AN EXAMINATION AND CONFESSION OF A LAWLESS PAMPHLET, INTITUL'd, A brief Answer to a late Treatise of the SABBATH-DAY: DIGESTED Dialogue wise between two Divines, A and B.

By Dr. FR. WHITE, L. Bishop of ELY.

2 COR. 13. WE can do nothing against the Truth, but for the Truth. Hieronymus, de Lactifranis, dicit: Facilis es vinci posse, quam persuadere.

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TO
THE CHRISTIAN
AND IUDICIOUS
READER.

The Reason and Occasion inducing
my Superiors to employ me in a
service of the Church, for penning
and publishing a Treatise of the
Sabbath, and of the Lord's-Day,
is delivered in my Epistle Dedi-
catory to the Lord's Grace of
Cantebury: And my intention
in performing thereof, was to deli-
ver and maintain the Orthodoxall
Doctrine of the Primitive
Church, and the Doctrine of the
Church of England, authori-
sed by the Lawes and Statutes of our
Kingdome, against the
Sabbatarian Error of one Theophilus Brabourne: and
because this Errant had grounded the most of his Ar-
guments, upon certaine Principles borrowed from some Modern
Teachers of our owne Nation, I was compelled to examine and
confute the same.

This service being with much Care and Diligence performed

A 2

by
To the Reader.

by me, I expect some thanks for convincing and converting that Error, and for preventing the farther spreading, and injurious of his Error; but at least I presume to have obtained a charitable construction of such Passages in my Treatise, as were subterfuge to a farther discovery of Verity; and that if any had found cause of disagreeing from me, they would in a charitable and peaceable manner, have preserved their Exceptions.

It hath now so fallen out, that contrary both to my desire and expectation, A certaine clamorous and audacious Scripture-wait, a Person of a very weak judgement, but yet exceeding confident, and arrogant, hath vented a Lawless, and licencified Pamphlet, and re-proved Dialogue, to which of the Proclaimers, with open mouth, that my Treatise of the Sabbath overthroweth the publick Doctrine of the Church of England, touching that Question.

Now, the whole matter and frame of his Dialogue is so rude, and unpolished, and the Author thereof is so notorious for his ignorance, envy, and presumption, that it rather merits execration than correction; and many Persons of worth and quality, have preferred me rather to concern me, than to confute either the work, or the workman.

But when I consider the cause it selfe, and the humour of such People, who are always ready to conceive that some faction, to be inscripable Verities, if they pae in publick without just reproves, I conclude, it can be no instruction in piety, or useful in defence of Verity, against calumny and iniquity, nor have any worthy factor the Author is, unless in what I shall confute.

Now all which I shall desire of the judicious Reader is, that he take into consideration, the main objection of the Dialogue, which is, That in my Treatise of the Sabbath, I have overthrown the publick Doctrine of the Church of England touching this Question.

Secondly,

Secondly, that he will duly and impartially consider, and examine in the balance of true judgement, the Adversaries Exceptions, objections against my Arguments and Positions, and my Answer, and justification of the same.

Concerning the main affirmation of the Author before mentioned, the Reader may easily discover the falsity and iniquity of it: for the Doctrine of the Church of England concerning the Sunday, and other holy days, is, in plain and express terms delivered in the Statute of Quirino and Sexto of King Edward the First, cap. 3., in manner following:

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 is left to the authority of Christ's Church to be determined, and assigned orderly to every Country, by the discretion of the Rulers and Ministers thereof, as they shall judge most expedient to the setting forth of God's glory, and the edification of their People. It is therefore enacted by the King our Sovereign Lord, with the advice of the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that all the days hereafter mentioned, shall be kept holy days, and none other: that is to say: All Sundays in the yere, The days of the Feasts of the Circumcision of our Lord Jesus Christ, of the Epiphany, of the Purification of the blessed Virgin, of S. Matthias the Apostle, &c. And that none other day shall be kept holy day, or to oblige from lawfull bodily labour.

The former Statute being repealed, Anno primo Mariae cap. 2., was revived, An. prim. R. I. c. 6, cap. 25; and is as this day in force, as appeareth by the book of Statutes, pag. 894. and by the judgment of the Reverend Judges, and matter in our Laws.

A Second passage, which I desire the judicious Reader to不失经。
To the Reader.

observe, is; That the Doctrine concerning the Sabbath day, and the Lord's day, maintained in my Treatise, agree exactly with the unanimous Tenet of the Orthodox all Catholic Church of ancient times: and the same agree likewit with the Tenet, both of all the School Divines, ancient and modern, and all with the Tenet of the best learned and most religious Divines of the reformed Churches beyond Sea. And lastly, the same is agreeable to the Tenet of the Holy Martyrs of our own Church, Bishop Cranmer, John Frith, William Tindal, D. Banks &c. And the other opinion, that the fourth Commandment is a Precept of the Law of Nature, and purely and only Moral: And that the observation of the Lord's Day is expressly commanded by that Precept of the Decalogue, is a novel Position, repugnant to all, or most Orthodox Divines, who have instructed Christian people in the ways of godliness, in former or modern times.

Every one of the former Passages, is sufficiently proved and confirmed in my Treatise of the Sabbath, that no just exception can be taken against my proceeding, in handling this Question: and therefore the bulwark, and impudence of this blustering Dialogue is defensible, when he affirms, that my Treatise of the Sabbath overthrows the Doctrine of the Church of England.

Lastly, all the Reward which I desire to receive for my trouble in this, or in any other Service of the Church, is, that the Truth which I have faithfully delivered, may be maintained, and my integrity be protected, against grossly, impudent, and unlearned Calvinists, such as the Author of the Dialogue hath professed himself to be, in this, and in some other of his low and baseless Pamphlets.

For although this Dialogue poster hath concealed his name, yet Exunge Leos, the world may easily conjecture who the Creature is, by his foul paw: The Scope of his writing in his Pamphlets, is, to magnifie his own Zeal, piety, and integrity, so to persuade the World, that he alone is left a Prophet of the Lord, and is guided with the Spirit of Virtue and Fidelity: and that the present Fathers and Rulers of our Church, and other conformable Persons who comply with them, are little better than Hireling and Blinde Guides: And (besides his ignorance, which is notorious) the violent Man, is so far transported with bitter Zeale, that whatsoever proceeds from him, is licentious, clamorous, scandalous, and abusive: and his Pamphlets are fraughted with such Materials, as are apt to poison Christian people with contempt and hatred of Ecclesiastical Government, and present Religion established in our Church. Also he is polluted with a graceless and malignant humour, to wit, looks whatsoever gives all other judicious and godly Persons least content, enraged him against such as are involved in the Government and publick Service of the Church.

But I shall detain my Reader no longer from the Examination of this Man's Quarrel and Objections vented in his Dialogue, and my Answer, and Reply shall make it evident, that the Doctrine propounded, and maintained in my Treatise of the Sabbath (meagre the malice of this Blatant) handest firm, and is not subject to any just Reproof.

Vivum Amendment, quod recte praecepit. Prove all things, and hold fast that which is good.

A devout Friend of all those, who are lovers of Truth and Peace.

Fra. Elenius.
The Title and Inscription of the Dialogue.

A

BRIEF ANSWER, TO A LATE TREATISE
OF THE SABBATH-DAY:
Digested Dialogue-wise, betwixt
two Divines, A and B: beginning
with these words,
Brother, You are happily met.

HE saying of Saint Augustinus may justly be applied to this Dialogueto wit: It is an easie matter, for such as cannot be silent, to frame babbling answers: and none are so forward to raise, as empty Casks puffed up with Vanity; but although Vanity can make louder noise than Verity, yet it will have no power to prevail against Verity.

B

Now
Now upon the examination of the Cavils and Objections contained in this Dialogue, it will be manifest, that the Author thereof is not a person in any measure qualified with endowments and abilities requisite and necessary for such an Undertaker; to wit, with sound judgement, sufficient Learning, love of Truth, together with Modesty and Humility. For instead of bold and substantial proceeding, the tedious Reader shall find no help in his Dialogue, but presumptuous Dictates; absurd and non-concluding Objections; perversion of the true state of the question; solution of Arguments, by denying the Conclusion, and pretension of the Premiss, abuse of Terms when heereth Authors' rude and irreverent Behaviour, toward the Person & Calling of Him, whom he fillet his Adversary. And, the most of his Positions concerning the Sabbath, and the Lord's day, are repugnant to the common sense of all learned and godly Ministers, who have treated of this Argument in ancient or modern Times.

This rude and graceless creature had not the honesty to consider, that the Author of that Treatise, against which he barkeeth, undertook his Work by command of High and Lawfull Authority, and the true Reason, inducing his Superiors to employ him in this service, was urgent and important.

For a pellient, and subtle Treatise was published, and dedicated to his Royall Majesty, in which the Author maintained, with much confidence, and with sundry probable Arguments, That the old Sabbath of the 4th Commandment (and not the Sunday or Lord's day of every week) ought by divine Law to be religiously observed in the Christian Church.

Now the Grounds and Principles, upon which that Sebastianian built his error, were the same Positions and Dictates, which this Dialoguereso- cured, and some late Teachers of our Nation have perpetually maintained, in their Pamphlets, Lectures, and Catechismes: and had these Positions, and Dictates beene divine Verities, it would have beene impossible to have sol- ved Th. Br. his Objections in a clear and substantial manner.

For it is most certain, that the Sabbath day commanded to be kept holy in the 4th Precept of the Decalogue, was Saturday, the seventh and last day of the Week: That day of the week, in which Almighty God ceased, or resteth, from the works of prime Creation: That very day, which the inferior perpetually observed in their Generations. The same day, concerning which the Prophets so often contended with our Saviours: The day, with was a figure of Christ his resting in his grave; and of our Christian Sabbath, or Spiritually Resting from Him. Reade the Bishops Treatise, pag. 182, 183.
Now this being a certaine and undeniable verity, it will be consequent, that if the 4th Commandement of the Decalogue be simply, entirely, and properly moral, and of the Law of Nature (as this Objector pretends), *Then* the Sabbath of every Wecke must be observed by Christians, and not the Sunday or Lord's Day in the place thereof.

A necessity therefore was cast upon the Bishop to examine this, and such like Sabbathian Principlers, and to demonstrate the falsity of them: For He was not otherwise able, by any course of true Disputation, to solve Th. Brab. his objections. *Sine causa enim aliquis carmen constare videbitur, tradecem non constare videtur.* It will prove fruit labour, for any one to endeavour to lay off the boughs or branches of a Tree, if he shall fall suffer the Root to grow.

Also because Th. Brab. had, upon the former Principles, lifted the Lord's Day an idol, and a Superstitious Tradition: *The Bishop thought it his duty to vindicate the honour of that Day; and to deliver the true grounds, upon which the Christian Church observeth it:* also to declare the Antiquity of the Observation thereof; and the more to advance the honour of the Day, he collected out of the Primitive Fathers, Ecclesiastical Histories, and Ancient Records, sundry remarkable observations, concerning the Religious use, and sanctification of this Day, *Page 196. &c.*

Lastly, because some Novell Teachers, here in England, had wronged this Day, by converting it into a Legal Sabbath; and likewise they had presumed, without any lawfull authority, to lay heavy and unreasonable burdens upon God's people: *Affirming that all bodily exercises, and all civil pasture and Recreation, (although the same be labor and benefit) is simply unlawfull, upon all hours of the Lord's Day; and not only unlawfull, but a mortall and enormous crime, of the same quality, and in equity, with Murder, Adulterie, Theft, &c.* The Bishop had just reason, to discover the error and fallacy of such principles and arguments, upon which their prelumpous Dogmatizers grounded their rigid edicts, *Page 255.*

Now after all this the Bishop himselfe is persuaded, and so likewise are his Honourable and Religious Superiors, that he hath performed faithfull, profitable, and necessary service to the Church (whereof he is a member) in composing and publishing his Treatise of the Sabbath: *And likewise his confidence is, that those honourable and Reverend Commanders, who employed him in this religious service, will ever protect him, against base, envious, and furious abuses and detractions (such as he is rudely, and unjustly loaded withall) by this unmanly, and false-mouth'd Dialogue Broocher.*

Nevertheless, if any learned, judicious, and modest Reader shall at any time now, or observe any passages in his Treatise, seeming to them repugnant to Orthodoxall Vrity, *let them proceed soberly, substantialy, and modestly, in propounding their exceptions;* *The Bishop is, and ever*
ever will be ready (without giving the least offence) to yield them a just and reasonable satisfaction.

But rude, envious, and clamorous Carpers (such as this Dialogue-Broacher, and hath ever bin:)& are incompetent Judges, in Questions and Controversies of this quality: for such Men's Tracts, and Pamphlets, contain nothing, but only that, which is Verbail, Illiterate, and no ways sufficient to discover or settle Truth. The end also of their writing is not Verity, but they study only to flatter an irregular Multitude, which is adverse to Eclesiastical Regimen held in our Church: and the Leaders of the Anarchical Sett, by applying themselves to the humour of these Professors, gain popular applause, and likewise authority to make their own fancies, and traditions to be no lefs esteemed, than Divine Oracles.

For being wilier as Serpents, they have by long and subtile experience observed, that impudent speaking, clamorous inveighing, virulent declaring prevail more with that generation, than solid, material, and substantial disputing. Now this verbal force hath the most power of this Dialogue observed, both in this, and in all other his malicious Pamphlets.

The Bishop of Ely his Positions, concerning the Old Sabbath Day, and the Lord's Day, which are opposed by the Dialogue-Broacher.

Thesis 1. The Law of the fourth Commandment, concerning the religious observance of the Seventh Day Sabbath, of every week, was not purely moral, or of the Law of Nature, but as were the other nine Commandments of the Decalogue.

This Position is confirmed by Demonstrative arguments, in the Bishops Treatise of the Sabbath, pag. 16. unto pag. 37.

Thesis 2. The Law of the fourth Commandment, concerning the Seventh Day Sabbath, was Legall, in respect of the special Day destined by the letter of that Commandment. The same Law, in respect of the literal Object thereof, is sealed under the Gospels, and obligeth not Christians to the religious observance thereof, as it did the Jews in time of the Old Law.

This Position is confirmed by many weighty arguments, and by the Varnomim testimonio of the Ancient Fathers. Page 6. 7. 8. 148. 161. 276.

Thesis 3. The Christian Church, in the New Testament, hath received no special, or express direct precept, in holy Scripture commanding the
fame, to observe any one particular, or individually day of every week, rather than another, for their Sabbath: Neither hath the Christian Church received any Divine mandate, to observe any day of the week, according to the rule of the fourth Commandment, pag. 189. 239.

_Thesis 4._ The observation of the Lord's day, is not grounded upon the particular Law of the fourth Commandment; But only upon the Equity of that Commandment, and upon the practice and example of the holy Apostles, and of the Primitive Church. And after such time as the Perfections of the Christian Church by Infidels crazed: Then godly Laws and Canons were framed by Constantine the great, and by other succeeding Emperors, Theodosius, Valentinus, Archdiuers, Leo, and Antonine, and by Bishops in their Synods, for the religious observance of the Lord's day, pag. 109. 110. 135. 143. 189. 211.

_Thesis 5._ The Sabbath day of the fourth Commandment, and the Lord's day, both in holy Scripture, and in the writings of the godly Fathers, are made two distinct days of the week: Neither was it the ordinary sile of the Fathers, and Primitive Church, to name the Lord's day the Sabbath day, in a proper and literal sense, to wit, in such a sense as the Tenets filled their Seventh day the Sabbath day, pag 201. 203.

_Thesis 6._ There is no Divine Law extant in the old, or in the New Testament, prohibiting secular labour, and all bodily exercise, and honest recreation, upon some part of the Lord's day, namely at such time of the day, as the religious offices thereof are ended; much less, there found any divine Law, which makes honest and sober recreation, in manner aforesaid, an enormous crime, equal to Murder, and to Adultery, pag. 229. unto pag. 267.

_Thesis 7._ The Sanctification of one particular day in seven, is neither any principle of the Law of nature, nor yet an immediate Conclusion of the same, neither is the same commanded by any written Evangelical divine Law: nevertheless, the same is conformable to the Equity of the 4th Commandment of the Decalogue, and befits The religious observance of one day in seven, is a convenient time, for God's publice and solemn worship; and the Christian Church since ages, since the Apostles, hath depoited one weekly Seven-day, to the fore-said end: And therefore it is a thing just and reasonable, to continue the same observance, pag. 241.

_Thesis 8._ There is no express Commandment written in the New Testament, concerning the religious observance of the Sunday of every week, rather than of any other convenient day of time. Nevertheless, because the Christian Church ever since the Apostles age, hath been accustomed to observe this weekly-day; and it is a received Tradition, that the holy Apostles themselves were the authors of this observance: and also the main reason upon which this observance was first grounded (to wit, the Resurrection of Christ}, upon the day, called the Lord's day, is a just and weighty motive to induce Christian
A. Brother you are unhappily

B. And you Brother,

A. I would I might, I might

B. Have you not heard, have you not heard,

A. Have you not heard a late Treatise of

B. The Sabbath, published by an ent

A. I pray you, what think you of it;

B. I think it is very dangerous. 

A. What means you by that;

B. Because it overthrows the Doctrine of

A. Yes, I have both seen and perused it;

B. What will you, or will you, or will you

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B. What will you, or will you, or will you

A. I pray you, what think you of it;

B. I think it is very dangerous. 

A. What means you by that;

B. Because it overthrows the Doctrine of
A. Pardon me, that seemes to mee impossible.

B. Why?

A. Because he saith expressly in the very title page of his booke: That it containeth a defense of the Orthodoxall Doctrine of the Church of England, against Sabbatarian Novely. And therefore I am confident, he will sooke to make that good.

B. Be not too confident, you know the Proverb, Frontis rara fides: The foulest causes may have the fairest pretences.

Ans. The substance of the precedent interlocutory babble is: The Bishops Book is a dangerous booke, and that to himselfe, if it were examined before Competent judges: for contrary to the title of the booke, it overthrows the Doctrine of the Church of England, in the point of the Sabbath.

Our answer to this accusation is, 1. That if we will rightly understand the quality of it, we must first of all define who are Competent judges. Now the holy Scripture, the Law of reason, and all prudent men require these properties following, to the Constitution of Competent judges: 1. Lawfull authority: 2. Sufficient learning and knowledge: 3. Fears of God: 4. Wisdom: 5. Integrity and love of Verity.

