall fall guilty under Mosaic sentence, that every such one carrieth guilt. And the fame Mosaic protested that

Dyfors Ecclesiastici ministrum gloriem indicat Sabbath in illm transitter. The Doctors of the Church have decreed to transferre all the glory of the Jews Sabbath unto the Lords Day. So that the sentence following in these words. They therefore are but idle busied, who would so farre enlarge the Sabbath or seventh day in this commandement, as to include the Lords Day in it, might light not upon us only, but upon other greater Diuines, yea and upon the Church of England also; but our comfort is, that wee finde it very weakly grounded. As for the institution of the Lords Day, I never read not heard any that grounded it upon the fourth Commandement otherwise, then by proportion.

That Commandement contains two things; the justification of the Sabbath: 1. a deligning of the time when; both as touching the proportion of time, to wit of one day in seven; and as touching the particularity of the day under the formentioned proportion. For in commanding a seventh, it commandeth one day in seven, the former inferring the latter, but as it doth inferre the setting of some time in general

Is still in force to bind Christians.

nerall apart for Gods service, which not one (that I know) desires to see the habitance of this commandement. Now as the Lord designed, what should be their Sabbath day unto the Jews; so hath he designed what shall be the Sabbath day to us Christians.

This designation made to us, we do not derive from the fourth commandement; but this day being by the word of God designed unto us, still holding up the same proportion of time: the rest of this day and the sanctification that of this, and this alone do we derive from the fourth commandement, and also, that undoubtedly we Christians ought, not to allow unto God a worse proportion of time for his Service, then did the Jews; and the proportion is apparent between the Lord the creators reft, and the Lord the redeemers reft. And our reft on the day of our Lord the creators reft, being abolished as a type of Christs reft in the grave; what is more convenient to come in the place thereof then our reft on that day, which is the Lord our redeemers reft. At touching the passage here alleged out of Calvin, I am sorry to observe the common error of others committed here also; by dismembring Calvin's sentence, leaving out one halfe of it, making him to deliver that absolutely, which he uttereth only conditionally. And the other halfe of the first sentence here mentioned doth manifest as much, namely that Calvin speakes only against them, who think themselves obliged to the observance of one day in 7 for some mystical signification fake; and accordingly Walsue sheweth that he opposeth none but Papists, whose course is to observe sabbath days for some mystery fakes, whereas he gives good evidence by a passage which he alledeth out of Reremarins, all which I have formerly reprented more at large, in my answer to the Praeface Sec.

I come to the fourth Section of the Author: That some do urge the words of this Commandement, in so farre as they draw blood instead of comfort, are but words; nothing of this kind hath bene hithernot good so much as in the least colour of probability: And who upon due observance of the fourth commandement may not well be brought to admire the work of God, that as he hath placed it in the morall law, which
The moraility of the fourth Commandement, Sec. 3.

which concerneth all times and performeth, so he hath ordered it, after such manner, as howsoever the day should be altered, yet the proportion of the time in to be kept; and a Sabbath still to be of force, whether on the seventh day which was the Sabbath day unto the Jews, or the Lords day which should be our Christian Sabbath, thereunto to rest unto God, and to sanctity that day unto his service, we make no doubt but the Sonne of man is Lord of the Sabbath, and to hath power to change it, and none hath power to change it, but hee that is Lord thereof. It is true, this was one argument amongst many, which the Author of the Psalme of Psalms used to prove that the fourth commandement stands still in force; because our Saviour professeth that, "He came not to destroy the law, but to fulfill it"; and that the law of them, should not be abrogated in the kingdom of the new Testament. As much that whatever breakest one of the least of these least commandements and teacheth men so, he should be called the least in the Kingdom of heaven, that is (faith the Author) he should have no place in his Church. To the first of these here the Doctor answereth thus, To which we say with the Apostle, "Do we destroy the Law by faith? God forbid: we confirm it rather, as Christ hath put away the shadow, but retained the light, and spreadeth it vnder them before: shewing thereby the excellent harmony between the Oyl of the Law. As touching the first part of this present answer, that is too alien from our present purpose; the question concerneth us, being not whether the Law be destroyed, by preaching justification by faith; we know that as touching the ceremonial Law, whatsoever was prefigured thereby is fulfilled by Christ; and as touching the moral Law, Christ hath fulfilled that also partly in himselfe by perfect obedience thereunto, and making satisfaction for our disobedience, and partly in us, by giving us more power to performe obedience thereto through faith in him, then ever we had before since the fall of Adam. But our Saviour, Matt. 5. treats of destroying the Law by abrogating it, or any part thereof, which how they can avoid, who teach that Christ by his death, hath freed us from the Yoke of the fourth commandement, I cannot comprehend; Suppose it be but one of the least commandements,

It standeth, yet let them look to it, who discourse of abrogating it, and teach men that they are not obliged by it, but to be free; lest they be accounted by the Lord of Sabbath the least in the Kingdom of heaven: there they stand in case they behold upon to confirm it rather as they preache, but how they doe performe that which they pretend, I am utterly to seake. As therefore is the consideration of the second part of the answer answering of two parts. 1. That Christ hath put away the shadow. This he hath explained the light & spreadeth it further. As for the first we will have heard the proportion of one day in seven allowed unto God's service, to be called a ceremony, and consequently a shadow; but what this prefigured is not explained at all, nor ever hath beene that ever I read or heard. Neither is that put away, but continued still in the observance of the Lords day all the Christian world over; and I doubt not but it will continue to the end of the world. The reference of the worship to the seventh day hath beene also called a ceremony, but too cruelly and without all explication of what is figured; yet we willingly grant a faire pretensio of that, concerning Christ is found in the seventh day acknowledged by the Ancients, and by modern writers, both Papists and Protestants, both Lutherans and Calvinists, but that is not in reference to the worship confined to that day, but in reference to the rest, fairly representing Christs rest that day in his grave; and thereupon pronouncing the rigorous condition of the Jewish rest, which is the praetice both of Papists & of Proelians, that the Sabbath is not taken away neither as touching some time, in general to be fulfilled unto God, nor as touching the proportion of time in speciall, as of one day in seven; but only as touching the particular day which is changed into the Lords day: Our Saviour professing that a Sabbath fill was to be kept at Christinas day, Doctor Andrews growth out of March. 24. 20. As for the second, to wit, the light that is said to be retained and spread wider then before; this is more darkly unto me, for I cannot by any means comprehend the meaning of it: Neither is there any course taken to expound it, and bring us acquainted with the interpretation of it. Suppose by the light is meant the
The Moralitie of the fourth Commandement.

St. 4.

The thing prefigur'd and that is devised to be a spiritual rest from sinne. But this I hope the Prophets and holy servants of God under the Law were partakers of, together with the rest of the Sabbath and the sanctification of it, as well as we under the Gospel; and if the sanctification of the Sabbath (I speak of our Christian Sabbath, according to our Saviour's language, Matt. 24. 20.) be taken from us, I doubt we still enjoy that spiritual rest from sinne, in fairest measure under the Gospel, then the Jews did under the Law. Yet neither they nor we shall enjoy it entirely, till we are brought to one rest in glory. Certainly the conceptions of the Sabbath ever was, and is a principall means to draw us to that spiritual rest from sin, and eternal rest in glory. If Saint Paul by taxing the Jewish observance of days & times, doth therewithall tax the observation of the Lords day in place of the Jewish; then let us take Anabaptists, and Socinians, and utterly rendrue the observation of the Lords day, as well as of the Jewish Sabbath. The same Apostle Col. 2, speaks not of the Sabbath, but of Sabbaths; and there were days enough so called amongst the Jews, and that by the Lord, both of days and years, besides the weekly Sabbath; yet we are content the rest of the seventh may be ranged amongst other Sabbaths, as prefiguring Christ's rest that day in the grave. But to speak of the Sabbath hand-over-hand without distinction we love not; nor see any case, why men should be in love therewith, unless withall they love confession and to be left in troubled waters, it many times an advantage to serve names. Let the rest of the seventh be in Gods name crucified with Christ upon the cross, or at least be buried with his in his grave, and so as never to rise with him; but let our Christian Sabbath (our Saviour speaks of Matt. 24. 20.) take life together with our Saviour's resurrection that brought with it a new creation, a new world, and there withall a new Sabbath, as Dr. G. Andrews Bishop of Winchester delivers it in his Starre Chamber speech in the case of Tract. As reason tells us that there must be some certain time appointed for God's publique service, so as good reason tells us, we Christians cannot without sinne, allow unto God his is still in force to bind Christians.

St. 4.

his publique service a worke proportion of time under the Gospel, then the Jews were bound to allow unto him under the Law, God himmete never having deferred so much at the hands of man as under the Gospel; and there never being greater necessity of observing a Sabbath, than under the Gospel, the way of truth and holiness being so before, and with such encouragements as the like were never knowne to the world before; yet this from the bondage and necessity of the Jewish Sabbath, we are delivered by the Gospel; for neither doe we keep their day, then called the Lords holy day, but the first day of the weeke, the day of Christs resurrection in the new Testament, called the Lords day, Rev. 1. 10. And so willingly we come to the consideration of the right whereby The Lords day hath succeeded in place thereof. Let it be the sabbath of the Anabaptists, Familists and Sweneckoldians, to make all days equal and equally to be regarded, so instead of Christian liberty to bring into the Church, an Heathenish licentiousness, yet falsely the heathens ever had their festivals even weekly; and that on seuenth day, which was sometimes called in this respect a day of rest. And at this day the Turks festival is there; the first day of Adonis, when he fled from Machabes to Jeshub, and thenceforth continued both the first day of their weeke and of their year. Let as many as by their Sabbatarian superstitions, bring all to Judasim be confirme as they desire, but as for them that desire to have all the glory of the Iews in the Lords day, take heed how you confirme them, lest you confirme Antinio also, and the Deistor of the Church mentioned by him, who have defeated this. As for the river called Sabattius, let such leece serve their lips that like them, Confessor of fanatick and peevish spirits, as was libelously by false names at the Balcony and Bagallini, which the Pope did utter at the day of his coronation; but who they be that desire them, God will one day judge. But I perceive whether this tends? If one conceive the Lords day to be prophane by Mayganes and Mauvick dancers, they are confirme for men fanatik & of pevish spirits; but they little think that all the Prelates of the kingsdom may as well come under their labours and the whole Parliament in the
The Morality of the Fourth Commandment,