The Bishops Treatise of the Sabbath hath alreadi.
A. That is true you say. But yet I cannot
be persuadid, that so great a personage
would so farre overshooe, as to give that
advantage to those, whom he makes his
adversaries. Nay, you know his booke is
dedicated to the Arch-Bishop of Canterbury,
by whole direction, and that according to
his sacred Majesty his command, he was set
upon this work: both for the preventing of
mischiefe, as himselfe faith in his Epistle
Dedication to the said Arch-Bishop. and to
fetle the Kings good Subjects, who have
long time beene distracted about Sabaatar-
ian questions. Now if he mainaine not,
but (as you say) overthowe the Doctrine
of the Church of England, he wil have
small thankes from his sacred Majesty for
his paines, who is the Defender of the Faith
of the Church of England, and hath ofien
tollemenny protested, and that in his pub-
like Declaration in print, that he wil nev-
er suffer therein the least innovation. And
what thankes then can hee expect from the
Arch-Bishop,

Bp. how you? And instead of preventing, he
will pull on greater mishiefs. And in head
of telling the Kings good Subjects, he wil
fill their minds with greater distractions.
And therfore Brother, in so saying you lay a
heavy charge upon him. It is dangerous to
to charge a Person of that Dignity, and
Esteeme in the world. Take heed therefore
what you say. You know also, that he is a great Scholer, deeply learned, a Re-
verend Father of the Church, so as his judg-
ment is taken almost for an Oracle.

Answ. The summe of the former discourse
is: That the Bishop can expect small thankes
from the Arch-Bishop of Canterbury, to whom his
Booke is dedicated: or from his Majesty, who
will suffer no innovation in Religion: if he bring
of note for learning, and a Bishop of the Church,
hath, in head of letting the minds of the Kings
loving Subjects, distracted, or led them into error.
To this Veralle discourse it is answered, that
the Bishop hath already received approbation of
his worke from his sacred Majesty: and as much
thankes, and respect from the Lords Grace of Can-
terbury, as a faithful person can expect, or derive
from a Superior: and continuing as he hath begun,
he is in no danger to lose either his Majesties, or the
Arch Bishops, or any other worthy Persons law-
full favour.

a. The
A. You know what is laid in a late book allowed by Authority: That the holy Fathers in God, the Bishops, are to be guides in Divinity, to the whole Charge of inferior Order; So as all Priests are to submit to their godly judgments in all matters appertaining to Religion. And the reason is given, because the Fathers of the Church now and always do, in the great mystery of godliness, comprehend many things which the common people do not: Yes, also some things which Ministers of the inferior Order do not apprehend. So as it is expected of those Holy Prelates, that we must lay our hand on our mouth when they speak, and be altogether regulated by their profound dictates.

B. I remember well the Book, and I cannot but wonder, that those passages were not expunged, with many others, when the Book was as called in, and then the second time published You know we live in a learned age, and we deny the Popes infallibility.
infallibility, or that it can convey it telese, as from the head, and to confine it telese within the veins of the body of the Presbytery: Or that a Rooket can confer this grace Ex opere operato. And believe me Brother, when we see such a Papal spirit begin to perk up in this our Church, is it not high time, rrow you, to look about us? Shall we stumble at the Yone day, and so the Medician of the Calpel clove our eyes, and become the Amone Vaillal of blinde Obedience? No, no: In this case therefore, were Goliath himself, the Champion, I would by God’s grace try a fall with him.

Answ. It held Bayard were armed with David’s spirit and fortitude, what Gyant were able to hand before him? But if his whole strength confineth in wanting and facing only, Quod postea Simile, sed videatur esse Leo? What can it avail an Ape, to conceive himself to bee as strong as a Lion? But pulling by this vaine affection, let under the matter delivered by him, into examination.

1 He confirrith a moderne Writer, for affirming, that the Bishops of the Church, are Guides to the inferior Clergy, to direct them in matters of Religion.

2 He disputeth against this Position in manner following: The Pope is not infallible; Ergo, the Bishops being Vices of the Body, whereas the Pope is Head, cannot be Judges or Guides, to instruct the inferior Clergy.

3 He affir, that the Author, whom he opposeth, is guided with a Papal spirit.

Now this (as I conceive) is the Summe and marrow of the Dialog after his argumentation.

In answer hereunto, the Bishop first saith: that if this Objecter had intended to proceed in a right method of Disputation, he must first of all have stated the Question, and considered what Indecent power the Bishops of the Church of England challenge concerning regulating and deciding matters of Controversie, in Religion: and then he might have framed Arguments, made Inferences, and used his Inveccives, and Declaimations, and not before. But being bold and blinde, and not regarding and considering the Churches Tener, concerning Episcopall power, he disputeth in a rude and deriding manner, rather venting his malice against the Order of Bishops (as Heterodoxy in ancient times were wont to do,) than delivering any thing true, substantial, or to the purpose.

1 The Question is, whether Bishops lawfully called and qualified, according to the Apostell rule, have any power of judicature, in matters belonging to Religion, or in questions Theological.

2 Whether they be Vices of the Pope, and guided by a Papal spirit, if they challenge or exercise any such power.

3 Whether they can have no such power, un...
likeness are endowed with Divine Grace, Ex opere operato.

Now to the Question, an Answer:

1. That Bishops, similarly called, and qualified according to the Apostles' Rule, have a ministerial and subordinate power, and authority derived from Theological Controversy, by the Rule of holy Scripture, and by the consentient Tradition, and by any other ancient and orthodoxall Catholic Church. For, Timothy and Titus being Bishops, immediately ordered, exercised such power in the Church. The Bishops and Fathers in the chiefest Council, did the like. So, St. Cyprian, St. Augustine, St. Irenaeus, St. Athanasius, and all other orthodox Bishops in their times, and the inferior Clergy, and all other Christian people submitted themselves unto them.

2. To enable Bishops to execute this power, in such manner as they illustrated, it is not necessary, that they be endowed with miraculous inspiration, as the Holy Apostles were: but they may attain ability to perform the by divine Study, and meditation of holy Scripture, and the learned writings of the godly fathers, by the assistance of ordinary grace: And this appeared by the Bishops in the Councils of Nice, Constantinople, Ephesus, and Chalcedon, and by Irenaeus, Cyprian, Ambrose, Augustine.
Learning, Piety, Virtue, and therefore Bishops may not be Judges of the inferior Clergy.

Our Answer is, 1. That by the laws of our kingdom, and the Canons of our Church, many learned Persons are appointed to be Affiliants unto Bishops; and in our National Synods (in which all weighty matters concerning Religion are determined), nothing is or may be concluded, but by the common Voice and consent of the Major part of the Convocation, which consisteth of many other learned Divines, besides Bishops.

Secondly, it is to be observed, that order may be preserved, discord prevented, and heresy condemned; it is necessary, that there be a power of judicature, in some able and worthy persons: and our State walking in the way of pius Antiquity, hath founded this power in the Bishops of our Church: for it shall be left free, to every singular, and private person, to frame a rule of faith, and to judge and determine matters of Religion, and Theological questions and Controversies, by his own private skill and spirit, it will then be consequent, that there shall be a common Ecclesiastical rule of faith to seduce unity in Religion, but the people of the land will be divided into as many sects and factions, as themselves please: and a greater confusion will be among the Christians.

Christians, then there was in old time, among Pagans and Infidels.

Lastly, it appeareth by the form of making and consecrating Bishops, Priests, and Deacons, authorized in this kingdom, that the inferior Clergy are obliged to submit themselves, to the Bishops, being their Ordinary, and to whom the charge and government is committed over them.

The words of the book of Ordination, are these which follow:

Bishop.

Will you reverently obey your Ordinary, and other chief Ministers, unto whom the government and charge is committed over you, following with a glad mind and will, their godly admonitions, and submitting your selves to their godly judgements?

Answer:

I will so do, the Lord being my helper.

Having this far proceeded in declaring both the quality of Episcopal authority, in judging the inferior Clergy: and also how necessary it is, for preservation of unity and faith in Religion, that this authority be respected and maintained: in the next place we will examine the weight of the Dialoguer's objections.

Object 1. If Bishops are to be guides to the inferior Clergy, in matters of Religion: then the inferior Clergy, must lay their hands on their mouth, and be altogether regulated by their Dictates. But this is unreasonable, &c.

Answer. No such thing will follow: for although the inferior Clergy are to be guided by the
the Bishops in matters of Religion, so far as the Bishops instruct them, according to the common rule of faith collected out of Holy Scripture, and confirmed by the Voice of Primitive Antiquity, and which is approved and ratified by the Church, whereby they are members: yet they are not absolutely or altogether to be directed by the Bishops; for they have liberty to dissent, if by weighty and substantial arguments they shall be able to demonstrate, that the Bishops determination, or doctrine, is repugnant to Orthodoxall Verity.

But now againe on the contrary, if any of the inferior Clergie proceed (as the Dialoguiter hath done,) &c. to produce nothing weighty, or solid, or firm, or solid, but that which is merely speculative, declaratory, and verbal: then here is that cause, that the inferior Clergie, in due obedience, shall submit themselves to Episcopal and judgament.

Object. 2. A Bishops sentence cannot conserve Grasse, or operar operare. Ergo, The inferior Clergie are not bound to submit themselves to the Bishops judgament, &c.

Ans. The ground of this objection is apparently ill: for if inferences are not bound to submit themselves to the judgement of any, but such only as have received extraordinary grace to operar operare, &c. Then it will be consequent, that Parsihians are not obliged to submit themselves to the instruction of their godly and lawfull Fathers: neither are Children bound to submit themselves to their Parents directions, because

cause holy order, and paternty conserver extraordinarie grace to Predes, or to Parents, ex operar operare, to instruct their Parochians, or their Children, as the Holy Prophets and Apostles instructed the Church, to wit, by a miraculous power of inspiration.

Object. 3. Bishops have not such infallibility as the Pope challengeth: for we deny the Popes infallibility, or that it can convey it selfe as from the Head, and confine it selfe within the Preists of the body of the Precary. Ergo the inferior Clergie are not bound to submit themselves to the Bishops judgement.

Ans. 1. If none may instruct and guide others in matters of Religion, but they only, which have such infallibility, as the Pope claimeth, &c. and is conveyed from him as the head, into them as Veines: Then neither Saint Augustine, nor any other of the Fathers, nor any other man since the Apostles, might guide and instruct others in matters of Religion: for none of these had such infallibility, as the Pope claimeth, &c.

Secundy, If none may be guides to others in things Divine and Religious, but such only as have the same infallibility which the Popes claimeth: how comes it to pass, that the Author of the Dialoguiter, having neither extraordinary nor wealth of learning, pretendeth to make himself a judge, &c. and Instructer of others, not only in his owne Cure, but of all men, learned, and unlearned in the kingdom of God, if any man may (as all Wife men doe) from his works contained inter tro

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E. nce
A. Brother, such a resolution had need have a good ground to stand upon: and being a matter of such moment, it requires our best zeal & strength, especially to vindicate the Doctrine of our Reverend Mother the Church of England, which wee have sucked from her purer Breasts, nor one by one, but to vindicate her name from reproach: for if it be so as you have said, that the Doctrine of our Church is by that book overthrown, then consequentely (as I conceive) the must deeply suffer, and be wounded through the sides of tho'se, whom he so often in his Book brandeth with the odious name of Novell Sabbatarians.

B. Brother, you conceive aright; for in truth, all tho'se Calumnious, and odious Termes which he gives to tho'se, whole opinions (except Brabourne's only) he imputeth in his Treatise: as venomous Serpents, Noisome Tares, Pestilent words, and Vnicane Beasts (termes to bee abhorred of all true Christians) and in a word Novell Sabbatarians, they all rest upon our deare Mother the Church of England &. For who are the most of tho'se, or rather all, whom he thus sligmatize with, are they not, or were they not in their time, the truebred Children of the Church of Engl. all unanimously professing, and maintaining her Orthodox Doctrines? Can therefore the Mother bee free, when her pious Sons are so traduced and reproached, and that for defending tho'se very doctrines, which by her means they sucked from the breasts of both the Testaments:

A. That must needs follow, I confesse.
"and in moderne times have grounded their er-
court, bouching the necessary observation of the
effery legall Sabbath.
" The Reader shall finde these Principles and
" Positions peremptorily taught for divine truth
" (by those Teachers whose opinions the Bishop
" impugneth) layed downe in his Treatise, Page
" 20. et al.
" The observation of the Seventh day, and also the
" respectiverly from worldly affairs is morall, ne-
" ther is there any thing in the fourth Command-
" ment that might intimate it to be Ceremoniall.
" The 4th Commandment can be no more partly
" morall, or partly Ceremoniall, than the same living
" creature can be partly a Man, and partly a beast.
" The fourth Commandement is part of the Law of
" Nature, and thus part of the Image of God, and is
" no more capable of a Ceremony, than God himselfe.
" The fourth Commandement, in every part there-
" of, as it is contained in the Decalogue, is morall, and
" of the Law of Nature.
" The Decalogue being the same with the Law of
" Nature, is one, and the same for ever; it followeth
" necessarily, that the Sabbath being a part of that
" Decalogue, is to remaine for ever.
" The observation of the seventh day is of the Law
" of Nature: it was established before Christ was pro-
" moted, and therefore it is not ceremonial, but of the
" Law of nature, and perennall.
" The Summe and substance of the former Posi-
tions is: the fourth Commandement of the
" Decalogue, is purely, entirely, and totally mor-
" all; it is a Precept of the Law of Nature, and
" of
" of the same quality, both for morallity and per-
" nency, with other Commandements of the
" Law of Nature, neither was there any thing Cer-
" moniall in it.
" Now the judicious Reader will presently
" observe, that the Sabbatian heretye, concerning
" the perpetuall observation of the old Legall
" Sub. is a necessary and undeniable Conclusion,
" issuing out of the former Positions.
" For every Law or Precept, purely, entirely,
" and totally morall, is perpetuall and unchange-
" able: the law must be entirely obeyed; and
" if nothing positive or Ceremony be found therein,
" then no branch, or member thereof can cease or
" be omitted.
" But the keeping holy of the Seventh day Sab-
" bath, namely Saturday, was a maine part of the
" fourth Commandement: for it was the Subject
" or materiall Object of that Commandement,
" literally, expressly, and positively specified
" and commanded by God Almightye in the De-
calogue.
" Therefore from the Premisses it will be con-
" sequent, that the Seventh day Sabbath, being
" Saturday, must be kept holy until the end of
" the world.
" The first Proposition is confirmed in manner:
" following.
" The print, speciall, and express material ob-
" jection of every Law is a substantial part of that Law:
" and it is of the same kind and quality with the
" Law it selfe: and therefore if the Law be inter-
" estingly and naturally morall, then the express and
"To ring more Bells than one upon the Lord's-day, to call the People to Church, is as great a Sin as to commit Murder.

"In Harvest-time, though the Corn be in danger, yet better were it for us that it should rot on the ground, than for us by carrying it to the threshing-floor of the Sabbath, to treasur[e] up unto our selves wrath, and the Lord's anathema, etc."

"It is not lawful for people to go out of their houses to walk in the Field.

"These former Dictators are borrowed from the old Pharisees, and the modern Authors who have revived and maintained them, comply herein with Sabbatarian Heretics.

"Thus to satisfy my judicious Reader, I have delivered the reasons inducing me to file charges against new Scripturists and Predicators, whose opinions I impugned, Novell Sabbatarian: and if Mr. B. and his Allies are offended, and hold this Title odious, let them remove themselves; not by raging, and thrusting out railing and false pamphlets, marching up and down in blew coats, but by renouncing and repenting those scandalous Positions, which are apt to repel all Christians, and all those who entertain a respect for the Salvers of God, and his Church, from the Sabbath, and the Law, and Word of God:"

"5 Tho' persons which the Bishop intended, when he called them Novell Sabbatarianes, were for so far from being the true bred children of the Church of England, that they were either in heart, or open profession adherers to the Presbyterian Policy, and they lacked not in Doctrine of the Sabbath from the breath of both the Temporal and Spiritual.
2. The Doctrine of the Church of England, concerning the Sabbath, is most clearly, and fully set forth in the Booke of Homilies, which Booke the 35. Article (to which all Ministers doe subscribe) doth commend, as containing a godly and wholesome Doctrine, and necessary for these times, wherefore it may be read in Churches, by the Ministers diligently, and diligently, that they may be understood of the People.

Anftr. The Homily setteth forth the Doctrine of the Church of England, if the words and sentences thereof, be rightly expounded: to wit, according to the rule of the Scripture, the common vote and consent testimony of the Orthodoxall Catholick Church of Christ in all ages, and the precedent and subsequent Laws, Statutes, and Canons of the kingdom and Church of England. But if the words and sentences thereof be not rightly expounded, according to the foresaid rules, but according to mens private interpretation, then the same may be a means to lead people into error: for so it falleth sometimes even with holy Scripture itself.

3. Some passages in the Homily are ambiguous. Therefore the doctrine of the Church of England is not most clearly set forth in the same.

The Antecedent is proved by these Instances. The Homily faith: As for the time which the mighty God bath appointed his people to assemble together solemnly, it doth appear by the fourth Commandement of God, Remember thou keep holy the Sabbath day. From which day, it is plain in the Acts of the Apostles, 4. 3. the people accustomedly met together, and heard diligently the Law, and the Prophets read among them.

In this passage the Homily might seeme to those who maintain the Saturday Sabbath, to make that day a weekly festival; because the Apostles, upon that day, even after Christ's Ascension, entered into Synagogues, and did there performe Christian religious offices, Acts 13. 14, 44, and Chap. 17. 2.

It followeth in the Homily: God doth not bind Christians, to observe the outer Ceremonies of the Sabbath, in forsaking of work and labour in time of great necessity.

In this passage the Homily hath not clearly, and explicitly declared. 1. How farre forth the Sabbath of the fourth Commandement was Ceremoniall. 2. What kindes of workes, and labour in particular, Christians may lawfully use upon the Holy day.

BR. p. 22. Will admit no work or labour upon
weekly, and week-day labour: and God doth command the observation of this holy day, and we must be careful to keep the Sabbath day, which is the Sunday.

Out of the former passage, these questions arise. 1. What the Homily intendeth, in saying, God hath given express charge, &c. and God hath commanded, &c. Whether God hath immediately, by any Divine Law, express command the Observation of Sunday, and in what Teats of Scripture this Law and Commandement, touching Sunday, is to be found? Or whether the meaning of the Homily is not, that God hath thus commanded Christians, by a mediate or ministerial Law, and precept of his Church.