5 In this fifth Section things are ocurred, that it is an hard matter to determine, and Doctor Lardy meaning, especially in relating the different opinions, revealing the Authors of them and the place where they are to be found, and their arguments which here are only laid to be derived from the sanctification of the seventh day in the first creation of the world, and from the institution of the Sabbath in the fourth commandment: For here it is said, that 'they who stand for the translation of the Sabbath from the seventh day of the week to the Lords day, as by divine authority, doe draw their arguments for the justifying of their Tenets, which I willingly profess, doth some prodigy into me; namely that any man should dispute this. In the beginning of the world, the Lord commanded the seventh day to be sanctified, therefore now under the Gospel the Sabbath is to be translated from the seventh day to the first day of the week. Or thus, the Lord in the fourth commandment gave in charge to sanctifie the Sabbath and tells them, that the seventh day (of the week) was their Sabbath, therefore the translation of the Sabbath from the seventh day of the week to the Lords day is of divine institution: As touching the first of these definitions, that which comes nearest thereunto, is the discourse of Doctor Andrews, Bishop of Winchester, in the same Chamber. The Sabbath had reference to the old creation, but in Christ we are a new creature, a new creation, made to have a new Sabbath. And Athenagoras his discourse long since upon that of Matthew, 11: 27. All things are given to me of my Father, finite private creations Sabbath. The end of the first creation was the Sabbath day, but the beginning of the second creation was the Lords day, and of this bee discoursed there more at large. And we find manifestly this notable congruity between the Sabbath day and the Lords day, that like as God on the seventh day rested from the works of creation, so Christ our Saviour rising on the first day of the week from the dead, made that the first day of his rising from the works of redemption. But when I consider the Doctor's sharp cenures of weakness, of impudence, of ignorance, it is

is still in force to bind Christians.

is not credible he should foolishly set his at such as Athenagoras and Doctor Andrews Bishop of Winchester; Neither doe I find throughout this whole discourse any notice taken of this ground, whereupon their arguments are made more likely by force that horse sense, and some other things are herein (nay) as marks to shoo at, and assigned to be spoken against. It is true, many doe seem to prove herein the morality of the fourth commandment. The author of the passage of pietie which goes under the Bishop's name, taketh cause of his Tenet arguments to prove the commandment of the Sabbath to be moral; this the second. "Therefore was commanded of God to Adam in his innocency, and in his conversation of a celestiall delite, he disdained the like course, as formerly hath beene mentioned and which is more, (probatum est) that the Decalogue in the Law of Moses did, and the Law of nature in the Image of God (image) there can be no ceremony, but almost betterment a ides in the Image which is the Law of Nature, and is in the Decalogue, whereas a ceremony is always base, and accordingly that one day in seven is to be observed, and consecrated unto God's Service, at Chrysostome long agoe hath confessed hereunto, but it is nothing material to infer hereunto the celebration of the Lords day. In like manner not one that knowes, ancient or late, doe conclude from the fourth commandment, either the celebration of the Lords day, or the translation of the Sabbath from the seventh day to the first day of the week. But hence indeed they inferre (and most justly in my judgement) that if one day in the week were to be consecrate unto the Lord, by virtue of the moral law, in the days of the old Testament, much more doth it become us (by the very light of nature) to consecrate at good a proportion of time to God's service, as Chrysostome long agoe hath confessed hereunto, but it is nothing material to infer hereunto the celebration of the Lords day, upon the constitution of the...
It still in force to bind Christians.

interim ter non possum: tum emis enit, for I am a Christian.

The first opinion (to wit of those who maintained the divine authority of the celebration of the Lords day by the old Testament) is here cenured for inclining much to Jadaisme, but it is not expressed herein. And it is apparent, they do not maintain the observation of the seventh day. Certainly this is delivered in reference to somewhat, that is not thought fit to be expressed; yet the preachers did express it, imputing unto them whom he appellat, that they do observe the Jewish Sabbath, not in respect of the Jewish day, but of the Jewish manner observing it, in the way of a rigorous rest. But I know none that maintains any other rest from works, than as they are avocations from sacred studies and meditations, as the works of our ordinary callings. Then against which of us comes nearest to Judaism herein? Is it not against the Jews, that Assini professatur Metius eft esse quam salutare, Better to go to plough than to dance; and Farnius eft esse quam salutare, Better it were your women should spin wool than dance: as their course was in their festivals. Again, why shoulcl their opinion be Jewish, by maintaining it out of the old Testament; rather than out of the new? Then, who are they that maintain it only by the old Testament? And lastly, not one that I know (neither do I think it can be justly enforced on any) doe maintain the fiction of the Lords day, in the place of the Jewish Sabbath, either by the original institution of it, as from the creation, or by the fourth commandment; yet upon these nullities is founded, the imputation of both impudence and ignorance, in opposing the received opinion of Divines: That confidently taken up for a received opinion among divines, which is in no tolerable fort proved not one Ancient alleged for it, and but two Papists quoted; the one of which I have shewed to be of
The moralitie of the fourth Commandement.

Sec. 4.

of a plain contrary opinion. And of Protestant Divines, I have represented no less then eleven, maintaining the Apostolu-icile and divine constitution of the Lords day, besides Ger-ardus the Lutheran, to affront Breuerus; Nay, Doctor Pradesou
himself. See also maintains that it is of Divine authority; and
as I remember, in the severest at the left, it is unalterable by the
Church. That the Priesthood being changed, there is made no a
change of the law we believe, because the Apostle saith it Heb. 7,
12. It is well that the schoolmen make the word of God their
principles; but of what Law? of the moral law, or of the
ten Commandments? For any one of them? (yet we willingly
confess a change of one particular in one of them) & not rather
of the law of sacrifices, & such a change as to set an end to
them. That hence the Schoolmen conclude that at this
day the moral law binds but not, as it was published and proclaimed
by Moses; but as at first it appertained no less to the Gentiles then
to the Jews; this I say is a mystery! And to confess a truth,
when I meet with this, in a certain manuscript of one Breuerus,
it seemed to me a very wide discourse, from this place of the
Apostle to inferre so much, but now I meet with it in a lecture,
of a judicious and learned Divine as Doctor Pradesoue. I will
explain my judgement, and wait untill I hear what those
Schoolmen are, and where it is that they make such infer-
ences; that being made acquainted with them, I may judge
of them according to my capacity, as they deserve. Certain-
ly Zachary in the place quoted, makes no such inference from
that place, Heb. 7, 12. Yet the Doctrine which he delivers is
good and sound, though the inference he makes of the Sabbath,
too weak to prove it, as appears to all that acknowledge the
Commandement of sanctifying the Sabbath to be given to
Adam immediately after his creation; who desire to accom-
plish more but signifies then they, in whom The desire of
prayeth never wanne the fire? Now what one of our Divines
can be alleged to derive the authority of the Lords day from
the Law of Moses? I am verily persuaded, not one; The sancti-
ifying of the Lords Sabbath they derive from thence, and the
sanctifying of one day in seven, but not the authority of the
Lords day: But if it may appear otherwise, that the Lords
day by good authority is substituted in the place of the se-
venth to become our Christian Sabbath, such as our Saviour
fore-prophesied of Math. 12, 31. then from the fourth
commandement, they may make bold to conclude, that it
ought to be sanctified. And this Zachary himself justifies in
the place quoted (chap. 19, as before hath been shewed. And
our booke of homilies expressly tell us, that now Sunday is be-
come our Sabbath. But we keepe not the seventh day, the
rest on that day being ceremonial, and prefiguring the rest
of Christ that day in his grave.

And as for the authority whereby we have sub\ planted the
Lords Day in the place of the seventh, we answer, that we
are not our day that have sub\ planted, but the Apostles have
sub\ planted it unto our band; God having marked out that day
unto them by a works nothing inferior to the works of Crea-
tion; to wit, the works of Christ's Resurrection, such a
work as brings with it a new Creation, and therefore a new
Sabbath, as Doctor Andrewes observeth out of the ancients,
and delivered as much in the starre Chamber. And
whereas under the law the Jewish Sabbath was called the
Lords Day; Now under the Gospel the first day of the week
is called the Lords Day in the language of the holy Ghost in
the new Testament. And whereas our Saviour gives us plain-
lly to understand, that we are to have a Sabbath under the
Gospel (Math. 24, 20.) as the aforesaid Doctor Andrewes
doth observe in his pattern of Catholicall doctrine.
In common reason, and in the confidence of a Christian
what day ought to be theirs Sabbath rather then the Lords
Day, so called in the language of the holy Ghost? espessially
considering that not that day of the yere, but that day of
the week is called the Lords Day, as indispensable knowledg-
ment of all the ancients hath beene suppos'd. And to
urge one place more out of the old Testament, then here is
in a violent manner overruled upon us, Psalm 118, 14. This is
the day which the Lord hath made, we shall rejoice, and be glad in
it; undoubtedly spoken of that day wherein the stone which the bul-
ders refused was made the head of the corner; Now by that stone
the holy Ghost chiefly understandeth the Lords Chrift, Mis.
T 2 21.42.
The Morality of the fourth Commandement.

21.4.2. Marc. 11.10. Lec. 20.17. All. 4.11. 1 Pet. 2.7. and
when he made the head of the corner, but in the day of
his Resurrection, the Apostle professing, that Christ
was declared mighty to be the Sonne of God, touching the
spirit of sanctification by the Resurrection from the dead.
And under what title did they reject him, and condemn him as a
blasphemer, but for making himselfe the Son of God? As for the
rigorous observation of the seele, it was prescribed into the Jews;
and from kindling of fire, and dealing of meete; some quality
that rigour, conceiving that kindling of fire was forbidden
anyway for the works to be done about making the Tabernacle.
This being delivered as a preface, Exod. 35.1, that the fire
will offerings were now to be received, for the promoting
of the worship of that which formerly was commanded.
And this dealing of meete was not forbidden then in no
rest in the gathering of Manasseh, at some time, if then, yet
not as a general cost to be observed for ever. And as touching
the table that Nebuchadnezzar, thus we read. Moreover
Nebuchadnezzar, ver. 17, 18, and of the Jews, and rulers which
were among them, the place being then, and about us. And
there was prepared daily, for those, and for chosen Shepherds, and Birds
were prepared for me.—and hence was so farre from conscientious
of profaning the Lords Sabbath therein, that hee concludes this December before
on any) God, in good wives, according to all that I have done for these people, that suppose they were
to furnish unto such a city, as from works too fertile, easily in
seeking againe, as Zedekiah, [noteth the condition of a worke
fervile) but even from such as tended to the refreshing of their natures: yet the reason hereof depended upon the myste-
rious signification of this rest, as formerly. I have represented one of Laws, from which servitude were to be
abated, and consequently freed from that rigorous rest depending
thereupon, and rest only from works so farre forth as they are
ascriptions of Scrips. and meditations, as Caphonopresseth it; and this was a most solemn rest,
distinguished from ceremonial. And whereas the Doctor
is also that such a distortion is improper, being content to say nothing to confute it, save that the Text (as hee
faith

is still in force to bind Christians.