It may be questioned likewise, in what sense the Homily calleth the Sunday, the Sabbath day, whether in a proper and literal sense, according to the fiddle of the old Law: or in a mystical and analogical sense, as Christ is called our Passover, 1 Cor. 5:7.

Now from the precedent observations, it is confest, that the Doctrine of the Church of England is not most clearly, or so plainly and expressely set forth in the Homily, as this Objector pretendeth when he faith, pag. 13. The words of the Homily, as you have heard, and everyone may plainly see, are so expressly clear, and plain, that they cannot possibly admit the least ambiguity.

Reasons to the contrary. 1. Evidence conferre solutio. Good sense, sufficient to instruct, as in liberum potestate, is not dispersive. That only is to be reputed clear and evident, which in such suit affecteth the understanding, that it is not
not in the power of an intelligent Person to differ from it. But this definition of clear and evident, cannot be applied to the words of the Homily, for the reasons before delivered.

But the words of the Homily, concerning the Sabbath, which this Objector produceth, do neither force the understanding of every intelligent Reader to yield attent to Br. B. his Exposition: and unless we expound them otherwise, than the words seem to found, we shall fall into many absurdities.

Ergo. It is false, which the Objector delivereth, to wit, The words of the Homily are so express, clear, and plainly delivered, as that they cannot admit the least Question or Ambiguity.

B. The Homily of the time and place of prayer, part first, sheweth, That our Lord's Day is grounded upon the fourth Commandment of the Decalogue, in these words: Whatsoever is contained in the Commandment appertaining to the Law of Nature, as a thing most godly, most just and needful for
us to the diligent keeping of the same. Good natural children will not only become obedient to the Commandment of their Parents, but also have a diligent eye to their doings, and gladly follow the same: So if we will bee the children of our Heavenly Father, wee must be carefull to keepe the Christian Sabbath Day, which is the Sunday, not only for that it is God’s express Commandment, but also to declare out selves to be loving children in following the example of our Gracious Lord and Father.

Againe thus it may plainly appeare, that God’s will and Commandement was to have a solemne time, and standing day in the weck, wherein the People should come together, and have in remembrance his wonderfull benefits, and to render Him thanks for them, as appertainth to loving, kind and obedient People. This example and Commandement of God the godly Christian people began to follow immediately after the Ascension of our Lord Christ, &c. So the Homily, and much more, whence we plainly observe these conclusions.

1. That all Christians ought, and are bound in conscience of the fourth Commandment, to keep the Lord’s day holy.
2. That by the force of the fourth Commandement, one day in seven is perpetually to be kept holy.
3. That the keeping of the Lord’s-day is grounded upon, and commanded in the fourth Commandement, and so is not of humane institution.
4. That the Lord’s-day is, and may be called our Christian Sabbath-day, therefore it is not lewisch to call it so.
5. That this Day is wholly to be spent in holy rest and duties of sanctification, and therefore no part of it to be spent in vaine pleasures, and profane pastimes.

Now the Author of the Tretisfie doth overthrow all these conclusions: for page 23. his words are: This Position (to wit, that the fourth Commandement is properly and perpetually morall, and is for quality and obligation equall to the other nine Commandements, which for many yeares hath raigned in Pamphlets, Pulpits, and Conventicles, and is entretained as an Oracle, by all such as ei-

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ther openly profess, or doe lean towards the disciplinarie faction) is delitute of truth.

These are his words: which comparing with the words of the Homily of our Church already cited, are found quite contrary. For the Homily saith: That the fourth Commandement is a Law of Nature, and ought to be retained and kept by all good Christians, in so much as it commandeth one day of the Week for rest: and God hath given an express charge to all Men, that the Sabbath-day, which is our Sunday, should be spent wholly in heavenly exercises of God's true Religion and Service.

Answ. The Summe of the former accusation is, That the Bishop in his Treatise overthroweth the Doctrine of the Church of England in the point of the Sabbath: For his Doctrine is repugnant to the Homily, &c. which teacheth that the fourth Commandement is of the Law of Nature, &c. and that all Christians ought to keep it holy; and one day in seven is perpetually to be kept holy: the keeping of the Lord's-day is commanded by the 4th Commandement: The Lord's-day may be called the Christian Sabbath-day. Lastly, the Lord's-day ought wholly to be spent in holy rest, and duties of sanctification.

Now the Bishop (tauth the Objector) hath opposed all these positions, for he hath affirmed in his Treatise of the Sabbath: that the fourth Commandement is not properly, entirely, and perpetually morall, like as are the other nine: and he hath permuted some bodily exercise and recreation to wit, such as is honest and sober, upon the Sunday: and hee denies, that in a legal sense the Lord's-day is to be called the Sabbath-day.

To the former, the Bishop's answer is: that the Objector hath snatched some words of the Homily, but he hath not duly observed the true sense and meaning thereof.

For first, the Homily doth not affirm, that the fourth Commandement is purely, entirely, and properly morall, and of the Law of Nature like as are the other nine. But that whatsoever is found in the Commandement appurtening to the Law of Nature, being most godly, most just, and useful to the setting forth of God's glory, ought to be retained.

Now it nothing else in the fourth Commandement is of the Law of Nature, but only that which is most just, godly, and needful to the setting forth of God's glory: then the Homily maketh the letter of that Commandement of the Law of Nature: but the intent and meaning thereof is, That the four Commandments in respect of the moral law are: (which is, that the Rules of the Church must appoint necessary ceremonies, and sufficent time for Divine Worship, and for religeous offices) is morall, and of the Law of Nature.

And if the Objector will bring the words of the
the Humility to a further fence, let him well consider, what absurdities and contradictions he will be forced to plunge himselfe.

For if this Commandement be entirely, purely, and properly Morall, and of the Law of Nature, like to the other nine: Then it must have all the essential characters of the Law of Nature, and of Precepts purely, and entirely moral: But it wanteth all thief, as is proved by demonstrative arguments in the Bishops book, pag. 26, until pag. 27, and pag. 173.

Nevertheless, that I may more fully discover
the ignorance and prepossession of this Dialogist, I shall propound an argument against him, which
he will hardly be able to solve, and win.

The Law of Nature was made knowne to all mankind by the Common light of natural reason: The same is immutable, unchangeable, eternal, indefinable.

But the fourth Commandement concerning the Sabbath was not inprinted naturally, or made knowne to all mankind by the common light of natural reason: but it was made knowne only and wholly, by divine and supernatural revelation. As the fourth Commandement was changeable and mutable: for the Sabbath of that Commandement, which was Saturday (according to the Objection) was changed into Sunday: And lastly it admitted sundry dispensations, pag. 34, 67.

Now the premises being indubitable Verities, the conclusion is certain, to wit, that the fourth Commandement of the Decalogue, is no precept except of the Law of Nature; neither is it purely, entirely, and properly moral, like the other nine; but merely positive, in respect of any one particular day of the Weke specified in the same.

The Bishop desires to receive some reasonable answer from Br. B. to this and to other the like arguments, delivered in his Treatise of the Sabbath: for if he shall (according to his rude manner) barke and blatter against his adversaries Positions, and dissemble his arguments, it is apparent that he maintains a forlorn and desperate cause.

B. The Humility faith: All Christians ought and are bound in conscience of the fourth Commandement, to keep the Lords day holy.

Ans. 1. The equity and Analogie of the fourth Commandement, obligeth Christians to observe a convenient and sufficient time for Gods worship and service, and for the exercise of spiritual and religious duties.

2. After such time as the Orthodoxall Catholick
B. That this day is wholly to be spent in holy rest, and duties of instruction: and therefore no part of it to be spent in vain pleasures, and profane pastimes.  

Answ.

2. If the Objector would have proceeded sincerely, he should have declared, whether by vain pleasures, and profane pastimes, he understands all bodily exercise and recreation in general, or such only as is vicious in quality, or by reason of circumstances, pag. 229.

If he means the first, we finde no words in the Homily, condemning in general all recreation, to wit, such as is sober and honest in quality, and which is not attended with evil circumstances. But if he understands the Homily in the latter sense, to wit, that it condemns all godly pastimes: Then he might have observed the Bishop's words, pag. 258. The Laws of our Church and Common-weal condemn and chuse all things: profane and vicious upon the Lord's-day. And pag. 259. All obscene, lascivious, and voluptuous pastimes are prohibited on this day. And pag. 229. All kinds of recreations which are of evil quality in regard of their object: or which are attended with evil circumstances: Or if they bee used upon the Lord's-
Lord's Day or other Festival days, they are sacrilegious. And in the Ep. Delicatus, Prefation of the Lords' Day, and of other Solemn Festival days which are dedicated to religious offices, it impiose and blasphemous to the God of God and all good men, and therefore to be avoided, by such as love God, and to be corrected and punished on those which shall offend, and pag. 109. 110. This Ordinance and observation of the Lord's Day, begun in the holy Apostles age, and hath universally been continued ever since, to the great honour of Christ our Saviour, and to the mervellous benefit of Christian soules, who upon that holy day, are edified weekly in godly, virtue, and true Religion. And therefore we fully account all those who will not observe the worship of this blessed day, profane and sacrilegious.

A. The Author seems to acknowledge some morality natural, to be in the fourth Commandment: for pag. 135. He saith, Our resting from Labour, in respect of the generally, is grounded upon the Law of Nature, or the equity of the fourth Commandment.

B. This is nothing to the purpose to acquit him from being an Adversary to the express doctrine of our Church. Delosius expressius in Universalsibus (it was the speech of King James.) The natural morality of

the fourth Commandment, is not in general, to imply some Individuum Vagum, some certain uncertain indefinite time for God's Worship: for the Commandment is express, for a certain day in the week for the Sabbath Day; Remember the Sabbath to sanctifie it. It saith not, remember to set apart and allow some time for the service of God, but it determineth the time and day: left otherwise being left undetermined, man should for get God Himself, and allow no time or day at all for God's service; or if he did, God should be beheld to him for it.

Anf. 1. Is he Delosius, a deceiver, who maintaineth, there is a general equity in Divine Positive Laws? No man living is able to justify this. For in the Old Judicial Laws, ye in many Ceremonial Laws, there is contained a general Equity grounded upon the Law of Nature. In the judicial Law ferbelow, Exod. 23. 1, 2, there is a general equity implied, obliging Christians to retribution of goods unjustly by them taken away. In the Law of Deuteronomy 25. 4.
Thou shalt not muzzle the mouth of the ox, that treadeth on the cornes, there was contained a general natural equity. 1 Cor. 9. 9.

Therefore he is not Delphos, who maintaineth a general equity in the fourth Commandment, but he is a Delphos denies it.

2. It is granted that the fourth Commandment is expressive for a certain day, for a particular day: Namely for Saturday: But if it be expressive for Saturday, and for that individual day only, Then it is not expressive for Sunday: and the observance of Sunday must either be grounded upon the natural equity of the fourth Commandment, or else it cannot be grounded upon that Commandment at all.

3. Brother B. faith in this passage of his Dialogue: The fourth Commandment is expressive for a certain day: But in another of his treatises he delivereth the contrary, to wit, The Commandment faith not, Remember the Seventh day to sanctifie it: but Remember the Sabbath, whatsoever be, to sanctifie it. Now a certaine day, is definite: and a Sabbath day, whatsoever it be, is indefinite. Therefore if the fourth Commandment enjoyeth a Sabbath Day whatsoever be, it commandeth a day indefinite, and not a particular and certaine day.

4. If the fourth Commandment is expressive for the Lord's Day, then it is either nameth this day in particular, or it describeth the same by some Characters, by which it is distinguished from other days.

But the Commandment neither nameth the Lord's Day in particular, nor yet describeth it by any special Characters: but on the contrary it both nameth the Seventh day, and describeth it by a special Character, whereby it is distinguished from other days, to wit, by God's setting from his grand work of prime Creation.

Therefore the fourth Commandment is not expressive for the keeping holy of the Lord's day: but if we will have the day expressly commanded, we must observe the Old Sabbath Day according to Theopb. Brahuni's Tenets.

5. Whereas the Objector faileth: the Commandment must determine the particular time, and day in interimuo: because otherwise, if the name be left indetermined, man should forget God, and himselfe, and allow nothing at all for God's service.

The answer is, there can be no just reason, for people to forget God, and to allow no time at all for his service, if a sufficient and convenient time, be indefinitely commanded, by the Law of Nature, and a definite and particular day, and time be appointed by the Pallors of the Church. For the precepts of the Church, being good, holy, and subseruient to God's glory, and being grounded upon apostolical example, oblige Christian people to their particular duty, in observing time and place, and many other circumstances, concerning God's service: and Christians are obliged to observe all such godly precepts, when the same are means to execute God's general Law, which is: Let all things in the Church be done decently, and in good order, and to edification.

Sec. pag. 99.
B. It is a Law of nature, that every Lord and Master, should have the power in himself to appoint, not only the kind of service, but the time when it should be performed of his servants: As Alexander d. Ales faith upon the fourth Commandment. The time of this Rest, it is not in Man's power to determine, but God's.

Answ. The chief Lord and Master of the family hath the supreme authority, to determine the time, and circumstances of his owne service: But hee may delegate subordiinate power to his Steward, or other Officers to performe the same.

In the Old Law, God Almighty prescribed the particular day, and place of his publice worship, to wit, the Saturday of every weke, &c. and the Tabernacle, &c. But in the Evangelicall Law, he hath not expreffely, or literally appointment either a particular day or a particular place: But Christian Kings, being nursing Fathers, and the Bishops, being Pastors and Governors in the Church, and Stewards of this great Lord, by a decrete and ministeriall power may lawfully performe this, pg. 187.

I desire the pietious Reader to consider, that the former Objection is a pestilent drug, borrowed from Schismatikses and from Separatists, pg. 95. and

and if the same bee admitted, it takes away all power from the Kings Majestie, and from the Church, to appoint any fit place for God's publice service, or to ordaine any holy dayes, or festi-

B. Again the Adversary acknowledgeth an equity in the fourth Commandement. What equity? If as it bound the ancient people of God, to one day in the weke: it doe not also binde the Christian People to keep one day in the Weeke? And if it be the equity of the fourth Commandement, to prescribe one day in seven, then they are very unjust, that deny the keep-

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are prescribed unto us by the precepts of the Church: our spiritual actions, according to that which is maine and substantial in them, are taught by the Evangelicall Law. Their modification, and limitation in respect of ritual and external forms: and in regard of place, duration, gesture, habit, and other external circumstances, are prescribed by the Law of the Church. So He.

Thus you see how hee limits the prescription of circumstances (which comprehend time and place, persons, and duration, when and how long God (hall be served) unto the prescription of the Law of the Church: which he expresseth more fully pag. 270. saying, "It was in the free election of the Church to appoint what day, or days or times she thought good, or found convenient for religious duties: For the Evangelicall Law hath not determined any certaine day or time: And those actions, or circumstances, which are not determined by divine precept, are permitted to the liberty and authority of the Church, to be determined and appointed. So He.

But cleare it is, that the Church of England land disclaimeth all such power: but acribes all authority, of prescribing a time and day of holy rest, unto the Lord of the Sabbath, who hath expressed his will and pleasure herein, in his Law of the fourth Commandement, as our Homily faith.

Answ. The Bishop acknowledgeth a morall equity in the fourth Commandement, for the observation of necessary, sufficient and convenient times, days, hours, &c. For Gods publicke worship, and the performance of spiritual and religious offices. And (for ought this Objection hath said or can say to the contrary) more than this, cannot bee proved out of the Law of the fourth Commandement, or by any necessary illation, from any sentence of the Commandement; or from any principle of the Law of Nature.

For the Principle of natural Law is: God is duly and religiously to be worshipped: but unless convenient, and sufficient time be appointed, God Almighty cannot be duly and religiously worshipped. Therefore a necessary, convenient, and sufficient time, must bee appointed (either expressely by God Himself, or by such as he hath ordained to bee his Stewards, and Officers in the Church) for Divine worship.

The fourth Commandement enjoyneth the Jews to keep holy the seventh day, bring our Saturday: but from hence we cannot conclude by necessary inference, that the fourth Commandement enjoyneth Christians to keep holy the Sun.
Sunday being the first day of the week: For the speciall and proper materiall object of every Law, is a substantiall part of that Law; but that substantiall part of any Law be changed and taken away, a new Subject or materiall Object is no part of the old Law; but another law must be ordained, for the filling of that new Subject, and materiall object in the place of the former.

Whereas the Objector pretendeth, that the Church of England didst times all power of setting the particular time of God's publicke worship; how then commeth it to passe, that this Church commandeth the Solemn observance of Easter, Whitsuntide, Christmas, and of many other holy days, to be days and times for the religious service of God and Christ.

A. But the Homily seemeth to favour his opinion, saying, Godly Christian people begin to chuse them a standing day of the week, &c. and therefore it seemeth to be at the Churches choyse.

B. Our choyse doth not necessarily imply a power of institution; we are said to chuse life and truth, before death and error, are we therefore the Authors of them? Again, our choyce herein is according to God's Commandement.

Thirdly, the Homily faith expressly, that those godly Christian people, did in their choyce follow the example and Commandement of God. Now what example is had they but Christ's rising, and resteth that day after the example of God's resting the seventh day. And for Commandement, they had both the fourth Commandement, and an Apostolical Precept, 1 Cor. 16. And that place in the Revelation appropriating this day, as holy to the Lord, and so ratified by God himselfe: And who were they which taught those godly Christian people to keep that day? &c. The Apostles.

And therefore we must put a vast difference betweene the unerring Apostles, and the succeeding Churches, so as the Homily is clear against him.

Answer. The Objector faith: The Churches choyce did not necessarily imply a power of institution, &c.

It is answered: making choyce many times implies a free election, and institution, both in Scripture, Deut. 26. 2. 1 Sam. 17. 8. and in Ecclesiasticall and Humane Authors; and that it is this to be understood in the Homily, is proved in manner following:

The sense of the Homily is according to the authorized Doctrine of the Church of England.
But the authorized Doctrine of the Church of England is, That the appointment both of the time and number of days, is left by the authority of God's Word to the liberty of the Church, to be assigned orderly 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 the edification of the people.

hree, the Church's choice, according to the Homily, is a free election of a convenient day, and of other convenient and sufficient time, for the service of God, and the edification of Christian people.

2. There is a great difference between a Precept and an Example. The Homily hath, that godly Christians (to wit, by imitation of God's example) observed a seventh day; but it affirmeth not, that they did this by an express Commandment of any Divine Law.