227

faith) affirms it not. I had thought the very light of nature Sez. 6.
had beene sufficient to embolden us to conclude, that where
the sanctification of the day is commanded, thereofall is
commanded abstinence from all such things as would hinder
the sanctification of it. And as for the text itself, it is apparent
that neither the kindling of the fire, nor dealing of meete
is particularly forbidden in the fourth Commandement.
Neither doth hee so much as obtrude upon his adversaries
that they derive the sanctification of their chritian Sabbath
from ought in the old Testament, five from Gen. 2.3, and
from the fourth Commandement. In neither of which doth
he deal fairly, but is content to confound things that differ;
as if this particular be not to be distinguished from another
where we have better evidence (and indeed it is our only evidence
thereof) out of the old Testament, for the legitimacy of the
Lord’s day, then he is willing to take notice of, namely out of
the P/2, 118. 24. Neither is it possible he should be ignorant
thereof, howsoever he doth diffrain his knowledge of it.
Yet I hope it is enough for us to finde evidence for it in the
Sunshine of the Gospel, and indeed here alone we have the
original allusion of it, though that it should be observed,
is as evidently prophecied in the old Testament, as that
Christ is the Flame which was first refused of the builder, and after
made the head of the corner, adding only this unto it, that the
day wherein the Lord did this, was the day of pilgrimage a worke,
marvellous in the eyes of men, was the day of the resurrection,
which I suppose no intelligent Christian will deny, I come
unto the 6. Section.

6. Who say that this was their boast, that they have found
the sanctification of the Lords day in the new Testament expressly. I will
ingly profess I know not, neither do I think the Doctor
knoweth. It is true our Saviour oftentimes dispersed with
the Pharisees about their superstitions of the observance of the Sabbath day,
which at length degenerated into volupitous living on that
day to such a degree, that Jesus tells the Jews plainly it is better
to go to plough than to dance: but if hereupon you ask, where is
any the least sanctification of the observance of it? I answer every one
knoweth. The time was not yet come for the observance of it. Nay,
he discours'd fo as it were 40. years after his death, the observation of the Sabbath should continue, as when he exhorts them at such a time, to pray that these things be not in the Winter, nor on the Sabbath day; Acts, 24. 50. What will you conclude hereon? Therefore the observation of the Jewish Sabbath was still to continue among Christians? If you do, you shall more deservedly be obnoxious to the curse of Judaisms, you or we, yet when he tells them, that the Son of man is Lord of the Sabbath, how few interpreters writing hereupon, does not take notice of his power to abrogate it? But is it not enough that Paul exults down the ceremonies of the Jews, and in particular, their holy days, and particularly their Sabbath, tit. vi. 2. forth, as they are found to be shadowes, the body whereof was Christ, such was the rest on the seventh day, as preparing Christ's rest in the grave. But no sober man (I know) will hereafter conclude that herewith all he exults down the setting apart of any time for God's service, that having no colour of ceremony, or rest from such works, as hinder us in the service of God, this being as little ceremonial as the former. I make bold to go one step farther, and conclude by the same reason, that neither doth he exult down the proportion of time, to wit, one day in seven, to be a part for the exercises of piety, because in this particular, there is no more ceremonies like to be found, in any one of the former. But to proceed, what indifferent man would once exult, that in our Saviours dispositions with the Pharisees about the Sabbath, mention should be made of the Lords day instituted in the place thereof? It is enough, we find it exulted after our Saviour's resurrection; and sufficient I prove it is to prove that it was instituted, and that in the best manner, namely by establishing it de facto in practice amongst the Churches. I say this is sufficiently proved by the observation of it; which undoubtedly, neither was nor could be by chance. A Soverainty in the earth, may make something like the letter A, but not Enimus his Antichrist faith Cireno. In like sort the concurrence of the Churches, in the observation hereof from the Apostles, and continuance therein unto this day, could not be by chance, but by order, and that from the Apostles. When you ask, Did not the Apostles keep the Jewish Sabbath? I answer, I do not find they did, yet I have revelations were made unto them of what was to be done by degrees. For, was challenged Acts, 11. by the rest of the Apostles, for preaching the Gospel unto the Gentiles. They took this advantage of the Jews Sabbath, to preach the Gospel unto them congregated together Acts, 13. so did they to the same end. You take the opportunity of the ease of Pentecost, Acts, 13. 41. I grant the Sabbath day was observed together with the Lords day by some Christians; Baratius imputs it to the Oriental; and gives the reason why formerly represented. If any man inferre hereon that the celebration of the Lords day, is grounded upon the institution of the Church only, let him make it good, for there is no reason that words should carry it, much lewe the voyage of one Papist who here is quoted, I am sure, Dominicus Romani and Sixtus Sennenf, are of another opinion, formerly produced; and hereafter follow many Canonists that maintain the contrary by the relation of Antiquity: and one of them, Syrbo the name, protesteth that it is Common opinion, that it is of Divine authority. If Bretonis thinkes otherwise, yet Gerardus sitsitich to tread in his steps, though both are Lutherans. And if the Remonstrants concurre with Bretonis, it is nothing strange, they are so near a kin to the Socinians and Anabaptists, who renounce altogether the observance of the Lords day. I have formerly reckoned up and produced no lewe then eleven of our Protestant Divines maintaining the ordinance thereof to be Divine and Apostolical. Besides the Ancients who are many, and they express for the same, and not one that I know opposed to the contrary. Precept indeed we have not for this in the new Testament, but that wth is better then a precept. For had the Apostles commanded it, and the Churches not practised it, their commandment had beene obnoxious to various interpretations; but they took order to establish it as appeares by fall. And D. Lake tells us, that where divine precept is wanting, practice guides the Church; and that the works of the day is the ground of following the day; and the works of redemption is nothing inferiour to the works of creation; and I appeal to every Christian.
The Morality of the Fourth Commandment.

A firm confidence, whether upon suspicion, that we Christians must have a Sabbath to observe, as the Jews had, for which we have the express words of our Saviour, Matt. 24, 20. D. Andrews, concurring with us in this, and that this Sabbath must be some one day in the week; which from the ordinance of God immediately from the creation, that God himself hath declared unto us, as Chrysostom observes, and reason concludes as much for this, and that from consideration of the proportion of time which the Lord required of the Jews under the law, for undoubted we should time if we should allow God a worse proportion under the Gospel; and it is evident that no ceremoniality can be found in the sanctification of one day in seven, or in the rest of one day in seven. I say let every one judge whether in Christian reason any day in the week be to be preferred for this before the Lords day; that being the day of Christ's resurrection, the day wherein The Stone which the Builders refused was made the head of the corner; and this day not of the year, but of the week being in Scripture phrase called the Lords day; like as the Jewish Sabbath was formerly called the Lords holy day. Ex. 58. Add unto this that D. R further here justifis their observation who maintain the celebration of the Lords day to be by authority divine conflicting in these particular.

1. That it formed a dangerous thing to the whole Fzbekick of religion, should humane ordinances limit the necessity of Gods worship, Or that the Church should not assemble but at the pleasure of the Clergie, and they perhaps not as one among themselves. For what would men be of their Farm, their yoke of Ozen and domesticke troubles (as the inspired guests in the holy Gospel) would they not easily set at naught an humane ordinance, would not prophane men easily differ from these abjuring themselves from prayers and preaching, and give themselves free leave of doing or neglecting anything, were there not something found in Scripture which more then any humane ordinance or institution should bind the creature; yet it is safe to conjecture what would be answered to all this, for communication upon disobedience to the Church may be a bond strong enough to oblige them therunto: Yet if men be not so sensible hereof, yet the laws of

is still in force to bind Christians.

of the land and penal statues may provide for such refrainers by such punishments; as whereas every natural man will be sensible enough; we have other considerations to propose, as

1. Teaching the proportion of time, to be allowed to Gods service, which concerning the quantity of the service it fell short.

2. This is a thing very considerable and of moment. We have no example, that the quantity of service to be performed to the master, was left unto the conscience, or pleasure of the servant: but rather is to be prescribed by the Master, especially by such a Master as God is. Who hath made us? 2. Who will infinitely reward us? 3. To serve whom is our most perfect freedom and happiness. 4. And who is able to give us strength to perform it? 5. And who is tenderly sensible of our weaknesses, as he is most privy to them. 6. And after God hath discovered this unto us, and required the proportion of one day in seven to be consecrated to him, and that under the Law; Surely reason doth suggest, that we cannot perform thereof unto him under the Gospel. As touching the particularity of the day under this proportion, we read that there is one, that is Lord of the Sabbath. Now in reason, shall he appoint this day; but he that is Lord of it is especially considering that it is his holy day Ex. 58, and such festivals were said to be of his making Psa. 18. 24. This is the day which the Lord hath made, nor of man making; Secondly, but it may be said, he may leave unto man the appointing of it, if it please him; I answer, that in this case it stands them upon, to choose their Charter for this. Thirdly, for my part, I doe no cause, we should desire any such liberty, but rather pray unto God to blest us from it. 1. For as I am flesh, I shall bee sure to put it off to the end of the weeks; and I may be gone out of the world ere that day comes; and when that day comes, I shall be as loath to come to the service that day requires as ever, and affoone weary of it, and say, when will the Sabbath be gone, that I may returne to my former courtes; Secondly, as I am spirit, I have cause to make choice of the first day; for a Love principle; and Adam and Eves, being after the beauties of the field, made on the first day, and planted in Paradise, the seventh day, was the first entire day to him.
The Morality of the Fourth Commandement.

1. Doctor Luke Bishop of Bath and Wells, observes that feasting days have ever been commanded unto men by some notable works done on that day. Now what works like unto the resurrection of Christ, on the first day of the week? 2. Bishop Andrews observes in his Starre Chamber Speech, that this resurrection brings with it a new creation, and calls for a new Sabbath: and I find this, to have beene the observation of Athenagoras, about 150 a. d., yeares agoe. 6. If we were left at liberty in the choice of the day, it is to be feared, that if there were twenty days in the week, there would be twenty differences between us theeth. 7. Lastly, if we left at liberty, I find no reason why we should keep our selves, to the observation of the same day: this is so apt and prone to breed infirm opinions of the rest, and thereby make our whole service of God, on that day dishonourable. To proceed, the Prasite of the Apostles in Scripture, represented unto us in three several places: 8. Acts. 20: 7. upon the first day of the week, when the Disciples came together to break bread, so Paul preached unto them. The prasite improved them, why is it so often expressly, that the Disciples came together to break the bread preached, and received the Evangel, rather on this day then any other? rather than on the Jewish Sabbath (as it is not thus a sacrament, to celebrate on that day their publick meetings, the Sabbath of the Jews, beginning by degrees to vanish) It is farther confessed, that the Fathers and all interpreters (almost) doe in concord judge, or a Father is found, to take it in any other sense, only the Mageobalgev, and Calvina, are liable to fault at the phrase of Calvin, as it might signify some one day of the weeks; and yet in Scripture phrase it is not so. 9. Mark xvi. 9 is all one with, his edition, June 20.19. And it is Salmasius his observation, that the Pythagorians called the first day of the weeks, as it were, of men, But the Doctor professeth, that from a cause fall he feareth not, how a solemn institution may bejustly grounded; but it is not proved, that this fact was causal: 5. yet the text carrieth in the face of it manifest evidence against causalitie. For it is said that they came together to eat bread; all then convening to a solemn action, how could this be done, if they had not agreed heretofore? especially in angelic discourse. What is the force of these three texts, taken apart does not conclude, but jointly? Now by the next place, 1. Cor. 16. 2. it is appeareth, that the same day was the ordina-ry day of meeting for the Corinthians, and for the Churches of Galatia also: Now how came it to passe, the same day was the day of meeting about holy exercises, in the Church of Ephesus, the Church of Corinth, and in the Churches of Galatia? could this ordinary course (for so much is signified, 1. Cor. 16. 20) of so many Churches concurring herein, come to passe by chance, or could that custom have, so many Churches so farre distant one from another, be wrought by chance, and not rather in all reason, be wrought by Authority Apostolical? And as for the second place, 1. Cor. 16. 1, whereas the exception is, that there it is said the Apostles ordered collections on that day, but not their meetings; yet Doctor Andrews in his Starre Chamber speech alleges this, as the Apostles presupposed for their meetings on that day, and doth expressly, though he be not express, yet so much as implied, as by the reason formerly mentioned hath beene argued: especially considering the high place, Res. 1. 10, where the first day of the week is called the Lords day, a notable evidence of the divine authority; the Scripture phrase no where calling any the Lords day, or the Lords Alms, or the Lords feasts, but such as are of the Lords institution; and in this particular, Bishop Andrews compares the Lords day with the Lords Supper, professing the notion to be a like in both. And heretofore it is most ingeniously acknowledged, that the exception of the name doth imply, that the Sabbath was also altered, in relation to Gods worship, but the appointment of the time, &c. wherein ordi-
The Moralist the of fourth Commandement.

...what then shall we affirm, that the Lords day is founded on divine authority? and the answer is, For my part, without prejudice to any mans opinion, I assign unto it; so how ever the arguments like me not, whereby it is supported; well therefore, let us lovingly and candidly, as it becomes the gates of the mutes, confere about these arguments. First, this inference offends me: I have in the cradle of the world, God blessed the seventh day and sanctified it; therefore all men are bound to sanctifie it by the Law of Nature, since I both doubt, whether the Patriarchs did observe it before Moses time, and have learned after, that the Law of nature is immutability. 

Doctor Andrewes in his patterne of Catechetical doctrine writes sayling, This is a principle, that the Decalogue is the Law of nature revived, and the law of nature is the Image of God. But let us consider the argument: It is one thing to except against the antecedent, another to except against the inference made herence: As touching the antecedent, it is one thing, what God hath ordained, and may be another thing, what the Patriarchs observed: we say God ordained it, as much as he commanded it in these words, Therefore God blessed the seventh day and sanctified it, that is, commanded man to sanctifie it as hath beene proved: and is also confessed; only to helpeth themselves, as it were a dead lifl. they say, those words in Genesis, are uttered by way of anticipation, as much as to say, because God rested on that day, therefore God commanded it to rest on the same day, and sanctifie it, but when 2500. years after, for the unreasonable benefit of this interpretation, and the incongruity thereof unto the same words, repeated in the fourth commandement; I appeal to that which I have formerly discried hereupon: Now if God from the beginning ordained the seventh day to be kept holy, wee leave it to every conscience to judge, whether it be not most likely, that both Adam and the holy Patriarchs observed it; for we insist not in this argument upon humane observation, but merely upon Divine intuition. And though God did from the beginning command it, yet it followeth not, that all men are bound to sanctifie that day, unless they have some evidence of Gods command, where with we are made acquainted by the Scriptures. If the law of nature...
The Moralisitie of the fourth Commandement.

never found to be so boldly opposed as at this day. And why should any man be indigent of acknowledging it to be moral i when never any man builded himselfe to finde out any ceremomy in reverence to the proportion of one day in seven? Neither doe I thinke any man calle it judicial, but Aaron proclaffeth it to be natural, seeing it harmonizeth with the examples of reason: and no man that doth not know that any time set himselfe to devide a proportion of time to be spent in Gods service, more agreeable to reason than this. And so for the third offence taken (for I know not any other that give it.) The fourth Commandement is brought by none that I know to prove the Lords Day to be now become one Christian Sabbath; but supposing it to be our Sabbath, at the breach of families, think it is (and our Saviour signifieth that Christians should have their Sabbath, as well as the Jews had theirs, Matt. 24. 20.) Woe unto the four Commandement to prove, that was ought to sanctifie it, and that we may the better sanctifie it; to rest from all works that hinder the sanctification thereof; And indeed the Commandement is drawn up, as to command one day in seven to be observed, and whatsoever is that seventh prescribed by lawfulness, to sanctifie it, and to obviate from all works whereby the holyday of it is disturbed, and all this we take to be not all, namely the worshipping of God in a certaine proportion of time prescribed by him, and to that purpose to rest from works, not for any anyvorous significations of false, as the Jews take the practice of the Church in the Apocrypha, is sufficient to invalidate the apostolical and divine institutio thereof; from hence Aramaean, Cyril. Authur, and the Fathers generally, (for I know not one alleged to the contrary.) But to The Lords Day hath no other notion in Scripture, languages, then a day of the Lords institution; and this is confirmed in that it cometh in the place of the Jews Sabbath, which is called in Scripture, the Lords holy day Exod. 28, and Phil. 16. 24. of the day wherein Christ was made the head of the corner, having beene formerly refulged in the building, it is expressly said, that it is the day that the Lord made; and thereupon we reare

Is still in force to bind Christians.

are called to rejoice and be glad in it. And it hath this consecration in the cause of its institution to the first Sabbath; that as on the seventh day the Lord rested from his works of creation, so on the first day of the week the Lord Christ rising from the dead, then rested from his works of redemption. And truly Christ bringing with him a new creation is in sooth that he should bring with him a new Sabbath; and no act so for this, at the day of his resurrection. And truly whatsoe ever doth not rest satisfied with the true ordinance of the Church, must cease not be driven to acknowledge an ordination more than humane, reasonable, charitable. Of the necessity of my confessions, and evidence of express Scripture formerly mentioned. I desire to the indifferent to judge; and to none sooner then to Doctor Prideaux himselfe, none being more able to judge of confessions than he, being to versed therein, and I am well persuaded of the inequality of his affections, and that these writings in the canvassing of this point being extant before this Lecture of his which hath since come to the light of the presses, I am apt to conceive that either hee would have given way to that which comes in my judgement to be the truth; or represented good reason of his dissenting from it. The Apostles example, not in only, but drawing the Churches generally to the same practice, doth argue a constitution: yet more is brought for the confirmation of the authority of the Lords Day then examples. That of searching into the scriptures and as a whole of the old Testament to finde this institutio is a mystery unnoted; and so farre am I from that course, that I know none guilty of it. The ancient Fathers sometimes doe expiate this way; for the setting forth of the honorable condition of the Lords Day, and they build not doctrine thereupon, which if they had done in some particular cases advantageous to our adversaries, it had been enough to have cried us downe.

As for Judaism, I have often shewed, how little colour there is for any such imposition to be call upon us, but rather upon our adversaries: I see no cause to charge the Petro-Isrian with the Ebionites, but were they yeaske-fellowes, whereof
The moralities of the fourth Commandement.

Whereas I finde not the least evidence; yet should not wee draw with them under the same yoke: Cheminsius his discourse I have formerly examined somewhat at large: The voluntary consecration of it by Christians no man hath cause to embrace, who professeth himselfe not satisfied with the bare ordinance of the Church: as, but erth the Doctor did Of Brethren I have spoken enough; yet well fare him that professeth the authority of the day to be so faire divine, that he who shall not fall it, or rashly breake it; such forsooth became worse then the Jew or Infidell. As for the Armillians, what respect soever they pretend to the patterns of the primitive Church, like enough they could be very well content with the Scinitians, to make all days equal in use, as well as they are in nature, or in respect of any miraculous signification; I leave Anaritus to refresh himselfe with the joyce of his owne distinction; It is well that Suare comes to faire so, as to profess that practically it is not alterable by the Church; As for Calvin, Bucer, Cheminsius, and the rest, who are only trayd to affirm that till the Church hath power to change the Lords day to some other, I finde no such thing in Calvin, and Bucer: as for what Cheminsius delivers hereupon, in my judgement he fayth no more then Calvin: though some particulars in him I have found to be ake enough, upon discussion in the 6 Section, of my answer to the Preface: having there met with the same names, named to the same purpose. It is not credible to mee they should give power to the Church to bringus backe to the Jewish Sabbath: in that case who should favour most of Judaline? or preferre us to the Twelue halfswell day which is the Friday. To be instituted in memory of our redemption, admit an ambusious significatiou; That bringing with it a new Creation, and so requiring a new Sabbath: Bishop Andrewes discourse and Athanasius 1200 yeares before him: No day had a better markes for this to be preferred into the place of the Jewsh Sabbath then the day of Christs Reurrection: yet considering that not that day of the yeare: but that day of the weeks is called in Scripture the Lords Day: this makes it evidently to favour of Divine Institution, yet it is well that here it is acknowledged to.