Also, godly Christians made the fourth Commandment of the Decalogue a motive to induce them, to make one day of seven a weekly Holy day; but that which is only a motive, or a reason inducing and persuading to perform an action, is not an express, imperative, or formal Commandment.

The like therefore of the Homily is, That Christians made choice of a weekly standing day by convenience, the rule of the equity of the fourth Commandment, and not by any express or formal Divine Law.

3. Our Saviour's Resurrection upon one Sunday in the year, cannot of itself be a Law to enjoin Christians to observe every Sunday of the Weeke throughout the whole year; read p. 502.

4. The fourth Commandment is directly and in plain terms for Saturday, p. 182, 183, and therefore if the Commandment be not in force according to the literal sense, then the Christian Church is to observe the old legal Sabbath; for the Objector hath formerly objected the equity of the fourth Commandment, and therefore he must wholly ground his Tenet upon the express words, or upon some necessary and formal Illusion from the words or Tenets of that Commandment.

5. In S. Paul's Text, 1 Cor. 16: 2.; we find a mandate, that the Corinthians upon the first day of the week should lay aside something for charitable uses, according as God had enabled them; and more than this we read not in that Text.

6. The Place, Rev. 1: 10. contains no mandate; for no imperative words are found therein, but only a narration of the time, in which S. John received his Prophetical Revelation.

Lastly, the Bishop is persuaded, that the holy Apostles (not prelum, or immediately, but) certain years after Christ's Resurrection, taught Christian people to observe the Lord's day, 190, 189. But this impudent Objector cannot demonstrate, that the holy Apostles themselves, or their immediate Successors, grounded the observation of this day upon the old Law of the 4th Commandment.
And therefore we trust Br. B. will not take it unkindly, that we cannot yield assent to his verbal Politions, which are not confirmed by Divine or Ecclesiastical testimony, nor yet by any other weighty grounds of reason; and lastly they are repugnant to the common Tenet of the most judicious Divines ancient and modern.

A. The maine knot of the whole Controversie, is about the designation of the particular and special time consecrated to God's worship: whether it be comprehended and preferred in the fourth Commandement, or depends upon the determination of the Church.

The Adversary confesseth a natural equity in the fourth Commandement; that some time is to be set apart for the service of God, but indeputed, and left at large to the liberty of the Church, to determine and limit the special time, when and how long, what portion, and proportion is to be allowed, &c. I pray you more fully elucidate this Point, &c.

Ans. 1. The Bishop's Tenet is, That by the equity natural of the fourth Commandement, a necessary sufficient,
that wholly put and placed in the power of the Church.

It will be requisite therefore to shew this hole, that he may not have the least eva-

tion, but by the words of strong reasons be bound and forced to confesse, That either

the fourth Commandment doth prescribe and determine a fast, certain, fixed

proportion of time, consecrated by God himself unto his solemn and sacred wor-

ship: Or else it be that it commands to Vs Christians no certain time or day at all: and to the morality of it (if ever it had any) is quite abolished, and no other Law or Comman-
dement now binds us, but the precept or practice of the Church. This is the very

Summe and upshot of the matter.

Answ. 1. The Bishop delivered all his Posi-
tions, and Affirmations, concerning the Sabbath, in perspicuous, distinct, and clear Sentences, Terms, and Propositions, in which there is no ambiguity, no equivocation, no fall and looke, as thus bold-

face declarest.

2 He hath confirmed the said Positions, with strong and weighty reasons (the most of them are Demonstrative;) and his Arguments are such, as this Objector is afraid to looke upon them: and throughout his Dialogue, like unto a Cursus Cur,

be

he bites behind, at the conclusion, but dares not

looke the Premis of the Arguments in the face.

3 It was not with intent that the Bishop to maintain the natural equity of the fourth Commandment, but love of certainty, and weight of reason, and the content of grave and judicious Dis-

cussion: But rather, fear not blame can peradventure this rude animal, who is maleficious condition, non veridicus Discipulis, to deliver any thing ma-

terial, or which favour of common reason.

4 The Position, that the morality of the fourth Commandment must be utterly abolished, unless it command Vs Christians a definite and particular day, as it did the latter, is an idle and pre-
fumous position, as will appear by the loose and in pre Arguments which the Dialogue by will to continue the same.


D. Now I shall prove and make it evi-
dent, that the fourth Commandment either pre-

scribes a certain proportion of time, and a fixed day, consecrate to God, and in that very respect is perpetually mo-

rall, binding us Christians to the same propor-

tion: or else it determine no set pro-

portion of time, but leaves it at large to the

Church to proportionate, whether longer or shorter: Then there remains no such

obligatory
obligatory equity in the fourth Commandment, as to bind the Church to appoint and allow such or such proportion of time: but that if this time, which the Church appointeth, be either one day in twenty, or forty, or an hundred, or one day in the yeere, or 

Answ. The Obiector at his entrance saith: Now I shall prove and make it evident, &c. and then fall in this word for his Argument is of no force at all.

If (as I say, &c.) the naturall equity of the fourth Commandment determineth not one particular and certaine day of the week, but only a sufficient and convenient time for Divine worship: Then there is no obligatory equity of the fourth Commandment. And the Church finneth not, if it appoint one day in twenty, or forty, or an hundred, or one day in the yeere, or 

B. Argument 1. Observe we the words of the Commandement, Remember the Sabbath Day to keep it holy: which words (as the learned Zanchy) are the very motell substance of the fourth Commandement. The Lord saith not, remember to sanctifie some convenient, and sufficient time, as the Church thinketh
The Commandement prescribeth a certaine and set time, yea a day, the Sabbath Day, one day in the weeke, which is the Sabbath day. Again, it teacheth what day in the weeke the Sabbath day is: to wit, the Sabbath day of the Lord thy God: that day in the weeke wherein the Lord our God refetheth, must be our Sabbath Day. So that as the Commandement prescribeth unto us a weekly Sabbath day to be sanctified; so God's president and example points out unto vs, what or which day in the weeke we must ref on, to sanctifie it. And this is not only the natural equity (which the Adversary in generall confesteth) but the very natural Law, and substance of the fourth Commandement, to prescrible a set solemne day in the weeke to be sanctified, and not to leave it in the power of Man, or of the Church, to appoint what time they please:

The Reasons are these: 1. because the Commandement expressely limiteth one set day in the week, being the Sabbath day of the Lord our God. Now the Commandement prefering a set and fixed day in the weeke, what humane power shall dare to alter it into an indefinite time (call it what you will, convenient or sufficient) to be appointed at the pleasure of man? This is with the Papists to commit high sacrilege, in altering the property of God's Commandements. For upon this ground of generall equity, they have beene bold to supprese the second Commandement, saying it is comprised in the first. As they have robbed the people of the Cup in the Sacrament, saying the blood is contained in the body under the formes of Bread. So our Adversary imagining a generall (I wot not what) equity in the fourth Commandement of some certaine uncertaine time, for God's publike worship, doth thereby destroy the very property of the Commandement, which expressely prescribeth the Sabbath Day in every weeke.

Answer. 1. This argument is downright for Theophilus Bradbourne's Tenet, concerning the Saturday Sabbath; for Saturday is the set, fixed and particular day in the weeke, concerning which God saith, Remember the Sabbath day to keep it holy. That speciall weekly day, which is called the Sabbath
Sabbath of the Lord thy God: This only day, and no other, was it, in which the Lord God spake from the midst of the fire, and God's example expressed in the fourth Commandment, pointed out this particular day of the week, and not any other of the five days. The Law and Judgement of the fourth Commandment, was fulfilled in the religious observance of this very day, and during the time of the Old Law, it was not in the power of the Church, or of any humane creature to alter this day into any other.

Now from hence it is consequent, that all the Christian Church, is obliged to observe that weekly day, which was called the Sabbath of the Lord thy God, and which is thus marked, and pointed out in the fourth Commandment; Then were must observe the Legal Sabbath day according to Th. Brab. his Tenet.

It might bee admitted (but that the pride and envious ignorance of this God's quall is notorious) that he should not foresee the consequence so directly concluding for the observance of the Old Legal Sabbath. Secondly, Whereas this Babel Smit, that they which deny, that the fourth Commandment, in time of the Gospel, prescribeth a fast and fixed weekly day for public worship, comly with the Jews, who take away the second Commandment, and the gap from the people, &c.

Our answer is 1. Let him resolve, whether Calvin, Bree, Bullinger, F. Martin, Smollicus, &c. who maintain the former position, compiled with the Papists. 2. He

A second reason, why it is not left in the power of the Church to prescribe what time men please, is : Because it is God's prerogative as a Master, to appoint his own worship, and service; So the time wherein he will be served. This God himself cometh in the fourth Commandement. Now as the King will not take it well, that any meddle with his prerogative, and arrogate that to himselfe, which is the King's right: So God is justly offended, when men presume to allure to themselves that power, which is proper, and peculiar to God alone.
If any will take upon him to coin money by counterfeiting the King's stamp and name, his act is treason. How then shall they escape, who presume to coin what time they please for God's solemn worship, though they set the counterfeit stamp of God upon it. Now the Sabbath Day is of the Lord's own making, and stamping, and therefore called the Lord's Day.

Answ. There is no colour of truth in this second reason.

1. The Author of it dealteth falsely: For the Bishop maintained not, that it is in the Churches power to appoint what time men please for Divine Worship: But he saith the contrary, to wit, The Church must appoint such a measure and proportion of time for God's worship, and for Religious Offices, as is convenient, competent, and every way sufficient: But he saith, that by this, leave not it not in the power and liberty of the Church to prescribe what time men please: Because such time as men please to appoint, may be inconvenient, incompetent, and insufficient, for so great and holy a work.

2. The argument itself is of no force: For although all power of contriving time, for his own worship, be (especially and originally) in God himself, as likewise is the teaching of all supernatural truth, John 3:8. Yet there is given to the Pastors of the Church, a deificatory, delegate, delegate, and ministerial power, both to reach God's people, and likewise to appoint set, fixed, and convenient days, and times and places, for religious worship, pag. 187.

Where the great Lord and Master himself hath by his own expresse, or immediate Law, ordained a particular day or time, for his own worship, it is not lawfull for man, to alter the same: and therefore the Jews in the Old Law, might not change their Sabbath into another day: But the Church by ministerial, and delegate power, may add, and increase the number of Religious holy days, if it be necessary or expedient for the peoples edification.

For in the very time of the Old Law, when many festivall days were ordained by God's speciall mandate, the Jewish Church, notwithstanding, upon speciall occasions, appointed some new Holy Days, Ex. 12, 17. 1 Mach. 4:56. and our blessed Saviour Himself honoured one of these feast days, with his own presence, Mark 10:25.

But now in the time of the N. Yef, the Church of Christ must of necessity have power, to ordain festimes, and festivall days, for Divine worship, and the spiritual edification of People: because such days and times are necessary to the ends aforesaid: and the Lord Himself by no expresse particular mandate of Holy Scripture hath commanded them.

3. The Objection's similitudes borrowed from Royall Prerogative, and coining or stamping monies, are nothing worth: for although no Subject may lawfully usurpe the King's authority or
or prerogative: yet a Subject may receive power from the King's authority and Prerogative, to do many things, which otherwise were unlawful for him to doe: As appeareth in Judges, who from the King's prerogative in sundry cases have power of life and death: in privy Counciours, &c. So likewise the Pastors of the Christian Church, by a Ministeriall power, given them by Christ, exercise authority many ways in ordering times and places, and many other actions, and circumstances which concern God's worship. Also it is very lawful for subjects to coine and plate money, when the King being Supreme Lord, grants them license and authority: it is Treason in such only, as presume to do it without license: and because it is a thing prohibited by Lawes and Royall Authority. And so it faileth with the Governors, in the Christian Church: if they presume to appoint anything, which God hath prohibited, they are Deponents: But if in their Ecclesiastical Prerogatives they exceed not the power given them by Christ, they doe well, and they ought to be obeyed.

4 This Maggie Objection (which the Dialogue-dropper uses in his discourse, and when he blusters out of his wooden desk, he is an amanuensis with his head in his hands) is borrowed from Old Thomas Cartwright, who, in his days, professed many credible people with such Sceptical Similitudes, and with some other such like popular insinuations, pag. 95.

8. A third reason, why it is not left in Man's power to institute the solemn day of God's worship, his Sabbath Day, or to appoint him what proportion of time they please, is: Because an indefinite time must either bind to all moments of time, as a debt, when the day of payment is not expressely dated, is liable to payment every moment: Or else it bindeth to no time at all.

For if the Law of God bindeth not to an express time, determinate time or day consecrate to his service: Then the not allowing of him a set time or day, is not final at all. For what God's Law commands, we therein man is not bound: And where no Law is of a set time or day, there is no transgression, if a set time or day be not observed. So as by this reason, if the Law of the 4th Commandment prescribe no set laced time or day for rest and sanctification, it is a mere Nullity. For to say there is a natural equity in it for some sufficient and convenient
night time, and yet no man can find, what this sufficient and convenient time is; nay all the heads and wits in the world put together, are not able to determine it, it is so to say, there is a world in the Moone, confining of Land and Sea, and inhabitants, because there are some blacke spots in it: which is yet not a more Lunatike opinion, than that is pretentious absurd.

Hath not the profane world found by woeful experience, and that of late days, within these two years last past, wherein men have taken a liberty to proflaine and pollute but a part of the Lord's Day, that this is a most horrible sin? And what can it be, but as a breach of one of God's Holy Commandments, for where there is no Law, there is no transgression. The profanation (I say) of the Lord's Day is clearly shewed to be an horrible pretentious sin, and in special breach of the fourth Commandment, by those many remarkable judgments of God, which have fearfully fallen upon fearlesse Sabbath breakers, and that (I say) within within these two years last past, the like whereof cannot be paralleled in all the Histories of all the Centuries since the Apostle times.

Which alone (if men were not altogether possessed with the spirit of stupidity, and of a crooked conscience) were sufficient to teach their dull wits, that the fourth Commandment is still in force, commanding the Sabbath day to be sanctified, the profanation whereof we feel to terribly punished by divine revenge. A point also which our homily hath noted: which were sufficient to admonish the Adversary of his pretentious oppositions thereunto.

Adver. 1. Divine Laws being general, or indefinite, oblige to obedience in particulars, when the special Object commanded or prohibited by any other just Lawes, is reduced to the Divine general Law by lawfull consequence. For examples: Thou shalt not steal, is general; Therefore thou shall not steal without licence from the Owne, or without other lawfull authority, take away thy Neighbours Ox, or his Aile: and yet, Men and Women, thy Neighbours Ox and his Aile, are made his owne by humane Law. So likewise in this present Question, the general equity of the
Divine Law is, Christian people must observe a convenient and sufficient time for Divine Worship, &c. And Christian Princes, and the Bishops and Pfators of the Church, having lawfully Authority to appoint such Observations as are subservient to true Religion, have ordained Christmas, Easter, and the Lord's day of every Week for Divine Worship and Religious Duties: Ergo, Christians are obliged by the general Equity of the Divine Law, to observe Christmas, Easter, and the Lord's day, after that the Rulers and Pfators of the Church have appointed the same to be done to God's glory.

It is a frantick Paradox to maintaine, That Christians are obliged to nothing, but such things only as are definitely and in particular command'd, by some express written Law of God in holy Scripture: For many things which are in Nature and kind indifferent, when they are command'd by Parents, Masters, Magistrates, or any other lawfull authority, come within the compass of God's general Law, and that general Law obligeth people to performe them; Mediate Precepts Parens, Iesu, Magistrat, Ecclesia, &c, by a mediate precept of Parent, Master, Magistrate, or Church, pag. 93.

2 To the Objector's Argument, the answer is: Where God's Law commandeth not, either in particular or in general, there is no sin: but if God's Law command in general, That we must obey every lawfull ordinance of the Church, being submission to God's glory, and the edification of his people: and the Church commandeth us religiously to observe the Lord's day, Christian people are bound in conscience to obey; and if they doe otherwise, they transgress God's Commandement, and are guilty of sin, pag. 93.

3 Whereas this Scribler affirmeth, that no man is able to define a convenient and sufficient time for God's worship, &c, and compares the undertaking thereof to the imagining of the being of a World in the Moone, &c. I doubt not but that this quaint conceit, makes him prich up his ears: but upon due examination it will prove as ridiculous as the Man in the Moone: For all the Scripture, or God's publike worship; for they have many general Rules, laid downe in holy Scripture, for the ordering of Ecclesiastical affairs: they have likewise Presidents of the Divine Law in ancient time: they have the prudens and example of the Saints of God to direct and lead them: and Christian prudence hath enabled them in former ages to appoint sufficient and convenient days and times for God's Solemn worship: and in these days, they have both understanding, and authority to do the like.

4 God's vengeance upon malicious profanores of the Lord's day, is no sufficient argument to prove, that this day is expressly or literally commanded,
it telle, which all Men confesse to be God's Law, requireth in general, no leshi the sanc-
tification of times, than of places, persons, and things unto God's honour. For which cau-
e he hath pleased him heretofore, as of the rest, so of time likewise to exact some parts by way of perpetuall homage, never to be dispented withall, but remitted: agame, to require some other parts of time with as strict exaction, but for leshi conti-
nuance, and of the rest which were leshi arbitrary, to accept what the Church shall in due conferment consecrate voluntarilly unto like religious uses.

Of the first kind, among the lvere, was the Sabbath-day: Of the second, those Feasts which are appointed in the Law of Moses. The Feast of Dedication, invented by the Church, standeth in the number of the last kind. The Morall Law requiring therefore a severtie part throughout the age of the whole world to be that way employed, although with vs the day be changed, in regard of a new revolution begun by our Saviour Christ: yet the same proportion of time continueth which was before,

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commanded, to be observed in the Christian Church, by the particular Precept of the fourth Commandment, viz. For a wilfull transgression of the Precepts of the Church, commanding such actions and oaths, as are religious, holy, and to the subiection to God's glory, brings God's hea-
vice punishments upon profane and disobedient people.

So in the chief of the former Argument, Bro-
the B. cutts in the Face of him whom he flie-
teth: his Adversary standing. This were sufficient to edighten the Adversary of his presumptuous opposi-
tion thereto. But where, or when, hath his Ad-
versary delivered any Pleit in his late Treatise, or elsewhere, in defence of his presumptuous upon the Lord's day, or upon any other day? For honest and laborious actions upon some part of the Holy-
day, is more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more more 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fore, because in reference to the benefit of Creation, and now much more of Renovation thereunto added by Him, which was Prince of the World to come: we are bound to account the sanctification of one day in seven, a duty which God’s immutable Law doth exact for ever.