Is still in force to bind Christians.

to be expresly of traditions Apostolical. Beca addeth, &c. on Divines, or Revis. 1. 10. I truth we shall ever give due respect, both to Law, and Gospel: and the better concurrence we finde of them for the maintenance of any doctrine of ours, the more cause wee shall have to relyze therein without fear of cenfure for the mixing of them, or framing any Sabbathian Edict out of them. It is not the first time I have read of some such affecthe in Rogers his preface to his Analysis of the Articles of the Church of England; And the next yeere was printed D. Wiler upon Genesis dedicated to King James, where he states the 2. 3. 2. he concludes his discourse on this argument after this manner: But these allegations are here superfluous; seeing there is a learned treatise of the Sabbath already published of this argument given at by means (meaning D. Round his discourse thereon) which contains Mr. Rogers a most found doctrine of the Sabbath; as it layd down to the former position, which is not able to abide the trial of the Word of God, and Burs warranted thereby, when other human fantasies shall vanish: how regrettable is in their haste and intemperance are not afraid to call them Sabbatharian errors, yet herein call offerance, a new subjeck, Saint Sabbath, more then either Jewish or Papish Institution; much lesse doe wee fear the story of the Jew of Tuscusur; Solomon hath taught us that the righteous shewth his command; and in our Saviours dayes the Jews themselues though very superfluous in the observation of their Sabbath, yet flourished mercy towards their baths in leading to them to weare, and helping them out of the ditch on their Sabbath day. But God can give men over into a minde way of all judgement, as to the definition of their duties, so to the temporal definition of their bodies also, and that as in the way of soundness, when we have manifold experience, in the way of perfection. Now such frivolities are prettyBonjouries, and pleasing to the judicious, provided they are to purpose, and found argument hath not beene wanting to falsifie the doctrine they maintaine: but when we are out of season, or supply the want of better argument, they want their grace, and are pleasing only to the ignorant or partialist. At length I am come into the last Section.

For the one half of this Section, there is little or nothing controverted between us. But here we have a faire distincti-
The Morality of the Fourth Commandment.

It is still in force to bind Christians.

on as good as confirmed, between a ceremonial rest, and a moral rest, which is decreed by a rest from works; as it is an impediment to the performance of such duties, as are then commanded. I can rest morally, so that the distinction may not dye with one meaning: That of Saint Jerome is a quick passage on Acts 13, 18, affirming that Saint Paul when he had been three years preaching in the city of Antioch, did on the Lord's day, use the works of his occupation. I will not answer, at the outward Priests fashion was, as St. Thomas More reports the story, Dominicus de Angliis, certum responsandum, fuitis defecti

...to gratifying his adversaries argument with one member of his distinction and his own, in providing the escape of the herd by a lie when: lest I might be served as St. Thomas More, saved the Priest, pretending to quote such a chapter of Saint Matthew, or Mark, where there were not so many in the whole Gospel, or such verse in one certain chapter, where there were not so many verses at all. Therefore I desire to consult Jerome, but Jerome hath not at all written upon the Acts, and where else to seek it I know not. Yet deny not, but that Distemper the Lutheran upon the 17, Dominical after Trinity Sunday, hath such a passage, Hieronym 

...ex Acts 13, 18, 19, 20, vertit, quidque etiam Dominicus, quidque quidque habetur, cum habeat, magis queque solum.

But where ictis that Hieronimus 30th collect this by such perjugate our Saviour was born under the Law, and knew full well he became him to fulfill all righteousness, and, therefore undoubtedly he never distractive the fourth commandment: indeed there is, who distills the name of Sabbath now a day; and truly the Ancients do usually speak of the Lord's day, in distinction from the Sabbath, because that denomination doth denote the Saturday; but I doubt, that at those days at it is distillated in another respect, even for the talk of it, which is not whereft distillated amongst the Ancients, nor any liberty given by them for sports and pastimes on the Lord's day: But our booke of Homilies speaks plainly in saying, The Sunday is our Sabbath day. And Proclamation that come forth in his Majesty's name usually call the Lord's day by the name of Sabbath, and in the conference at Hampton Court, Doctor rays did make a motion, for preferring the Sabbath day from proclamation, according to the Kings proclamation, neither have we hereof any prelate of this kingdom that then interpreted to alter that phrase: And which is more, our Saviour calls it the Sabbath, speaking of the times of the Gospell, when the Jewish Sabbath was to be buried with Christ, to wit, Math. 24, 20, and Doctor Andrews, in his paterne of Catechetical Doctrine, judgeth this interpretation of that place, and that to this end, so to maintain the continuance of a Sabbath amongst us Christians. I doe highly approve the distinction following of things commanded, and things permitted on the Lord's day, and the explanation of each member; the object of the one, all actions advancing God's service, the object of the other, such things as are no hindrance thereto: As in the first place works of necessity, then works of charity, yet the permission of these, is rightly to be understood: not so as if the works of necessity heretofore mentioned, were in such sort permitted as left to a man's liberty, whether he will perform them or no. For undoubtedly we are bound as much as lyes in our power, to shun a dangerous fire kindled in a Towne, on the Sabbath day, it being a work of mercy, necessarily required. For if to return a pledge are the power punner of it went to his bed, in case it were his covering, were a work of mercy, how much more to save a man's house from burning, how much more to save a whole Towne from being consumed, whereby many might be driven to lye without dores, void of all comfort to the body. So to draw the ox out of the ditch, and to lead Castells to watering. I take it to bee a work of mercy, as tending to the preservation of life in a dumb creature. In like for the cheered of meat for the health of man's body, I take it to be a work of mercy. So that the performing of these in reference to the end whereunto they tend, I take to be of necessary duty (as here they are called works of necessity) and consequently not permitted only; but commanded also in the general, though not in this commandment, but in the second commandment of the second table only; they are said to be permitted on the Lord's day to lye, that the fourth commandment both not to enjoy them nor forbid them, in commanding lye from works on that day, and the...
The moralitie of the fourth Commandement.

242

I do not doubt but that charity begins from self, and the Scripture commands us to love our neighbour as ourselves. And can we perform better love to ourselves in advancing our own good, than by making The Sabbath our delight, to conferre us at glorious to the Lord? As for the recreations, which are here said to serve lawfully to the refreshing of our spirits; this appellation is very ambiguous, neither do I know any difference between the recreating of our spirits, and the refreshing of our spirits; yet here the refreshing of our spirits is made the end of recreation. Against it were good to distinguish between recreation of the body, and recreation of the mind. I think the refreshing of spirits pertains to the recreation of the body; mens spirits are natural and material things, and they are apt to be wasted with naturally; for as life consists in calms, in an hot matter, so heat is apt to spend and waste the matter wherein it is; and spirits thus wasted are recreated, that is, repaired by eating and drinking. And thus provisions of viand are commonly called recreats. Secondly, they are wasted also by labour voluntarily undertaken, and there are repaired, as by the former way, so by rest also. And each way we are allowed to recreate our spirits on the Lord’s day; and to allow such rest to our servants as a work of mercy, so to our own bodies also. But now a days, many conises are called recreations, wherein there is found little rest, and the natural spirits of men are neither waited, and his nature ryed; for in we then the one is repaired, or the other eads. And when all comes to all, I doubt this is, will be, to title the pleasures of our conises by the cleanly name of recreations. Now the Jews were expressly forbidden to find their own pleasures on the Lord’s body day Ex. 34. 13; yet were they not forbidden all pleasure, that belonged only to such a Sabbath as was a fall, and therein indeed hypocrites are taxed for finding pleasure on that day Ex. 35. 3; but the weekly Sabbath was for pleasure and delight, but not for mere taste pleasure, nor for the doing of their own wares. But to delight in the Lord, which is spiritually pleasure, and the recreating of our souls in the Lord, that is, being restored to rest unto him, and the word of God is the best food of the soul; no recreases like unto God’s holy ordinances. Of which
The Morality of the Fourth Commandment.

Right them in the Lord, and he shall give thee thy heart's desire; to meet with the contrary judgment of carnal men, who say, If it profite not to a man, that he should delight himself with God. It is be said that such fruit is not tolerated, to fit a man for his calling the day following: It is very strange, that works of our calling should not be permitted on any part of the Sabbath day, and sports and pastimes fiddle. And shall not the spending of our time in God's service, not publickly only, but privately, fare better fit us to serve God in the works of our calling, and make us more capable of his blessing upon our labours, then the exercing of ourselves in sports and pastimes? As for the maintaining of good-neighbourhood, I appoy to every man, that if he maintain, whether Christian neighbourhood, be not better maintained, if it is not wrought in the repeating of a Sermon, the word is the original being only Communism, or in edifying one another in holy communicatio; then in meeting together at some-bakery, or at a play, or at a may-game, or to look upon a motte dance; whether on the Lord's day which is our Christian Sabbath. It is not fit to maintain neighbourhood, and Communion in things spiritual, as at other times to maintain in good-neighbourhood, and temporal things. To conclude this, there are 3. things that in this discourse give little satisfaction: 1. that under recreations are comprehended not only such courses as recreations, but the Spirit, whereby men are made more fit for labour both of body, and mind, but also (and that more principally intended as it seems) the pleasing of the senses, and especially the eye and the ear and taste, for carnal pleasures are clearly carried under the title of recreations, and refreshments of the spirits, when they will exercise rather to be called the tickling of the belly, 2. In this matter made of the end whereunto recreations tend, which ought to be only to fit us either for the labour and our speciall vocations, or for the works of our general calling, as taste is for meats. 3. Lastly under recreations lawful there seemes to be no intention to acknowledge our convering with God in any recreations; yea, Arisitote could take notice of a pleasure taken in this that a man knows by curious demonstration, that a Triangle containes three angles equal to two right: such like thing was that which Archimedes rejoiced in when he

is still in force to bind Christians.

he cried out, saith Josephus, And Phinehas, as I remember, for Sect. 6; he enquired a great while upon the finding out the equality of the square of the subdected line in a rectangle Triangle, to the square of the two sides: So a scholar takes delight in finding out by curious demonstration, the square of a Circle, a thing confirrved by Arisitote to be known, but the demonstration of it hath not beene found out, above fifty yeares agoe, as Mr. Wriumph upon Mr. Newton should, any pleasure taken in any other worldly thing be comparable to that which ought to be taken in the enjoying of friends, and their mutual conversation? I have heard it computed the feast of makk; how much more should be all other pleasure in comparison to that pleasure which is taken in God, who hath Rivets of pleasures Psal.36.8.

In his habitation, wherewith to entertain in, and to patience upon, the spirits of joy that is in his presence, and in his right hand Psal.64.7, I will be for evermore God's praise. and takes pleasure in us: why should not we take delight in him? Is not all other rejoicing in comparison to our rejoicing in him a rejoicing in a thing of Amos 6.13. no doubt but certainly that leaves any pleasure or pastime in comparison to this, will in the end prove to be a very poor creature. Doth he proceed, after this a rule is given; That this Christian liberty be void of scandal, to wit, of scandal to a person, and not simply caught at: and in what case it is strongly caught at, and in what not, here we find no explanation, which yet I presume will be necessary in every case, that is, judge, especially to me, to much needs be fore being at an end in extreme despair of delving their different cases of mine own head. Or Christian liberty from the yoke of the yoke of ceremonials I have had, that of Christian liberty unto sports, and pastimes, under the gentle motion of recreations, and on the Lords day I never read till now. The Jews to this day continue their ceremonies, but not any abstinence from all sports, and pastimes on their Sabbath; for if it they did, why should the Jews tell them, it were better for them to go to plough then to dance? I in the very last of the Jews' which were yearly, a difference there was in the days of each other, and we were commanded in the 6th chapter of Tham. 39, in no place find any pipping.
The Moralistie of the fourth Commandement.

The 6th.

Dancing and Dionysiacal revels, were also very much encouraged in the Jewish sabbath, and other feastdays, as it is said in the Psalms: 'They despised not the fortune of the poor, nor did they honour the person of the needy. Psalms. 109:27. And dancing was used sometimes at the festivities of the Jews, whereby they testified their rejoicing in the Lord, Jer. 31:10, and with a pipe they came to the mount of the Lord, Ez. 30:20. Moreover, Mahars and other women also with Timbrels, and dances expressed their joy in the Lord for their deliverance from the hands of the Egyptians, and for their safe passage through the red Sea, where the enemies were drowned. And of any such course used on the first and last day of their yearly feasts, which were set apart for holy convocations, we find no example among them; much less as approved, while they continued the Church, and people of God, feast of all the weekly Sabbath. As for love feasts on the Sabbath until above crept in, they continued without exception in great sobriety, only to quicken one another, and provoke unto love, and gracious communication for the edification of their souls. I never heard of any Schismatique how roughly zealous or Stoicall forever, that tooke upon him the authority of the civil magistrate: All for ought I know, concurreth in this, that it belongs only to the magistrate out of coercitive power to command, and compell, but to the Minister of what he pleaseth, only to persuade, and work upon mens consciences: So that the members of this comparison are most indecently yoked: Forgiving men to be of what spirit forever it pleaseth to shap them, and to doe whatsoever they thinke good, though never so unreasonably, and without all example. Of the Jews I have read, that they count it unlawfull to kill a Flea on the Sabbath, and such things must be pinned upon the flese of opposites to grace their cause, for want of better arguments to strengthen it. Infine we have a buffe give to debauched companions in words, when under the clearest terms of Recreations on the Lords Day, the clause here taken is to sacrific unto them instead, and in effect.

FINIS.

Doctor LAKE Bishop of BATH, and Wells, Theses de Sabbato.

1. God at first made us not only men, but also children of God.
2. Therefore we had a double being, or were fitted for a double
   Society.
3. These states are inwrapped the one in the other; For the
   Ecclesiastical prespiriteth the Civill. He that is a child
   of God is a man, and hee must be of the Civill State of
   the Ecclesiastical Society.
4. And the Civill state must be seasoned with, and modera-
   ted by the Ecclesiastical; for a man in his Civill
   State must live as a child of God, and member of the
   Church.
5. Notwithstanding God would that each of these states
   should during this World, have sucessively their principal
   employments.
6. And for these employments hee appointed certaine
   times.
7. The proportion of time allowed, the principal employ-
   ment of the civil state was six dayes; And that which was
   allowed the principal employment of Ecclesiastical state
   was one day.
8. What time himselfe tooke for to work in or rest after
   the Creation, the same did hee assigne to men, and
   made his patterne a perpetuall Law?
9. So then of our time God referred a seventh part for his
   service.

A 10. But
Theses de Sabbate.

10. But in this apportioning as he reserved a seventh part of time, so was that seventh the seventh day of the weeks.
11. Whereof the ground was his rest from labour.
12. For that he would have to be the day of man's rest, because he sanctified it.
13. And though, no man seeth both Jews, and Christians doubt of the beginning of this observance by man, yet I think it began with Adam.
14. God had a Church and a service of his own prescript from the beginning; and why should we doubt whether he clothed then his service with due circumstances of time, place.
15. Did he sanctifie it for his own use? That were absurd to think the Word sanctifying doth refuse it, for whom then? surely for man.
16. And the place fixed together with the Preface to the fourth Commandment [remember] weigh more with me then all the weak presumptions that are brought to the contrary.
17. I conclude then, that the fourth Commandment is not an introduction, but a declaratory Law.
18. But moreover I add, that when it was delivered to the Jews there was superadded a distinguishing reference to that Church.
19. For it was prescribed as a sign of God's sanctifying residence amongst them, and a memorial of their freedom from Egyptian bondage.
20. But these accoutrements derogate not from the first institution.
21. No more doth the forme of Liturgy which was occasioned by the fall, or their freedom.
22. These things shew rather to what especial use they did apply the time, then touch the apportionment thereof.
23. The apportionment of time (of which I take these Questions moved) hath two remarkable things:

1. That God referred a seventh part of time,
2. That he consecrath which of the seven days shall be his.

Theses de Sabbate.

25. The reserving of the seventh part I hold to be by God's Ordinances who is not variable in his choices everlasting, as the World, because appointed before the fall.
26. And so should the following of the seventh day from the Creation have been as lasting, had it not been for sin, for what could have altered it but a new Creation?
27. But man having sinned, and so by sin abolished the first Creation destroyed; though not de jure, God was pleased to make by Christian incarnation of the World.
28. He (as the Scripture speaks of Christ's Redemption) made a new Heaven, and a new Earth; old things pass then away, and all things were made new.
29. Yea every man in Christ is a new Creature.
30. As God then when he ended the first Creation, made a day of rest, and sanctified it.
31. So did Christ, when he ended his work, make a day of rest and sanctified it.
32. Not altering the proportion of time which is eternal, but taking the first day of seven for his portion, because it had made the seventh alterable. Therefore.
33. That this first day succeeded the seventh, and by that was this memorial abolished.
34. And although the Apostles were indulgent to the Jews in keeping the seventh as well as the first, when they converted with them; until the destruction of the Temple.
35. Yet would they not endure, that the Gentiles should be tied to the observation thereof.
36. This first day Christ sanctified not only by his resurrection, but also by many apparitions before his ascension, and after his ascension by sending them the Holy Ghost this is cleare in the Gospels and Acts.
37. The Apostles directed by Christ not only example, but spirits also, observed the same; witness in the Acts S. Paul's S. John in the Revelation.
38. And from the Apostles the Catholic Church uniformly received it; witness all Ecclesiastical writers.
39. And the Church hath received it not to be Liberty of observation, as if men might at their pleasure, accept or refuse it.
The Assembly's Standards of 1689

40. But to be perpetually observed to the World's end; for as God only hath power to appoint his time, so hath he power to give the day that he will take for his portion, for he is Lord of the Sabbath.

41. And he doth it by the works which he doth on the day; the works I say doth diversity a day from a day.

42. Whereas otherwise all days are equal, and the same in themselves; as the fume of Synach teacheth.

43. And then, when God doth any remarkable works, then will he be honoured with a commemoration day for that work; if the work concern the whole by the whole Church; and by a part if it concern a part.

44. And his will is understood often by his precept, but when we have not that we might do it, what does the Church teach.

45. Thus is this catholic rule observable in the institution of all sacred feasts both Divine and Human.

46. The works of the day are the ground of hallowing the day, whether it be weekly or annually, or as particulars erence in Scripture and History.

47. No man can translate the works, therefore he cannot deny the hallowing of the day; a true rule in morality.

48. And no man can in reason deny due respect unto the works, therefore he cannot deny the hallowing of the day; a true rule in morality.

49. Now then seeing the Lords Day hath not altered the proportion of time, but only the day, though not properly, yet, by analogy, though not with the accessories, yet according to the Original Sabbath, it may well agree with the tenor of the fourth Commandment, and the observance thereof be commanded therein.

According to these Theofes which I hold true, unless any of them be confuted, I will not set what I mistake in the Questions or the Answers: nor every particular, but some principal points.

Figure the Section of the Answers in your books, and you shall the better see my Theofes to them.

Question 1.

Vv. What do you mean when you pray after the fourth Commandment, Lord have mercy upon us, &c.

The 49 Theofes answereth, that we mean not the Jewish Sabbath, but that we think analogically to the Original Sabbath we observe. The Lords Day.

Section 2. Sect. 1.

The observance of the Sabbath some say is morall, and perpetual.

By Sabbath you may understand the Lords Day, otherwise none but Heretics hold this opinion.

Then I think the proportion of time is perpetual. Theod 15; though if you look to the explication of the day, it is not perpetual; it hath altered it occasionally, and God certainly oblige he it was intended that it should be perpetual, Theod 26.

But whether is the observance of the Lords Day morall? Certainly this is a morall rule, to hallow the day wherein God doth some remarkable works. Theod 43 & 48.

But Christ did rise for the restoration of the World this day, therefore the observance thereof is morall.

Were it an absolute affirmation of time, the appointing of the Lords Day, it might be doubted; but this is a circumstantial, as it considered the works, then I hold it clear, that though time be but a circumstance, yet the observance of time to understand is morall.

But there is a mutability in the observance of such times as cloath God's works, because the works themselves are subject to mutability, and so the seventh day was changed for the first, because the first Creation needed an inauguration; and by that caufed the Inheritance might make the alteration. Theod 32.

Section 1. Sect. 1.

The Text is clear &c. 2. that the observance of the Sabbath was ceremonial.]

As a shadow it meaneth this of the original Sabbath or the
Theses de Sabbato:

the declaratory cloathed with the accessories. *Thof.* 28, 29, &c. It is certain the original could be no shadow, for it is precedent to the fall.

The declaration may true, as considered with his accessories, but the author of the Questions (I think) mistaketh the text of S. Paul.

For the words referre to the controversy betwixt the Jews and Gentiles; both believers, but the believing Jew would have put upon the believing Gentile the ceremonies, which S. Paul indureth not, either here or in the Galat.