You see that terms he agreeeth, and jumpeth with the expresse Doctrine of our Church, in the Homily touching the perpetual morality of the fourth Commandment: We are bound (faith he) to account the sanctification of one day in seven, (which before he faith is now our Lord’s-day) a duty which God’s immutable Law doth exact for ever.

Answ. Mr. H. in the passage aforesaid, delivereth nothing in substance differing from the Bishop.

1. He faith, that God’s natural Law requireth the sanctification of times in general; and he affirmeth the same concerning places, persons, &c. But the sanctification of particular places, is required by no express speciale Law in the new Testament, but only by the equity or general Law of Nature, and the practice and example of holy people in ancient times.

2. He affirmeth nor, that the observation of the Lord’s day is commanded by speciall and expresse words of the fourth Commandement, for he acknowledgeth a general Law only, which can be no other but the natural Equity and Analogie of the fourth Commandement.

B. Bishop Andrews faith, &c. It hath ever beene the Churches 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 Lord’s-day prefently came in place of it.

The Lord’s-day was by the Resurrection of Christ declared to be the Christians day: and from that very time (of Christ’s Resurrection) it began to be celebrated as the Christian Man’s Festival. For the Sabbath had reference to the old Creation, but in Christ we are a new Creature, a new Creation by him, and to have a new Sabbath, &c.

Answ. 1. If Christ (according to Bishop Andrews) made an end of all Sabbaths, then he made an end of the Sabbath of the fourth Commandement. And from hence it is consequent, that the Sabbath of the fourth Commandment was
not simply morall, or of the Law of Nature; for that which is such, is unchangeable and perpetuall: and besides, the observance of the Lord's-day, cannot be enjoyned by a Law or Commandement without its ceasing.

2. Br. Andrews sayeing, The Lord's-day was declared to be the Christians festival by the Resurrection of Christ, and was celebrated rather than any other Day, proved, that the celebration thereof, was not grounded upon the special Law of the fourth Commandement (as this Dialogist hath formerly said) but upon our Saviour's Resurrection. Neither doth the learned Bishop teach, that it was grounded upon Christ's Resurrection as upon a Law; but according to the common voice of all Antiquity, his meaning must be, that our Saviour's Resurrection was a motive persuading and inducing the Christian Church to observe that day rather than any other.

Lastly, by new Sabbath, the Bishop understands the Christian Sabbatisme, which is, ceasing and setting from the deeds of fin, especially upon the Lord's day, and upon other Festival days which are devoted to godliness, and to Religious Offices.

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8. Br. Andrews in a Catecheticall Treatise delivereth these following: That the old Sabbath was no Ceremony. The day is changed, but no Ceremony proved.

It were not wise to set a Ceremony in the midd't of morall Precepts. The Law of Nature is the Image of God. Now in God there can be no Ceremony, &c. The Law of the Decalogue is totally of the Law of Nature.

Now from the Premises we observe, what was the judgement of that learned Prelate, &c. He theweth plainly, that the Lord's day comming in place of the old Sabbath-day, and so becoming our Sabbath-day, is by necessary conquence grounded upon the fourth Commandement, the Law whereof is perpetuall, because naturally morall. So as hence I might frame this Argument: That day which comes in place of the old Sabbath, is commanded in the fourth Commandement: But the Lord's day is come in place of the old Sabbath: Therefore it is commanded in the fourth Commandement.

Ans. 1. It is not certain to vs, that Bishop Andrews was the Author of the Pattern of Catecheticall Dialogues, cited by the Objectioner; yet in his younger days, before he had thorougly examined the Question of the Sabbath, he deliberaed the passage here mention'd, yet after his ripest year.
years, and when he was come to maturity of judgement, he hath not in any Tractate, published by himself, while he was living, or by some Reverend Bishops, after his decease, maintained the former Doctrine.

And in very deed, he could not, in his riper years, (being a man of great learning, and judgement, and throughly versed in Antiquity) maintain the fame.

For 1. It is apparently false, and repugnant to Scripture, and all Antiquity, that the fourth Commandment was entirely moral, and had no Ceremony in it. This is efficaciously proved by the Bishop, page 161, 163, &c. and all exceptions and objections to the contrary, are solved and cleared.

2. It is an infallible Verity, that the Law of the fourth Commandment in respect of one determinate weekly day, was temporary, and legally positive: Read the Bishop’s Treatise, pag. 20, 23, &c.

3. Bishop Andrews having said, The Lord’s Day evidently came in place of the Old Sabbath. The rule Dialogist found in this Argument following:

That which comes in place of the Old Sabbath, is commanded in the fourth Commandment.

But the Lord’s Day is come in place of the Old Sabbath.

Therefore the Lord’s Day is commanded in the fourth Commandment.

When the Bishop read this Argument, pronounced with no little pride and self-satisfaction by the Dialogue-writer, he admired the ignorance and stupidity of the Man. For the major Proposition is to notoriously false and absurd, and refuted by so many instances, that he is not moveable.

As blinde as a Calf, who cannot discern the reality and faliity of it. As for example: The Sacrament of Baptism succeeded, and came in place of Circumcision; The Holy Eucharist in place of the Legal Passover: Evangelical Sacrifices in place of Legal and Levitical: The Evangelical Law in place of Moses Law.

If now one shall argue, Ergo, the Sacrament of Baptism is commanded by the Old Law of Circumcision and the Sacrament of the Lord’s Supper, the Old Law of the Legal Passover, &c. shall be not declare himself to be a voyde of common understanding.

Although therefore the Lord’s Day came in place of the Old Sabbath day of the fourth Commandment; Yet it was not commanded or observed in the Christian Church, by authority of that Law: any more than Baptism is commanded by the Law of Circumcision.

But now the contrary to that, which the Objector imagines, may be concluded by this argument, namely: That day which comes in place of the Old Sabbath, is not commanded by the Old Law, but by some other New Law: For these two days differ in kind, the one being Legal, and the other Evangelical, now even as that which is merely Legal is not commanded by the Law of the Gospel, but by the Old Law: even so that which is merely Evangelical, is not commanded
As hath beene noted; Did Christian People immediately after Christ's Ascension observe this weekly day, and did not the Apostles themselves? This is too groffely repugnant to good reason, to our Homily, and to the witness produc'd.

Answ. 1. The Bishop's words pag. 211. are, The Apostles themselves at sometimes observed this day, &c.

Now the ingenious Reader must consider the reason, why the Bishop speake thus referredly, which was: Theo. Scrub. had objected against the Lord's-Day, that it could not be proved by Holy Scripture, that the Holy Apostles constantly observed the Lord's-Day, or that they commanded the observance thereof; two weeks, or one Month together, in all Christian Churches.

In answer to this Objectio, the Bishop held it not sufficient to cry out, this is too groffely repugnant to good reason, and to the Homily, and to Doctor Andrews, and it is impudent: but if hee would speake to purpose, hee must confirm his answer, by testimonies of Scripture.

Now when he had searched with much diligence, hee could finde none such: Therefore hee called himselfe like himselfe, in affirming no more than hee was, without quirkes and cavils, well able to prove. It's an estmatic matter, I be a Person, to blunt out paper flouts: but if one have to deal with an intelligent adversary, he shall be
4. The two witnesses (Rev. 11:3-13) and their infirmities, I perceive come full home to the Holy Day, our New Sabbath.
many especially, Divines use to speak more freely, and not to handle Questions Scholastically, or in a precise Doctrinal way.

Before the Pelagian Heresy did arise, not only many Greek and Latin Fathers, but even great S. Augustine himself, sustained some passages which favoured of Pelagianism: S. Cyril's, in some of his Homilies is very broad, in advancing the natural power of Free will to perform good works. But after that heretical spirit had vented their heterodoxall opinions: then Divines became more circumspect, and wary, and they punctually, distinctly, and exactly propounded their Doctrine.

I shall now cease to leave to the former passage to the present occasion.

Before there arose Controversy in our Church concerning the Sabbath, or at least before the Controversy grew to an height, Divines spoke and writ more freely: and they were not always so cautious and circumpect, as to for fear of the civil construction which Adversaries of truth might make of their writing and speaking. But now when the Sabbath is Herse 4 for the ecclesiastic observation of the old Sabbath, and a fantastic ill opinion of some others for the observance of the Lord's day in a more precise form than the very Indulgent Law it feile obliged the lower to keep the old Sabbath: when, I say, these errors sprang up, and were defended with an high hand, and obstructed upon the Church, the necessity was cast upon us to examine all such Positions as were the grounds of such errors; and to examine all terms and forms of speaking, which were incident to the Question in hand.

Now if upon evidence of truth we shall in some passages differ from some men of note, living in this Church before us; or use other terms in our writing or disputing: may we hold in some things have altered our same former opinion and forms of speaking; we that godly Christians will not impute this unto us as an offence, but in their charity will judge us (as the ancient Church did Saint Augustine), to wit: that what we do in this kind, proceedeth from the same. We have in, fair and perspicuous manner to maintain and defend Truth.

Nunc enim omnibus quasi observatione nobis nolite. Aug. in loc. Nos debet unamque pro quo quidem immobilem, & ferebunt, perseverem congregat: sed in qualibet & unam eventus, non certe amplius.
vate interpretation: for in his Plea to an Appeal, traversed Dialogue, wife, beware: Abuses, Babylonism, and Orthodoxy, p. 14, he declared himself in manner following: The Appeal that he affirmed, That if a person should commit any foul and malicious crime, such as Adultery, &c., and should continue in that sin a Moneth, a Yere, or for a longer time, acting the same again and agayne, or as often as opportunity served, then such a person ceaseth to be justified, and is in the state of Grace: until he had forsworn his fin; for no person can be justified and consequently be in the state of grace, unless he have remission of his fin from God, Rom. 4:7. There can be no remission of fin from God, unless he forsworn his fin, Acts 3:19. &c. 24:47. and in offences of such quality as adultery is, there can be no sufficient repentance, unless the offender forsworn his fin, Prov. 28:13. Esay 1:16, 17, & 55:7. An Adulterer therefore continuing in his fin, &c. committing the same as often as opportunity serves, is not justified before God: For God who calleth it an abomination in us, in his Elohim in the Sabbath, according to the Senec of holy Scripture. And if we may do this, then it is undoubtedly true, that it was not the intent of the Holy House to make the 4th Commandment a Precept of the Law of Nature, or a moral Precept purely, entirely, and properly such.

But if this Rule which the Dialogue Dauber hath approv'd, is authentical, then we can see no reason, wherefore it may not be lawfull for us, as well as for him, to expound the words of the Holy House in point of the Sabbath, according to the sentence of holy Scripture. And if we may do this, then it is undoubtedly true, that it was not the intent of the Holy House to make the 4th Commandment a Precept of the Law of Nature, or a moral Precept purely, entirely, and properly such.

Our next is, that this is not a personal act, but in the state of Grace, after this he becomes an Adulterer, or willfully commit any other the like crime or fin, and continue therein, yet he still remaineth in the state of Grace, without any diminution of his faith, no not in the degrees.

His Argument is as followeth: A mortal Fa-
ther beget a mortal Son: So the immortal God can beget a Son, but he is immortal. 

Now it is impossible for the immortal God to die, no not for a moment.

Of this nature also is the name of God, he cannot fall away totally, that is, die in his spiritual life, no not for a moment.

But upon the foresaid ground, Br. B. may proceed further, and conclude, that no person once regenerate, can possibly sin at any time, in thought, word, or deed; neither can they die a temporal death.

For if God Almighty, being a Father of the regenerate, hath begotten all his children, in nature like himself, and it is impossible for God Himself, either to die, or to sin; Then it will likewise be impossible, for any regenerate Persons to sin, in thought, word, or deed; they cannot at any time cover their acts, or transgress any Divine Law, neither can they die a temporal death.

The learned Author of the Appeal, beleeved that Br. B. was pleased to call Adam his patron (although he held him to be orthodox) when he pronounced the former Argument.

For although it is true that an immortal father, begetting a son of the same nature and substance with himself, every such natural son must be immortal, like unto his natural father (as appears in the second person of the Trinity, according to his Destiny) yet it is extreme folly, and most absurd to affirm, that all such Persons as are the Sons of God, merely by his Voluntary Election, free gift, or by Creation, or Adoption, and so far as they imitate and obey him, Matt. 5: 1.

45. doc put the essential and natural properties and attributes of God himself their heavenly Father. For Adam was the foame of God by Creation, Luke 3:38. And Infants baptized are regenerate with the Holy Spirit, and made the Children of God by Adoption — and yet notwithstanding Adam by disobedience fell from grace, and became mortal: and all Infants regenerate in Baptism are mortal, and many of thee coming to years of discretion, by time and infidelity fall away from the state of grace, and Adoption, received in the Baptism of infancy.

Prophet Aquinas, St. Augustine's disciple and interpreter, faith as follows: Ex regeneratis in Christo fide, quoddam relictum Dei & piti meruit apolitare Deo, et impium filium suae sordine futurum esse, multum quod se deformatum est, praebuit exemplum. Among those which are regenerate in Christ, let us make a mark, that some persons by forsaking faith and good manners fall away from God, and end their wicked life in Apostasy, is proved, (the more so the pity) by many examples.

Sir you have abundantly satisfied me in this point, and, I suppose, every Rational man, and true bred person of the Church of England: and fully I wonder so learned a man should commit so foul
an error, as not to search better into the Doctrine of our Church, to clearly expressed in the Homily.

**Answ.** In the Bishop's Epistle prefixed to this Treatise, and in the precedent examination of the Objections out of the booke of Homilies, the judicious Reader will observe this former babble of Br. Asettie, fully confuted, both by the exegetical words of our Statute Law, and also by many other weightie arguments and authorities.

B. You need not wonder at it, we have all known him to do as great a matter as that: for was not his hand to the approbation of a Booke in printe, (though afterwards called in by Sovereigne authority) which contains, and maintaines many, fuddify Tenets both Pelagian and Popish, flat against the cleare Doctrines of our Church: and whereby he hath as yet made no publike recantation, to remove the scandall from the Church of England, and to satisfie so high an offence given.

**Answ.** One H. B. some few yeres past, vented an envious and illiterate Pamphlet, against the Author of the Appeal, and against his Author, accusing them, that they swear, approve, and stilly approve prof. to maintain gate and grievous heresies, devisied by the Deill:

The principal, and most notorious of all the rest, he maketh the Appeal's Tenet concerning the justification of sinne, and justification of faith (which he holds) overthrowning the whole sense of truth of the Gospell. It overturneth not only the very foundation of our preservation, but revolunteth directly in part, and by consequence altogether, that wicked heresie of the Pelagians.

The Appeal in the Treatise, (which, H. B. entertaineth with fuch foul language) affirmeth, that it seemed to him, that justified persons, by committitng foule and wilfull sinne, might truly fall away from grace, and cease to be justified.

The 16. Article of our Churches Doctrine, and the words of our Homilies seemed to him, to maintaine this position: and Saint Augustin, and his followers were of this judgement: H. B. after much prating and ignorant disputing, coming at length to Saint Augustin, saith as followeth: Saint Augustin is so opious in this point of perseverance, to wit, that justified persons cannot fall away from grace, either totally or finally, that I marvel that any man, who hath read St. Aug. of these points, would ever meddle with him in this matter, to write on mangled testimony, against so many famous proofs of truth.

Now Br. B. was forced to this desperate affection, because otherwise he must have been proclamed a malicious Calumniator, in accusing the Appealer of Pelagianism, and devisely Heretique.
For Saint Augustine was a professed Adversary to the Religion, and to all their devilish Heresies, and therefore if this most learned, and godly Father, in his disputations against the Persians and their Adherents, expressly and constantly maintained, that some regenerate and justified Persians might really fall away from saving and justifying grace, then it is certain that the said TRECT is not Religion.

Saint Augustine’s Positions concerning the former question.

Firstly, this Holy Father distinguished justified Persians, into two kinds or sorts, to wit:

1. Some of them are God’s Children according to his free and eternal Predetermination
2. Some justified Persians are his Children, proper subjects temporaliter grauis, because for a time only, (namely during their perseverance,) they are partakers of divine grace.

The first of these are God’s Sons, because according to his eternal purpose they are predestinate to the final receiving the inheritance prepared for his Children.

The Temporary are not his Children, according to his eternal predestination, and because he foreseeth they shall not finally persever, and obtain the Crown of everlasting glory.

Secondly, St. Augustine affirmed of both these sorts, the Temporary, as well as the Perseverant, that they were called of God, and they followed or obeyed his calling; Præterea ex impiis justificatis, both of them being naturally impure, were justified, and regenerate or renewed by the power of regeneration.

Thirdly, he teacheth, that the temporary, during the time of their perseverance, were ended with hard working by Charity: Acceptantem salubrem operam de Charite, they had received earnest working by Charity: They loved justly, and faithfully for a time, they lived piously with hope of Immortality, not failing their Confidence with foule crimes. They had the way of Christ, and obeyed it: Lastly, during the time of their perseverance, Non simul acceperunt justitiam, They played not the Hypocrites, neither was their righteousness tained.

Fourthly, St. Augustine his TRECT was, that justified and regenerate Persians of both kinds have fallen away, and justly they may fall away from justifying grace. The Predestination may fall away for a time, but so, as they shall undisputedly be repentance, and forsoaking their sin, recover.

The non predestinate do fall away in that manner, as that they either perish in the act of their fin, or if they live, they fall into hardness of heart, and are never renewed by repentance.

Fifthly his Doctrine is, that if the Temporary and non perseverant had been taken out of this life,
life by temporal death, before their Apostasy, they must undoubted ly have been laced.

But God Almighty, foreseeing their voluntary Apostasy, permitted them to prolong their days in this profane world, until they felt in damnable crimes, and continued in the same without returning into the state of justifying grace.

providing to us the manner of their conversion. When it was perfect (as 9 & 10. Rom. 8. 30. & 31.) that the enemies of Christ should fitly be put to confusion, & the Kingdom of God establish M the earth.

Covenants are the rest of all good, and Charity is the rest of all good, and these two things effect none of us, together 4.

Lastly, upon the former ground, he determined faithful Christians from denying the Faith in time of perfection, and from killing themselves in any case whatsoever, by affirming that the same is eternal, an insuperable crime to all persons whatsoever: & adhering falsely present, vitam, abundant & futurum, by destroying their present life, they deprive themselves of the future bliss.