As for the place to the Rom: that tempereth the presumptuous Gentile, who out of the concept of Christian liberty forgot to beare with the weake Jew.

All this is nothing to the Original Sabbath, whereunto (I say) the Lords Day succeedeth, and is in analogy in the fourth Commandment, which hath no mixture of those accessories, for ought I can see in the words.

*Question.* 1. *Section* 2.

It cannot be proved, that the Apostles commanded to sanctifie the Lords day in memory of Christ's Resurrection.

No can? what author ancient is there that doth not hold it to have had his original from the Apostles? he should doe well to allasse them.

It is something discrepant from the doctrine of our Church. You allasse the words of the Homily, but freighen the tene of them, for the Christian People that chose the first day, were those that lived in the dayes of the Apostles, all of them, and their posterity successively to us.

Doth it therefore follow that wee may not keep the seventh day in memory of the world's Creation?

It doth for the Lords Day succeedeth in stead of that, *Thof.* 32. Therefore they cannot confit with the purpose of the alteration, which is to note a New Creation.

Confession commanded the first day should be kept in memory of Chrifts death.

Kept as a fating day, not as a feventh day; and so the Church keepeth it still.

---

Theses de Sabbato:


Sabbath & panis Dei, *Sabbatus comemorium.*

So doth the Church now; but Sunday is Paschae to the Lords Day; and lest they should seeme to Judaize, they did and do begin the Eve after noon, to note it is but a preparation to Sunday.


Saint *Austine* termeth the Sabbath in the fourth Commandement, *Sabbatum commemorationem.*

True, as the Jews did observe it; So himelfe there expoundeth himelfe.

*Quest. 1. Section 4.*

The observance of the Sabbath day by Christ compared to Jewish sacrifices.

This speaketh not of the designation of dayes, but how firmly the day must be kept, and it is as true of the Lords Day.

*Section 5.*

Hebrews 4 mention is made of three refta.

Or one reft rather, which is God's rest, and the participati, *Gen.* 4.

on thereof 3 ways.

Typically.

Spiritually.

The Typicall is the entrance into Canaan, which carried with it a cessation from labours of the Jewish servitude, and Pilgrimage.

From this Typicall may (say the Apostle) were excused through indulgence, and by such some did partake it.

But there was another participation, a spiritual, which came by Jesus, whereunto *in tab* could not bring, which is a resting not from corporall, but spiritual toyles and labours immediately; but mediatey it will bring unto a spiritual blessed rest both of body and soul in Heaven.

This (spiritual) immediate rest or participation of God's rest is called *Sabbatian populi Dei.*

If this be (as I conceive it is) the meaning of the place, what is this to dayes?
Theses de Sabbato.

Some will have a weekly Sabbath a shadow in regard of the frailte of the Reit. 
I thinke the frailte was not as, at least not principally; 
but the Accedence of which in the Theis.
But you are out of your argument, for S. Paule speakes of 
shadow whereof the body is Christ. Now before the fall the 
Sabbath was a kind of shadow of our eternall reit, but not 
of that whereof Christ is the body. 
And to us the Lords day is a foretaste of that eternall reit,
and I hold this shadow to be as lasting as the world.
16. 
New Moone Et cetera shadowes in their substance not their 
accedences, Ergo the Sabbath.
A weake collection; for other feasts were instituted af- 
ter the fall under the Pedagogy of the Law, the Sabbath 
before; therefore this might be made a shadow by accede-
ence, thefe not fo.
Shall I demand of them, when this Sabbath began to be a 
shadow?"
When after the fall he received accedence, it became such 
a shadow as Saint Paul speakes of Col. 2. otherwise it 
was a kinde of shadow of eternall reit in the foundation, 
and the Lords Day continueth to now.
16. 
The Apostle Hebrews 4 speakes of the seventh as sealed 
upon, not sanctified."
Read the middle of this place before.
The Sabbath more ceremonially then the other Comman-
dements; you prove it out of S. Aug. 
And he is plainly his speakes of the Sabbath as the 
Jeues observed it, and had it charge with his 
accedences, but I shall call you to the Original Sabbath. 
Gen. 2. 
Ref.
Response to question 1. Sectio 1. 
Our words and meaning must not agree in our Prayer, 
Lord have mercy upon us, &c.

Theses de Sabbato.

A strange answer; I thinke they muette and doe agree for by 
analogy is the Lords Day contained in the Commande-
ment, and the Church directeth us so to understand.
The apportionemnt of time is everlastling, only the tran-
slation of the day by all that have any understanding to 
Catechize taught to be grounded upon a new Creation suc-
ceeding the old.
The personal defects I cannot reply to, but leave them to be 
reformed. Though the imperfections of the ignorant should 
not be prefered, when the question is made difficult so that 
the learned can hardly affile it. As the author of the questi-
on thinks.

Question.

How shall the fourth Commandement bind us considering 
the forms of words to keep any day but only the seventh?
I suppose in my Theis: I have given a probable answer.

Seeing the apportionemnt of time is eternall, which I 
thinke cannot jutis be denied, I hold the translation of 
of the feast from the seventh to the first day is grounded-upon 
Analogy.
For seeing God was pleased that the day of the Creation 
should be commemorated (as appeareth by the Letter of the 
Commandement) and the first Creation being by fire subdued 
unto, & restored againe by Christ upon the first day where we 
find the reit after the new Creation, there we must fix the feast; 
And this is perswaded by the drift of the Law. 
Except we lay this for a ground, God will have the day of 
Creation observed.
Obserued after the rule of the first Creation it cannot be, for 
then we do not acknowledge the dissolution thereof, I mean 
unto merito.

In testimony of that, and Christs restitution, we keep the 
day of the new Creation, and we are guided to it by the fourth 
Commandement. Question 3.

How shall it appear to be the Law of nature to sanctifie 
one day every weke? Surely here the Author of the questions makes a strange 
answer.
Thesæ de Sabbatho.

For he lootheth himselfe in his distinction of the Morall Law and the Law of nature which he themselves not to understand well.

He would have the Law of nature to prescribe circumstances to actions, and not the morall Law, whereas the morality stands in observing the circumstances of actions, as the Ethicke will teach, and this in the phrase medium rationem.

Secondly, he thinketh that all the Lawses morall are as he calleth them of nature, doe represent the Image of God, and are unalterable even by God himselfe.

Not considering that there is a morality that concerneth man as he is animal rationalis, and reason moderateth the sentient part, which commeth not within the compass of the Image of God.

And in many particulars it is mutable, and dispensable in cases of necessity; as it is held against the Law of Nature that brothers and sisters should marry, but God dispensed with it, but I should write an large argument if I should rippe up these two Errors.

I rather note, that he understandeth not the ground of a Sabbath day, that maketh no other ground of it than Omnes sanitas ordine et decore.

The Lords Day had a higher ground, which I opened in the Thesæ, and that is Christ's Redirection, and thereby a new Infallation of the World.

Which were bound to observe upon the grounds set downe in the Thesæ.

And in a word; Hee that doth not let Gods Word be the guide directing to sanctifie a Sabbath day, I thinketh hee swareth not his opinion according to truth, neither hath he any present from Gods Word.

FINIS.

Defensio Theorum de Sabbatho.

(Handwritten text not legible.)

What the Patriarches did in point of religion, I think they did it by Divine direction. Ye know that the Hebrews did never please God; whereas the Mosaicall Lawes (other then those that had reference to the Church as national, and delivered out of the Egyptian bondage) are to be thought not introductory, but declaratory. Out of question those that concern themselves the suffrages of the service which stood in sacrifices, and, I think concerning the circumstance of time and place.

B 2
Thesee de Sabbath.

The place; for there where God appeared, there did they eret their altars: yes, and in the story of Rebecca it is plain that she went to a set place to consult the Lord. And why shall not the time come under the same condition?

15. The 13Thes must receive an answer from that which is added in confirmation of the 14Thes. It is but an ungrounded conjecture.

16. Where had Romans that opinion? his varying from those whom I answered on the 12Thes freethat he was not of Iustini Martyr or Tertullian his opinion, and yet giveth no reason that may move to credit him, or countervalue what I have allledged for my opinion.

18. Yes, there is more, if you compare Deut. c. 5. with Exodus c. 20. but I meant not only that, but other passages which make the Sabbath a signe of God's re-
didence sanctifying the Jews, &c. which I express
ed in the next Thes.

19. Bese concept may passe for an allegory built upon a witty accommodation of the literal sense which other fathers observed before him. But that cannot be the literal sense of the Commandement. You will not deny it; if you grant that the Sabbath was instituted before the fall, which I think more then probable, though the Broughtonish halten the fall before the Sabbath. And I cannot without good reason yield that the patriarchs had no set time for divine services, I mean a weekly time.

31. True it is, that Christ did rest from suffering upon the seventh, but the self enemy death was not apparently overthrown until the reunion of his foile, and body, till he rose again for our justification, &c. Therefore did the apostles make that the consummation of redemption in Christis Person.

35 You cannot finde in all the 14. to the Romans that the Apostle is positive in the doctrine of days, he express-
eth a mutuell indulgence till men had attained expiation concerning the liberty from Moys Law.

Neither doth he base out the Gentiles against the Jews, but qualify rather the detempered zcle of the Gentiles that were too hot against the Jews; Senes dilitendum est: canis decenderit. It is plain that there was a quallit, whether the Christian gentile should be pressed to observe the ceremonies whereunto to the christian Jews were passeniically addicted but never was there (for ought I read) a question whether the Jews should keep the Lordsay? Nor I think they never refused it. Had there been such a quarrell, I would enlarge the sense of that Chapter, as you do, to our question, but seeing there was not, I see not how it should be reasonably done.

36. I say not that the Apostles imprinted any holiness upon the first day of the week; it was Christirs re-
surrection that honoured that day, which (I say,) the Apostles were to respect not arbitrarily, but necessit-
ably. You may perceive therefore in my Thes. You cannot observe from the beginning of the world any other inducement to the institution of faith, but Gods works done on the day; if it were not a continued work, as the dwelling in Tabernacles.

But you think the Apostles did not prescrie the obser-
vation of that day? No! you confesse they made choice of it, and were movd so to doe by the reason which I alledge, And were not they considerd over all the world &c. where they came did they not all give the same order for the sabb.

37. & 43. I conjure them, becase one answer will clear both; Let us then first agree, what it is for a thing to be Libera observatione. The Quixot in his interpretation, which commonly is receive, leaveth
Theses de Sabbath.

leave that possibility for an alteration by humane authority, if any reason shall perswade a conveniency so to do; though so long as publike authority commandeth it, he will have it dutifully observed. Wherupon will follow a Confessary or two.

First, that this Law doth not immediately bind the conscience, because "Mors humanitatis pollicitur.

Secondly, that Exors/scandalum, a man may transgress it. For example, a Tradesman may work in his Chamber, if no body be privy to it.

If this be the Commentary upon Libera observatio (as if it be well inquired into, you will finde that I do not mistake the meaning) then I professe I cannot like of such a Libera observatio.

For I am perswaded that if all Christendom should more, and have never so plentiful a ground, they cannot alter the day de jure, though de facto they may; but it is worse when perswades do to doe. And why? they cannot alter the first ground, Christ's rising upon that day. Secondly, they cannot alter the uniforme order that upon that unchangeable ground was let down by the Apostles themselves, which were infallibly guided by the Holy Ghost.

And out of these grounds I deduce, that the Law doth immediately bind their conscience.

And that it is to be observed, even where it may be transgressed without any scandal.

Christ and the Apostles were not absolutely bound to say such a foundation of the Lords Day, and so it was Liberae observatio; but they having said it, I deny that it is now Libera observatio; so that under God I know no power that can alter it.

The Fathers speak of the Jewish Sabbath, and Algesrize that it was carnally used by the Jews. But we still wonder the Fathers, if we think they held that there was no Morality in the Letter of the Commandement. For

Theses de Sabbath.

For though there were a mystery figured in it, yet they do not deny that there was a moral proportioning of time for Divine Service prescribed therein; which is the seventh part of the weeke.

It is one thing to say that all our life time we must be religious in our conversation, and keep a spiritual Sabbath; another things to affirm that we must not have a solemn weekly day, wherein to intend onely Divine worship.

This last point the Fathers do not say, the former they do, and to argue from their Omission, is to extend their words beyond their meaning; at least, their meaning is not adequate to the sense of the Commandement.

No nor to their practice: For they did constantly observe a seventh part of the weeke, which I say is the first principle contained in the fourth Commandement.

Though I deny not but there is moreover a limitatation to the seventh day from the Creation exprest, which Christ and his Apostles altered; but this alteration cannot overthrow the first principle; they may both well goe together.

To the particular allegations out of the Fathers I will affirm no more then, that what they say is true, but doth not contradict what I hold. For the mystical sign doth not overthrow the literal of the Commandement. And they understand the seventh day precisely from the Creation, which we confesse altered, and speak not of the divine Ordinance, for the apportioning of time, but the carnall observatien of the Jews.

And your answer to the first Question grounded on the Fathers words may pass for good; but there is more in the Commandement then fo.

Your Answer to the second I cannot so well approve, because it is Exclusive.
**Theses de Sabbath.**

As for your third answer. That the fourth Commandment is not the Law of nature, but a positive law; take the Law of Nature for Morall Reason, then I think there is more then mere positive efficacy in it. For moral reason teacheth to honour the day whereas the work is done; and that moral reason which gave this in charge was Apostolical, and fo of commanding power in both. And then you see that it is neither merely positive, nor merely natural, but mixt, and so binding accordingly, as supra ad Thes. 57. 55-45.

You ask two questions.

1. Whether feasting the Lords day successt the Jewish Sabbath, wee are to keep it in the same manner, and with the same strictness?

First I hold in my Thes., that our Lords day doth properly succeed the Sabbath instituted at the Creation.

Whereupon I separate all the Accessories from Moses Law.

Secondly, The Jews did misconceive the strictness of their Sabbath, as appeareth by the many contradictions of our Saviour in the Gospels, and his General Rule: The Sabbath was made for man, not man for the Sabbath.

Thirdly, They held that they might not so much as kindle a fire, or dress Meat upon that day, grounding their concept upon the Texts that are Ex. 35, 3. 36 cap. 16.

But both Texts seem to be wrested; for that Exod. 35. 3 about kindling a fire, must be limited, by the verse going before, and is not to be understood of any other kindling of fire, then for following of their Trades or Servile works, as they are called. And to Manster, Vanable, and other supposed to place burden their mifhake.

And

**Theses de Sabbath.**

And that it is a blisse against the blessing of the Commandment, I gather from hence: For the Jews that will not put their own hands to kindle a fire, will hire Christians to do it for them; as if the Commandment did not reach Servites and strangers within their gates; and they offend as much in doing it by others, as if they did it by themselves. But to doe they use to abuse the Scripture, and confute their Glosses by their owne practice.

As for the 16. Chapter of Exod. which enforces to forbid the dellaing of Meat, I hold that misstaken also. Read the Chapter, and mark whether you can finde that upon the fith day they were to drelle any more then they did for that day, and lay up the roll undressed until the Sabbath: at what time (I hope) they were to dress it before they did eat it. And indeed the going of Manna is there forbidden, and, a propiti (whereof they had experience) that it would not putrifie upon the Sabbath, though they kept it till then, whereas upon other days it would.

And in this sense doe I understand the severer punishment of him that gathered dicks upon the sabbath day, it was because he them made his provision, and did it, it should be burnt, with an high hand. Numb. cap. 15.

As for recreations I can say nothing, but that feasting the Lords day is to be the exercise of that life which is spiritual, and as a foretaste of that which is eternal, it were to be wished that wee did intend the 6. things as farre as our frailty will reach.

But Festeas non cum perficiis hominibus, and wee must be content to have men as good as we are, when it is not to be hoped they will be as good as they should.

Yet we must take heed that we doe not solemnize our feast vainly as either the Jews or Gentiles did.

Against whom Macaronius is very tart. & Tertul. in his Apolog. C. 1
Theses de Sabbato.

In the Civil Law we find a dispensation for the bondmen in case of necessity, contrary to the Jewish policy, Exod. 34.

Which is followed by our Law, Edward the 6.

Wee may in apparel and diet, be more liberal and costly on feasts then on other days.

As we were Corporall fauces joined to the Eucharist, wherein the rich did feed the poore.

Which afterward for inconvenience was removed out of the Church.

I mean the Corporall feast (although in Sacer Aufla: confessions you shall find, that in Saint Andrew's days there were weddings at the Tourns of Martyrs which Saint Andrew's Sundays.

But though these were taken out of the church, yet upon those days the rich relieved the poore brethren.

Which they little thought of, that for care of breaking the Sabbath have taken away hospitality.

Some men are over-nice in this point, more nice then Christ himselfe, Lie, 14: who on the Sabbath went to a Feast, and was on a wedding bed.

Yet why not , seeing the Sabbath is Symbola Patera, not only quosa, but Levis; therefore resembled to a Feast without the toyle of Acquisition.

So that the Sabbath is not violated by Feasts, (except no Necessitas Perviexit, though Necessitas non est.

Now Necessitas Perviexit, requests that more be employed in providing feasts, as a Kings diet then a Subject, a Noble then a Common man, a College then a single Person.

But we must take care not good winne an ill, joy &c. Allegio which Sacerflum improbus Epistola ch. Capitulorum must not be used.

And we must keep the Apostolts rule, Whether wee eater or drink, we must doe all to the glory of God.

And it ware so hee wished, that the old practice, whereof there is a Pattern in the Kings hast, & some of the Cathedral Churchmen, were every where in use.

That at six a Clock in the Morning Prayers, were every where appointed for Servants and such as were to prepare dinner, to goe then to Church, at whose returne the Masters might goe with the rest of their familys.

As for other recreations, if they be not opposite or prejudicial to Piety, they may well stand with the solemnizing of the Sabbath and other feasts.

Too much Austerity doth rather hurt then good; especially in those days, whereon Indulgences, where of we have Patterns in Gods Synchroleticall Laws, is extorted from those that are in Authority by the general corruption of the times.

Wherefore I would distinguish in such cases between the Precept and permission.

The Precept sheweth what unto men shoulde tend and be exhorted; and it were to be witheld they would follow, and keep the Lords Day, as they are directed by the Canon and Injunction.

The Permission sheweth what must be tollerated for the hardnesse of mens hearts.

Vacation from bodily labour is required both Per se; for it is a figure of our freedom from those Animal toyets in the Church Triumphat, and also Proper diet, that we may the better intend our spiritual life.

To conclude all, being all agree that it must be observed, and differ only upon what ground and how farre; seeing to fetch the authority from God, and to keep it with all reasonable discretion makes most for Piety, in a double care, I incline ather, though I condemn not them that are otherwise minded, willing that sobriety of judgement to all in such disputes, which Saint Paul commendeth Rom. v. 14.

FINIS.
An Errata.

In the preface p. 8, line 23, it is so far to be accompanied mode-
call. In the text, p. 41. line 20, report, read repent. p. 7. line 20, to
scale, read to stile, p. 26. line 17, a new Father, a new matter.
p. 37. line 1. He дек, p. 7. line 15, blot out and p. 45. line 1, was, read
who. p. 46. line 18, would read could, p. 46. line 2, Pilem, p. 50. line 19, rather
then p. 53. line 31, unto a c. I. 5. from I. man, I. of the four I. 40.
I. 35, Thus p. 110. line 16, both read both p. 110. line 16, and by finding the holy Ghost, p. 123. line 2, read Rom. 14
p. 123. line 5, the last now read was, p. 135. line 4, read became on that
day, p. 135. line 24, not read, see page 137. line 15, his read is, p. 144.
23, come without, read thin with our p. 151. line 16, ye read yes, p. 153. line 6, wattle, read wattle, bays, p. 153. line 2, and made read
the seventh mad, line left, that on that day read, that one
day, p. 153. line 11, is to be proved, read is, to prove only, p. 161.
line 15, read Banbury, p. 164. line 7, Rogers upon, read Rogers.
Upon, p. 16. line 16, is contrary read it contrary p. 167. line 6, the last, dele
which the Jews keep, read at the latter foundeth, p. 168. line 16, against, read again, p. 170. line 16, be, read to be, p. 171. line 8, dele
now being, read to be, p. 180. line 6, though he read though
p. 180. line 17, that, read and chart, p. 187. line 12, presence, read
operation, p. 191. line 5, inserted into, p. 196. line 11, well, read will,
p. 198. line 4, oblered them, read observed them, in the p. 200. line 17,
faith that no more, read faith no more, p. 207. line 24, be doth say, read he doth not say, p. 222. line 47, Gerardus, p. 330. line 4, read supposition it, c. 6, that God, dele that,
& read God p. 333. line 15, of Ephesians, read of Titus p. 340. line 13,
can, read I call.

Thf. de Spbbs.