But now quite contrary to this Doctrine of S. Augulfus (according to H. B. 7 ) a person once justified, and in the state of grace, although he should with an impiety, or live in envy or malice with his Neighbour, or be Schismatic in the Church, and a Rebel in the Common wealth; or if he deny the Faith in time of Perfection; or to prevent worldly misery he shall murder himself: he neither falls totally nor finally from grace; he remains entire without diminution: it falls not, in the degree; and if any places of Scripture
Scarcely, S. Augustine's tenet was: That because of the fall and mortality of man's will, and by reason of fall of man's falling into sin, (the being overcome by temptation) no person ordinarily, or without special revelation during his mortal life, which is a warfare on earth, can be infallibly certain of his own final perseverance: and God Almighty, to humble Man, and to move him to watch and pray, let him fall into temptation, and to this he up work out his salvation with fear and trembling; hath received the knowledge hereof in his own secret Connell. 4. "B. Yea, instead of recantation, I myself have heard him in open Court speak against both justifications; that a man might be justified to day, and damned to morrow; and against election of some to eternal life; and against the sanctification of the Sabbath; saying, I lay there is no sanctification of the Sabbath, but Reft, Reft only. And therefore seal to wonder that this man should be so fearfully, either privately to undermine, or openly to oppugne the express Doctrines of our Church."

Answ. 1. It was the tenet of S. Augustine, and of the faithful in his days, that if a just person forsake his righteousness, in quanum annum, when he hath lived long, and shall depart this life in wickedness, in quanum annum, sed annum dicat.
duxxis, when he continued not one yeare, but one day: in parvis insinus delutas hinc stannam, hee shall paifie from hence into eternall punishment due to the wicked. Hinc perspicua veritatis (faith Saint Auguistine) qui malum contradicit? what faithfull Christian contradicts this evident or perspicuous verity?

Now if the former doctrine was maintained for Catholike and Orthodoxall, in Saint Auguistine’s dætes, then he, who faith, a man may be justified to day, and be in perrill of damnation the next day, hath delivered nothing favoring of Pelagianisme, or repugnant to found Doctrine, in the Article of Justification.

2. Br. B. is full in saying, he hath heard his Adversary in open Court speake against God’s Election; for the Bishop firmly believeth, that God hath freely (without any merit of their owne) in his mere bounty and love, for the merites of Christ, elected all sorts to eternall life, which shall be glorified in the world to come.

3. The Bishop truly affirmed, p. 143. That the fourth Commandement of the Decalogue, according to the literal sense thereof, enjoyed not such spirituall, and Evangelicall duties, as Theop. Br. mentioned in his Objection; to wit, preaching of Christ crucified, and raysed from the dead: Prayer to God the Father in the name of Christ: receiving Baptisme, and the Holy Eucharist: But he maintained, that the equity of the fourth Commandement, together with the Evangelicall Law, required not only rev from secular labour and negotiation, but also the performance of spirituall and Evangelicall duties, upon the Lord’s Day, and upon other Holy dayes and times, devoted by the Church to the service of Christ, p. 143.

A. The Adversary in his Booke doth much except against, and cannot endure, that the Lord’s Day should be called the Sabbath Day. And I remember one passage in it, wherein he bequerrelleth. H. B. for saying, that the ancient Fathers did ever and usuallie call it the Sabbath Day.

B. Concerning that I have spoken with H. B. and hee faith he will answer and make good, what he hath saied against his Adversary. And howsoever those words indeed, ever and usuallie, might give Advantage to the Adversary to carpe, yet being rightly understood, they may passe current enough; for by ever, usuallie, hee meant that all the ancient Fathers, although they distinguish betweene the Lord’s Day, and the lewes Sabbath Day, yet they ever took and observed the Lord’s Day instead of the Old Sabbath, and ever used it for the Rest day or Sabbath of Christians.
Aufr. 1. The Bishop’s words, pag. 205, are: I have diligently searched into Antiquity, and observed in the Fathers, their manner of speech, when they treat of the Lord’s Day—And finde it faire differing from the usual language of the Fathers, to finde the Lord’s-Day the Sabbath-Day. And they by the same Sabbath either understand the Old Legal Sabbath taken away by Christ, Or the mystical and Spiritual Sabbath, which was typ’d and represented by the Sabbath of the Fourth Commandement.

2. In the former passage the Bishop speaketh not of anfmc writers, neither hath he denied, that any of thefe, (especially here in England,) have flied the Lord’s-Day, by the name of Sabbath, or Christian Sabbath: for his affirnation, was only concerning the Ancient Fathers. And therefore B. B. righteth with his owne shadow, when he produceth no modern authorities, to confirm the same, which concerneth not the point in question.

3. The Bishop, pag. 205, makes clear observation, that B. B. had falsified three places of Saint Augustine: And to prove him notwithstanding, he had falsified in these words, Deut. xxvii. 18. Observe the Sabbath-Day. This argument may be paralleled with one like unto it: The ancient Fathers observed the Sacrament of Baptism instead of Circumcision: Where, the Ancient Fathers did ever usually celebrate the Sacrament of Baptism, by the name of Circumcision.

B. Saint Augustine ad temp. Ser. 251, affirmeth: That the Holy Doctors of the Church have decreed to transfer all the glory of the Judaical Sabbath, or Sabbath-timne unto the Lord’s-Day, &c. We must observe the fame from evening to evening, &c. that being requested from Rulall Works, and from all businesse, we may be vacant only for the worship of God: Thus we duly sanctifie the Sabbath of the Lord, &c. You fee he speaketh this not as his owne particular opinion, but as it was the Tenet of the whole Catholike Church, as all the whole ancient Catholike Church did not only observe, but call the Lord’s Day the Sabbath, &c.

Aufr. 1. This Sermon fermeteth to be none of Saint Auguines, as appeareth by the title: Natale in Ecclesia verbo. In Excelsa gratia sunt &c. verbo. Sanctum Presbyterum nullici Maiorem. 2 The Author of this Sermon, requirith the
same Vacancie and sanctity, upon the Birth days of Saints as he doth upon the Lord's Day a.

3 He affirmeth that the Holy Doctors of the Church translated the glory of the Indiacall Sabbath, upon the Lord's Day c. And therefore he could not, without contradiction, ground the Observation of the Lord's Day, upon the letter or expressive words of the fourth Commandement.

4 He makes the Sabbath of the fourth Commandement and the Lord's Day, two distinct, and diverse days of the week; and when he faith, sic quomodo fontium, Sabbatuum Dominii, &c. He meaneth the word Sabbath in a mystical and analogical sense, and not in a Legal, or literal signification.

5 It is a truth, that Saint Augustine makes it the common soil of the Catholic Church, to call the Lord's Day the Sabbath: for he was so far, either himselfe from taking the Lord's Day the Sabbath, in a proper or ordinary conte of speaking, or from approving this forme of speach in others, that he holdeth it impertinent and sufficent to give Indiacall names and Appellations, to Person or things, which are Christian or Evangelical; and he gives a reason thereof, because by such ambiguous forms of speaching, a Christian might seeme to professe that which is repugnant to true Christianity.

A. Dr. Wh. denies that Chrifht upon the day of his Resurrection refted from the work of Redemption.
B. I conferred with H. B. about this, because it much concerns him to quit this Question, seeing on Christ's resting on that day, he grounds the Sabbatisme of it, as agreeable to the fourth Commandement: And in my judgement, if he can evince and cleare it, it will prove unanswerable.

And he tells me, that he hath in two severall Treatises in Latine against Theophilus Brab. fully cleared it, and removed all Objections and Cavillations, that either Theophilus Brahebbur, or Francis White, have or can bring to the contrary; and he purposeth to do the like to D. W.

And he made it very clear to me, that Christ's rest from the works of Redemption from time on the Cross, and from death in the Grave (which was a branch of that works) began not till his Resurrection, as for his Ascension, that was into the place of rest, but his Resurrection was into the state of rest.

As for D. W. his Objection with Theophilus Brab. that Christ laboured on that day, H. B. shewes it to be absurd and ridiculous, seeing Christ arose with a body glorified, and impassible: So as his actions that day could not bee called a labour, that thereby the new Sabbath should bee broken.

Answ. 1. Our Saviour began his Rest from those works of Redemption, by which he made payment of a price by his blood for our sins, on the latter part of Good Friday, immediately upon his saying Consummatum est, and giving up the ghost, John 19.30, Heb. 10.14. Then he continued in his Grave and Bed of rest the Sabbath day following: upon the Sunday he began his operations of Application of the fruit and benefit of his Passion: and he did no more rest or cease from those actions upon Sunday, than he did forty days after.

2. Christ rested as fully upon the Sunday, Tuesday, and upon every day following the day of his Resurrection, from all his afflictions and

satisfactory Passions, as he did upon the Sunday. If therefore it were granted that Christ began his rest upon Sunday, it must be confessed, that he continued his Rest and Ceasation from Redemption actions every day after: and so the Sunday was not the only day or time of his Rest.

And if it shall be further objected, that even as notwithstanding the Lord God resteth, and rested from the works of prime Creation, on every day of the week following, as much as he did on the first Sabbath; yet the seventh day was made the Sabbath, because the Lord on that day began his Rest: Therefore...
fice because Christ began his rest upon Sunday, the same must be the Christian Sabbath of the fourth Commandement.

Our answer is, that God's resting or ceasing from the works of Creation, did not ordain the seventh day of the week to be the Sabbath day; for it was God's express Commandement and Law which did this, and his Rest was only a Motive (and that merely in his own good pleasure) of sanctifying that particular Day.

But now concerning the Lord's day, we finde no such express and particular divine Law or Commandement in holy Scripture; and therefore Christ's resting from all his Penitl sufferings, upon the day of his Resurrection, cannot make that day of the week a particular Sabbath day of divine institution, unless some such express divine Law as the Tenes received for their Sabbath, can be produced.

But if the Objecter will oblige contend, that the Resurrection of Christ in it selfe containeth a mandatory Law to observe the Lord's day, let him first deliver a true definition of a Law, and then prove that the said definition belongs to the Resurrection of Christ.

A Law (say the Jurists) is a Precept of a Superior being in authority, containing a Rule or Measure of things to be done, or not to be done.

But neither this, nor any other true definition of a Law, or of a Commandement, agree to the Resurrection of Christ.

Therefore the Resurrection of Christ may be a necessity or cause impulsive, inducing the Church to make a Law, but not of it selfe any Law.

And if our Saviour's Resurrection hath the force of a Law to ordaine the day upon which he died, to be the Sabbath of the fourth Commandement. We can observe no reason, why the day of his Ascension, on which he arose into his eternal Rest, should not likewise have the force of a Law, to ordain Thursday to be a Christian Sabbath; because if our Saviour's beginning to rest shall make a Sabbath, certainly the perfection of his Rest should much more do the like.

3 This Objector saith the Bishop's words falling in the word Labour, instead of the word Action, and then he brings in his rude tone, absurd and ridiculous.

But every reasonable Creature knows there may be action without labour, as appear in the actions of God Almighty; and in the actions of the blessed Angels, and of the glorified Saints in Heaven. And therefore belide, it is a false reasoning in corrupting and perverting the Bishop's force of words, and the Bishop's argument is most true. That our Saviour having finished all sorrow and labour upon his Passion-Day: He was in action upon his Resurrection-Day: and he was in Action likewise forty days after.

Q. B. Left
B. Left neither the Church of England in her publike Doctrine, nor the pious workes of her grave and learned Sons may perhaps satisfie the Adversarie's importunity; yet I hope the writings of his more pious, and no lesse learned Brother, D. John White (and those also both republished and vindicated by Fran. White from the lestites Calumnies, White dyed black, &c.) will a little qualify him.

Now D. John White doth not only call the Lord's day the Sabbath-day, as once, Sect. 38.1, and twice, Sect. 43, digress. 46.6. But he also condemnes all profane sports and recreations on that day, and among the rest Dancing for one. And for this he alledgeth the example of the Papists, as the most notorious Sabbath-breakers in this kinde.

A. Doth he so Sir? This seemes strange to me, that so great a Clerk as Fran. White should so far forget himselfe, as not to remember what his Brother hath writ: Surely if it be so, it will be a cooling-Card, and no small disgrace to his Lp. when so worthy and reverend a Brother shal be brought as a witnesse against him. But I pray you, for my better satisfaction, relate to me the very passages and words of D. John White.

B. I will in digress. 46. the Title whereof is, Naming certaine points of the Popish religion, which directly tend to the maintenance of open sinne, and liberty of life: now among many foule and profane practises (as he calls them) this he notes for one, namely, the profanation of the Sabbath, in these words: That they hold it lawfull on the Sabbath-day to follow Suits, Travell, Hunt, Dance, keep Faires, and such like. This is that hath made Papists the most notorious Sabbath-breakers that live.

And Sect. 38. n. 1. He faith: Let it be observed if all disorders bee not most in those parts among Vs, where the people is most Pope-holy, &c. And for mine own part, having spent much of my time among them, this I have found, that in all excuse of sinne, Papists have beene the Ring-leaders in riotous Companies, in drunken meetings,
meetings, in feditious assemblies and practices, in prophaning the Sabbath, in quarrels and brawles, in Stage-Playes, Greene's Ales and al Heathenish customes, &c. Thus this reverend Divine Clandore notabilis ipso, whom all the lewd and clamour out of the bottomlesse pit cannot besmear or bemuddle, or dye black with all their black mouthed obloquies.

A. Surely these are very pregnant passages. And it makes me tremble to thinke, and amazeth me, How one White is so contrary to another: As al the Libertines dispensed with now a dayes on the Sabbath, tendeth to bring Vs Protestants to be like to the Papists, in their prophane times, in taking up their Heathenish, savagé, barbarous manners and customes.

Answ. This rude Dialogist hath a fault in his braine, which causeth him to tremble: For the matter it selfe affordeth no occasion of any such passion.

For there is not any contradiction between the two brethren in their Doctrine: For the one brother calleth the Lord's Day, the Sabbath in a mystical fence: And the other brother saith, it is not the Sabbath of the fourth Commandement, in a literal and proper fence. One brother condemneth Papists for using profane, ungodly, savage, and heathenish practices upon the Lord's-Day: The other Brother maintaineth that some kinds of profane and recreation, namely such as is not Profane, either in forme, or quality, or in Circumstances, may be lawfully used, upon the Lords Day.

But the Objector (as his manners) wataeth many words, but avoydeth, and declineth the true state of the question.

B. Me thinkes the very reading of the fourth Commandement every Lord's-Day might stop his mouth: saying that he hath found out many inventions to elude the nature and property of this Commandement, as pag. 158. 159. &c. Which I hope H. B. will meete withall.

Answ. It was one of Theophr. Boethius's arguments adjacent, to prove, that we are to observe the literal Sabbath of the fourth Commandement, because this Commandement is read in the Church every holy day, and after the reading thereof, we beseech God to incline our hearts to keepeth that Law. For that Commandement enjoyned the observance, of the seventh day Sabbath, to wit the same Sabbath, which the Old Testament establisheth, and the Jews observed.

Now this argument being popular, and plausible. The Bishop is persuaded, he did good service.
vice in loving the same upon true grounds. And because this Objection is not able (holding his own Principles) to give any solution, or satisfactory answer to it: He should not like the Dogge in the Manger, have barked against others, and done nothing himself.

B. The twentieh Injunction of Queene Elizabeth. He also pervesteeth, whiles he con- foundeth the Lord's-Day with other Holy days, which the Injunction doth clearly distinguish: for that liberty, which it dispenteseth with, touching worke in Harvest time, is not spoken of the Lord's-Day, or Holy day, as is there called and set alone by it selfe: but of Holy and fastivall days only of humane institution.

A. I thank you for this observation:

Answer, In which words doth the Injunction clearly distinguish the Sunday from the other Holy days, in respect of labour in Harvest? Hold off, B. cease to prate and out-face, and prove what you say: otherwise none will credit you, but Goings of your owne brooding.

1 The Queenes Injunction speacheth in general, of all holy days in the yeare, and setteth downe no difference betweene Sunday, and the other Holy days, concerning working in Harvest.

2 Queene Elizabeth's Injunction, was taken Verbatim out of an Injunction of the same quality of King Edward the sixth, which was grounded upon the Statutes, Quinto & Sexto, of Edward the sixth.

Now in this Statute,

1 The Sunday is made one of the ordinary Holy days of the yeare. All the days hereafter mentioned, shall be kept, and commanded to be kept Holy days, and none other: that is to say, all Sun days in the yeare, the days of the feast of Circumcision, Epiphany, &c.

2 In this Statute, no special priviledge (for abstinence from necessary labour) is given it more than the rest. Statute Edward six. provided always, and it is enacted by the authority thereof, it shall be lawful to every husbandman, labourer, fisherman, &c. upon the Holy days aforesaid in harvest, or at any other time of the yeare, when necessary shall require to labour, ride, fish, or works any kind of works, at their free wills and pleasure, anything in this all to the contrary in any wise notwithstanding.

3 In our present Liturgie, the Sunday is ranked among the other Holy days, in these words: These to be observed for Holy days, and none other: That is to say all Sundays in the yeare: the days of the feast of the Circumcision of our Lord Jesus Christ: of the Epiphany: of the Purification of the blest Virgin, &c.

4 The homily formerly cited by the Objection, granteth liberty to people to exercise some labour on the Sunday in time of great necessity: and Queene Elizabeth's Injunction (agreeing with ancient
ancient Imperiall Lawes 2) (specificall one kinde of bodily labour, to wit, working in haruest. Therefore the Homily by labour understandeth not only bodily works or absolute necessity, such as are mentioned by the Objector, to wit, about fear-fire, and invasion of enemies: but all labour in generall which is of urgent necessity, and which was not in those times prohibited by Civil or Ecclesiastical Law.

A. I am occasioned to aske your judgement of those passages of his touching Recreation on that day, in which argument, he hath spent many leaves.

B. But without any good fruit. And as his discourses are hereupon large, so they require a large refutation, which I hope, H. B. will performe.

He distinguisheth Recreationes into two sortes: 1. Honest and Lawfull; 2. Vicious and unlawfull, &c.

I note his pitiful enterprizing, by equivocations, contradictions, and the artifice of his purest natural wit, in spinning a curious webbe of so fine a thread, as wherewith, though he may thinke to cover himselfe, yet it is percious, and penetrable to every eye.

Answ.
the finger. Are not these obscene or lascivious and voluptuous Psalms?

Answer. 1. This Monus deals like one Pilgrim in Saint Aug. his Book with regard to those who must be obliged to make the Sabbath a fast day, and to a bitter inveigle against luxurious feasting, drunken bawling, and lewd drinking.

Brother B. is deficient of these Arguments, to prove that all bodily exercise, and civil recreation is simply unlawful, upon any part of the Sabbath; and therefore he imitates that Stoic, and declameth against lascivious and profligate sports and pastimes.

Now his Adversary maintaineth no Recreation, which is profane and lascivious, or which is vicious in quality or circumstances, either upon Sunday, or upon any day of the Week.

Whereas one man demandeth, what we think of promiscuous meetings of wanton youth, setting up May-Poles, &c.

Our answer is, that when the Men hath proved that the law is of the Sabbath, and the Churches have permitted the Religious offices of the day are performed, that the religious and charitable acts of the Holy day are observed; and they defend the saints; to which effect, the Church and Adversary, 137. the Holy Day is departed.
people is no poore Divine or Doctor: But hee which upon fylke grounds denieth it them, is a
proud Pharisee.

2. They which grant liberty to Children and Servants to disobey their Parents and Masters, take upon them power to dispence with a Divine Law, which is properly morall, and of the Law of Nature.

But they that grant liberty to Christian people, to use sober and honest recreation upon some part of the Holy day, dispence with no Divine Law, either Morall, Naturall, or Positiv.

Therefore the Objector's comparison is betweene things which are altogether unlike.

B. Our Treatise doth mizerably abuse the Scripture, and so turne the grace of God into wantonneffe: for he faileth, p. 137. The Law of Christ is sweet and easie, Mat. 11. 30. And his Commandments are not grievous, 1 John 5. 3.

Ans. He abuseth not the Scripture, who expoundeth and applieth the same rightly. But the Bishop hath expounded and applied the two Texts of Scripture, Matt. 11. 30. and 1 John 5. 3. truly and rightly.

Therefore the Objector is a fylke accuser, in saying the Treatise hath abused the Scripture.

The Assumption is proved in manner follow-

The Bishop delivered this Proposition: All Divine Evangelical Ordinances necessary to the Sal-

vation of every Christian, are possible with ordinary diligence, and likewise with comfort to be observed. for the Law of Christ is sweet and easie, Mat. 11. 30. and his Commandments are not grievous, 1 John 5. 3.

Now the foresaid Texts are truly expounded, and they do fully confirm the Bishop's Pro-

position.

Therefore the Dialogue-dauber is a rede Blas-

teram in saying, the Treatise hath mizerably abused the Scripture.

B. And what then? is Christ's Law so
sweet and easie, as that it gives indulgence to profane libertinity? This is to make the Gospell a sweet Fable, as that Athet-

ical Pontifex said.

Ans. 1. Christ's Law is so sweet and easie, as that it commandeth no external service, ordi-

nary necessary, necessitate medii, to be performed by all Christians, which they may not by the assis-
tance of Divine Grace be able to performe with ordinary diligence and comfort. 2. Thia Position is confirmed by the Bishop, p. 257, both by sentences of holy Scripture, and by testimonies of ancient Fathers.

R 3 And
And from hence it is consequent, that it is no sin, much less no mortal crime, equal to Murder, Adultery, and Their (as the Novell Sabbathizers preach, pag. 335.) for Christian people to use some intermissions from religious and spiritual actions, and likewise some recreation upon some part of the Lord's day: and they are not obliged during the whole day (which according to the Sabbatharian Text containeth 24 hours) to forbear to speak any words, or think any thoughts, or to perform any worthes or actions, which concern either pleasure or profit, (read pag. 249.) because it is morally impossible for them with comfort and ordinary diligence to continue 24 hours together, in spiritual and religious exercises and meditations.

2 The Law of Christ condemneth all proflane libertinism: but why shoulth Br. A. sole such recreations as neither is vicious in forme, quality or circumstance, by the name of profane liberty? And other recreations than this the Bishop maintaineth, either upon Sunday, or upon any other day, pag. 249.

3 The Bishop interreath Br. B. to resolve him, whether it is not a Doctrine of Libertinus, and to animate Christian people in obedience of lawful Authority: to teach them it is a branch of their Christian liberty, to be their own guides in point of Religion, to deprecate, or to neglect the Common Service, and other Duties, enjoyned by the precepts of the true Church, whereof they are members, to maligne Ecclesiastical Governors, and to proclaim them Points of the Pope:

Pope: and to be of a Popall Spirit, if they presume to instruct the inferior Clergie in point of Religion: To be quarrell godly and learned persons, who comply not with the new Sect, in their fanatical affections: and to cenfure, and condine all things, which are not suited to their owne groundslik and fenealle traditions.

Now in good earnest you Br. B. many judicious men are of minde, that the formenting of these hatreds in Christian people by Doctrine or example, is a more proper act of profane libertinisme, than such bodily exercise and recreation, as the Lawes of our Kingdome and State have permitted.

B. I observe a very improper, and to an untrue speech, where he saith: if they should (upon Purian Principles) restraine them wholly from all repast. Who (I pray you) doth restraine the people, from all repast on the Lord's Day? Or is profane sport a repast, to feede the rude Vulgar? It seemeth to: and liberty to youth is as their meate and drinke.

Answ. It appereth by the Law of the Sabbath, Exod. 23. 12. That one end and use thereof was; the refreshing of the people upon the seventh day, after six days toilte and labour: And the
the old Sabbath, and other Festivals, were  
decleritae, days of mirth and rejoicing: and sober  
and honest recreation, upon some part of the old  
Sabbath, was prohibited by no Divine Law,  
pag. 237.

Now if in the time of the Gospel, Christian  
people upon Principles borrowed out of the  
Talmud, and the Rule of Pharisaical Tradition, should  
be furbulzchured with such rigid Ordinances, as are  
imposed by Novell Sabbatarians, pag. 235, 236,  
249, 250, and be wholly restrained from all re-  
creation, upon any part of the Holy-day, one end  
of the Holy-day, should be destroyed: and Christian  
people must be deprived of that liberty which  
God and nature have granted: and from hence it  
will be consequent, that the Holy-day, instead of  
a day of Refreshing, shall become a day of oppres-  
sing people with an heavier burden, than in right  
ought to be laid upon them: and this would make  
the Holy day more unwelcome than the plough-  
day: and besides, it might engender in peoples  
mines, a diisaff of their present Religion, and  
manner of serving of God, pag. 266.

This passage highly displeaseth the Dialogue  
brather; but instead of fold answer and confutation:  
First, he carpeth at the forme of speech,  
affirming that it is improper: but wherein he decla-  
reth nor, then he faileth it is untrue, this likewise  
is fully said, but impossible to be proved. After  
this he equivocates, saying, What I pray you, de-  
strains the people from all repast on the Lord's day:  
that is, who restraineth people from eating and  
drinking on the Lord's day? And lastly, he de-  
clineth the true state of the Question: for whereas  
his owne Tenet is universal, to wit, that all civill  
recreation is unlawful upon the Sunday: in his  
quinquagintan he opposeth some kinds of bodily  
exercises and recreations, which seeme to him to  
be lascivious, profane, and really vicious in their  
proper forme and quality.

P. Pag. 166. He faith, some recreations  
(not prohibited by our Laws) our religious Government allow upon Holy dayes.  
And Pag. 233. Civill recreation not prohi- 
bited in termes, neither yet by any necessi- 
ety conuenience from the Law, cannot bee  
simply unlawfull. And pag. 231. No just  
Law, Divine, Ecclesiastical, or Civill,  
doth totally prohibit the same.

To this I reply that these sports fore- 
specified are prohibited: by Law both  
Divine, Ecclesiastical, and Civill. 1. By  
4:9, et cetera. 2. By Ecclesiastical Lawes and  
Counsel, et cetera. 3. By just Civill Lawes, et cetera.  

Add. 1. It is an infallible verity and confessed  
by the Dialogue for himselfe, that nothing can  
bee vicious or sinfull, unless it bee prohibited  
S expressly
expressly or virtually, by some just Law; Divine or Humane.

But sober and honest reproof, recreation, or pastime, upon some part of the Holy-day, is prohibited by no Divine Law, nor by any Ecclesiastical or Civil Law of our State and Church.

Therefore sober and honest recreation, &c., upon some part of our Holydays, is not vicious, sinful, or unlawful.

Now the Objector in his reply declineth (as his manner is) the true state of the Question, and inveigheth against certain particular Exercises and Recreations, excepted against by some learned Divines, and which have been prohibited by publick authority in foreign Nations.

But the Bishop in his Treatise proceeded no further concerning recreations, than is before expressed: to wit, that such are neither vicious, good in forme, quality, or circumstance, may lawfully be used, upon some part of the Holy-day, if they shall be permitted by lawful authority.

And the main reason of his forbearance was, because in the first part of his Treatise, he undertook to deliver no other Doctrine concerning the old Sabbath & the Lord's-day, but such only as were prominent in the Church; and therefore he declined the Question concerning Pastimes and recreations in their particular, (leaving the same to a publick determination of the Church and State) by reason there now is, and in former times hath been diversity of opinion, among godly men, concerning the quality of such particulars.

And if Dr. B. eleventheth those bodily exercises and recreations, to be profane and vicious, which his gracious Majesty in a royal and capitulmix did interdict his Subjects, with sundry cautions, limitations, and prohibitions; let him in his discourse proceed humbly and modestly (as becometh a loyal Subject) addressing himself to his Sovereign and proposing weighty arguments, sufficient to convince those who are of contrary judgment: but in the mean time let him abstain from scandalous & abusive passages against his Majesty; and likewise against other persons, who being Subjects, are persuaded that it is their duty to be obedient to Royal Authority, unless such things be condemned as are Apostate from the Church and the Church as the servant of God.

Every person must refer to his own pastor, and be there accounted for in Divine service.
B. Edition second of his Dialog. pag. 18.
Enough to settle me, and every good subject of his Majesty in this belief, that the Declaration for sports, and the urging of it, to be none of his Majesty's act: but a mere plot of some Popish Priests, and Prelates, to eat out, and tread downe Religion and to Viler in Popery, Atheisme, and prophaneisme into the Church.

Ans. If Lucifer himselfe should preach or write, that wicked and lying hand could hardly utter any thing more false, fidingious, or scandalous, than is contained in the former passage.

1. His sacred Majesty now is, and hath ever been so gracious and Religious as that his princely care and dread is, to have his Subjects under him, to leade a quiet and peaceable life; in all godline, and honesty: and therefore it is farre from him, to be guided, or over-ruled by Popish Priests and Prelates in any matters of Religion.

2. If his Majesty's declaration shall be duly examined, it tendeth to the reproving of Popery: for no Subjects are thereby permitted to use any sports or pastimes upon the Holy day, but such only, as shall duly frequent the Church, and be present both at Divine service, and at the Communion.

3. The Royall edict graneth no liberty to any Subjects, though conforme in Religion, to use any sports or pastimes upon the Sunday, formerly prohibited by the Laws of the kingdom: nor yet until all the Religious offices of the day shall be finished, and duly performed: and therefore it can be no means to utter in Atheisme and prophaneisme into the Church.

4. Such manner of Preaching and Writing, as this venomous Dogmatistic utter in his fiery Sermons, and in this and in some other of his unsacred, Pamphlets, are very apt and ready means to impollon his Auditors and factious Disciples, with dishonourable thoughts against his Majesty's government, and with desperate intentions against his superior Ministers, and consequently to utter in rebellion and sedition, into the Church and State.

Ans. I remember the Bishop of Ely's maine argument (as I understand, and apprehend) to prove his recreations to be lawfull on the Lord's-Day, is; because honest and necessary labour is lawfull on that day.

Ans. The Bishop's maine argument, to prove some pastime and recreation upon the Lord's-Day, to wit, such as is not vicious in quality or circumstance to
to be lawfull, and which is used after such times as the religious offices of the day are performed, is: because such recreation is not prohibited by any Divine Law, natural or positive, nor by any necessary inference from the same.

B. But, as I conceive, the Parallell doth no way hold, as will appear clearly by these particulars.

1 Honest labour is necessary on that day in respect of necessity only; it being unlawful, if not necessary, and may be deferred: but there is no necessity of sports and pastimes, unless in some infallable danger of the body, and some moderate recreation be prescribed by the Physician.

2 Honest necessary labour is lawful in the foresaid sense, on any part of the Lord's-Day, even in time of Divine Service and Sermons: but not are not sports and pastimes by the Bishop's own confession.

3 Labours absolutely honest and necessary, as to quench fires, to make up Sea breeches, to defend the assaults of enemies, attending
B. But againe, admit that sports and pastimes and recreations are not expressly inhibited within the letter of the Law by these general words, no manner of work, but only by consequence, yet it followeth not, that honest labour is more unlawful than honest recreations, as they are termed: For the Bishop and Fathers generally conclude, that rest from sinne is the chiefest thing commanded, and sinne it selfe the principal thing prohibited in the fourth Commandement; yet neither of them is commanded or prohibited within the words of this Precept. Therefore sports and pastimes by the same reason may bee more prohibited by it, than the Sabbath, than labour, though not expressed. For whereas Atheisme is more unlawful, at least more hainous, than the worshipping of false Gods; yet this last only is expressed in the very letter of the Law: So Perjury is more hainous than meere taking the Name of God in vaine, in ordinary discourse, and commonswearing: Sodome, Leesw, and Buggery, more odious sinnes than Adultery or Fornication, though the other bee only within the intention of the Law, and by way of consequence prohibited by the 1st, 3d, and 7th Commandements; the latter by the express letter and words thereof.

Answ. That which is directly, formally, expressly, literally, or by necessary, and immediate inference prohibited by any Law, is ordinarily more unlawful, than those things which by a remote & probable inference only are concluded to be repugnant to the Law.

The first mentioned by the Objector, Atheisme, Perjury, Buggery, &c. are not only prohibited by necessary inference, and by the intention of the speciall precepts of the Decalogue, but also by the Law of nature, and by other express Negative Precepts, delivered in the Old and New Testament.

But whereas corporall labour was expressly, and in literal terms prohibited the Jews, upon the Legal Sabbath-day: Honest and sober Recreation upon some part of the Lord's Day, in such manner as the Bishop maintaineth the same, is prohibited neither by the express words of the 4th Commandement, nor by any formall and necessary illation, from the words and sentences of that Commandement; nor yet by the Law of nature, nor by any negative precepts of the Old or New Testament.
Therefore is bodily labour expressly and literally prohibited by the fourth Commandment, was, notwithstanding that prohibition, in many cases lawful among the Jews: Then honest and sober recreation, such as is neither vicious in quality nor in circumstances, being neither expressly, nor virtually prohibited or condemned by any Divine Law, natural, positive, or Evangelical, must be held to be lawful, until the Opposers thereof shall be able to make it evident by demonstrative reasons, that the same is repugnant to some divine Law, according to all, or some of those forms, which are before expressed.

A. There remaineth yet one thing to be cleared, and that is about the judgement of the reformed Churches beyond the Seas, which the Opposite Author pleadeth to be all for him.

B. It's true, and I cannot but smile, when I think of it: That they which make no bones even in open Court to vilifie the prime pillars of those Churches, yea and to nullifie the Churches themselves, as if they were no true Churches, as having no lawful Ministers, because no Prelates to put them in orders; should notwithstanding daigne to grace them so much, as to call them in, and to account them competent witnesses in the cause. But a bad cause is glad of any Patron, or Advocate to plead for it, though the Client have openly dignitised him for a Rascal. But what head will the reformed Divines fland him in? Certainly in the point of sports and recreations, they will utterly fail him, yea and disclaim him too. In the point of the institution of the Lord's Day, indeed, and the obligation of it to Christians, a great part is for him, though the better part is for us, this is confessed of Vs.

Answ. The Bishop in his Treatise hath made clear and thorough that he Tenet concerning the Sabbath and Lord's Day is conformable to the Vnanimous sentence of Primitive Antiquity.
2. To the Doctrine of the Church of England, testified, and authorized by nature Law. 3. To the common Voice of the best learned Doctors of the reformed Churches beyond the Seas.

The former Remonstrance hath produced two effects: 1. It hath given a mortal wound to Br. B. and to his Affitants, by declaring, that they are solitary, and singular in their Subscriptions to an Tenent. 2. It hath yealded full satisfaction to all judicious, honest, and godly Readers concerning this question.
But the Dialogue Basker, perceiving his caufe
to be desperate in his obstinacy, nevertheless, found
against the prickers, and proceeded rudely and
wildly in manner following:
1 He introduceth his interlocutary Affilante,
one Br. A. who scratcheth his fellow Male, 
and prateth in manner following: You have so ful-
ly cleared this point about Recreation, from all the
Subservitures of him, that both so meyld himseld, to
make something of nothing, &c.
But wherein hath Br. B. cleared the point, &c?
He hath allledged some Decrees of Foreign
States and Churches, which nothing concern the
Bishop's Tene: for they doe not so much as inti-
mate, that all bodily exercise, and Recreation,
and namely such as is neitherious in qualitie,
nor in circumstance, nor yet prohibited by the
present state wherein people live, is simply unlaw-
full, or morally evil upon some part of the Holy
day.
2 Br. B. Himselfe, to manifest his gravity;
faith, I cannot but smile, &c. But besides his mer-
iment, the ridiculous man uttereth no word, or
sentence, favouring of truth, or founding to rea-
son: For,
1 Upon the matter he confesteth, that the posi-
tions of the Sunday Sabbatarians here in England,
are singular, and different from the common fen-
tence of other Churches; for otherwise to what
purpose serveth his speech, pag. 6. The Church
of England (to wit Br. B. himselfe, and his owne
Sabbatarian Allies) is more cleare, and found in
the point of the Sabbath, than any Church in the world;
for
for it is as cleere as the Noone-day, that the Or-
thodoxall part of the Church of England accor-
deth with the Primitive Fathers, and with the
Schoole Doctors, and with the best learned in the
Reformed Churches; and renounceth the te-
merarious Doctrine of H. B., and of other Novell
Teachers, concerning the Sabbath.
3 Whereas this Objecket denies us the suffrage
of Reformed Churches, pretending that none
amongst us have vifified their prime Pillars, &c.
Our Answer is, That this man doth not always
write or preach Gofpell: for quite contrary to his
report, we reverence and much respect, all learn-
ed and godly Divines, in what Church soever
they live, or teach: ye, although in Some The-
ological Questions we take liberty: (upon just
reason) to differ from them.
But admit the Doctors aforofd were adverse
to us, and we to them in many more Positions,
than indeed are; yet notwithstanding it might
be lawfull for us to use their Testimony in all
Questions, wherein they maintain Catholick and
Orthodoxall Verity.

S. Paul used the Testimony of Heathen Poets in
matter of truth, notwithstanding they were ene-
mies to Christian piety; and Christians like-
wise use the Testimony of Jews and Rabins, con-
cerning the number and integrity of the Books of
Canonick Scripture. S. Augustine used the
Testimony of Saint Cyprian against Donatists and
Pelagians, who was adverse to him in the point of
Rebaptizing. Terrullian, Origem, Lactantius,
&c. had their errors; yet they use their
T 3 testimony
testimony (whence they speake divinely) were never as yet cenfured, by any sober or conscientious Writers, as maintainers of a bad cause, or bringers in of Refusals to be their Advocates.

B. Certainly in the Point of Sports and Recreations, Reformed Churches will utterly fail him; yea, and disclaim him too, &c.

For the Ministers of the Seventene Provinces reformed, and the neighbouring Churches in Germany, petitioned the States of the United Provinces, for the reformation of the manifold profanation of the Lord's-day.

Ans. The Bishop maintains not, but opposeth and condemns all profanation of the Lord's-day. And as for honest and sober recreation, the best Divines of the United Provinces, approve the same upon some part of the Lord's-day.

The Deists of Leyden, in Synopsis prioriorum Theologiae, Disp. 21, write as followeth: Nox tamem omnium recreatio hic prohibetur, ut gua etiam inter fines Sabbati est: scilicet quia diuinsum solum non impediat, et faciatur perfecte, honeste, decente, moderate, et sine scandalo et offensae sit. Neverthelee all bodily recreation (upon the Lord's day) is not here here prohibited, because the same is one of the ends of the Sabbath: namely, such bodily exercise and recreation, as is no impediment to Divine worship, and which is used in honest, decent, and moderate fashion, without scandal or offense, after such time as the sacred and religious offices of the day are performed.

And in like manner Wlosa his hynfelle, (whom the Objecor contra) de Sib. Ep. 6, pag. 131. Primum quarum in recreationis, nobis dictis in operis libris Sabbato sine concesso? Recreationis quidem opus, hoc die concessum, non afformum regere: quis Deus inter fines Sabbati hanc quae reperit, Exod. 23, 11. Et rex regem, (Luminum versus, ut recreat) sibi nec uti, nec ait. Et Christus ipse dei Sabbati convivium adevit, Luc. 14. Et unum dicit Sabbato feste, restitit quos Lactantii Celti, hominis recreatio, atque corporis ubi resitit, quod exsdemmodum (pleni regat, Prov. 17. Animus latius mediocrum facit, sit, ut autem redditur, extus efficiat. Atq; ideothum in Ecclesiast. Apollonii, Agapeos in infusa, trinitatis in unitatem excommunicationis, & homines recreationem quos pandat, Act. 21. Indevisa. 1. 10. & diebus Dominicae, ad quosnum presentem memoriam resurrectionis Christi, ubi in Ecclesia, Princ. 14, mexit sunt. We dare not deny some kinds of recreating to be lawful upon the Lord's day: for God himself makes the refreshing of the soul of the Handmaid, and of the Stranger, one of the ends why the Sabbath was ordained, Exod. 23, 11.

And luminous translates the word refreshed (now) by recreation: Also Christ himselfe upon the Sabbath.
Sabbath-day went to a Feast, Luke 14. 1. And forasmuch as the Sabbath is a Festival day, honest recreation upon that day, is a reprent of heavenly joy: and according to the Wiseman’s saying, Pro. 17. 22. A merry heart doth good like a Medicine. Also in the Apostolical Church, certaine Love-Feasts, called Agiæs (being translated from Feasts used at Sacrifices in the old Law) were ordained to testify brotherly love among Christians, and for the exercise of honest recreation: and upon the Lord’s-day, to the end Christians might testify their rejoicing for the memory of Christ’s Resurrection, it was held a nefarious thing in the Primitive Church, to make that day a falling day, as S. Augustine theveth, B. Bp. ed Caslōwum.

A. Sir, I heartily thank you for your sweet conference, which I could be content might last yet a whole Summers-day: But the Day now bidding us farwell, leaves us to bid one another good night.

B. And so good night to you Brother.

A. And to you also good Brother.

Answ.
But the Bishop in his Treatise maintaineth the same Doctrine, which the Primitive Fathers received from the Holy Apostles, and which they taught Chriitian people in ancient time. Ergo.

The Bishop in his Treatise hath not overthrown the Doctrine of the Church of England, concerning the old Sabbath, and the Lord's-day.

3. The present Doctrine of the Church of England, concerning the old Sabbath, and the Lord's-day, is the same, which is commonly maintained by all Reformed Churches in Christendome.

But the Bishop in his Treatise, confineth with all the Reformed Churches, in their common Doctrine of the old Sabbath, and of the Lord's-day, pag. 271. Ergo.

The Bishop in his Treatise hath not overthrown the Doctrine of the Church of England, concerning the old Sabbath, and the Lord's-day.

4. That the Homilies appointed to be read in the Church of England, must not always bee expounded according to the sound of words, but according to the Line and Rule of Holy Scripture, is the Tenet of H. B. in his Pleasable Pleads, pag. 14.

The Bishop in his Treatise, hath expounded the Homily, of the Time and Place of prayer, appointed to be read in the Church of England, according to the Line and Rule of Holy Scripture; and according to the tenet and exposition, nothing is delivered in the Homily, repugnant to the Bishop's doctrine, concerning the old Sabbath, and the Lord's-day. Ergo.

The Bishop in his Treatise hath now overtaken the Doctrine of the Church of England, contained in the Homily, of the time and place of prayer.

Brother B. in his Dialogue hath these remarkable Passages following.

1. The Tenet of the Dialogist is, that the 4th Commandment of the Decalogue, delivered in this form of words: Remember that thou keep holy the Sabbath-day, &c. The seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, &c. The Lord rested the seventh day, &c. commandeth in express terms; the religious observance of the Lord's day: and the same is a commandment of the Law of Nature.

Now from hence it consequent: 1. That Saturday and Sunday, being two distinct and several days of the Weeke, if the Commandement be not natural and express for the one, it cannot be natural and express for the other, unless the one day were named, expressed, or described in the same, as well as the other.

2. That the laws were oblidged to the religious observance of the Saturday by the Law of the fourth Commandement, which was positive in respect of that day: and Chriitians are bound to keep holy the Sunday, by the very same Commandement, as by the Law of Nature.
Now all judicious men confess, that the 4th Commandment concerning keeping holy the saturday, was a Positive Law: Therefore we define Br. B. to declare this contradiction: to wit, how it is possible that the Law of the fourth Commandment, concerning Saturday, being Positive, The same Law (according to his Tenet commanding Sunday) can be Natural.

Asgaine, let this bold Bayard resolve Vs, how the observation of the Lord's-day, can be said to be expressly commanded in the fourth Precept of the Decalogue, when Saturday only, and no other day is expell'd, either by the words of that Precept, or is concluded from the words or sentences thereof, by any formal or necessary illication.

Lastly, let him resolve Vs, how we may rightly conclude from the express words of the fourth Commandment, that Sunday is to be kept holy by that Law: For if this man will argue rightly, hee must proceed in this or the like manner. The fourth Commandment literally and expressly, enjoyneth the Observation of Saturday: and the Precepts concerning Saturday is Legally Positive: Therefore Christians must observe Sunday, by virtue of such a Law as was Legally Positive for keeping of Saturday.

Gentle Br. B. take your Care once again, and please not your selfe, nor abuse your Reader with such absurd Bulls, and contradictions.₃
A Fourth Passage of Brother B.

The Primitive Fathers did ever, and usually bide the Lord's-day the Sabbath day of the 4th Commandement, in a proper, and literall fence. The reason, because sometime (but yet very seldomly) they named it Sabattum, in a mysticall and analogical fence, that is, an Holy day, on which Christian people must have a special care, to abstaine from sin.

A Fifth Passage of Brother B.

Because the Lord's-Day succeedeth, and came in place of the Old Sabbath: Therefore the Observation thereof is commanded by the particular Law of the Old Sabbath: As if one should say, Baptisme succeedeth and came in place of Circumcision: Ergo it is commanded Christians, by the Old Law of Circumcision.

A Sixth Passage of Brother B.

The Bishop's of England may not use the Testimony of Divines of reformed Churches, because they differ from them in some Theologi- cal Questions: As if one should argue: Protestants may not use the Augustine's Testimony against Pontificians or Pelagians, because they have refused his Test, concerning the absolute Damnation of Infants departing this life, before they were Baptised.

A Seventh Passage of Brother B.

All were the true breed of the Church of England, &c. who maintained Brother B. his dis- cuss concerning the Old Sabbath, and the Lord's-day: Witness, Mr. Cartwright, Mr. Frame, Old Mr. Gilby, Mr. Snape, Mr. Lord, Mr. Dad, Mr. Cleaver, Mr. Oxenbridge, Mr. Shireswood, Mr. Johnson, Mr. Rutter, &c.

An Eighth Passage of Brother B.

The fourth Commandement is simply and entirely moral, binding Vs Christians to observe the Lord's-Day. The reason is, because the Law of the fourth Commandement, according to the proper, and literall fence thereof, was given to the Jews only, for keeping holy the Saturday, and not to the Gentiles, for the observance of Sunday.

An Ninth Passage of Brother B.

The Holy Apostles presenti, and immediately after Christ's Ascension, taught and commanded all Christians to observe the Lord's-Day weekly,
weekly and to renounce the Old Sabbath. *The*
reason, because Saint Paul some twenty years after
Christ's Ascension, commanded the Corinthi-
ans, to give Almes upon the first day of the
week, 1 Cor. 16. 2. and Saint John many years
after that filed Sunday by the name of the Lord's
Day.

A Tenth Passage of Brother B.

The first day of every week throughout the
whole year, is the Sabbath day of the 4th Com-
mandment, because our Saviour began to rest
from some of his Redeemers actions, upon the latter part
of Good-Friday; and because he rested in his grave
the whole Sabbath day before his Resurrection;
and because the reign of as much upon Monday,
Tuesday, and upon other days following, 
he did upon Sunday.

An Eleventh Passage of Brother B.

To give Christian people any liberty, to doe
any manner of work, or to use any bodily exercise
or puissance upon any part of the Sunday, is to
imitate the Pope in dispensing against God's morall
Law. *Proved*; because brother B. is able to pro-
duce no Divine or Evangelical Law, recorded in
holy Scripture, which prohibiteth all bodily exer-
cise, and lober and honest recreation upon some part
of that day.

A Twelfth Passage of Brother B.

It is unlawful to use any lober and honest re-
creation, to wit, such as is neither vicious in quali-
ity or circumstance, upon any part of the Lord's
day: because all profane, ungodly, obscene, and
lewdish pastime, is prohibited upon that day:
and upon all other days throughout the year;
as if one should say, it is not lawfull to eat or
drink upon Sunday, because furterting and drunk-
enesse are unlawful upon that day, and upon all
other days.

A Thirteenth Passage of Brother B.

The Bishops of the Church of England have
not power to instruct the inferior Clergie in
matters of Religion, because they have not recei-
ed miraculous grace, Ex opere operato: *Proved*;
because brother B. by his mother-wit, without ordi-
ary grace, or morall honesty, supposeth him-
selfe qualified like an Apostle, to correct and in-
struct all men both simple and learned, in the most
profound Questions of Theologie.

A Fourteenth Passage of B. B.

It is a grosse Solecism in Divinity, to admit
an Institution to be Apostolical, and yet to deny
it to be of Divine Authority (and consequently
Law and Obedience.

Law and Obedience.
The Fourth Commandment being a part of the Law written in Adam's heart, needed no mention express from above, any express Commandment more than the self was to be kept. For that it was made known by Divine Revelation only, and not by a natural Impression, that God created Heaven and Earth in Six Days, and rested the seventh; and if the observance of the Sabbath was commanded to Adam, the same was the Sabbath of every week, and not the Sunday; and God Almighty himself appointed the first day of the Week, to be one of the six working days.

The Seventh Day, being an insuperable Circumstance of the observance of the fourth Commandment, cannot be separated from the Sabbath. The Reason, because Christians were taught by the Apostles, to make the first day of the week their weekly Festival, and not the seventh day.
The last remarkable observation concerning Br. B.

It is lawful, when a man cannot otherwise solve an objection, to paie by both the Premisses of an Argument, propounded in due forme, and to deny the Conclusion, for example:

No Law which is mutable in respect of the proper material Object, is a Law of Nature.

But the fourth Commandement of the Decalogue, was mutable in respect of the proper material Object.

Ergo the Law of the fourth Commandment was not a Precept of the Law of Nature.

Againe, no morall action is unlawfull, unless it be prohibited by some Divine Law, express, or virtual, or by some humane or Ecclesiastical Law.

But bodily exercise or Recreation, not being vicious in quality or circumstance, (if it be used upon some part of the Holy day) is prohibited by no Divine Law express, or virtual, nor by any humane, or Ecclesiastical Law.

Ergo, some bodily exercise or Recreation, not being vicious in quality or circumstance, may be permitted and used upon some part of the Holy day.

This Dollar indecitus, when hee meeteth with any such Argument, will not be so simple as to trouble himselfe about the Premisses (as the Subtle Logianse use to doe) but he holdeth it a more commodious

commodious, and compendious way, to paie by the Premisses with humble silence ; and then to spend his fury upon the Conclusion, raving and declaiming against his Opposites in manner following.

1 I note how poorely he playes the Divine Dollar.

2 The Advertery hath abused the Scripture.

3 It is a Lunaticke Opinion.

4 H. B. hath shewed it to be absurd, and ridiculous.

5 It makes mee tremble to thinke, and it amazeth mee, how one White is contrary to another.

6 This seems strange to mee, that so great a Clerk, as Francis White, should so farre forget himselfe.

7 It will be a cooling Carde, and no small disgrace to his Lordship.

8 He once approved a book, which contains and maintaineth many and sundry Tenets both Pelagian and Epistle: and one capital and enormous error is found in the same (taken out of S. John's Canonical Epistle) to wit, no murderer hath eternall life abiding in him. It is this committed Adultery, committed twice: and he that committeth sin, is of the Devil, and consequently being formerly just, (according to Br. H.) hee remaineth in the state of grace, who during hiscontinuance in sin without actual Repentance is of the Devil, and hath nor eternall life abiding in him.

9 But let me a little excuse the good Old man, and the rather because the Puritans sticke not to cast him in the teeth with White died Blacke.

X 3 10
10 In the meantime, it is good policy a little to pull in the horns, and perhaps the Buxxie may somewhat poisse the good Old man with a French scare, lest not only he look what he hath, but, which is much more, what his many merits may hope for: saving that Saints merit are not so high flowne in the Church of England, but they are easily over toad by Simon Magus, flying to the top of every Pinnacle of the highest Temple upon Angels winges.

11 Examine, I pray thee, whether the long custom of Court-smoothing and Ear-pleasing, specially in Divine matters, have not bred such a delicacy in the souls as, that down right Zeal, for God's glory, can hardly find a Romace to take it downe, or digge it, but is rejected as a bitter Pale or Potion of such Passion, as account the Remedy worse than the Disease.

12 How many ye are there in these days, who would be counted Bishops of Christ's flock, and not Popish, or Antichristian, who the better to little else, but the gulling of such as flumbe at their Ceremonies and Hierarchies.

Now these, and other such like scandalous and irreverent calumniations are vened by M. B., (who fuls the Puritans are false Christians) the head of reall answer and solution of such arguments, as confounded his erroneous, and preconcepts did. The

The Conclusion.

The Author of the late Treatise of the Sabbath day against Th. Brabourne, having duly and impartially examined a briefe Answer, digested Dialogue-wise, between A. and B., is able to observe nothing at all therein, material, substantiall, or subservient to truth: but the whole Dialogue confesteth of vaine jangling, absurd disputing, facetious cavailing; and his maine Position, to wit, that the fourth Commandement was naturally moral, in respect of one particular weekly day, is repugnant to all Orthodoxall Divines, both ancient and moderne, and it croseth his owne Text, concerning the observance of the Lord's Day.

If the man were of a meek and humble spirit, or a lover of truth, one might persuade him to entertaine a faier means of resolution, than his irregular and uncertain Dialogue way: To wit, if hee finde himselfe unsatisfied touching the question of the Sabbath: he should address himselfe to some learned and judicious Person or, and submit himselfe to a private conference, as Theoph. Brabourne did: for there is no means so profitable, so speedie, and ready for discovery of truth as this.

In
In writing and printing undiscenssed Pamphlets, there is apt to bee much mistaking, sometimes of the true state of the question, and many times of the Adverfaries Tenets, because false and sophiftical Argumentation, mir-understanding of terms, impertinent digreflions, raenologies, and unnecessary repetitions, false citing of Authors, &c. But in conference the former things may easily be avoyded, or prefently be discovered.

Now if the Author of the Dialogue (or if any other, that is unsatisfied) think good to enquire the former course, he may reap much benefit by it, and thereby declare himselfe to bee a lover of Vitie, Verity, and Peace.

But on the contrary, the vening of Lawlollie, and contentious Pamphlets, is infamous, scandalous, and factious: it fomenteth schisme, and contention in Church, and State; it disquieteth and offendeth peaceable and godly minds; the fame provoketh publicke authority: and the Adverfaries of our Doctrine and Religion, are thereby much confirmed in their error.

Therefore I desire all thofe, who are lovers of truth and sincerity, to be men of peace, and to shew themselves adverfaries to Schisme, and contention in the Church and State, whereby they enjoy their lively, and their liberty.

And for your felves, Dialogue B., scale to affect popular applause; be not overwise and wilfull in your own conceits; referre the handling, and deciding of profound Questions of Theologia, to fuch persons as are qualifieed with judgement and learning.

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dome, Pro. 11. Only by pride dath man make conten-
sion, but with the well-advised is wisedome, Pro. 15.

Now let all this which hath beene spoken per-
swade Dialogue B. to call away from him pride,
envy, and contemnation; to cease to be arrogant d, to
learn ye yet at the last, to understand his distance s,
and in the feare of God to humble and submite him-
selue to his learned, lawfull, and godly superiors:
And let him not give just occasion to have Sa-
mon's sentence applyed unto him, Though thou
shouldst say a fool in a master, like wheate with a
pebble, yet willst his folly depart from him, Prov.
27. CV. 22.